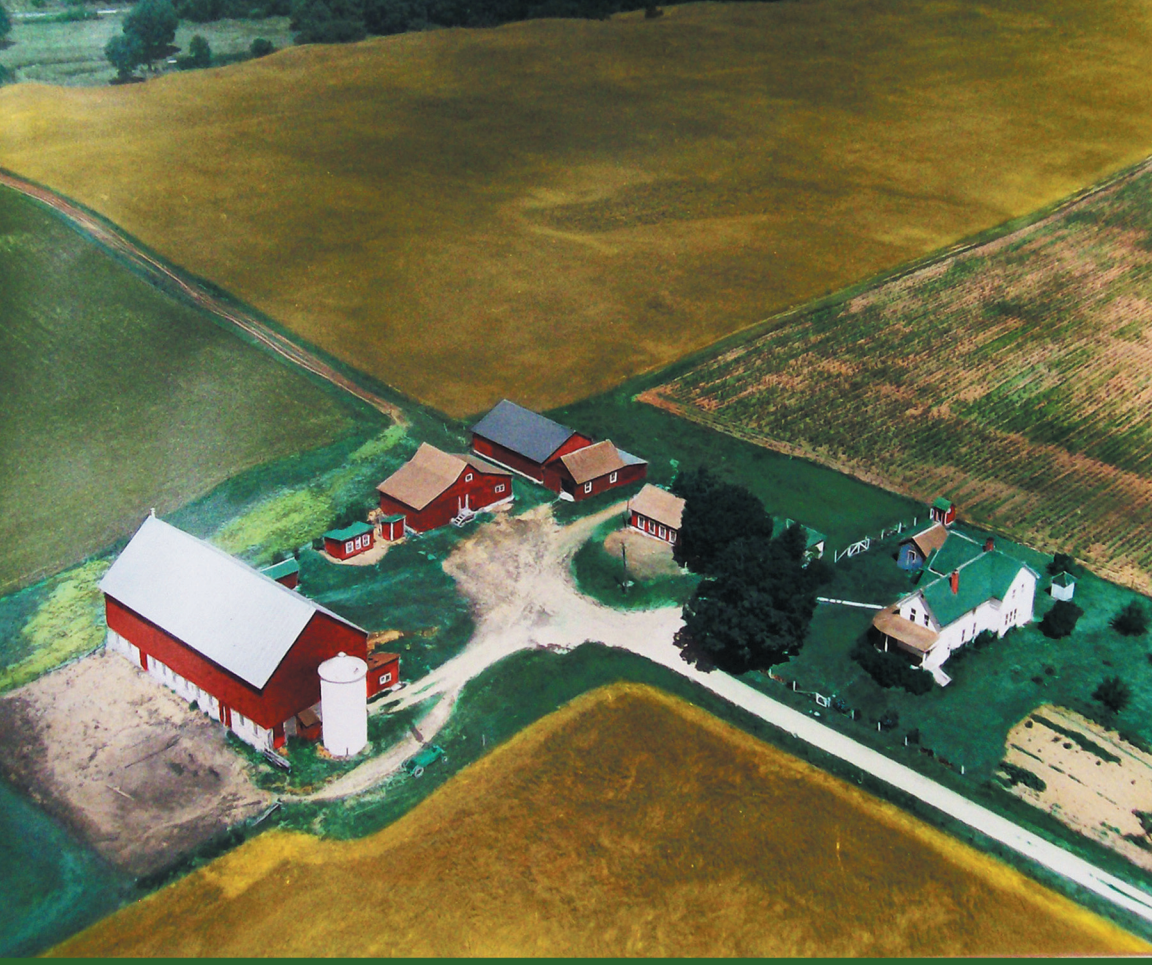

The Dairy Farmer's Guide to the Universe

Jung, Hermes, and Ecopsychology

Volume I: Jung and Ecopsychology

Dennis L. Merritt, Ph.D.

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The four volumes of *The Dairy Farmer's Guide to the Universe* offer a comprehensive presentation of Jungian ecopsychology. Volume 1, *Jung and Ecopsychology*, examines the evolution of the Western dysfunctional relationship with the environment, explores the theoretical framework and concepts of Jungian ecopsychology, and describes how it could be applied to psychotherapy, our educational system, and our relationship with indigenous peoples. Volume 2, *The Cry of Merlin—Jung as the Prototypical Ecopsychologist*, reveals how an individual's biography can be treated as an ecopsychological exercise and articulates how Jung's life experiences make him the prototypical ecopsychologist. Volume 3, *Hermes and the Cows—Hermes, Jungian Ecopsychology and Complexity Theory*, provides an archetypal, mythological and symbolic foundation for Jungian ecopsychology. Volume 4, *An Archetypal View of the Land, Weather, Seasons, and The Planet of the Insect*, describes how a deep, soulful connection can be made with these elements through a Jungian ecopsychological approach. This involves the use of science, myths, symbols, dreams, Native American spirituality, imaginal psychology and the *I Ching*. Together, these volumes provide what I hope will be a useful handbook for psychologists and environmentalists seeking to imagine and enact a healthier relationship with their psyches and the world of which they are a part.

My thanks to Craig Werner for his comprehensive and sensitive editorial work, and to Tom Lane and David McKee for their constructive comments.

To my parents

Small dairy farmers of a bygone era

We keep forgetting that we are primates and that we have to make allowances for these primitive layers in our psyche. The farmer is still closer to these layers. In tilling the earth he moves around within a very narrow radius, but he moves on his own land.

—C. G. Jung

CHAPTER 1

"And Now for Something Completely Different"

The public is becoming aware of the seriousness of environmental problems: food and water shortages for the burgeoning human population, collapsing ocean fisheries, extreme weather conditions and species extinctions. We have exceeded the carrying capacity of the biosphere and are living on a prosperity bubble showing signs of collapse. Our species is at a unique moment in its relationship to the environment, "one of the most critical turning points that human civilization ever faced," writes Ralph Metzner, psychologist, historian of ideas and environmentalist. (Metzner 1993, p. 2) How did we get into this predicament and what can be done about it?

As a biologist (Ph.D. in entomology) and Jungian analyst I felt challenged to formulate a response to these questions by developing a new approach, which I refer to as Jungian ecopsychology. Ecopsychology emerged in the 1990's to examine the roots of our dysfunctional relationship with the environment, explore ways of more deeply connecting with nature, and work for the creation of a sustainable culture. The four volumes of *The Dairy Farmer's Guide to the Universe* develop the theoretical and applied aspects of Jungian ecopsychology. I see Jung as the prototypical ecopsychologist whose work is founded upon his deep connection to nature established by growing up in rural Switzerland in the late 1800's. Unlike Freud, Jung developed an ecological concept of the ego in relationship to the unconscious, an archetypal model he extended through all levels of human relationships and institutions, including the human relationship with nature.

I. From Dairy Farming to Jung

I resonate with Jung's connection to the land because I had a somewhat similar experience growing up on a small dairy farm in Wisconsin, where I developed an appreciation for the abundance of the land, the dependence on rain and warmth for growing crops, and the cycle of the seasons. Every cow was known by name; they were part of our larger family. Mom's chickens were "free range"—everybody's were—and our few pigs had recognizable individual natures and a big lot to root in. I spent endless hours with my faithful dog roaming the wooded hillsides and exploring the marsh with a river running through it.

I took *all* the 4-H Club nature projects—forestry, songbirds, wildflower and weed studies, and last but not least—entomology. I had collections of rocks, feathers, bird nests, tree samples and insects. Science was interesting because it revealed unimaginable things about the formation of the earth and the complexity of life. By the eighth grade I had decided to become an entomologist because I was fascinated by insects and calculated there would be a demand for entomologists because insects caused so much damage. I went a pure science route with bachelors and masters degrees in economic entomology at the University of Wisconsin-Madison before going to Berkeley to work on a Ph.D. in Insect Pathology—the use of insect pathogens instead of chemical pesticides. Rachel Carson's *Silent Spring* had made a deep impression on me.

Berkeley had the leading department of biological control in the nation, but I was 1-A for the draft for the third time in the fall of 1968. I came to realize that politics was a life-and-death matter. Largely through the counterculture of the time, Carl Jung's name kept emerging in the most interesting and diverse contexts. I began reading Jung's works in 1973 and was overwhelmed; I could not believe I had not been introduced to Jung's ideas in academia even though I had come up through the sciences. I was reconnected with a realm I discovered when I read Thoreau's *Walden* in the eighth grade but hadn't followed through. A phrase in the introduction to Monty Python's Flying Circus captured my delight in discovering Jung: "And now for something completely different!"

Within nine months I was applying to the Jung Institute in Zurich to train to become a Jungian psychoanalyst. I had but one semester of psychology, albeit with Harry Harlow, who shocked the scientific world by using the word "love" to describe the bonding between mother and

infant monkeys. Neither had I been in therapy, but a dream assuaged my doubts about a new life direction. After sending off my application to the Jung Institute, I dreamt:

> There is a stack of applications to the Jung Institute. My application is at the top of the stack with a red stamp in the upper right hand corner saying "Accepted." I think to myself, "There must be people better qualified than me." I look at the application beneath mine. The applicant had a doctorate in psychology, professional experience, and had been in Jungian analysis. He was not accepted. I look at the application below it. Same story. End of dream.

Whatever produces dreams was telling my doubting ego that this was the right path despite my lack of credentials and therapy.

I did get accepted in Zurich. A Zurich analyst later told me, "had we known about that dream, you would have been accepted right away"—an openness that has since disappeared. As my energies were shifting to psychology, I had this dream:

> I wander away from an entomology picnic and hide in a fetal position inside a moss-lined oval cavity in a tall tree stump. The group wanders by looking for me.

The dream indicates I was moving away from entomology and gestating a new direction in life after an old line of development had been truncated (the tree stump).

After a year in Zurich I had a dream suggesting that my creative scientific side had gone underground:

> Beneath the softball playing field beside the one-room country school I attended is a huge cavern full of white rabbits. At the western end is an archetypal German entomologist friend working with test tubes.

There was a great emphasis at the Jung Institute on the irrational, intuitive and feeling sides and I was beginning to perceive that science and scientists were looked down upon. In the dream, an elemental (grade school) level of playfulness (ball diamond) and scientific creativity (the rabbits and the scientist) were holed up in the unconscious (underground cavern). (n 1)

A dream helped "place" my psyche in the Midwest as I neared completion of my training and began considering where our family would live

upon our return to the States. It was a single image dream of a typical upper Midwest landscape, like a Wisconsin meadow. Grass or alfalfa was growing on gently rolling hills. Some insects were flying above the field on a beautiful summer day. A blue sky was filled with puffy white clouds. That was the dream, but it was a numinous dream—every atom in the dream glowed with an inner light. It was a sacred landscape. I had lived in and walked through some of the most beautiful scenery in the world—in California, Canada, Switzerland, England, and France, yet nothing could be more beautiful than that "plain" meadow in my dream.

I had not realized the natural environment of Wisconsin had such a powerful hold on my psyche. My challenge was to become conscious of a greater beauty and complexity of this environment than I was aware of. Upon returning to Wisconsin I began educating myself about the land and developed Jungian ways of relating to it (presented in volume 4 of *The Dairy Farmer's Guide*). To deepen this process and share it with others, my wife and I conducted week-long seminars called "Spirit in the Land, Spirit in Animals, Spirit in People." We assembled a diverse and interesting array of mostly local people to offer a combination of Jungian, Native American and scientific perspectives on the local environment. Didactic and experiential means were employed. A reduced, two-day program for the University of Wisconsin Extension, mostly for educators, got some of the highest ratings ever. (see www.ecojung.com for details on all programs) People appear to be hungry for this approach to environmental education. The talks I gave at the seminars are the genesis of this book.

II. The Earth has a Soul

I was intrigued by Jung's connection to the land when I began studying his writings, particularly his autobiography, *Memories, Dreams, Reflections* (MDR)*. (n 2) By way of introducing the reader to Jung's nature writings and many of the themes in *The Dairy Farmer's Guide*, here are a series of quotes from Jung and a quote about Jung:

> What America needs in the face of the tremendous urge toward uniformity, desire of things, the desire for complications in life, for being like one's neighbors, for making records, et cetera, is one great healthy ability to say "No."

* MDR refers throughout the text to C.G. Jung's *Memories, Dreams, Reflections*.

To rest a minute and realize that many of the things being sought are unnecessary to a happy life. (Jung 1977, p. 48)

We are beset by an all-too-human fear that consciousness—our Promethean conquest—may in the end not be able to serve us as well as nature. (CW 8, ¶ 750)** (n 3)

Western man has no need of more superiority over nature, whether outside or inside. He has both in almost devilish perfection. What he lacks is conscious recognition of his inferiority to nature around him and within him. He must learn that he may not do exactly as he wills. If he does not learn this, his own nature will destroy him. He does not know that his own soul is rebelling against him in a suicidal way. (CW 11, ¶ 870)

It is as if our consciousness had somehow slipped from its natural foundations and no longer knew how to get along on nature's timing. (CW 8, ¶ 802)

What science has once discovered can never be undone. The advance of truth cannot and should not be held up. But the same urge for truth that gave birth to science should realize what progress implies. Science must recognize the as yet incalculable catastrophe which its advances have brought with them. The still infantile man of today has had means of destruction put into his hands which require an immeasurably enhanced sense of responsibility, or an almost pathological anxiety, if the fatally easy abuse of their power is to be avoided. The most dangerous things in the world are immense accumulations of human beings who are manipulated by only a few heads. (CW 18, ¶ 1367)

Jung identified four elements that have undergone the most severe repression in the Judeo-Christian world: nature, animals, creative fantasy, and the "inferior" or primitive side of humans, which tends to be mistakenly conflated with instinct or sexuality. (Hannah 1991, p. 150-153 referenced in Sabini 2002, p. 2)

The wheel of history cannot be put back; we can only strive towards an attitude that will allow us to live out our fate as undisturbedly as the primitive pagan in us really wants. Only on this condition can we be sure of not perverting

** CW refers throughout the text to *The Collected Works of C. G. Jung*.

spirituality into sensuality, and vice verse; for each must live, each drawing life from the other. (CW 17, ¶ 336)

The word "matter" remains a dry, inhuman, and purely intellectual concept…How different was the former image of matter—the Great Mother—that could encompass and express the profound emotional meaning of the Great Mother. (Jung 1964, p. 94, 95)

We delude ourselves with the thought that we know much more about matter than about a "metaphysical" mind or spirit, and so we overestimate material causation and believe that it alone affords us a true explanation of life. But matter is just as inscrutable as mind. (CW 8, ¶ 657)

[People] still have no notion of what it means to live in a de-psychized world. They believe…that it is a tremendous advance, which can only be profitable, for man to have conquered Nature and seized the helm, in order to steer the ship according to his will. All the gods and demons, whose physical nothingness is so easily passed off as the "opium of the people," return to their place of origin, Man, and become an intoxicating poison compared with which all previous dope is child's play. What is National Socialism except a vast intoxication that has plunged Europe into indescribable catastrophe? (CW 18, ¶ 1366)

It is a general truth that the earth is the depreciated and misunderstood part, and so the unconscious regularly puts great emphasis on the chthonic fact. (Jung 1997, p. 193)

Natural life is the nourishing soil of the soul. (CW 8, ¶ 800)

Nature is not matter only, she is also spirit. (CW 13, ¶ 229)

The earth has a spirit of her own, a beauty of her own. (Jung 1997, p. 133, 134)

The earth has a soul. (Jung 1976a, p. 432)

Do you think that somewhere we are not in nature, that we are different from nature? No, we are in nature and we think exactly like nature. (Jung 1988a, p. 1276, 1277)

> I am fully committed to the idea that human existence should be rooted in the earth. (Jung 1977, p. 204)

> For it is the body, the feeling, the instincts, which connect us with the soil. If you give up the past you naturally detach from the past; you lose your roots in the soil, your connection with the totem ancestors that dwell in your soil. You turn outward and drift away, and try to conquer other lands because you are exiled from your own soil. (Jung 1988a, p. 1541)

> He who is rooted in the soil endures. (CW 10, ¶ 103)

> Whenever we touch nature we get clean…People who have got dirty through too much civilization take a walk in the woods, or a bath in the sea…[This is] from the outside; entering the unconscious, entering yourself through dreams, is touching nature from the inside and this is the same thing, things are put right again. (Jung 1984, p. 142)

> There is nothing without spirit, for spirit seems to be the inside of things…which is the soul of objects. Whether this is our psyche or the psyche of the universe we don't know, but if one touches the earth one cannot avoid the spirit. And if one touches it in the friendly way of Dionysus, the spirit of nature will be helpful; if in an unfriendly way, the spirit of nature will oppose one. (Jung 1976b, p. 164, 165)

> At times I feel as if I am spread out over the landscape and inside things, and am myself living in every tree, in the splashing of the waves, in the clouds and the animals that come and go, in the procession of the seasons. (MDR, p. 225, 226)

> Nature *must not* win the game, but she *cannot* lose. (CW 13, ¶ 229)

Summing up the link between "Jung" and "ecopsychology," Marie-Louise von Franz, one of his closest associates, wrote:

> Personal injuries…did not affect him as much as the suffering in the contemporary world, the devastation of nature, the overpopulation problem, the war, the rape of still flourishing non-Christian cultures by the brutality of modern technology. For Jung these problems were an agony which kept him constantly and indefatigably on the watch for any possibilities for a healing transformation which might

> emerge from the depths of the psyche. (von Franz 1975, p. 145)

Jung felt that the world of masculine Logos and the destructive aggressiveness in our culture can only be dealt with through the constellation of the archetypal feminine. He believed our only hope would be through the integration of the feminine into each individual and into our religious and scientific images of the world. (von Franz 1975, p. 146)

III. From Indigenous Cultures to the Western Worldview

One of Jung's biggest challenges to modern men and women from an ecopsychological perspective is to unite our cultured side with what he called "the two million-year-old man within." The "indigenous one within" is a person living in a sacred and symbolic relationship with nature, in a world where "we are all related"—the two-leggeds, four-leggeds, six-leggeds, etc. To understand Jung's challenge, we begin by looking at our Western indigenous roots and the evolution of the Western worldview. Indigenous cultures, including our Celtic, Slavic and Teutonic ancestors, considered all elements of the cosmos to be spiritually alive and interrelated. Humans were seen as but one element humbly present in the grand scheme of things. (n 4) Our ancestors spoke of gods and goddesses and other beings in nature equal or superior to humans "such as giants and dwarves, elves and trolls, fairies, leprechauns, gnomes, satyrs, nymphs and mermaids," Ralph Metzner notes. "These deities and beings could be communed with by anyone who was willing to practice the methods taught by the shamans and their successors the witches, the wise women of the woods—using magical plants and stones, chants and incantations, dances and rituals." (Metzner 1993, p. 7)

Traditional cultures also tend to revere close relationships between people, making kinship and clan identities far more important than the individual person. Small groups allow easier connections and face-to-face interactions, facilitating democratic decision-making processes. In traditional cultures,

> reciprocity and belonging rule human interaction…Shared communal spaces and cooperatively tended land are… typical. The purpose of life is…to live in harmony with

> one's group, honoring tradition and continuity with the ancestors, as well as the spiritual world, which provides for human needs. (Winter 1996, p. 53)

A radically different Western worldview has evolved over the last several hundred years, a worldview that to this point has been very successful in material terms. The scientific priesthood starting with Bacon (end of 16th century) arose to understand and control the natural world as a means of defending against nature's threats. (Ryley 1988, p. 227) Newton and Descartes established the foundation of a mechanical view of a universe composed of inert, physical elements that gradually replaced the spiritual view which had until then been dominant in Western culture. A mechanistic, soulless natural world made it vulnerable to the extraction mentality wielded by Western engineering. (n 5)

John Locke (1632-1704) interpreted God's command to subdue the earth to mean that man had to work the land to "improve it for the benefit of life," justifying private land ownership to possess the "[necessary] materials to work on." (Locke 1988, p. 290-292 quoted in Winter 1996, p. 40) (n 6) "[Calvinists] who helped settle America and promulgate the Industrial Revolution in England" thought of work as being a divine "calling" and "material rewards were signs of God's blessings on labor well done." (p. 44) (n 7) In our worldview,

> no longer do we have primary moral or psychological responsibilities to the society (instead they are to our own life, liberty, and pursuit of happiness); no longer is the most important purpose of our life to ensure our passage to heaven or to honor our ancestors; no longer is our essential identity based on our family or kin relationship. Instead, our lives are lived as individuals, competitive and separate, pursuing our own material wealth through the God-given rights of freedom and noninterference from the state. (Clark 1989, p. 268 referenced in Winter 1996, p. 43, 44) (n 8)

The Judeo-Christian tradition established a very different relationship with nature than that of our indigenous ancestors. The Hebrews condemned the followers of the Canaanite great goddess Astarte whose shrines were in wild places. (Metzner 1993, p. 7) Judaism lost the sense of other Near Eastern religions of "the harmonious integration of man's life with the life of nature." (Frankfort 1948, p. 342 quoted in Sessions 1991, p. 109) Christians worshipped a transcendent creator far above human affairs who couldn't be communicated with directly and they

"denied and denigrated the creative spiritual energies inherent in nature." (Metzner 1993, p. 7) Christian belief in a special covenant with a transcendent Father deity "gives them a sense of a divine mission in the world and a spiritual destiny beyond that of other members of the created world," prompting ecotheologian Thomas Berry to claim, "the ultimate basis of our ecological difficulties lies in the roots of our Christian spirituality" (n 9):

> In the original Christian teaching there were rightly considered to be two scriptures: the scripture of the natural world, and the scripture of the Bible. Nature was seen originally as both created by the divine and as a primary self-presentation of the divine. (Ryley 1998, p. 224, 225) (n 10)

Church fathers demonized the many spirits and deities consulted by the Greeks and Romans known to them as *daimones*. (von Franz 1980 referenced in Metzner 1993, p. 7, 8) (n 11) So began the long and sordid Church history of demonizing and crushing what it perceived to be its opposition. It violently destroyed the early Gnostic Christian sects who taught rituals enabling ordinary men and women to commune directly with the divine. Many reform movements were popular within Christianity in the 12th century, such as the Cathars in Provence, France and the Knights Templar. The Church branded the adherents as heretics and launched inquisitions and internal crusades against them. Pagan witches became the focus of inquisitions in the 14th century, when the Church expanded the use of torture to extract confessions of being in league with the devil. Estimates are that between 2 to 9 million witches were tortured and burned over the next 300 years and their property confiscated. (p. 7, 8) The vast majority were women, originally known as the "wise women of the woods":

> [Many were] simple country women, some of whom were maintaining the herbal knowledge, especially as related to midwifery, contraception and abortion. Some were shamans who used hallucinogenic plants (particularly of the solanaceous or nightshade variety) to induce visionary experiences of shaman's flight, referred to as flying through the air to witch's Sabbath. (p. 8)

In the analysis of Ralph Metzner, the heart of the problem is a split between nature and spirit in Western consciousness. (Metzner 1993, p. 6) This philosophical split goes to the very root of Western philosophy

beginning in ancient Greece. In Bertrand Russell's opinion, "What is amiss even in the best philosophy after Democritus [i.e., after the pre-Socratics], is an undue emphasis on man as compared to the universe." (Russell 1979, p. 90 quoted in Fox 1991b, p. 107) In *The Illusion of Technique*, William Barnett states:

> The idea of nature has played a small part in contemporary philosophy. Bergson once remarked that most philosophers seem to philosophize as if they were sealed in the privacy of their study and did not live on a planet surrounded by the vast organic world of animals, plants, insects, and protozoa, with whom their own life is linked in a single history. (Barnett 1979, p. 363 quoted in Fox 1991b, p. 107)

Christian anthropocentric (human centered) theology had a strong influence on the leading philosophical spokesmen for the Scientific Revolution. Science and religion gradually evolved into a division of domains following a medieval transition:

> The world of the creator, of spirit, of divinity, of transcendent realities and of moral concern, was the realm of religion, and science agreed to stay out of it. On the other hand the world of matter and forces which could be perceived through the senses and measured and manipulated was the realm of science, and the church gave the scientists free rein to develop their value-free, purpose-less, blind, yet totally deterministic, mechanistic conception of the universe. Thus the stage was set for a further and complete desacralization of the natural world, with the transcendent creator progressively marginalized, until we have the totally life-less, non-sentient, purpose-less world of the modern age. (Metzner 1993, p. 4, 5) (n 12)

The Protestant reformation eliminated "the last vestiges of pre-Christian European paganism" in the overlay of Christianity onto pagan sites and the practices that survived, especially in the cult of Mary. The Black Madonna was and is its most potent form; to this day it can be found in over 500 European churches. The Black Virgin cult is essentially a popular retention of the "ancient black goddesses such as Artemis, Cybele and particularly the Egyptian Isis." (Begg 1985 referred to in Metzner 1993, p. 5) (n 13)

Freud cast the European split between spirit and nature in psychological terms, especially the Protestant version of the Christian myth where heaven or the spiritual realm is obtained by conquering the body

and overcoming "our 'lower' animal instincts and passions." The natural self includes bodily sensations, impulses, feelings and instincts. Freud denied the spiritual and transpersonal realms. For Freud, consciousness and culture is attained only by *ego* consciousness struggling "against the unconscious body-based, animal *id*," the seething caldron of the unconscious full of constraints and distractions. In this view, there is an inevitable level of discontent in culture because of conflicted relationship with the natural in us, and by projection, with the natural world. (Metzner 1993, p. 6) (see Appendix A)

There were many crosscurrents which complicate the picture of a dualistic split in the dominant collective consciousness of the Europeans. Hildegard von Bingen, an 11th century Rhineland Benedictine abbess, "spoke of *viriditas*—the greenness, as the creative power of God manifest throughout the creation." For her, "'The soul is in the body the way the sap is in the tree'—in other words, the soul nourishes and sustains the body, instead of having to rise above it or struggle against it." (Metzner 1993, p. 7) "The greatest spiritual revolutionary in Western history," St. Francis of Assisi, "tried to depose man from his monarchy over creation and set up a democracy of all God's creatures." (White 1967/1971, p. 6 quoted in Sessions 1991, p. 110) The sophisticated philosophy of the 17th century Dutch philosopher, Baruch Spinoza, has a modern ecological base with a spirituality some compare to Zen Buddhism. Spinoza drew upon ancient Jewish pantheistic roots in an attempt "to resanctify the world by identifying God with Nature"—human and nonhuman. He found mind (or mental attributes) throughout nature and used the developing science of the time to help him attain spiritual self-realization and deepen an appreciation of nature. His pantheism influenced "some of the leading figures of the eighteenth–century European Romantic movement (the main Western counter cultural force speaking on behalf of nature and against the uncritical and unbridled enthusiasm for the Scientific and Industrial Revolutions)." Spinoza also influenced the philosopher Bertrand Russell, the Norwegian philosopher Arne Naess (father of the "deep ecology" movement), and Albert Einstein. (p. 112) Calling himself a "disciple of Spinoza," Einstein expressed his admiration as well for Saint Francis and upheld "cosmic religious feeling" as the highest form of religious life. (Einstein 1942, p. 14 quoted in Sessions 1991, p. 110)

Spirituality associated with the natural world did not begin to remerge in Christianity until the Romantic Movement in the eighteenth century. (Ryley 1998, p. 228, 229) The English Romantic vision-

ary poet and painter William Blake wrote: "the notion that man has a body distinct from his soul, is to be expunged." Blake believed the Church's forceful presentation of an abstract mental deity had ruined our abilities to directly perceive spirits everywhere—in nature, places and in cities and towns. (Metzner 1993, p. 7) (see Appendix B: William Blake and the English Romantics)

IV. Re-Visioning our Relationship with Nature

A radical revision of our worldview is in order and several encouraging voices have arisen. Carl Sagan, who as co-chair of *A Joint Appeal by Science and Religion for the Environment,* presented a petition in 1992 stating:

> The environmental problem has religious as well as scientific dimensions…As scientists, many of us have had a profound experience of awe and reverence before the universe. We understand that what is regarded as sacred is more likely to be treated with care and respect. Our planetary home should be so regarded. Efforts to safeguard and cherish the environment need to be infused with a vision of the sacred. At the same time, a much wider and deeper understanding of science and technology is needed. If we do not understand the problem it is unlikely we will be able to fix it. Thus there is a vital role for both science and religion. (Sagan 1992, p. 10, 12)

The Forum on Religion and Ecology is a leader in developing the dialogue on spirituality and the environment http://fore.research.yale.edu/religion. Joseph Campbell thought that if a new myth of any value were to emerge, it would be of a "society of the planet" living in relationship with the Earth. (Campbell 1988, p. 32) Ecotheology, creation spirituality and ecospirtuality have been developing over the past two decades with the writings of Matthew Fox and Thomas Berry being notable examples.

A growing number of philosophers, dubbed environmental philosophers or ecophilosophers, have been re-examining "the philosophical bases of our attitudes toward the natural world" with a "heightened interest in basic questions of values, of worldview, and of (environmental) ethics." (Metzner 1991, p. 147) "Deep ecologists" challenge the dominant philosophical positions by making three main points.

First, they assert the need to overthrow our human-centered focus by placing an emphasis on an ecological, or Earth-centered, approach. We must acknowledge "the complex web of human interdependence with all life-forms" and develop what Aldo Leopold called a "land ethic" and an "ecological conscience." (Leopold 1948 referred to in Metzner 1993, p. 4) Deep ecology's core insight is that humankind is not radically distinct from other entities in nature to which we are internally related; "particular entities are but temporary knots in an interconnected cosmic web." (Zimmerman 1991, p. 123) The nonhuman world should be considered valuable *in and of itself* and not simply for its human-use value. (Fox 1991a, p. 107) Michael Zimmerman stated the premise: "All things should be permitted, whenever possible, to pursue their own evolutionary destinies" and "people [are] to respect individual beings and the ecosystem in which they arise." (Zimmerman 1991, p. 123) The second premise is that we should ask deeper questions about our ecological relationships, looking for root causes rather than simply focusing on symptoms. (Fox 1991a, p. 107) We must examine the human institutions and values that create environmental problems rather than focusing on narrow technological solutions. The goal is to gradually "adopt practices consistent with long-term enhancement of all life on the planet," Zimmerman states. Humans will still intervene and take non-human lives, but this is to be done "with discrimination and not for trivial reasons." We should satisfy only our vital material needs as we forego mindless consumerism. (Zimmerman 1991, p. 123, 124) The third idea as stated by ecophilosopher Warwick Fox is that "we are all capable of identifying far more widely and deeply with the world around us than is commonly recognized." Such identification "leads us spontaneously to appreciate and defend the integrity of the world" (Fox 1991a, p. 107) with environmentally appropriate behaviors arising naturally out of a sense of love rather than an emphasis on self-sacrifice or self-denial.

There has been a similar evolution in the social sciences, including the works of William Catton in sociology, Herman Daly and Joshua Farley in economics (Daly and Farley 2003), and Christopher Stone in law (Stone 1972). Ecofeminists like Carolyn Merchant (1980, *The Death of Nature*) offer a fundamental critique of our Western worldview linking the attitudes and treatment of the feminine with our use and abuse of the earth. Neglected aspects of history and prehistory are being re-examined with renewed interest, particularly the pre-patriarchal Earth Goddess cultures. (n 14)

As late as 1991 Metzner proclaimed it was "glaring, scandalous" that psychology "has hitherto remained virtually untouched by any concern for the environment or the human-to-nature relationship in psychology." (Metzner 1991, p. 147) Jungian analyst James Hillman and author Michael Ventura encapsulated this dilemma in the title of their book, *We've Had a Hundred Years of Psychotherapy and the World is Getting Worse*. The problem is that we have appropriated the powers of gods without having their wisdom to wield the powers wisely. A significant share of our environmental problems, many say the most important factors, are rooted in perceptions, attitudes, thoughts, feelings, and behaviors directly and indirectly related to the environment—the domain of psychology.

Each school of psychology has its own focus and orientation. Deborah Du Nann Winter's excellent book, *Ecological Psychology: Healing the Split Between Planet and Self*, describes the different schools of psychology and what each can contribute towards understanding and addressing the psychological dimensions of the environmental crisis. (see Appendix A: Psychology and Ecology) She sees Gestalt and Transpersonal Psychology, under which she includes Jung, as providing "insights [that] are significant for building an ecologically based psychology," a psychology "that offers a new integration of both scientific and spiritual understanding for the building of a sustainable culture." (Winter 1996, p. 281) Winter's definition of ecological psychology is the practice of seeing "humans as fundamentally dependent on a larger ecosystem." (p. 230) Gestalt and Transpersonal Psychology emphasize the experience of relationship, wholeness, and embeddedness in the larger world, countering the Western worldview of ourselves as segmented and autonomous beings. (p. 229)

The Gestalt psychologist Wolfgang Kohler was one of the first psychologists to argue that the usual scientific experimental approach of simplifying and controlling variables in a laboratory didn't reveal very much and it missed the complex dimensions of life. (Winter 1996, p. 241) Gestalt psychologist Ulrich Neisser observed that "we perceive… ourselves *as embedded* in the environment, and acting with respect to it" with perception and action being inseparably fused: "we perceive *as* we act and *that* we act."(Neisser 1988, p. 36, 40 quoted in Winter 1996, p. 241) (n 15)

Winter and the transpersonal psychologists broaden Neisser's meaning of an ecological self to include what Jung called the archetypes of the collective unconscious:

> Transpersonal psychology focuses on the spiritual and mystical dimensions of human experience. Transpersonal psychology is the study of transcendent experiences, those that illuminate the parts of our being that lie beyond our individual, unique, or separate sense of self. (Winter 1996, p. 242)

> Transpersonalists assume that our normal waking consciousness gives us only limited information about who we are. Our modern Western culture is unique among the world's cultures in disregarding information from altered states of consciousness (ASCs) such as dreams, hypnosis, trance, prayer, meditation, or drug-induced states. (p. 244, 245)

Deep ecologists speak of a sense of self not unlike that described by transpersonal psychologists. (n 16) Our sense of self can be expanded by recognizing a commonality with another entity, such as the similar emotional reactions we share with dogs. (n 17) Winter describes her experience of identification during an intense meditation weekend:

> Someone walked by on the lawn and I was filled with tenderness as I felt the blades of grass being crushed. It wasn't that I felt those boots crushing me, but I could feel them crushing the grass. I felt the vulnerability and the fragility of the natural world…[It was] as if I could feel it happening to someone whom I deeply loved. (Winter 1996, p. 248)

The ecological self retains the sense of a separate physical self as it integrates the larger self that identifies with the ecosphere. (Winter 1996, p. 248) From an ecological, evolutionary perspective, entities have some degree of independent existence *and* are part of a web of interrelationships that intimately link them to others. (Fox 1991a, p. 116) For example, a hawk could not exist without prey it evolved to feed upon, and the habits and characteristics of the prey require certain types of behaviors, structures and physiologies in its predator. Evolution tells us that all life forms are linked over vast periods of time. In ecology and evolutionary theory there is "an emphasis on (degrees of) connectedness, likeness, similarity" and to "interaction stuff" that is "usually conceived of as energy" or viewed as "process philosophy or a systems view." (p. 117) (see Appendix C: Self and Organism) (n 18)

Winter emphasizes that a deeper exploration of any subject, be it an individual, political, or psychological system, "demonstrates our interdependence and embeddedness within a larger social and ecological

system." Our sense of self changes "when we experience [embeddedness] in an emotionally meaningful way." Winter notes, "Our environmental problems are not so much a crisis of technology as they are a crisis of insight." If we have a sense of our ecological self, "our choices are naturally less intrusive, more sensitive, less toxic because we appreciate the larger context for our behavior." (Winter 1996, p. 249)

Ecopsychology is an important development within the field of psychology that studies the attitudes, perceptions and behaviors that create our dysfunctional relationship with the environment and how these may be changed to create a sustainable lifestyle. Ecopsychology explores ways of helping people connect more deeply with the environment and how psychotherapy can facilitate the process.

Ecopsychologists recognize the importance of non-cognitive, direct experiencing of nature to establish a deeper spiritual understanding and connection to it. Theodore Roszak, who coined the term ecopsychology in *The Voice of the Earth* (1992), called for a type of therapy that recovers the child's "enchanted sense of the world" and brings to consciousness our "ecological unconscious." (p. 320) Winter refers to "naturalist Terry Tempest Williams [who] claims that wilderness experience is required for us to make appropriate environmental decisions because such experience opens us to our feelings, to a deeper sense of caring, to matters of the heart." (Winter 1996, p. 264, 265) Some of the difficulty "stems from our limited experiences of the complexity, beauty, magic, and awesome power of the natural world." It takes more than driving through a national park in an air-conditioned car with our radios on to have an emotional experience and generate an aesthetic appreciation of the natural world. (p. 265) We need direct experiences in order to become cognizant of our larger ecological selves, and rituals can be designed to increase awareness. A Council for All Beings workshop, for example, creates a deep connection to an ecosystem by having participants role-play different creatures and "expressing for the creature its unspoken reaction to human impact on their habitat." (p. 267) Other activities include full moon, equinox and solstice celebrations and symbolic appreciation and expression of the "natural bases" of the American holidays. (see volume 4, chapter 2) We can expand activities like gardening, going for walks, and taking time to appreciate clouds, smells, rainstorms, sunrises, etc. (p. 267, 268) Artists and writers can help evoke "a sense of reverence and respect for the natural world… through evoking a feeling of our connection with [it]." (p. 266) Practicing silence is helpful in this regard because it blocks the "chatter" in our

heads, sharpening our senses and perceptions so "we become aware of the subtleties and richness of the natural world." (p. 267)

Ecopsychologists encourage people to be active in solving environmental problems. As our ecological self grows, we will commit ourselves to activism and environmentally appropriate actions out of a sense of love and devotion instead of a position of guilt or a moral ideology. (Winter 1996, p. 268) One of *the* basic causes of environmental degradation is over-consumption. Winter's suggestions for overcoming this addiction are to achieve the fulfillment that comes with simplicity, quiet awareness, "practicing the principle and value of sufficiency," and "rejoic[ing] in the incredible beauty of the ecosystem and our role in it." This counters the spiritual void of "our driven, materialist society [that] runs on a core experience of emptiness…[using] consumer products to try to satiate that inner vacuum." Winter believes a spiritual awakening with a more expansive worldview will sensitize us to "the social injustice and environmental deterioration that afflicts our planet." It will bond us with our social milieu including "that which appears to us as 'the enemy'—the unconscious guzzling consumer, the advertising executive, the 'wise use' advocate." (p. 268, 269)

In *Ecological Psychology* Winter defines the field "as the study of human experience and behavior, in its physical, political, and spiritual context, in order to build a sustainable world." (Winter 1996, p. 283) In 1866 Haeckel coined the term ecology to mean "that branch of science which attempts to define and explain the relationship between living organisms and their environment." (Holdgate 1994, p. 201, 202 quoted in Winter 1996, p. 283) Winter advocates an even broader goal for ecological psychology, saying we must take

> a serious and difficult look at the planet's distribution of wealth, power, and environmentally damaging patterns, and [make] a personal commitment to changing these dangerous patterns, no matter how difficult such a goal may seem. It also means that in order to heal the split between planet and self, we will need to work on personal and policy dimensions simultaneously. (p. 286)

Psychology generally ignores political and spiritual systems that help construct our knowledge and vitally affect our relationship to the environment. In the political world, for example, Winter notices how psychology is good at "conserving the social order and reinforcing features of capitalist economic organization." (Winter 1996, p. 291) She

reminds us, "psychology has a difficult time addressing such questions because of its solid footing in the modernist tradition." This is seen in "its focus on the individual; its devotion to the scientific method; and its application for the 'improvement' of human welfare." (p. 272) (see end of Appendix A)

Winter sees our goal in a postmodern culture as seeking "'a new unity of scientific, ethical, aesthetic, and religious intuitions,'" (Griffin 1988, p. x, xi quoted in Winter 1996, p. 295) recognizing science as a powerful tool but only one way of knowing. (p. 295) It is difficult to conceptualize a constructive postmodern position because "modern institutional structures mitigate against realizing integrative knowledge." (p. 296) Universities are fragmented into different departments fighting turf battles over their domains.

To reverse this trend, ecopsychologists will need a strong background in the natural sciences, humanities, and social sciences, working at several different levels in an interdisciplinary and integrative manner. In Winter's words:

> [Ecological psychology] should be pluralistic in its methodology and creative in its conduct. Sophisticated about the limits of objective knowledge, ecological psychologists will need to be rigorously attuned to the distorting effects of their own political, emotional, and intellectual blinders. As we become more conscious of our limitations, so will we become more empowered to transcend them. (p. 298)

The size and complexity of environmental problems can easily be overwhelming. "We know that our environmental deterioration is driven by poverty, by sexism, by overpopulation, and by consumerism," Winter remarks. (Winter 1996, p. 299) She suggests we start by imagining a sustainable world. The Worldwatch Institute defines a sustainable society as one that "'satisfies its needs without jeopardizing the prospects of future generations.'" (L. R. Brown et al 1990, p. 173 quoted in Winter 1996, p. 299) We have to build such a culture within the next 20 years, some say the next 10, before the environment is pushed past tipping points that lead to irreversible and disastrous consequences. It is estimated that the world could support 8 billion people living comfortably, not at the life style of current-day Americans, but about that of Western Europeans:

> Modest but comfortable homes, refrigeration for food, and ready access to public transit, augmented by limited auto

> use. [Goldemberg et al 1987] For most of us, what this would require is purposive down-scaling, conscious choices to consume less, reuse more, and recycle everything possible. It would also mean working less, spending less, enjoying more time, more creative community activities, and more personal and interpersonal meaning. (p. 300, 301)

Sustainability should be our goal, not just for humans but for all life forms. Our technology needs to be re-directed toward the repair of damaged ecosystems and Lester Brown (2008) in *Plan B 3.0* offers many models for developing and using an ecologically sensitive technology.

V. Looking Ahead

The connection Jung felt with nature permeates his psychology. In chapter 2, I will develop the basic theoretical constructs of Jungian psychology as a multi-leveled framework for ecopsychology. It presents the most basic critique one can make of a culture through Jung's analysis of the dominant religious system, Christianity, that forms the basis for Western ethics, morality, attitudes and values. Jung developed an original therapy based on the symbol-creating potential in the human psyche, a therapy that emphasizes individuals finding their own path with meaning in relation to their inner life, to others, and to the environment. Jung believed a person not connected to the land was neurotic. The final chapter of volume 1, "A Necessary Vision," incorporates a Jungian ecopsychological perspective into a post 9-11 world. The themes developed in the book are used to integrate science, an indigenous worldview, and an ecopsychological base for psychotherapy and our educational system. Jung's synchronicity concept, formed in conjunction with Nobel prize-winning physicist Wolfgang Pauli, is examined for the multiple levels of connection it offers with nature.

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