

# NEO-FEMINISM AND THE NEXT REVOLUTION IN CONSCIOUSNESS

This Bicentennial year has emphasized for us two features of our consciousness of which we were already aware: our intense involvement with the sense of the future and our positive feelings toward the notion of revolution. We feel that we are living at the end of an era, on the threshold of a new age and that what makes the coming age so truly *new* is that it will be ushered in by some genuinely *radical* rearrangement in our life experience.

When we speak of "revolution," we do not mean something like a mere *coup d'état* whereby one set of rulers is replaced by another set while the structure of ruling itself remains basically the same—that is only a rebellion. A genuine revolution must be a gestalt shift in the whole way of seeing our relations to one another so that our behavior patterns are reformed from the inside out. Any revolution worthy of the name must be primarily a revolution in consciousness.

But there is also another twist to our notion of revolution. In our meditations on the future and on our own growth into that future, we have realized that we are evolutionary beings and that what is actively evolving at present is our very consciousness, including our consciousness of ourselves and our consciousness of ourselves as evolving. We may say that we are self-conscious evolution. Looking back over our history, we see that it can be viewed as a series of fluctuations between periods of expansion and periods of consolidation, eras of creativity and eras of conformity, peaceful times and warlike times, ages of small separate states and ages of great unifying empires. Viewed in two dimensions, these fluctuations may appear to be swings of a pendulum, often from one extreme to

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another. But seen in three dimensions, in terms of the evolution of consciousness, the growth cycle reveals itself to be a spiral, for each time a similar organization of conscious energy comes again, it seems to be on a somewhat higher level which has built on the preceding developments. The revolution which we are currently expecting, therefore, will be also a "revolution" in the sense of being a new "turn" in this mounting spiral of fluctuating but evolving consciousness.

Because the coming revolution in consciousness is truly new, a genuinely radical shift in our basic perceptions, we cannot possibly know just what form it will take. But because it will be another turn on the evolutionary spiral, we may project that it will bear some basic resemblance to its counterparts on earlier levels, as well as distinguish itself by a striking difference from the most recent period. Nevertheless, it will assume and incorporate all preceding stages, preserving and utilizing their advantageous qualities.

There are many ways of approaching a speculation about the new consciousness, but one of the places in which the veil that hides the future from eyes has worn thin and become partially transparent is the area of the rising feminine consciousness of the world. Indeed, perhaps of all the shadows that the coming age is casting before itself, this is the most revealing, for it touches all levels of our life from the materially biological and technological through the economic and political to the emotional and social, the artistic, the religious, and the metaphysical.

## FEMININE AND MASCULINE CONSCIOUSNESS

What do we mean by *feminine consciousness*? *Feminine* is a polar word, significant by its contrast with its complement, *masculine*. The axis of polarity can be variously chosen, and its orientation makes a critical difference in how we conceive ourselves and our world. The more popular orientations have been along the lines weak/strong, passive/active, soft/hard, submissive/dominant, dark/light, feeling/thinking, domestic/worldly. As a polarity generalized beyond the relations of female and male, these axes have characterized much of the perception, organization, and operation of our world. We have only to think of racial discrimination, economic exploitation, and political domination to realize how the sexual paradigm has modeled many aspects of our lives.

When those who feel themselves oppressed by these social patterns begin to resist, they frequently attempt merely to move from one end of the axis to the other: those who are dominated wish to become themselves dominant. It is important to recognize that such a movement constitutes only a rebellion, not a revolution. It does not herald a new age. A significant future will not be born until the orientation of the axis itself has been shifted.

We need a new perspective in which to view our elementary personal, social, and economic relations, and new images in which to represent them mythically to our imaginations, which in turn will direct so much of our life. If the sexual polarity is paradigmatic for larger social relationships, we will do well to explore alternative ways of experiencing it.

But first we should note very clearly that the most important thing we have learned recently about the sexual polarity and all its analogues is that it exists within each individual person. It is a complementary structure characterizing every man and every woman. No one is a monopole of this cosmic interaction. Males and females play out symbolically the two aspects of being and consciousness that actually compose all of us. Because the biological relations are relatively simpler and less ambiguous, they can help us to select an axis that will be useful in arranging the rest of our experience.

Three of these relations seem useful at present. First, biologically we are all basically female. Maleness is a genetic and hormonal specialization of the general femaleness. Second, in generation, the paternal act is the quick and simple one of separation and externalization of the generative cell, while the maternal contribution includes also being the locus of union of the two gametes and the long-term holding and nurturing environment of the growing life. Third, the male experience of sexual arousal and satisfaction is comparatively rapid, local, and disconnected from other aspects of life, while the female experience tends to be slow and integral, involving the whole body and the whole life. These contrasts suggest an axis delineating a polarity between the specialized and the general, the analytic and the synthetic, the focused and the wholistic.

Here we can notice that this way of orienting the axis does not represent either pole as more valuable than the other. Obviously, both members of each pair are equally vital to our conscious life, and if we trace the pairing to its ultimate metaphysical origin, the many and the one, we can also say that both members are essential to our very being. We all have masculine consciousness, which is focused, analytical, and specialized, and we all have feminine consciousness, which is general, synthetic, and wholistic. Neither is stronger than the other, or more passive than the other, brighter or darker than the other. There is a complementarity, a life-producing difference, but if its axis is perceived to lie in this suggested orientation, rather than in the popular ones referred to above, then we should derive a genuinely revolutionary vision of our other relations in the world.

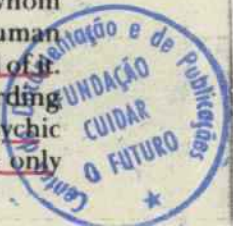
The next civilization, in which feminine consciousness, it seems, will be formative, will have its most general characteristics in common with that era of human life which probably preceded the intensely developed masculine area which began at least 5000 years ago. We may call that ancient time the *paleo-feminine age*. It was probably a time of strong group consciousness, a common tribal mind prior to the appearance of the tight

circle of ego-consciousness, the awareness of one's individual, separate, isolated self. The unity of the tribe was the ground of all experience. Nature was animated, full of dark forces and mysterious events, and the tribe's life was an integral part of that natural scene. Fertility and the life mysteries, of which women were the obvious symbols, were of central concern. Feelings, emotional patterns, psychic sensitivity, and magic may have occupied a large space in the communal life, especially as compared to the operation of reason and that dispassionate objectivity that we now value so highly.

At least, this is how, in the absence of plentiful and unambiguous information, we often imagine the age before the masculine era and how we often characterize the feminine side of reality. This is why it was important to clarify the most general orientation of the feminine/masculine polarity, and why it is important to distinguish the coming age by calling it an era of neo-feminism. The paleo-feminine age, as described here, would have expressed a consciousness that was concrete, integral, and unitive, qualities which we expect to reappear in the neo-feminine civilization. But the neo-feminine age will not be a return to emphasis on feelings, emotions, bodily experience, magic and mysteries, or to a fascination with the dark side of consciousness, despite the renewed vogue that some of these experiences are presently enjoying. The themes of unity and immediacy return, but it is not a simple swing of the pendulum back: it is rather a turn in the spiral of evolution: unity on a completely new level, nurturing the uniqueness of individuals, and immediacy gained by intellectual intuition of whole concrete beings.

Also, we need to stress that neo-feminism, while it is sharply distinguished from masculism, is not a rejection of the masculine, although we are experiencing a tendency to highlight some of the negative aspects of that consciousness at present.

We may suppose that the masculine era *was* a rejection of the preceding paleo-feminine age, of its outlook and its values, and we may even suppose that it needed to be so, because it is part of the very method of masculine consciousness to work by excluding certain items in order to focus on chosen ones. In the past, confrontation with the huge human environment and the pressure arising not only from the will to survive but from the will to grow, which is characteristic of the human being, made the excluding and focusing consciousness advisable. The range of human senses and human actions, to say nothing of human emotions and human thoughts, is so much greater than that of most animals (very few of whom can perceive or do anything not related to their survival), that the human "world" became gigantic. No one person could work effectively in all of it. The separation of a large subject-matter into component parts according to some useful pattern (analysis) and limitation of one's energy, psychic and physical, to some specific area, would seem to have been the only sensible solution.



The *focusing* of consciousness inevitably led to an appreciation of the psychological attitudes necessary to maintain the focus: reinforcement for skill in one's specialty, belief that one's work was a good thing, deserving of honor (or at least that it was the right thing for oneself), camaraderie with others pursuing the same work, refusal to devote one's time or emotional energy to other tasks (which other tasks were therefore scorned or seen as not right for oneself), and so on. This in turn led to the elevation of what we consider the typically masculine virtues: loyalty to one's group, intention to organize affairs—and the whole society if possible—to one's own advantage, that is, to dominate other groups, either overtly or subtly, the ability to make ruthless decisions, and the power to implement them.

The age of masculism produced the world we now live in. At this point, when the qualities of this age have been developed to an extreme pitch and we are beginning to sense a shift to another modality, we may be tempted to concentrate on what we view as its negative aspects: the aggressiveness, the social stratification, the dangerous power we possess over the physical, chemical, and biological agencies of the world. But we should take great care to remember and to realize that it was only by cultivating these very processes and the psychic dispositions which supported them that we were enabled to come to this, the next threshold, where we see that we can transcend these qualities.

The very fact that we are sensitive to social division as injustice, see warfare as horrible rather than as honorable and glorious, and long for cooperation and friendship among all nations is the result of the progress in knowledge and technology achieved by the analyzing and focusing masculine consciousness.

The method of feminine consciousness, however, is different. It works not by excluding but by incorporating. And so the new feminine consciousness of the future can be expected to take up the masculine rational contributions into itself, to hold and absorb them, embed them in the matrix of its own intellectual insights, and eventually to bring forth a new being, a new world.

The wholistic outlook characteristic of feminine consciousness has two aspects, both of which must be stressed and kept in balance: a fundamental and ultimate sense of unity of the entire human race—even of all of nature—and at the same time an attentive and appreciative sense of the specialness, the unique preciousness, of each particular individual composing that whole. It is precisely this synthesis of the individuals, each retaining its respective value, that constitutes wholeness. The component individuals are themselves concrete wholes. They are not to be identified merely as "parts" of the new whole. Therefore the wholeness of the higher level synthesis arises not from an externally imposed pattern of uniformity but from an immanent principle, working from within the constituent individuals themselves. The new wholeness is thus an achieved unity, not a given unity, and it is essential to it that it be freely achieved.

Neo-feminist wholeness is not monolithic or tyrannical: it is organic and differentiating, a processive pattern of freely intercommunicating energies.

## THE ERROR OF MISPLACED ABSTRACTNESS

In order to see more clearly how this higher level wholeness composed of intercommunicating individual wholes can be conceived, it will be useful to analyze somewhat more carefully the consciousness which produced and sustains our present sense of the abstract individual and the abstract social class. We can then see how the (almost inevitable) exaggeration of this modality of consciousness led to many of the disvalues which we currently recognize, and finally how the task of the neo-feminist revolution is to correct this exaggeration and to shift our primary perception of persons so as to break the line of development leading to injustice.

The analyzing consciousness began as a great advantage over the vague global co-consciousness that we suspect characterized the early years of human development. The identification of the items of experience by classification—the abstraction of the interesting quality from all the other aspects of the item and the categorization of items according to these chosen qualities—is an intellectual tool of the first order of importance. However, it operates by the power of negation and this power can very easily run beyond its area of strict usefulness. Let us trace a possible development.

First of all, the consciousness has to be able to screen out, or exclude all the qualities of a given item of experience except the one quality which is of interest. If *sharp* items are of interest, for instance, then color, odor, place of origin, and many other aspects must be disregarded. This is the first negation. All the *sharp* items must then be seen as belonging to one class and as being distinguished from other items which are *not sharp*. This is the second negation. *Sharpness* is not color and *sharp* objects are not dull, or *unsharp*, objects.

When sharpness is of interest, unsharp objects are rejected and not used. This is the third negation. When sharpness is of interest, more sharp objects are prized above less sharp ones. The behavior or rejection acquires an emotional companion, approval of the sharp object, scorn for the dull one. This is the fourth negation.

The person who is associated with the sharpest objects—the one who finds them, produces them, or possesses them—is associated with the high regard accorded the sharp objects, while the person who has the opposite association receives also the scorn due his implement. This is the fifth negation.

Finally, just as all the sharp objects were perceived as forming one class, so all the persons possessing sharp objects come to be seen as forming a

single class, and the emotions of honor or scorn now attach to the classes as such and can be extended to persons associated with their members who would otherwise not themselves be members of the classes. Depending, of course, on how important the original quality was—and the sharpness of tools and weapons might be a quite important quality—the honored class may succeed in generalizing not only its membership but also its privileged position, so that it is honored not just for its sharp implements but in general, as a social class. It will then expect privileges which have nothing to do with sharp implements, and will tend to dominate other members of the society in every respect. The analyzing, evaluating, and generalizing consciousness can thus develop in this gradual and apparently quite natural way, and the resulting domination paradigm will be seen as the normal way to relate members of society to one another.

The social classes established by this method of negation can be quite stable. The abstraction of some one quality makes the identity of the class and of its members clear and definite. A sense of self-identity for the class and for each member becomes possible in terms of this ordering principle. Because the identification is so simple, so clear, and so definite, it can bring a sense of security. There is no alternative, no question, no doubt. One has one's place; one knows where one belongs. Even members of the inferior classes will support the system by believing in it and identifying themselves in terms of it. The feelings of the classes toward one another will cover a spectrum of emotions ranging from reverence, deference, respect and fear to hostility, tolerance, and condescension. These emotions, together with the simplistic ideas formed by the abstraction of qualities, will hold the identification system in place.

Competition for positions of honor within the system does not disturb the system as such. On the contrary, it reinforces it. The attitude that "winning is the only thing" is a powerful affirmation of the method by which the society is structured through abstraction and negation. As Marshall McLuhan realized, "Competition creates resemblance." In order for competition to take place, all qualities but one must be held constant. The competitors are regarded as being alike in every way except the one way which is allowed to vary, and even this quality varies quantitatively. The winner has more of something. But while attention is being directed to this limited variation, all the other qualities of the situation are stabilized and homogenized. Especially, the method itself of organizing society is being reinforced: simple abstract sameness, simple abstract otherness, and simple abstract superiority and dominance of some over others.

The error, of course, is misplaced abstractness. When the evaluation procedures that are appropriate within the realm of abstractions are applied to real concrete beings, then the error occurs. John's running may be faster than Joe's, or John's bank balance may be higher than Joe's, but these comparisons among abstractions do not justify the conclusion that

John as a whole concrete person is more worthy than Joe. Identification systems—of ourselves or of others—based on the comparison of abstract qualities are thus based on error: intellectual error and moral error. When we see ourselves and one another in these terms and when we experience for one another the differential emotions of fearful respect or tolerant condescension, we are not seeing the concrete world of real persons but only an emaciated and distorted abstraction of it, and our emotion is as unreal and therefore as wrong as our perception.

This is at least one possible genealogy of injustice. Abstraction, in itself a legitimate and valuable modality of consciousness, is applied to real persons, who are then erroneously valued *as* persons in terms of their rating on the abstraction scale. The *perception* of persons in terms of this dominance ranking gives rise to the *emotions* associated with the domination paradigm and then *behavior* follows the emotions, and we have the multitudinous forms of injustice with which we are only too familiar.

This is why it is not sufficient for us to inveigh against injustice, or to urge that we have respect for all people, or to preach that we love our neighbors as ourselves. As long as we persist in this basic *perception* of people as alienated from one another, valued and judged in terms of various abstract qualities, ranked according to who dominates whom, so long will it be psychologically impossible for us to desist from the practice of injustice. What has to change is the primary perception of being itself. We have to break the identification system based on abstractions and liberate ourselves to perceive persons in their concrete wholeness. This is the meaning of the neo-feminist revolution in consciousness.

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## PARTICIPATORY CONSCIOUSNESS

The neo-feminist revolution may actually have been announced some time ago by a unique revolutionary figure of the ancient world, but the announcement must not have been thoroughly recognized, for the error of misplaced abstractness continues to support the domination paradigm in most of our social relations. We are still identifying and locating ourselves and others according to who is dominant and who submissive, who decides and who obeys, who is to be deferred to and who may be ridiculed. The primary social relation, the sexual relation, is the model for our further relations in economic, political, military, and religious affairs. We tend to think now that the way to break this paradigm is by revolt from the submissive side of the relation. This is why the refusal of the female, the emblem of all submission, to accept this identification and to play this role, presages a profound shift in all our social relations, and in all our perceptions of the way being is ordered.

But revolt alone will not accomplish the desired transformation—the abstraction/domination perception of being must be displaced by another



vision. An alternative vision may already have been offered, one that was introduced, not so much by the revolt of the erstwhile submissive ones as by the resignation of the dominant one. In the New Testament, Jesus is reported to have pointed out to his followers the contrast between the customary way of the world and a new way which he wished to inspire in them:

You know that the rulers of the gentiles dominate them, and their great men exercise authority over them. It shall not be so among you: But whoever would be great among you must be your servant, and whoever would be first among you must be your slave: Even as the son of man came not to be served but to serve, and to give his life as a ransom for many. (Matthew 20:25-28)

Jesus himself set the example when, the night before he died, he washed his disciples' feet and told them: "If I, your 'Lord and Master,' have washed your feet, you also ought to wash one another's feet." But what is he actually doing here? The disciples had been seeing him and themselves in terms of the domination model—recognizing him as the Dominus, the Lord, and themselves as his servants—and Peter especially shrank from this inversion of right order, that his Lord should condescend to wash his feet! But condescension wasn't Jesus' point any more than domination had been. Jesus completely reinterprets his action by telling Peter, "Unless I wash you, you cannot participate in me." What he is doing is demolishing the whole pattern of domination and submission. When the characteristic action of a lord becomes the adoption of the role of a servant, then *both* categories perish and a new order is instituted.

And this is precisely what happens. "Participation" is introduced as the new paradigm and is vividly dramatized in the supper which follows, for Jesus there re-identifies them all, himself included, as sharing one body and one life. He gives them also another image for this perception of their mutual selfhood: the one vine composed of many branches. And in the discourse recounted in the Gospel according to John, he endeavors to express this new set of relations by saying that his friends—he refuses any longer to call them servants—are "in" him and he is "in" them.

This participatory consciousness is what I think is essential to the neo-feminist revolution, and I will try to indicate some of its characteristics.

The first one has already been suggested by contrast with the identification scheme which erroneously values persons as if they were abstractions. Neo-feminine consciousness is a consciousness of whole, concrete, real persons, and it values each one equally. This does not neglect the fact that some people are better at this task or that, that they differ according to certain qualities and can be ranked according to these differences. But all these differences and rankings are *with respect to* some particular quality which has been abstracted from the person as a whole. When this abstraction is appropriate, when this quality is actually functioning, then the

ranking scheme is also appropriate. In this sense neo-feminism absorbs the masculinist modality of focusing and abstracting for specific purposes. However, it does not stop there or attribute to the whole person the rankings derived from specific functions. When it regards persons as persons, and not as functionaries, it endeavors to be "perfect," even as reality itself is "perfect," that is, whole, concrete, even-handed. The rain, as Jesus observed, falls impartially on the just and on the unjust!

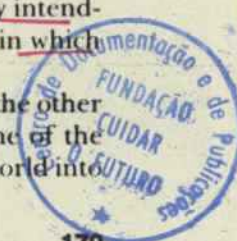
The second characteristic is related to this. The masculine, or abstracting, modality of consciousness operates by negation, as we have seen, a legitimate and valuable operation as long as it is not misplaced. It is a powerful, clear, and unambiguous instrument for establishing functional identities. "This" thing can be distinguished from "that" by the declaration that "this" is *not* "that." This is identification by mutual negation, and it is the basis of our usual logic.

However, when the error of misplaced abstractness is committed, the emotional energy relations of mutual negation are activated also, and we have persons identifying themselves by declaring that they *are not* the other. How often we feel that we can establish and justify ourselves only by being or doing something that no one else is or does. How we seek to value ourselves by discovering what "I've got that so-and-so hasn't got!" How much we need to find security by belonging to a "we" group that negates and is negated by a "they" group.

Neo-feminine consciousness, on the other hand, establishes identities not by mutual negation but by mutual affirmation. The interest is not on how I can promote myself over another but on how I can promote the other in full growth. I affirm the admirable qualities of the other, I reinforce the other's good points, I contribute to the development of the other's potentials; in turn, I experience affirmations coming into me from all the others. I identify the others as those for whom I send out my affirming energies, and I identify myself as one who is receiving incoming affirmative energies.

Jesus said that he was giving a "new commandment" when he urged his friends to "love one another as I have loved you." The old commandment enjoining love of one's neighbor's as oneself may have been the best we could do under the identity system of masculine consciousness. It is a preservative love, dictated by enlightened self-interest, doing by others as one wishes to be done by, not injuring others as one would not be injured—altogether, as Immanuel Kant remarked, a kind of preventative version of "an eye for an eye and a tooth for a tooth." But the love that goes with participatory consciousness is an outflow of positive energy intending that life should become more abundant. It is a creative love, in which one gives of one's own life to foster life in others.

When I love with participatory consciousness, I see that what the other is some of my life-energy living there, and what I am is some of the other's life-energy living here in me. I can no longer divide the world into



"we's" and "they's." I have an awareness of one large life circulating through all. In some way, my boundary has become less definite in the sense of being less hard and sealed off. My selfhood has become radiant, streaming out from me, and is found participating in the other even as it is found in me. But I am not engulfed by an all-absorbing unity in which my uniqueness is dissolved. Creative love is entirely the protection and nurturance of personal freedom and uniqueness. It is precisely because a person as a whole is absolutely unique that it transcends all the categories by which abstractive consciousness would classify it. The single large life in which I participate is a community of whole unique selves who freely form and constitute this large unifying life by the intercommunication of their creative love energies. So, far from being absorbed or dissolved, I feel that as a member of this community my interior sense of self-possession, or self-being, is more intense and clearer, in the sense of being more luminous and more truly "I."

This brings us to the third quality. Neo-feminine consciousness perceives being existentially rather than essentially. Masculine, abstractive consciousness necessarily perceives beings in terms of their essences and sorts out the attributes and properties so that the beings can be categorized. It looks at them from the outside, as objects. Even when we try to look at ourselves, if we are using masculine consciousness, we see an object and we describe ourselves to ourselves as having such and such attributes and evaluate ourselves within each of the corresponding attribute categories. This gives us a pseudo-self and the pseudo-self gives us a lot of problems, as we well know.

Participatory consciousness identifies itself precisely as actually existing, experiences itself in the act of existing which transcends all the essence categories, and enters sympathetically into the lives of others as existing in a similarly trans-essential way. This explains the sense of luminous aliveness that characterizes the participatory consciousness, the awareness of being vitally an "I," a self, an indefinable being who is sheer life-energy. Perceiving itself this way, the participatory consciousness perceives other persons this way, too, as if they are radiant life-energy centers, intense senses of being living "I's." It shares in this "I live" consciousness of the other. Its perception is "because I live, you are living also."

This existential perception is not a gut feeling but an intellectual intuition. Feelings, or quasi-instincts, perceptions on the existential level that were unaccountable, not understood, therefore mysterious and dark, did characterize—we may suppose—the paleo-feminine consciousness, vestiges of which we still carry. Masculine consciousness was a tremendous advance over this, for by its method of abstracting the essences, focusing on them and organizing them, it succeeded in giving accounts of its operations, in being self-consciously reasonable. Consciousness became clear and critical, although limited in its logical conclusions to the abstract classes which are its proper subject matter. This is a powerful method and

obviously we intend to retain it and to use it, recognizing its limitations.

The neo-feminine consciousness, however, is still something else, not the paleo-feminine instinct nor the masculine reason, but the next level of advance, an intellectual intuition, or insight. It is an act of the spirit, not of the emotions (although there is spiritual, that is, free or non-necessitated affectivity associated with it). It grasps what it understands as a whole, as a real concrete being, immediately, as a unique instance or self, not as a member of a class or in terms of its categorizable attributes. It does not argue to what it sees but sees it directly by simple inspection. It does not undertake to prove things to itself, for its vision is self-validation. But it is conscious of itself and understands clearly what it is doing and how it is doing it. It is a supreme act of cognition which is simultaneously an act of spiritual sympathy.

It is as though one centered oneself in one's own subjective—that is, active—being and also entered into the subject-beings of others. In fact, when sym-pathy, or experiencing together, reaches this point, the sense in which the other is "other" has undergone a profound change. When expressed in the language of analytical negation-consciousness—which most of our language necessarily is—this state of affairs appears as a paradox. The apostle Paul declared: "I live, yet not I, but Christ lives in me."

Is it really possible to enter into such a transformed state of consciousness? Yes, it must be possible, for some persons have succeeded in doing it. And yes, probably it is possible even for whole populations. There is a vast future ahead of us, and surely our present state is not our ultimate state. So many apparently unlikely things have already happened in the course of Nature's history that it is not unreasonable to suppose that even this might come to pass.

No one claims that it would be easy to undergo this transformation. Even Jesus described it as like being born all over again, or as like dying and coming back to life in a quite different way. But, as we said in the beginning, only a gestalt shift in our patterns of primary perception—only a change of this degree of profundity—would constitute a genuine revolution.

The real question is, do we want a revolution? And if so, do we want it to go in this direction? These are questions only we can decide. We may argue that the proposed direction seems to fulfill the general pattern of nature in its evolutionary spiral of balance, recapitulation, and growth by recurrence of pattern; or we may argue that some other direction of development is more desirable. But whatever the direction, our development will not come upon us automatically by some secret mechanism of nature itself. Any evolutionary advance made in our consciousness now will be made by the exercise of our own freedom. It is up to us to meditate on the meaning of our selfhood, on the alternative states of consciousness

open to us, on the patterns by which we may order our experience, and on the kind of growth we want to have.

We already feel that we are people of the future, people of a great frontier whose borders are unknown. We know that it has not yet appeared what we shall be. What we have not yet thoroughly realized is that we are inescapably creators of that future in the most fundamental sense of determining the basic value patterns of perception which order all our other experiences and thereby compose our human "world." None of us can renounce our freedom or flee our consciousness. Neither can we avoid making ourselves, one another, and our world to be as we shall be.

We cannot wait for the world to turn, for the times to change that we may change with them, for the revolution to come and carry us round in its new course. We ourselves *are* the future and we *are* the revolution. If and when the next revolution comes, it will come as *we* turn and the world turns with us.

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*Notes of Collopy article (continued from p. 169)*

<sup>18</sup>*Ibid.*, p. 135.

<sup>19</sup>*Ibid.*, pp. 135-136. Kierkegaard's most biting invective against the contraptions of clerical Christology can be found in the *Attack* (for example, pp. 27, 36, 117, 175, 192, 203-204, 208-211, 282).

<sup>20</sup>*Training*, p. 136.

<sup>21</sup>*Ibid.*, p. 135.

<sup>22</sup>*Judge for Yourself!*, p. 197. Cf. also pp. 146-175; *For Self-Examination*, pp. 37, 87-88, 99; throughout the *Attack*, pp. 8-9, 12, 21, 24, 42, 152, 185-186, 214-215, 244, 256, 262. This Kierkegaardian impatience with the softly-bubbling gospel of Christendom leads Duncan Forrester to develop a provocative comparison between Marx and Kierkegaard. Cf. "The Attack on Christendom in Marx and Kierkegaard," *Scottish Journal of Theology* 25 (1972) 181-196.

<sup>23</sup>*Training*, p. 38-39; *Judge for Yourself!*, pp. 128-134, 197-206, 213-217.

<sup>24</sup>*Training*, p. 38.

<sup>25</sup>*Ibid.*, p. 201.

<sup>26</sup>*Ibid.*, pp. 201-206. In addition, see *Judge for Yourself!*, pp. 142-148, 171-176.

<sup>27</sup>*Training*, p. 203.

<sup>28</sup>*Ibid.*, p. 205.

<sup>29</sup>*Ibid.*, pp. 97-98. Cf. *For Self-Examination*, pp. 88-89.

<sup>30</sup>*Training*, p. 206. Cf. this whole section of *Training*, pp. 203-218.

<sup>31</sup>*Ibid.*, pp. 202-205. As Louis Dupré puts it, for Kierkegaard "Christianity knows no rest or peace; indefatigably, it continues the war against all forms of certitude, of acceptance of the established. . . . It remains to the end a Church "in process." (*Kierkegaard as Theologian* [New York: Sheed and Ward, 1963] 201-202.)

<sup>32</sup>*Judge for Yourself!*, p. 116 and cf. 115-120.

<sup>33</sup>*Ibid.*, p. 117.

<sup>34</sup>*Ibid.*, p. 118.

