

The Politics of Transformation in the Global Crisis: Are Spiritual Emergencies Reflecting an *Enantiodromia* in Modern Consciousness?

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ABSTRACT *The current global crisis is confronting humanity with an unprecedented challenge to find sustainable ways of living. There is a need for cooperative action to find alternatives to the reductionist and materialist mind-sets that have contributed to the current global crisis. This state of affairs calls for a political transformation, which is founded upon a renewed vision that recognizes and values the interdependence of all forms of life. This proposition is underscored by the importance of a shift in consciousness that leads to a greater depth of engagement in life; however, there is no precedent set for how such a change at a collective level could occur. In this article we discuss how the transformational phenomena known as spiritual emergencies may be revealing spontaneous changes in consciousness that could be leading people to experience greater depths in the way that they live. This shift in consciousness can be viewed as an enantiodromia, which is a naturally occurring process that precipitates a reaction or flow to an opposite position when a situation becomes unbalanced or too one-sided. We are suggesting that the enantiodromias of spiritual emergencies are heralding a wake-up call for the collective, which could be initiating a renewed vision for a deeper relationship to consciousness and life as a whole. We conclude by outlining six propositions for initiating a political transformation. Copyright © 2010 John Wiley & Sons, Ltd.*

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INTRODUCTION

The current ecological crisis is confronting humanity with an opportunity for a radical revision of what it means to be a politically active human being, as well as posing serious

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challenges for our collective responses and abilities to change and transform. It is evident that any serious notion of transformation in the current global crisis will have political implications. This means that modern societies are being confronted with a need for political change and action at a collective level; however, the reductionist mind-sets and political ideologies that have contributed to the current global crisis may not be fit for the purpose of leading the change that is required. The question is: 'where will the impetus for change come from?' It is possible that a radical revision for living sustainably in the twenty-first century will first require a much deeper level of relationship to consciousness at all levels. In taking a predominantly Jungian view of the current global crisis, we contend that if Jung were alive today he would have recognized that the modern one-sided materialistic consciousness would at some point flow to an opposite position via an *enantiodromia*. The scale of collective change within the current global context is reflecting an archetypal level of transformation.

It is evident that the current global crisis is leading to a state of emergency, which has significant political ramifications – both personally and collectively – that is, if humanity has any hope of making the required changes for evolving more sustainable ways of living. In this article we depart from conventional discourses, which attempt to find professionally crafted solutions to the current crisis, and investigate how the role of consciousness may already be attempting to readdress the balance of modern human's one-sided materialism. In asking the question, where is an *enantiodromia* already taking place? We turn to the inspiration of C. G. Jung, and ask if a naturally occurring phenomenon known as spiritual emergency is reflecting a deep potential for transformation in these troubled times. Spiritual emergencies could be indicating a tipping point for an *enantiodromia* that is beginning to take place within the consciousness of modern people; from surface concerns to deeper levels of engagement in life. The theoretical position being taken in this article is based on a growing recognition of the deep transitional processes that are associated with spiritual emergencies, which carry great transformational potential in terms of people's ecological and spiritual outlook. We are proposing that the emerging archetypal patterns for change and transformation that are arising from people's encounters with spiritual emergencies should not be viewed as 'symptom carriers' for a state of emergency, but rather as 'solution bearers' for a state of emergent transformation. This article posits that the current global state of emergency will require a re-sacralized political vision that takes account of the reality of the psyche. We further propose that spiritual emergencies could initiate the emergence of a deeper relationship to learning, citizenship, democracy, culture, ecology, and human occupation as part of a re-sacralized political vision for the twenty-first century.

MODERN POLITICS AND THE TASK OF COLLECTIVE TRANSFORMATION

It is hard to ignore the effects of consumerism and the separation that has emerged between people and the natural world, which is believed to be a contributing factor to an escalating sense of disenchantment (Reason, 2002). However, other factors such as global economics and political ideologies have also made a profound contribution to the current global crisis, which has been steadily gathering pace, decade on decade, since the mid part of the

twentieth century. It was during the early 1960s that Herbert Marcuse (1964/1991) observed how people in modern technological societies were increasingly passive and bound to overly administered structures. Marcuse described the plight of modern individuals and societies as being 'one dimensional' and he asserted that human agency and productivity were masked as freedoms, whereas in reality most people's daily activities are centred on affluence, material gain, and consumption. The contrast between Marcuse's stark observations of the modern world 56 years ago, and a recent report published by the United Nations (Glenn et al., 2008) reveals the shocking level of human dissociation from an ecology of life as a whole.

The World Federation of United Nations Associations (WFUNA): State of the Future report (Glenn et al., 2008) has outlined how much of the world's population is vulnerable to social instability due to the scarcity of food and water, increasing energy prices and climate change, as well as worsening economic conditions. The WFUNA report (Glenn et al., 2008) has also cited other threats to the future such as corruption, violence, and an escalation of terrorism (Lean and Owen, 2008). Today, humanity is facing the reality of a global crisis on an unprecedented scale, which is highlighting a need for radical change and transformation. The WFUNA report (Glenn et al., 2008) has stated that modern communications, especially the Internet, could provide greater access to the world's knowledge and act as a force for democratization, education and sharing information (Lean and Owen, 2008). On the basis of this report, commentators believe that if humanity acts quickly and cooperatively a serious global crisis could be averted (Lean and Owen, 2008). From a psychotherapeutic/psychological perspective, there is a need to determine what contributions could be made to facilitate such a major transformational process.

Research psychologist Mihalyi Csikszentmihalyi (1993) has asserted that if the future is to be an improvement on the past more people will have to transform themselves and their goals in life. He has posited that people will need to integrate individual goals with those of larger entities including; families, communities, humanity and the planet. The underpinnings for Csikszentmihalyi's (1993, 249) vision are predicated on the understanding that people will need to cultivate transcendent selves and goals in life, which go beyond competitiveness and personal advantage, for the 'collective well-being of all life'.

The psychological theory put forward by Csikszentmihalyi points out the need for greater cooperation between people. However, equal attention also needs to be paid to the underlying bind that modern consciousness is in. The following comment by Bussey (2006, 41) is instructive: 'Albert Einstein once observed that we cannot fix the problems of the present with the mindsets that created the problems.' This pertinent observation has identified the need to find solutions outside of our everyday ways of knowing, being, and doing. In returning to the incisive analysis of Herbert Marcuse, it is evident that a one-dimensional, overly conforming, and bureaucratic mindset is unlikely to be conducive for engaging the transformative potential of human beings.

To liberate the imagination so that it can be given all its means of expression presupposes the repression of much that is now free and that perpetuates a repressive society. And such a reversal is not a matter of psychology or ethics but of politics ... [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? How is it even thinkable that the vicious circle be broken? (Marcuse, 1964/1991, 250–1)

The problem with the one-dimensional mode of modern consciousness is that it recognizes the need for change and transformation, and yet cannot free itself from the self-perpetuating vicious binds of its own creation. That is, the political one-dimension which underpins our administered lives, is a reflection of our compromised relationship to a greater multi-dimensional representation of reality.

Jung (1964, 94) was also troubled by modern people's one sided consciousness, which he viewed as favouring everything rational, and noted how people had actively cut themselves off from myth and mystery. Jung (1964) believed that modern attitudes had begun to widen the gap between conscious life and a productive relationship to the unconscious, and he illustrated this by stating that if a modern person had a mystical experience he or she would be sure to misunderstand its true character. It was Jung's view that modern people run the risk of pathologizing their experiences or developing symptoms as a result of one-sided attitudes.

However, Jung faithfully kept alive the view that the development of consciousness is the way out of an 'imprisonment in unconsciousness' (Jung, 1959, 272). A vital process within this transformation of consciousness is the recognition that everything in nature eventually flows to its opposite, a term that he referred to as *enantiodromia* (Jacobi, 1980). The relevance of an *enantiodromia* to the current global crisis is that it highlights the potential for a natural shift in consciousness, from the one-dimensional existence that binds people to a superficial existence. However, *enantiodromia* as a process is not without its own perils, as it involves encountering the shadow, and Jung was adamant that the shadow is always involved in deep processes of change: 'as in its collective, mythological form, so also the individual shadow contains within it the seed of an enantiodromia, of a conversion into its opposite' (Jung, 1959, 272).

At a collective level, the observation made by Arny Mindell (1991) is useful for tracking those processes that become 'split off' in societies, which in turn become 'city shadows'. The concept of the city shadow has illustrated how the transformational crises associated with spiritual emergencies can be interpreted as a mental health issue; due to these profound psycho-spiritual experiences radically challenging the one-sided (split-off) materialistic consciousness that underpins much of the modern socio-political consensus (Collins, 2008a). But, rather than being viewed as pathological, spiritual emergencies may be reflecting a tipping point in the collective that is heralding a radical shift in consciousness, through a naturally occurring *enantiodromia*. This potential shift in consciousness highlights the need for a deeper exploration of the meaning found within the experiences of spiritual emergencies, which have been described as carrying the potential for developing 'transcendent action in the service of collective transformation' (Collins, 2008b, 19).

THE ENANTIODROMIA OF SPIRITUAL EMERGENCIES AS AN ARCHETYPAL TRANSFORMATION

It is evident within our modern one-dimensional societies (Marcuse, 1964/1991) and one-sided consciousness (Jung, 1964) that our very existence has become unbalanced and unsustainable. If humanity were stripped of its consumer-based addictions and distractions, what would modern consciousness fall back on as a default position? This is a penetrating

question that serves to probe the current foundations of our collective consciousness, and highlights the need for a deepening recognition of the relevance of the personal and collective dimensions of the unconscious. There is a serious need to address questions about how human beings respond collectively to engaging a wider spectrum of consciousness. For example, a dialogue between Ervin Laszlo, Stanislav Grof and Peter Russell (2003, 5–9) resulted in the declaration that modern cultures are in the midst of a collective spiritual emergency. This is not only a profoundly important assertion about the vulnerable state of modern consciousness in the face of an ever-growing global problem; it also illustrates the potential for an encounter with the split-off processes that reside in the collective shadow, which are the antecedents for an *enantiodromia*.

Ervin Laszlo, Stanislav Grof, and Peter Russell (2003, 5–9) have pointed out that psycho-spiritual transformation is a complex process, and they illustrated this by pointing out that a substantial group of people currently treated for psychosis within mental health systems are actually experiencing a crisis of transformation, or spiritual emergencies. In their conversation, Stanislav Grof spoke about his work as a transpersonal psychiatrist, and he described how people's orientation shifted when they discovered the numinous dimension of their psyches. This revelation led people to discover 'a whole new orientation toward themselves, toward other people, nature, and life in general' (Laszlo, Grof and Russell, 2003, 98–9). Spiritual emergencies are organic manifestations of ripening psycho-spiritual propensities that can lead to transformations in consciousness. However, to facilitate shifts in awareness at a collective level will require greater emphasis being placed on viewing the process of collective change as a transition to another way of living, which may be challenging for many people. It must also be remembered that psycho-spiritual change is a journey and will unfold naturally in its own time and space (Collins, 2006).

At a collective level spiritual emergencies could be heralding a revolution in consciousness, which Laszlo et al. (2003) have stated is much needed in the modern world. It is the recognition of a need to transform ways of living-in-the-world from the surface to the depth, which coheres with the observation put forward by Richard Tarnas who has asked if the modern psyche is undergoing a rite of passage. If the question put forward by Tarnas is correct, this transition will need to address those collective processes that have been split-off, which will bring the need for great remorse.

It will be a grief of the masculine for the feminine: of men for women: of adults for what has happened for children: of the west for what has happened to every other part of the world: of Christians for pagans and indigenous peoples and Jews and Muslims: of whites for people of color: of the wealthy for the poor: of human beings for animals and all other forms of life. It will be our own grief, for that shadow and unconsciousness concerning others that afflict even the best of us, including our revered predecessors and teachers. It will take a fundamental *metanoia*, a self-overcoming, a radical sacrifice to make this transition. (Tarnas, 2002, 10)

The sacrifice – which is linked to the word sacred – that modern consciousness needs to make will have to include confronting the materialistic appetites, the hedonistic lifestyles and nihilistic attitudes that numb any possibility of establishing a real and deep relationship to life as a whole. Even the simple act of weeping for what the world has become and what human beings have done to one another as well as other species is the beginning of a powerful process of reflection and potential transformation (Barbalet, 2005). Such a transition

according to Tarnas (1996, 37) is like a spiritual birth that is heralding a 'world-view shift', which reflects a deep archetypal pattern of transformation.

The involvement of an archetypal level of change reveals how deep patterns of human potential are crystallized, which can create myths; influence religions; shape philosophical ideas; as well as influencing whole nations and eras (Jung, 1998). Indeed, it is during times of great transition that Jung recognised the occurrence of an 'archetype of transformation' and he stated that 'these are not personalities, but rather typical situations, places, ways, animals, plants, and so forth that symbolize the kind of change, whatever it is' (Jung, 1940, 89). Modern humans have not only dissociated from the psyche; there is no precedent set for how collective transformation could be considered on such a grand scale in relation to the current global crisis. This makes the current *Zeitgeist* a potent encounter. People will find it hard to defend against it, distract from it or deny what is happening. The stark reality is that the need for transformation is choiceless and will have to involve an emotional commitment to change (Barbalet, 2005), which is founded on a willingness or ability to engage in new ways of learning through a gradual process of qualitative change over time (Blatner, 2004). However, transformations in consciousness at a collective level will demand a great commitment and a willingness to recognize the value of reflecting on the personal and collective dimensions of conscious experience as a whole. The size of the task is put into perspective by Yunt:

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. In an effort to strike a psychic balance, the unconscious must then make an extra effort to express its repressed contents. It does this through dreams, psychic disturbances, and/or projections. (Yunt, 2001, 10)

Modern consciousness is being confronted with the need to connect to 'the inner reaches of our psyche and the outer realms of nature' (Yunt, 2001, 117). An important first step in this process would be to treat any organic manifestations that reflect transformations in consciousness, such as spiritual emergencies, as productive potentials that could support natural process of growth and spiritual emergence (*enantiodromia*). The importance of recognizing the healing and transformative potential of spiritual emergencies would be a monumental political statement on two counts. First, it would challenge the unwitting complicity of medical psychiatry, whose reductionist stance informs a political consensus for how states of consciousness are understood (Collins and Wells, 2006). Second, the more those individuals who have transited experiences of spiritual emergencies are enabled, encouraged, and supported to discuss and actively process the transformative potential of their spiritual experiences, they will begin to transform the political consensus that shapes modern ideas of human consciousness and development.

SPIRITUAL EMERGENCIES: TRANSFORMING CONSCIOUSNESS AND CHANGING POLITICS

A vision of human transformation has to include the possibility that human beings have a 'pull towards self-transcendence' (Walsh and Vaughan, 1983, 412), which is based on the recognition that such a development involves consciousness, as indicated by Walsh and

Shapiro (1983, p. 3) who have asked: 'Are we all that we can be? Or are there greater heights and depths of psychological capacity within us'. These questions challenge the one sided consciousness (Jung, 1964) and one-dimensional nature of modern human being's orientation in the world (Marcuse, 1964), which have contributed to the scale of collective neglect for harnessing our human potential (Walsh and Shapiro, 1983) and our perceived separation from a wider ecology of life.

There is a pressing need for human beings to recognize how we are deeply connected to life as a whole. An example of how a spiritual encounter can open people to a wider spectrum of consciousness and a greater sense of universal and ecological belonging is provided by Elam from her research into people's mystical experiences: 'My senses were heightened ... I had an acute sense of being a part of every-thing. It was an instant that didn't last long, but it was beyond time it was endless' (Elam, 2005, 55). This type of experience reflects a process of spiritual emergence, which in some cases can overwhelm a person's ego/identity boundaries and lead to a transformational crisis (Grof and Grof, 1989, 1991, 1993; Watson, 1994; Lucas, 2006). The antecedents for these types of spiritual emergencies are varied and can include surgery, sexual relations, childbirth, near-death, transitional stages of life and spiritual practices (Guiley, 1991, 567). However, it is possible that the current global crisis could be acting as a trigger for increasing numbers of people to experience spiritual emergencies (Collins, 2008b).

The characteristic experiences associated with spiritual emergencies have been described by Grof and Grof (1989) as including, strong inner knowing, visions, feeling an energy presence, connections to plants/trees/animals, losing contact with the material world and feeling at one with the universe. The typical fear reaction or viewing spiritual emergencies as pathological – within the modern world – gives some idea for how a collective city shadow operates through repression and denial. For example, a qualitative study carried out by Ankarah (2002) explored the experiences of twenty clients being counselled who all described having had at least one of the 'non-ordinary' experiences identified above by Grof and Grof (1989). Ankarah (2002) noted that several participants received unsympathetic or unhelpful responses from their therapists, whilst others feared being labelled mentally ill.

What would Jung have made of the connection between the current global crisis and the occurrence of spiritual emergencies if he were alive today? We already know that when he built his tower at Bollingen it enabled him to commune deeply within nature as part of his individuation process, which he felt was a process of birth from the 'maternal unconscious'. This natural process of psycho-spiritual development enabled him to be intimately connected to all nature, as if he were inside all living things (Jung, 1983, 252). The connection between nature and individuation can lead to an expanded view of consciousness that in turn can lead to occasional experiences of unity, or *unio mystica* (Jung, 1954/1993). However, in the modern world these types of connective experiences are not discussed in mainstream discourses on human development.

Human capacities to experience a wider sense of universal belonging (Maslow, 1999) is in stark contrast to the modern socio-political mind-set that has bound people to over administered lives (Marcuse 1964/1991). It is hardly surprising, then, that the psyche is beginning to stir and is attempting to reassert a deeper connection to consciousness through spiritual emergencies. Perhaps spiritual emergencies are the very heart and soul of a

collective process for a renewal that could begin to re-affirm humanity's relationship to the psyche. Rust has identified the need to keep an open mind:

For somewhere in the midst of 'sustainability' – a rather uninspiring word – lies an inspiring vision of transformation. But if this journey is simply a practical venture about behaviour change it will not appeal to our imaginations. We need to dig deep, to retread our own myths as well as find inspiration from the stories of others who are outside the box of western culture, and inside the web of life. (Rust, 2008, 160)

Spiritual emergencies need to be taken seriously as transformational phenomena that have the potential to connect human beings to the psyche and to experiences of universal connectedness. However, the spiritual vacuum within the modern world illustrates the depth of dissociation that is so prevalent, which no longer views the world as being sacred but rather sees it as a commodity that can be exploited. The transformational potential that exists between psycho-spiritual and socio-political realities is tempered by the sobering realization offered by Samuels (1998) who has cautioned against seeking cheap forms of holism in relation to the complex problems of our modern world; this is therefore a challenge for humanity to dig deep and find sustainable solutions. The field of psychotherapy could make a valuable contribution to the resacralization and transformation of political thought and action, through engaging with the reality of people's conscious experiences. Samuels has suggested that 'what an individual citizen experiences, in his or her heart, body or dreams, about the political and social world in which he or she is living tells us a great deal about that world' (Samuels, 1998, 361).

The need for political resacralization is contingent on the observation that people's experiences reflect contact with numinous and irrational forces (Samuels, 1993a), and this is certainly evident in the case of spiritual emergencies (Collins, 2008a, 2008b). If we subscribe to the view that the personal is also political (Samuels, 1998) we cannot ignore the collective implications for how the transformative narratives of people who have transited the growth experiences of spiritual emergencies, are totally relevant to the process of resacralizing and transforming the political visions that inform our collective actions and interactions. Spiritual emergencies are diametrically opposed to the superficial reality of a consumer-based consensus and unless they are processed individually and collectively they will remain a split-off process in the collective shadow, which only serves to perpetuate the collective disavowal of a sacred encounter within modern consciousness. However, Samuels (1993b, 211) has reminded us that 'only things of real substance and value cast a shadow'. This has identified that the process of transforming the shadow occurs through revealing what has been ignored or repressed from the unconscious, back into consciousness. The question remains how can transformation – from a superficial existence, to a greater depth of living – be considered at a collective level? This is probably the most compelling question that confronts humanity today.

POLITICAL TRANSFORMATION THROUGH MULTI-LEVELLED ENGAGEMENT

If Laszlo, Grof, and Russell (1999) have asserted correctly that within the modern world we are going through a collective spiritual emergency, we have to consider how the flow

of such a collective *enantiodromia* could be consciously engaged. At the outset this radical perspective requires an appreciation that our collective awareness will be challenged to explore new ways of living a deeper engagement with reality. Slaughter has asked what possibilities could be reconsidered to reflect a greater depth within such a transformational process:

We should not overlook the fact that Western industrial culture contains some desirable features (e.g. ideals of social justice, technical skill, high material standards of living). But, overall, it has become fundamentally anti-life, having lost sight of 'the inner world' during the industrialisation process. It read out of its world picture key areas such as myth, ritual, connectedness, spirituality and the numinous. (Slaughter, 1999, 152)

Spiritual emergencies have a powerful numinous dimension (Collins, 2008a, 2008b), which can lead people who experience them into a much deeper connection with life. The reason why processes of spiritual emergence become spiritual emergencies is due to the deeply transformational nature of the process. And, it has to be pointed out that in the modern world there has been scant recognition of the positive and transformative effects that spiritual emergencies can bring to modern consciousness (Collins, 2007a). Until people who are experiencing such transformational crises are no longer labelled as having mental health conditions we will falter in our ability to navigate deep vectors of transformation collectively. Why? Because any real encounter that reveals unconscious contents always carries the risk of precipitating a crisis. The process of transformation 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 also reflect the potential for collective development. The following two verses from the poem 'The Psychiatric Shaman' (Collins, 2004a) reflects the deep potential that we can encounter through engaging the unknown:

Mental health, whose guess?
From the centre to the margins
a quivering extreme,
waiting to erupt.

Mental wealth is richness in states
a stream, a main line to the deep,
this echo, reverberating throughout time.
Ancient blood, warrior's soul.

It is clear that deep processes of transformation can involve a period of de-structuring, which can lead to new potentials, directions, and renewed purposes for living; however, great respect also has to be given to the reality that deep transformative processes can often be frightening and anxiety provoking (Canda, 1988) and takes a lot of courage to face. Transformation that attempts to deal with change at a collective level will need to establish safe parameters for how the inner, personal levels of consciousness interact with the outer, collective levels of consciousness. This would mean developing frameworks for transition that could provide some sort of containment and direction for enabling the transformative process; however, the wise council provided by Canda is worthy of note: 'One cannot safely command transformation or bend it to the will. One grows and heals by harmonizing with

the process and maximizing the benefits of its powerful momentum' (Canda, 1988, 219). When powerful processes such as spiritual emergencies are engaged they are connected to an archetypal level of transformation (Collins, 2008b), which requires a deep understanding and respect for how such transitions in consciousness operate. This identifies the need to manage the tension between conscious and unconscious processes, through the transcendent function as discussed by Jung (Miller, 2004).

The key issue for acknowledging the archetype of transformation *in potentia* is through the development of awareness (Avens, 1976). However, at a collective level of transformation there can only be frameworks for transition that help to develop and guide people's collaborative understanding, without prescribing what the content of awareness should be, or overly determining how people's awareness should be cultivated. Perhaps the best guiding principle for collective transformation is found in Csikszentmihalyi's wise counsel to go beyond competitiveness and personal advantage for the 'collective well-being of all life' (Csikszentmihalyi, 1993, 249). The need for such a collective process of transformation is predicated on a twofold process. First, all humanity is facing an unprecedented global crisis, which will require collective and collaborative reflection and action for sustainable living and future survival. Second, all individuals will need to consider their personal relationship to the process of transformation, and how they are capable of engaging it. The process of collective transformation is unlikely to be a linear process of change, and may even appear paradoxical at times; however, the notion of a paradox of transformation may itself be useful. Jung (1989, 259) has stated that the acceptance of paradox can be meaningful, as it provides a more faithful picture of the real state of affairs rather than grasping for 'uniformity of meaning'.

It is encouraging to note that the journey of transformation can be witnessed in people who have successfully encountered spiritual emergencies. These personal transformative narratives can encourage others to trust the development of a productive relationship to a wider spectrum of consciousness that can be based on cultivating levels of attention, awareness, reflexivity, and trans-reflexivity (Collins, 2008b). Spiritual emergencies are natural and deep encounters with consciousness and life, and if they can teach us anything, it is the need to develop an appreciation of what it means to be human beings who are capable of deep levels of transformation, which can be engaged in daily life. In terms of collective transformation we are proposing that humanity should be prepared to recognize that spiritual emergence can sometimes lead to spiritual emergencies, but the process – even if it is a transformational crisis – should be viewed as a transition to a deeper way of living. People who have successfully transited spiritual emergencies are living testimonies that crises of transformations can be productive. The six areas outlined below are propositions for engaging a deeper representation of reality. These are based on the idea that if we pick up the depth now, we might reduce the incidence of more spiritual emergencies later.

- *Deep learning.* The process of deep learning reflects the great potential that human beings have for living creatively, through engaging their imaginations and innovations in daily-life (May, 1976). Deep learning involves being interested and motivated in life (Jarvis, 2005). And, it is the depth of the learning process that connects people's potential for meaningful engagement (Moon, 2000) and transformative experiences (Kolb, 1984). It is instructive to note that the Latin word *ēducāre* means to 'bring out' (Wyld, 1961, 351),

which identifies that deep learning is not only transformative; it is a lifelong process (Knapper and Cropley, 1985).

- *Deep citizenship.* This is a viewpoint that identifies what it means to be engaged in life as a citizen, which naturally cultivates a deep political outlook. Deep citizenship reflects a process of discovery about what it is to be human, as well as having concern for self, others and the world (Clarke, 1996). Citizenship from this perspective is allied to the politics of everyday life, between the inner life of people's private world, and the outer life of public engagement (Samuels, 2001). Deep citizenship is not a one-dimensional association to a given society (Marcuse, 1964/1991) it is a multi-levelled perspective for ways of living and being-in-the-world.
- *Deep democracy.* Jung (1994, 236) believed that true democracy is a psychological process. However, the spiritual attitude of deep democracy has been developed by Mindell (2002) and his colleagues, which has a strong socio-political emphasis. Deep democracy encourages dialogues and interactions between diverse viewpoints including consensus and non-consensus experiences (Mindell, 2000), and is based on facilitation skills that lead to the cultivation of awareness (Mindell, 2008). Deep democracy is essential if humanity is serious about creating a just and fair world, based on diversity and respect for all ways of being.
- *Deep culture.* Global living provides many challenges and opportunities for understanding the diverse worldviews that we share with others through cultural dialogues and exchanges. The concept of deep culture is based on the need to encourage greater intercultural communication and awareness. Deep culture reflects a desire to explore and understand the variety of meanings contained within human behaviours, with an emphasis on cross cultural learning (Shaules, 2007). This viewpoint provides opportunities for developing self-other awareness, based on the appreciation of how processes of enculturation are internalized (Ho, 1995).
- *Deep ecology.* The perspective of deep ecology as discussed by Naess (1986) reflects a deeper, wider, and more expansive relationship to the world that exists both within and around us (Fox, 1990). Deep ecology goes beyond the surface concerns of environmental problems and represents a much more comprehensive philosophical standpoint (Reser, 1995). It is a perspective that provides opportunities for human beings to reflect on the ways that they are participating in the world, whilst acknowledging the interconnectedness of all life (Reason, 2002). Thus, human beings are embedded within a deep ecology of life, not separate from it.
- *Deep occupations.* Identifies how people's active participation in daily life contains the possibilities for evolving their consciousness and awareness, which is linked to their abilities for engaging creative and fluid adaptations (Collins, 2001, 2007b). This viewpoint is predicated on the understanding that psycho-spiritual developments within daily-life can occur through intelligent engagement of occupations (Collins, 2007c). The depth of human occupations can be revealed through their connection to unconscious processes (Collins, 2001, 2004b) as well as reflecting transpersonal ways of knowing, being, and doing (Collins, 2008c).

There is little doubt that we are entering an era that will require a great effort for engaging collective transformation, which creates possibilities and opportunities for developing

a more sustainable future. There is an important need for human beings to wake up to our collective responsibility for change, which is summed up by Manuel-Navarrete et al., who have underscored the importance of human being's needing to transform:

[T]o change the behaviours, lifestyles, and habits that contributed initially to creating our current 'state of emergency'. Only through transforming the consciousness of individuals can we integrate differentiated, and now completely dissociated, realms of mind (noosphere) and body (biosphere). (Manuel-Navarrete et al., 2004, 226)

The skills of psychotherapists could be used to facilitate deep changes between the individual (inner) and the collective (outer). The six areas outlined above may help to prepare for the depth that is needed to facilitate such a process of collective change. Our collective response to developing a greater ecological outlook coheres with the need for a spiritual emergence that is allied to a political transformation. Indeed, we cannot overlook the potential that the psyche has for healing (Collins, 2007d) and the impact of politics upon the psyche (Samuels, 1993a). However, a vital first step is to orientate ourselves to the shadow side of collective change, and this could start by acknowledging the deep transformations that are already happening to many people in the modern world who are encountering spiritual emergencies.

CONCLUSION

In this article the issue of tackling the global crisis has been evaluated from the perspective that spiritual emergencies may be a tipping point in modern consciousness, which is resulting in an *enantiodromia*. This process of transformation may lead to deeper changes in the collective, through inspiring new patterns of ecological awareness and sustainable ways of living. The politics of transformation in this global era will need to readdress humanity's dissociated relationship to a wider ecology of life, in which all life is embedded. We have argued that spiritual emergencies are confronting modern human beings with their neglected collective shadow, which may be prompting a relationship with deeper levels of consciousness.

Spiritual emergencies are transformative in that they return people to a deeper connection with nature; however there is a need for political action to recognize the value of these transformative states, rather than being categorized as pathological by the reductionist stance of medical psychiatry. Spiritual emergencies could initiate a political transition, which acknowledges the need to engage in a deep process of transformation at a collective level. The six areas for deep change that have been outlined in this article are a rallying point for political action and transformation, which recognizes the futility of one-dimensional consciousness for addressing deep ecological issues.

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