

From a Representational to a Holographic Paradigm: The Emergence of Female Power

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ABSTRACT

This paper is an attempt to investigate female power as it asserts itself in the world today. This investigation compares and contrasts female to male power, the latter interpreted in terms of the forces that have sustained patriarchy throughout the centuries.

My premise is that the assertion of female power subtly relates to the dynamic and non-hierarchical worldview emerging, on the one hand from contemporary physics and quantum theory, and on the other from French deconstructive practice. This practice propounds a revolutionary manner of naming and hence of shaping the perceived. Thus, I rely on the works of David Bohm, a theoretical physicist, and those of Jacques Derrida, the dean of deconstructive theory.

Ultimately, this paper argues that in the forging of the new worldview women as well as men will play active and ever-creative roles.

RÉSUMÉ

Cet article tente d'étudier le pouvoir des femmes tel qu'il s'affirme dans le monde aujourd'hui. On comparera et on opposera le pouvoir des femmes à celui des hommes, ce dernier étant entendu comme l'ensemble des forces ayant soutenu le patriarcat depuis des siècles.

Mon hypothèse est que l'affirmation du pouvoir des femmes est subtilement relié à la vision d'un monde dynamique et non hiérarchique, telle qu'elle ressort d'une part de la physique contemporaine et de la théorie des quanta et, d'autre part, de la pratique française de la déconstruction. Cette pratique propose une manière révolutionnaire de nommer et, par suite, de se représenter le monde perceptible. Par conséquent, je m'appuierai sur les travaux du physicien David Bohm et sur ceux de Jacques Derrida, le père de théorie de la déconstruction.

En définitive, cet article vise à démontrer que, dans l'élaboration de cette nouvelle vision du monde, les femmes aussi bien que les hommes auront à jouer un rôle actif et toujours créateur.

This paper examines the emergence of female power which is occurring widely in the Western world today. Identified with primal or elemental energies, female power is seen as an eminently transformative force operating from within the depths of reality. Thus it is noticeably different from male power which has consistently manifested itself as a primarily non-transformative force operating from without—male power clearly referring to the forces that have sustained patriarchy throughout the centuries. Anchored to a mechanistic conception which views the world as an essentially reiterative system, patriarchal Western culture has indeed largely repressed the transformative energies being released today.

Concurring with a view held by a number of contemporary feminists,¹ this paper suggests that while male power seeks to divide and conquer, female power endeavors to unite and assert participation; while male power dichotomizes and is hierarchical, female power dissolves dichotomies and is egalitarian; while male power relies on linear time and worships the past, female power celebrates the present—the “always already” now.

In addition, while male power may be understood as being intrinsic to the Newtonian worldview, which is supported by the pre-Freudian understanding of mind and the pre-Saussurean interpretation of language, female

power may be regarded as being intrinsic to the world view currently emerging from the new physics and quantum theory, and from contemporary insights about the mind and language. In fact, the release of female power is "at one" with the release of long-repressed energies at the material, mental and semantic levels. By reestablishing relations, devaluing dichotomies and focusing on the "now," the contemporary worldview is definitively challenging the traditional perspective. Western culture is clearly shifting from a mechanistic to a holistic worldview.

Ultimately, while male power relies primarily on the Logos, that is, on the potency of both reason and language to name and hence to control the world, female power devalues the Logos by relying on the potency of the released energies, which are unnameable and nonrational² (and hence resist appropriation by the Logos), to continuously reconstitute reality by continuously renaming it. In the final analysis, female power presupposes an expansion of consciousness which may be metaphorized as a "fall" into the realm of the underlying energies—a "fall" which delivers both the mind and language from the phallogocentric prisonhouse.

Within the phallogocentric system, language is regarded as representing the world and as simultaneously unveiling its intrinsic rationality. Let us remember that the Western mind believes itself incapable of signifying an object—of discovering its essential truth—unless the object can be linguistically or otherwise represented. Thus the "truths of reason," which have consistently been regarded as deposited in the mind and sedimented in language, as well as inscribed in the Book of the World, are viewed as the fundamental meanings or primordial significations governing Western reality.

Language, in fact, is a primordial tool of phallogocentric control, for it names reality by dividing and erecting distinctions (as suggested by the strict separation between the noun and the verb, substance and motion, immutability and change); by establishing dichotomies and hierarchies (as implied in the Cartesian opposition between the subject and the predicate, the subject and the object); and by affirming the past: whatever has been said and written in the name of the Logos and the Phallus, perpetuates a meaning which is thereafter deemed incontestable. This accounts for the sacredness of books in the Western world, which are seen as replicating the Book of the World. In addition, the linearity which governs discourse appropriately reflects the phallogocentric view of time, which regards each temporal segment as essentially pre-de-

termined by the past (and as essentially pre-determining the future) and thus as primarily reiterating a consecrated verity, a primordial meaning.

It is no accident, therefore, that the two main logocenters ruling Western culture—God, who creates the world by the potency of the Word, and the transcendent subject (born out of the Cartesian *cogito*), who interprets the world by unveiling, through language, its "inherent" rationality—have been traditionally perceived as males. Mary Daly has rightly asserted that if God is a man in heaven, so man is a god on earth.³ The two logocenters, and along with them, the consecrated Western truths, exert power over the world both from the outside and from "back then." Viewed as forever enduring and basically unchanging, they are seen as transcendent entities, untouched by the contingencies of existence.

Under the impact of post-Saussurean linguistics (and of post-Freudian psychology as well),⁴ the traditional interpretation has been drastically altered and language has begun to be perceived as no longer representing reality but rather as the milieu of the articulation of reality. It is now commonly recognized that language, in effect, molds or informs the world, and that the world is then experienced in accordance with the manner in which it is named.⁵ This awareness, in turn, leads to the realization that any alteration in the naming alters our experience of the world. In this awareness, in fact, lies the principle that sustains deconstructive⁶ practice—a practice which has recently emerged to challenge phallogocentrism, and which may be associated with feminist practice. Inasmuch as it embodies the transformative potency being released today, female power may indeed be regarded as the quintessential deconstructive force.⁷

In effect, the release of the nonrational and unnameable energies taking place today deconstructs the world: it engages it in a process that forever renames it and forever remakes it from within. It is a process that sets in motion a nonhierarchical and creative interrelatedness between the upper and the lower realms of reality and between the purportedly autonomous objects inhabiting the fragmented Western world. Finally it is a process that occurs—that can only occur—in the "always already" now. Evidently, then, today's focus on the unconscious, silent, and atemporal forces underlying the self, the world and language, is also to be viewed as a focus on the "now."

I want to suggest that the emergence of female power may be symbolized by two female figures which the Wes-

tern world has consistently ostracized and brutally repressed: the Witch and the Goddess. Expression of the nonrational and unnameable forces at present shaking the very foundations of the Western edifice, the Witch and Goddess may be seen as the counter-parts of "rational man" and God. They are the dissolvers of the traditional verities and canonized meanings which are regarded as supporting our world.

To interpret these menacing figures, I have resorted to two revolutionary notions recently proposed, not coincidentally, by a philosopher of language, who is also the "dean" of deconstructive theory, and by a physicist. I refer to Jacques Derrida⁸ and his notion of *différance* and to David Bohm⁹ and his conception of the enfolded or implicate order, which he regards as underlying the unfolded or explicate order of everyday experience.

There is a remarkable parallel between Bohm's enfolded or implicate order and Derrida's *différance*. However, where the former delves into the depths of consciousness and matter, the latter inquires into the depths of consciousness and language. They find that matter, consciousness and language share a common "groundless" ground: the ever-transformative energy that unceasingly manifests itself or unfolds and unceasingly enfolds or returns to the unmanifest. Worded differently, it is the ever-transformative energy that endlessly *differs* from itself while endlessly *deferring* its substantialization: the dual meaning of the latin verb *differre* (to differ and to defer) is, evidently, the origin of Derrida's *différance*. In fact, *différance* magnificently illustrates the very semantic play that defines deconstructive practice.¹⁰

Thus, for example, the implication of endless motion expressed by *différance* is suggested by the suffix "ance" superimposed on the French term "*différance*." Indicative of the present participle of the verb, the suffix "ance" adds the idea of motion to that of substance, which is entailed in the noun form. Examined from another perspective, *différance* also dramatizes the silence which is integral to the play of forces it expresses. Thus the "a" which Derrida superimposes on the "e" of the French term *différance* remains inaudible—it is seen by the eye although not heard by the ear.

Bohm goes further than Derrida by proposing yet another realm: an all-encompassing "groundless" ground going beyond *différance* and the enfolded or implicate order, and pointing to an ultimate Silence and Unconsciousness, a primordial Nothingness or Void, a Light. Inasmuch as the etymological connotations of the term

"divine" involve the ideas of "glimmer" and "radiance," this primordial Light may be interpreted as an immanent "divine-ness."¹¹

It is from these "depths of inwardness," according to Bohm, that insights may arise in the form of subtle and potent energies—potent enough to upset the established cultural framework and to reveal something so radically new that "it is not a modification of what is already known,"¹² but something that truly creates the world anew. Thus, while Derrida's deconstruction aims at the reconstitution of reality within the framework of the same, Bohm's proposal also includes the possibility of a radical transformation, a recreation, a shift of paradigm, to borrow from Thomas S. Kuhn.¹³ Whatever the case, both Derrida's and Bohm's views involve an expansion of consciousness which, as suggested earlier, may be metaphORIZED as a "fall" into the silence expressed by *différance* or, more radically, as a "fall" into the Silence expressed by the enfolded divine-ness: an all-creative silence/Silence pointing to the semantic undifferentiation which "antecedes" a new naming and a re-creation.

By focusing downward, Derrida and Bohm have posited a revolutionary causality which is understood as endlessly renewing human experience from within its depths. In Derrida's view, all phenomena informing the phallogocentric world are "effects" of *différance*, while in Bohm's explicate or unfolded order, all phenomena are "abstractions" of the enfolded or implicate order. The upper and the lower levels of reality are therefore dynamically interrelated and, inasmuch as they share a common "groundless" ground, the phenomena themselves are dynamically interrelated. Reality is thus conceived of as an ever-changing web of interrelated processes and hence as "text" in Derrida's words (text: web, weave); as "holomovement" or "holoflux" in Bohm's.

Within Bohm's and Derrida's perspective, the logocenter—God, rational "man" or the canonized Western truths—is brought down from its privileged position and made a function in the text of reality, in the holomovement or holoflux. In this energized realm, meanings and truths are perpetually relativized and hence made open to ceaseless transformation. To put it differently, books dissolve into texts, endlessly weaving new meanings, endlessly reinventing the world.

At the risk of appearing simplistic, I propose that *différance* be interpreted as expressing the Witch. In this context, the silence that *différance* suggests and into which the mind must "fall" prior to a renaming and a re-

constitution of reality, may be metaphorically understood as the undifferentiated chaos (the subverting voices of madness) forever lurking in the shadows of the Western world: the voices that defy the Logos. Appropriately, Mary Daly has earnestly called upon us women to awaken the enfolded Witch in us and to assume the long-denigrated role of crones, hags and spinsters by engaging ourselves in the perennial spinning or weaving of an all-pervasive demythifying text.¹⁴

Let us note that this demythifying process, which promises an unremitting reconstitution of the world, equally holds the promise of a re-creation. For, indeed, the demythifying process, whereby the cherished truths of our culture may be continuously dissolved, is bound to culminate in a revolutionary transformation, a veritable change of paradigm. To put it differently, the dissolving silence of the Witch tends to be ultimately complemented by the recreating Silence of the Goddess—the divine-ness enfolded in the innermost reaches of being. By awakening the Witch, we are in effect reclaiming the power of the Goddess to re-name and thus to radically transform the world.

Unlike the objectified male creator, who is seen as a substance and as the Word, the never-to-be-objectified Goddess is regarded as a force and as a Silence. If God as a Word embodies all the pre-established meanings sustaining the world, the Goddess as Silence expresses the forever unfolding/enfolding meanings ceaselessly transforming the world. Finally, if dichotomies and separations are synthesized and nullified in the male creator, all dualisms and separations are dynamically resolved *in the form of interrelations* in the Goddess. For the Goddess is simultaneously female and male, creator and destroyer, human and divine.¹⁵ Thus we may drastically alter a cherished Western truth by affirming that “in the beginning,” which is the “always already” now, there is a relation and the promise of a renaming and a recreation. By appropriating language, contemporary Witches and Goddesses are turning the non-creative silence to which they have traditionally been subjected into the ever-creative silence/Silence which undermines the phallogocentric realm.

This leads once again to the question of time and to the contemporary challenging of the linear view. Interpreted not only as a moment but also as a movement within the all-inclusive holomovement or holoflux, the “always already” now is beginning to be viewed as eminently transformative and hence as not rigidly pre-determined by the past, nor as rigidly pre-determining the future. Rather, the “always already” now is viewed as dynamically enfolding both the future and the past. Thus, from the vantage

point of the transformative “now,” both the past, enfolded as memory, and the future, enfolded as anticipation, may themselves be altered.

Ultimately, the focus on the “now” leads to a consideration of the hologram and of the holographic awareness of reality which is intrinsic to the holistic worldview, and to which Bohm, but Derrida or the deconstructors, subscribes. Long acknowledged within the artistic realm, as for instance, in William Blake’s assertion that the whole world is contained in a grain of sand, the holographic paradigm is now being recognized by science.

As described in a recent text: “A hologram is a specially constructed image which, when illuminated by a laser beam, seems eerily suspended in three-dimensional space.” However, the most incredible feature of a hologram is “that *any* piece of it, if illuminated with coherent light, provides an image of the *entire* hologram.”¹⁶ In Bohm’s view, the principle that the entire hologram is contained in any of its pieces can be applied to the universe at large.¹⁷ Drawing attention to its Greek root (*holos* meaning “wholeness” and *graphein* signifying “writing”), Bohm defines the hologram as an instrument which, as it were, “writes” the whole: rather than representing a fragment of the whole, the hologram captures the whole in each fragment.¹⁸ Bohm extends this principle to the universe at large by suggesting that each moment of time “writes” the whole, that is, enfolds information about the totality or entails it implicitly. It follows that, if each moment of time “writes” the whole, the whole may be re-written—renamed and transformed—at each moment of time.

Challenging phallogocentrism, the holographic paradigm reveals that each moment of time may turn into a relativized “centre” from which the world can be renamed and altered without end: the centre may then be said to be nowhere and hence anywhere, any time. Drawing upon the enfolded Witch and Goddess, we each may become a centre from where the world is endlessly transformed. Thus, the entire universe may be envisaged as a multiplicity of meaning-producing centres continually transforming itself: each centre viewed as “co-operating” with all others and thereby with the ever-creative and ever-evolving whole. Clearly, the multiplicity of viewpoints and the constantly changing perspective point to a world conceived of as *generative and immediately and irreducibly multivalent*: a world committed to co-operation and co-evolution rather than competition and the supremacy of a “selected” few.¹⁹

In summary, the holographic awareness of reality reveals a sustained focus on the "here and now" as well as an intrinsic contact with the ever-creative depths and the ever-evolving whole. To be truly effective, all action intended to transform society and to dispel the phallogocentric myths must, of necessity, be grounded in the awareness of the essential inter-relatedness which is reality in some ultimate sense.

In addition, the holographic interpretation involves an intense awareness of language and of the silence which is its "other side." Thus silence may ultimately be interpreted in terms of a relentless questioning which enables us to continually break the hold of the tyrannical past and to continually forestall a seemingly unavoidable future. Periodic "falls" into silence inevitably lead us to the realization that the most potent forces lie within us, within the enfolded Witch and Goddess who are, ultimately, clear expressions of the life force itself. Not surprisingly, Bohm has proposed that the holomovement or holoflux enfolds the principle of life,²⁰ and Derrida, for his part, sees life as the "essence" of *différance*.²¹ Traditionally kept at bay by logocentrism, the life force avidly seeks to celebrate itself by endlessly manifesting itself and returning to the unmanifest.

The emergence of female power, which is symbolized by the unfolding or manifesting of the Witch and of the Goddess, is clearly fundamental to the emergence of the holistic interpretation and of the holographic understanding of reality. I concur with a view currently held by many that the Western world is, indeed, undergoing a shift of paradigm, that is, a radical alteration, a recreation. In this revolutionary development, through which both women and men may begin to reclaim from the Western gods that creative power which is inherently theirs, woman and the forces she expresses play an essential role—for woman is the archetypal creator, the primordial sustainer of Life.

NOTES

1. I refer to the increasing number of contemporary feminists struggling to lead women to a reevaluation of their archetypal power to create and sustain life. Intrinsicly "at one" with nature's creative and nurturing rhythms, woman is clearly the embodiment of the life force, which explains the traditional identification of women with the realm of nature. Both have suffered systematic repression and violation under patriarchy which, in attempting to preserve its hold over reality, has tented to curb the creative impulse of both the human and natural worlds.

Inasmuch as it is identified with the life force, female power is also interpreted in spiritual terms as the world soul. Hence, these contemporary feminists regard themselves as engaged in post-patriarchal spirituality. Devaluing the notion of the "spirit" as being breathed from without, they seek to explore the creative forces forever "brea-

thing" from within the recondite depths of the body, the world of matter and the mind.

A large collection of essays compiled and edited by Charlene Spretnak constitutes an excellent source of information on spiritual feminism: *The Politics of Women's Spirituality: Essays on the Rise of Spiritual Power Within the Feminist Movement* (New York: Anchor Press/Doubleday, 1982). All the terms describing female power in this text—"synergy," "womanpower," "power from within" and "transformative power"—involve ideas of union and transformation as well as the awareness of depths.

For an understanding of post-patriarchal spirituality, Mary Daly's texts are also essential: *Beyond God the Father: Toward a Philosophy of Women's Liberation*. (Boston: Beacon Press, 1973). This work was reedited in 1985 with an "Original Reintroduction"; *Gyn/Ecology: The Metaethics of Radical Feminism* (Boston: Beacon Press, 1978), and *Pure Lust: Elemental Feminist Philosophy* (Boston: Beacon Press, 1984).

The following works are also of interest: Carol P. Christ, *Diving Deep and Surfacing: Women Writers on Spiritual Quest*, eds. C.P. Christ and J. Plaskow (Boston: Beacon Press, 1980); *Womanspirit Rising: A Feminist Reader in Religion* (New York: Harper and Row Publishers, 1979); Naomi R. Goldenberg, *Changing of the Gods: Feminism and the End of Traditional Religions* (Boston: Beacon Press, 1979); Starhawk (Miriam Simos), *Dreaming the Dark: Magic, Sex and Politics* (Boston: Beacon Press, 1982), and *The Spiral Dance* (San Francisco: Harper and Row, 1979); Merlin Stone, *When God Was a Woman* (New York: Harcourt Brace Javanovich, Publishers, 1976).

2. I am using the term "nonrational" to describe the unconscious processes which constitute the "underside" of both the language and transcendent subject. The use of the term may be further clarified by examining Julia Kristeva's interpretation of the production of meaning in discourse. A noted linguist and psychoanalyst, who draws upon Jacques Lacan's work, Kristeva posits two interrelated processes to account for the meaning-producing practice: the symbolic and the semiotic. Whereas the former refers to language and the realm of the rational, the latter relates to silence and the realm of the nonrational. Kristeva views all semiotic processes as gathered in the *chora*, a notion she borrows from Plato, implying both "receptacle" and "mother." Thus, while the symbolic may be viewed as the domain of the Father, the semiotic may be described as the domain of the Mother. A dynamic notion, the *chora* discloses the creative, transformative rhythms of the unconscious which constantly impinge upon the conscious mind and continually "rupture" discourse and subvert its logic.

The *chora*, however, may be interpreted not only as a silence but as a nonsense or no-sense as well. Pointing to the undifferentiated chaos that "antecedes" a new meaning/re-creation, this nonsense or no-sense, which contains *all* sense, reveals the infinite semantic potential language enfolds—a potential traditionally silenced by patriarchal discourse.

Among Kristeva's works, the reader may like to consult, *Desire in Language: A Semiotic Approach to Literature and Art* (New York: Columbia University Press, 1980), ed. Leon S. Roudiez, trans. T. Gora, A. Jardine and L. S. Roudiez. Chapter 7, "The Novel as Polylogue," 159-209, is of special interest. Other pertinent texts are Hélène Cixous and Catherine Clement, *The Newly Born Woman* (Minneapolis: University of Minnesota Press, 1986), trans. Betsy Wing; and Cixous, "The Laugh of the Medusa," ed. Elaine Marks and Isabelle de Courtivron, *New French Feminisms* (New York: Schocken Books: 1981, trans. Keith Cohen and Paula Cohen, 245-264).

3. Mary Daly writes in *Beyond God the Father*: "If God in 'his' heaven is a father ruling 'his' people, then it is in the 'nature' of things and according to divine plan and the order of the universe that society be male-dominated" (p. 13). Further, she adds: "I have already suggested that if God is male, then the male is God" (19).

4. Ferdinandde Saussures' revolutionary conception of language as system definitively challenged the traditional view of the linguistic sign as possessing a core of meaning, a transcendent signified. Saussure has asserted that, whether we refer to the signified or the signifier, "language has neither ideas nor sounds that existed before the linguistic system, but only conceptual and phonic differences that have issued from the system" (*Course in General Linguistics*, New York: Philosophical Library, 1959, 117-18). It follows that the components of the system take on meaning only by virtue of their being engaged in a meaning-producing interplay.

In similar manner, Freud's discovery of the unconscious definitively challenged the traditional view of the mind as possessing a kernel of identity, and of the time-honoured interpretation of the subject as transcendent self.

5. See Benjamin Lee Whorf, *Language, Thought and Reality* (Cambridge, Massachusetts: The MIT Press, 1979). Also of interest is Emile Benveniste, "L'Homme dans la langue," *Problèmes de linguistique generale* (Paris: Gallimard, 1966, vol I).
6. Rather than seeking to unveil a transcendent meaning purportedly unfolded in a signifier (Whether it be a work, a phrase of a full-length discourse), deconstructive practice aims at displaying (Latin *dis*, apart, *plicare*, to fold) the infinite wealth of meaning enfolded in the sign. Thus, its ultimate objective is to set in motion a semantic continuum, an unending production of meaning.
7. Clearly, both women and men partake of the deconstructive potential to endlessly re-name and transform the world. Embodied in the primal energies and procreative rhythms whereby reality continually seeks to renew itself, female power (also interpreted as the female principle) transcends the level of sexual distinctions.
8. At the heart of Jacques Derrida's elaboration of *différance* lies Saussure's notion of language as system. Jacques Derrida's article on *différance* is included in *Margins of Philosophy*, translation, Alan Bass (Chicago: The University of Chicago P, 1982); original French version, *Marges de la Philosophie* (Paris: Les Edition de Minuit, 1972). For a comprehensive view of Derrida's deconstructive theory, the reader may wish to consult, among others, the following texts: *L'Écriture et la différence* (Paris: Editions du Seuil, 1967); English translation, *Writing and Difference* (Chicago: The University of Chicago Press, 1978); *La voix et la phénomène* Paris: Presses Universitaires de France, 1967); English translation, *Speech and Phenomena* (Evanston, Ill.: Northwestern UP, 1973); *De la grammatologie* (Paris: Les Editions de Minuit, 1967); English translation, *Of Grammatology* (Baltimore, Maryland, and London: The John Hopkins UP, 1977); *La Dissémination* (Paris: Editions du Seuil, 1972); English translation, *Dissemination* (Chicago: The University of Chicago Press, 1981); *Positions* (Chicago: The University of Chicago Press, 1981); *Eperons: les styles de Nietzsche* (Paris: Flammarion, 1978); French-English version, *Spurs: Nietzsche's Styles* (Chicago: The University of Chicago Press, 1979).
9. See David Bohm, *Wholeness and the Implicate Order* (London: Routledge and Kegan Paul, 1980). An American physicist who has long resided in England, David Bohm has published a number of well-known books some of which have become classic texts in the field of physics. The reader might like to consult the following: *Causality and Chance in Modern Physics* (London: Routledge and Kegan Paul, 1957); *The Special Theory of Relativity* (New York: W.A. Benjamin, 1965). The following interviews, conducted by Renée Weber, are also essential for an understanding of Bohm's views: "The Enfolding-Unfolding Universe: A Conversation with David Bohm" (p.44), and "The Physicist and the Mystic—Is a Dialogue Between Them Possible? A Conversation with David Bohm" (p.187), in *The Holographic Paradigm and Other Paradoxes: Exploring the Leading Edge of Science*, Ed. by Ken Wilber (Boulder and London: Shambala, 1982); "Nature and Creativity," *Revision: A Journal of Consciousness and Change* (Cambridge, MA., vol. 5, No. 2, Fall 1982), p. 35; "Of Matter and Meaning: The Super Implicate Order," *Revision*, vol. 6, No. 1, Spring 1983, p. 34.

Unlike the unfolded or explicate order of everyday experience which can be measured, named and known by humans, the enfolded or implicate order is seen as "an unknown and undefinable totality" (*Wholeness*, p. 49), a "groundless" ground wherein all forms of life lie unmanifest and where "everything is enfolded into everything" (*Ibid.*, p. 177). (Let us also note that Bohm regards the implicate order as "going" from three-dimensionality to multidimensionality). Ultimately Bohm sees the world as an "Undivided Wholeness in Flowing Movement" in which "all parts including the observer and his instruments merge and unite in one totality" (*Ibid.*, p. 11).

Bohm's conception of reality as an "unbroken whole" as well as his notion of the implicate or unfolded order are of particular relevance to those interested not only in physics but in psychology and philosophy as well. They are also of interest to the linguist and the student of literature for, in Bohm's holomovement, language plays a functional and creative rather than a merely representational role.

10. From the deconstructive perspective, all signifieds (and in principle all meanings or truths) are thrown into a semantic continuum that renders them forever "different" and hence endlessly "deferred."
11. Thus Bohm regards the multidimensional implicate or enfolded order as "going on" to the vast "sea" of energy known as "empty space."
12. *Wholeness*, p. 9.
13. In his well known book, *The Structure of Scientific Revolutions* (Chicago: The University of Chicago Press, 1970, Second edition enlarged), Kuhn deals with such giants of Western thought as Copernicus, Newton and Einstein, whose insights about the nature of reality radically transformed or recreated it.
In its broadest sense, the term "paradigm" refers to the entire constellation of theories, beliefs and values shared by the members of a given community. The process of socialization may also be defined as "socialization into a paradigm." Normally, paradigms become implicit conceptual frameworks which supply what is thought to be the "natural" way of looking at things.
14. Mary Daly removes the word "spinster" from its deprecating patriarchal context by unfolding one of its enfolded meanings: a spinster is "a woman whose occupation is to spin" (*Gyn/Ecology*, p. 3). Daly suggests that a woman who has freed herself from the patriarchal prisonhouse and who is creatively participating in the re-naming/recreating of the world, may proudly regard herself as a spinster because, "A woman whose occupation is to spin participates in the whirling movement of creation" (*Ibid.*, p. 3.).
15. As a well-known feminist has put it: "The Goddess had infinite aspects and thousands of names—She is the reality behind many metaphors," Starhawk (Miriam Simos), "Witchcraft as Goddess Religion," in *The Politics of Women's Spirituality*, p. 50.
16. Larry Dossey, *Space, Time and Medicine* (Boulder and London: Shambala, 1982), p. 103. Author's italics.

In another recently published text, one reads the following:

Holography is a method of lensless photography in which the wave field of light scattered by an object is recorded on a plate as an interference pattern. When the photographic record—the hologram—is placed in a coherent light beam like a laser, the original wave pattern is regenerated. A three-dimensional image appears.

The author further adds: "Because there is no focusing lens, the plate appears as a meaningless pattern of swirls. *Any piece of the hologram will reconstruct the entire image.*" ("A New Perspective on Reality: The Special Updated Issue of the *Brain/Mind Bulletin*," *The Holographic Paradigm and Other Paradoxes*, p. 6, author's italics). For Bohm the hologram is the instrument which most effectively helps the scientist gain insight into wholeness. (The terms "holograph" and "hologram" appear to be used inter-

changeably, for the particle *gram*, like *graph*, involves the notion of "writing").

This paper also draws upon another excellent work on the holographic paradigm: John Briggs and F. David Peat, *Looking Glass Universe: The Emerging Science of Wholeness* (New York, Simon and Schuster Inc., 1984).

The reader may also like to consult the introductory chapter of Stanislav Grof, *Beyond the Brain: Birth, Death and Transcendence in Psychotherapy* (Albany: State University of New York, 1985), pp. 76-77.

17. Among the historical "precursors" positing the holographic principle, mention must be made of G. W. von Leibniz and of his monadology. Let us recall that in Leibniz' view all the knowledge about the universe can be inferred from the information contained in a single monad. Other "precursors" are to be found among the Indian and Chinese spiritual philosophers. The beautiful image of the Vedic god Indra illustrates the holographic principal. In the *Avatamsaka Sutra* one reads:

In the heaven of Indra, there is said to be a network of pearls so arranged that if you look at one, you see all the others reflected in it. In the same way, each object in the world is not merely itself, but involves every other object and, in fact, *is* everything else. Quoted by Stanislav Grof, *op.cit.*, pp. 76-77. Author's italics.

18. By resorting to holography, Bohm attempted to overcome the difficulties presented by the use of the lens in scientific inquiry. Although it permitted scientists to reach the domain of the very small and of the very large and distant, the lens intensified the awareness of the part, thus furthering the neglect of the whole.
19. Recently postulated by the Viennese scholar Erich Janstsch, the idea of co-evolution may be thus described:

The development of structures in what is called microevolution mirrors the development of structures in macroevolution and vice-versa. Microstructures and macrostructures evolve together as a whole (quoted by Briggs and Peat, *The Looking Glass Universe*, p. 193).

Clearly it is impossible to know which comes first because micro and macrostructures produce each other, "like reflections down a hall of mirrors." (*Ibid.*, p. 195). The reader may like to consult Janstsch's, *The Self-Organizing Universe: Scientific and Human Implications of the Emerging Paradigm of Evolution* (Oxford: Pergamon Press, 1980).

20. In *Wholeness and the Implicate Order*, Bohm writes:

.... life itself has to be regarded as belonging in some sense to a totality.... It may indeed be said that life is enfolded in the totality and that, even when it is not manifest, it is somewhat 'implicit' in what we generally call a situation in which there is no life (p. 194).

He then adds:

... we are proposing that as the notion of the holomovement was enriched by going from three-dimensional to multidimensional implicate order and then to the vast 'sea' of energy in 'empty' space, so we may not enrich this notion further by saying that in its totality the holomovement includes the principle of life as well (p. 195).

He concludes:

Indeed, the holomovement which is 'life implicit' is the ground both of 'life explicit' and the 'inanimate matter' and this ground is what is primary, self existent and universal (p. 195).

For Bohm, therefore, there is ultimately no fundamental separation between life and inanimate matter as they both partake of the "holomovement" or "holoflux."

In another text Bohm asserts that:

In a way, nature is alive, as Whitehead would say, all the way to the depths. And intelligent. Thus, it is both mental and material, as we are. So there is, in fact, no real dualism. (*ReVision*, vol. 5, No. 2 Fall 1982, p. 82).

This asserts the notion that the same creative yearning binds together nature and the mind.

21. Making clear his mistrust of such logocentric terms as "essence," Derrida nonetheless affirms that "*différence... constitutes the essence of life*" (*Writing and Difference*, p. 203).