

Spiritual Emergence and Spiritual Emergency:
The Complementary Relationship between Doing and Being in
the Transformative Journey from Crisis to Renewal

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**Gratitude and Homage
To
Carl Gustav Jung**

This thesis could not have been written without the courage of pioneers such as Carl Gustav Jung, who showed by example that the transformation of consciousness is both perilous and possible. The following poem, “Symbols of Transformation” by Desmond Tarrant (1988, p.52), reflects the view that Jung was a man who thought ahead of his time, and lived in response to the spirit.

Symbols of Transformation

Poem removed

Abstract

The phenomenon of spiritual emergence has regained prominence in mainstream societies since the mid 1980s, inclusive of spiritual emergency. Humanistic and transpersonal schools of psychology have contributed greatly to the emergence of theories focusing on spirituality and human potential, with much of the development and emphasis placed on the experiences surrounding states of *being*. This thesis broadens the dialogue on *spiritual emergence* (characterised as psycho-spiritual development that coexists with ego functioning) and *spiritual emergency* (characterised as transformational crisis affecting ego functioning). The proposition is that *doing* plays a pivotal role and function within the process of renewal during a transformational crisis. The thesis considers two aspects of transformational crises: first from an individual perspective, and second, from a collective viewpoint based on the impact of ecological problems and ever growing global ecological crisis linked to desertification, food shortages, access to drinking water, etc.

At the outset, the introduction to the thesis presents a brief overview of two key problems associated with spiritual emergencies: 1) the complexities involved when viewing transformational crises as simply individually located phenomena, and 2) the collective implications between the global state of emergency and people's experiences of spiritual emergencies. The thesis is then divided into four chapters which provide critical appraisal of the submitted articles to this important field of inquiry. The prominent focus on *being* within psychological understandings of spiritual emergencies has eclipsed the function of *doing* when engaging the transformational journey from crisis to renewal. The thesis explores four themes

related to the complementary functions of doing and being in relation to spiritual emergence and spiritual emergency.

Chapter one focuses on spiritual emergence from humanistic and transpersonal perspectives, exploring the links between doing and being. The chapter concludes by focusing on the complexities of spiritual emergence through the connections to transformative crises (spiritual emergencies). Chapter two explores the interactions between spiritual emergencies and mental health issues. The chapter considers fluid (postmodern) representations of self-renewal, where connections between doing and being inform occupational and transpersonal dimensions of identity. Chapter three considers the numinous, evolutionary and archetypal dimensions of spiritual emergencies. The global crisis is identified as a spiritual crisis requiring humanity to develop its reflexive capacities to engage transpersonal consciousness and collective transformation. Chapter four is a synthesis of the preceding chapters, focusing on the collective value of transformation from crisis to renewal for both individuals and societies. The chapter emphasises participation and new ways of doing and being. The conclusion summarises the case for valuing spiritual emergencies as a force for productive transformation in the world.

The propositions discussed in the thesis make a contribution to contemporary knowledge on transformational crisis. The thesis concludes by emphasising the synergistic relationship between doing and being, which identifies the relevance of transitions and transformations in consciousness for both self and societal renewal.

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List of publications contributing to submission

- 1) Collins, M. (1998). Occupational therapy and spirituality: Reflecting on quality of experience in therapeutic interventions. *British Journal of Occupational Therapy*, 61(6), 280-4.
- 2) Collins, M. (2001). Who is occupied? Consciousness, self-awareness and the process of human adaptation. *Journal of Occupational Science*, 8(1), 25-32.
- 3) Collins, M. (2004). Dreaming and occupation. *British Journal of Occupational Therapy*, 67(2), 96-8.
- 4) Collins, M. (2006a). Unfolding spirituality: Working with and beyond definitions. *International Journal of Therapy and Rehabilitation*, 13(6), 254-8.
- 5) Collins, M. (2007a). Spiritual emergency and occupational identity: A transpersonal perspective. *British Journal of Occupational Therapy*, 70(12), 504-12.
- 6) Collins, M. (2007b). Engaging self-actualisation through occupational intelligence. *Journal of Occupational Science*, 14(2), 92-9.
- 7) Collins, M. (2008a). Politics and the numinous: Evolution, spiritual emergency, and the re-emergence of transpersonal consciousness. *Psychotherapy and Politics International*, 6(3), 198-211.
- 8) Collins, M. (2008b). Transpersonal identity and human occupation. *British Journal of Occupational Therapy*, 71(12), 549-52.
- 9) Collins, M. (2010a). Engaging transcendent actualisation through occupational intelligence. *Journal of Occupational Science* 17(3),177-86
- 10) Collins, M., Hughes, W., & Samuels, A. (2010). The politics of transformation in the global crisis: How spiritual emergencies may be reflecting an enantiodromia in modern consciousness. *Psychotherapy and Politics International*, 8(2), 162-176.
- 11) Collins, M. (2010b). Global Crisis and Transformation: From spiritual emergency to spiritual intelligence. *Network Review. Journal of the Scientific and Medical Network*, 103, 17-20 *
- 12) Collins, M. (2011a). The Akashic Field and Archetypal Occupations: Transforming Human Potential through Doing and Being. *World Futures*,67(7), 453-79.

* ***Denotes*** this was an invited paper (editorial review). The Scientific and Medical Network has a transpersonal section, and this marks its suitability for inclusion in the thesis. All twelve of the articles submitted (excluding the above) are published in peer reviewed journals. All of the submitted papers have an international audience.

A note on presentation: The Harvard referencing system will be used throughout the thesis; the exception being when submitted papers are cited. For ease of differentiation the submitted papers will appear in superscript (for example^{1,2}) and will be referred to in the main text as they appear numerically in the list of publications contributing to submission, as listed above.

A note on classifications of spiritual emergencies: The work of Stanislav and Christina Grof (1986, 1989, 1991, 1993) has outlined various antecedents for spiritual emergencies. Whilst acknowledging the importance of these different triggers for transformational crises, the thesis will not focus on these triggers, but rather will discuss how the complementary functions of doing and being are pivotal for integrating processes of transformation from crisis to renewal within self and society.

A note on terminology: At the outset it is important to make a distinction between occupational therapy and occupational science. The former is a health profession, whilst the latter is a social science (Larson, Wood, and Clark, 2003).

A note on definition: No set definition for the word *spiritual* will be used, however the following quotation provided by Main (2007, p. 27) has resonances with the transpersonal position taken in this thesis: “*Spirit is one of the major differentiable and experienceable aspects of an overall continuum of consciousness and reality, together with, but of greater subtlety than, the physical and psychic.*” As such this continuum of “*consciousness and reality*” includes the physical, psychic and spiritual, which is indicative of the *transpersonal* in that it is considered “an aspect both of every individual person and of the world as it exists independently of any individual person” (Main, 2007. p.27).

Acknowledgements

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William Hughes, who in their different ways have provided deep friendship and encouragement. Special acknowledgement goes to my daughter, Rosie.

Dedication

The thesis is dedicated to the memory of Saint Francis of Assisi (the patron saint of the thesis) who himself experienced a profound spiritual crisis. Saint Francis emerged through his transformative experience with a deep sense of humility and connection to the sacred. The thesis is also dedicated to all of the people who have experienced transformational crises, and all of the people who are yet to encounter the profound effects of spiritual emergencies. The following poem “Primal Tasks” by Taggart Dieke (1988, p.135-6) captures the essence of the transformative journey catalysed by spiritual emergencies:

Primal Tasks

Poem removed

Foreword to the Thesis

In 1986 after living in a Buddhist monastery for almost three years I had a profound spiritual experience that awakened a new connection to life. However, this short period of illumination also catalysed a more problematic encounter, which has had a monumental impact on my life. At the time I had no idea that the experience mentioned above was what Stanislav and Christina Grof termed spiritual emergency. The experience was overwhelming and corresponded with Kundalini like symptoms, (see appendix 1, p. 162). I encountered unusual bodily reactions, powerful emotions, extreme states of consciousness and unusual psychic phenomena that I could not work for two and a half years. I desperately tried to make sense of all that was happening to me; however, it was an enormous challenge to establish a secure base from which to re-construct my life. I have included a more complete account of this experience in my autobiography in appendix 2 (p. 166).

This thesis reflects a longitudinal process of integration between personal, transpersonal and professional understandings of spiritual emergence and spiritual emergency. Two central developments within my professional journey of integration have included trainings in occupational therapy and process oriented psychology, which have both informed the development of my work. The central position taken within the thesis is that spiritual renewal, following a transformational crisis, requires equal focus on ways of doing and ways of being. This thesis draws on key aspects of the peer reviewed published articles submitted in appendix 4, which are then discussed in relation to the central themes outlined in each chapter.

Introduction to the Thesis:

Crisis, renewal and the relevance of human potential

Metzner, R. (1999, p.171) **Quote removed**

Introduction

The conceptual methodology employed within this thesis explores the phenomena of spiritual emergence. The thesis will focus on human beings' abilities to actualise their full human potential, recognising that such endeavours also carry the risk of precipitating transformational crises (spiritual emergencies). The schools of humanistic and transpersonal psychology have valued the transformative potential of spiritual emergence and spiritual emergencies; however, the dominant focus has been on exploring *states of being*. The following critical analysis of the collected papers explores the importance of doing and its interface with being, both individually and collectively, in the process of renewal through spiritual emergencies.

This thesis will consider how doing and being are addressed in relation to the following two problems:

- 1) Spiritual emergencies can contribute towards people's psycho-spiritual potential (Grof & Grof, 1989). However, discussions have also explored the relationship between transformational crises and mental health issues (Clarke, 2001/2010; Lukoff, 2010a, 2010b) where the meaning of such crises is framed from individual perspectives. Yet, spiritual emergencies (Collins, 2008c) could also be viewed from an evolutionary perspective, which could have important implications for re-appraising the collective meaning of spiritual emergencies and transpersonal states of consciousness.
- 2) The current global state of emergency (Glenn, Gordon & Florescu, 2008), which includes ecological destruction and the depletion of natural resources, has been described as a spiritual emergency (Baring, 2007). Some ecological problems are already becoming "worst case" realities, and the latest *State of*

the Future Report calls for a change in “human values” and a “sustainable shift in consciousness necessary to finding a new path for humanity” (Glenn, Gordon & Florescu, 2011, p.9). The transformative potential of spiritual emergencies could be vital for understanding not only individual, but also collective dimensions of crisis and renewal.

The dilemma of the global crisis is summed up by Von Uexkull (2011, p.23) as either urgent “voluntary transformation” or “unpleasant transformation” which will eventually be “forced upon us by the consequences of accelerating climate chaos and resource restraints”.

The structure of the thesis

The thesis identifies the contribution of the twelve papers to support and promote a deeper understanding of the roles and functions of doing and being through transformative crises. It considers the need for a deeper exchange and understanding between the psychological and psychotherapeutic literature, linked to developments in the fields of occupational therapy and occupational science. The proposition being put forward concerns the full inclusion of *doing* as complementary to a renewed sense of *being* following an encounter with a spiritual emergency. The thesis focuses on four main themes, and each theme is represented as a discrete chapter.

Chapter one identifies how psycho-spiritual developments between self-actualisation and self-transcendence have resonances with complex and non-linear patterns of change. Spiritual emergence as discussed in the humanistic and transpersonal psychology literature reveals levels of complexities within patterns of psycho-spiritual growth and development, through the phenomenon known as spiritual emergency.

The papers presented in this chapter^{1, 2, 6, 9} explore the complementary roles of doing and being in relation to engaging authentic human potential. The key themes addressed are:

- The influence of humanistic and transpersonal psychology within the fields of occupational therapy and occupational science.
- Spiritual emergence and the impact of transpersonal consciousness on knowledge about human potential.
- The complexity between transformational crises (spiritual emergency) and mental health issues, linked to processes of self-renewal.

Chapter two considers transformational crises as having resonances with postmodern representations of self-identity, particularly in relation to spiritual emergencies and processes of self-renewal. The papers presented in this chapter^{3, 4, 5, 8} explore the interface between spiritual renewal and mental health, revealing that crises can be interpreted as pathological or in relation to human potential. The key themes addressed are:

- How mental health systems consider spiritual emergence as part of a recovery philosophy, highlighting the complexities of transformational crises.
- The value of meaningful occupations and occupational identity within the recovery process of spiritual emergencies.
- The value of occupational identity and transpersonal identity in relation to recovery from spiritual crises.

Chapter three highlights the need for human beings to develop and use their reflexive faculties in relation to phenomena such as spiritual emergencies.

Transformational crises are viewed from a deeper perspective (beyond individual transformation) revealing potentialities for collective renewal. The key papers presented in this chapter^{7, 10, 11, 12} consider how humanity's spiritual heritage has evolved through encountering numinous (mystical) experiences, with archetypal significance. The key themes addressed are:

- How the numinous dimension of spiritual emergencies are connected to archetypes and spiritual renewal.
- The possibilities for self-transformation reveal potentials for collective patterns of transformation.
- Archetypal occupations connect the numinous to ways of doing and being that support deep transformations in consciousness.

Chapter four has resonances with a participatory perspective, which focuses on the importance of transpersonal developments for the co-creation of an improved future, based on an understanding that all forms of life are connected. The scale of the current ecological crisis is unprecedented by any previously known (human) standards, which is threatening the stability of the world. Chapter four presents a synthesis of the theoretical positions outlined in the preceding chapters, noting how individual transformations have relevance for collective change. The key themes addressed are:

- The politics of transformation and the need for collective action to address the global crisis.
- The renewal of ways of doing and being that reflect possibilities for collective transformation.
- The integration of transpersonal participation within everyday life through new ways of doing and being.

The conclusion reflects on spiritual emergencies and the importance of engaging new ways of doing and being, which could be productive in the transformation of consciousness (individually and collectively) and how humans co-create an improved future.

Chapter One

Spiritual Emergence: The Humanistic and Transpersonal Links to Doing and Being

Thorne, B. (2011, p.xvii) **Quote removed**

1:1 Introduction

The theoretical position taken in chapter one has resonances with understanding human beings from a complex perspective. The chapter explores the phenomena of spiritual emergence from humanistic and transpersonal perspectives, and outlines how these complex theoretical positions are considered in relation to people's ways of doing and being to engage human potential.

The lived potential of humans from an open systems perspective as originally conceptualised by Bertalanffy (1975) includes complex processes of change that are characterised by stability and instability (Bütz, 1997; Prigogine & Stengers, 1985). The hallmark of open systems is they contain various components that interact unpredictably in response to internal and external feedback, which can lead to the emergence of new actions or behaviours (Cilliers, 1998; Steinberg, 2005).

The importance of complexity to human functioning is the recognition that lived experiences are mediated by various factors, including biological, psychological, social, cultural, environmental and spiritual dimensions. Such variables can inform ways that humans engage their sense of *being* and *doing* (Capra, 1996) as *open living systems*, which have been noted in both the psychological literature (being) and occupational therapy literature (doing) (Bütz, 1997; Lambert, 2009). The key role of non-linearity within complex systems reveals how small "perturbations" (bifurcation points) can emerge into new structures (dissipative structures) (Toffler, 1984, p. xv). It shows how any system, even when it is *far from equilibrium* (Capra, 1982, 2002), not only survives, but can also adapt and thrive to meet new environmental demands (Bütz, 1997).

The inclusion of spirituality within understandings of human complexity (Steinberg, 2005) has also occurred within discussions about non-linearity and occupational engagement (Champagne et al, 2007) for the expression of human potential. However, in the occupational therapy and science literature, very little consideration has been given to the complex issues involved when encountering transformational crises or spiritual emergencies (bifurcation), as noted in the transpersonal literature (Grof & Grof, 1989).

The importance of a transpersonal perspective – originally emerging from humanistic psychology (Taylor, 2009) – has led to a deeper appreciation of the scale of human potential (Maslow, 1971) within modern societies (Boucovalas, 1999). Moreover, the recognition of *transpersonal potential* is beginning to emerge within occupational therapy and occupational science (do Rozario, 1997). It thereby presents a more complex and challenging view of how to consider occupational potential, when linked to spiritual emergencies.

Key issue addressed: Spiritual emergence can reveal deep levels of complexity, which have important implications for how human potential is understood and integrated through *ways of being* and *ways of doing*. However, the complexities of spiritual emergence are amplified when the transformative process becomes a crisis (spiritual emergency), which requires further consideration in terms of how human potential is engaged, including the relationship to mental health. Chapter one is divided into the following sub-sections:

1:2 Spiritual emergence: Human potential and human occupation

- 1:3 The emergence of occupational science
- 1:4 The transpersonal dimension of human occupation
- 1:5 Doing, being and beyond
- 1:6 Transpersonal consciousness and mental health
- 1:7 Summary

1:2 Spiritual emergence: Human potential and human occupation

The advent of humanistic psychology in the 1950s had a significant impact on modern societies, in that this new paradigm explored and researched developments into health and human potential (appendix 3a, p.184), which were linked to the concept of self-actualisation, as formulated by Abraham Maslow (1954). Embedded within the humanistic paradigm of human growth and development was the recognition that people have spiritual needs (Graham, 1986) linked to peak experiences and ego-transcendence (Maslow, 1971). Humanistic psychology, as informed by the theories of Abraham Maslow, explored the psychological correlations between spiritual experiences and the boundaries of human potential (Maslow, 1970, 1968/1999). Indeed, Maslow's (1970) influence was far reaching and the concept of self-actualisation (inclusive of transcendence and spiritual experiences) began to gain influence within other professions outside of psychology, such as occupational therapy (Fidler & Fidler, 1978).

By the mid 1970s the concept of self-actualisation was discussed in the literature on human occupation in relation to *doing* and purposeful action, positing that doing is integral to becoming a social being (Fidler & Fidler, 1978, p.306):

The ability to adapt, to cope with the problems of everyday living [...] *Doing* is a process of investigating, trying out, and gaining evidence of one's capacities for experiencing, responding, managing, creating, and controlling.

The doing–being interface became integral to the understanding and expression of human potential within the occupational literature (Wilcock, 1998, 1998/2006).

Moreover, the parameters for exploring the human potential between doing and being within this literature were firmly connected to humanistic influences. For example, in the mid 1990's spirituality became highly topical in the occupational therapy literature (do Rozario, 1994; Egan & DeLaat, 1994). Early theoretical influences for the inclusion of spirituality in the occupational therapy and science literature included references to Csikszentmihalyi's (1988, 1990, 1996) concept of flow (do Rozario, 1994, 1997), whose theories were influenced by Maslow's (1968/1999) research into self-actualisation. These theories supported the expression of human potential and spirituality from an occupational perspective (do Rozario, 1994, 1997; Kang, 2003),^{1,2} which also laid early foundations for establishing transpersonal developments within the profession.

Throughout the mid 1990s the literature on human occupation began a more focused exploration of the interactions between doing, being and spirituality.¹ For example, Egan & DeLaat (1994, p.96) asserted that spirituality could be considered as “our truest selves that we attempt to express in all our actions.” And they emphasised that the unfolding nature of spirituality found in human beings' personal stories often conveys a sense of mystery (Egan & DeLaat, 1997). The question of human occupation linked to spiritual activity (Howard and Howard, 1997) also led researchers to consider the value of spirituality inclusive of life experiences, meaning

and health (Christiansen, 1997; Unruh, 1997; Vargo and Urbanowski, 1994), as well as transcendence (do Rozario 1994; McColl, 2000). In 1998 the author of this thesis published a paper (article one) on spirituality and human occupation, which was informed by Csikszentmihalyi's (1990) humanistic concept of flow. This paper¹ developed the links between spirituality and quality of experience, in relation to doing and being, emphasising the potential for engaging processes of self and spiritual renewal.¹

Article one was novel in that it presented an occupational model that was focused on spirituality, conveying the important links between doing and being. Moreover, the model focused on non-linear engagements of human potential and the unique ways that people's *intentions*, *expressions* and daily activities could impact on *meaning*, *being* and *spirituality*. The model was conceptually driven; however, it was grounded in the experience of single case presentation, which highlighted the impact of doing, being and spiritual emergence in the recovery of a client who was receiving treatment for a major depressive episode and suicidal impulses. The case study was an exemplar for how occupation can be linked to spirituality in the everyday lives of people, illustrating how the complementary relationship between doing and being within the journey of recovery resulted in a process of self and spiritual renewal for this client. Article one represented a dynamic view of the link between spiritual emergence and self-renewal. However, the interactions between doing and being highlighted complex questions for the author concerning the relationship between transpersonal states of consciousness and the science of human occupations.

1:3 The emergence of occupational science

From a theoretical perspective the doing-being interface began to have more scope for development with the arrival of a new academic discipline in the late 1980s known as occupational science (Yerxa, 2000), which was theoretically informed by humanistic values (Wilcock, 1998/2006). Occupational science enabled a more expansive exploration of the connections between doing, being and human potential inclusive of spiritual considerations. Occupational science created a dynamic agenda for the exploration of human occupation outside the interests of *doing* as a purely therapeutic modality. For example, occupational scientists investigated how occupations have potential for personal and social transformation (Townsend, 1997). Indeed, the humanistic legacy embedded within the philosophical underpinnings of occupational science led researchers to investigate the notion of doing as a means to fulfilling people's occupational potential (Asaba & Wicks, 2010; Wicks, 2001, 2005). The concept of occupational potential has resonances with Maslow's (1968/1999, p.xiii) original concept of self-actualisation and understanding the nature of "full-humanness".

The concept of occupational potential (Wicks, 2001, 2005) has been described as a capacity that:

[E]volves from a contextually situated process of bringing into actuality (doing) something that lingers and exists within people of their interactions (being and becoming), such as skill, knowledge, or self, which honours the power of the doing self (Asaba & Wicks, 2010, p.123).

The above quote does not consider the complexities involved when encountering transpersonal states of consciousness, and indeed what impact such experiences

would have on the “doing self” (Asaba & Wicks, 2010, p.123). Running parallel to the work of Wicks (2001, 2005), the author of this thesis explored the synergies between doing and being in article two, which investigated how changes in identity could be affected by transpersonal consciousness, and engaged through self-awareness and adaptation. This article² drew upon complexity theory, which laid foundations for considering how occupational potential is viewed beyond humanistic parameters and it included a transpersonal frame of reference. The article highlighted the need for a more expansive and dynamic view of occupational potential as expressed through doing and the fluid development of identity when encountering transpersonal states of consciousness.²

Initial explorations of humanistic and transpersonal theories, allied to developments within the studies into human occupation, were made in a groundbreaking article published by Loretta do Rozario (1997) in the *Journal of Occupational Science*. The article focused on a paradigm shift within the occupational science literature that was to have far reaching implications for how occupational engagement could be understood. The proposition made by do Rozario (1997) formulated explicit links between the humanistic principles underpinning occupational science (Wilcock, 1998/2006) that included a transpersonal dimension of ecology and occupation. The paper by do Rozario (1997, p.114) initiated a much deeper dialogue concerning the interface between doing and being that placed a much greater accent on the role of consciousness, which can “move beyond ego-centric positions of power and control, to embrace those transcendent experiences of wisdom, virtue, joy, and harmony with life.” These transcendent qualities are significant in the context of lived transpersonal experiences in relation to others, nature and the cosmos.

The integration of a transpersonal perspective within occupational science (do Rozario, 1997, p.116) linked new possibilities for exploring the interface between doing and being that encouraged a “deepening and widening of identity”, thereby expanding the focus of occupation beyond the boundaries of humanistic influences. The themes of consciousness (and to a much lesser extent transpersonal considerations) were also reflected in the work of Wilcock (1998/2006) at this time. Inspired by these early transpersonal developments in the occupational science literature, the author posed a reflexive question in article two, titled: “Who is occupied?” This reflexive question was designed to stimulate discussion about the complementary relationship between doing and being, with consideration given to the impact of transpersonal consciousness upon identity and occupations. This article² drew on the insights of humanistic and transpersonal scholars who had commented on the fluid and spiritual nature of the self (Walsh & Shapiro, 1983a), noting that people who engage in self-actualisation need to be adaptable (Taylor, 1997). Article two presented an argument for a fluid and more expansive (transpersonal) view of occupational potential in terms of people’s inner and outer experiences of doing, emphasising the importance of self-awareness and adaptation in terms of engaging occupational potential.²

Article two articulated a theoretical framework for considering the deep and fluid processes within identity development and self-awareness, based on the occupational science axiom, that “occupations require self-awareness” (Clark et al., 1991, p.301). However, at this time there was no precedent set for how awareness from an occupational perspective could be considered from a transpersonal perspective. The

science of human occupation is based on a complex representation of human beings as open systems, taking account of biological, information processing, socio-cultural, symbolic-evaluative and transcendental factors, which all play their part in a multidimensional representation of human beings' ability to participate in daily life (Clark et al., 1991). However, transpersonal developments – linked to the transcendent domain – have only just begun to be explored in any depth and detail within occupational science.^{2,9} The author of this thesis has contributed to this area of development, through exploring the complexities involved in multidimensional representations and interactions within human potential, via doing and being.^{1,2,6,9}

A key premise within article two is that the fluid nature of human identity and engagement in life is informed by multi-channelled modes of perception and expression, including visual, auditory, kinaesthetic, and feeling/affect (Mindell, 1988, 1990a). This article² pointed out how these multiple modes of perception and expression inform people's orientation and engagement in life, which creates links to a wider experience of consciousness and identity development as conveyed in the transpersonal literature (Mindell, 1988, 1990a). It was noted how multi-channelled expressions of doing, and their link to being, are consistent with more fluid representations within identity (Walsh & Shapiro, 1983a), thereby providing greater (multi-channelled) scope for the engagement of occupational potential. The underlying purpose for posing the reflexive question in article two: "Who is occupied?" was to reflect a deeper "shift towards synthesising inner reflection and human adaptation in the service of fulfilling the occupational potential of human beings" (p, 30).² Article two expanded the humanistic foundations of occupational potential (Wicks, 2001, 2005) through emphasising the multi-channelled

representations of human perceptions and expressions, inclusive of transpersonal experiences (Mindell, 1988, 1990a). The article highlighted the important relationship between occupation and identity that was in accord with Maslow's (1971) conceptualisation for exploring and understanding the farther reaches of human nature, particularly self-transcendence from an occupational perspective.

1:4 The transpersonal dimension of human occupation

It is instructive to note that Maslow had a major influence on the development of both humanistic and transpersonal psychologies. This point is evident when considering the evaluation of Maslow's theoretical position by Walsh and Vaughan (1983), who noted that self-actualisation also included self-transcendence as part of the process of exploring human potential. The importance of transcendent states of consciousness had long been recognised by the pioneers of humanistic and transpersonal psychology (Armor, 1969; Maslow, 1969a, 1969b). Moreover, people's capacity for experiencing transcendent states, such as mystical encounters (Moustakas, 1985), was endorsed by transpersonal psychology's more comprehensive consideration of the spectrum of human consciousness (Vaughan, 1995; Wilber, 1977).

Transpersonal psychology continued to extend the boundaries of human potential by going beyond the concept of self-actualisation (Sutich, 1976), thereby exploring new meanings and possibilities associated with transcendent states of consciousness (Wilber, 1977). These transpersonal investigations recognised that human beings have a "pull towards self-transcendence" (Walsh & Vaughan, 1983, p.412), which focused on exploring the frontiers of human potential as discussed by Walsh and Shapiro (1983b, p.3), who asked the question: "Are we all that we can be? Or are there greater

heights and depths of psychological capacity within us.” The transpersonal implications of this question remain relatively unexplored from an occupational perspective, which reflects a considerable theoretical gap in knowledge.

Humanity needs to consider the merits of occupational potential from a transpersonal perspective, as people may be underestimating their opportunities for growth and development (Walsh & Shapiro, 1983a) and ignoring experiences that go beyond a more limited worldview (McDermott, 1993). Studies in human occupation, exploring the theoretical and philosophical issues linked between self-actualisation and self-transcendence, cohere (albeit belatedly) with similar developments that have occurred within the fields of humanistic and transpersonal psychology.² The interactions between self-actualisation and self-transcendence inspired the author to write two papers that explored in depth the role and function of occupation in relation to self-actualisation⁶ and self-transcendence.⁹ These two papers were conceptualised on the basis that intelligent engagement of human potential – as originally noted by Maslow (1971) – also requires an occupational focus, which is fundamental for the engagement of self-actualisation⁶ (Fidler & Fidler, 1978; Wilcock, 1998). Furthermore, these two articles explicated the connections between human occupation and intelligence for the engagement of transpersonal potential and self-transcendence.^{6,9}

Articles six and nine demonstrated connections between human occupation, self-actualisation and self-transcendence in relation to Maslow’s (1971) recognition that there is a risk of developing pathologies associated with boredom and lack of inspiration (if human beings do not actually engage their unmet potential). Therefore,

articles six and nine highlighted the importance of doing, in relation to being, in order to fully engage human potential, with both humanistic⁶ and transpersonal⁹ significance. The two articles^{6,9} sought to address Maslow's (1971, p.40) emphasis on the "operational meaning" of self-actualisation and self-transcendence from an occupational perspective. Here, the author developed the concept of occupational intelligence^{6,9}, based on Maslow's (1971) premise that intelligence is a significant variable in the process of engaging human potential. These articles^{6,9} are original contributions to the literature, incorporating human beings' multi-channelled modes of doing and their impact upon being,² as well as extending humanistic understandings of occupational potential (Asaba & Wicks, 2010; Wicks, 2001, 2005). Combined, articles six and nine explicated theoretical and functional considerations for the links between humanistic and transpersonal perspectives of occupational potential.

The connection between self-actualisation⁶ and transcendent actualisation⁹ through occupational intelligence^{6,9} are new theoretical developments within the field of occupational science. They offer novel ways of understanding occupational potential with explicit links to the fields of humanistic and transpersonal psychology. The two articles^{6,9} have explicated how occupations and self-awareness (Clark et al., 1991, p.301) are inextricably linked to developing a more complex and fluid representation of lived potential, and how intelligent engagement of multi-channelled capacities, such as visual, kinaesthetic and auditory functions, etc, can inform connections to transpersonal experiences through doing and the links to being. For example, in article nine a case summary provides details of how a transpersonal encounter impacted upon a person and their (multi-channelled) sensory engagement in the world. The case

example coheres with the work of Arnold Mindell (1990a, p.23-4), who has stated that without fully developing the capacity for awareness, only certain channels of perception and communication are used through familiarity and habit: “The ones we frequently use are ‘occupied’ by our awareness. If we do not use them with intent, they are ‘unoccupied’ by our conscious awareness.” The articles^{6,9} argued that intelligent use of multi-channelled modes of perception and expression enables a greater range of engagement with regard to the expression of occupational potential in life. ^{6,9} Occupational intelligence exemplifies the important interface between doing and being, as alluded to by Clocksin (1998, p.118):

Intelligence – as we understand it – cannot be considered in isolation from an embodied existence that is committed to an ontogenetic engagement with the environment.

One of the complex issues tackled in these articles^{6,9} was to show how an intelligent (multi-channelled) engagement of human potential cannot avoid issues concerning the fluid nature of the self, ² which involve complex reflections and interactions between personal and transpersonal experiences (Amlani, 1998). These articles^{6,9} highlighted the tensions between cultivating human potential, self-development and actualisation, whilst managing and integrating experiences of self-transcendence (Maslow, 1971; Csikszentmihalyi, 1994) in relation to meaningful occupational engagement. The author noted that there is an important occupational continuity between self-actualisation⁶ and experiences of transcendence^{6,9} where occupational engagement provides opportunities for exploring and containing new ways of doing that can have a profound impact on being (as noted in the case exemplar in article nine). The inspiration for writing article nine was based on the premise that engaging in

occupations (doing) can facilitate and mediate transitions in identity and consciousness that provide a greater range of opportunities for expressing transpersonal potential, as distinct from relying purely on states of being (Maslow, 1970, 1968/1999). Because transpersonal psychology evolved out of humanistic psychology in the late 1960s (as stated above), it was recognised that: “There is more to the human condition than we have experienced in our humanistic orientation” (Fadiman, 2005, p.35) and it was inevitable that this development needed to be reflected theoretically in the predominantly humanistic orientation of occupational science.^{2,6,9}

1:5 Doing, being and beyond

This thesis proposes that the integration of transpersonal experiences within the context of everyday life requires an occupational focus, and this development is still in its infancy, with meaningful contributions being made in the occupational literature by the author^{1,2,3,5,6,8,9} and others (do Rozario, 1997; Kang, 2003). Additionally, the importance of developing transpersonal considerations, linked to *doing*, could help to redress the over-emphasis on *being* within the transpersonal literature. For example, a thematic analysis of the transpersonal literature carried out by Lajoie and Shapiro (1992, p.90-1) defined the focus of transpersonal studies as “the study of human beings’ highest potential, in relation to unitive, spiritual and transcendent states of consciousness.” The overriding emphasis in the analysis by Lajoie and Shapiro (1992) gives primacy to a focus on *being*; however, as noted above, human potential raises deeper questions about life as a whole (Redfield et al., 2002), which require a more coherent and fuller representation of human potential inclusive of *doing* and its relationship to *being*.^{1,2,3,4,5,6,8,9}

If questions about engaging human potential are only organised around a sense of *being*, there is an unbalanced relationship in the way that human development is considered, and this point is evident in the following quote by Ken Wilber (2000, p.265), which exemplifies the *expansive* nature of transpersonal states of being – “the more one goes *within*, the more one goes *beyond*, and the more one can thus embrace a *deeper identity* with a *wider perspective*.” Yet, there is a need to ground and integrate such experiences in daily life; for example, when human beings engage their psycho-spiritual potential it is important that the focus on the relationship between doing and being is productive and not dichotomous (Almaas, 2004). That is, there is a potential dichotomy between doing and being when transpersonal experiences are only expressed in terms of people’s sense of being (as noted by Wilber above). These experiences also need to be grounded and expressed within people’s everyday actions and ways of doing (Almaas, 2004) for them to fulfil their human potential (appendix 3b, p.189).^{1,2,6,9}

Jungian analyst Marion Woodman (1985, p.78) has noted a lack of understanding about the deep and sacred value of human actions in the modern world, where “Doing has become an escape from Being.” The preceding statement coheres with the view of transpersonal psychologist John Welwood (1992, p.69), who has noted that, whilst doing and being appear mutually exclusive: “To find the spiritual path in our daily life, we need to bring doing and being together.” As noted above, the field of transpersonal psychology has not developed theoretical links concerning human potential from an occupational perspective.^{2,9} Yet Peter Russell (1982, p.156) has suggested that: “We all have potentials beyond those we are now using, and perhaps

beyond those we even dreamed of'. The key point in the preceding quote is *how* human potential is actually *used* in daily life, which further underscores the importance of integrating 'doing' for the full expression of human potential.^{1,2,3,4,5,6,8,9}

It is instructive to note that the transpersonal literature has emphasised the need to take an integrated approach towards human potential, inclusive of people's experiences of transcendent states of consciousness, and the engagement of transformative potential within everyday life (Hartelius et al., 2007). Indeed, transpersonal events or encounters are recognised for the profound impact they can have on people (Rowan, 2001)⁹ and their everyday lives (Caplan, 2001; Cortright, 1997; Ferrer, 2002, 2003; Grof, 1993; Grof & Grof, 1993).^{1,2,9} The transpersonal dimension of human occupations (do Rozario, 1997)^{2,3,5,6,8,9} is an important development for an evolving transpersonal vision, based on two important observations made by the author of this thesis: first, transpersonal experiences can be initiated through engaging in everyday occupations.^{2,9} And second, transpersonal experiences can have a profound impact on people's occupational identity and vice versa.^{5,9} This last point is particularly important, as it is evident that engaging human potential as a process of psycho-spiritual emergence is fraught with complexity. It underscores the important role and function of human occupations for grounding and integrating transcendent experiences^{2,6,9} (appendix 3c, p.193).

1:6 Transpersonal consciousness and mental health

One of the complexities surrounding spiritual awakening and developing human potential is that it can involve deep shifts within identity, with the possibility that people can become overwhelmed (as explicated in appendix two) and enter into a

transformational crisis (Assagioli, 1965), which is otherwise known as a spiritual emergency (Grof & Grof, 1986, 1989). Spiritual emergencies reflect those overwhelming spiritual experiences or insights that result in transformational crises, which can profoundly affect the day-to-day orientation and functioning of human beings. It may appear as if people are having mental health problems due to the disorientating nature of such transformational crises, however, in the last three decades there have been key theoretical developments that are starting to address spiritual emergencies in terms of differentiating psycho-religious and psycho-spiritual problems within the field of mental health (Lukoff et al., 1992; Lukoff et al., 1998; Lukoff, 2006).

Stanislav Grof, a psychiatrist and co-founder of transpersonal psychology who conceptualised the phenomena of spiritual emergency, has stated in conversation with Ervin Laszlo and Peter Russell (Laszlo et al., 2003) that many people being treated in psychiatric hospitals are actually experiencing transformational crises. Paradoxically, article one illustrated how working with people's spiritual needs (via occupational therapy) within a mental health acute admissions unit led to positive developments in the ways in which psycho-spiritual potential (and transformation) can be addressed within mainstream mental health settings. There is no reason why mental health services could not be developed to specifically help people integrate the complex psycho-spiritual processes associated with spiritual emergencies (as non-pathological phenomena). This is an issue that the author highlighted at an International Transpersonal conference (Collins, 2009).

People who experience a profound shift in consciousness – from spiritual emergence to spiritual emergency – may well receive treatment from mental health services. However, the issue of *how* to help people manage the transitional and transformational trajectories of spiritual emergencies is not yet part of mental health professional training. Western society’s response to profound psycho-spiritual crises is mainly through contact with the mental health services, as noted by Laszlo et al (2003). However, there have been important developments in mental health practice that are focused on the integration of spirituality, such as *Inspiring hope* (National Institute for Mental Health in England, 2003) and the *Somerset Spirituality Project* (The Mental Health Foundation, 2002). These much welcomed publications reflect positive humanistic and existential developments that have been neglected by mainstream psychiatry for many years (Laing, 1961, 1969, 1982) and are now starting to gain recognition (Fenwick, 2009). For example, the UK National Health Service identifies spirituality within *Standards for Better Health* (Department of Health, 2004), as well as embracing a philosophy of recovery which emphasises the need for social action, inclusion, and human rights (Department of Health, 2011).

Within the field of mental health there is an opportunity to reappraise and develop the interface between spirituality and people’s experience of crisis. For example, recent theoretical developments have considered the links between spiritual experience and “healthy psychoticism” (Claridge, 2010, p.75) or “benign psychosis” (Jackson, 2010, p.139), all of which have resonances with C.G. Jung’s personal experience of a crisis, which he called his *creative illness* (Dunne, 2000; West, 2004). It is instructive to note that research (Brett, 2010; Warwick & Waldram, 2010) coheres with earlier models of transformative crises (Grof & Grof, 1986, 1989; Perry, 1974). It notes that

whilst transformational crises can be distressing and/or debilitating, the experience can also provide opportunities for recovery in relation to learning and change (Brett, 2010; Warwick & Waldram, 2010). Spirituality is recognised as an important contributor to mental health recovery (Watkins, 2007), which acknowledges the complexities of people's lived realities (Barker & Buchanan-Barker, 2004).

There is a legacy of pioneering approaches that have included spirituality to help people's recovery through crises over a forty year period. They include Ronald Laing at *Kingsley Hall* (UK) in the 1960s (Tantam, 1999); John Perry at the *Diabasis Centre* (USA) in the 1970s (Perry, 1974, 1999); Stanislav Grof and Christina Grof at the *Spiritual Emergence Network* (USA) in the 1980s (Grof & Grof, 1989); and Edward Podvoll at the *Windhorse Project* (USA) in the 1990s (Podvoll, 1990). The more recent perspective of clinical psychologist Isabel Clarke (2001/2010) has suggested that advances in understanding spirituality and psychosis are consolidating a "new paradigm". Clarke's (2001/2010, 2005, 2008) explication of *transliminal experiences* helps to make sense of the potential overlap between spiritual experiences and psychotic symptoms when people encounter a reality beyond (trans) human constructs, where individual boundaries can start to dissolve. Importantly, Clarke (2001/2010, p.11) concurs with other commentators in the field, acknowledging that personal factors, such as existing ego-strength, will have some influence on whether the experience is "a temporary, life-enhancing spiritual event, or a damaging psychotic breakdown." It is unclear whether ongoing developments within transpersonal psychiatry and psychology (Scotton, Chinen & Battista, 1996) are contributing to a *new paradigm*; however, developments certainly appear to be

evolving a “new language” that reveal “more nuanced views both of the human relationship to the cosmos and of its own psychic life” (Douglas-Klotz, 2010, p.52).

Transpersonal psychiatrist Nelson (1994, p.277) has provided a narrative from a person, following a process of recovery and renewal after they had experienced a spiritual emergency, which included a period of psychiatric hospitalisation:

Now, more than eight years later I can look back and say, “I had this incredible mystical experience”. [...] It was a birth into a state of consciousness I did not even know existed, but which is now a permanent part of my life. **Quotation shortened**

The complexities involved when addressing such expanded experiences within consciousness can impact on the boundaries of the self, between personal ego and transpersonal consciousness, which underscores the intricacies for engaging a fluid sense of self.^{2,9}

Transformational crises open up people’s connection to a much wider experience of life within a “universal field of consciousness” (Nelson, 1994, p.228), where the boundaries between self, others, nature and the cosmos can initially be blurred and confused. Such expanded states of consciousness underscore the complex processes of self-adaptation and adjustment that are needed due to the impact transpersonal encounters can have upon identity (Collins, 2008c).² It is here that the complementary roles and functions of doing and being are pivotal for grounding and facilitating transformations in consciousness,^{2,9} which will be discussed in chapter two.

1:7 Summary

The key articles presented in chapter one^{1,2,6,9} have contributed to the literature in terms of representing the complexity involved when evaluating human potential, transpersonal states of consciousness, and their impact on *being* and *doing*. The articles^{1,2,6,9} identified that spiritual emergence (within the bounds of normal ego functioning) can also lead to deeper transpersonal encounters. However, the realisation that such experiences can also precipitate a transformational crisis (spiritual emergency) calls for greater understanding to negotiate the parameters of human potential and development. The interface between the experience of transformational crisis and mental health issues reveals deeper levels of complexity, in terms of how such states of consciousness are perceived and treated.

Chapter Two

Spiritual Emergency and Self-Renewal: The Integral Links Between Occupational Identity and Transpersonal Identity

Maturana, H. and Poerkson, B. (2004, p.22) **Quote removed**

2:1 Introduction

The interface between complexity and postmodern representations in life are summed up by Cilliers (1998, p. 112) as a departure from established norms, where: “The traditional (or modern) way of managing complexity was to find a secure point of reference that could serve as a foundation”. However, the established norms of modernity are challenged or deconstructed by postmodern developments (Woodhouse, 1996), such as those found within existentialism, psychoanalysis, feminist theory, hermeneutics and a post-empiricist philosophy of science, which has led to the emergence of a more fluid representation of reality (Tarnas, 1991/2010), inclusive of spirituality (West, 2004, 2011).

The emergence of a postmodern perspective could have resonances with the ways human beings are resourceful in meeting the demands of the future. That is, the realisation of a more *adequate worldview* will depend upon how humanity responds both individually and collectively (Wilber, 1996a) to the evolution of new ways of living that are not tethered to modernist foundations (Tarnas, 1991/2010). This predicament is demonstrated neatly by a postmodern view of the self as a prism, reflecting “multiple selves” (Stevens-Long, 2000, p.166), where people’s orientations, motivations and ways of acting are not (always) easily understood (Tarnas, 1991/2010).

Like complexity, the postmodern human is considered “unstable and open”, which provides numerous contexts for the development of personal meaning (Howard, 2005, p.52). Indeed, the postmodern imperative provides opportunities for humanity to embrace its capacities for creativity, innovation and transformation, for example, as a

“spiritual response to life” (Tarnas, 1991/2010, p.404). From this postmodern perspective the phenomena of spiritual emergencies take on a critically important position, where the chaotic aspects implicit within transformational crises can be viewed as signs and symptoms of pathology, or can be viewed as emergent human potential connected to a transforming self. Chapter two focuses on the relationship between spiritual crisis and mental health problems and locates the important roles of occupation and transpersonal considerations in the management of spiritual crises, through the renewal of identity via doing and its relationship to being.

Key issue addressed: The interface between spiritual emergencies and mental health issues has a direct influence on how *states of being* are considered. However, engaging in routine meaningful occupations identifies the pivotal and complementary role of doing in the renewal of identity and spiritual transformation. Chapter two is divided into the following sub-sections:

2:2 Transpersonal crises and mental health

2:3 From spiritual emergence to spiritual emergency

2:4 Spiritual emergency and occupational identity

2:5 The ‘doing self’ and the process of renewal

2:6 The link between occupational identity and transpersonal identity

2:7 The farther reaches of spiritual crises

2:8 Summary

2:2 Transformational crises and mental health

Chapter two builds on the theoretical developments linking human occupation (doing) to spiritual developments within the fields of humanistic and transpersonal

psychology (being) discussed in chapter one. The author's previous roles, working as a UK National Health Service occupational therapist and psychological therapist, have provided opportunities to understand and facilitate deep engagement with people's psycho-spiritual potential connected to doing and being within the context of mental health services (Collins & Wells, 2006).^{3,4} The author's therapeutic work highlighted the importance of an occupational focus (doing) connected to spiritual considerations for people's recovery in the midst of mental health crises,^{3,4} linked to the transformative journey of self-renewal.¹ Two case illustrations of the author's work in mental health services are provided in article three which reveal the deep processes involved in psycho-spiritual change. In article three the author worked with two mental health service users and focused on their recovery needs, inclusive of their psycho-spiritual potential through the incorporation of dream work, which is recognised by Mindell (1990a) as a method for engaging a client's transpersonal potential (Hastings, 1999).

Exploring the connections between doing and being, the author found that the integration of spirituality in his work with people experiencing severe and enduring mental health problems led to unexpected and positive outcomes in terms of recovery.^{1,3,4} The author wrote article four to illustrate the unfolding nature of spiritual engagement, which identified how spirituality can be considered in relation to a client's 1) specific spiritual needs, 2) relevant spiritual experiences, and 3) understanding spirituality as an ongoing journey throughout life. Article four considered how transformative experiences that unfold naturally (Metzner, 1986) are more likely to occur if they are given time and space to emerge (de Waard, 2010). Article four illustrated the process of psycho-spiritual emergence via a case vignette

of a client in the mental health services, revealing how the therapeutic process not only became a catalyst for recovery, but also played a role in the client eventually discovering an interest in spirituality, and deciding to train as a spiritual healer. This transformative journey was facilitated through using a combined focus on doing and being⁴ (appendix 3c, p.193).

The author's work in the field of mental health provided an appreciation of the transformative power of spiritual emergence linked to a sense of renewal and shifts in people's recoveries.^{1,3,4} The emphasis on spirituality within mental health recovery is made by Peter Gilbert (2007, p.26), who alludes to postmodern representations of identity within people's experiences as follows:

As identity becomes more mobile, fluid, liquid; as we move into an era of what I call 'travelling identity', where we engage in constructing ourselves and being re-formed, identity is the issue of the age (appendix 3d, p.198).

Articles one, three, and four have identified how working with people diagnosed with severe and enduring mental health problems – where spirituality was not important to them at the outset of therapeutic engagement – resulted in the clients discovering new dimensions to their recovery, linked to psycho-spiritual potential (Collins & Wells, 2006).^{1,3,4}

Therapeutic practice informed by humanistic and transpersonal theories (Rowan, 2002) – such as being client-centred and receptive to spiritual issues – can engender trust when exploring client's authentic experiences. It is here that John Swinton (2001, p. 8) has identified the interface between "interpersonal" and "intrapersonal" approaches, which can also link to the "transpersonal" and reach "beyond self and

others into the transcendent realms of experience that move beyond that which is available at a mundane level.”^{2,9} Yet, it is interesting to note that whilst Swinton (2001) identified links between the transpersonal domain and mental health, he did not fully explicate the relevance of spiritual emergencies in his analysis (only making a brief reference to the work of David Lukoff). This gives some indication of how marginalised spiritual emergencies are in relation to mainstream reflections on spirituality and mental health.

Transpersonal psychiatrist John Nelson (1994, p.418) has discussed spirituality within the context of mental health practice, emphasising the importance of spiritual emergencies as transformative phenomena:

People in spiritual emergencies teach us that spontaneous ASCs [Altered States of Consciousness] are not always harmful, may lead to uncommon growth, and may even be cultivated as a strategy for enriching our lives.

The relationship between spiritual emergence and spiritual emergency situates the value of transformational crises as part of spiritual development (Grof and Grof, 1986, 1989), which is more widely accepted in cross-cultural studies in the use of ASCs (Jilek, 1989; Krippner, 1989; Valla & Prince, 1989). The political imperative that accompanies such knowledge is that practitioners within western orientated mental health systems need more confidence (and training) to engage with transpersonal phenomena, and especially the transformative potential of spiritual emergencies. The recent publication *Spirituality in Psychiatry* published by the Royal College of Psychiatrists, UK (Cook, Powell & Sims, 2009) includes a small section on spiritual emergency, which is a progressive step towards enabling such a shift.

2:3 From spiritual emergence to spiritual emergency

Transpersonal experiences are recognised as being capable of transcending people's temporal and spatial boundaries (Grof, 2000; Howard, 2005).^{2,9} The term transpersonal literally means going *beyond* (as in transcending) or *through* different states (as in transforming), thereby highlighting the need for developing awareness⁹ and cultivating a more fluid sense of self² beyond established ego boundaries (Heron, 1998; Rothberg, 2003; Rowan, 1993; Wilber, 1980, 1985). Transpersonal phenomena are naturally occurring experiences, and it would be wrong to judge them as being anomalous (Grof, 2006). Indeed, professor of transpersonal psychology David Lukoff (2010a) notes that there has been a marked increase in people reporting intense mystical and spiritual experiences over the last 30 years. However, Lukoff (2010a) does not cite the source for this data.

The acknowledgement of human beings' transpersonal potential for enabling psycho-spiritual growth and development (Grof, 1996) is providing a renewed theoretical perspective for considering the nature of human growth and self-development (Sollod et al., 2009). This development is based on the recognition that more sophisticated theories of the self are continually evolving, and *established theories* are often subjected "to periods of uncertainty" (Montouri et al., 2004, p.203).² A transpersonal perspective considers how spiritual emergence links to the engagement and development of self-awareness and possibilities for transforming experiences of consciousness, inclusive of altered and non-ordinary states of consciousness (Cortright, 1997; Grof & Grof, 1989; Rowan, 1993, 2001; Wilber, 1977, 1996).⁵ Yet, such psycho-spiritual developments recognise that the possibilities for experiencing transformational crises exist (Grof & Grof, 1989).

Article five explored how transpersonal encounters, such as spiritual emergencies, can have a profound impact on people's sense of self and everyday functioning, causing a de-adaptation (Perry, 1999), resulting in people not functioning in daily life, becoming overwhelmed, disorganised, immensely confused and anxious (Collins, 2008c). In addition, people could also experience transitory psychotic episodes (Sperry, 2003).⁵ Article five detailed how spiritual crises reflect a *radical deconstruction* of established ways of being (Nelson, 2000), which underscores the need to focus on factors that contribute to a *fluid reconstruction* of the self.^{2,5} Indeed, Lucas (2011, p.70) has reflected on the contributions of transpersonal authors, stating that “non-ordinary states, including psychosis, offer the potential for healing and growth if supported the right way”. This statement is borne out by patterns of clients' recovery within the context of mental health practice, as noted by Collins and Wells (2006), where clients' experiences of engaging their human potential were considered important. The key issue here is not about an either/or perspective for determining psychopathology or human potential, but that recovery can include both (Clarke, 2001/2010; Lucas, 2006).⁵

The significance of transpersonal crisis within the unfolding trajectory of spiritual emergence is considered (from a transpersonal perspective) to be a “phase in further development” (de Waard, 2010, p.185). According to Grof and Grof (1991) the difference between spiritual emergence and spiritual emergency is that the latter includes feeling overwhelmed and threatened by new spiritual insights that may be personally or philosophically challenging to a person's everyday consensus views of reality, which can be confusing and frightening (Collins, 2008c; de Waard, 2010).⁵

Spiritual emergencies are more likely to occur during times of great physical and emotional stress or crisis. Possible triggers (among others) for a spiritual emergency include childbirth, near-death experiences, transitional stages of life and engaging in spiritual practices, all of which can “temporarily disrupt a person’s ability to carry on a normal life” (Guiley, 1991, p.567). For example, participants in research carried out by Ankrah (2002) described having had at least one of the *non-ordinary* experiences that are characteristic experiences within spiritual emergencies, as classified by Grof and Grof (1989). These include strong inner knowing, visions, feeling an energy presence, hearing voices, feeling connections to plants/trees/animals, losing contact with the material world, feeling at one with the universe and having out-of-body experiences.

Interestingly, the research carried out by Ankrah (2002) found that several participants felt unable to explore such extraordinary experiences with their therapists, because they received unhelpful or unsympathetic responses, whilst others feared being labelled mentally ill. Davis et al (1991) also identified that people do not find it easy talking about transcendent experiences, which is reflected in recent research into spiritual crises published by de Waard (2010, p.5) where people would avoid clinicians and therapists:

[...] And of those who were driven to the consulting room by sheer desperation, most kept their mouths firmly shut on certain topics. **Quotation shortened**

The fear of being misinterpreted is particularly difficult, as it does not allow people to be open and share the depth of their transformative experiences (Collins, 2008c), which means that the process remains internalised, thereby potentially prolonging the

period of integration (de Waard, 2010). Moreover, the sense of isolation for people experiencing spiritual emergencies can be exacerbated by other people's attitudes, whereby the individual experiencing the crisis has to contend with "everyone else's state of neurotic emergency too!" (Sorrell, 2009, p.148).

Article five explicated how non ordinary-states of consciousness associated with spiritual emergencies can be disorientating. Article five detailed the work of Grof (2000), who noted that a good prognostic indicator is when a person is able to describe their experiences coherently, despite the content of what they are saying being extraordinary or strange. Article five drew on the extant literature to discuss the complexities of differentiating between people's spiritual emergencies and psychotic features, which can be a complex process (Lukoff, 1985, 1996; Lukoff, et al., 1992, 1996, 1997). A recent paper has noted how it is essential to establish coherences between people's "inner capacity, outer function, and support systems" which can become potential markers that determine if people can work with the transformational experience, or not (Viggiano & Krippner, 2009, p.116). These are critical observations and support the premise outlined in article five, which emphasised people's abilities to function through occupational engagement. It reinforced the view that spiritual emergencies can lead to further spiritual growth, enhanced creativity, compassion, and a desire to be of service to others if the experiences are integrated (Bragdon, 1990; Collins, 2008c; Guiley, 1991).⁵

Spiritual crises may eventually lead to a more fulfilling and renewed way of life (Collins, 2008; Grof & Grof, 1991; Perry, 1999). However, it has also been recognised that failure to integrate the experience can lead to a deterioration of mental

health (Guiley, 1991). Emma Bragdon (1990, p.8) has said that: “I have known of people who have killed themselves as a result of being isolated and overwhelmed with spiritual experiences.” It is instructive to note that Kane’s (2006) research into transformational phenomena found that the only distinguishing feature separating spiritual emergence from spiritual emergency is the sudden shift in transformation that leads to a crisis. Kane’s (2006) findings indicate how transitional states of consciousness underscore the important function of adaptation in terms of cultivating self-awareness and renewal of identity.^{1,2} It is here that the role of occupational engagement could be pivotal, indeed, Sheena Blair (2000) has discussed the “centrality of occupation during life transitions.” The proposal in this thesis underscores how *doing* complements the relationship to *being* when adapting to shifts in identity and consciousness, from experiences of spiritual emergence^{1,3,4} through to spiritual emergency⁵.

2:4 Spiritual emergency and occupational identity

Article five considered the important links between doing, being, spirituality and consciousness in order to raise awareness of the needs of people who are in the midst of a transformative crisis, rather than always assuming a pathological perspective of mental ill health (Wain, 2005). Indeed, article five noted that a more expansive approach is needed within mental health practice, one that includes engaging human potential and the integration of transpersonal phenomena (Collins, 1999a, 1999b, 1999c). Spiritual emergencies pose serious questions for how societies consider transformational crises linked to developing transpersonal potential (Collins, 2009), and in turn, human occupations are pivotal for engaging the process of self-renewal¹ through occupational identity during such transformational crises.⁵

The evolution of transpersonal psychiatry (Scotton et al., 1996) has contributed towards a deeper understanding of the interactions and dichotomies that can occur in relation to spiritual experiences that help to locate appropriate psychiatric treatment for those people who are at risk and need additional support (Lukoff, 1996; Lukoff et al., 1996; Scotton et al., 1996). These developments are highly important, as the American Psychiatric Association (1994) *Diagnostic Statistical Manual of Mental Disorders* (DSM, 4th edition) includes a non-pathological category for religious and/or spiritual problems in response to developments associated with spiritual emergency (Lukoff, 1985; Lukoff et al., 1992; Lu et al., 1997; Lukoff et al., 1998; Lukoff, 2006).

It is important that spiritual considerations are included in the evaluation of people's mental health needs (Waldfogel & Wolpe, 1993),^{1,3,4} which should not be dominated by pathological interpretations of symptomology (Marzanowski & Bratton, 2002).⁵ These points underscore the importance for continuing to develop sophisticated ways of understanding the differences and complexities that exist between spiritual crisis and mental health needs (Jackson & Fulford, 1997),⁵ which continue to be discussed in the professional literature (Brett, 2003; Clarke, 2001/2010; Collins, 2008c; Littlewood, 1997; Lu et al., 1997; Marzanowski & Bratton, 2002; Johnson & Friedman, 2008).⁵

A helpful analogy for understanding the context of spiritual crises has been provided by Lukoff (2006) who compared spiritual emergency to normal reactions, such as those encountered in a bereavement process, where a person's experience of loss may meet the diagnostic criteria for a major depressive illness, but this diagnosis is not

given because the symptoms result from a normal and expected grief reaction. Lukoff (2006) is emphasising that a person in the midst of a spiritual emergency could be experiencing a normal process of development resulting from a transformational crisis; in short, spiritual crises need to be treated as normal trajectories of development. Indeed, transformational crises have been recognised cross-culturally as rites of passage, which can include a “complete disintegration of the personality” (Eliade, 1958, p.89) before renewal of the self is able to take place (Perry, 1999). However, a key issue of concern is the collective lack of awareness about the transformative potential of spiritual emergencies in societies today.

If Grof and Grof’s (1989) non-pathological model was more widely acknowledged in mainstream mental health contexts, it could begin to deepen society’s relationship to profound transformational encounters. The observation by Richard House (2010a, p.141) that people’s “incapacity to contain or ‘stay with’ their exceptional subjective experiences might itself be a significant function of our culture’s socially constructed notion of ‘normality’”. This poignant statement reflects how societies can become “static” in terms of the collective context for understanding people’s growth and development (Assagioli, 1969), which creates a societal-bind where people’s abilities to experiment and integrate such experiences (Grof, 1987) through “spiritual opening” and “self-discovery” (Grof & Grof, 2010, p.160) are curtailed by the prevailing cultural attitudes. Article five recognised these socio-political impediments and outlined the healing trajectory from spiritual crisis to self-renewal⁵ through engaging ‘doing’ in relation to occupational identity. This approach grounds transformative experiences within activities of daily life (Collins, 2009),^{1,3,4,9} thereby identifying a structured and normative approach to identity transitions.^{2,5}

Article five expanded the role and function of occupational identity and its relationship to spirituality (Unruh et al., 2004), and was the first article written about human occupation and its role and function in managing transpersonal encounters that can trigger spiritual crises.⁵ Yet, within the occupational literature it had already been noted that transpersonal experiences can shift people's perceptions of self, where such transcendent experiences exist "as our shared human potential and can be actualised in our daily lives and occupations through a journey of transpersonal growth and development" (Kang, 2003, p.98). Article five explicated further the pivotal role of human occupations in the renewal of identity^{1,2} and how self-coherence (Christiansen, 1999, 2000; Hocking, 2000) could be considered in relation to transformational crises.⁵ The centrality of human occupations to the development of a fluid sense of self² concerns how people participate in meaningful endeavours, orchestrate new possibilities, and engage their interests in relation to an evolving sense of self (Bateson, 1989, p.2).

2:5 The 'doing self' and the process of renewal

The impact of transpersonal experiences on occupational identity^{5,8,9} could broaden the fluid interactions between "I (as doer) and me (as the imagined self)" as originally conceptualised by Christiansen (2000, p.104). The inclusion of a transpersonal perspective linked to human occupation emphasised how transformations within consciousness (going beyond personal identity) can be considered.^{2,5,9} Indeed, the author's publications have built on the work of do Rozario (1997, 1994), who noted how engaging spirituality and the transpersonal dimension encourages transformation and a widening and deepening of identity.^{2,5,9} However, do Rozario (1997) did not

focus on the dynamic interface between spiritual emergence and spiritual emergency,⁵ which is essential for understanding fully the transpersonal dimension in relation to human occupations, the fluid engagement of identity transitions (Collins, 2006b)^{2,9} and processes of transformation (Townsend, 1997).^{2,5,9} In relation to these developments Nelson (1994, p.264-5) has stated that: “Although spiritual emergencies are accompanied by a temporary suspension of ego-identity, they do not dissolve the ego.” Thus, human occupations are not only pivotal for identity building (Christiansen, 1999, 2000),² but in the case of spiritual emergencies renewed *ways of doing* are central for stabilising emergent *states of being*.⁵

Transpersonal links to human occupations^{2,9} reveal further possibilities that are waiting to be developed between occupational identity and transpersonal identity.^{5,8} For example, article eight outlined a case vignette revealing how the process of self-renewal for a teenager (Molly), paralysed following a spinal cord injury, led to a spiritual crisis. The vignette revealed shifts between occupational identity and transpersonal identity that linked the complementary functions of doing and being within the transformative process. Molly was engaged in occupations that provided a transitory function in the economy of renewing her identity, as well as providing structure for the integration of transpersonal experiences into daily life.^{5,8} A further example of the value of occupational engagement as a key part of the renewal process^{1,5} is underscored by a research participant in a recent study into people’s journeys of transformational crises carried out by Brett (2010, p.171):

I set myself the task of cooking one good meal a day, and doing the washing up, whatever else happened. [...] The structure was really helpful. **Quotation shortened**

The above quote supports the key message in this thesis, which underscores the need for an occupational focus within spiritual transformation. Occupational therapists have been advised to consider people's levels of vulnerability during times of transition or transformation and to consider the spiritual wellbeing of people (Urbanowski, 2003). However, when spiritual emergencies are the cause of transformational crises, the key focus for managing such vulnerable transitions are directly linked to occupational engagement,^{1,3,4} identity^{5,9} and the ability to adapt to changing circumstances fluidly.²

The importance of being able to adapt to non-ordinary states of consciousness, such as spiritual emergencies, is put into context by Stanislav Grof (2000, p.172) who stated that when the experience of a spiritual emergency is very intense there is a need to “surrender” to the process. However, the ability to surrender is a considerable adaptation for some people to make in the midst of a crisis due to the levels of confusion experienced (Collins, 2008c).⁵ Indeed, it has been noted in the psychological literature that people often resist personal transformation after spiritual experiences, clinging tightly to their existing identity, which (unsurprisingly) stifles the transformative potential that is trying to emerge (Leary, 2004). Articles two and five have provided key theoretical developments that support the role and function of adaptation within states of consciousness and fluctuations in identity, emphasising how engagement in meaningful occupations supports the transitional process towards self-renewal that is trying to occur.^{1,8}

2:6 The link between occupational identity and transpersonal identity

Article five provided theoretical underpinning for an occupational imperative within transformational crises based on the advice that people cease any psycho-spiritual development, in favour of engaging in low-key activities (Grof & Grof, 1989). This has been further emphasised by Lukoff (2010b, p.214), who has recommended that people engage in grounding and calming activities, such as “gardening” or “house cleaning”. It is here that the importance of *doing* holds the key for participation through graded activities⁵, however, the author of this thesis has asserted that occupations not only mediate inner and outer experiences of adaptation², they also provide a valuable framework for the development of self-awareness and renewing a sense of identity.^{1,2,3,4,5,8,9} Article five outlined the pivotal role of doing as a means of managing spiritual emergencies, where occupational engagement directly addresses the de-adaptation that occurs (Perry, 1999) through the links to occupational identity.⁵

Article five contributed towards a deepening understanding of the meaning between occupation and identity as originally discussed by Christiansen (1999, p.553), where people can “explore possible selves”, which highlighted the productive links between transformational crises and processes of self-renewal through occupational engagement.^{1,5,8,9} The inclusion of an occupational approach to transformation enables fluid transitions in identity^{2,5,8,9}, where new insights are grounded and directed through occupations^{1,3,4} towards holistic experiences of health and wellbeing (Collins, 2011b ; Maslow, 1999).⁹

Articles five and eight revealed the dynamic potential of human beings to adapt, re-organise, regenerate and renew the self (Perry, 1999) through occupational engagement.^{5,8} Interestingly, Hamel et al., (2003, p.14) have described the process of

human beings actualising their transcendent potential, stating that “growth will become transpersonal when all the individual’s efforts, attitudes, and intentions converge toward a transcendent goal experienced daily.” This goal-orientated approach to transpersonal development clearly situates transpersonal potential within the context of everyday occupational engagement^{1,2,3,4,5,6,7,8,9}, which avoids the imbalances (and futility) of attempting to transcend daily life altogether, or contemplating that activities of daily living are considered less important (Braud, 2001). Rather, it must be stressed that transpersonal encounters and experiences are applicable to everyday life, and therefore to occupational engagement, which holds new possibilities for peoples creative and meaningful participation (Ferrer, 2001; Tarnas, 2003).^{2,5,8,9} Articles five and eight exemplify the transpersonal-occupational imperative, which involves managing the tensions between the lived potential of the self-reflective and self-transcending human being (Tarnas, 2006a)² who lives in an “ever unfolding cosmos” (Tarnas, 2002a, p.xv).^{5,9}

Human occupations are identified for the pivotal role they play in facilitating transformational processes, inclusive of spirituality^{1,3,4,6,9}, towards experiences of self-renewal.^{1,5,8} The life-changing potential of such deep transpersonal encounters can affect people’s goals, values and occupational priorities, which may change radically through the exploration of new ways of doing and being.^{5,8,9} This was an issue addressed in article eight, which illustrated, via a case vignette, how transformational potential is integrated through the relationship between knowing, being and doing^{2,5,8,9}, as further noted by Puhakka (2000, p.13):

I had come to see that knowing is not a “state” at all but rather an “activity.”

This activity provides connectedness across states and affects transformations more substantial and lasting than fluctuations in states of consciousness.

The challenge for modern societies is to consider the value and importance of integrating spiritual emergencies within everyday life⁵. These transformative shifts in consciousness and identity reflect the possibilities for human beings to engage in new ways of knowing, doing and being^{8,9}. However, if the transformative value of spiritual emergencies is only considered on an individual basis, its value to collective consciousness will be underestimated or lost altogether. The paradox within this socio-political *status quo* is that people may be impeded in the integration of their transformative journeys (through spiritual emergencies), for example, because of fear of speaking about their experiences, or being referred to and treated by the mental health services (as noted above). With such a collective denial or avoidance of transformational crises within mainstream societies, people are disincentivised to question the potential value and relevance of such crisis encounters (Collins, 2009).

2:7 The farther reaches of spiritual crises

Recent developments within the transpersonal and ecological literature have identified that the current global crisis may be edging humanity closer to a global state of emergency, which will require a collective adaptation of consciousness in order to create a sustainable future (Collins, 2010c). The escalating global state of emergency (Collins, 2010d) will have far reaching implications that may well challenge the existing foundations of human consciousness. Indeed the current global state of emergency has been described as a collective spiritual emergency (Laszlo et al.,

2003). The synergy between the global state of emergency and individuals' experiences of spiritual emergencies presents societies with a key challenge for the future, and requires a more enlightened approach to phenomena such as transformational crises. It is through engaging human potential, as outlined within the fields of depth and transpersonal psychology, that transformational crises may be considered for their value to collective change. However, psychiatrist R.D. Laing (1987, p.79) noted that as part of the transformative process, modern humans will first need to confront their *psychophobia*:

As long as we remain in this state of apartness from ourselves, from one another, from the cosmos, we can only yearn for the healing of the mind/body, subject/object, self/other, self/cosmos splits and cut-offs which characterize our schizoid experience. [...] Quotation shortened

In terms of how spiritual emergencies are viewed in society there is a need to add another dimension to the pathway of renewal, other than through the mental health services. As stated above, Ervin Laszlo, Stanislav Grof and Peter Russell (2003, p.5-9) noted that a substantial number of people being treated for psychosis within mental health systems are actually experiencing a crisis of transformation, or spiritual emergencies.⁵ In their conversation Grof spoke about his work as a transpersonal psychiatrist and recounted that people's orientation shifted when they discovered the numinous dimension of their psyches. This revelation enabled people in the midst of transformational crises to consider "a whole new orientation toward themselves, toward other people, nature and life in general" (Laszlo, Grof & Russell, 2003, p.98-9). The importance of the numinous as a catalyst for activating spiritual transformation was also recognised by Carl Jung (2000).

Carl Jung (among others) has made an important contribution to the evolution of transpersonal theory (Freeman, 2006; Scotton, 1996a), and his transpersonal perspective could be helpful in terms of shifting the focus away from individual consciousness towards a more collective development in relation to the current ecological crisis. Jung's approach to consciousness highlighted a need to develop a greater relationship between "the inner reaches of our psyche *and* the outer realms of nature" (Yunt, 2001, p.117). Such transpersonal encounters with nature can also lead to deep contact with the numinous dimension (Schoen, 1998) and impact upon ego-transcendence (Washburn, 1994, 1995; Yunt, 2001). Yet, from the perspective of engaging psycho-spiritual potential, the numinous was of central importance to Jung (2000, p.134) and he stated that:

[T]he main interest of my work is not concerned with the treatment of neurosis but rather with the approach to the numinous. But the fact is that the approach to the numinous is the real therapy and inasmuch as you attain to the numinous experiences you are released from the curse of pathology.

Jung's emphasis here is on the approach to the numinous for enabling human beings to become aware of their potential for wholeness. Indeed, Frey-Rohn (1991, p. 267) has noted that: "Whatever consciousness the individual struggles for and is able to transmit benefits the collective." The themes presented in the articles found in this chapter,^{3,4,5,8} have identified that the presence of a crisis can deepen people's spiritual engagement in life, raising questions about the nature of spiritual crises and collective consciousness. This issue will be explored in chapter three.

2:8 Summary

The key articles presented in chapter two^{3,4,5,8} have contributed to the literature in terms of representing the complexities highlighted by postmodern developments when evaluating the relationships between mental health issues, spirituality and transformational crises, and their impact on identity. The articles^{3,4,5,8} have demonstrated the importance of engaging spirituality (inclusive of doing and being), which involves a dynamic exchange between occupational identity (doing) and transpersonal identity (being), making original contributions to the literature. The main emphasis within chapter two was predominantly located on individual responses to spiritual emergencies. However, there are collective resonances within humanity's spiritual heritage that require further consideration, particularly how human reflexive consciousness can be engaged in relation to numinous (transpersonal) experiences.

Chapter Three

The Archetype of Collective Transformation and the Global Crisis: The Numinous Dimension of Spiritual Emergencies

Jung, C.G. (1945, p.236) **Quote removed**

3:1 Introduction

The postmodern worldview has called into question established ideas of individual and social “norms” (Eagleton, 2003, p.17), which Kawai (2006, p.192) has linked to the dawning of a “postmodern consciousness”. The reality of engaging life from the viewpoints of complexity and postmodernism will require greater levels of reflexive engagement in terms of navigating human potential. Reflexivity is based upon human abilities in relation to “*thinking about thinking and representing our representations*” (Dennett, 2006, p.378); however, reflexive capabilities require development as suggested by O’Brien (2003, p.381):

While my perceptual faculties are clearly required to give me knowledge of things I might do, they are not required to give me knowledge of which, out of the things I might do, I am doing.

Human beings’ reflexive capabilities are honed by their use, and Gillie Bolton (2010) has suggested that reflexivity enables human beings to question attitudes and assumptions, including values, actions and prejudices that provide opportunities “to consider changing deeply held ways of being” (Bolton, 2010, p.14). It is through reflexivity that the boundaries between *self* and *other*, as well as *subject* and *object* can be loosened, revealing how “reflexive action changes the form of the self” (Sandywell, 1996, p.xiv). It is the permeability of the self-boundaries where Hunt (1995) has highlighted the links between transpersonal experiences and the reflexivity of human existence, which is highly important when considering deeper representations of self within a wider (transpersonal) context of lived experience.

The implications for considering the uses of the “reflexive imagination” is not only an individual task but a collective one, and Sandywell (1996, p.426) has stated that “we urgently need maps and orientations for journeys in an intrinsically reflexive landscape”. The current state of the world and the plight of humanity (and other species) are inextricably linked, which requires reflexive responses to mediate transitions between personal and collective levels of transformation. Chapter three views the phenomena of spiritual emergencies in relation to ancient spiritual lineages (such as shamanism), which have revealed insights into evolutionary developments in consciousness (Winkelman, 2002, 2004) that are linked to numinous experiences. From this perspective spiritual emergencies are highly relevant to collective consciousness, in terms of healing, transformation and engaging “evolutionary potential” (Grof & Grof, 2010, p.180).

Key issue addressed: Localising spiritual emergencies as individual phenomena negates the collective function of humanity’s spiritual heritage. Spiritual emergencies could be considered as encounters with the numinous; thereby encouraging human beings to engage their reflexive capabilities towards a wider collective engagement of transpersonal consciousness. Chapter three is divided into the following sub-sections :

3:2 The numinous as a catalyst for engaging spiritual potential

3:3 The numinous and the archetype of spiritual renewal

3:4 Transforming selves for a sustainable world

3:5 From numinous reflections to transformative action

3:6 Archetypal occupations and the transformation of consciousness

3:7 Summary

3:2 The numinous as a catalyst for engaging spiritual potential

Human beings' encounters with spiritual emergencies have been recognised by Grof (2000) and Collins (2008c) as experiences of the numinous. The groundbreaking work of theologian Rudolph Otto (1923/1958) noted that people's contact with the numinous –*mysterium tremendum* (awesome and overpowering mystery) and *mysterium fascinans* (fascinating and captivating mystery) – are active processes which carry an import of energy, that is, they have a dynamic effect on the consciousness of people who experience them. Otto (1923/1958) believed that the numinous had to be posited as a datum of consciousness and asserted that “to each numen is assigned a seer and there is none without one” (Otto, 1923/1958, p.122). It is the immediate impact of an encounter with the numinous that takes it into direct, lived experience (Hollis, 2003).

The experiential axiom that underpinned Otto's (1923/1958) research into the numinous was not concerned with making claims for the numinous as a metaphysical truth; rather, his thesis was based on psycho-spiritual qualities which are allied to phenomenal experience (Merkur, 1999). This is an important distinction as it emphasises the primacy of human experience in relation to a transcendent dimension of consciousness. Otto (1923/1958) believed that in the journey of spiritual awakening human beings re-trace a process akin to evolution. This evolutionary link to the numinous is an issue that has recently been considered from a Jungian perspective by John Haule (2011a), yet he offered no discussion of spiritual emergencies within his analysis. Article seven considers how modern encounters with spiritual emergencies carry the potential for a re-awakening of the numinous dimensions of transpersonal consciousness as an evolutionary trajectory. Article seven highlighted important

implications for how humanity considers its spiritual heritage, particularly the occurrences of spiritual emergencies.⁷

Article seven contextualised the value of Otto's (1923/1958) research into encounters with the numinous, which highlighted the evolutionary importance for engaging human spirituality. It is here that the role and function of consciousness – as connected to human beings' spiritual development – links possibilities for awakening psycho-spiritual potential through increased levels of awareness (Wilber, 1996a, 1996b). Such numinous encounters bring the transpersonal dimension into direct contact with ego consciousness. Article seven illustrated how these experiences can be both life-enhancing or existentially challenging, either leading to gradual development of experiences connected to spiritual emergence and/or encounters with spiritual emergencies (Collins, 2008c).^{5,7} Two qualitatively different experiences of the numinous have been illustrated by Otto (1923/1958, p.12-3), explicating how such encounters impact on human consciousness. The first quote suggests a quality of experience that coheres with spiritual emergence, whereas, the second quote provides some indication of the types of overwhelming encounters that are more indicative of spiritual emergencies:

The feeling of it may at times come sweeping like a gentle tide, pervading the mind with a tranquil mood of deepest worship. It may pass over into a more set and lasting attitude of the soul. [Quotation shortened]

It may burst in sudden eruption up from the depths of the soul with spasms and convulsions, or lead to the strangest excitements, to intoxicated frenzy, to transport, and to ecstasy. [Quotation shortened]

Otto's (1923/1958) research into the numinous provides a deep connection to a primeval heritage which relates back to ancient history and early human experiences of the sacred and transcendent dimension (appendix 3e, p. 203). Encounters with the numinous were believed to have developed through rituals that led early humans to cultivate an understanding of transcendent awareness (Oubré, 1997; Von Essen, 2007). Today the "feeling quality that characterises the sacred" (Lancaster, 2010, p.22) reveals numinous links to consciousness. Yet, the relevance of such sacred encounters requires further understanding of subjective claims about spiritual experiences, knowledge and "ways of transformation", through neuro-scientific and psychological research (Lancaster, 2010, p.34) inclusive of transpersonal perspectives (House, 2010b).

Article seven explored how evolutionary encounters with the numinous potentially aligned ancient people to an emergent, developmental trajectory within human consciousness. This article⁷ discussed the evolutionary significance for engaging transcendent awareness and how such developments may have correlated with humanity's capacity to develop psycho-cultural levels of meaning-making. For example, one theory has considered the evolutionary significance of the numinous and its connection to ritualised behaviours, which (it is hypothesised) led to the development of more sophisticated brains that guided the modification of consciousness (Oubré, 1997). This evolutionary (ritualised) trajectory is believed to have led to: "Alterations in the connections between different parts of the hominid brain [which] furnished new and more sophisticated biological substrates for a human

like consciousness” (Oubré, 1997, p.119). The question is, if ritual numinous encounters played a part in the development of early human consciousness (Oubré, 1997) through learnt “pre-religious” behaviours (Burkert, 1996), the hypothesis lends support to the argument that the human brain may be “hard-wired” (Nelson, 2011, p.225) to experience the sacred (Beauregard & O’Leary, 2007; d’ Aquili & Newberg, 1999; Foster, 1989). Article seven considers the possibilities that early human ritualised behaviours not only provided access to transpersonal states of consciousness (Walsh, 2001), but also present a plausible explanation for the presence of transformational crises in cross-cultural observations from ancient spiritual traditions, such as shamanism (Eliade, 1964/1989; Walsh, 2007).

The evolutionary development of neuro-anatomical areas believed to be involved in religious experiences have been discussed by Joseph (2001, p.106) who has revealed that early humans possessed “a well-developed inferior temporal lobe and limbic system” which is implicated in modern human’s capacities for having mystical experiences. Moreover, Joseph (2001, p. 107) has correlated these sacred encounters from a (Jungian) archetypal perspective, suggesting that humans’ have the capacity for deep (numinous) experiences, such as those expressed in terms of “God” or the “Great Spirit.” However, Lancaster (2004, p.47) has wisely pointed out that “any suggestion of presumed cerebral basis of spiritual experience critically depends on our analysis of what constitutes the primary features of the experience” and Newberg (2008, p.351) concurs that the *subjective nature* of such encounters are complex. Yet it cannot be ignored that *homo sapiens sapiens* are evolutionary survivors, who are also referred to as *homo religiousus* (Burkert, 1996; Holmes, 1996).

The evolutionary potential of numinous encounters, as proposed in article seven, coheres with important discussions taking place within the specialised field of neurotheology, which researches the significance of mystical experiences in the brain to further the scientific understanding of meaning into spiritual phenomena (Ashbrook, 1997; Claxton, 1999; Newberg, 2001). It is here that the neural substrates involved in human being's abilities to construct meaning are significant (Austin, 1998), for example through the evolution and development of narrative structuring (language) and cultural myths, which are connected to emotional shaping and the development of higher cognitive functions (Teske, 2006).

Article seven linked evolutionary perspectives concerning cultural myths to the numinous dimension (Campbell, 1991a) and considered how neurotheological and cultural developments have provided possible connections for understanding the relationship between numinous encounters at a collective level (established through shared, meaningful rituals).⁷ This perspective is supported by anthropological theories that link the cross-cultural prevalence of ancient shamanic practices to the evolution of consciousness (Winkelman, 1993, 2002, 2004). A key observation here is that spiritual crises are part of shamanic initiations, and the point made in article seven is that the potential value of spiritual emergencies for understanding transpersonal potential has not yet been considered within neurotheological investigations.^{7,10} The recent Jungian perspective put forward by Haule (2011b), exploring the evolutionary influences between consciousness, archetypes, and the numinous is an encouraging development. However, there needs to be more discussion about the role and function of spiritual emergencies in such evolutionary developments.

3:3 The numinous and the archetype of spiritual renewal

Rudolph Otto (1923/1958) pointed out how humanity's mythical lineages have (historically) provided a way of objectifying the mysterious (and often) irrational encounters with the numinous. The function of myth in the spiritual experiences of modern people is put into context by mythologist Joseph Campbell (1991b, p.4), who illustrated the connection between myths and the numinous in the following passage: "The first function of a mythology is to reconcile waking consciousness to the *mysterium tremendum et fascinans* of this universe, as it is." Indeed, numinous encounters bring the sacred alive, where myths and symbols provide important functions that enable connections and understandings of transcendent processes (Campbell, 2001). However, modern societies have few guiding myths that reconcile waking consciousness to the numinous, and Campbell (1972/1992, p.74) has referred to the modern separation between matter and spirit as a "mythic dissociation." This view is supported by Edinger's (1984, p.17) assertion that western materialistic societies have been heading towards a state of "mythlessness", suggesting that a "new myth", connected to the purpose of life, "is the creation of consciousness." Yet, a current "mythic narrative for our global culture" does not exist (Le Grice, 2010, p.38). It is here that the challenge of finding a "unifying mythic vision" has to include individuals, families, communities, nations and the world (Feinstein & Krippner, 1997, p.272). In this way, myths can reflect an archetypal view of reality as explained by Jung (1998, p.95): "[A]rchetypes create myths, religions, and philosophical ideas that influence and set their stamp on whole nations and epochs."

There have been criticisms levied against Jung's theory of the archetypes in that they are deemed to have no validity or proof (Tacey, 2006) (appendix 3f, p.207). However, the meaning of the archetypes when viewed from an integral perspective (Corbett, 1996) considers the interface between psychological, spiritual and ecological dimensions of human beings' relationships to the transpersonal (numinous) level of consciousness (Freeman, 2006). From this perspective human beings are placed in a holistic context connected to all life and nature, with archetypal significance.⁷ Corbett (1996, p.106) has stated that:

Jung's model of the psyche, because of its stress on the numinosum, allows a sacramental understanding of the psyche as coextensive with nature, in which the divine is felt to be immanent by virtue of experiences of the Self.

[Quotation shortened]

The above transpersonal quote is important as it connects human experience to a wider and deeper view of consciousness (Laszlo, 2007), which has archetypal relevance; based on the realisation that ego-identity is a relatively recent phenomenon in human history (Sannella, 1992). One of the key problems of ego-consciousness in relation to modern life is that it has become increasingly one-dimensional (Marcuse, 1964/1991). That is, modern humans have cultivated a consciousness that is divorced from the psyche as a whole, which in reality is connected to a wider ecology of life (Yunt, 2001). Article ten explored how the archetypes (as carriers of the numinous) could provide access to a deep seam of human potential and development, thereby enabling a more expansive relationship to life as a whole.

Because the archetypes carry the potential for numinous experiences, Progoff (1987, p.83) has suggested that such encounters provide human beings with “a sense of transcendent validity.” Thus, encounters with the numinous can confront human consciousness with feelings of awe, terror and fascination, and these transcendent experiences can lead to a new attitude and relationship to life (Collins, 2008c).^{7,10} This highlights the potential for engaging in those processes of psycho-spiritual change, which Jung (1940, p.89) referred to as “archetypes of transformation”, or those typical situations that symbolise deep patterns of change.¹⁰ Jung (1954) proposed that archetypal situations only manifest when they are specifically called for, and article ten considered this assertion by Jung in the context of a growing global crisis, which discussed how the global state of emergency could be indicative of an archetypal level of change.¹⁰ Indeed, unsustainable ways of living are gradually confronting modern humans with the challenge to make significant changes in lifestyles and behaviours to mediate a much needed transition in consciousness (Glenn, Gordon & Florescu, 2008, 2011). Thus, the reality of establishing a sustainable future will, no doubt, have to include human beings actualising their transformational potential (Collins, 2010a),^{7,10} which could include encountering the deeper numinous meanings (Samuels, 1993)^{7,10} found within transitional crises.⁵

3:4 Transforming selves for a sustainable world

Article seven noted how there is a need for a collective response to the current global and spiritual state of emergencies beyond individual transformation⁵, which highlighted the need for “transcendent action in the service of collective transformation” (p.207).⁷ From this transformational perspective article ten iterated the need for human consciousness to realign its relationship with nature and a wider

experience of the cosmos (transpersonal),^{10,11,12} suggesting that spiritual emergencies could even be considered predictable in view of the current global crises¹⁰ due to worsening environmental conditions, and confrontations with the numinous power of nature (Schoen, 1998).^{10,11} It is important that modern societies recognise the transformational potential of encounters with the numinous and spiritual emergencies^{7,10} even though they might temporarily disturb the prevailing consensus reality. Articles seven and ten identified the need to deepen the dialogue about transitional and transformative states of consciousness and how numinous encounters could catalyse behaviour changes in an ever growing global state of emergency.^{7,10}

Articles seven and ten identified how spiritual emergencies have the power to shift the focus of human consciousness from the personal to a transpersonal perspective.^{5,11} Recognising such deep shifts has considerable implications for both individuals and societies, which could inspire a re-visioning of the attitudes and values underpinning modern consensus reality towards living more deeply and sustainably with nature (Collins, 2010c, 2010d).^{7,10} The re-emergence of a transpersonal dimension of consciousness⁷ situates human beings in a more holistic relationship to others, nature, the planet and the cosmos as a whole.^{10,11} This shift in collective consciousness has important implications for how human beings integrate new ways of doing and being as part of a collective process of transformation through lived attitudes and behaviours.^{5,7,9,10} Using the language of complexity, people's experiences of spiritual emergencies could become *tipping points* that inspire (rather than generate fear about) collective transformation for the creation of a more sustainable future.¹⁰ Indeed, the role and function of spiritual emergencies⁵ within the context of a global crisis could

be a catalyst for understanding collective potential.^{7,10} It is here that the transpersonal orientation of Carl Jung could be highly relevant.¹²

Jung (1959, p.272) faithfully kept alive the view that the development of consciousness is the way out of an “imprisonment in unconsciousness”. A vital process within this transformation of consciousness is the recognition that everything in nature eventually flows to its opposite, which is encapsulated in the ancient Greek philosophical term *enantiodromia* (Jacobi, 1980). Article ten highlighted the relevance of Jung’s (1959) work on *enantiodromia*, which supports the notion of shifts in collective consciousness inspired by spiritual emergencies (Collins, Hughes & Samuels, 2012) .¹⁰ It is here that the one-dimensional focus (Marcuse, 1964/1991) that is dominating modern societies, through a material view of existence and a compromised relationship to a wider ecology, is challenged (Collins, 2010c ; Yunt, 2001).^{7,10,11} However, the size of the task is put into context by Yunt (2001, p.110).

From Jung’s perspective, as consciousness reaches higher levels of differentiation and asserts its rational self-sufficiency and self-certainty, the unconscious falls farther behind and is forced to compensate for its neglect.

[...] It does this through dreams, psychic disturbances, and/or projections.

Quotation shortened

Articles seven and ten proposed that spiritual emergencies (as an *enantiodromia* in collective consciousness)¹⁰ may well be revealing psychic disturbances that could act as a wake-up call for humanity to explore and co-create a renewed vision for a deeper relationship to consciousness and life as a whole. The possibilities for an *enantiodromia* in collective consciousness has been put another way by Richard

Tarnas (2002b, p.10), who has asked if the modern psyche is undergoing a *rite of passage*. If the question put forward by Tarnas is correct, the transition will need to address those collective processes that have been split off within consciousness,^{7,10} for example, not assuming that people in the midst of transformational crises have mental health problems (Laszlo et al., 2003). Article ten articulated the view that the emerging archetypal pattern of collective transformation needs to be envisioned as a *solution* for inspiring and engaging collective change.¹⁰ However, the transpersonal shift required within society has to include a political level of transformation in order to facilitate a more progressive and non-pathological understanding for spiritual emergencies (Collins, 2008c) and expanded states of consciousness (Read and Crowley, 2009).^{5,7,10,11,12}

The position taken in article ten considers the current global state of emergency as an opportunity to realign humanity to a re-sacralised political vision that takes into account the deep reality of the psyche (Samuels, 1993).^{7,10} From this perspective, article ten identified that spiritual emergencies could encourage people to engage in deeper relationships with life, outlining six areas where deep change could occur: *learning, citizenship, democracy, culture, ecology and human occupation*. These six domains could act as focal points for a re-sacralised political vision for the 21st century, which emphasise transformative action from crisis to renewal.¹⁰ Indeed, transformative shifts in consciousness could be supported by a collective recognition that the current global crisis is also a collective spiritual emergency.^{7,10} This viewpoint highlights the need for a radical revision in people's behaviours within daily life,^{2,6,9} thereby accommodating a wider transpersonal perspective,^{5,7,8,10} based on human beings' capacities to reflect and act in new ways.^{11,12}

3:5 From numinous reflections to transformative action

The function of transformative reflection and action has to be centred on recognising the deep potential of human beings for adaptation and change.² Article eleven discussed how radical transformation is needed to bring about meaningful change, and how spiritual emergencies actually pose a problem-setting agenda within collective consciousness. Article eleven explored reflexivity as a way of inspiring deep changes in actions and behaviours that intelligently meet the challenge of transformation.¹¹ And, it is here that the archetypes (via the collective unconscious) are an important link to ecological awareness within the current ecological crisis. Roszak (2001, p.304) has noted that:

The collective unconscious, at its deepest level, shelters the compacted ecological intelligence of our species.

Indeed, greater communion from humans with nature could result in a *participation mystique*, revealing “human beings’ unconscious identity with the environment, with nature” (Le Grice, 2010, p.48), when, for example, the archetypes of the natural world (trees, mountains, rivers, and flowers, etc) are encountered (Liotta, 2009a, 2009b). Thus, it is humanity’s capacity to reflect deeply (Schön, 1987) and engage with the numinous quality of such natural encounters that further highlights their importance for developing a reflexive level of consciousness within the process of transformation (Collins, 2008c).^{7,10,11,12}

The exploration of deep transformative states of consciousness will undoubtedly confront modern societies with what Pillow (2003, p.192) has described as “reflexivity of discomfort”, which reveals the troubling dimensions of a given

situation, leading to “confounding disruptions – at times even a failure of our language and practices.” Article eleven proposed that one of the central confounding disruptions of our era concerns the collective understanding of spiritual emergencies in relation to the global state of emergency. This article¹¹ considered that *if* spiritual emergencies are important indicators revealing a growing edge within collective transformative potential, then a central question has to be, *how* can such reflexivity be developed?¹¹

The root meaning of the modern word reflexivity is associated with the Graeco-Roman term *parrhesia*, which is concerned with *truth-telling* (Bleakley, 2000, p.14). The act of reflection encourages people to take responsibility for their life stories, the structures surrounding those stories, and their subsequent actions in life (Bolton, 2006). Article eleven identified two key areas for reflection and transformation in the context of a global and spiritual state of emergency. The first is the necessity for honest reflection about the scale of human destruction in the modern world. The second concerns the acknowledgement of our full human potential, which not only focuses on self-responsibility, but also on our attitudes towards one another (Wellington & Austin 1996) and all life forms.^{7,10,11} The two points outlined above highlight the value of transformative narratives (to the collective) of people who have experienced spiritual emergencies (Collins, 2008c).

The reflexive value of transformative narratives – from the personal to the transpersonal – is their ability to convey autobiographical accounts of change that go far beyond the self of the author (Humphreys, 2005), particularly in relation to exceptional human experiences (White, 1998) such as spiritual emergencies. The

value of gathering biographical evidence has recently been emphasised by Brett (2010), which is consistent with the views of Collins (2008c), noting that transformative narratives could be employed as a means of encouraging greater transparency towards such states of consciousness (Collins, 2008c).^{7,10} This point has also been discussed by House (2010a, p.151), who has identified the importance of a “transbiographical” dimension in relation to “exceptional subjective experiences”. It is in relation to this last point that article twelve makes an original contribution to the literature on spiritual emergencies, concerning the role of *doing* and its relationship to *being*, through analysing Carl Jung’s autobiographical account of his transformative crisis.¹²

The inspiring reflections outlined in the transformative journey of Carl Jung (in his Red Book) constitute a detailed testimony of his deep transitions in consciousness that could have wider applications for humanity at a collective level. Indeed, Jung’s (2009) account of his spiritual crisis and renewal could be pivotal for how modern humans develop their reflexive capacities and appreciate the value of deep transitions in consciousness. Correspondence with Stanislav Grof (2010) (appendix 6, p. 351) has highlighted the importance of Jung’s crisis encounter with the unconscious, and the influence of his archetypal encounters on the field of transpersonal studies:

The stormy personal history of C. G. Jung shows the extraordinary creative power that spiritual emergency can have under the best of circumstances: when it happens to a person with an unusual gift for introspection, great intelligence, and impressive educational background. Jung's psycho-spiritual crisis gave birth to a new psychology that in recent decades has had increasing

influence on the field. His recently published Red Book is an extraordinary travelogue of his own "Night Sea Journey".

In discussing the need for a reflexive approach to transpersonal phenomena, it is evident that people's non-ordinary experiences of consciousness (Grof, 2000) will require the development of what the author of this thesis has described as a *trans-reflexive* position within consciousness (Collins, 2008c).^{7,10} Trans-reflexivity is recognition of the deep *connections* that people have between humans, nature, other species and the planet as a whole.^{11,12} This *trans-reflexive* position is concerned with developing a greater capacity between personal and transpersonal experiences of consciousness, whilst recognising that such encounters are often ineffable and transcend the everyday boundaries of the self (Collins 2008c). Yet, trans-reflexivity could be highly important for its impact on changed perceptions and actions (as revealed in article nine, case vignette).^{2,5,7,10,11,12}

3:6 Archetypal occupations and the transformation of consciousness

Article twelve has provided detailed analysis of Jung's transformational crisis and how he worked with images and symbols arising from the collective unconscious that went beyond his usual ego functioning. Jung's journey of discovery into the collective unconscious made clear the connections between the archetypal (and numinous) processes involved in spiritual development and the unfolding journey of individuation (Stein, 2007) and process of renewal (Slattery, 2004), (appendix 3g, p.215). It is interesting to note that in his work on holotropic states of consciousness, Grof (2000, p.271) found many resonances with Jung's archetypal perspective, where "we discover that our psyche has access to entire pantheons of mythological figures,

as well as the domains they inhabit”, which reveals the nature of the archetypes as transpersonal (Jung, 1959). The transformational crisis experienced by Jung led to a new stage of conscious development for him¹² which was initiated through archetypal encounters, and – typically – the emergence of these deep transpersonal symbols often arrive without any warning (Stein, 2007, p.91).

Jung (1983, p.233) described his journey of individuation as an “intense preoccupation” dealing with the “the stream of fantasies” that held him captive. The publication of Jung’s (2009) Red Book has provided understanding of how Jung engaged with and transformed his preoccupations into meaningful reflections and actions. The important link between doing and being in Jung’s individuation process was a key focus within article twelve. In his journey of individuation Jung (1983, p.233) struggled with the question: “What does one do with the unconscious?” This statement shows the great emphasis Jung placed on the need for action, that is, he did not ponder on how it is to *be* with the unconscious.¹² Within Jung’s journey of individuation there is an important transitional process, between his meaningful occupational engagement that resulted in the production of the Red Book (writing and painting about the material he was encountering from the unconscious), and the construction of the tower at Bollingen (building and engaging in craftwork as a meaningful *concrete* representation of his individuation expressed in the world).⁶ Article twelve explored how Jung *reflected* and *acted* throughout his transitional encounter with a spiritual emergency, which further revealed the complementary functions between his new ways of exploring doing and being.

Jung's process of individuation reflects a tension between *personal* encounters with the numinous "archetype of initiation" (Corbett, 2007, p.53) which can be experienced through spiritual emergencies,¹² connecting to a *transpersonal* "archetype of wholeness" (Edinger, 1992, p.3), inspiring new ways of doing and being.¹² To this end, the Red Book served as an initiatory function, and acted as a catalyst and container that reflected the depth of the uncharted territory Jung was exploring from the unconscious. It is evident that Jung evolved this ongoing integration through new ways of doing and being at his Bollingen Tower. Yet, we also know from Jung (1983, p.252) that the construction of the tower was much more than an act of ego, when he said that he built it in a kind of "dream", that is, he was related to engaging the unconscious processes within his daily occupations.^{3,6} Article twelve situates Jung's archetypal encounters in relation to living a more deep and expansive view of reality, which is expressed through his occupational engagement. The quality of Jung's (1983, p.252) trans-reflexive experiences^{7,10,11} is expressed in his own words:

At times I feel as if I am spread out over the landscape and inside all things, and am myself living in every tree, in the splashing waves, in the clouds and the animals that come and go, in the procession of the seasons. [...]Quotation shortened

Article twelve explicated how transformations within consciousness include the ability to work with archetypal symbols and images (inner work) and to consider how these are encouraging a synergy with the lived potentials that are expressed through everyday occupations and actions (outer work).^{2,3,5,6,9,10,11,12} Jung's (1983, p.392) own words bear testimony to the possibilities for individuation following a

transformational crisis: “[T]he more uncertain I have felt about myself, the more there has grown up in me a feeling of kinship with all things.” Such a transpersonal perspective is greatly needed in the world today⁹ and yet the journey of spiritual emergence inclusive of understanding the importance of spiritual emergencies has yet to take root in the modern world.^{5,7,10,11,12} However, the transformational imperative expressed through archetypal and numinous encounters associated with spiritual emergencies^{7,10} highlights the important roles of discovering new ways of doing and its relationship to being for the process of self and collective renewal.^{1,2,6,9,10,11} It reflects a depth and quality of engagement that the author of this thesis named in article twelve as *archetypal occupations*.¹²

The conceptual development of archetypal occupations¹² reflects a new theoretical development that is based on the explication of Jung’s occupational engagement (via the creation of the Red Book and the building of the tower at Bollingen), which have revealed renewed ways of considering the integration of transpersonal consciousness within everyday lived experiences.¹² Jung’s (1983, 2009) reflections and actions linked to his journey of transformation may well be highly relevant for the modern world today. The value of Jung’s biographical details to the collective is that transformational crisis and deep transitions in consciousness are possible.^{5,7,10,12} Such a transformational shift highlights the profound (numinous) role of human occupations in demonstrating how the complementary functions of doing and being may be necessary for the mediation and creation of an improved future.^{5,6,9,10,12}

3:7 Summary

The key articles presented in chapter three^{7,10,11,12} provide a detailed discussion of humanity's collective spiritual heritage and how numinous encounters can have a deep archetypal impact upon the psyche, proposing that spiritual emergencies are symptomatic of a collective potential that gives some indication of a need to return to the sacred. The articles^{7,10,11,12} have demonstrated a progressive discussion highlighting the inevitable shifts within human consciousness – from the personal to a transpersonal perspective – when the numinous is encountered, which further underscores the need for a reflexive position to mediate such transitions using the author's concept of trans-reflexivity. Chapter three has demonstrated the integral links between doing and being via the individuation process of C.G. Jung, where his deep inner and outer work led to greater transpersonal participation.

Chapter Four:

From Crisis to Renewal: Transforming Self and Society Through New Ways of Doing and Being

Perry, J.W. (1987, p.184) **Quote removed**

4:1 Introduction

Transpersonal knowledge has recently been considered from a participatory perspective (Ferrer, 2002) where people's unique transpersonal journeys in life are embedded within the context of everyday life (Daniels, 2005, p.69). The work of Jorge Ferrer (2008, p.142) has contextualised engagements with the transpersonal dimension as pluralistic, stating that "no pre-given ultimate reality exists" and that spiritual paths are enacted (intentionally or spontaneously) through participation and co-creation within a dynamic mystery.

The essence of participatory epistemology incorporates postmodern ways of knowing, whilst also going beyond them, as noted by Tarnas (1991/2010, p.435):

The human spirit does not merely prescribe nature's phenomenal order; rather, the spirit of nature brings forth its *own* order through the human mind. [...] In such knowledge, the human mind "lives into" the creative activity of nature, then the world speaks its meaning through human consciousness. **Quotation shortened**

This participatory approach reflects an embodied perspective within daily life, which coheres with an occupational focus for engaging meaning-making (Desrosiers, 2005; Hemmingsson & Jonsson, 2005; Law, 2002). However, there has only been minimal consideration of transpersonal implications of participation within the occupational therapy and occupational science literature. The deep links between transpersonal consciousness and human occupations could be a vital contribution to humanity's efforts to participate in the co-creation of an improved future.

The potential synergies that can be furthered through greater coherences between occupational and transpersonal perspectives for participation are important in relation to engaging doing and being towards collective renewal, which situates human beings “as part of a greater whole” (Schlitz, Vieten & Amorok, 2007, p.161). Transpersonal participation, via direct knowing and engagement within an “undetermined mystery” (Ferrer, 2008, p.158) reveals how humanity can engage co-creatively through enactments (doing) that contribute to a “self-unfolding of being” (Ferrer, 2005, p.121), thereby giving full expression to human potential.

The discussion presented in chapter four considers how spiritual development, as embodied participation, includes the process of renewal between spiritual emergence and emergency. Within this process of renewal, the complementary roles of doing and being can support the integration of transpersonal experiences into daily life, which could benefit both self and society in terms of “enhanced human flourishing” and “collaborative action for change” (Lahood, 2007, p.5). Chapter four presents a synthesis of the theoretical position outlined in the preceding chapters and draws together all of the articles submitted. ^{1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12}

Key issue addressed: The collective meaning and value of spiritual emergencies could be significant in the way that they reflect the need for human transformation (from a one-dimensional existence) to a greater transpersonal outlook. People’s experiences of spiritual emergencies could have resonances with the burgeoning global state of emergency, in that the process of self-renewal has many parallels with collective renewal in terms of participation and the co-creation of an improved future. Chapter four is divided into the following sub-sections:

4:2 The dynamics of transformation

4:3 The politics of doing

4:4 Towards renewed ways of doing and being

4:5 Occupation, integration and transformation

4:2 The dynamics of transformation

Since the end of the second world war there have been significant developments within the western world, which Metzner (2008, p.25) has described as a new “*culture of consciousness expansion*”, for example, in movements advocating civil rights, ecology, women’s liberation, and creative expression through the arts (Metzner, 2008, p.42). Coupled with these developments there has also been a more recent growth of interest in justice and reconciliation, as well as the expansion of spirituality and transpersonal developments, which are informing “philosophical perspectives on deep ecology, social ecology, ecofeminism [...] and ecopsychology” (Metzner, 2008, p.51). The upsurge of interest in these new perspectives is indicative that “*another world is possible*” (Metzner, 2008, p.82).

Sociological approaches to co-constructing “new possibilities” between the social and natural worlds have highlighted the need for greater reflexivity to tackle environmental problems (Irwin, 2001, p.183). This position corresponds with eco-socialism’s call for humanity to find ways of connecting with nature as a whole, inclusive of a spiritual emphasis (Pepper, 1993). From this perspective the reflexivity associated with cultivating an “ecological awareness” has direct links to developing “spiritual awareness”, revealing humanity’s connection to nature at its deepest level (Capra, 1995, p.21). However, a counter position to such ecological holism (inclusive

of self-actualisation and spirituality) is noted by Lucardie (1993, p.25), who has stated that “human beings differ widely in psychological habits, needs, and so on”, suggesting that not everyone will feel deeply satisfied by a “life in nature” (Lucardie, 1993, p.25). The argument put forward by Lucardie (1993, p.34) is antagonistic to deep and/or transpersonal ecology, suggesting that these theoretical ideologies are akin to following “the path of the mystic”. According to his writings, Lucardie (1993) would undoubtedly dismiss the transformative narratives of people who have transited spiritual emergencies (Ankrah, 2002; Collins, 2008c), yet such biographies reveal important experiential and reflexive testimonies of *lived* transpersonal encounters. Transformative narratives reflect information linked to first-person accounts that are important for understanding experiences of consciousness (Varela & Shear, 1999), and transpersonal participation in the world, which may be important to the collective.

A central question concerning humanity’s psycho-spiritual responses to a burgeoning global state of emergency primarily needs to take account of the degrees of dissociation and separation of human beings’ deeper connections with nature – not speculations about individual preferences or prejudices concerning nature as discussed by Lucardie (1993). It is here that a “revised conception of humanity” as noted by Hunt (1995, p.279) emphasises the importance of collective functioning inclusive of psychology (from the viewpoint of Jung’s collective unconsciousness) as well as sociology (from the viewpoint of Durkheim’s collective consciousness). These psychological and sociological theories give some indication that the relationship between individual consciousness and collective functioning are relevant and important.

From the perspective of human (collective) consciousness the growing problem of the global ecological crisis will undoubtedly impact on the way that people view the natural world. Humanity's predicament in the face of a global state of emergency has been described as a collective "lack of awareness" (Loy & Stanley, 2009, p.7). However, when contrasted against the theories of Carl Jung and transpersonal psychology, it could be argued that modern societies are reflecting a loss of "soul" or a "loss of a sense of being and felt reality" (Hunt, 1995, p.297). Essentially, there is a fundamental *gap* concerning the way that humanity is failing to grasp that all life exists as an interconnected whole (Anderson, 2011, p.250-1). This is an issue explicated further by Collins (2011b, p.219-20):

The transformative value of people making personal changes within everyday activities and relationships at home, in neighbourhoods, towns, and cities, etc reflects possibilities for developing transpersonal potential collectively. Transpersonal ways of participating in life are based on an understanding that – if all life is connected – what we 'do' in our everyday activities, to one another, and the planet – we also do to ourselves.

As the global crisis deepens, Loy and Stanley (2009, p.7) have asserted that humanity will "need a collective awakening from collective delusions" which (particularly in the west) are found in the overemphasis placed on "individualism" and not a shared sense of a collective "we" (Murphy, 2009, p.198) on issues as important as the environment. The psychological impact of the current global situation is well illustrated in the words of Roger Walsh (1996, p.396), who has noted the *power of belief* which has resulted in humanity's lack of meaningful response to the global crisis, portraying typical avoidant or passive statements, such as: "*it's not my*

responsibility” or, there is “*nothing I can do*” (Walsh (1996, p.397). The paradox within the issue highlighted by Walsh (1996) is that *doing* is actually pivotal and complementary to the transformation of *being* as a means of affecting deep change. The current global state of emergency could be a collective wake-up call for humanity (Bache, 2000) to care for the earth’s finite resources. Former USA Vice President Al Gore (1992, p.367) has stated that the current ecological crisis is highlighting a “collective identity crisis” with people now beginning to reflect on questions such as: “Who are we?” and “What is our purpose?” Gore (1992, p.367) goes on to conclude that there is a “spiritual crisis in modern civilisation that seems to be based on an emptiness at its centre and the absence of a larger spiritual purpose.” This dilemma has highlighted the need for a collective response to the ecological and spiritual crisis, which has been termed the “Great Work” by Thomas Berry (1999, p. 200), who has noted that:

What happens to the outer world happens to the inner world. If the outer world is diminished in its grandeur then the emotional, imaginative, intellectual, and spiritual life of the human is diminished or extinguished.

The preceding quote reveals the dynamic equilibrium between the *inner* and the *outer*, with spiritual significance. The conviction of eco-philosopher Joanna Macy (2009, p.177) is that “spiritual practices can provide the moral strength to see things as they are”; however, there is still very little consideration given to the parallels between the *global state of emergency* (Baring, 2007) and people’s experiences of spiritual emergencies.^{7,10,11,12} Catherine Lucas (2011, p.183) has recently stated that it is a reciprocal relationship: “The microcosm of individual spiritual awakening is reflected in the macrocosm of humanity’s awakening of consciousness.” Yet humanity appears

to be avoidant or in denial about the scale of the problem it has created, which is clearly iterated by activist Susan Murphy (2009, p.201):

Can we really be allowing our astonishing living planet to die [...] Perhaps it is still wholly an inward cry. But the relative planetary silence scares me deeply. Does it alarm you too? How are you handling it?

The preceding quote reflects the lack of any authentic collective reaction to the scale of the global crisis, and the question that has to be asked is *why*? In his conversations with Carl Jung, anthropologist Laurens Van Der Post (1976, p.246) noted the psychologist believed one of the reasons why modern people have become so “poor in spirit” is they no longer lived a “symbolic life”. The operative words here are “symbolic” and “lived” and the functional implications of living symbolically have deep significance for how human beings relate to one another, other species and the natural world. For example, Mircea Eliade interviewed Carl Jung in 1952, who said that modern people have lost the deep contact with the sacred, and the relevance of this loss is reflected in the ever increasing crisis in the modern world (Moore, 2002).

Human beings have it in themselves to rediscover a deeper connection to a spiritual view of life, yet Allen and Sabini (1997, p.215) have posed the following question:

Where are we to turn for healing when the rationality we so highly value has itself severed us from the healing grace of the numinous? [...] Quotation shortened

Because the global crisis can be viewed as a collective spiritual emergency (Baring, 2007; Laszlo, Grof & Russell, 2003; Lucas, 2011; Sorrell, 2009)^{7,10,11,12}, the scale of the problem reflects an archetypal level of transformation^{7,10,12} that has major

implications for changes in *ways of doing* and *states of being* with transpersonal significance.^{2,5,8,9}

4:3 The politics of doing

As stated in previous chapters the dominant focus on spiritual emergence and transformation have been explored through states of *being*.^{2,6} For example, Le Grice (2010, p.39) has stated that in a time of such transformative potential some people “are seeking a new way of understanding and a new way of being.” The preceding quote illustrates the neglected roles and functions of *doing* in order to assist in the exploration and integration of human potential.^{1,2,6,9} The humanistic foundations that have encouraged links between doing and being (Wilcock, 1998/2006)^{1,6} have been developed further to include a transpersonal perspective (do Rozario, 1997),^{2,5,8,9} which provides greater scope for understanding and managing individual experiences of spiritual emergencies.⁵ Yet, one of the key problems identified in this thesis has been the reality that spiritual emergencies are viewed solely as individual experiences, which overlooks the collective dimension of humanity’s evolutionary and sacred heritage.^{7,10} In view of the current global state of emergency there are possibilities that spiritual emergencies – from the vantage point of collective consciousness – could act as a catalyst for the emergence of a renewed vision for inspiring new ways of doing and being (appendix 3h, p.219), linked to the interconnected and transpersonal nature of reality (Bache, 2000).^{7,10,11,12}

It is evident that in order to create a sustainable future, there needs to be a break from traditional ways of doing and being that have led to the current crisis. This much

needed transition puts the emphasis on people to find new ways of living for the co-creation of an improved future¹², one that is inclusive of a transpersonal perspective and considers the sacredness and unity of all life. However, as Albert Einstein noted, today's problems cannot be tackled by the same mentality that created the problems in the first place (Bussey, 2006). Thus, humanity will need to find solutions outside of the everyday reference points that shape current ideologies and practices. The incisive analysis of philosopher Herbert Marcuse (1964/1991, p.250-1), suggested that a one-dimensional, overly conforming and bureaucratic mindset is unlikely to be conducive for engaging transformative potential:^{7,10}

[...] [H]ow can the administered individuals – who have made their mutilation into their own liberties and satisfactions, and thus reproduce it on an enlarged scale – liberate themselves from themselves as well as from their masters?

Quotation shortened

The first problem with a one-dimensional mode of consciousness is that it must free itself from the self-perpetuating binds of its own creation. That is, the political one-dimensional mode which underpins our administered lives is a reflection of our compromised relationship to a greater transpersonal representation of reality (Collins, 2008c, 2009).^{7,10} There is a need for a renewed politics of consciousness (Collins & Wells, 2006) that gives greater recognition for what are currently termed *non-ordinary states of consciousness*, such as spiritual emergencies (Grof & Grof, 1989),⁵ which are likely to increase as the global crisis worsens.^{10,11} Recognition of the value of such transformative states of consciousness are still beyond the boundaries of mainstream thinking^{7,10}, as stated by Nelson (1994, p.418):

The ordinary state of consciousness is hopelessly limited if we wish to generate breakthrough solutions to multilevel environmental and social problems. [...] Quotation shortened

In noting the need for a transformational response to the current global situation, Bragdon (1990, p. 8) has stated that the work “needs to be done within oneself”. However, she has also noted that humanity needs to develop a global consciousness, which “is an essential part of the spiritual emergence for all people on this planet” (Bragdon, 1990, p. 192).^{7,10,11,12} This last point highlights the importance of a critical mass of people doing their *inner transformational work* (as exemplified by Carl Jung’s process of individuation)¹², but also joining with others to create transformative shifts through engaging in *outer transformational work* (as exemplified in the participatory philosophy of Ervin Laszlo).¹² Such a transformative process would have to consider the complementary functions of doing and being within the journey of renewal^{1,2,3,4,5,6} for both individuals and the collective.^{7,8,9,10,11,12}

Human beings’ capacities to experience a wider sense of universal (transpersonal) belonging (Maslow, 1968/1999)⁹ is in stark contrast to the modern socio-political mind-sets that have led to the creation of one-dimensional (materialistic and consumer based societies) which are increasingly bound to administered lives (Marcuse 1964/1991).^{7,10} It is hardly surprising then, that the psyche is beginning to stir (enantiodromia).¹⁰ If the current global state of emergency begins to deteriorate further it will undoubtedly have an effect on human consciousness and behaviours through the recognition that the world is in a precarious situation (Glenn et al., 2008, 2011; Lean & Owen, 2008).^{10,11,12} Thus, there is a need to find “an inspiring vision of

transformation” (Rust, 2008, p.160) that motivates people’s engagement of psycho-spiritual renewal through doing and being^{1,2,3,4,6} linked to collective human potential.^{7,9,10,11,12} Jungian analyst Anne Baring (2007, p.245) has stated that “if the sacredness, oneness and interconnectedness of life were truly perceived, we would have a new ethical and moral framework within which to assess our actions”. The key question at this juncture is to consider how such a vision can be considered.

4:4 Towards renewed ways of doing and being

There is a misappropriated view of doing within the modern world, which is allied to superficial understandings of human action and potential. A good example of this is captured in the words of transpersonal psychologist Steve Taylor (2011, p.186), whose commentary on evolving “a higher state of being” suggested that people who engage in active transformation have shifted “into a mode of ‘being’ rather than ‘doing’”. Whilst there is a need to understand the differences between doing and being, the more important position is to consider how they are complementary within transformative processes. This is a point that concurs with observations made by Satish Kumar (2010, p.184), who has commented on participation in life, especially in simple activities such as baking bread or cooking food etc, where: “It is in the dance of doing and being that spirituality is to be found.” One of the central themes in this thesis concerns the integration of doing and being^{1,2,6,9} to ground and integrate the transformative potential of spiritual emergence^{3,4,8} and emergency.^{5,10,11,12}

Doing is a vital part of any transformative practice that helps to shape human potential through meaningful engagement in life (Duncan & Watson, 2004).^{1,2,3,5,6,8,9,11,12} It is here that deep occupations^{3,10,12} could facilitate contact with archetypal processes of

change^{10,12}, further identifying how people's active participation in daily-life contains the possibilities for evolving deeper relationships to life as a whole. Indeed, Ram Dass (1970, p.26) has stated that everything human beings *do*, reveals how “evolved a consciousness they have”. This viewpoint is predicated on the understanding that psycho-spiritual developments within daily life can occur through the awakening and engagement of intelligence^{6,9} that brings about a revolution (Krishnamurti, 1970; 1973a) “in our way of living, in our feeling, in the activities of our daily living” (Krishnamurti, 1973a, p.188)⁶ through engaging transpersonal potential (Collins, 2010c, 2010d, 2011b).^{9,11}The words of Thomas Berry (2001, p.65-6) are instructive to the position outlined above:

[T]he special attribute of the human is to enable the universe to reflect on itself with a special mode of intelligible self-awareness, to enjoy itself and to celebrate itself in the light of the numinous mystery that is expressed in everything.

Yet, the current ecological crisis has been connected with spiritual emptiness and a collective disenchantment (McGrath, 2002), and it is here that the current global state of emergency reflects a collective spiritual emergency.^{7,10,11,12} From this position there is a need to evolve new ways of doing and being, requiring an intelligent response to life that connects occupational potential (doing)^{6,9} to the expression of collective transpersonal potential (being).^{10,11,12}

There is a need for a socio-political realignment based on a sacred view of life, where people's deep spiritual experiences are understood in relation to encounters with the numinous (Samuels, 1993). This is certainly the case with regard to the treatment of people experiencing spiritual emergencies who may end up in psychiatric hospitals

(Lukoff, 2010a).^{5,7,10} If the political and personal dimensions of experience are inextricably linked, as commented on by Samuels (1998), then the implications for understanding the transformative narratives of people who have transited spiritual emergencies (for example, appendix 2, p. 166) are wholly relevant to the process of inspiring a renewed vision for collective action and participation.^{5,7,10,11,12}

The interface between doing and being could yet reveal a more productive relationship to the deep and unexpected trajectories within the journey of transforming consciousness.^{2,6,8} For example, Johnson and Ruhl (2007, p.234) have said that the particular quality of engagement in the ways human beings express *what they do in life* is dependent upon the consciousness that is brought forth, where “doing is in service to being.” The importance of doing to being is further emphasised by Hollis (2009, p.95) who has stated: “That we live verbs not nouns.” This last point indicates how dynamic interactions between doing and being can have profound consequences for people’s psycho-spiritual development. This has been identified by Thomas Moore (1996, p.72), who has considered the work coming from human hands as “an extension of the spirit breaking into ordinary life”, and which Matthew Fox (1994, p.296) has described as a “sacrament”. It is here that everyday activities create opportunities for encountering the transpersonal dimension,^{8,9,12} where the reflective relationship between consciousness and the cosmos could lead to a more “balanced state of Being as well as Doing” (Pearson, 2006, p.174).

This thesis has underscored the depth and value of everyday occupations, which can have powerful resonances with human beings’ spiritual development,^{1,2,3,4,5,6,9,12} and as Moore (1996, p.72) has stated: “The work that we do with our hands satisfies the

soul's vocation, whether or not it has anything to do with our making a living.” The important links between doing, being and individuation are noted for their connection to living a sacred life (Moore, 1996, p.291). Thomas Moore (2008, p.170) explains that:

A life at work is nothing less than the mystery of who we are [...] it is profoundly spiritual and can only be approached with the sense that we are connected somehow to the world in which we live.

In many ways Jung's process of individuation was punctuated by the creative connection to the deep activities he performed as part of his psycho-spiritual growth, for example, from the creation of his Red Book to the construction of his tower at Bollingen,^{6,12} which revealed the influence of the archetypes in his daily life and occupational engagement.

4:5 Occupation, integration and transformation

Working with and integrating archetypal (numinous) encounters – as part of a process of individuation – can lead to greater resonances with transpersonal experiences, as noted by the author of this thesis.^{7,10,12} Archetypes can inform the evolution and development of collective human awareness (Jung, 1959,1998), outlining the way that “true individuation” involves greater communion within the world (Le Grice, 2010, p.238). Such a transformative process offers great potential for engaging what futurologist Barbara Marx-Hubbard (1998) has described as *cooperative action* for the evolution of a “planetary consciousness” (Laszlo, 2009, p.11).^{11,12} From this perspective the words of Michael Daniels (2005, p.278) highlight the links between deep engagement of our full human potential and awakening to a greater collective experience of consciousness and meaning:

Head, Heart, and Hands are all needed in our shared quest for the human good and for the achievement of spiritual transformation. [...] Quotation shortened

One of the reasons why processes of spiritual emergence become spiritual emergencies is due to the deeply transformational nature of the process.^{5,7,10,12} And, it has to be pointed out that in the modern world there is still limited recognition of the positive and transformative effects that spiritual emergencies can bring to modern consciousness (Collins, 2008c).^{7,10} Until people who are experiencing the depths of such transformational crises are viewed differently in the collective (e.g., not being labelled as having mental health problems)⁵, humanity will falter in its ability to navigate deep vectors of transformation collectively. Why? Because any real encounter that reveals transpersonal, archetypal or unconscious contents always carries the risk of precipitating a crisis (Reich, 2001).^{10,12} The process of transforming consciousness requires an attitude of acceptance, learning and trust, which means having the courage (and support) to accommodate the productive elements of a crisis, in the knowledge that these antecedents for individual change^{1,3,4,6} also reflect the potential for collective transpersonal development.^{2,5,7,9} To this end spiritual emergencies may well reflect the deepest opportunities for understanding the trials of transformation at a collective level.^{10,11,12} Schlitz (2009, p.173) has noted the importance of *doing* in the transformation of *being*, where living deeply involves a change in the self “through action and service[...] and appreciation for the sacred in every aspect of life.” It is in the face of transformative crises that the complementary nature of doing and being is exemplified in the process of renewal.^{5,10,11,12}

The global state of emergency (if left unaddressed) will undoubtedly amplify into a growing sense of crisis, that is, until humanity adjusts to the realisation that the earth is an essential *life support system* rather than a “commodity” (Ricard, 2009, p.203). With this focus in mind the global state of emergency reveals the destructive consequences of consumer based lifestyles, in the knowledge that human beings are not separate from the planet that is currently being destroyed.^{10,11,12} The future of humanity may well depend upon individuals recognising their human potentials and working towards what Wesselman (2007, p.207) has referred to as a “transformational community”. The scale of the current global crisis means that humanity will have to consider the positive value of transformational crises, which in the longer term may enable human beings to explore and express their potential through discovering new ways of doing and being to be able to participate in the creation of an improved future.^{1,2,3,4,5,6,7,8,9,10,11,12}

Conclusion

Crisis or Opportunity? The Case for Spiritual Emergency as a Force for Productive Transformation in the World

At the outset of this thesis chapter's one and two illustrated the complexity of engaging psycho-spiritual potential within a postmodern worldview, not only in terms of being, but also with regard to doing. The thesis discussed complexities associated with the shifts between spiritual emergence and spiritual emergencies, which went beyond mental health to transpersonal health. From an evolutionary and transformative perspective, chapter three emphasised the importance of human beings' reflexive capacities for engaging numinous encounters, where the limitations of individualising spiritual emergencies were countered from a collective viewpoint. The collective dimensions of spiritual emergencies highlighted the importance of archetypal and unconscious processes (enantiodromia) connected to the current global state of emergency, and humanity's need to find new ways of doing and being that facilitate collective change. Chapter four asserted that the global crisis could actually force humanity to engage in the transformation of consciousness, linked to engaging new ways of doing and being, in order to participate in the creation of a sustainable future.

The current global state of emergency could well lead to an escalation of spiritual emergencies, highlighting the need for transformation within collective consciousness and human behaviours. The hitherto unexplored potential between doing and being in relation to spiritual emergencies and the collective global state of emergency could go some way to fulfilling the early aspirations of the founders of humanistic and

transpersonal psychology, that is, by its collective efforts, humanity can fulfil its transformative potential. It is through the complementary functions of doing and being that the transformative journey from crisis to renewal could be relevant for both individuals and societies in the service of an improved future.

Reflective Summary of the Thesis

The Interface between the Human and the Sacred

Hick, J. (2004, p. 118) **Quote removed**

5:1 Introduction

The central discussion presented in this thesis concerns the tension between experiences of the sacred and its impact on the ego-self in relation to the transformative potential within human beings. The thesis has explored the interactions between the personal self and transpersonal Self when working through transformational crises. The preceding chapters have emphasised the complementary relationship between doing and being as important functions for the integration of spiritual emergencies at an individual level, and possibly at a collective level.

The thesis draws on the work of key transpersonal scholars and practitioners, most notably Carl Jung and Stanislav Grof, and to a lesser extent Michael Washburn, and Ken Wilber. These individuals have all produced cartographies of the transpersonal and transformational potential of human beings' spiritual development. Whilst these various models are well suited to understanding transformation from an individual perspective, they are more problematic when considered from cross-cultural and collective view points. A key problem remains how to inspire and facilitate transitions in consciousness at a collective level at this time of growing global crisis.

This reflective summary explicates and critiques two important contemporary transpersonal models, with a view to examining their differences and offering a tentative proposition for how to understand spiritual emergencies in relation to collective transformations in a wider global context. The reflective summary also evaluates the antecedents for spiritual emergencies in relation to mysticism, which explores the meaning these experiences have for understanding transpersonal potential and the wider reaches of human development. Finally, spiritual emergencies are considered in the context of cross-cultural awareness, and a model for engaging

transpersonal potential following a spiritual emergency is presented, see figure 1: the EPIC model of doing and being.

Key issue addressed: Existing models of transpersonal potential reveal complexities that need to be discussed in order to explore possible future directions. The engagement of transpersonal potential takes into account existing traditions that have represented mystical experiences in the lives of spiritual practitioners who have encountered spiritual emergencies. A critical point for consideration is the need for cross-cultural perspectives when evaluating spiritual emergencies globally. The reflective summary is divided into the following sub-sections:

5:2 The pre/trans fallacy and conflicting maps of transpersonal consciousness development

5:3 Mysticism and the meaning of the numinous for engaging collective transformative potential

5:4 Transpersonal potential and the importance of cross-cultural awareness

5:2 The pre/trans fallacy and conflicting maps of transpersonal consciousness development

The work of Ken Wilber has made a monumental impact on the development of transpersonal theory. Wilber's (2006, p. 52) discussion of the pre/trans fallacy (PTF) has been useful in drawing a distinction between 'pre' (as in pre-personal) and 'trans' (as in transpersonal) stages of consciousness development. The pre/trans fallacy was formulated by Wilber (2006) to tackle errors in judgment, such as *reducing* transpersonal experiences to *pre-rational infantilisms* [PTF1] (which Wilber believes can be found in the theories of Sigmund Freud), or *elevating* infantile experiences to *transpersonal glory* [PTF2] (which Wilber believes can be found in the theories of Carl Jung).

Whilst the pre/trans fallacy provides a useful distinction to discriminate between different types of developmental experiences, it is curious that Wilber cites Jung's work as being involved in elevating infantile states to "transpersonal glory". Wilber (1998, p. 149) believes that Jung's conceptualisation of the archetypes does not fully reflect transpersonal development. In contrast Wilber's non-dual level is at the top of his structural-hierarchical model of transpersonal consciousness. However, Wilber's (1998) critique of Jung's theory (of the archetypes) does not stand up to scrutiny, particularly as Jung had always maintained that the archetypes are carriers of numinous experience (Progoff, 1987), and this is a crucial point in any analysis of Jung's work on the archetypes. Interestingly, John Rowan, an advocate of Ken Wilber's structural-hierarchical model (and often critical of Jung), has discussed the importance of the numinous. Rowan (1993, p. 60) has stated that the numinous brings a "quality of divinity which as we have seen so many times is the hallmark of the truly transpersonal." Indeed, the numinous is considered to be the core of religious experience, based on cross-comparisons of spiritual traditions (Otto, 1923/1958), and is of prime importance to transpersonal theory.

Wilber's (1996) structural-hierarchical model of consciousness outlines various stages (fulcrums), inclusive of sensory-motor, emotional/sexual, magic, mythic, rational, vision-logic, psychic (the beginning of the transpersonal levels), subtle, causal, and non-dual (particularly in relation to the *advaita vedānta* teachings of Hinduism, and the *vajrayāna* teachings of esoteric Buddhism). Unfortunately, Wilber relegates shamanic traditions to the magic and mythic levels; however, the perceived biases in his model (where he gives preference to Eastern non-dual perspectives at the pinnacle of his hierarchy) have been challenged by contrasting evidence of the sophistication

of shamanic traditions (Kremer, 1998) and criticism of Wilber's cultural relativism (Winkelman, 1993).

Wilber's (1996, p. 224) structural-hierarchical model prescribes a trajectory of consciousness development that, in his own words, can lead to "true mystical union" reflecting a process of "evolution in transcendence of ego." Yet Wilber does not include complexities such as the numinous or spiritual emergencies in his model, which do not lend themselves to convenient formulations. It is also worth noting that Wilber (as a theoretician) has no formal clinical training and experience, unlike Carl Jung and Stanislav Grof (both psychiatrists) who have integrated the numinous and spiritual crises in their work.

Transpersonal philosopher and contemporary critic of Ken Wilber, Michael Washburn (1994, 1995) has proposed an alternative perspective to Wilber, based on the work of transpersonal psychiatrists, Carl Jung, Stanislav Grof and Roberto Assagioli.

Washburn (1994, 1995) acknowledges the veracity of the pre/trans fallacy, yet he highlights problems with its conceptual basis, which does not consider the impact of numinous encounters. Washburn (1994, 1995) includes the numinous and spiritual crisis in his own 'spiral path' model, which resonates with the patterns of integration found in Jung's process of individuation. In Washburn's model, the ego (self) remains an executor of daily activities and functions, yet he also includes pre-egoic and trans-egoic levels of experience (pre/trans) in his schema. The importance of Washburn's model is that he includes numinous encounters (as non-egoic potential), since such experiences, can result in what he has described as a process of ego "regression in the service of transcendence" (Washburn, 1995, p. 171). Here, the process of consciousness development can include spiritual emergency and a gradual process of

“regeneration in spirit” (Washburn, 1995, p. 203), where the path of integration can lead to further transpersonal (Self) representation (Washburn, 2003, p. 122) in lived experience.

Washburn (2003) has cautioned that Wilber’s approach does not address all aspects of development. For example, Washburn (2003) illustrates how Wilber commits his own pre/trans fallacy [PTF3], when he (Wilber) suggests that *all* that is developmentally ‘pre’ is *inherently* ‘pre’, yet this assumption does not cater for the impact of non-egoic potentials, such as the numinous. Indeed, Sean Kelly (1998, p. 121) has said that Wilber’s structural-hierarchical model is complex when trying to make sense of children’s “transpersonal epiphanies.” Wilber’s linear (and rigid) model links pre-personal stages of development to Piaget’s cognitive stages of development. Here, Kelly (1998) has discussed how a child can have a spiritual experience, for example, at the psychic level (the beginning of the transpersonal levels – in Wilber’s model), whilst being developmentally linked to another level, for example, the mythic level (which correlates with Piaget’s *concrete operational thinking* – in Wilber’s model). Yet, Wilber maintains that people cannot skip levels in his hierarchical system, and it is on this point that Michael Washburn’s model is most useful when considering spiritual emergencies.

The value of Washburn’s spiral path model is that he examines the dynamic impact of numinous encounters on the ego, as well as offering the potential for transpersonal development (in the presence of a crisis). It should be remembered that the numinous is also referred to as the *mysterium*, that is, it has clear links to the sacred mystery, and this provides important connections to the wider literature on mystical experience.

5:3 Mysticism and the meaning of the numinous for collective transformative potential

Since the earliest of times humanity has evolved religious ideas and practices, from stone age shamanism to the Eleusinian Mysteries of ancient Greece (Eliade, 1978); from the religions of India, including Hinduism and Buddhism, as well as the Middle East traditions of Judaism, Christianity (Eliade, 1982) and Islam (Eliade, 1985).

Humanity's impressive spiritual heritage reveals a vast spectrum of rituals and practices that underscore the prime importance of "human existence and sanctified life" (Eliade, 1959, p. 162). The inspired and ingenious responses to sacred encounters by human beings is reflected in the work of Karen Armstrong (2006, p. xi), who has discussed the emergence of religious developments during the Axial Age (900 to 200 BCE). Armstrong has pointed out how spiritual traditions developed practices that integrated compassion, kindness, love and recognition of a "transcendent dimension" at the frontier of "human consciousness" (Armstrong, 2006, p. xiii). These developments reflect the art and "technology of transcendence designed to catalyze transpersonal development" (Vaughan & Walsh, 1998, p.24).

Technologies of transcendence include, among many others, shamanic journeying, which include entering into processes of symbolic "death and mystical resurrection" (Eliade, 1964/1989, p. 43); Buddhist tantra, involving meditations with the subtle body – channels (nāḍī) and flow of energy/wind (prāṇā) – which are intended to awaken the mind to a direct cognition of emptiness (shūnyatā) (Hopkins, 1984) and "non-duality" (Yeshe, 1987, p. 109); Sufism, where inner practices are focused on "annihilation and resurrection" (self-Self) (Schimmel, 2007, p. 289), with the intention of connecting people to *mystical experiences and spiritual renewal*

(Burckhardt, 2008); and Christianity, which includes contemplative practices, such as “divine indwelling” that can lead to a “purification of illusion” (Keating, 2001, p. 8) and experience of “redemption” (Freeman, 2002, p. 36). The quality of this inner spiritual journey (Kisly, 2006) is suitably reflected in the statement by the 14th century German mystic, Meister Eckhart, as follows: “The eye with which I see God is the same eye with which God sees me” (Mindell, 2000a, p. 212).

A helpful way of understanding the technologies of the transcendent is found in Rudolph Otto’s (1923/1958) analysis of the function of the numinous, which he described as a universal quality of the holy. He stated that: “There is no religion in which it does not live as the real innermost core, and without it no religion would be worthy of the name” (Otto, 1923/1958, p. 6). It must be remembered that the numinous was considered by Otto (1923/1958, p. 11) as a “primary immediate datum of consciousness”, and that it “must be awakened from the spirit” (Otto, 1923/1958, p. 60), that is, the mystery of the numinous can only be experienced directly. There are many famous accounts of saints and sages who have encountered the numinous and awakened to the trials that such experiences bring, for example, Saint Teresa of Ávila, Sri Ramana Maharshi, Mother Julian of Norwich, Jiddu Krishnamurti, and Saint Francis of Assisi.

The writings of Carmelite monk, Saint John of the Cross, who lived in Spain (circa 1542), reveals how the trials of numinous encounters can manifest as a dark night of the soul, leading to an *experience of purgation* (Starr, 2002), when a person is opened up to the mystery of the divine. Former Catholic monk and now psychotherapist, Thomas Moore (2004, p. xvi) has spoken about the dark night of the soul as a “period of transformation.” It is crucial that mystical experiences, manifesting as spiritual

emergencies, are recognised and treated as transpersonal developments, otherwise we are capable of considering “saints as psychotic” (Storr, 1997, p. 84). It is evident that the mystical path is fraught with complexity and it takes courage to stay with the unfolding process, especially when encountering the mystery of the unknown, as intimated in the poetry of Saint John of the Cross, translated by Jones (1993, p. 111): “My own self died in you”.

The documentation of spiritual emergencies and transformations in the lives of great saints and sages reveals that mystical shifts in consciousness are part of the transformative potential that human beings possess. Indeed, the famous examples listed above contextualise contemporary understandings of spiritual crises, as noted in chapters two and three of the thesis. Here, a growing body of knowledge is revealing how spiritual emergencies are considered as transitions in consciousness that lead towards the full expression of people’s transpersonal potential. A central issue today is to find collective and culturally competent ways to navigate what Catherine Lucas (2011, p. 183) has recently described (in relation to spiritual emergencies) as “the dark night of the globe.”

Any notion of global transformation of consciousness will need to take full account of the various meanings associated with spiritual emergencies cross-culturally, such as Yoshiyuki Kogo’s (2002) work on the complexities of spiritual emergencies in Japan. Kogo’s (2002) work illustrates how spiritual crises can be triggered through social relations in a culture where a sense of collective belonging is strongly linked to personal and social identity.

5:4 Transpersonal potential and the engagement of cross-cultural awareness

One of the issues highlighted in this thesis is that spiritual emergence is becoming more widely understood and accepted these days, whereas spiritual emergencies have not gained the same recognition, despite their importance to people's transpersonal development (Grof & Grof, 1989). One of the problems associated with a collective lack of awareness about spiritual emergencies is tackled in chapter four of the thesis, where it is suggested that spiritual emergencies may even become more predictable in light of a growing global state of emergency. Chapter four discussed that if/when global conditions worsen; people may be *shocked into awakening* about the full scale of environmental degradation on the planet. The question remains, what can be done to support a shift in people's consciousness individually and collectively to develop more awareness of our transpersonal potential. The dynamics of such a transformative process is summed up in the words of Sri Ramana Maharshi, who has revealed that the mystical journey starts within each human being exploring the reality beyond the ego-self and discovering the "real quest for the Self" (Jacobs, 1997, p. 449). In Jungian/transpersonal terminology the collective dimensions of such an undertaking is conveyed as follows: "the archetypal basis of the personal self is the transpersonal Self" (Corbett, 1996, p. 220).

The thesis has highlighted the importance of Jungian/transpersonal approaches for working with transformations in consciousness, linked to religious traditions. Jung viewed human beings as "Homo mysticus" (Coxhead, 1985, p. 21), which is revealed in the Jungian/transpersonal explorations of the meaning of mystical traditions, such as shamanism (Ryan, 2002), Christianity (Bryant, 1983), Tibetan Buddhism (Moacanin, 1986), tantra (Breux, 1989), Native American spirituality (Owen, 2002) and Judaism (Lancaster, 2008). These diverse examples of religious/spiritual

traditions being considered in relation to Jungian/transpersonal approaches could provide important links for evolving cross-cultural and collective awareness about transpersonal potential and transformations in consciousness in two ways. First, it demonstrates that there is a meeting point (Jungian/transpersonal perspectives) for understanding and sharing the wisdom of religious/spiritual insights, and what these could mean to collective awareness in terms of psycho-spiritual responses to human potential, both individually and collectively. Second, whilst Jungian/transpersonal approaches are essentially psychological disciplines, connections are being made to other disciplines, such as illustrated in this thesis. For example, the author's contributions within the occupational therapy and occupational science literature have discussed how transpersonal potential and consciousness can be engaged through the complementary functions of doing and being, recognising the importance of cross-cultural differences.

The proposition made in this thesis is that doing adds enormous currency to discussions about the engagement of transpersonal potential, individually and collectively. For example, there is growing recognition globally that meaningful activity and participation are common human needs, as exemplified in the International Classification of Functioning (World Health Organisation, 2001), which is supported by occupational therapy's theoretical underpinnings, that also acknowledges how cultural meanings in terms of activity and participation will vary (American Occupational Therapy Association, 2008). However, whilst the profession of occupational therapy has made important links to spirituality, it is only just starting to develop meaningful connections to transpersonal states of consciousness, and how these impact on human occupation, as discussed in the thesis. There is growing recognition that activity and participation as (potentially) numinous phenomena can

be engaged (potentially) through familiar modes of human expression. For example, Corbett (1996, p. 65) has noted how numinous experiences may occur in a variety of ways within daily life, through:

[L]istening to music, dancing, painting, weaving, watching children play, doing in the wilderness, writing or cooking are only a few of them. [...]

Quotation shortened

The thesis has made novel and important connections between transpersonal potential, transformative states of consciousness and human occupations (complementary to being) in two ways. First, human occupations have the potential to connect with deep archetypal/numinous experiences, as discussed in chapter four of this thesis, and from this perspective, such developments can provide rich opportunities for the engagement of transpersonal potential. Second, it highlights the importance of cross-cultural practices of doing and being, with a need to be mindful of avoiding hegemonic solutions to global problems. Jorge Ferrer's (2008, p. 136) inspired call for "participatory action", based on pluralistic understandings of the transpersonal, inclusive of cross-cultural perspectives, is highly instructive to the discussion being made.

Human beings have the opportunity to wake up to what Michael Washburn (2003, p. 184) has described as the "mystical body", where possibilities exist for a "spirit of connection, of belonging to the world and belonging with others as members of the human family" (Washburn, 2003, p. 89). The stark reality is that transformations in consciousness start with each individual, yet the power of human relationships that allow people to work together and open up to their collective potential should not be underestimated. Indeed, Washburn (2003, p. 190) notes the inspirational impact that

people can have on one another when he states that: “[A]wakened people – are numinous attractors.”

To conclude this chapter, the EPIC model of doing and being, see figure 1, captures key themes represented in the thesis (from a selection of chapters and submitted articles). The EPIC model focuses on the journey of spiritual emergency in relation to doing and being, taking into consideration cultural implications, as well as any adaptations that may need to be made. The model includes four qualities of engagement (experience, participation, integration, consciousness), which may support the expression of transformative potential. The final box (yellow) in figure 1 proposes the development of a web-based facility for a Global Transformation Network, which is based on comments from the Millennium Project: State of the Future reports, advocating the use of modern communication systems to facilitate global change projects (Glenn et al, 2008, 2011). The EPIC model of doing and being is a potential step towards communicating individual (cross-cultural) narratives of transformative journeys through the World Wide Web, in the hope that this would contribute towards collective understanding and change.

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Appendices

Appendix 1-9: pages 160-371 removed