

NOTES

Chapter 1: And Now For Something Completely Different

1. See my essay, "Jungian Psychology and Science: A Strained Relationship" for development of this theme. (Merritt 1988) It will be re-published in *A Jungian Bouquet* (in preparation).
2. MDR refers throughout the text to C. G. Jung, *Memories, Dreams, Reflections* (1961).
3. CW refers throughout the text to *The Collected Works of C. G. Jung*.
4. The American Indian philosophy of the sacred "Circle of Life" proclaims that "every being is no more, or less, than any other. We are all sisters and brothers." (S. Steiner, 1976, *The Vanishing White Man*, Harper and Row: NY, p. 113 quoted in Sessions 1992, p. 109) The goal is to live in reciprocal harmony with the environment:

A Navajo... say[s] a prayer to the inner form of a deer... because it reminds him of the deer's right to life and the necessity for him not to be excessive or overindulgent in his use of the deer, for such excessive behavior could throw the whole world out of harmony and balance and that would be dangerous to his own survival. (G. Witherspoon, 1977, *Language and Art in the Navajo Universe*, University of Michigan Press: Ann Arbor, p. 180 quoted in Winter 1996 p. 51, 52)

Even our Western concept of time affects our relationship with the environment. We believe time moves in a straight, upward sloping line with expected growth and improvement. We look down on indigenous peoples who celebrate cyclic time, metaphorically depicted as seasonal changes, that endlessly recur without "improving." (Winter 1996, p. 46)

Mirroring the idea of linear progress is the Greek and Christian view of a vertical order of power. As Deborah DuNann Winter reviews it, "In the traditional Western view of the cosmos, God reigns over men, who rule over women, children, animals, plants, and inorganic matter, in that order. This makes humans more important [and more perfect, closer to God] than animals, men more important than women [and on down the line]." Hierarchical ordering of power in the West is seen

in the priestly hierarchy, the divine right of kings, the military chain of command, corporate power structures, the taxonomy of biological organisms, "and even the reductionistic idea of science that complex wholes are made up of simpler parts." (Winter 1996, p. 48, 49)

5. Five men in particular made enormous contributions to the destruction of the old Christian worldview and the creation of a materialistic, scientific perspective. Copernicus (1473-1543) proved the earth revolved around the sun, demolishing the grand worldview that the earth was the center of the universe, and thereby God's interest, and everything revolved around us. Rene Descartes (1596-1650), the "father" of modern Western philosophy, believed God was so all-powerful and intelligent he created a world that "operated with clock-like precision without God's intervention." (Winter 1996, p. 33, 34) Only the human mind had soul, "I think, therefore I am"; everything else in the universe was purely material, including our bodies. It operated according to "unchanging laws of physical reality" and felt no pain. Logic and reason would enable us to know God's laws while the emotions, belonging to the body, could "contaminate the pure rationality of the mind." (p. 34) "Descartes...argued that the new science would make humans the 'masters and possessors of nature.'" (Sessions 1991, p. 110) Sir Isaac Newton (1642-1727) developed the mathematics of force and the motion of objects in the physical world, including the movement of stars. Stars and planets in the heavens were no longer seen as spiritual emanations or under the guidance of gods or angels, but dead clumps of matter moving about by the same predictable mathematical forces experienced here on earth. No spiritual creator of a clockwork universe seemed necessary or believable. (Winter 1996, p. 35) Francis Bacon (1561-1626), the "father" of modern science, was an influential and passionate critic of the ineffectual knowledge of his day. That knowledge was based on superstitions, the recourse to authority (especially Aristotle in the universities), church knowledge about the world derived from religious texts, and "insights produced by contemplation of divine principles." (p. 35, 36) Bacon developed and promoted the scientific method of careful observation of the world and the controlled scientific experiment to discover facts. Nature, as feminine, was to be constrained and subdued to master *her* secrets. (p. 36) Bacon believed the intellect was God's greatest gift to man and it was to be used to scientifically control creation. This would return us to God's favor by a return to the original God-given state of dominion over nature before expulsion from the Garden of Eden (Genesis 1: 26-28). (p. 35-37) The Englishman Thomas Hobbes (1588-1679) posited that everything was material and material events, including our minds, brains and ideas. Ecological psychologist Deborah DuNann Winter noted, "For Hobbes (like Freud...) nature was chaotic and dangerous, and humans must fight for their own survival against nature and against each other." (T. Hobbes, 1651/1962, *Leviathan: Or the Matter, Forme, and Power of a Commonwealth Ecclesiastical and Civil*, Collier: New York, p. 100, 103 in Winter 1996, p. 42)

6. Locke maintained that only male land owners demonstrated the merit necessary to qualify as a voter with a voice in governance. (Winter 1996, p. 40) American Indians were pitiful because they had not improved the land and come to enjoy Western conveniences. (p. 41) Americans felt it was “manifest destiny,” divine Providence, to expand across the continent and save the Indians’ souls in the process. (p. 47) Pioneers took with them the Western sense of “private ownership without group responsibility—the sense that this is my land and I can do anything I want with it.” This originated in Locke’s concept that “progress occurs when individuals apply technology to convert *their* land to income.” (p. 48 emphasis added)

Other significant contributions to the creation of our modern economic worldview were offered by the Scottish economist and philosopher Adam Smith (1723-1790). He argued, “what is good for the individual is eventually good for the state” and the state should not interfere with individuals amassing material wealth. (Winter 1996, p. 43) Utilitarian philosophers said people by nature most desire material wealth, thus the easiest method of quantifying happiness was to base it upon “the monetary values of one’s possessions.” (M. E. Clark, 1989, *Ariadne’s Thread: The Search for New Modes of Thinking*, St. Martin’s Press: New York, p. 267 quoted in Winter 1996, p. 43)

7. In opposition to the Calvinists, Karl Marx (1818-1883) argued it is whether one is an owner or a worker in an industrial society that determines one’s wealth. It is wealth, not moral consciousness, that determines one’s philosophy, religion, social standing and political power. The division of labor in industrialization leaves workers without a sense of pride in their product and social relationships are “defined by money and the commodities that money can buy.” (Winter 1996, p. 45)
8. The great achievement of the modern age was described by the intellectual historian Richard Tarnas:

While the classical Greek world view had emphasized the goal of human intellectual and spiritual activity as the essential unification (or reunification) of man with the cosmos and its divine intelligence, and while the Christian goal was to reunite man and the world with God, the modern goal was to create the greatest possible freedom for man—from nature; from oppressive political, social, or economic structures; from restrictive metaphysical or religious beliefs; from the Church; from the Judaeo-Christian God; from the static and finite Aristotelian-Christian cosmos; from medieval Scholasticism; from the ancient Greek authorities; from all primitive conceptions of the world. Leaving behind tradition generally for the power of the autonomous human intellect, modern man set out on his own, determined to discover the working principles of his

new universe, to explore and further expand its new dimensions, and to realize his secular fulfillment. (Tarnas 1991, p. 290)

Deborah DuNann Winter notes the “many positive effects of our modern emphasis on individualism: a sense of freedom, of mobility, of opportunity, and of accountability” and sees the down side as “excess individualism at the expense of group membership...It can sponsor irresponsible self-indulgence and lack of concern for others.” (Winter 1996, p. 44)

9. Thomas Berry describes the myth of the West (spread worldwide) as “the myth of Wonderworld.” It is rooted in “the Christian doctrine of the millennial age of abundance and human perfection.” (Ryley 1998, p. 207) This arose from the apocalyptic tradition of the Bible, particularly in the last chapters of Revelation, “which describes the expectation of a cosmic cataclysm in which the ruling powers of evil are destroyed and the righteous are raised to life in a messianic kingdom.” (p. 207) One of the reasons John wrote Revelation was because the expected second coming of Christ didn’t happen within the lifetimes of the early Christians. John said there would be a great struggle before a “thousand years of peace...just before the termination of the created world—when the earthly Jerusalem would be transformed into its heavenly setting.” (p. 208) The saints would reign during this thousand years while the dragon/Devil was chained. It would be a period of peace, justice and an alleviation of the pains and difficulties of the human condition. (p. 207, 208) Humans decided to manifest the myth themselves when it didn’t occur by divine grace. Says Berry, “The millennial myth was absorbed into, and found expression in, the modern doctrine of progress—which has seen humans trying to bring about this promised state through their own efforts by exploiting the resources of the earth.” This myth “is the dynamism of the modern world” providing the historical drive behind the founding of America and behind Marx and capitalism as well. (p. 208)

Anthropologist Lynn White commented, “Christianity, in absolute contrast to ancient paganism and Asia’s religions...not only established a dualism of man and nature but also insisted that it is God’s will that man exploit nature for his proper ends.” (White 1967, p. 1205 quoted in Winter 1996, p. 38) “Some Christians argue that ‘dominion’ has been mistranslated to mean domination.” “Dominion” to them implies a responsibility for stewardship of God’s sacred creation. (Winter 1996, p. 38) Most religions are now actively engaged in addressing environmental issues. Ralph Metzner acknowledges that “the domination and exploitation of nature was not an explicit teaching of the Christian church...but it was condoned and not prevented by a transcendental theology.” (Metzner 1993, p. 4) Loren Eiseley commented, “Intent upon the destiny of his own soul, and increasingly urban, man drew back from too great an intimacy with the natural.” (L. Eiseley, 1970,

"The Last Magician," In L. Eiseley, *The Invisible Pyramid*, Scribner's: New York, p. 154 quoted in Sessions 1991, p. 109) Poet D. H. Lawrence, in his 1924 essay "Pan in America," put it like this: "Gradually men moved into cities. And they loved the display of people better than the display of a tree. They liked the glory they got out of overpowering one another in war. And, above all, they loved the vainglory of their own words, the pomp of argument and the vanity of ideas...Till at last the old Pan died and was turned into the devil of the Christians." (D. H. Lawrence, 1926, "Pan in America," Reprinted in *The Everlasting Universe*, L. Forstner and J. Todd, eds., D. C. Heath: Lexington, Mass., 1971, p. 221 quoted in Sessions 1991, p. 109, 110)

10. Thomas Berry noted the effect of disease on the evolution of Christianity. The Black Death, which killed one third of Europe's population between 1347 and 1349, brought about a significant change in divine-human-Earth relations. People couldn't explain the plague, so they believed God was punishing the world for its transgressions. They lost a belief in "the benign aspect of nature, and alienation from the natural world began." (Ryley 1998, p. 226) Christians began to focus on religious redemption and

a need to get out of the world that had turned on them. But the emphasis placed on redemption was at the expense of a divine presence in, and through, the natural world...

An exaggerated emphasis on the spiritual then began to take place. The fifteenth century was a period of intense piety in Europe. In Protestant Puritanism, and then in the Catholic form of Puritanism called Jansenism, a deep aversion occurred towards the natural world because the natural world contained a great deal of pleasure, and beauty, and celebration of which people were very suspicious. This aversion has continued into modern Christianity. (p. 226, 227)

- 11.

Pagan deities were either disparaged or demonized: the image of Pan, the goat-bodied nature god of the Greeks, became the image of the horned and hooved devil. Likewise, Odin-Wotan, Nordic-Germanic god of ecstatic trance, of warriors, shamans and poets, became demonized. Many of the goddess figures, including the Germanic Freya, goddess of love, sexuality and fertility, were equated to maleficent witches. Those who followed the old nature religion were branded as "pagan" or "heathen," which originally simply meant "country dwellers" or "heath dwellers." The country folk were more likely to have preserved beliefs in spirits and knowledge of healing and magical herbs than those

who lived in towns with walls, who worshipped in churches of stone, under the direction of priests. Many Christian chapels were built on the sacred sites of the old religion. In the 8th century the Frankish emperor Charlemagne, in an attempt to forcibly convert the Saxons, caused to have cut down the *Irmingsul*, a great ash tree that represented the central holy world tree of the Germanic people. (Metzner 1993, p. 8)

12. Metzner does not want to minimize the wonderful Western achievement that is modern science. Science liberated the medieval period from the "spiritual and magical conceptions of...hermeticism" where everything was symbolic and there was "an evident masculine gender bias" in the culture. (see Merchant 1980) Science helped "to free European culture from the dogmatic excesses of the hierarchical, theocentric ideology of the medieval world, which gave us such systemic collective perversions as the crusades and the inquisition, and was helpless in dealing with the ravages wrought by plagues, famines and incessant feudal warfare." (Metzner 1993, p. 4)

Other historical factors have affected our relationship with the environment. The growth of agriculture that began after the last ice age brought about a fundamental shift in how we saw and responded to nature. "[Agriculturalists] all shared the aim of completely humanizing the earth's surface, replacing wild with domestic, and creating landscapes from habitat." (P. Shepard, 1973, *The Tender Carnivore and the Sacred Game*, Scribner's: NY, p. 237 quoted in Sessions 1991, p. 109)

A rapid increase in the degradation of the European environment occurred at the high point of Christianity in the Middle Ages. The iron plow increased food production at the expense of greater soil depletion and Europe's forests, once covering two thirds of Europe, were rapidly destroyed. Wood was needed for the growing populations, building large navies, and in the foundries and metal shops to make tools, armor and weapons. (White 1967 referred to in Metzner 1993, p. 4)

Ralph Metzner analyzed the paradigm shift that began in 15th/16th medieval European society that ultimately produced our modern dysfunctional relationship with the environment. The shift evolved out of the revolutionary developments of science, the Protestant Reformations, Renaissance humanism and the exploitation of the Americas. "The foundation for the growth to world-wide dominance of the Euro-American capitalist-industrial economies" came from the wealth extracted from the exploration and plundering of the Americas which "provid[ed] the fuel for the explosive growth of capital accumulation." (J. Weatherford, 1988, *Indian Givers*, Fawcett Columbine-Ballantine Books: NY referenced in Metzner 1993, p. 5) Renaissance humanism "celebrated the intrinsic worth of human beings and gave a much-needed boost to human self-esteem, burdened as it was with a thousand years of indoctrination about original sin," but an unforeseen side

effect was “the subtle beginnings of the humanistic arrogance” vis-a-vis nature. (Metzner 1993, p. 5) George Sessions remarked, “Renaissance humanism portrayed humans as the central fact in the universe while also supporting the exalted view that humans had unlimited powers, potential and freedom.” (Sessions 1991, p. 111)

More modern developments extended the split in the European consciousness between spirit and nature. A popular misunderstanding of Darwin was that humans were the most highly evolved species and superior to all the other animals “and therefore had both the knowledge and the right to tinker with nature and use it as we saw fit.” (Metzner 1993, p. 5)

13. It was natural for the goddess religions of old Europe, Asia Minor and Egypt to associate black with a particularly fertile earth. (Metzner 1993, p. 5)
14. See Marija Gimbutas, 1974, *The Gods and Goddesses of Old Europe: 7000 to 3500 B.C.: Myths, Legends and Cult Images*, Thames and Hudson: London and University of California Press: Berkeley.
15. Gibson and Neisser focused on the sensations and experience of moving our bodies in the world, highlighting the self in relation to the physical environment. The movements of our bodies “provide crucial information about our location and existence in physical reality.” (Winter 1996, p. 241) We make order out of constantly changing visual information by keeping track of how visual patterns change with our own movement. “Without our own body movement, we have much more trouble discerning meaningful organization.” (p. 240)
16. Winter notes, “William James’ beautifully written *The Varieties of Religious Experience* (The Modern Library: New York, 1929) still stands as a model phenomenological study of mystical states.” (Winter 1996, p. 245) “Because our Western culture has very few structures to encourage and support the experience of a more expansive sense of self, we are resistant to it...Screaming with wild abandon with crowds at a football game or a political rally are the closest approximations most people in our culture get.” (p. 246)
17. Warwick Fox states that most transpersonal psychology is “only concerned with ‘vertical’ transcendence or expansion of consciousness to ‘higher realms’ and ignores ‘horizontal’ transcendence or expansion of consciousness or identity to include other humans, animals, plants, places, ecosystems etcetera.” (Metzner 1991, p. 150)
18. Referring to Gould (S. Gould, 1989, *Wonderful Life—The Burgess Shale and the Nature of History*, W. W. Norton & Co.: New York), Metzner notes how current evolutionary theory “shattered...[the] last rationalization for the humanist superiority complex” (Metzner 1993, p. 5):

Evolution is not equivalent to progress; later in time does not mean more advanced; and the more complex organ-

isms are not more highly evolved than the simple. Evolution is simply changing adaptations to changing environments...It is not even true any more that later organisms are more complex than earlier. The evolutionary tree of life is not so much a single-trunk progression from simple to complex, but rather an exuberantly branching brush with many past experimental forms that Nature has long discarded because they failed to adapt to changing conditions. Nor is true that more complex organisms are better adapted, or more successful, than simple ones. If anything there is some reason to believe that complex specialized organisms are more delicate and hence vulnerable to slight variations. (p. 5, 6)

The organisms displaying the greatest adaptive longevity "are the single-celled prokaryotic bacteria, which originated 2-1/2 billion years ago, [and] were the only life-forms for two-thirds of the total duration of life before complex multi-celled organisms arrived on the scene, and will almost certainly survive us." (p. 6)

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