

**Ecology to Cosmology:
A Psychospiritual Inquiry into Human Evolution**

by

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Abstract

Purpose of the Study: This thesis explores human evolution from a holistic, transpersonal, and psychospiritual perspective in attempt to answer a central question: *What is necessary to restoring humanity's relationship to nature amid our current ecological crisis?* Humanity's loss of interdependence with nature is examined within a context of trauma and an indigenous equivalent of soul loss at the individual, collective, planetary, and cosmic levels.

Methods: This study utilizes peer-reviewed literature and triangulation from Jungian, indigenous, and transpersonal psychologies, which, as theoretical disciplines, offer insights that illustrate the importance of engagement with the sacred via the soul. An interdisciplinary approach is also used – drawing from the integral philosophy of Jean Gebser (1966/1986); the historical and cultural critique of Morris Berman (1981/1989); the mystery tradition of alchemy; somatic-based trauma literature; and contrasting views of traditional and contemporary science. Research methods of triangulation, reflexivity, phenomenology, and radical empiricism are used as means of measuring validity.

Findings: Humanity's lack of response to the ecological crisis may be the result of unrecognized individual and collective trauma, signified by a deepening separation from nature, loss of feeling, and symptoms of dissociation. These can be defined as traumatic conditions. When examined from an integral and psychospiritual perspective their interdependence and unconscious and transpersonal nature can be uncovered.

Conclusions: This study sheds light on three areas: (1) the importance of psychospiritual and holistic considerations in human evolution, (2) a reexamination into the causes and remedies of our current ecological crisis, and (3) a reevaluation of the relevance of the *psychospiritual interface*, the interplay between psychological and spiritual phenomena and their involvement in the evolutionary process. The transpersonal and psychospiritual fields are often marginalized as unscientific but may be more relevant to true scientific inquiry than previously thought.

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Quotes in the Spirit of this Thesis:

“It is possible the next Buddha will not take the form of an individual. The next Buddha may take the form of a community, a community practicing understanding and loving kindness, a community practicing mindful living. And the practice can be carried out as a group, as a city, as a nation.” – Thich Nhat Hanh (Hanh, 1994, para. 7)

“Instead of asking ourselves, ‘How can I find security and happiness?’ we could ask ourselves, ‘Can I touch the center of my pain? Can I sit with suffering, both yours and mine, without trying to make it go away? Can I stay present to the ache of loss or disgrace—disappointment in all its many forms—and let it open me?’ This is the trick.” – Pema Chödrön (Chödrön, 2008, p. 30)



Figure 1. *The Drowning King*

This image represents themes present in our times. My hope, as is unpacked in this thesis, is that harmony between masculine and feminine can again be manifest, in relation to the soul, each other, and the world. In many spiritual and esoteric traditions, the divine is believed to be *hidden* in and *emergent* from the depths of matter. My thesis explores this topic from a shamanic equivalent of retrieving soul loss.

First and Third Person Points of View

I would like to mention, before proceeding to Chapter 1, that in this thesis I use first and third person points of view. The first-person point of view includes my view as a researcher, and as an individual who is a part of the collective national body of America and larger Western civilization. From this first-person point of view, I refer to myself as I and the general reading audience as we and our, assuming that the reader is also a part of the collective national body of America and larger Western civilization. Thus, this first-person point of view includes reference to the shared experience of the collective national body of America and larger Western civilization. At various points, this first-person point of view includes the larger human collective in reference to we and our. The first-person point of view also refers to the relationship between I as researcher to the general population of researchers who may evaluate this work. The third-person point of view is used in an objective presentation and analysis of the data and used primarily throughout the thesis.

Now I proceed with Chapter 1.

Chapter 1. Introduction:

Restoring Humanity's Relationship to Nature via Retrieving Soul Loss

The inquiry into this research *really* began about seven years ago... out on the desert land in Arizona. I had sought healing from a shamanic counselor, a soul dreamer as he described himself and his method of encountering the soul. He used shamanic and earth-based practices. This included sacred ritual, dialogue in encountering the soul, drum or rattle depending on the ailment and the journey needed to recover, and a shifting to an imaginal experience that was deeply emotive, intuitive, personal and archetypal. The images encountered were conveyed through the shaman's voice and I was asked to journey there. His voice revealed a disjointed story of only mythological fragments; not for the intellect to decipher, but for the soul to uncover in deep wailing. I saw pervasive life patterns long held in animated suspension that were clearly embedded in this lifetime but alluded to multiple lifetimes. Heartache; anguish; defeat; dismemberment. Never experienced prior, only forgotten. When the weeping subsided, a subtle laughter began; first, through tears, then, through cackle and howl. Afterward, sacred honoring and holding of personal and collective space that was tender and raw. Time for reflecting deeply and gathering of stones to bring on to the land for further reflection and integration with nature. All this was a method of *soul retrieval*, a shamanic healing technique (Harner, 1990; Ingerman, 1991; Smith, 2007), that I experienced in the desert just outside of Cottonwood, Arizona over a five-year span. Each year I would take refuge on the desolate land and retrieve soul loss through the help of this teacher and guide.

South of this terrain, in an earlier time and in the border town of Nogales, Carlos Castaneda, while working on his doctorate in anthropology at UCLA, encountered a

mysterious Yaqui named don Juan Matus (Castaneda, 2016). As those shamanic encounters in the Desierto de Sonora had changed Carlos Castaneda's life, as documented in the many books he wrote about his adventures, so had mine. Though I might add, the two shamanic encounters were quite different due to the cultural sensibilities from which they arose.

My healing experiences in the desert had two aspects: *soul retrieval* and *reestablishing relationship with the land*. The latter was a gradual realization that deepened with subsequent soul retrievals. In most indigenous cultures, illness is considered to arise from human imbalances with the natural world. Smith (2007) notes this to be from a *loss of perceiving the sacred*. Shamanism and other earth-based methods seek to reconcile that imbalance by reestablishing harmony with the environment through healing, which is inherently the *restoring of soul* and the *re-perceiving of the sacred*.

Soul loss consists of two aspects that are considered in this thesis. They are (1) psychic trauma characteristic of somatic, emotional, psychological and spiritual fragmentation, which corresponds with a loss of wholeness or holistic integrity (Aizenstat, 2009; Berman, 1989; Francis, 2010; Harner, 1990; Ingerman, 1991; Kalsched, 1996; Smith, 2007; Stein, 1998), and (2) the loss of perceiving the sacredness in life, e.g., in humanity and the natural world (Abram, 2017; Berman, 1981, 1989; Bernstein, 2005; Heinberg, 1999; Macy, 2007; Tarnas, 2002; Vaughan-Lee, 2009).

These two counterparts, soul retrieval and reestablishing relationship with the land, which have underlying connection to the sacred, would infuse my research inquiry years later. Allow me to amplify these facets, as they inform my hypothesis and theoretical framework and help to illumine what is to follow.

Soul Retrieval

Soul retrieval is a shamanic healing technique designed to reclaim *soul loss*: fragmentations of the soul or psyche that become lost or inaccessible from traumatic experiences (Harner, 1990; Ingerman, 1991; Kalsched, 1996; Smith, 2007). Francis (2010) describes soul loss as characterized by the following: a loss of vitality, feeling lost, aimless, that something is missing within the person; disconnection, hopelessness, depression; lack of confidence and self-belief; addictions and compulsive behaviors and patterns; never fully recovering from a past event; feelings of grief, fear, anger, or rage that cannot be pinpointed or released. From these symptoms of soul loss, it is clear to see the possible connection to modern day mental health issues. Perhaps the two can be viewed as synonymous (Smith, 2007). After all, the word *psychology* literally means: the study of the soul. This idea has origins in Greek philosophy. Only through an increased emphasis on scientism, from the advent of the scientific revolution in the sixteenth and seventeenth centuries, scholars began to view psychology as a behavioral science, often forgetting its deeper implications of soul.

From a psychological view that includes the study of the soul, soul loss is essentially psychic disintegration within the psyche resultant from traumatic experiences (Harner, 1990; Ingerman, 1991; Kalsched, 1996; Smith, 2007; Stein, 1998). Carl Jung (1948/1969b, 1954/1969e) identified this phenomenon as the origination of *complexes*, which are splintered psychic contents that lay dormant in the *personal unconscious*, individual to each person. Just below the personal unconscious is the *collective unconscious*, which theoretically unifies all humanity: past, present, and future (Samuels, Shorter, & Plaut, 1986; Stein, 1998). Jung (1948/1969b, 1954/1969e) described

complexes as subpersonalities that manifest by means of triggering events that re-stimulate the original trauma. Santilli (2015), Tarnas (2007), and Vaughan-Lee (2009) suggest that the collective unconscious includes the *anima mundi*, which means world soul, or stated with a broader implication: the state of the world. This will carry profound evolutionary implications as I present data in support of human evolution in the context of retrieving soul loss at the individual, collective, planetary, and cosmic levels. These four levels are considered throughout this paper in the context of human evolution and restoring humanity's relationship and interdependence with nature vis-à-vis healing trauma.

Brought about in autonomous ways by triggering external events, which Jung referred to as a *constellation*, complexes carry profound *archetypal energies*. This is implied in the axiom: *archetypes express themselves through complexes*. It is important to note, as highlighted later in this paper, that complexes are both personal and collective (Singer & Kimbles, 2004). In both cases, complexes return to dormancy after the triggering event and if left unintegrated into consciousness can develop in psychopathogenic ways (Jung, 1960), implicit in an array of psychopathologies listed in the current DSM-5.

In support of this view, the trauma model of mental disorders posits that trauma is *the origin* of all mental health issues. The trauma model suggests that mental health symptomology runs along a continuum, depending on the severity of trauma, and therefore affects everyone to varying degrees, not just the chronically mentally ill (Jeronimus, Ormel, Aleman, Penninx, & Riese, 2013; Jackson Nakazawa, 2016; Knafo, 2004; Ross, 2006). The trauma model is supported by a host of psychological disciplines,

most fundamentally psychoanalytic and humanistic, and was the conceptualization of trauma-informed care and trauma-specific services (Bath, 2008; Knafo, 2004; Jennings, 2004; Substance Abuse and Mental Health Services Administration, 2014).

Stein (1998) is explicit in stating that complexes can grow if left unintegrated due to the accumulation of life experiences in concert or resonance with the complex(es). Those that advocate scientism unaccompanied by radical empiricism, may ask: “Why not just look at the neuroscience?”

In this view, the term complex is correlative with neural entrainment. The latter can be remediated through interventions utilizing neural plasticity, such as cognitive-behavioral therapy, often advocated as *the* evidence-based treatment method. Hinton and Kirmayer (2017) suggest a different answer: multi-modal healing techniques that elicit a full range of senses and help to create a liminal state, enabling greater ease of cognitive and emotional flexibility in healing to take place. The authors illustrate the potent efficacy of symbolic engagement and ritual, methods that are present in indigenous and depth healing work.

Another healing method that includes multi-modal healing techniques is *process-oriented psychology*, which tracks a person’s *totality of experiencing* through process. The method was developed by Arnold Mindell (1982, 1985) and is utilized in transpersonal, somatic, and post-Jungian psychology.

Both healing methods emphasize deeper engagement with what *is occurring*. This occurring is often lurking deep beneath the surface of one’s experience and is only accessed via profound presence, altered state, or symbolic engagement, which, surprisingly, have similar semblances when experientially compared.

Why is this important and how does it connect with my research inquiry?

Objective scientific reason, as championed in the scientific worldview, eliminates subjective experience, which is the indistinct domain of the soul. Berman (1981) argues that true objective science does not exist, and subjective experience is always involved in reciprocal, symbiotic fashion, though never admitted to in *pure* scientific circles. The scientific worldview is explicit in humanity's disconnection from nature, as are other occurrences that preceded and followed its espousal. These incidents are highlighted in this paper in the context of soul loss and must be examined if a true rupture from nature is to be healed. This can be conveyed briefly in the axiom: *science and spirituality are not mutually exclusive but inform the other's existence*. This view is especially salient in the context of repairing humanity's loss of interdependence with nature, as postulated in this paper, and supported by multiple theorists from diverse fields.

Complexes or soul loss can be difficult to access due to their ethereal and ephemeral quality, in other words, their shapeshifting. In traditional indigenous praxis, explored in shamanism and other earth-based methods, there is commonality with depth and transpersonal psychology. There is an interface each method investigates from: the connection point between spiritual and psychological experience, as facilitated through the faculty of the imagination, or *soul*. Berman (1989) identifies the soul as the spiritual essence of a human being and is immortal, according to Eastern and esoteric mysticism. Raff (2000) and Vaughan-Lee (2009) highlight that the imagination is the very expression of soul and that the two are difficult to discriminate separately. Thus, the soul is examined very closely in this paper.

Reestablishing Relationship with the Land

Most indigenous cultures consider illness as arising from human imbalances with the natural world (Abram, 2017; Bernstein, 2005; Lukert, 1979; Macy, 2007; Marmon Silko, 2006; Sandner & Wong, 1996; Smith, 2007). Healing is then a method used to reconcile that imbalance by reestablishing harmony with the environment (Abram, 2017; Berman, 1981, 1989; Bernstein, 2005; Heinberg, 1999; Lukert, 1979; Macy, 2007; Marmon Silko, 2006; Sandner & Wong, 1996; Smith, 2007; Tarnas, 2002; Vaughan-Lee, 2009). There is an interesting connection here to the environmental crisis we are in and characteristics of Western civilization. More specifically, the connection between the environmental crisis and Western civilization's *libidinal drive*, the psychic and emotional investment for expansion in the spirit of *Manifest Destiny*, an internalized manifesto that has pioneered America's development past the new frontier of the original 50 states to a global enterprise, now referred to as globalization (Lakota Solidarity Project, 2013; Madsen, 1998; Tarnas, 2002). America's frenetic push for globalization is justified by a patriarchal and anthropomorphic God-image that is deeply rooted in the American psyche and in the puritanism ethic, one of many reactions to religious heresy. That God-image anoints the West's expansion, which has been a path of destruction (Berman, 1989; Bernstein, 2005; Edinger, 1992b; Lakota Solidarity Project, 2013; Madsen, 1998; Tarnas, 2002). This suggests that not only people who are infected by globalization in its current guise and destruction need healing in relation to the land, but also that the God-image itself needs healing. Edinger (1992b, 2015) makes a strong case that the God-image used to justify this expansion and destruction is already dissolving in the collective psyche and re-forming into a New God-image. This is explored in greater depth in Chapter 3 and

connects to a larger cosmology. More precisely it connects to a mythology, as in true mythic nature a mythology relates to place and land and is a teacher across ages. This is a wisdom that has been forgotten or lost in the modern collective and may need to be reclaimed.

Many scholars and environmental activists, indigenous included, believe that humanity is currently in an imbalance with the natural world, as evidenced by the increasing devastation of the ecological crisis (Abram, 2017; Berman, 1981, 1989; Bernstein, 2005; Heinberg, 1999; Macy, 2007; Tarnas, 2002; Vaughan-Lee, 2009). Nevertheless, the ecological crisis appears to be conveniently ignored by the human collective. But is it ignored or is the collective out of sync with the natural world – as in a collective amnesia or dissociation? Heinberg (1999) suggests that collective dissociation is a result of environmental and collective trauma. Macy (2007) points to collective apathy as a subversive refusal to feel suffering, which corresponds with humanity's suppression of despair. Both are argued as preventing humanity from deeply *feeling* the destruction of the natural world.

From an indigenous perspective, modern humanity's imbalance with nature suggests that we may be collectively dealing with illness, or more broadly characterized in the modern world as unrecognized trauma. This trauma may relate specifically to our disconnection from nature, as cause and perpetuation (Abram, 2017; Berman, 1981, 1989; Bernstein, 2005; Heinberg, 1999; Macy, 2007; Tarnas, 2002; Vaughan-Lee, 2009).

Industrialized dependence, a huge factor in the ecological crisis, arose from the industrial and agricultural revolutions. Heinberg (1999) posits the agricultural revolution was in response to environmental trauma, which stems from humanity's preconscious

fear of nature and is an attempt to control nature to prevent re-traumatization. Fear and an attempt to control nature, despite overt gestures of wanting to unlock nature's many mysterious secrets, are inherent, though not often distinguished views within the scientific worldview; a view that constellated during the scientific revolution in the sixteenth and seventeenth centuries (Berman, 1981).

Macy (2007), a Tibetan Buddhist and environmental activist, calls our time in history, if we decide to engage, *The Great Turning*, a turning from industrialized dependence toward ecological sustainability. Macy suggests *The Great Turning* may correspond with the *Third Turning of the Dharma Wheel*, indicating a third eruption or mutation in Buddhist teaching. The quote at the beginning of this thesis from Thich Nhat Hanh (1994) that the next Buddha will be a *sangha*, or community, gives the *Third Turning of the Dharma Wheel* deeper significance, if not a pause for reflection. These ideas are explored more deeply throughout this thesis.

Hypothesis and Theoretical Framework

Before proceeding, I would like to point out that I am not advocating the cultural appropriation of indigenous or shamanic healing in order to restore humanity's relationship with the natural world, but rather *pointing to the philosophical underpinnings and practical similarities between shamanic and indigenous healing with depth and transpersonal psychology*, especially as this relates to (1) humanity's individual and collective evolution, (2) the deeper implications of soul loss, and (3) humanity's individual and collective relationship to nature being severed and restored. There is a larger context I hope to draw out, which I highlight below.

In this thesis, I utilize a triangulation of depth, indigenous, and transpersonal psychologies with the aim of achieving a synthesis. I do this for two primary reasons. (1) Each area offers relevance to the issues facing the modern world, which, on one level, appears to have a diminished capacity for experiencing and recognizing the sacred. To demonstrate this, Berman (1981) and Heinberg (1999) argue that with the increase of modernism, fueled by values of capitalism and technological advancement, there has been a corresponding increase of dehumanization, anomie, and mental illness, e.g., dissociation, anxiety, depression, suicidality, and homicidality. Left unchecked, both authors believe that this has exacerbated the divide between humanity and the natural world. Many scholars believe this is the result of soul loss, characterized as psychic and somatic disintegration and a loss of perceiving the sacred (Abram, 2017; Berman, 1981, 1989; Bernstein, 2005; Heinberg, 1999; Macy, 2007; Sandner & Wong, 1996; Santilli, 2015; Stein, 2013; Tarnas, 2002; Vaughan-Lee, 2009). (2) Depth, indigenous, and transpersonal psychologies offer connection points that illustrate the importance of engagement with the sacred via the soul. This can be evidenced in several ways, such as the importance of ceremony, ritual, and imaginal praxis (Bernstein, 2005; Bryon, 2013; Coward, 2013; Harner, 1980; Ingerman, 1991; Lukert, 1979; Marmon Silko, 2006; Raff, 2000, 2006), and most efficiently via a psychospiritual perspective (Forman, 1998; Gordon, 2012; Grevatt, 2016; Welwood, 2002; Wilber, 1975).

A psychospiritual perspective is a lens that stems from transpersonal psychology, a branch of modern psychology that considers the importance of psychological and spiritual phenomena, especially their interface, and how they affect human development and growth (Davis, 2003, 2005). Jungian psychology also holds this distinction

(Bernstein, 2005; Edinger, 1992a; Stein, 2013). Both disciplines attempt to delineate transcendent and transpersonal experiences and how those affect the person, culture, and collective, in the here and now.

This is important because a psychospiritual perspective may provide insights into the underlying causes and solutions that are perhaps unconscious or transpersonal in today's standards. When these views are compared with trauma literature, especially with a somatic emphasis, a pattern emerges that helps to illuminate our current evolution in response to the ecological crisis from a trauma standpoint.

From my review of the literature, I argue that an essential part of humanity's evolution is to reclaim soul loss at the individual, collective, planetary, and cosmic levels. Soul loss consists of (1) psychic trauma characteristic of somatic, emotional, psychological and spiritual fragmentation, which corresponds with a loss of wholeness or holistic integrity, and (2) the loss of perceiving the sacredness in humanity and the natural world. Each level – individual, collective, planetary, and cosmic – is interdependent and determined by the evolution of the prior level. Another nuance is that this is an ecology that encapsulates a cosmology (Berman, 1981; Macy, 2007; Swimme, 1999; Vaughan-Lee, 2016). In other words, humanity's perspective becomes increasingly *integral* when its consciousness is deepened and expanded through these four levels. Drawing from the philosophy of Jean Gebser (1966/1986), this is an *integral perspective* (though Gebser uses the term *aperspectival*), an ability of perceiving beyond appearances and duality to see life as ever-present and profoundly interconnected. It is a distinction in which holistic integrity and transparency are sought.

I assert that both an *integral* and *psychospiritual perspective* are necessary in viewing the problems and solutions in restoring humanity's relationship with the natural world amid our current ecological crisis. This is highlighted in the chapters of this thesis.

My research utilizes peer-reviewed literature and *triangulation*, a method of research that helps to eliminate bias by drawing from multiple sources of investigation. I extract from Jungian, indigenous, and transpersonal psychologies, but include other interdisciplinary studies for comparison and distinction.

My intent in this work is to *provide a unique perspective that relates restoring soul loss at these four levels in the context of healing trauma as a necessary precursor to restoring humanity's relationship to nature, often stated implicitly in indigenous wisdom*. My *speculation* is that this will (1) shed light on the importance of psychospiritual and holistic considerations in human evolution, (2) offer reexamination into the causes and remedies of our current ecological crisis, and (3) generate a reevaluation of the relevance of the psychospiritual interface in the evolutionary process. Point 3 is often marginalized as unscientific, but may be more relevant to true scientific inquiry than previously thought (Cupit, 2007; Cunningham, 2015; Joglekar, 2001; Milacci, Lawson, Firmin, & Anderson, 2005; Schneider, 2008; Slife, Hope, & Nebeker, 1999; Robinson, 2018; Walach & Reich, 2005; Wilber, 1999). I critically reflect on the validity of my argument and suggest next steps in prospective research from the concluding synthesis.

My research seeks to answer the following questions from a view of soul loss, soul retrieval, and reestablishing relationship with the land:

- (1) What points in history led to humanity's loss of interdependence with nature?

- (2) What is necessary to restoring humanity's relationship with nature amid our current ecological crisis?

I examine these two questions within an ecological and cosmological framework that seeks to distinguish unconscious and transpersonal aspects of human evolution.

Evolutionary Context: The Second Stage of *Coniunctio*

The preliminary research suggests that humanity's evolution is currently in the second stage of *coniunctio* (Jung, 1970; Robertson, 2017). In Latin, *coniunctio* means conjunction, signifying a conjunction of opposites. According to alchemy, which Jung studied later in his life, the first stage of *coniunctio* is a union of spirit with mind. The second stage is a union of spirit-mind with the body. The third stage is a union of spirit-mind-body with the *unus mundus* (Robertson, 2017). In Latin, *unus mundus* means one world. This is what most world religions point to as the underlying unity of humanity with the earth and cosmos. The awareness pointed to here is what Bosnak (2007) describes as *dual awareness* and Bucke (1901/2011) as *cosmic consciousness*: being aware of self and other in multitude as one. Do the three stages of *coniunctio* signify the underlying progression humanity is moving toward?

This is important because the second stage of *coniunctio* implies a *deepening into the body*, what Gendlin (1982) and Welwood (2002) describe as dropping down into a *felt sense*, and what philosophers of the phenomenological tradition refer to as *lived experience*. This is in contrast to a prior emphasis of mind separate from the body, which can be seen in the Cartesian split between mind and body; the scientific worldview's strict adherence to rationalism and the self-other split; and the prevalence of egocentrism, which manifests as increased anomie and alienation (Berman, 1981, 1989; Edinger,

1992a; Robertson, 2017; Tarnas, 2002; Von Franz, 2008). The second stage is also suggestive of healing trauma. This becomes clear when viewed against somatic-based trauma literature, which demonstrates that in healing trauma it is necessary to *deepen into the body* (Berman, 1989; Heinberg, 1999; Jung, 1996; Levine, 2010; Macy, 2007; van der Kolk, 2015). These points are explored extensively in the next two chapters.

Chapter 2. Humanity's Loss of Interdependence with Nature

Question 1 in my research asks: *What points in history led to humanity's loss of interdependence with nature?* This inquiry considers a frame of *soul loss, soul retrieval, and reestablishing relationship with the land*. Some points in history that indicate possible answers are as follows.

Berman (1989) understands historical events as *archetypal eruptions*, the triggering of archetypal energy during specific epochs. It is helpful to clarify the term *archetypal phenomena* as this will shed light on the four levels of human evolution discussed.

Archetypal Phenomena

Jung (1948/1969c, 1954/1969e) states that archetypal phenomena are at the level of the collective unconscious. This was evidenced to Jung (1954/1968b, 1954/1969e, 1960) when he discerned patients' fantasy and dream content having archetypal significance. This was determined by the fantasy and dream content having details or themes that were similar to different cultures and timeframes that the patients did not have direct contact with. Jung suspected that a determinant was a shared collective unconscious. Noll and Tyrrell (1997) contest this notion, citing *cryptomnesia* and *cultural diffusion*. *Cryptomnesia* refers to hidden memories that one is not aware of from the timeframe in which the person lives. *Cultural diffusion* is the assimilation of symbols and myths that are accessible from cross-cultural exposure. However, Jung (1931/1969a) addresses these considerations. He argues that in cases where cryptomnesia and cultural diffusion do not take place, it is suggestive of an area in the unconscious that is independent of personal experience and may have collective and archaic origins.

Berman (1989) posits that archetypal eruptions arise from the suppression of the body. This is essentially the suppression of feeling, instincts, and somatic related sensibilities that are denied by either religious or societal purposes. Berman demonstrates this by the presupposition that the mind and body are not separate in a Cartesian split, but one *bodymind* (Welwood, 2002). As a result, what is suppressed eventually begins to erupt into the larger collective. Although Berman's argument merits further investigation, and I admit I do not examine his assumptions here, this is included to suggest that archetypal eruptions have an unconscious, but more importantly, a somatic aspect.

Jung (1954/1969e) suspected that *psyche* and *matter* are one, though, like the *zero-point* in quantum physics, "touch and do not touch" (p. 215). This includes, as example, *psyche* and *soma* and *soma* and *nature*, being that *psyche* is emergent from *soma* and *soma* emergent from *nature*. The *zero-point field* in quantum physics describes how physical matter and nonphysical energy are in relation within a vacuum, in which there is separation yet connectivity (Laszlo, 2004). Jung sought to uncover this psychic-somatic connection in a *psychophysical theory* that relates specifically to his ideas on *synchronicity*, with later collaborations with physicist Wolfgang Pauli (Roth, 2011). This distinction of unity within psyche and matter is not recognized in Western civilization, or perhaps forgotten from our archaic past (Gebser, 1966/1986; Neumann, 1949/1973).

Archetypal content from the collective unconscious arises in symbols and symptomologies (Kast, 1992; Neumann, 1949/1973). Chodorow (1986) goes so far as to describe the body as a symbol; archetypal content thus has a different effect on body type and movement. Symbols have a profound effect on the psyche, are emergent from it, and

play an important role in the evolutionary process as they continually attract psychic content into consciousness (Kast, 1992; Neumann, 1949/1973; Progoff, 1987).

For Berman (1989) archetypal eruptions are a contemporary consideration and guided and fueled through political and cultural climates, power structures with vying self-interests, and the suppression of individual and collective *shadow*. The *shadow* consists of ideas, beliefs, feelings, and values that are discarded and suppressed within the personal and collective levels in favor of adopting a collective ideal. This is true even when a collective ideal is shadow content itself, as demonstrated in the rise of Hitler and the Third Reich (Berman, 1989; Rensma, 2014).

Singer and Kimbles (2004) identify discarded shadow in the work of *cultural complexes* and explain the interlay and interplay between personal and cultural complexes. As example, racism, fascism, nationalism, terrorism, and a host of other cultural and collective maladies manifest on the individual level as much as on the collective level. These complexes hinge on *shared wounding*, which is held in the body. From a transpersonal perspective, complexes are held in the *subtle body*. This is the *energetic body* that consists of the soul, the spiritual essence of a human being that is immortal, according to Eastern and esoteric mysticism (Berman, 1989). Berman suggests that the subtle body *psychically interpenetrates* the physical body, which implies the transpersonal.

Edinger (1985), Jung (1996), Schwartz-Salant (1998), and Schwartz-Salant and Stein (2013) distinguish the alchemical aspects of the subtle body, in what can be perceived as the deeper workings of the psyche. This is explicitly the movements of psychic disintegration and integration. The authors also distinguish the transpersonal

dimension of the subtle body as an analytic or relational field that is constellated in the space between people. This signifies a relational aspect of the subtle body in what is unseen, but perhaps felt on an individual and collective level. It recalls quantum field theory by suggesting a non-localized field of awareness; a collective or cosmic consciousness that is independent of the mind (Braden, 2008; Barušs & Mossbridge, 2017; Laszlo, 2006; Santilli, 2015). These theories begin to delineate individual, collective, planetary, and cosmic levels in the evolutionary process.

Carl Jung identified cultural influences at the interface of the *persona* and the *shadow*. The *persona* is an exterior presentation to the world, much like a social mask or role that can take many forms and presentations (including false selves). The *shadow* includes repressed content of the psyche that is disowned and denied, even projected unto others (Hopcke, 1995; Singer & Kimbles, 2004; Stein, 1998). What is not deemed acceptable by the collective is discarded as personal and collective shadow. The shadow may consist of both positive and negative traits.

An archetype may consist of both positive and negative traits (Edinger, 1992a; Stein, 1998). An archetype expresses itself primarily through *archetypal images* (Raff, 2000) and *archetypal patterns* (Porterfield, Polette, & Baumlin, 2009). *Archetypal images* convey the essence of the archetype, often in humanlike terms, and *archetypal patterns* carry the energetic signatures within an individual or collective. However, this material never remains static. Instead, it influences through psychosomatic means: dreams, visions, bodily sensations, intuitions, rage, and strange behaviors and patterns that feel profoundly incongruent with one's true self (Gendlin, 2001; Stein, 1983).

The following section contextualizes archetypal phenomena in humanity's disconnection with nature.

Humanity's Disconnection from Nature

Based on the literature, the following three points led to humanity's disconnection from nature. I provide an overview of each point below, then explore each throughout the text.

(1) The emergent worldviews of the *agricultural, scientific, industrial, and technological revolutions* represent underlying traumatic conditions indicative of soul loss and a progressive deepening of a self-other split (Abram, 2017; Berman, 1981, 1989; Heinberg, 1999; Macy, 2007; Tarnas, 2002). Each of these historical epochs represent an *emergent worldview* that Berman (1989) identifies as having *archetypal* and *psychic-somatic* significance, explicitly in terms of loss and dissociation.

(2) A mutation in consciousness led to a greater distinction from nature. Gebser (1966/1986) describes this as movement from *archaic, magic, mythical* and *mental* structures of consciousness that occurred within the body *and* mind. In depth-oriented literature, Gebser's structures of consciousness correspond with ideas of an emergent and self-aware ego from a primal unity (Bernstein, 2005; Neumann, 1949/1973). In microcosm, this view can be seen in the development of infants to young children ages 0 through 3, from which the ego of the child distinguishes *itself* from *other*, and the original, primal unity with its mother is no longer experienced – and henceforth, deeply mourned (Berman, 1989; Edinger, 1992a; St. Claire, 2000).

The assessment of ego as emergent from a primal unity includes:

(3) A collective shift from *feminine* to *masculine* consciousness, exemplified in the ego emerging from the unconscious and identifying with the mythologem of the hero archetype, manifest in the West, and many civilizations throughout the world, as patriarchal dominance (Neumann, 1949/1973; Vaughan-Lee, 2009). In this worldview, the feminine is suppressed and discarded much like the shadow. Vaughan-Lee (2009) distinguishes a larger context in which the feminine corresponds with the *divine feminine*, which is essentially the divine aspect of Mother Nature. Berman (1981, 1989), Neumann (1949/1973), and Vaughan-Lee (2009) posit there was a cosmological split from nature, in which cosmos and nature were originally one.

I explore below how each of these points contributed to humanity's disconnection from nature.

Primal Rupture

There occurred a *primal rupture* from nature, in which there was the emergence of a *self-other split* (Berman, 1981, 1989; Bernstein, 2005; Gebser, 1966/1986; Neumann, 1949/1973). I suspect that this self-other split went through *mutations*, a term Gebser (1966/1986) uses to indicate structural changes in consciousness. The initial self-other split was between *humanity and nature*, which occurred during the agricultural revolution. The second layer of the self-other split was between *humanity and itself* and indicates *progressive traumatization*. This is most discernable in the industrial and technological revolutions. The industrial revolution is presented in this thesis specific to capitalism, and the technological revolution specific to the trend of *transhumanism*. Transhumanism is a modern philosophical movement that seeks to enhance the human condition by means of science and technology. This is believed to lead to a *post-human*

species that is capable of evolving beyond humanity's current physical and mental limitations (Bostrom, 2005; Cottrell, 2016; More, 2013). The third layer of the self-other split was between the *mind and body*, but eventually included the *mind separate from everything else*. This is demonstrated in the scientific revolution and described in this thesis interchangeably with the *scientific worldview*. The *scientific worldview* supports the strict adherence of rationalism and the self-other split as means of objectifying data and eliminating subjective interference by means of repression. This is to maintain the integrity of the scientific method (Berman, 1981).

At careful inspection, the epochs are not chronological. Macy (2007) suggests that the emergence of these worldviews illustrate the phenomenon of a Buddhist dharma called *dependent co-arising*. This is also referred to as *dependent origination* and illustrates the simultaneity of cause and effect. This view bears relevance when space-time is viewed as an illusory construct and natural phenomena operate in causal and acausal ways (Abram, 2017; Gebser, 1966/1986; Gordon, 2012; Jung, 1952/1969d; Progoff, 1987).

In the next section I discuss each of these three splits, starting with the agricultural revolution, which corresponds with the initial split between humanity and nature.

The Agricultural Revolution. The agriculture revolution occurred circa 9,000 to 8,000 B.C.E. and included a gradual shift from hunting and gathering to agricultural cultivation and dependence; from nomadic to sedentary lifestyle that included the domestication of plants and animals (Berman, 1989). This development is specific to Western culture as other cultures maintained pre-agricultural methods, such as in the non-

western regions of Africa, Americas, and Australia. Scholars suspect that the agricultural revolution, which was a global phenomenon, arose in response to (a) natural evolution, (b) population pressure, and (c) climate changes. However, Heinberg (1999) adds (d) environmental trauma, including psychological and emotional shock from natural catastrophes of endogenous and exogenous origins. Essentially, these are incidences that necessitate significant calibration to sustain life when the environment negated an ability to survive in previous ways. Heinberg (1999) cites several examples, including the Ik, an indigenous tribe in the Karamoja region of Africa. Prior to the transition to agricultural sustenance, the Ik thrived as hunters and gathers and exhibited characteristics of “kindness, generosity, consideration, affection, honesty...”, but after they were forced from their native lands and struggled for survival via agricultural means, began to exhibit hostility and exploitation, which in less than three generations had become characterologically ingrained (p. 4) (Turnbull, 1972).

Many scholars suspect that evolution and population pressure go hand in hand. Stewart (2010) presents a clear analogy: humanity is an increasingly complex single organism, and from a macrocosmic view, appears to be a cancer growing upon the planet. Donald (1995) adds a distinction to this view by showing a correspondence between increased neurodevelopment and neuroplasticity in the tertiary regions of the brain with increasingly complex cultural demands. In other words, humanity’s neurodevelopment, including consciousness, which Donald identifies as representational awareness through the use of *memesis*, *verbal and nonverbal communication*, and *symbolism*, is the direct result of systemic human interactions, whether in small groups or as Stewart (2010) argues, the greater collective acting as a single organism.

Increased neurodevelopment and neuroplasticity, which alludes to increased consciousness, may be evidenced by the increase in brain size from *Homo erectus*, roughly two million years ago, with an encephalization quotient (EQ) of 5 and *Homo sapiens*, 25,000 years ago, with an EQ of 7. This contrasts with *australopithecines*, which lived roughly 4 million to 2 million years ago, with an EQ of 3.5 (Donald, 1995). With increased brain size came the development of language and culture (Heinberg, 1999).

Berman (1989) posits that during the agricultural revolution a dissolution occurred wherein *participatory consciousness* became a stronger *self-other split*. *Participatory consciousness* is a merging type of consciousness in which *self and other* lines are vague, and in some instances non-existent. It is similar to Levy-Bruhl's term *participation mystique*, but Berman maintains a self-other distinction remains in participatory consciousness, although it is a softer distinction. In *participation mystique* that distinction is not known or is enveloped by projections, in which self and other are not known. Conversely, participatory consciousness has *dual awareness*, in which self and other are both known (Abram, 2017; Berman, 1989; Bosnak, 2007). Perhaps participatory consciousness evolved from *participation mystique*.

Anthropologists believe *participation mystique* was a prehistoric human condition. This corresponds with Gebser's (1966/1989) *archaic* structure of consciousness, in which there was no differentiation with nature. Participatory consciousness, on the other hand, exhibits what Gebser refers to as *magic* and *mythical* structures of consciousness. This is to say that in the early separation from nature there was first a magic (ritual) engagement then a mythic (symbolic) significance with its engagement. Both methods of engagement were foregone, though very much a part of,

the *mental* structure, which began to manifest in times of Greek philosophy. This was in the beginning of 6th century B.C.E., where rationality was held above nature, and later during the scientific revolution.

During the agricultural revolution, also referred to as the Neolithic revolution, the self-other distinction was most predominant between humans and nature, me and not-me. Generally, it is suspected that humans began to fear nature through increased consciousness (perceived as separateness from nature) (Gebser, 1966/1986; Neumann, 1949/1973) and hence experienced vulnerability and traumatic response. In attempt to domesticate nature, humans cut themselves off from nature (Berman, 1989; Heinberg, 1999). Berman (1989) illustrates this via a mirror. Instead of humanity seeing itself through the reflection of nature, through the eyes of wild animals or nature itself through *animism*, as indigenous cultures do, swaths of humanity began seeing itself through the reflection of its own species. Abram (2017) and Berman (1989) argue that a loss of nonhuman perspective precipitated humanity's disconnection from the natural world. Heinberg (1999) reinforces this by stating that humanity's attempt during the agricultural revolution was to create a *closed system* of civilization, one in which the human system was shut off and protected from the natural world. The caveat here is that our modern closed system is in breakdown. In systems theory this is referred to as a *runaway system*. This is due to modern civilization having lost an *ecological reciprocity* with the ecosystem(s) we live in, as our ancestors had for thousands of years (Abram, 2017).

Allow me to elaborate on what a runaway system is as this relates to the first and second layers of the self-other split, and is what feeds capitalism, helping to perpetuate our disconnection from nature and ourselves.

Runaway System. Macy (2007) and Berman (1981) refer to a *runaway system* as one that has lost its ability to maintain *homeostasis* through communication feedback, often called a *feedback loop* in *cybernetic theory*, which theoretically applies to machines and living things. In this regard, the runaway system is in a mode of *increasing entropy*, increasing randomness or chaos, which according to the third law of thermodynamics will inevitably lead to breakdown (Berman, 1981; Harris, 2007). In contrast, an *open system* exhibits a *dissipative structure*, in which information or communication is exchanged in a feedback loop with the system and its environment and *can* maintain increasing entropy through increased organization based on that feedback (Harris, 2007). This suggests that a system's survival is based on an ability to contain and mitigate chaos through feedback in which the system's homeostasis is optimally maintained. When not, there is a danger of system breakdown.

We are seeing this in cultural and institutional disintegration not only in Western civilization, but also in global regions, as we continue to deny feedback loops both within the social systems we have created and in the natural ecosystems in which we are intrinsically embedded.

Unmitigated Chaos. An interesting point here is that systems theory and chaos theory are being applied to the study of human consciousness, in that increases in consciousness are facilitated by bifurcation points in which increased organization arises from preceding chaos (Harris, 2007; Robertson, 2007). This connects to Einstein's (1946) insight that the problems humanity faces cannot be solved at the same level of thinking that created them, and that a new type of thinking is essential. However, in Western civilization, chaos is routinely avoided and repressed, perceived as *irrational*. Bernstein

(2005) refers to the irrational as the *transrational* – drawing from a transpersonal perspective, including areas that are ambiguous, taboo, or defy logic. The irrational has been systematically suppressed by the *Age of Reason*, the intellectual and philosophical movement of the Enlightenment period in which reason was believed to sole purveyor of knowledge. The irrational very much includes the heart, the emotions, the somatic, intuition, and the ability to *feel* (Berman, 1981, 1989; Von Franz, 2008). The suppression of feeling may relate to a dominant thinking society, as evidenced in the scientific worldview, but may also allude to unrecognized trauma.

Underlying Traumatic Conditions. Heinberg (1999) points out that humanity collectively exhibits symptoms likened to *post-traumatic stress disorder*, including: blunted affect, denial of traumatization, aggression, depression, anxiety, hypervigilance, intermittent rage, substance abuse, suicidal ideation, and guilt (p. 2). Some of these symptoms correspond to diagnostic criteria for *dissociative identity disorder*, including an increased sense of disconnection in which alters begin to emerge from within the psyche (American Psychiatric Association, 2013; Smith, 2007). From a depth psychological lens, some of these alters may correspond with the ego, the persona, or the shadow, but in all cases will carry archetypal signatures that manifest through the complexes.

If mental illness symptoms run along a continuum, as suggested in the trauma model of mental disorders, then many of the symptoms are manifest in varying degree in the general population. These symptoms collectively include *dissociation*, a split within the psyche that leads to deadening of affect, detachment, blurred sense of identity, and

the perception that reality feels distorted and unreal (American Psychiatric Association, 2013).

Levine (2010) highlights these cluster of symptoms as corresponding with trauma, in which the nervous system is in either hyper- or hypo- arousal due to an acute traumatic event or chronic trauma carried out over years. Heinberg (1999) postulates that as civilizations became more complex and impersonal that trauma was carried out more broadly, often referred to as *intergenerational trauma*, which indicates traumatization perpetuated across generations. Trauma during the early developmental stages is commonly referred to as *developmental trauma* and consequently results in *arrested development*, in which the development of the child or adolescent is stunted and remains at the level the traumatic event(s) were experienced (Heinberg, 1999; Levine, 2010).

Porterfield et al. (2009) present convincing arguments that Western civilization appears to be in the arrested development of adolescence, manifest as an *archetypal pattern* of *Puer Aeternus*, the eternal youth. This suggests at some point that Western civilization, as a collective entity, experienced developmental trauma. The literature review suggests that this trauma may be related to the primal rupture, the original self-other split between humanity and nature. Porterfield et al. and Tarnas (2002) suggest that Western civilization is at the psychological stage of adolescence and the environmental crisis, in its true light, is an initiation into adulthood. This is explored more closely in Chapter 3 as a possible underpinning to restoring humanity's relationship to the natural world.

The pervasiveness of trauma may be why we are not able to feel the systems in which we live and depend breaking down. Macy (2007) refers to this as *apatheia*, a

subversive refusal to experience suffering, which corresponds with the suppression of despair. Abram (2017) and Macy (2007) describe the *earth as body*. In fact, Macy (2007) and Macy and Landry (2014) describe the awakening of the *earth as body* as *breaking open the heart* where we begin to feel not only our individual and collective grief, but the *great grief of the world*, which is also referred to as the *anima mundi*, or *world soul*, or stated with a broader implication: the state of the world (Santilli, 2015; Vaughan-Lee, 2009). Macy suggests if we allow ourselves to feel our despair, then our hearts begin to open. This will open our grief and our awareness through individual, collective, and planetary levels, as the earth, too, is described as a body, *our body* (Abram, 2017; Macy 2007).

Some literature suggests that the *axis mundi*, the connection point between heaven and earth, is within the human heart, so an opening of the heart may have deeper implications than merely restoring the planet (Roth, 2011). Llewellyn Vaughan-Lee (2009), a Sufi educator, believes that the world soul is dying and recommends going out in nature and holding the earth in one's heart to help restore it.

Fueling Capitalism. What is holding our system of modernity together despite its obvious increasing entropy? Macy (2007) and Berman (1981) suggest an epistemological worldview that is inherently interwoven with capitalism. As mentioned earlier, capitalism feeds the first and second layers of the self-other split, perpetuating disconnection from *humanity and nature* and *humanity and itself*.

Capitalism is a system that runs contracyclical and in isolation from the natural environment. It is not sustainable because it operates on the premise of endless mass production. The products and services it yields serve as modern day conveniences, but in

many ways serve as distractions to the devastating effects on the environment and ongoing exploitation of life (Macy, 2007).

Beneath its machinations and endless churning, capitalism is a system fueled by addictions (Berman, 1989; Macy, 2007), what Stewart (2010) calls a global cancer. In various Buddhist teachings, from Chinese, Japanese, and Tibetan, there is a term that is fitting: the *hungry ghost*. Hungry ghosts are emaciated disincarnate souls with gut distensions and swollen mouths that insatiably ache to be fed. We are no different, addicted and disembodied, driven by an underlying ache we cannot pinpoint.

Berman (1981, 1989) suspects that capitalism may be perpetuated by the primal rupture, which is enacted during our first three years of life. Although Berman does not distinguish layers in the self-other split, I suspect that the following relates to layers one and two: the split between *humanity and nature* and *humanity and itself*.

The Mirror. Prior to the self-other split, the infant and young child, ages 0 to 3, perceive themselves as one with the mother. Margaret Mayer calls this a *symbiotic union* that the young child eventually *individuates* from (St. Claire, 2000). At the *psychological birth*, the realization of self-other emerges, and the young child at first experiences profound elation and omnipotence, but as a shift occurs in which that omnipotence is broken, the young child experiences profound uncertainty, vulnerability, and alienation (Berman, 1989; Edinger, 1992a; St. Claire, 2000). What occurs in this alienation is what Berman (1989) refers to as the *nemo*, or gap. This is a term coined by novelist John Fowles to describe an anti-ego within the psyche, a state of being nobody (p. 20). It is this chasm that resides within the psyche and acts as a mirror, from which the child attempts to perceive itself from, on through adulthood. The mirror is not of how the child

perceives itself, but rather how the child perceives *other(s)* as perceiving the child. The original other being the mother at the self-other split. In other words, the profound uncertainty, vulnerability, and alienation is carried on as a primal wounding, a rupture from the primal unity, not only from the mother, but the Great Mother archetype – often symbolized as Mother Nature.

Some children experience this as not being good enough or loved enough and endlessly seek to fill the void their remaining lives. In other words, the primal unity is what is sought. Some call this a quest for wholeness. Perhaps on one level this pertains to attunement and mirroring, but on another to humanity's primordial origin.

Berman (1989) describes the gap as an endless seeking to fill the specter in the mirror and suggests this is what feeds capitalism. This chasm is no different than other fragmentations within the psyche, each having their own images, specters. For the most part, these specters remain unconscious and yet influence a person's life in myriad ways. However, each can be reclaimed and healed through conscious engagement. In Jungian theory this is by engaging with the unconscious in a symbolic means such as in *dream work* or *active imagination*. *Dream work* is symbolically working with dream images to determine their inherent meaning and significance to the dreamer. *Active imagination* is a method of using the imagination consciously to engage symbolically with the psyche to ascertain and integrate the affective fragments into consciousness (Johnson, 1989). The only requisite is a turning toward the soul or psyche to retrieve what has been lost.

The Scientific Worldview

To summarize, I have addressed point (1) the agricultural and industrial worldviews as they relate explicitly to the primal rupture and the deepening self-other

split. I addressed some of the underlying traumatic conditions. I addressed point (2) with Gebser's (1966/1989) structures of consciousness, and the view in depth-oriented literature of an emergent and self-aware ego (Bernstein, 2005; Edinger, 1992a; Neumann, 1949/1973; St. Claire, 2000).

I now focus on point (1), the scientific and technological worldviews (the latter specific to transhumanism) as they pertain to the primal rupture and the deepening self-other split. I also address point (2), Gebser's *mental* structure of consciousness as it relates to the scientific worldview.

The third layer of the self-other split occurred during the scientific revolution and was a split between the *mind and body*, but eventually included the *mind separate from everything else*. This is descriptive of Gebser's (1966/1989) *mental* structure of consciousness, which mutated from deficient *archaic*, *magic*, and *mythical* structures of consciousness over many eras. Gebser identifies *efficient* and *deficient* aspects in the structures of consciousness, in that *deficiencies* bring about new structures of consciousness. The *deficient* aspects correspond to the mental structure apropos of the rigid mind-body, self-other split inherent in the scientific worldview, as explored below.

The scientific worldview holds a rigid distinction between observer and observed, which represses the subjective in the aim of isolating and maintaining an objective perception. This is often recognized by Rene Descartes' *res cogitans* and *res extensa*, meaning a thinking and extended thing: the thinking mind is distinct from the unthinking, essentially comprising the mind as separate from the body and all of nature (Berman, 1981). This dichotomy leads to a progressive deadening not only within the psyche and

soma, but in nature itself. Laing's (1965) *false-self system* provides deeper clarity on the split inherent in the scientific worldview and how it affects humanity's dissociation.

The false-self system replicates a *schizophrenic or schizotypal split*, in which the true self recedes in the psyche and becomes a detached observer, while a false self is presented to the world (Berman, 1981, p. 19). The false-self system was speculated by Laing (1965) as occurring in schizophrenic and schizotypal patients who experienced a profound psychic disturbance that formed an *ontological insecurity*, a pervading sense of no longer feeling safe in their bodies and thereby aided in a sense of detachment. Both Laing and Berman note the similarities of this phenomena in modern Americans as being detached from their authenticity. Laing suggests that the false self is *not lived* but rather *observed* interacting with the world in what is described as *play theater* (in Berman, 1981, pp. 19-20). Berman suspects that as people attempt to live from this split, increased feelings of depression, emptiness, and meaninglessness arise. The false-self system suggests that humans may be disembodied, not only from their bodies, but from their true selves. To illumine how this may have happened, and how it relates to our disconnection from nature, allow me to delve into the mind-body split.

Mind-Body Split. Originally language was orally transmitted and formed from a deeply somatic experience of living in the natural world. Abram (2017) describes this as a synesthesia of the senses, not just visual and auditory, but pre-cognitive and inclusive of all the senses. This is our natural somatic experience of the world. Abram distinguishes the somatic here as a domain Edmund Husserl (1954/1970) described as the *lifeworld*, or *Lebenswelt*. The *lifeworld* is a domain the scientific worldview deems nonexistent and

subsequently seeks to repress, leaving room for an exclusively objective experience of reality, via the mind.

The mind-body split reinforces the bifurcation between subjective and objective perception by repressing subjective experience altogether. This is the scientific attempt to frame an objective reality that can then be measured without inference from the subjective. As Abram (2017) points out, in Husserl's (1954/1970) earlier work there is, in truth, no objective reality. Rather, there is the distinction between subjective and intersubjectivity. As example, the *lifeworld* is a unitary field of subjective and intersubjective experiences, each perceiving and experiencing the other in reciprocal ways and each affecting the other. Abram adds that each is not experiencing the other with an immaterial mind, but rather experiencing, and only experiencing the other, via the body.

In contrast, the mind-body split seeks to objectify everything in the material and natural world in aim of measuring its data for scientific understanding. The problem with this is that everything is viewed as an object, static and nonliving: dead. This includes nature, other, and the body.

The mind-body split feeds capitalism, in that objects are sought to be acquired, sold, measured, manipulated, and experimented on, and hence, abstracted from their original form, their essential nature. Berman (1989) warns that pure objectivism is illusory and dangerous. This is because of *confiscation*, the oppressive and invasive removal of an object's essence to replace it with *reification*, so that it can be categorized (understood) with greater ease. In short, objects become commodities and humans become classified as stereotypes, who ultimately find meaning through their commodities

because their souls have been confiscated. Objects are lifeless as are humans becoming. Berman describes this modern landscape as a dystopian nightmare, a wasteland for the dead.

The traditional scientific model is not concerned with subjectivity or intersubjectivity, only in the abstractions that are culled from what is believed to be actual life experiences. In fact, these are merely representations of an incomplete experience because subjective and intersubjectivity are denied. This can be seen distinctly in contrasting empiricism with radical empiricism.

Empiricism. Empiricism seeks to isolate phenomenon from its natural environment, so that it can be rigorously examined and tested through the scientific method. Francis Bacon referred to this method as *natura vexata*, nature annoyed; only by annoying nature would she yield her secrets (Berman, 1981, p. 28). This was done by scientific experimentation.

An interesting side note is that the scientific worldview co-opted aspects of the magic and alchemical traditions (Berman, 1981, 1989). The latter engaged with nature in attempt of unlocking nature's hidden secrets but did so with genuine respect that remained in reciprocity, what Berman identifies as participatory consciousness. In contrast, the scientific worldview saw magic and alchemy as unscientific and devalued their precepts, though in many ways adopted their precepts without crediting them. Instead the scientific worldview elected for a system that utilized nonreciprocity and exploitation. This is not surprising given that the scientific revolution was intrinsically interwoven with capitalism. A shift was occurring during the scientific revolution from feudalism to capitalism, which at its core remains true to a self-other split and to the

reification of objects (Berman, 1981, 1989). Berman describes the latter historical age as confiscation, in which the soul is confiscated for a reification.

Berman (1981) describes alchemy as the last coherent expression of participatory consciousness in the West. This is quite telling given that participatory consciousness is undistinguished in the scientific worldview.

Radical Empiricism. The aim of empiricism was not to uncover why a phenomenon operated, but rather how it operated. A criterion that is lost or glossed over is that the experiment is impacted by the scientific observer. This was distinguished in quantum mechanics and is called the *observer effect*. The *observer effect* includes two aspects: (1) nano particles in experiments were observed as having been influenced by the scientific observer, and (2) to be effected in non-localized events, meaning a nano particle that was split or reconfigured in one area was simultaneously effected in a remote region without direct physical or causal means (Berman, 1981; Rose & Braden, 2013; Vaughan-Lee, 2009). Braden (2008), Rose and Braden, and Vaughan-Lee discern that the underlying phenomenon in the observer effect and in non-localized events is that consciousness and matter are not as separate as believed in the scientific worldview. Berman (1981) posits that the observer effect may be true of all experiments, in that a reciprocal relationship of self-other is never lost. In other words, the self-other split is not as distinct as we are led to believe.

In contrast, the scientific worldview espouses the opposite, what Berman (1981) calls *nonparticipating consciousness*. This is an attempt to isolate the intellect from all that it perceives. This includes the *variable*, but it is in relationship that the variable becomes known. In this reasoning, William James advocated for a *radical empiricism*, in

which the relations between things, not only the things themselves, are to be examined. James (1912/1996) identified this as the domain of experience, which is neither mental or physical, as Descartes distinguished in *res cogitans* and *res extensa*, but found in the relations between. This is participatory consciousness. Gregory Bateson (1972) referred to this as an *ecology of Mind*, the view that a system acts in concert through relations as if a larger Mind is present. Bateson outlined this as an entire system providing the feedback loop, not the individual parts (Berman, 1981; Macy, 2007).

Distinctions between empiricism and radical empiricism can be seen in the distinctions between quantitative and qualitative research. Empiricism and quantitative research assume and reinforce the self-other split. Radical empiricism and qualitative research assume participatory consciousness and seek to mend the self-other split. This can be done by perceiving the participatory consciousness that is involved while retaining dual awareness, in which self and other are both known.

Quantitative and Qualitative Research. Qualitative research attempts to include this subtle distinction of relations by exploring subjective aspects. Essentially, this research uncovers *why*. The subjective in this regard can be likened to the domain of the soul, the essential nature, or the unseen or unknown. This is because this includes the subtleties of the human experience that are often sought in empiricism and quantitative research but not able to be determined in their rich complexity. Hence it can provide a working framework to investigate what is connoted and denoted as unconscious and transpersonal phenomenon. Each area may reveal the observer and the observed *and* the relationships between the particulars themselves. However, only what is immediately measurable and observable in isolation is examined in quantitative research (Von Franz,

2008). This is not to say that one branch of research is better than another. Rather, quantitative research in its current design omits the subtleties of human experience. When valued by a collective, this perpetuates the self-other, mind-body split and our increasing abstraction from life.

The progressive deepening of the self-other split is evidenced by the split between: (1) *humanity and nature*, (2) *humanity and itself (progressive traumatization)*, and (3) *mind and body*. Eventually it included the *mind separate from everything else*. When viewed developmentally this trajectory alludes to humanity's trend toward transhumanism.

Transhumanism

Transhumanism is a philosophical movement that seeks to enhance the human condition by means of science and technology. This is believed to lead to a post-human species that is capable of evolving beyond humanity's current physical and mental limitations. This includes, but is not limited to, life expansion, eliminating death, super intelligence by means of artificial intelligence, and having a form that no longer resembles or is limited to the human body (Bostrom, 2005; Cottrell, 2016; More, 2013). Transhumanism, therefore, seeks human enhancement at the expense of what is traditionally regarded as being human (Cottrell, 2016; Ferrando, 2013; Huxley, 2015).

Humanism and Posthumanism. For clarity, I spell *posthumanism* the way the term is presented in the literature, instead of post-humanism. Transhumanism is essentially a transition from *humanism* to *posthumanism*. *Humanism* is a philosophical movement with roots from the Enlightenment period. It values human progress by means of educational and cultural refinement without belief in the supernatural. Instead it

maintains reliance on scientific reason, human creativity, and ethical consideration (More, 2013). Therefore, humanity's progression or lack thereof is the direct result of humanity itself. More to the point, it is through humanity's shortcomings that human progress is thwarted or undermined.

Transhumanism seeks to remediate these shortcomings through the use of science and technology. In contrast, *posthumanism* is the philosophical belief that humans *can* and *will* evolve to a superior species beyond the human construct through the intervention of science and technology (Bostrom, 2005; Cottrell, 2016; More, 2013). In this regard, humanism will be replaced by transhumanism, and transhumanism by posthumanism.

There are two distinct views of posthumanism: *technocentric* (Bostrom, 2005; More, 2013) and *philosophic* (Ferrando, 2013; Huxley, 2015). The technocentric view believes human progress can only be achieved through the implementation of science and technology, whereas the philosophic view believes human progress can be achieved by philosophical means and in the absence of science and technology. The main criterion for both, however, is that the human condition as represented by the limitations or flaws of the human construct – in its entirety and essentially the constitution of humanity itself – must be transcended. The pathway of this transcendence is via the mind and intellect.

Transhumanism and posthumanism are relevant to humanity's disconnection from nature because they emphasize the trajectory of the self-other split. Humanity's current progression is away from nature and into the realm of transhumanism as means of remediating its shortcomings. This removes it from a distinct view of its traumas.

As the *deficient* aspects of the *mental* structure of consciousness continue to plague humankind and the planet through the polarization of the mind-body, self-other

split, this structure, too, will begin to give way. In lieu of transhumanism or posthumanism, Gebser saw an *integral* perspective as emergent. This is a view in which holistic integrity, transparency, and interconnection are sought.

Cosmological Split

Before concluding this chapter, I would like to suggest that the primal rupture that led to the progressive deepening of the self-other split is a *cosmological split* between heaven and earth. This is captured in point (3), which explores the theme of the cosmological split and includes the *feminine* and *masculine*, as dynamics that play out on the individual, collective, planetary, and cosmic levels. This includes nature, as feminine principle, and cosmos, masculine principle.

The *feminine* and *masculine* are characteristics and dynamics of feminine and masculine energy that manifest on the individual, collective, planetary, and cosmic levels. This can be depicted in the Tao, which in Chinese philosophy symbolizes the harmony between masculine and feminine dynamics in nature and larger existence. The *feminine* and *masculine* have three aspects that are considered. (1) The movement from unconscious to consciousness, which consists of movement from a primal unity (feminine) to differentiated consciousness (masculine). This parallels Gebser's (1966/1986) *archaic to mental* structures of consciousness. (2) The distinction between feminine and masculine consciousness and the suppression of the feminine by the masculine principle in the collective. This includes the suppression of *body*, *soul*, and *heart* – all three comprising of *feeling*. This suppression is carried out by a dominant, reductionistic thinking society that values and enforces patriarchal dominance and the self-other, mind-body split inherent in the scientific worldview. (3) The *divine feminine*

and *divine masculine*, which are essentially the divine aspects of Mother Nature as earth and the Divine Father as heaven, and characteristic of the separation of nature and cosmos.

The Feminine and Masculine. Vaughan-Lee (2009) describes characteristics of the *feminine* as hidden, mysterious, and pertaining to instinctual wisdom. The feminine is analogous to the unconscious and in feminine nature is embodied, intuitive, nurturing, emotive, interconnected, and unitive. The *masculine* pertains to the mind, the egoic, the rational, and as overt consciousness is associated with power, drive, distinction, duality, and renunciation. The *divine feminine* and *divine masculine* are most discernible by Jung's distinction of divine light having two forms: *lumen dei*, as emanating from a transcendent God, and *lumen naturae*, divine light that is hidden within the depths of matter (in Vaughan-Lee, 2009, pp. 101-102). The divine masculine can be seen in the predominant world religions that worship a transcendent (and often masculine) God, which erupted from the collective unconscious at around the time of an emergent and self-aware ego from a primal unity (Bernstein, 2005). The unfortunate omission is that the divine is no longer perceived in the earth, in nature, and thus the divine feminine is forgotten. Picknett and Prince (2019) suggest that this was an intentional omission in the Judaic and Christian religions based on archaic evidence that shows the worship of both masculine and feminine deities before the suppression of the *sacred feminine*. The sacred feminine is a term to describe the divine feminine and essentially depicts the sacred and pervasive aspects of the divine feminine, not in an anthropological sense but in a universal principle (Vaughan-Lee, 2009). The suppression of the sacred feminine was

later carried out in the Catholic inquisitions in the violent suppression of mysticism, which was practiced most devoutly in the mystery traditions (Berman, 1989).

Suppression of the Feminine. Vaughan-Lee (2009) and Von Franz (2008) suggest that the domains of the *body*, *soul*, and *heart* are characteristic of the feminine. The authors argue that the feminine was suppressed by masculine consciousness as evidenced by patriarchal dominance and the scientific worldview. This can be depicted in *Jungian typology*, a method of determining personality features. Although Myers-Briggs identify sixteen types that emerge from Jungian typology, which emphasize *primary*, *secondary*, *tertiary*, and *inferior* functions specific to type and sensibility (Haas & Hunziker, 2014), I focus on a particular pattern that may be prevalent in the West. This is the typology of thinking (mind) as *primary*, sensation (body) as *secondary*, intuition (soul) as *tertiary*, and feeling (heart) as *inferior* (Haas & Hunziker, 2014; Von Franz, 2008). Please see Figure 2 below.

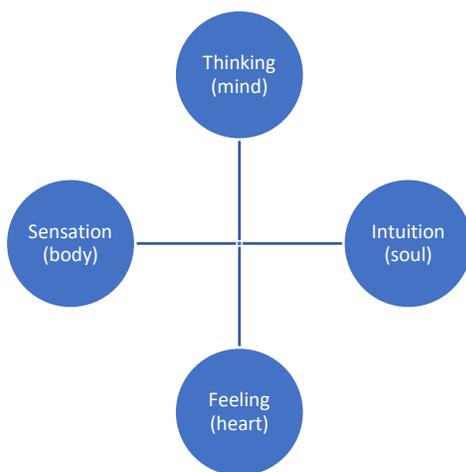


Figure 2. Typology Cross *Representing* Western Civilization’s Emphasis on the Mind

The Mind defined here is limited to logic and the rationality often depicted in the scientific worldview. What this typology cross suggests is that through the progressive deepening of the self-other, mind-body split as exhibited in the West from the scientific

revolution forward, the *body*, *soul*, and *heart* became more repressed, inaccessible. What this implies is traumatization of the feminine. Berman (1981, 1989), Neumann, (1994), Vaughan-Lee (2009, and Von Franz (2008) suggest that this was enacted through fear, denial, and suppression of what is perceived as *irrational* and commonly associated with the *body*, *soul*, and *heart*. The overcompensation of the masculine via the *mind* and *intellect* exacerbated the separation of mind and body, then mind from everything else (Berman, 1981, 1989; Bernstein, 2005; Gebser, 1966/1986; Neumann, 1949/1973; Vaughan-Lee, 2009; Von Franz, 2008).

Vaughan-Lee (2009) and Von Franz (2008) postulate that the *disenchantment of nature*, which is the diminished sense of the sacred from the scientific revolution onward, resulted from the systematic suppression of the feminine via the overcompensation of masculine consciousness. This includes the suppression of the feminine as expressed on the individual and collective levels, not only in females, but also in the sensibilities of the feminine in all facets of life. On a planetary level, this is deliberate disregard and destruction of Mother Nature, and on a cosmic level, the separation and loss of the divine feminine from the divine masculine. The loss of the divine feminine is probably most descriptive as the divine light hidden within matter.

Divine Feminine. To give an illustration of the divine feminine, Wikman (2015) describes the myth of Sophia, in which the divine feminine falls into the manifest world when looking too closely at the shimmering light and falling in love with creation. As a result, Sophia becomes stuck between the material and immaterial worlds, and thus becomes an intermediary between the manifest and unmanifest. By engaging with Sophia

through the *imagination*, which alchemists believed is the bridge between spirit and matter, humans help reconcile the split between heaven and earth.

This myth suggests a larger cosmology and points to recognizing the spiritual counterpart of physical matter. This may become more pronounced through evolution through the levels described. As parallels, many esoteric traditions describe this as the holy marriage: the sacred union of spirit and matter. Alchemy is the sacred union of masculine and feminine, which in Chinese philosophy is referred to as the Tao. In modern times, Braden (2008) describes this as the marriage between science and spirituality.

An example, Vaughan-Lee (2009) states that in the ancient traditions the *anima mundi*, another description of Sophia, was believed to be a substrate that not only permeated the world but also the universe. Drawing from modern scientific research, Braden (2008) posits that there is a nonphysical substrate that not only connects everything in the universe, but acts like a container, a mirror, and a bridge. Braden refers to this as the Divine Matrix. Braden further points out that the connection point, or bridge, is the human heart. This can be quite telling if the human heart is the inferior function. In other words, by opening up the heart humanity may not only begin to *feel* but perceive life's deeper mysteries.

The suppression of the sacred feminine relates to humanity's disconnection from nature. Nature was no longer viewed as sacred, but instead was lifeless and dead and thus able to be plundered for humanity's sole use and discretion (Berman, 1981; Bernstein, 2005; Vaughan-Lee, 2009). When the divine was no longer perceived as *immanent*, in

nature, but exclusively *transcendent*, in cosmos, humanity began to attempt to mend the primal rupture via transcendence. This can be depicted clearly in the ascent structure.

The Ascent Structure. Berman (1989) postulates that the split between heaven and earth allowed masculine dominance to be implemented. This was fundamentally an externalized *ascent structure*, a means of experiencing the divine, not internally, but externally.

Prior to the establishment of organized religions, as we now know them, the mystery traditions utilized an *internal ascent* to experience the divine. This was via the imaginal: the soul and soul travel and later included the heart and subtle body as ways of bringing the divine into the body (Berman, 1989; Vaughan-Lee, 2009). The internal ascent was subsequently abandoned and repressed by an externalized ascent structure that was secularized, in attempt to reach or contact the divine exclusively in physical existence. This is especially true of institutions that purport not to believe in the divine or supernatural, for their constituents only propagate an objective reality.

The externalized ascent structure can be seen in several ways. First, by religious organizations marginalizing and materializing the *religious experience*, where *direct experience* of the divine through *gnosis* was discouraged as religious dogma was espoused instead. Second, religious dogma was adhered to and engaged explicitly via the mind, not the ecstatic and trance states used prior. The *numinous*, often accompanied with religious experience, was subsequently perceived as demonic in lieu of daimonic, thereby decreasing direct experience of the sacred (Berman, 1989; Rowland, 2009). Third, secularized attempts to reach or enact the divine exhibited ardent, if not obsessive, methods. Examples of this are: (1) The development of intellect and technology, modeled

after the divine masculine, which is transcendent, omnipotent, and disembodied. (2) Humans building towering structures to reach the stars, such as religious temples and skyscrapers. Berman highlights that this includes astronomical rockets poised to explore deep space, the *final frontier*. (4) Popular culture's fanatic pursuit for human perfection in its idealized forms. This is seen in the regular bombardment of media images that depict human perfection. The question remains if these images reflect back to humanity its true intents or are the images fabrications meant to control and manipulate human behavior on a mass scale? (Berman, 1989; Porterfield et al., 2009).

These attempts belie the frantic attempt of grasping immortality that, when viewed closely, portends humanity's trajectory into transhumanism. It is seen not in the guise of technological advancement that is purported, but by suicidality – triggered by what I suspect is unrecognized trauma (Berman, 1989; Edinger, 1992a; Heinberg, 1999; Macy, 2007; Tarnas, 2002). As I discussed earlier, this trend underscores an underlying death wish.

The externalized ascent structure is normalized and assiduously espoused by organized religions, science, and capitalism. As organized religion fell out of favor during the sixteenth and seventeenth centuries amid the scientific revolution, science was hailed as the new religion (Berman, 1981). Swimme (1999) postulates that not only is science the new religion, but consumerism is the most prevalent form of religion. Religion, science, and capitalism all exhibit the secularized ascent structure.

On one level, this is a sublimation to experiencing the divine, but on another, an incomplete attempt, for it is devoid of soul. Soul is what demarcates humanism from transhumanism. If humanity is going to remediate its disconnection from nature it is

going to have to reclaim its humanity, not transcend it. The trend of transhumanism and posthumanism with a technocentric proclivity suggest that through transcendence the constitution of humanity will be obliterated. This is evidenced by the inherent aim of transhumanism and posthumanism that the human form will no longer resemble or be limited to the human body (Bostrom, 2005; Cottrell, 2016; More, 2013).

Conclusion

From the literature presented, I believe there are two paths that humanity faces in the ecological crisis. One is avoidance. The other is engagement. The path of avoidance is the path we are on and consists of the progressive deepening of the self-other, mind-body split, which evolves into transhumanism and posthumanism. This is a means of transcending the human condition and is supported by science and technology (Berman, 1981; Ferrando, 2013; Huxley, 2015). In contrast, the path of engagement is suppressed by patriarchal dominance and the scientific worldview by means of denying the sacred feminine. This suppressed path would reclaim the loss of the self-other, mind-body split (Berman, 1989; Vaughan-Lee, 2009; Von Franz, 2008).

Transhumanism and posthumanism both attempt to bridge the gap between heaven and earth through the ascent structure. More (2013) illustrates this by viewing posthumanists as modern-day alchemists manipulating matter in the aim of achieving the elixir of immortality. But that is only half the story of an alchemist. The other part of the story is that the elixir of immortality comes about through an internal transformation corresponding with the engagement of matter. This is to say that both matter and spirit are necessary for the transformation. This differs from transhumanism and posthumanism which seek to do this externally and artificially by means of separation

and reliance on science and technology, leading to the diminishing of soul and heart. The path of engagement leads to a deepening of soul and heart via the body and touches into the domains of spirituality and mysticism. Chapter 3 examines methods of reclaiming the loss of the self-other, mind-body split by means of an internal engagement. Essentially, it calls for a deepening into the body, soul, and heart with additional points of inquiry.

Chapter 3. What is Necessary to Restoring Humanity's Relationship to Nature?

Question 2 in my research asks: *What is necessary to restoring humanity's relationship to nature amid our current ecological crisis?* Per my inquiry, I have found the following four points salient.

(1) Deepening into the *body, soul, and heart*, so that we may *feel* the devastation of the planet and participate consciously with *The Great Turning*, essentially humanity's evolution in a planetary context (Macy, 2007; Vaughan-Lee, 2009).

(2) Developing a *new ethic*, in which mortality informs morality. This is something that naturally occurs during the *midlife transition* (Stein, 1983), but something that eludes the collective – as immortality is collectively perceived until one's mortality is brought in question. Neumann (1969) identifies a new ethic as evolving from responsibility and integration of the shadow. Anello et al. (2014), Berman (1981), Macy (2007), Tarnas (2002), and Vaughan-Lee (2016) identify this as an ecological ethic.

(3) Developing an *integral perspective* that can perceive beyond appearances and duality to see life as ever-present and profoundly interconnected. Gebser's integral structure of consciousness as well as Jungian and Eastern philosophy apply to this distinction, in which integrity and transparency are sought (Gebser, 1966/1986; Kelly, 2014; Shimomisse, 1990; Tzu & Bannerman).

(4) Re-engaging with the sacred, but with greater understanding of the symbolic, the numinous, and the soul. This is key to understanding the human evolutionary process and is explored in the context of restoring humanity's relationship to nature.

The Great Turning: A Turning Toward the Self

Point (1) explores *The Great Turning*, which is essentially humanity's turning from industrialized dependence toward ecological sustainability and includes humanity's evolution in a planetary context. Point (2) explores the ecological crisis as a midlife transition as a means of developing a new ethic, one that is informed by mortality, takes responsibility for the shadow, and includes an ecological ethic. These points are interdependent and explored in this section.

According to Stein (1983), the *midlife transition* is a longer period of liminality that contains changes in the ego's orientation from the persona toward the Self. The *persona* is an exterior presentation to the world, much like a social mask or role that can take many forms and presentations (including false selves). The persona is predominant in the first half of life as people aim to achieve success and accomplishment according to cultural measures (Hopcke, 1995; Stein, 1998). In contrast, *the Self* is the totality of the person, consisting of conscious and unconscious dimensions, and is what organizes psychic integration toward wholeness; this relates to the term Jung coined, *individuation* (Samuels, Shorter, & Plaut, 1986).

According to Stein (1998), Jung derived the term *the Self* from the *Upanishads*, ancient Sanskrit texts of the Eastern Indian tradition. In the Upanishads, the term *Atman* is used to refer to the true or essential self, not the personality but the divine self, or Higher Self. Lakhani (2014) distinguishes Atman from *Jivatman*. *Jivatman* is the soul, which incarnates until it reaches the realization it is Atman. Lakhani paints the picture of ocean waves glistening in sunlight at the crest, and shadowing in the nadir. The glistening represents the soul incarnated in a body, the shadowing as the soul departing from the

body. The sunlight represents the divine self, which is always present and animates the soul. According to Violatti (2014) and Lakhani (2017), the ultimate realization is for Jivatman to realize itself as Atman, which is one with *Brahman*, the universal consciousness that pervades everything. Although specific to the Eastern Indian tradition, these descriptions point to deeper implications of the soul, the Self, and a universal consciousness that pervades everything. Violatti (2014) points out that the Upanishads suggest that the human intellect is insufficient in understanding the complexity of reality and that our highest understanding comes from direct perception and intuition, which is often suggested in the mystery traditions. I mention the Upanishads due to Jung drawing his concept of the Self from it, and his concept of the Self shares similar spiritual implications (Coward, 2013; Grevatt, 2016; Stein, 1998). During the midlife transition, the individual deepens into a more authentic experience of the Self due to the increasing presence of mortality (Hollis, 1993; Stein, 1983).

For background, the midlife transition typically happens at around 40 years of age and is characterized by a sense of loss, grief, and mourning. At its core, this loss is associated with the breaking down of psychic content most closely associated with the persona, with which the ego has been identified (Hollis, 1993; Stein, 1983). The midlife transition is a time of *liminality*, meaning doorway or threshold, and is commonly referred to as the transitional space in *rite of passage work*. Therefore, the midlife transition includes aspects of death and rebirth and is demarcated by three stages: separation, liminality, and reintegration (Stein, 1983).

An important element of the midlife transition is that one's mortality is brought in question. A realization occurs: the person is mortal and has been living an inauthentic

life. Prior to the midlife transition, the Self has generally operated in the background. It is only as one begins to experience their mortality first-hand that the realization of the Self occurs. This is because the midlife transition catalyzes the breakdown of the persona.

The midlife transition has four stages which are discussed throughout this chapter and in the context of restoring humanity's relationship to nature: (1) breakdown of the persona; (2) release of the shadow and anima/us; (3) resisting the breakdown of the persona (leading to regression) or liminal movement to discover the Self; and (4) stabilization of a new identity in relation to the Self (Hollis, 1993; Stein, 1983). For clarity, the *anima/us* relates to the inner counter-sexual aspect of male and female and most exclusively to relationships.

Breakdown of the Persona. According to Hollis (1993), the breakdown of the persona is due to a growing divergence between our authentic nature and our acquired personality from childhood, and the choices that stem from the latter. The discrepancy between these becomes so great that there is a breaking point.

The persona is rooted in externals: family, upbringing, culture. It has little semblance of the actual self. Hollis (1993) states that childhood experiences help to form a provisional personality and that this is done by childhood wounding, undifferentiated thinking, and development of a "flawed sense of self" (p. 12). In Greek, the term *hamartia* means "the tragic flaw" (Hollis, 1993, p. 14). *Hamartia* is typically what brings about the downfall of a hero or heroine. Hollis (1993) prefers to refer to this as "the wounded vision" (p. 15). This wounded vision is at the heart of the breaking down of the persona, as a new self-image is sought in the depths of the unconscious. This process is mirrored in the collective.

Vaughan-Lee (2009) identifies features of Western civilization's persona as a collective entity driven by greed, consumption, exploitation, and power. It is a universal construct fueled by our collective dreams of a "wounded vision" and reinforced by materialism and consumerism – a myth of separation purported as scientific advancement and worldly successes. In reality, the collective persona belies an oppressive darkness, the collective or archetypal shadow (Vaughan-Lee, 2009). This is due to the split that occurs between the persona and shadow, the latter consisting of denied, forgotten, and repressed aspects unsuitable to the persona (Hollis, 1993).

Bernstein (2005), Neumann (1949/1973), and Tarnas (2002) suggest that Western civilization's persona is identified with the hero archetype, which points to its destructive and competitive tendencies. In depth typology, Beebe (2016) highlights the shadow of the hero archetype as the demon and daimon; the former is a negative shadow aspect and the latter a positive shadow aspect. The shadow has both positive and negative aspects. This adds deeper illumination to Western civilization's heroic drive teetering on destruction. We are in the negative shadow of the hero archetype and the quest for globalization is one of destruction (Berman, 1989; Lakota Solidarity Project, 2013; Tarnas, 2002).

In a similar stance, Judith (2009) suspects Western civilization's persona is deeply identified with the *puer aeternus* archetype, the eternal youth. This can be seen in a juvenile culture that is infatuated with fantasy and immortality. The collective aim here appears to be the collection of toys to carry out those fantasies, not the facing of harsh realities that plague our world. Berman (1989) suggests these are remnants of a wounded youth. Porterfield et al. (2009) add additional arguments to support the *puer aeternus* claim.

Edinger (1992a) and Stein (1998) present examples of the ego in relation to the archetype. I believe with regard to the persona of Western civilization it is the relationship between the ego and the persona and the archetype, as sometimes the ego and the persona are fused (Hopcke, 1995). This suggests that the ego is unable to differentiate itself from the persona in which it acts.

A consideration is that the ecological crisis is leading to our collective persona breaking down. This is explored in the following section.

Catalyst. Porterfield et al. (2009) and Tarnas (2002) suggest that Western civilization is at the psychological stage of adolescence, indicated by trauma and arrested development, and the environmental crisis, in its true light, is an initiation into adulthood. This helps to contextualize the ecological crisis as a *catalyst* similar to the midlife transition.

The planetary-cultural-institutional disintegration we are seeing in the modern day mirrors the psychic disintegration that occurs within the psyche, especially during midlife, a process caused by disequilibrium and homeostasis (Anello et al., 2014; Hollis, 1993; Stein, 1983). In fact, psychic disintegration-integration is happening all the time in what Stein (2013) refers to as *analytic* and *synthetic movement*. This movement contains *alchemical properties* inherent in the breaking down and integration of psychic content that bring about a systemic integration of the Self (Edinger, 1985). It is a process that operates within the individual and collective psyche and life itself. Allow me to explain.

Raff (2000) discerns that the Self is *fragmented* and through the *individuation process* becomes whole, as does the individual, as if one and yet not the same. This is done through the ego's contact and relation with the Self via the psyche, what Jung

referred to as the *relativization of the Self*, an aim to make what is unconscious conscious via integration (Samuels, Shorter, & Plaut, 1986). If the psyche is not limited to an individual phenomenon, but occurs on a collective, planetary, and cosmic level, then the following can be quite significant.

Santilli (2015) and Vaughan-Lee (2009) posit that the *individuation process* also occurs on a collective, planetary, and cosmic level, suggesting that the integration at the level of the Self (individual) is synonymous with the integration that occurs at the level of the *anima mundi*, or world soul (which can be viewed as collective and planetary). This can be seen in increased organization from preceding chaos on the individual, collective, and planetary levels. This was highlighted in Chapter 1 by systems theory and chaos theory applied to the study of human consciousness (Berman, 1981; Bernstein, 2005; Einstein, 1946; Harris, 2007; Macy, 2007; Robertson, 2007). Increases in consciousness are facilitated by bifurcation points in which increased organization arises from preceding chaos (Harris, 2007; Robertson, 2007). When chaos is suppressed, however, the process to regain homeostasis becomes more pronounced, often leading to system breakdown if not mitigated through feedback (Berman, 1981; Harris, 2007). This is not only on an individual level, but collective and planetary, as we are seeing in planetary-cultural-institutional disintegration (Anello et al., 2014).

Santilli (2015) and Vaughan-Lee (2009), among other scholars, take this process a step further and suggest that a cosmic soul is facilitating integration by means of coming to know itself through the myriad reflections of itself through each animate object. Buddhism refers to this as *oneness* and *suchness*. Each animate being reflects the one consciousness that permeates all existence, and yet each being expresses a unique

consciousness, a *suchness*, just as special as the oneness (Macy, 2007). This suggests that the integration of soul loss occurs from all four levels by means of many perceptions and levels of consciousness becoming aware of the one (Barušs & Mossbridge, 2016; Braden, 2008; Coward, 2013; Grevatt, 2016; Moore & O'Donnell, 2019; Raff, 2003; Raff & Bonnington Vocatura, 2002; Rose & Braden, 2013; Santilli, 2015; Teilhard de Chardin, 1955/2008, 1957/2001; Vaughan-Lee, 2009).

The above examples relate to *The Great Turning* by means of humans perceiving and participating in a larger consciousness within the very fabric of life and existence. It is consciousness that inherently affects everyone and is explicitly interconnected. Let me provide an example at the planetary level.

World as Self. Abram (2017) postulates that the human unconscious used to be in the natural landscape, not within the human skull. This assertion is supported by Gebser's (1966/1986) *archaic* structure of consciousness and *participation mystique*, not to mention *animism*. Each mode of perception perceives little distinction from self and other, and assumes a mystical aliveness to life and nature (Benson & Kremer, 2006; Berman, 1989). It was only through progressive ego development that the unconscious began to be perceived in the locus of the mind. Thereby the mystical aliveness in nature receded from nature and remained in the unconscious mind when the ego developed (Abram, 2017).

In support of Abram's claim, Barušs and Mossbridge (2016) provide scientific research that suggests consciousness may be independent of the mind. This is evidenced by consciousness being able to exist and operate beyond the confines of space and time by means of precognition, discarnate beings, near-death experiences, telepathy, remote

viewing, remote influencing, and clairvoyance. Barušs and Mossbridge suggest evidence of a shared mind that is collective, unitary, nonlocal, and transcendent. In this model minds are linked via consciousness, beyond space and time. Byron (2013) and Wilber (1975) illustrate consciousness independent of the mind as consciousness running along a continuum, demarcated only by altered states of consciousness. If consciousness is a continuum, where does this continuum reside? Abram (20017), Byron (2013), and Wilber (1975) suggest within the very fabric of nature and existence. This parallels Macy's (2007) discernment of *world as self*, the perception of the world as interconnected and aware of itself.

The Great Turning is a turning from industrialized dependence toward ecological sustainability and likened to the midlife transition as a *turning toward the Self*. According to Macy and Landry (2014) *The Great Turning* is brought about by activism, building sustainable structures, and a shift in consciousness, where there is a profound recognition that planet earth is a living system with its own interdependence and consciousness. This is similar to what Gregory Bateson (1972) referred to as an *ecology of Mind*, evidence that a larger Mind is present in a system via the relation of all parts present (Berman, 1981). The term Mind is a misnomer, especially if consciousness is independent of the mind. This suggests a larger cosmology, in which consciousness may be analogous to a *field* of awareness, which is experienced, most directly, through constellation and contact with the numinous (Jung, 1996; Santilli, 2015; Schwartz-Salant, 1998; Schwartz-Salant & Stein, 2013).

Macy (2007) and Macy & Landry (2014) provide an example at the planetary level in the realization of an environmental activist, who was on the front lines protecting

the Amazon rainforest from deforestation. The activist realized in that moment that he was no longer an activist protecting the rainforest, but the rainforest protecting itself through him. His consciousness had merged and perceived a greater field of awareness that is always present yet not known (Abram, 2017). Berman (1989) would recognize this as participatory consciousness.

A New Ethic

In the following sections I continue to explore point (2), which explores the importance of developing a new ethic, one that is informed by mortality, takes responsibility for the shadow, and includes an ecological ethic. After concluding this examination, I move into the remaining aspects of point (1), which explores humanity's deepening into the *body*, *soul*, and *heart*, so that humanity may *feel* the devastation of the planet and participate consciously in *The Great Turning*.

According to Neumann (1969) a key in the formation of a new ethic is taking responsibility for integrating the shadow; this includes the individual and collective shadow. During the midlife transition, there is a sudden release of the shadow and the anima/us (Hollis, 1993). I highlight the shadow in this section, as it pertains to the reformation of a new ethic.

The emergence of the shadow is part of a corrective effort made by the Self to bring the personality back into balance (Hollis, 1993). However, when the shadow arises from the unconscious, the tendency is to avoid direct confrontation and instead repress, project, and deny its existence. On the collective level, the shadow can represent the atrocities that were systematically carried out against indigenous tribes during the colonization of the United States. It emerged in the enslavement of Africans, who were

viewed as no more than indentured servants, a sentiment that is perpetuated in racism and mass populations of people imprisoned in the guise of capitalism. The desecration of the sacred feminine falls into the category of the eruption of the shadow as does the many abuses carried out against humanity and nature (Vaughan-Lee, 2009). Nevertheless, an illusion of perfection is sought, emulated by our current God-image, the divine separated from its own darkness (Edinger, 1992b, 2015). Neumann (1969) refers to the false airs of perfection and denial of the shadow as the *old ethic*, an ethic devoted to keeping up appearances and denying the origin of evil and darkness seen in the world as originating within the individual and collective. This is essentially an interplay of personal and cultural complexes (Singer & Kimbles, 2004). The denial, repression, and projection of the shadow has allowed the darkness in the individual and collective to compound and ramify.

Morality Informed by Mortality. Morality, as espoused in the West, is preoccupied with an ideal, typically stemming from religion and philosophy, but rarely ever embodied by a people (Anello et al., 2014; Tarnas, 2002). This is a problem given that the destruction of the planet and basic human rights run unchecked (Abram, 2017; Anello, et al., 2014; Berman, 1981; 1989; Macy, 2007; Tarnas, 2002). This is because morality has not yet reached our bones, meaning morality has not been informed by mortality (Porterfield et al., 2009; Tarnas, 2002). This is to say that mortality is not avoided or denied, but rather is experienced and informs one's existence down to the core of being. As a result, all life is valued as precious (Anello et al., 2014; Tarnas, 2002). The presupposition of mortality informing morality will become clearer in the following

section. For this section I want to frame the context of mortality informing morality as emergent from the ecological crisis as a midlife transition.

Midlife is a time when we are asked by something larger than the ego to look squarely at ourselves to discover the unconscious factors that have dictated and created our lives. We are being asked that of the ecological crisis. Midlife is a time of taking responsibility of these unconscious factors, thereby facilitating maturation for what has been created – whether consciously or unconsciously. It starts with the *withdrawal of shadow and anima/us projections* from people, events, circumstances, and animate and inanimate objects that are related to our youth and identity in the first half of life. It includes the examination of their origins and entails going back over experience to reclaim what has been discarded and lost, what Jung referred to as *the un-lived life* (Hollis, 1993).

The projections of the shadow and anima/us need to be examined in the process of taking responsibility for the ecological crisis, as both pertain to morality, or ethical conduct, due to the devastating effects upon the planet. The projection of the shadow and anima/us can be seen in the collective as a proclivity toward violence and destruction (displaced anger and rampant fear) and immediate and sexual gratification (sought union with the counter-sexual aspect in other and animate and inanimate objects). Berman (1989) characterizes the latter as a *creative impulse*, as Jung had in the *libidinal drive*, and the former as a *cosmological urge*, having more of a creative composite than sexual.

Taking responsibility occurs when death is intimately experienced (Tarnas, 2002). This is something that does not typically happen until the midlife transition (Hollis, 1993;

Stein, 1983). Tarnas frames mortality informing morality in rite of passage work that initiates death and rebirth.

Death and Rebirth. Tarnas (2002) suggests that a rite of passage initiating the death and rebirth process may be necessary for ecological responsibility to take place, something that he believes is being enacted unconsciously by our precarious proximity to our own demise. An example Tarnas refers to is the indigenous rite called a *vision quest*.

In some Native American cultures, there is a rite of passage that is undergone by young males entering adulthood. Though this is not the traditional native term, in anthropology the term has been translated to a *vision quest* (Robinson, 2018). Essentially, a native boy will fast and do spiritual cleansing prior to entering the wilderness alone, where he remains alone for several days without food or shelter. The aim is for the boy to experience a vision that informs him of his life's purpose and how he will contribute to his community (Robinson, 2018).

The corollary is that the adolescent boy, in his confrontation with nature, comes to terms with his mortality, something that does not seem to happen in the West until the midlife transition. By confronting his fear of nature, which is fundamentally a fear of one's own death, the native boy becomes nature's ally.

Instead of confronting our fear of nature, which is essentially our fear of mortality, our culture seeks to ignore death. Existential philosophy has sought to reconcile this fear, but to little to no avail has it succeeded in the contemporary world (Becker, 1997). As a result, the individual and the collective do not mature in the same ways as the native boy, until one's mortality is brought in question. In other words, by experiencing our own death and rebirth we are brought into the deeper rhythms of the

natural world and our authenticity (Tarnas, 2002; Tzu & Bannerman, 2016). We are no longer caught in the illusion or maelstrom of an endless churning of fantasies from a culture stuck in adolescence, having not reconciled its deeper relationship with nature and its own mortality (Porterfield et al., 2009).

An Ecological Ethic. Anello et al. (2014), Berman (1981), Macy (2007), Tarnas (2002), and Vaughan-Lee (2016) all frame a new ethic as an *ecological ethic*. This is essentially viewing the ecological crisis as a moral ethic, and the only choice *is* to respond. If we fail to respond, then it is a matter of our failed moral ethic due to the immensity of life that is involved, human and nonhuman, including the planet itself.

Vaughan-Lee (2016) refers to this as a *spiritual ecology*. Many of the arguments presented in this thesis fall under this category. A *spiritual ecology* is a worldview that perceives the natural world, and humanity, for that matter, as sacred and having a spiritual aspect that is deeply infused with physical matter, and, perhaps, very much a part of the evolutionary process. At its core, spiritual ecology is a moral ethic.

Spiritual ecology does not espouse a particular religion. Rather it recognizes the underlying foundation of *all* religions. Anello et al. (2014) identify spiritual ecology as consisting of universal truths found in the world's religious and spiritual traditions that relate to an ideal truth. Anello et al. (2014) state, "All cultures share a fundamental spiritual core that gives rise to moral values and ethical principles that are absolute and not relative in terms of time and place" (p. 11). Universal truths can relate to human rights, human dignity, and ethical and moral responsibilities. Examples of universal truths are justice, truthfulness, integrity, compassion, kindness, generosity, love, courtesy, and trustworthiness (Anello et al., 2014). The following two documents attempt to embody

some of these universal truths: the United Nations' *The Declaration of Human Rights* in 1948, which sought to outline fundamental human rights that are to be universally protected; and the Parliament of the World's Religions' *Declaration Toward a Global Ethic* in 1993, which sought the humane treatment of all human beings (Anello et al., 2014). These values and ethical principles are clearly not being embodied or enacted by the political, societal, and capitalistic systems in the modern era, and as a result very little is done for gross human injustice, let alone planetary injustice. Transformative leadership seeks to change that.

Transformative leadership is a leadership approach that is informed by moral and ethical responsibility. It intends to cause profound change in individuals, groups, and social systems and is informed by Jack Mezirow's (1991) work in transformative learning, which was later applied to transformative teaching. *Transformative teaching* seeks to challenge underlying assumptions in aim of transforming understanding through critical analysis and adopting new conceptual frameworks. Instead of learning by rote, new understanding is coupled with personal transformation (Anello et al., 2014).

The goal of transformative leadership is personal and social transformation. Moral responsibility is necessary to investigate and apply truth. The process involves not arriving simply at contingent truths based upon personal or cultural assumptions, but an ideal truth that is fundamental and universal. Transformative leadership is motivated by *love* and service of the greater good, not power or control as exhibited in current models of leadership, especially in the political arena. The development of capabilities in self and in others is paramount. Although a view of transcendence is held, transformative leadership is deeply engaged with life at its roots (Anello et al., 2014).

Transformative leadership emphasizes the importance of critical analysis. It involves not taking things at face value, but examining underlying assumptions that codify into contingent truths, and transmuting them to move them closer to an absolute truth. Anello et al. (2014) caution that an absolute truth can never be fully known, but through the refinement of contingent truths an absolute truth can be honed and applied. Perhaps this is similar to the experience of the numinous, in which a person or a collective may have many different experiences of a symbol based upon the symbol having multivalent meanings beyond the symbol itself (Kast, 1992). This relates to seeing and experiencing truth more accurately, rather than a truth based on contingencies that may or may not be completely true (Anello et al., 2014).

This relates to an ecological ethic in that it takes in consideration a holistic and integral view of human evolution within the context of our ecological crisis. It rigorously examines our underlying assumptions at the individual, collective, and planetary levels as they relate to the gross injustices that are perpetrated against humanity and nature.

Anello et al. (2014) view the planetary-cultural-institutional disintegration as a direct result of antiquated systems of thought that fail to address the issues. New structures of thought are required, and new ways of seeing. Anello et al. add that the disintegration we are seeing globally is facilitated by *disunity*, which is precipitated by moral decline. Integration results from cooperation and unity at all levels of society and includes moral integrity. As old structures break down, new structures take their place. This is synonymous to a breaking down of the persona and turning toward the Self, not only within, but in the larger fabric of nature. Humans attempt to hide in the social systems they have created and yet those social systems are intrinsically embedded in the

natural ecosystems of the planet as a whole. There is no place to hide when disequilibrium has been reached on the planet (Abram, 2017; Bateson, 1972; Berman, 1981; Braden, 2008; Jung, 1954/1969e; Laszlo, 2004; Macy, 2007; Raff, 2003; Roth, 2011; Santilli, 2015; Teilhard de Chardin, 1955/2008, 1957/2001; Vaughan-Lee, 2009).

Mickey, Kelly, and Robbert (2017) frame an ecological ethic in the context of *integral ecology* and suggest that for an ecological ethic to be effective, it must be interdisciplinary. The research presented in this thesis supports such a view, and ultimately seeks to integrate a spiritual ecology with an integral ecology in the formation of a new ethic.

Deepening into the Body, Soul, Heart

In this section, I present data in support of point (1), which examines humanity's deepening into the *body*, *soul*, and *heart* as necessary to restoring humanity's relationship with nature. This section explores somatic-based trauma and makes connections in support of holistic and transpersonal sensibilities.

Peter Levine (2008), a pioneer of somatic-oriented therapy, points to *trauma* in the Tibetan Buddhist tradition as one of four pathways to transformation. Levine uses the term *spiritual awakening*. The three other pathways are *death*, *meditation*, and *sexual ecstasy* (p. 95). This suggests that by healing trauma humanity may experience individual and collective transformation.

I believe, based on the literature, that humanity's evolution is currently in the second stage of *coniunctio*. According to Robertson (2017), in alchemy, the second stage of *coniunctio* is a union of spirit-mind with the body. The second stage of *coniunctio* is evidenced collectively by a shift in emphasis from the mind to the mind-and-body (Jung,

1970; Robertson, 2017). It is interesting, for example, that during the second half of the 20th century there was a gradual shift in emphasis from dyadic talk therapy to holistic and somatic-based practices (Levine, 2010; van der Kolk, 2015). Many of these interventions were in response to the complex issues of post-traumatic stress disorder, which initially constellated in symptoms of combat war veterans, but then were identified in general populations where individuals had experienced moderate to severe traumatic experiences that elicited similar symptomologies (Levine, 2010; van der Kolk, 2015). By drawing from the fields of neuroscience, attachment theory, and body awareness and movement, combined with the use of symbolic methods and process work, somatic-based practices help to facilitate healing in ways that traditional talk therapy cannot. This is because the somatic-based approaches bypass the prefrontal cortex related to cognition and language, and work directly with the limbic system related to emotions, and brain stem related to sensations. This helps to re-integrate unconscious content related to the traumatic event from a bottom-up, sensory-processing approach (Chapman, 2014; Levine, 2010; van der Kolk, 2015). Welwood (2002) refers to this as *dropping down into a felt sense* in aim of drawing into consciousness experience from the *bodymind*. The *bodymind* is a way of perceiving the body and mind as single unit. Welwood (2002) adds that the *bodymind* is rooted in sensory experience that is unconscious. Psychoanalyst Christopher Bollas (1989) refers to this as engagement with the *unthought known*, the preverbal and unschematized trauma that affects development, perception, and behavioral patterns and is a domain of the shadow. Levine (2010) refers to this as *titration*, a method of safely contacting the trauma experience, so that the client does not become overwhelmed and retraumatized. Titration is pivotal in his method of *somatic experiencing*.

There are three points in the presented trauma literature that are relevant to this discussion. (1) By healing trauma, there is a progressive deepening into the body, which in transpersonal literature is analogous to a deepening into the subtle body (Berman, 1989; Jung, 1996). (2) Trauma is accessed and released by metaphor and symbol, thereby symbolic engagement is essential to healing trauma (Stein, 1998; Wilson & Lindy, 2013). (3) The resolution of trauma is facilitated by non-duality (Tzu & Bannerman, 2016), that is, by the resolution of opposites (Jung, 1996; Stein, 1998).

I want to point out that deepening into the *body*, *soul*, and *heart* relates to the ecological crisis as a midlife transition in the release of the shadow and the anima/us. Both are necessary for integration. Vaughan-Lee (2009) and Von Franz (2008) highlight the body, soul, and heart as the domain of our relationships and the repressed sacred feminine.

Reclaiming the Body. Levine (2010) and van der Kolk (2015) indicate that the systematic shutting down of the brain and nervous system in response to trauma causes a loss of feeling of the body. According to Levine (2010), trauma occurs when a person is intensely frightened *and* unable to move from the perceived life-threatening event. Edinger (1992a) and Tzu and Bannerman (2016) refer to this as fear of *ego-annihilation*, the perception that one's sense of self will die. This typically happens in the *Fold* phase – collapsing into helplessness – from prior *Arrest*, *Flight*, *Fight*, and *Freeze* stages (Levine, 2010). According to Levine, some symptoms that correspond with this phase are an “anxious fog, chronic partial shutdown, dissociation, lingering depression, and numbness” (p. 52). Many people with PTSD related symptoms report they *feel dead inside*.

During shock trauma, subsystems in the brain and nervous system systematically shut down due to the severity of a threat. This begins with the *ventral vagal complex*, which is responsible for communicating emotion and encourages social engagement through attachment and bonding (Levine, 2010). The ventral vagal complex is *only* found in mammals and is a relatively new feature in evolution, originating approximately 80 million years ago (Levine, 2010). Evolutionarily prior nerve systems include the *sympathetic nervous system* and the *dorsal vagal complex*. The *sympathetic nervous system* is responsible for mobilization, fight or flight, and originated approximately 300 million years ago. The *dorsal vagal complex* is responsible for immobilization, metabolic conservation, and shutdown, and originated approximately 500 million years ago (Levine, 2010). An important fact is that during traumatic, life-threatening events there is a regression to the more primitive brain and nervous system structures.

Levine (2010) describes acute trauma as typically affecting the sympathetic nervous system, whereas chronic trauma typically affects the dorsal vagal complex. Each area will exhibit its own symptoms that correspond with either hyperarousal or immobility, and may fluctuate and co-occur.

In traumatized victims, the right anterior insula in the brain is either inhibited or shut down due to immobilization, or highly activated due to hyperarousal. When shut down, people are unable to feel their bodies or emotions; the brain creates a sense of depersonalization. When highly activated a person can feel rage, anger, anxiety, and panic (Levine, 2010). The fragmentation that traumatized people often report is due to the right anterior insula shut down or the hyperarousal (Levine, 2010).

Another area of the brain that is shut down is the Broca's area that deals with language. When this area is shut down, traumatized victims have a hard time expressing their experience with words. The area that is activated at this time is the brain stem, which deals with sensations. These sensations are often exhibited in subtle behaviors and postures. Levine (2010) advises therapists to pay close attention to changes in breathing, skin color, pupil dilation, and postures that indicate "rigidity, retraction... preparation for flight, twisting, collapse... openness and expansion" (p. 146). These are the sensations of immobility and hyperarousal looking to complete the movement they were prevented from doing so during the traumatic event.

According to Levine (2010), traumatized individuals are unable to experience the trauma, so it is held away as a feeling of hollowness remains. Levine outlines how trauma is held in a holding pattern by a feedback loop, which is created by fear of entering immobility (fear of paralysis, entrapment, helplessness, death) and by fear of exiting immobility (surge of survival, non-directed flight, rage counterattack). Both sides of the feedback loop are overwhelming to the victim and thereby suppressed, creating a perpetual tension and feeding of each other. Levine states that this cycle, on one end, is fueled by feelings of fear and helplessness, which are associated with feelings of shame; and on the other end, by rage, which to the traumatic victim is viewed as potentially violent if released. Instead, anger is re-directed toward the self in forms of depression, self-hatred, and self-harm. The way through this locked cycle, Levine argues, is by contacting the trauma through titration and the use of Sensation, Image, Behavior, Affect, and Meaning (SIBAM). This represents a bottom-up processing of trauma. Bottom-up processing works up from the brain stem, to the limbic system, then to the prefrontal

cortex. Only by making contact with the brain stem and limbic system is the unschematized trauma able to be re-integrated into the prefrontal cortex. When this occurs, the autonomic nervous system can regain homeostasis and the ventral vagal complex, responsible for communicating emotion and facilitating social engagement through attachment and bonding, is brought back into the senses (Berman, 1989; Levine, 2010). This provides a deeper context for the body and demonstrates movement into the tertiary function of *soul*.

Deepening into the Soul. Wilson and Lindy (2013) describe trauma as resulting in an *unconscious bodily metaphor* that captures the essence of the traumatic experience. The unconscious bodily metaphor can act as a portal of entry to decode and interpret the traumatic experience. Wilson and Lindy distinguish trauma as a universal and cross-cultural phenomenon, a unifying factor in the human condition. Stein (1998), Kalsched (1996), and Wilson and Lindy (2013) highlight traumatic metaphors as having archetypal features, essentially showing composite of a symbol. Stein (1998) explains that the complex's core possesses two images: an image related to the original psychic trauma, and an archetypal image which energizes and frames the context of the original trauma.

Kalsched (1996) states that during trauma the psyche fragments through its own self-defense system in aim of protecting the psyche. What results is a closed system wherein the individual (or collective) is protected by certainty. Similar behaviors and attitudes, deemed safe and protective, persist. According to Kalsched, the fragmentation within the psyche includes a wounded child at the center surrounded by an archetypal defense system, depending on the nature and themes of the original trauma. The archetypal features can alternate between protection and persecution. The child locked in

a traumatic repose provides overtures to the collective archetypal pattern of *puer aeternus* discussed earlier. This indicates a deepening need to free and integrate the wounded child.

Schwartz-Salant posits that *every complex has a body* (in Jung, 1996, p. 16). This can be evidenced by bodily changes, including changes in body-image, corresponding with each constellation. Schwartz-Salant argues it is *in* the subtle body that trauma is transformed, harkening to the alchemical tradition (in Jung, 1996). Allow me to explain the relevance of deepening into the subtle body.

Deepening into the Subtle Body. According to Berman (1989) the *subtle body* is an energetic spiritual essence that assumes the form of the physical body. Berman draws from the work of esoteric mysticism, Eastern spirituality, and Robert Masters' (1988) work on the subtle body. According to Berman, the subtle body has a continuum of greater density closer to the physical body and lesser density the further from physical matter, retaining a refined spiritual essence. Berman identifies five layers of the subtle body, but quickly points out that depending on the spiritual tradition, more or fewer layers can be identified. This is explored in more depth momentarily. I add the alchemical view on the subtle body below as this bears relevance.

According to Jung (1968a) the aim of alchemy was to produce a *corpus subtile*, a transfigured body that was at the same time spirit. Jung (1968a) makes the connection to the *diamond body*, which in Chinese alchemy refers to the subtle body that has subsequently been refined through numerous transformations. Schwartz-Salant (in Jung, 1996) describes this as an alchemical process of ridding the body of its impurities, laden in the unconscious, so that the soul, which animates the body, and spirit, which animates

the soul, are manifest in the physical body. The subtle body in this regard is necessary for the physical body's transformation.

According to Berman (1989) the five layers of the subtle body are: (1) physical body, (2) etheric body, (3) astral body, (4) causal body, and (5) spiritual body. Berman describes a progressive deepening of the subtle body into the physical body.

Berman (1989) describes the first body as the physical body *absent* of the mind. The second body is the body image as mirrored in the *etheric body*, or in the Egyptian tradition, Ka. The etheric body closely resembles the physical body and yet is of less material density. The etheric body is where the physical body *is* experienced by the mind via *projection*. This is to say that the mental image of a person's body dwells not in the mind but is cast in the etheric body. Berman states that this is the true mind-body split, but many philosophers do not recognize the deeper implications of the subtle body due to esotericism and mysticism being discredited by the scientific worldview. The third body is the *astral body*, but according to Berman, consists of the *unconscious body* and is in relationship with the *Higher Self*. The astral body is called the *emotional body* and *dream body*. This is because the astral body is the means by which we experience emotions and the vehicle in which we experience dreams. Berman maintains the unconscious body has essentially gone to sleep and is in a perpetual dream. It is up to the individual to awaken the unconscious body by becoming aware of its makeup. Berman states awakening the unconscious body takes place via the Higher Self, which is analogous to Jung's earlier description of the Self. This is the essential self, not the personality but the divine self. It is the totality of the person, consisting of conscious and unconscious dimensions, and is what organizes psychic integration toward wholeness (Samuels, Shorter, & Plaut, 1986;

Stein, 1998). The Higher Self is at One with the universal consciousness that pervades everything (Coward, 2013; Grevatt, 2016; Lakhani, 2014, 2017; Violatti, 2014).

According to Berman (1989), the fourth body is the *causal body* and has a magical proponent, able to manifest great miracles by mere intention; a true magician. The fifth body is the *spiritual body*, which has the ability of harnessing tremendous spiritual power and creating sweeping global change. Berman states that the spiritual body is the level of the soul. Mainstream society denies that this power originates within the soul and instead looks outward, which may only be epiphenomena and the tip of the iceberg.

Berman (1989) suggests that the subtle bodies need to be deepened into the physical body for the mind to recognize the great illusion of separation and alienation. He posits that an important role of the etheric body is becoming an observer of the unconscious world and recognizing the existence of a *larger Mind*, a larger consciousness that pervades the very nature and structure of existence. This is a crucial step to awakening the unconscious body and integrating the subtle body into the physical body.

According to depth psychology and the mystery tradition of alchemy, transformation comes about from *shadow work*. This is the release and integration of light hidden within darkness, the *lumen naturae*, so that it can be integrated into the physical body by means of the subtle body. This brings about transmutation and transformation (Jung, 1996; Vaughan-Lee, 2009). This can be observed on the individual, collective, planetary, and cosmic levels. Allow me to explain.

Santilli (2015) and Vaughan-Lee (2009) describe the darkness in the world as relating to the shadow. Schwartz-Salant (in Jung, 1996) identifies the shadow as having two primary aspects: the personal and collective. He suggests a third aspect as the

shadow of the divine. This can be depicted in the Christian religion as God abolishing the darkness from the light in the incarnation of Christ (Edinger, 1992b). An important note is that the shadow corresponds with the *nigredo*, which in alchemy is responsible for dissolving old structures so that new ones can emerge – and is what starts the great work of the soul's transmutation (Jung, 1996).

Vaughan-Lee (2009) suggests that the influx of the shadow we are seeing in the modern world is related to our mass dream dissolving from its unsustainability with the natural world. It is like the natural world is waking us up.

Let me be clear: the natural world is the only world there is. Western civilization in the form of globalization is a manufactured world, no less real than the many manufactured *contraptions* it seeks to create, and, indeed, last just as brief, but not the spell of endless consumption. The sole aim of Western civilization is unregulated, exponential growth of wealth and power, but 99% of the population experience neither. Rather, they experience exploitation. Macy and Landry (2014) refer to this condition as a zero-sum game. The planet cannot sustain a paradigm of endless mass production. At some point, one world will override the other in its destruction.

Vaughan-Lee (2009) cautions that this is a dangerous time because the shadow contains our un-lived dreams, everything that we hoped to experience in the mass dream, or *massa confusa*. This is an alchemical term for *nigredo*, or the complete breakdown of substances, so that they can be further refined. As the mass dream falls away, we cling to everything that remains unfulfilled in us, instead of seeing the larger process of awakening. In alchemy, awakening is associated with the whitening, or *albedo*, which is subsequent to the *nigredo*. Vaughan-Lee defines this dissolution in the modern world as

“the illusions of a dying age” (p. 24). This is akin to the ecological crisis as a midlife transition in resisting the breakdown of the persona, which leads to regression, or a liminal movement, which leads to a discover of the Self.

The shadow work takes place in the soul by means of the subtle body. Schwartz-Salant (1998) describes the subtle body as a *third area*, meaning it is not quite of the mind and not quite of the body, but in a third area: a field that is constellated most predominately between *other*. The mind and body here not only signify our mind and body and the deepening of the second stage of *coniunctio*, but also the mind and body of cosmos and nature, given that cosmos is interchangeably described as Mind and Logos (Avis & Harris, 1991; Brink, 2013; Pransky & Kelly, 2017; Rakocevic, 1995; Rescher, 2013; Robinson, 2010) and nature as Body and Eros (Abram, 2017; Brady & Swimme, 2012; Macy, 2007; Von Franz, 2008).

Lowenthal (2011) suggests that this sacred union of nature and cosmos appears in the archetypal love affair between Eros and Psyche. In Greek mythology Eros represents love and matter and Psyche represents soul. Psyche in the beginning of the myth is mortal. At the end of the myth she becomes immortal, signifying that the soul is both. This suggests that the deepening of the mind into the body reflects on an individual and collective level, as well as on a planetary and cosmic. This point is more poignant when the subtle body is viewed as a continuum of consciousness that represents individual, collective, planetary, and cosmic levels (Byron, 2003; Santilli, 2015; Vaughan-Lee, 2009; Wilber, 1975). Thus, a deepening of the subtle body is analogous to a deepening of these four levels. Taken as a whole, it is through relationships that integration can take place most efficiently and in our relationship with *other* – at all levels. According to Schwarz-

Salant (1998), Jung (1996), Vaughan-Lee (2009), and Von Franz (2008), relationships are essential in the transformation process and accentuated most fully in the heart.

Deepening into the Heart. Beneath of the self-other split, I believe there may be two traumatic wounds, or complexes, that have yet to be healed or integrated. There are doubtless many. These are analogous to soul loss. These two wounds are of the heart: *abandonment* and *betrayal*. These themes run through the individual, collective, planetary, and cosmic levels.

Neumann (1949/1973) describes humanity's original parents as heaven, father, and earth, mother. Their split must have left an indelible mark upon the psyche, for humanity has been attempting to reconcile their split ever since. This is evidenced by the data I presented at the end of Chapter 1 and includes the ascent structure and the cosmological split between heaven and earth as fundamental in the self-other split (Berman, 1981, 1989; Neumann, 1949/1973; Vaughan-Lee, 2009).

The hero archetype, as discussed earlier, represents Western civilization's libidinal drive toward ever-increasing ego development, a quest for immortality. But the hero masks an underlying wound that few people see. The hero, in its true form, is an orphan. The orphan harbors profound feelings of abandonment, and thus compensates this concealed wound in a quest for power, recognition, and destruction when its path is denied (Rothenberg, 2017). I believe humanity's quest for immortality stems from a perception that in the separation of heaven and earth, the Divine Father is perceived to have turned away from matter. This sentiment echoes throughout the Judeo-Christian religion in a perception that humanity was forsaken and was ultimately unworthy.

Rothenberg (2017) presents three psychological features involved in the orphan's wounding. These may illuminate what Western civilization's persona hinges upon: (1) a profound sense of unworthiness, (2) an unconscious, embodied guilt for being what caused the turning away or forsaking, and (3) a fear of re-abandonment.

Rothenberg adds that the orphan feels there is a wound that cannot be healed and consequentially feels pulled toward death. The death wish calls the orphan toward the original traumatic chaos of the parent's separation, wherein its own death can be consummated. This is eerily similar to Tarnas's (2002) discernment of the ecological crisis enacting our own demise.

The second wound deals with betrayal and is associated with The Great Mother, Mother Earth. Psychoanalyst Andre Green (1986) presents a theory to the psychoanalytic community that extrapolates conditions that bring about a *dead mother complex*. Essentially, the theory presents the following discernments, which I connect with humanity's disconnection from nature.

The dead mother complex amalgamates from a perception that the mother is in mourning. There is an inanimate quality in the mother, in which the mother's attention is elsewhere. She is forlorn, but the object of her attention, or inattention, is unknown to the infant or child (Green, 1986). As the infant is unable to revive the mourning mother, there is sadness. Eventually rage culminates with a *decathexis* from the mother, where the physical mother remains alive, but in the perception of the child, she becomes psychically dead, an imago (Green, 1986). The imago of the dead mother is what the infant or child continues to be in relation with. *Cathexis* is a psychoanalytic term to describe the psychic-libidinal attachment of objects as they form within the unconscious.

According to Green, the dead mother complex has two qualities that contain the original mourning: depression and emptiness. The dead mother complex is a *narcissistic wound* that is deeply embedded in the ego and affects attachment and bonding. It is a wound that is only realized in transference. Most characteristic is a pervading sense of an inability to love or be loved. This is from the infant's or child's decaethexis from the mourning mother, which leaves psychological holes that are subsequently refilled by *re-cathexes* of destructiveness (Green, 1986, p. 146). This is to say that there are holes in the psyche that are filled with destructive impulses toward the mother and toward the self and include other. This raises the question: *Is there a destructive impulse towards the mother or towards the self that is being played out in the relationship with the planet?*

Instead of Mother Nature turning away from us, we have done this to her, and internalized it as a dead mother complex. Perhaps this was humanity's response to nature gradually losing its *lumen naturae*, from the suppression of the sacred feminine, which re-stimulated the abandonment from the father and became experienced secondarily as betrayal.

I believe that these two wounds are what formed the *nemo* or gap due to the self-other split being fundamentally a cosmological split, as I argued in Chapter 1. If true, then abandonment and betrayal are the underlying ache we cannot pinpoint, and what the hungry ghost seeks to fill.

To amplify this point, in Eastern spiritual traditions the heart chakra symbolizes the union of masculine and feminine, and heaven and earth. This is symbolized by two interpenetrating triangles forming a double-triadic star. One triangle signifies heaven *descending* into matter. The other triangle signifies earth *ascending* into heaven. The

connection point is the heart. The focus here is not the operation or meaning of each chakra, but rather the union between spirit and matter, heaven and earth, which in the Eastern spiritual traditions occurs in the heart chakra.

From a Sufi perspective, Vaughan-Lee (2009) suggests that the void humanity experiences is an incessant ache for the divine. By holding the divine within one's heart, both the divine feminine – nature – and the divine masculine – cosmos – one may feel the love of the complete divine, which he posits is the love we long for in another.

An Integral Perspective

As mentioned in the *Deepening into the Body, Soul, Heart* section (pp. 65-66), healing trauma has three relevant points with regard to humanity's deepened presence.

(1) By healing trauma there is a progressive deepening into the body, which in transpersonal literature is analogous to a deepening into the subtle body (Berman, 1989; Jung, 1996). This was demonstrated by somatic-based, trauma literature and the hypothesized five layers of the subtle body, with consideration of subtle body as a continuum of consciousness. (2) Trauma is accessed and released by metaphor and symbol, thereby symbolic engagement is essential to healing trauma (Stein, 1998; Wilson & Lindy, 2013). This was demonstrated by unlocking the unconscious bodily metaphor at the level of the soul, via the imaginal. (3) The resolution of trauma is facilitated by non-duality (Tzu & Bannerman, 2016). In Jungian theory, this is the resolution of opposites (Jung, 1996; Stein, 1998). This is crucial to achieving harmony and integration in a world riddled with anomie and dissension. This third point is what I focus on now.

For clarity, this section explores the literature from point (3), which focuses on developing an *integral perspective*. An *integral perspective* is one that can perceive

beyond appearances and duality to see life as ever-present and profoundly interconnected. To support of this view, I draw from three primary viewpoints: *non-duality* from the Eastern contemplative traditions, *reconciliation of opposites* from a Jungian perspective, and Gebser's (1966/1986) *integral* structure of consciousness. This sets up the foundation for the final section of point (4), which explores re-engagement with the sacred. These points underscore what is necessary to restore humanity's relationship with nature from the standpoint of reconciling dissension, especially as it is rooted in trauma, and thereby perceiving life as interconnected and sacred.

Let me begin with *non-duality* from the Eastern contemplative traditions, specific to point (3) as the resolution of trauma.

Non-Duality. Beyond the image, Tzu and Bannerman (2016) provide compelling research that indicates, from a somatic emphasis, that healing trauma may ultimately be from a perspective of non-duality.

Gary Tzu is a psychologist who struggled to resolve his own trauma through the course of his life. He cites using the therapeutic approaches of Gestalt-bioenergetics, psychodrama, and somatic experiencing, and although providing healing to a certain extent, Tzu was left with a feeling that the trauma was still left unresolved. He describes being able to discharge the energy of the trauma and restoring the nervous system (as was discussed in the *Reclaiming the Body* section) and yet he was still unable to experience joy inside. At one point, Tzu even attempted primal screaming in the woods, desperate to induce release and movement (Tzu & Bannerman, 2016). It was not until he began applying non-duality to trauma that there was a fundamental shift, in which the matrix of trauma revealed what it actually is.

Tzu cites three positions as being causal to this realization. First, is the distinction Peter Levine mentions in his book *Awakening the Tiger: Healing Trauma*. Tzu relates that “it is not so much the trauma itself, but how it is interpreted that creates the lasting impact of it” (Tzu & Bannerman, 2016, p. 67). From this, he considered how his stance against the traumatogenesis was in fact keeping it in place. If he were able to let go of his stance, he could thereby be freed from the traumatic origin. Second, Tzu and Bannerman relay a teaching from Krishnamurti, an Indian philosopher, that fear arises when there is avoidance through inattention; with complete attention there is no fear. Tzu and Bannerman posit that in the moment of inattention, in attempting to escape, which simultaneously signals fear, trauma is created. Subsequent judgments about the traumatic event then keep the trauma in place. Tzu and Bannerman state that judgments create a stance against the traumatic experience in the form of duality: against the self and other. Non-duality helps to dissolve fear and judgment by extinguishing polarity. Third, two methods Tzu uses to achieve the state of non-duality are *choiceless awareness* and experiencing *the great death*, which is consciously experiencing an egoic death.

Choiceless awareness was coined by Krishnamurti (1995) and is a positionless and opinionless awareness. It does not take sides; does not have investments or charge; simply perceives, and in this perceiving allows the viewer to see conditioned responses, but not be taken up by them as in a possession. In this way, the *known* does not interfere. By using choiceless awareness identifications begin to dissolve. What is left is *what is*: experience as it is without judgement (Tzu & Bannerman, 2016).

Tzu and Bannerman (2016) argue that trauma arises from fear of physical and psychological death. This fear of death must be experienced for true liberation to occur.

For Levine (2010), this is done through titration, whereas Tzu and Bannerman (2016) suggest that this can be done through non-duality. *The great death* is one that descends past the fundamental duality of existence: that of life and death, being and non-being. When this fundamental duality is resolved, then all dualities are resolved (Tzu & Bannerman, 2016).

In session, Tzu advises using the following distinctions when working with clients: presence, or unconditioned awareness; transparency; clarity; warm acceptance of whatever arises; and *mirroring*. Mirroring is a therapeutic method that stems from maternal mirroring and matching. It allows the therapist to convey to the client containment and safety, validation, and seeing the client and the client being seen. It also aids in *affect regulation*, which is the emotional regulation of a client when emotionally dysregulated. This is similar to a mother who mirrors her infant or child and helps to regulate the infant or child through her warm gaze and presence. This is done primarily through nonverbal ways and help the client to learn to self-regulate (Chapman, 2014). Tzu mentions that the client is not an *object* to be mirrored and is only known and experienced by mirroring. Mirroring allows a window into perceiving his or her existence as one's own (Tzu & Bannerman, 2016).

A key to non-duality therapy is leading the client to the origin of his or her trauma, but doing so from non-duality. In this the client experiences the trauma without position or opinion, simply as it was, is, and without judgment. This allows the subtleties of the experience to become known as sensations, awareness, and insight. Doing this allows trauma to dissipate and the energy to take new form (Tzu & Bannerman, 2016).

Tzu and Bannerman (2016) offer intriguing case examples to show how this therapy can look in a real-world setting and the benefits of this treatment. I highlight two here.

While in session, Tzu asked his client Sam to enter the experience of his abandonment. Sam felt into this and immediately wanted to retract. Tzu instructed Sam to enter the abandonment without judgment. Sam sat in the experience of his abandonment and the longer he was with it he noticed that the experience began to shift to a profound and pervasive aloneness. Sam described the sensation as filling and extending beyond his body. As he held the sensation, he noticed that it became lighter and more sublime in quality. As he opened his eyes, Tzu asked about Sam's experience. Sam responded that he wondered how he was going to keep the spacious feeling, which he described as profoundly freeing (Tzu & Bannerman, 2016).

Another case example is Nadia, who struggles with accepting her father's death. Through non-duality therapy, Tzu guides Nadia to experience not only her father's death, but her own egoic death. Tzu and Bannerman describe this as dropping into an effortless drowning. In her descent, Nadia reported feeling absolute aloneness and hopelessness. She let the experience of death fill her without judgment. As she did, she began to experience serenity, and through this serenity a profound aliveness. She was able to experience her own mortality as she mourned her father's death, but from an expanded non-dual and unitary perspective (Repede, 2009; Tzu & Bannerman, 2016).

As one reaches the point of non-duality what is experienced is the original, primary unity of heaven and earth, cosmos and nature. The primal rupture is restored. This is what Peter Levine (2008) refers to as trauma leading to spiritual awakening.

Holding the Tension of Opposites. Similar to non-duality, in Jungian theory an integration of two opposing viewpoints is brought about by *holding the tension of opposites* (Jung, 1996; Samuels, Shorter, & Plaut, 1986; Stein, 1989). What this means is bringing two opposing viewpoints into consciousness whereby a *third* is created in the synthesis, or transformation (Jung, 1996; Samuels, Shorter, & Plaut, 1986; Stein, 1989). Traditionally, this is a synthesis between thesis and antithesis (Mohrhoff, 2008). Carl Jung referred to this transformation as the *transcendent function*, an automatic occurrence in the psyche that brings about a higher degree of integration (Samuels, Shorter, & Plaut, 1986). In the depth and psychoanalytic traditions, polarities consist of a split between conscious and unconscious contents. Meaning, in most cases, one side of the split is conscious whereas the other side of the split is unconscious. This can be depicted in the self-other dichotomy, as well as by two opposing groups. Allow me to shed light in the following example.

Imagine there are two groups. One group is in favor of capitalism and supports the ideology of unregulated, exponential growth of wealth and power, even at the detriment of the environment. The other group is in favor of a socialist model and supports social values over monetary values. The second group perceives the prior capitalistic model as one of exploitation and greed, and indeed contributing to the destruction of the planet. These two groups can be encapsulated in argument points in the dichotomy of conservative republicans and liberal democrats, who have become increasingly more contentious in recent years.

On the surface, this appears to be a difference of ideologies, but what is not seen is how the groups are formed in the first place. It is not by similar viewpoints. That

comes after the fact. Rather, the groups are bonded by underlying psychic content that determines the group's vehemence. This phenomenon can be illuminated by the interplay between personal and cultural complexes (Cambray & Carter, 2004; Singer & Kimbles, 2004).

According to Cambray and Carter (2004), Singer (2009, 2016), and Singer and Kimbles (2004), there are three layers that are at play here: the personal unconscious, the cultural unconscious, and the collective unconscious. This can be visualized as three horizontal tiers in the unconscious of each individual, which overlap with the unconscious of the group and collective. At the level of the personal unconscious, unique to each person, resides personal complexes. At the next level down, in the cultural unconscious, reside cultural complexes, specific to groups and cultures. The next level down from that is the collective unconscious, which unifies the human collective and is the domain of *archetypes*, a prototype or primordial pattern, which contextualize the complexes at the prior levels (Cambray & Carter, 2004; Samuels, Shorter, & Plaut, 1986; Singer & Kimbles, 2004; Stein, 1989). Each layer interacts along a continuum and manifests on the surface in myriad ways.

An important point to reiterate is that personal and cultural complexes come about through trauma (Cambray & Carter, 2004; Singer & Kimbles, 2004; Weisstub & Galili-Weisstub, 2004). Cambray and Carter (2004) and Singer and Kimbles (2004) illustrate this as a fragmentation within the psyche that consists of a split between what is self-identified or group-identified and on the other what is rejected. The rejected aspects are projected onto a suitable other, an object or entity that characterizes the features of the disowned split. Singer (2009) refers to this dichotomy as consisting of me and not me and

us versus them, thus signifying their tension. Beneath each split are archetypal features. In the self-identified or group-identified split there is the hero archetype, and in the rejected and projected part the archetypal shadow. This can translate into perspectives of right vs wrong, good vs evil, and one side being justified and vindicated at the annihilation of the other. Of course, there may include additional archetypal features depending on the features of the trauma, but at core the hero and shadow remain (Singer, 2009). Archetypal features are what give the polarized splits their numinous quality. This is the tremendous psychic energy that is constellated in the polarization.

The psychic fragmentation, which manifests as an externalized polarization in me and not me or us versus them, is perceived as a persecution and thus the traumatic wound must be vindicated. Unfortunately, this can materialize in two ways. Either it manifests in hate toward the self or group, or hate that is directed toward the other. Often times it includes both (Cambray & Carter, 2004; Kalsched, 1996; Singer 2009, 2016; Singer & Kimbles, 2004). The aim of vindication creates a group spirit that seeks to protect the traumatic wound, while at the same time vindicates it. As the wound itself, the group spirit takes on a daimonic quality and leads to what Carl Jung referred to as *possession*, the autonomous enactment of the key features of the hidden complex. The individual or group begins to take on characteristics of the traumatic wound as the complex constellates by environmental triggers, such as trigger words (Singer, 2016). The dichotomy that is then enacted is the traumatic event itself of the original persecution. Thereby the individual or group believes itself a victim and entitled to justification, no matter the cost.

Weisstub and Galili-Weisstub (2004) illustrate another layer. The phenomena of the personal and cultural complexes are lodged and perpetuated by an *inability to mourn*, which is characterized by the denial and avoidance of experiencing the traumatic wound. The traumatic split, therefore, becomes an intergenerational trauma, passed on to future generations, until mourning can be initiated. Each side of the diametrical whole believes to be the justified party. However, each fails to see the other as a mirror image, that self and other are the same. They are inversions linked by the polarity of the same trauma. Weisstub and Galili-Weisstub suggest that by recognizing this mirror of human sameness and by acknowledging each side's experienced trauma as one's own, empathy may begin to rise.

Kelly (2014) makes an important point that although non-duality can absolve opposites through a unitary perspective, in the chaotic and contentious world this is not practical. In contrast, Kelly recommends a Jungian perspective of holding the tension of opposites, so that the person or group is cable of experiencing the tension, not seeking to transcend or escape the tension, and thereby transforming the opposing viewpoints into a new configuration in the third. Drawing from alchemy, Jung (1996) points out that the *third* is actually the *fourth*, indicating a *quaternity*, the unity of a group of four. The axiom of Maria Prophetissa, a female alchemist from either second or third century A.D., described this as: "One becomes two, two becomes three, and out of the third comes the One as the fourth. Like this the two become one" (Roth, 2012, p. 7).

An example of a quaternity is the typology cross *representing* Western civilization's emphasis on the mind (p. 41). When taken as a whole, the four functions of thinking (mind), sensation (body), intuition (soul), and feeling (heart) represent

something more. This is perhaps an intimation of Jean Gebser's (1966/1986) *aperspectival* consciousness.

Aperspectival. Jean Gebser is best described as a *Kulturphilosoph*, which in German means cultural philosopher. He was a philosopher of the phenomenological tradition, which rigorously examines a phenomenon as it appears and as it is experienced. For Gebser, his phenomenological inquiry was the nature and structure of consciousness.

As stated in Chapter 1, Gebser (1966/1986) developed a theory of human consciousness emerging from prior structures of *archaic*, *magic*, *mythical*, *mental*, and *integral* processes. Though I touched upon these in Chapter 1, I dive deeper into them now. The reason for this is that their very nature and structure is integral to an *aperspectival* consciousness. What is an *aperspectival* consciousness?

Aperspectival means lacking perspective. According to Gebser (1966/1986), an *aperspectival* consciousness is a-rational, integral, and capable of appreciating the whole as well as the interrelated parts. It is a-rational in that it is not limited to reason. Not in a regressive, pre-rational or irrational way, but rather because it is cable of comprehending beyond reason (Mohrhoff, 2008). An *aperspectival* consciousness is able to supersede dualistic and reductionistic thinking prevalent in the modern world and characteristic of the deficient mental structure of consciousness (Mohrhoff, 2008). Gebser (1966/1986) describes this as an appreciation of the fourth dimension, free of space and time, which allows one to apprehend the transparency and veracity of life. This becomes clearer as I unpack Gebser's structures of consciousness as they relate to an *integral* consciousness.

As an overview, Gebser's structures of consciousness are emergent through three predominant world structures: the *unperspectival*, the *perspectival*, and the *aperspectival*.

The *unperspectival* world encapsulates the *archaic, magic, and mythical* structures of consciousness and spans approximately from the origin of *Homo sapiens* to the Renaissance period in 1300 A.D. in Europe. One of the major critiques (Shimomisse, 1990) is that Gebser's theory does not consider cultural views beyond an Eurocentric lens. In fact, Shimomisse (1990) discerns many parallels between an *aperspectival*, integral consciousness with that of non-duality in the Eastern traditions. This becomes clearer after presenting the emergent structures.

The *perspectival* world encapsulates the *mental* structure of consciousness and spans approximately from the European Renaissance to mid-20th century A.D. The *aperspectival* world encapsulates the *integral* structure of consciousness and spans approximately from mid-20th century A.D. to the point in the future where an *integral* structure of consciousness becomes deficient and is replaced by another structure of consciousness altogether. Gebser does not illuminate what this structure may be and implies that an efficient integral structure may be sufficient, at least in overcoming the deficient aspects of the mental structure. This is clarified momentarily.

The *archaic* structure of consciousness is the primal unity of heaven and earth. This is the primordial origin of *Homo sapiens*, and yet as Gebser signifies, this structure encapsulates the origin of existence itself as incipient and coming into being. The *efficient* aspects of this structure are that it is One. Yet as consciousness begins to emerge there is a foreboding quality due to impending differentiation. This foreboding is considered a *deficient* aspect and leads to a *mutation* of the *archaic* structure into the *magic* structure.

Gebser describes the *archaic* structure as having zero-dimensionality and likened to a state of deep sleep. Mohrhoff (2008) and Feuerstein (1988) add that each structure of consciousness is *co-existent* in the human psyche, and their interplay is what yields multidimensional human experience. Mohroff states that the *archaic* structure is present in creation myths and also corresponds with states of mysticism.

The *magic* structure of consciousness emerges to mitigate impending differentiation. The *magic* structure is likened to a state of sleep, in which indistinct outlines are beginning to be made out in the world – much like Plato’s cave. Gebser describes this as the human ego not yet crystalizing. Instead it is dispersed throughout the world.

The *magic* structure is one-dimensional, spaceless and timeless, and is one point of awareness that Gebser describes as pre-perspectival. Gebser describes this as a point of awareness that is interchangeable with all points. The term *pars pro toto* applies, meaning a part taken as representative of the whole. The *magic* structure parallels the beginning distinction between humanity and nature. Gebser suggests that nature is perceived as hostile and by means of overpowering nature, humankind resorts to *magic*: if one point is modified, then all points are modified. The *efficient* aspect is spellcasting, which is used in harmony with, and in respect of, nature. The *deficient* aspect is witchcraft, which seeks to use destructive forces to overpower nature. The focus of this structure is on instinct, emotion, empathy, and hearing – listening deeply for cues – due to the faculty of reason and perspective not yet developed. The world shifts from a unified unconscious spirit in the *archaic* to a burgeoning experience of nature in the *magic*. The struggle for power

begins here, between humanity and nature. This struggle has yet to cease to this day (Gebser, 1966/1989; Mohrhoff, 2008).

Feuerstein (1987) suggests that the *magic* structure continued until approximately 40,000 B.C.E., at the start of the Cro-Magnon age. This is evidenced by archeological findings that suggest the Cro-Magnon had an elaborate symbolic, religious, and shamanistic worldview. This indicates movement from the *magic* into the *mythical* structure (Mahood, 1996).

The *mythical* structure of consciousness shifts from the exterior world of nature to the interior world of the psyche. Gebser refers to this as *interiorization of the soul*, which is the discovery and exploration of the soul. Instead of emotion and instinct, imagination and sensibility begin to take precedence. Whereas in the *magic* structure the viscera and ear are primary organs of relating to the world, in the *mythical* structure the heart and mouth are primary instruments of relating. This relates to feeling and expression. Gebser refers to the *mythical* structure as *unperspectival*. Like the two previous structures, it remains ego-less. The *mythical* structure is two-dimensional and in a state of dream. Humankind is beginning to differentiate itself from nature and self-other, but instead of the oppositional frame of duality in the *mental* structure, the two dimensions are complementary. Here associations take a life of their own and metaphors become gods and goddesses, both in human form and in the natural landscape. The world is still spaceless, but natural *temporicity* is beginning as the timeless becomes temporal in the space of the soul. *Temporicity* encapsulates the moment of arising and expresses the essential being that make existence and entity what they are. Unlike *temporality*, which relates to space and time in the third dimension, and will begin to take shape in the

mental structure of consciousness, temporicity captures the timeless as it moves through time, replete with an indivisible past-present-and-future (Gebser, 1966/1989; Panikkar, 2020). Myths seek to express the interior space and temporicity of the soul. The *efficient* aspect is *primal myth* as envisioned. This is the direct experience of myth, as it helps to inform humankind's understanding of the world and its place within it. The *deficient* aspect is *mythology*, which seeks to formulize and concretize the mythic landscape instead of pointing to the ineffable. The influx of conflicting images related to the mythic stories and deities begins to overwhelm and confuse the mind. From this confusion, the *mental* structure mutates in aim of bringing order to chaos (Gebser, 1966/1989; Mahood, 1996; Mohrhoff, 2008).

The *mythical* structure spanned from approximately 40,000 B.C.E. to 10,000 B.C.E., when the *mental* structure began to emerge, as seen in Greek philosophy (Mahood, 1996). The mythologeme used by the *mythical* structure to experience the mysterious via the symbolic was replaced by the philosopheme, which was used by the *mental* structure to contextualize principles related to the mysterious, and yet was twice removed (Gebser, 1966/1989).

The *mental* structure of consciousness shifts from the interiorization of the soul to the exteriorization of space in the world beyond nature. The images that occupied the psyche in the *mythical* structure now inhabit the world in three-dimensional objects that are perceived as real and yet are projected upon (Mohrhoff, 2008). In this realization of space, humankind separates completely from nature. The self-other split is realized. The ego emerges from its sarcophagus, its primal matrix. This is a state of waking from the dream. Imagination and sensibility are now replaced by intellectual reflection and

abstraction as means of knowing the world. The will to conquer nature and to penetrate space as means of its discovery are paramount. The brain and the eye are the primary organs of relating to the world, as the prior orientations of the heart and viscera recede into the background. This is the *perspectival* world, whereby the third dimension is realized and yet in need of further exploration (Gebser, 1966/1989; Mahood, 1996; Mohrhoff, 2008).

As in previous structures, there are *efficient* and *deficient* aspects. The *efficient* aspects of the *mental* structure are that humans have been able to develop the mind in a way that is able to become detached from phenomena and analyze, experiment, and determine truths about our existence that beforehand were not possible. Some of these scientific discoveries revolutionized our perception and experience of the world. As example, Copernicus's discovery of earth revolving around the sun. Before this discovery, Aristotle believed the earth was the center of the universe. And for a long time that was living reality. The scientific discovery of the earth revolving around the sun altered our worldview from a geocentric to heliocentric universe. Some argue that the discovery of a larger universe contributed to our feelings of alienation, which were compounded as science replaced religion and diminished our sense of the divine (Berman, 1981; Gebser, 1966/1989; Swimme, 1999). The *deficient* aspects of the *mental* structure led to increased reliance on reductionism with the aim of discovering the minutia of space and matter. The world previously experienced whole is now perceived as segmented by incision marks with the aim of measuring and understanding phenomena, humans included. Essentially, the world and everything in it is fragmented from the *mental* structure. As the quest to conquer nature and penetrate space increases,

there is a corresponding hypertrophy of the ego as well as its paradoxical disintegration (Gebser, 1966/1989; Mohrhoff, 2008).

The *perspectival* world of the *mental* structure allows our perception of space to expand and all of its infinite phenomena, on the macrocosmic and microcosmic levels, to be differentiated, understood. As our perception of space expands, the ego perceives itself as one of these points of segregation in a vast sea of other such sectors. Thus, the ego is in danger of diminishing as our perception of space expands. In response, the ego feels compelled to aggrandize itself, lest it disappear. This aggrandizement leads to the ego's hypertrophy. Although this may be the result of the ego's differentiation from the world, it is in the world's own differentiation that the ego feels lost (Gebser, 1966/1989; Mohrhoff, 2008). Gebser describes the ego as a vanishing point on the apex of an isosceles triangle, where the two outer edges continue to expand, leaving the crown obsolete. The disintegration of the ego is from this plumb: the deficient *mental* structure's utilization of atomization. The event-horizon is likened to the nuclear fission of the atom bomb, leaving nothing distinguishable in its separation (Gebser, 1966/1989; Mohrhoff, 2008). Gebser suggests that where the deficient *mythical* structure would have left us lost in the interiorization of the soul, without the mutation of the *mental* structure of consciousness, the deficient *mental* structure is apt to leave us lost in the exteriorization of space, due to a corresponding chaos. The unmitigated chaos and rise of disintegration in the modern world suggest an impending mutation in consciousness, or as Feuerstein (2005) suggests, an impending *saltation*, an evolutionary leap, lest we be enveloped by the chaos. Gebser postulated that from this increasing chaos an *integral* structure of consciousness would emerge.

The *integral* structure of consciousness, as mentioned at the beginning of this section, is aperspectival, a-rational, and diaphanous (Mahood, 1996). Gebser (1966/1989) uses the word *diaphaneity* to describe the transparency that is possible in the *integral* structure. Gebser states this is from the *intensification of consciousness*, not an *expansion of consciousness*. This suggests consciousness deepens or heightens – or perhaps both – to perceive beyond appearances and duality to see life as ever-present and profoundly interconnected. It is a perception or non-perception that is shared with Jungian psychology and Eastern philosophy, in which integrity and transparency are sought (Jung, 1996; Kelly, 2014; Shimomisse, 1990; Stein, 1989; Tzu & Bannerman, 2016). Gebser (1966/1989) describes two features of the *integral* structure. The first is that *integral* consciousness is brought about by *systasis* and *synairesis*, and the second is that the *integral* structure results in the *concretization of time* and the *concretization of the spiritual*. Allow me to explain.

According to Gebser, *systasis* is a process of integrality, in which parts come together to form a whole. If this were referred to as a first step, then *synairesis* would be the second step, in which everything is grasped on all sides, a perceiving aperspectively (Mahood, 1996). What this allows for is an *awaring* [sic] of phenomena from which truth can be ascertained, not from the mind, but from direct knowing or awaring. Gebser uses the term *awaring* to mean to make aware or render transparent. He uses the words transparency and diaphaneity interchangeably to describe the same phenomenon of perceiving through the third dimension of space and time. Thus, the *integral* structure of consciousness is the realization of the fourth dimension, in which the *aperspectival* world

is free of space and time. The awaring of phenomena in an *integral* consciousness is what makes the concretization of time and the concretization of the spiritual possible.

Gebser refers to *concretization* not as materialization, but rather as a method of revealing integrality. Gebser maintains that the *concretization of time* is the realization of time in its true form, continuous not discontinuous, where past and future are infused in the present moment. This includes the archaic past and the probable and distant future. Through the abstraction of time in the third dimension, humans lose touch with the causal and acausal aspects of time. This means that our actions in the present affect the future and yet are informed from the past, as still living. However, the ramifications of these actions are not immediate in space-time and therefore are perceived as isolated phenomena, unrelated to our present actions. This is true of the ecological crisis, in which our actions are believed not to have affected the global crisis. Beyond denial, this is due to an inaccurate perception of time (Gebser 1966/1989; Macy, 2007). Cause and effect are casual and acausal due to the very nature of time. Macy depicts this in the Buddhist dharma of *dependent co-arising*, which illustrates the simultaneity of cause and effect – as co-occurring in any point of time. By concretizing time, the true nature of time is revealed: fluid, dynamic, whole (Gebser, 1966/1989; Macy 2007).

Gebser describes the *concretization of the spiritual* as the coalescence of the spiritual with human consciousness. According to Gebser, the spiritual is essentially the origin of life Itself. The spiritual is inclusive of all underlying phenomena of the prior structures: *archaic, magic, mythical, and mental* and only revealed through the *integral*. Gebser describes the spiritual as an evolutionary impulse that animates consciousness through the prior structures. Only when the prior structures of consciousness are

integrated is the spiritual realized. The *mental* structure attempts to repress the prior structures, perceiving them as inadequate. As Feuerstein (1988) maintains, the prior structures are active in different states of consciousness, such as creativity, ecstasy, dreaming, myth and storytelling. Gebser's structures of consciousness reveal that we are multidimensional beings, beyond merely rational thinking. Gebser posits that the primary organ of relating to the world in the *integral* structure is the vertex, which is the highest point of the head. In Eastern spiritual traditions this is the point of the crown chakra. When opened, the crown chakra becomes a thousand-petal lotus and is what announces spiritual enlightenment. As Gebser suggests, the *integral* structure of consciousness leads to spiritual enlightenment by perceiving diaphaneity. At this point, philosophy falls away and is replaced by *eteology* [sic] the ability to perceive direct truth (Gebser, 1966/1989; Mahood, 1996; Mohrhoff, 2008).

Gebser prefers to use the term *intensification of consciousness* in lieu of the *expansion of consciousness*, which the latter models the progression of conquering space. Intensification of consciousness is not an outward expansion, but an inward appreciation, a deepening as well as a heightening of consciousness. Intensification of consciousness shifts humanity's orientation from outer progress, at all costs, to an inward appreciation of the nature of existence. This can be considered both an integral and a psychospiritual orientation.

Mohrhoff (2008) suggests that in the emergence of the *perspectival* world the world began to shrink and the seeds of our one world community were planted at that time. Only through the realization of our interdependence at a fundamental level will

those seeds come to fruition. In other words, the realization of an integral perspective seeds the new one world community.

Re-engaging with the Sacred

Gebser's (1966/1989) description of the spiritual implies a new model of spirituality that is not metaphysical, but rather physical, or at the very least has a physical quality or relation. In light of the data presented in this thesis and Gebser's postulate of the spiritual *being existence itself or in relation with the physical* implies humanity's re-engagement with the sacred.

This next section covers point (4), which examines re-engaging with the sacred, but with greater understanding of the symbolic, the numinous, and the soul. This is key to understanding the human evolutionary process and is explored in the context of restoring humanity's relationship to nature. Instead of focusing on each area of the symbolic, the numinous, and the soul, as they have been covered throughout this thesis, I instead focus on the larger context of humanity's relationship to the God-image. This examination is paralleled with the emerging worldviews of posthumanism and postmaterialism, as presenting evidence of an emergent New God-image. These three points suggest a manifestation of humanity's turn toward reestablishing relationship with nature. This inquiry concludes this chapter.

Abram (2017), Berman (1981), and Vaughan-Lee (2009) posit that the world used to be enchanted, animated, and filled with a spiritual aliveness that from the scientific revolution forward began to diminish. Instead of reverting back to *mythical* and *magic* structures to re-animate the nature of existence, a form of regression, Gebser suggests that the next step is *presentiation*, making all prior structures present in the now via the

integral perspective. For clarity, allow me to draw from Edinger's (1992b, 2015) discussion of the transformation of the God-image. There are significant parallels with Gebser's structures of consciousness.

Transformation of the God-image. Drawing from Carl Jung's extensive work on the living psyche, which describes the psyche as evolving and not static, Edinger (1992b, 2005) illustrates how the God-image evolved along with humanity. What is the God-image? Edinger (2005) defines the God-image as the primary interface to which humanity orients itself to the fundamental questions of life and its mysteries. It is an image within the psyche that is also projected into the world. It represents a God or Goddess as known and experienced. The God-image also represents the Self in Jungian terms, as described earlier (pp. 49-50) (Edinger, 2005; Samuels, Shorter, & Plaut, 1986; Stein, 1998). Edinger (2005) takes the Self concept a step further to include an individual Self of the individual psyche and a collective Self of the collective psyche. What this means is that there are several levels in which humanity relates to the God-image. The collective Self is at play in the evolution of humanity (Edinger, 2005).

Edinger (2005) identifies six transformations of the God-image in Western history. The first transformation is *animism*. This occurs when the psyche is immersed in its environment and all the autonomous functions of the psyche are perceived as occurring in the world. All of the world is perceived as animated, filled with universal spirit and myriad spirits. Edinger suspects that animism corresponds historically with the hunting and gathering cultures. Humanity's experience of nature was that the divine was in nature. *Animism* corresponds with Gebser's *archaic* and *magic* structures of consciousness.

According to Edinger (2005), the next transformation of the God-image is *matriarchy*. Edinger suspects *matriarchy* occurred roughly around the agricultural revolution. *Matriarchy* perceives the earth as Great Mother, nourishing and yet destructive and to be held in balance. Fertility rites and imagery related to cycles of death and rebirth are frequent at this time. Nature continues to be perceived as divine and takes a feminine and matriarchal presence. *Matriarchy* corresponds with Gebser's *archaic* and *magic* structures of consciousness.

The next transformation of the God-image is *hierarchal polytheism*. This is the view that there are myriad gods and goddesses arranged in hierarchal value. Edinger (2005) points out that of this hierarchal value the sky-god father reigns over the other deities. This stage is very much involved with the emergence of civilization. *Matriarchy* recedes beneath the petulant soil of patriarchy, where rigid hierarchal organization is now imposed. *Hierarchal polytheism* corresponds with Gebser's *mythical* structure of consciousness.

As *hierarchal polytheism* fades, it is replaced by *tribal monotheism*, which is the God-image of a select people. In Western history this is the discovery of Yahweh, the Hebrew God who chose to protect the ancient Hebrews. Edinger (2005) points out that Yahweh was both discovered and created by the ancient Hebrews. He qualifies this statement by the observation that the God-image has a latent dynamic consisting of psychic energy that can evolve and develop of its own accord, as well as by the direct feedback of conscious engagement based on the level of development of the ego. The God-image at the *tribal monotheistic* stage declares a personal relationship with a select people and does so with the decree that it is the one and only God. Although

monotheistic, Edinger points out that this God-image is inherently dualistic, as demonstrated earlier with cultural complexes and us versus them dynamics (Singer, 2009; Singer & Kimbles, 2004; Weisstub & Galili-Weisstub, 2004). *Tribal monotheism* corresponds with Gebser's *mental* structure of consciousness.

According to Edinger (2005), the next transformation of the God-image is *universal monotheism*. This is when the God-image of a select people begins to morph and take in large swaths of humanity. A prime example of this is the rise and reach of Christianity. As Edinger indicates, Yahweh's promise to the ancient Hebrews was now promised to everyone. There is an interesting evolution of the Judeo-Christian God-image that bears relevance not only to modern times, but to humanity's relationship to nature.

Edinger (1992b) describes three levels of the Judeo-Christian God-image that influence its evolution. First, there is the God-image of the Old Testament: Yahweh. Second, there is the God-image in Christian theology: Jesus Christ. Third, there is the God-image as experienced psychologically. As Edinger describes this transformation, it begins with Job's encounter with Yahweh. Job realizes the God-image's conflicted and imperfect nature. Yahweh is both compassionate and wrathful, and just and unjust. In response to this contradiction, Yahweh incarnates in aim of becoming the all good and loving God as manifest in Jesus Christ. However, to realize this all good and loving side, the opposite darkness was split and disowned from the light (Edinger, 1992b). Edinger indicates that Jung posited that Christ and Satan are the two sons of Yahweh. As Christ was born in the Piscean Age, Jung believed that the first fish represents Christ, who ruled during the first aeon of the Piscean Age. The second fish represents Satan, who ruled during the second aeon of the Piscean Age. Jung speculated that Satan came into power

due to the shadow having been suppressed in the first aeon, and through the process of *enantiodromia*. Enantiodromia is the psychic principle that an opposite will eventually turn into its opposite, specifically due to repression or compensation (Samuels, Shorter, & Plaut, 1986). Suppression of the shadow ensured the shadow's resurgence (Edinger, 1992b).

From this it may be clear how these features of the God-image are experienced psychologically. However, there is one more step to the evolution of the Judeo-Christian God-image and that is the Assumption of Mary.

As Christian theology educates, the Christian God-image consists of the Holy Trinity: God the Father, God the Son, and God the Holy Spirit. Edinger (1992b) states that Jung theorized that in response to the insurgence of the shadow that the God-image would go through another transformation by means of integrating, not denying, the shadow and reconciling the opposites that were originally denied. This transformation is indicated by the *Assumption of Mary*. It means Mary, the mother of Jesus, is lifted from earth to be included in the Holy Trinity, thereby making the Trinity a Quaternity. Not only is her soul lifted, but also her body (Edinger, 1992b). There are three implications in this transformation. First, the sacred feminine is re-unified with the divine masculine and for the first time both are given equal importance. Second, this symbolizes the marriage between heaven and earth, whereby the original, primal unity is realized and yet with conscious differentiation of self and other. Third, this suggests the beginnings of the third stage of *coniunctio*, the union of spirit-mind-body with the *unus mundus*, one world.

What is experienced here is not God, but rather the God-image, which is essentially archetypal, and taking form in an archetypal image. As Edinger (2005)

suggests, “No man can know God” (p. xiv). What we are dealing with is an interface of something much larger, something that perhaps can only be hinted at through the symbols in which it temporarily embodies. In other words, the God-image is not reflective of God as much as it reflects the psychological development of humans. When this is realized, then humanity will progress to the next transformation of the God-image, which according to Edinger (2005) is *individuation, the realization of the psyche*. Edinger suggests that the realization of the psyche comes about in three processes: (1) epistemological understanding of how the psyche operates, both within and without; (2) perceiving the dynamics of the psyche for oneself; and (3) engaging consciously with the psyche as to bring about continued integration and transformation. This can be revealed in a current shift that is taking place in posthumanism and postmaterialism.

Where *universal monotheism* corresponds with Gebser’s *mental* structure of consciousness, *individuation, the realization of the psyche* corresponds with an *integral* structure of consciousness. Though they are distinct ways of looking at human evolution, there are some parallels with regard to the *intensification of consciousness* and *transparency*. Both reveal humanity’s separation from nature and its inevitable return, in the realization of humanity’s interconnection with nature (Edinger, 1992b, 2005; Gebser, 1966/1989).

Re-visioning Posthumanism and Postmaterialism. As mentioned, posthumanism has two distinct views, one that is technocentric, and the other that is philosophic. The technocentric view believes human progress can only be achieved through the implementation of science and technology (Bostrom, 2005; More, 2013), whereas the philosophic view believes human progress can be achieved by philosophical

means and in the absence of science and technology (Ferrando, 2013; Huxley, 2015). The philosophic view of posthumanism is what I would like to focus on now, especially as it alludes to an emergent New God-image.

Keeling and Nguyen Lehman (2018) identify posthumanism as consisting of three primary distinctions from humanism. (1) Humans are fundamentally entangled with their environment, and thus humans are not autonomous from their environment as believed in humanism, which espouses a nature/culture dichotomy. (2) Humans evolve by multiple if not infinite interactions within this ecological framework, rather than by the mind and intellect itself. (3) Where humanism views the human species as superior to nature and its inhabitants via the intellect and the mind, posthumanism views humans not as uniquely human, but rather as a part of a larger ecosystem. This vision of posthumanism demonstrates a deepening into humanity beyond its anthropocentric tendencies. From another perspective, this indicates a change of locus from anthropocentrism to ecological sustainability, as humans recognize they are part of a larger ecosystem. In contrast, transhumanism, with its technocentric view of human progress, has an anthropocentric proclivity (Ferrando, 2013). Another suggestion here is that it indicates not only a deepening into humanity, but a deepening into the human spirit.

For this to take place, however, a New God-image is necessary—and not in the religious or anthropomorphic sense; rather, from unifying science and mysticism (Cupit, 2007; Braden, 2008; Joglekar, 2001; Laszlo, 2006; Robinson, 2018, 2020; Walach & Reich, 2005; Wilber, 1999). Such a unification will fundamentally alter humanity's perception of reality, enabling humanity to perceive beyond the physical to the nonphysical. The resulting God-image will illuminate and allude to the ineffable without

the rigidity of dogma, and yet be able to distinguish the very process of evolution itself. It calls forth a New God-image that is comprehensive of our evolving ecology in the vastest sense, and perhaps encapsulates a cosmology, the evolutionary unfolding of the universe itself (Abram, 2007; Berman, 1981; Macy, 2007; Swimme, 1999; Vaughan-Lee, 2009, 2016). Stewart (2010) suggests what this God-image may look like in the very nature of consciousness itself. He postulates that our universe is a conscious living organism completely aware of itself. Stewart (2010) defines organism as

any living thing capable of response to stimuli, reproduction, growth and development, and maintenance of homeostasis as a stable whole. Our universe does all of these things. The consciousness of our universe is responsible for the form and purpose that all matter assumes. (6:27-6:53)

If this seems far-fetched, the shift in science away from materialism and toward postmaterialism may provide validity.

Barušs and Mossbridge (2016) identify a shift that is occurring in modern science from a fundamental worldview of materialism to postmaterialism. Barušs and Mossbridge classify *materialism* as having three definitions or nuances. The first definition of materialism originates from the intellectual tradition of the scientific revolution. It presupposes that the universe is physical, and if all materialistic conditions are understood, then so will the nature of reality. Barušs and Mossbridge identify six characteristics of reality according to materialism. It is *scalable*, *deterministic*, *objective*, *reductionistic*, and consists of *absolute space* and *absolute time*. This essentially means scalable, that the laws that govern the atomic level apply to larger observable matter. It is deterministic, in that all measured phenomena are essentially predictable by what is

observable. It is objective, in that phenomena operate independently of the observer. It is reductionistic, in that larger observable matter can be broken down into its rudimentary parts. Absolute space is space that encapsulates everything. Absolute time is time that is linear and compartmentalized into past, present, and future. Barušs and Mossbridge point out that all six characteristics of materialism have been disproven by contemporary physics. Essentially, phenomena at the subatomic level do not operate in the same manner as observable matter; subatomic particles behave in non-mechanistic ways (Barušs & Mossbridge, 2016). Recall Gebser's (1966/1989) description of space and time comprising of the third dimension.

The second definition or nuance of materialism is *physicalism*, which stems from classical physics. This suggests that the physical world is all there is. This has been disproven by contemporary physics, which points to quantum phenomena that operate beyond the laws of physical matter, suggesting a substrate or nonlocal sphere of influence that conditions of phenomena may originate from (Barušs & Mossbridge, 2016). Barušs and Mossbridge identify quantum phenomena having *anomalous qualities*, such as psi phenomena, e.g., remote viewing, remote influencing, precognition, clairvoyance, near-death experiences, discarnate beings, and telepathy. Barušs and Mossbridge identify *anomalous phenomena* as appearing and disappearing in space in unpredictable ways and exhibiting an "upward creep" (p. 11), in which the quantum events emerge in everyday life. Barušs and Mossbridge state the quantum phenomena are called *anomalous*, because according to the materialist view, they should not exist.

The third definition or nuance of materialism is *neuroscientism*, which holds the belief that consciousness is the result of neural activity and does not consider possible

influences from quantum phenomena that may lay beneath it. Barušs and Mossbridge provide evidence that suggests consciousness is independent of the brain and that the mind as consciousness exhibits a transcendent, nonlocal, and unitary quality as evidenced by research and experiments in psi phenomena.

What happens when the presuppositions of materialism are disproven, which are the very foundations of science? Its foundation falls apart. Barušs and Mossbridge suggest that when materialism is disproven more broadly, a shift will occur to *postmaterialism*. In this view reality will be viewed not only as physical, but nonphysical. This suggests movement toward a union of science and mysticism, or stated differently, a marriage between science and spirituality.

Conclusion

This chapter attempts to reveal some of the underlying aspects necessary to restore humanity's relationship to nature. This includes viewing the ecological crisis as a midlife transition in order to perceive its gravity and what it may be asking of us. In this encounter, mortality informs our morality in the forming a new ethic that will ensure human and planetary justice. Deepening into the body, soul, and heart, so that we may *feel* the devastation of the planet and participate consciously in *The Great Turning*, allows an essential realizing of humanity's evolution in a planetary context. Developing an *integral perspective* that can perceive beyond appearances and duality to perceive life as ever-present and profoundly interconnected is necessary. Re-engaging with the sacred, which is a re-perceiving of the sacredness in nature and existence itself, is also fundamental.

In overview, I believe this evolution is essentially a reconciliation of the fundamental duality of life and death, what Freud (1920/2001) referred to as the life and death instincts. According to Freud, the *life instinct* is the libidinal urge of creation that can take on the characteristic of lust, and the *death instinct* is a libidinal urge of destruction that can take on the characteristic of a death wish. The latter is especially relevant in traumatic conditions, as discussed at different points in this thesis. Von Franz (2008) describes deepening into the heart as a way of restoring *Feeling* when it has been repressed by a dominant, reductionistic thinking society. This can be thought of *archetypally* as the restoration of Eros, an archetype of love, in a world dominated by Thanatos, an archetype of death. Jung describes integration as *holding the tension of opposites*, in which a *third thing* emerges through the *transcendent function*, which unifies the original opposites in a new way (Samuels, Shorter, & Plaut, 1986; Stein, 1989). This suggests a reconciliation of the fundamental duality of life and death from an archetypal level, which is at play in the world today. What this points to is an increasing engagement with the sacred. Stated differently, *reclaiming soul* in a world that has experienced *soul loss*.

In the next chapter I discuss the analysis of my findings.

Chapter 4. Analysis of Findings

In this chapter, I critically reflect on the validity of my argument. My focus in this thesis is to provide a unique perspective on restoring soul loss at the individual, collective, planetary, and cosmic levels. This is accomplished in the context of healing trauma as a necessary precursor to restoring humanity's relationship to nature. My speculation is that by framing this argument in the context of soul loss that (1) this sheds light on the importance of psychospiritual and holistic considerations in human evolution, (2) offers a reexamination into the causes and remedies of our current ecological crisis, and (3) generates a reevaluation of the relevance of the psychospiritual interface in the evolutionary process. I examine the validity of my argument within these main points.

Psychospiritual and Holistic Considerations in Human Evolution

Based on the literature from a triangulation of Jungian, indigenous, and transpersonal psychology, there is ample suggestion that there are traumatic conditions that led to and perpetuate humanity's loss of interdependence with nature. These traumatic conditions, in almost all cases presented in this thesis, require a perspective that is able to ascertain their complexity. We are not dealing with mere conscious phenomena, but rather phenomena that is unconscious and transpersonal in nature. Thus, I have surmised from the literature that a psychospiritual and holistic perspective is necessary to ascertain their complexity. A psychospiritual perspective provides a means of ascertaining the psychological and spiritual aspects of the traumatic conditions. A holistic view provides a means of rendering transparent and appreciating the interconnected aspects of the trauma involved, so that it can be healed, not only within but without. The literature also suggests that only when the two perspectives are *embodied* does the nature

of humanity's trauma come to light. Thus, this is an argument that will have to be *experientially* regarded, not intellectually or theoretically rendered.

What validates this theory is that the distinct themes of each triangulation area point to something larger beyond the individual triangulation points, a *gestalt*. It suggests that a new perspective on human evolution is necessary, for currently the conditions that led to humanity's loss of interdependence from nature are not considered with any seriousness and depth in mainstream consciousness. To do so we would have to reexamine the causes and remedies of our current ecological crisis, from external to internal causes.

Reexamining Causes and Remedies of Our Current Ecological Crisis

This is at heart a shift from materialism to postmaterialism: perceiving reality not only as physical, but nonphysical. In other words, the locus of control shifts from an external to an internal consideration (Rotter, 1966). This would mean humanity is responsible for the planetary devastation. Rose and Braden (2013) describe this best. They state that science is slowly catching up to what indigenous cultures have known all along, that the world and humanity are interconnected and one. To consider this with any depth and breadth, humanity's worldviews must too undergo transformation. If the causes are internal, so are the remedies. This thesis attempts to outline what some of those remedies are. Clearly, there are more.

The Relevance of the Psychospiritual Interface in the Evolutionary Process

What the two prior points suggest is that the psychospiritual interface is profoundly relevant in human evolution and the evolutionary process. Perceiving this allows the individual and collective to discern physical and nonphysical factors that manifest not

only within the mind and psyche, but in the collective and planetary levels that pertain to humanity's direct and indirect evolution in a planetary context. This perhaps will not become clear to mainstream consciousness until science has advanced to the point of discovering the underpinnings of mysticism. This appears to be science's primary aim, despite denying the existence of the latter. I say this for a few reasons. First, the scientific method is derived from the magic and alchemical traditions, which sought to understand the fundamental nature of existence (Berman, 1981, 1989). In similar inquiry, science seeks to understand the very nature of existence through scientific experimentation (Berman, 1981). Second, this is underscored by the scientific materialist view of reality that it is *scalable, deterministic, objective, reductionistic*, and consists of *absolute space* and *absolute time* (Barušs and Mossbridge, 2016). When this view of reality continues to be disproven by science, then the materialist and scientific premise will also need to change. Third, transhumanism also illuminates this quest of wanting to unlock the secrets of matter to prolong human life (Bostrom, 2005; Cottrell, 2016; More, 2013). These collectively suggest that science's aim is unlocking the secrets of nature, which fundamentally is an area of mysticism.

Critiques

There are two critiques to my arguments in this thesis. First, although an indigenous perspective is included in the triangulation method with regard to earth-based healing and a shamanic worldview, the literature lacks a cross-cultural examination to ascertain authentic and uniquely different indigenous perspectives on the ecological crisis. This is a valid argument and merits further research.

My intent was not to conduct a cross-cultural examination of indigenous worldviews with regard to the ecological crisis, but was to provide a unique perspective that relates to restoring of soul loss in the context of healing trauma as a necessary precursor to restoring humanity's relationship with nature, often stated implicitly in indigenous wisdom. The literature presented does this. There are distinctions here that are missed, however, primarily in the differing of worldviews from indigenous cultures and the West. Kremer (2006) describes this clearly:

Within Indigenous world-views, healing occurs in the narrative weave of the lived culture as it unfolds imaginatively from creation. Within the Eurocentered worldview, healing is researched and understood in a paradigm of truth, of cause and effect, singularity of story, and the objective records of experimental observations. This leads to two forms of inquiry that are qualitatively distinct. (pp. 41-42) (Repede, 2009, p. 361).

Therefore, even though the presented literature identifies themes of soul loss, soul retrieval, and reestablishing relationship with the land, all shamanic and earth-based orientations of healing, they *are not* inclusive of an authentic indigenous worldview or uniquely different indigenous cultures from a cross-cultural approach. This is a valid area for continued research.

A second critique is that the literature presented is theoretical, with subjective viewpoints not empirically validated by science. This too is a valid argument. However, there is an important component that is not addressed in this second critique, and that is a clear applicability of how the phenomena is experienced in the world.

According to Merriam and Tisdell (2015), the aim of qualitative research is not to isolate phenomena to derive laws based on that phenomena. Rather, it is directed at determining the essential and structural descriptions of an experience, and how that experience of the phenomenon occurs as a whole, and how that whole phenomenon is experienced in the world. The second critique fails to address these subtleties. It is in these subtleties, along with the *validity measures* of *triangulation*, *reflexivity*, *phenomenology*, and *radical empiricism* – all research methods that were used in the collection and analysis of the data presented in this thesis – that the data in this thesis is substantiated.

An important point that I want to make here – and is a third response to the second critique – is that the same validity measures that were used in the collection and analysis of this data, can also be applied to determine the validity of the data from the reader's standpoint. This premise is clarified in the unpacking of reflexivity, phenomenology, and radical empiricism in the following section.

Validity Measures: Triangulation, Reflexivity, Phenomenology, Radical Empiricism

Validity measures are used in research designs to ensure the accuracy and trustworthiness of a research study. They maintain the study's integrity from the initial conceptualization and theoretical framework, to the way the data is collected, analyzed, and interpreted, to the way the findings are presented from that matrix (Merriam & Tisdell, 2015). Thus, in response to the second critique, the data are valuable because I, as the researcher, maintained the integrity of the validity measures. Thus, the data provide ideas that can be further investigated.

I chose the following validity measures in collecting, analyzing, and interpreting the data in this research inquiry: *triangulation*, *reflexivity*, *phenomenology*, and *radical empiricism*. These research methods are unpacked in the following subsections.

Triangulation. *Triangulation* is a research method that utilizes at least three research methods or data sources, but can include multiple, to help the researcher develop a comprehensive understanding of phenomena (Merriam & Tisdell, 2015). As mentioned, the research in this design utilizes both. The triangulation of data was done by drawing from peer-reviewed literature from the fields of Jungian, indigenous, and transpersonal psychologies, but included other interdisciplinary studies in aim of eliminating bias and drawing from multiple sources of investigation. The multiple research methods are addressed in reflexivity, phenomenology, and radical empiricism.

Reflexivity. *Reflexivity* is a qualitative research method that seeks to limit researcher bias and subjectivity by allowing the researcher to be aware of the influence he or she has on the research, and countercyclically, how the research affects the researcher (Merriam & Tisdell, 2015). From the start of this research project, I acknowledged my strong interest in these areas of research. To limit subjectivity, I ensured that the research gathered was not in favor of my bias, referred to as confirmation bias. To do this, I reflected on how my background, beliefs, values, and attitudes affected the gathering, perceiving, and interpretation of the research.

I offer two beliefs as an example. One belief I hold is that physical reality has a spiritual, nonphysical counterpart, and I suspect is intimately involved in the human evolution process. This belief can be disproven. Another belief I hold is that indigenous wisdom is sacred and may assist modern humanity in reconciling its disconnection from

nature. Instead of having these beliefs inform the research, I had to bracket them or set them aside and notice their influence and potential influence. In other words, I had to have the research speak for itself.

My second reflexive method was that I made it a point of not falling into *cultural misappropriation*, which is the cultural adoption or incorporation of another culture's beliefs, practices, or customs by an individual or group outside of that culture (Metcalf, 2012; Nute, 2019; Young & Brunk, 2009). At several points in this thesis, I make this important distinction. First, when I acknowledge the differences in shamanic encounters between myself and Carlos Castaneda (2016). These differences are due to the cultural sensibilities from which the shamanic methods arise. Second, when I present my hypothesis and theoretical framework, and noting my intent is not advocating the cultural appropriation of indigenous or shamanic methods, but rather is to point to the philosophical underpinnings and practical similarities between shamanic and indigenous healing with depth and transpersonal psychology. Third, when I present literature on transformative leadership, which examines cultural assumptions as means of discerning – and ultimately transforming – bias. Fourth, when I mention Shimomisse's (1990) critique of Jean Gebser's (1996/1986) Eurocentric lens, which is inherent in Gebser's theory on human evolution. This includes Gebser's unacknowledged similarities between his aperspectival view and the Eastern view of non-duality.

Reflexivity can also be applied when reviewing this research to determine if it is credible by the greater research community. This is by being aware of biases or preconceived notions that may creep in in aim of discrediting the research presented.

The most accurate way of perceiving a phenomenon is by perceiving the phenomenon itself. This can be observed more clearly with the application of phenomenology. When phenomenology is coupled with reflexivity both can lead to a more accurate experience of phenomenon.

Phenomenology. *Phenomenology* is both a philosophical tradition and a qualitative research method designed to perceive the essence of experience and its underlying structure (Merriam & Tisdell, 2015). The method focuses on what the phenomenological tradition refers to as *lived experience*, which is the total composite of life experiences that continue to awaken and inform personal experience and one's knowledge of the world (Merriam & Tisdell, 2015). Phenomenology examines how experiences transform consciousness and is pre-reflective. It includes two methods of engagement: *bracketing*, or setting aside inferential aspects, such as bias, so that consciousness can be enhanced to what is immediately experienced through the senses; and *phenomenological reductionism*, a method of returning to the essential experience so as to ascertain the underlying structure or meaning of phenomenon from direct experience (Merriam & Tisdell, 2015).

Merriam and Tisdell highlight that there are four aspects of qualitative research, which utilize phenomenology in its methodology. First, the method is process-oriented to determine understanding and meaning. Second, the researcher is the primary instrument in the collection and analysis of data. Third, the method is primarily inductive yet includes deductive reasoning. Fourth, it is richly descriptive in its presentation of the data. I utilized all of these methods when gathering, interpreting, and presenting the data in this thesis.

In regard to their scientific validity in the second critique, it is important to notice the resonances that occur when reviewing the data. As I went through the material presentation, certain key features resonated or stirred within me more than others. Those features were included more often than not. These resonances or attractors were determined to (a) answer the research questions convincingly and with root cause in the context of restoring humanity's relationship to nature as a matter of healing trauma, explicitly within the triangulation method used; and (b) do so with an incredible ring of truth to me. Violatti (2014) points out that the human intellect is insufficient in understanding the complexity of reality and that our highest understanding comes from direct perception and intuition. This is where phenomenology moves into the domain of radical empiricism.

Radical Empiricism. Radical empiricism shares a distinct quality with phenomenology. Metzner (2017) describes radical empiricism as a research method of *introspection*, which examines data within the subjective domain and yet utilizes methods of reflexivity and phenomenology to maintain the integrity of the scientific method. The difference, however, is where the current scientific model stops at the mind and intellect and what is observed in physical matter from the materialist point of view. Radical empiricism includes the subtler domains of phenomena, as all knowledge is derived from experience. William James (1912/1996) states that radical empiricism does not include any element that is not directly experienced, nor exclude any element that is directly experienced (Metzner, 2017). The former statement refers to empiricism. The latter statement refers to radical empiricism. Radical empiricism does not exclude the subjective life domain nor anomalous phenomena, for both are a form of direct

experience. Barušs and Mossbridge (2016) and Metzner (2017) point out that subjectivity is a primary element of consciousness, and therefore must be included and submitted to scientific inquiry if the true nature of existence is to be gleaned. It is in this spirit that the relations among the phenomena are examined in their resonances and strange attractors, for it is not the phenomenon as it appears or is presented that matters, but how it is experienced.

Nevertheless, all four methodologies were applied during this research project and in this regard, I recommend their application in the review of the data's scientific validity. As Metzner (2017) suggests, "it is not where or how observations are made that makes a field of study 'scientific'; it is what is done with the observations afterward" (p. 241). It is in this spirit that the research is presented in this thesis and will be measured.

Chapter 5. Considerations and Future Research

Crutzen (2006), Lewis and Malin (2015), Ruddiman (2013), and Dirzo et al. (2014) point to the current planetary geological age as the *Anthropocene*, which indicates the first time in earth's geological history human behavior is adversely affecting the planetary system. This is evidenced by changes in land use that are not ecologically sustainable on mass scale, deforestation and the increase of greenhouse gases, the rise of global temperature, and the accelerated extinction of species worldwide. Bright and Marshall (2019) identify leadership failure and limiting beliefs on the collective level that exacerbate the problem. They suggest facing the problem by re-presenting the imaginal and the sacred. Steffen, Crutzen, and McNeill (2007) suggest that humanity is nearing a tipping point in the evolution of the Anthropocene and portends increased catastrophic devastation. Steffen et al. (2011) posit that amidst this increasing planetary devastation there is a *kairos*, in Greek meaning an opportune moment, for an emergent planetary stewardship. These points regarding the Anthropocene are elaborated in numerous geological, ecological, and climatological studies as mentioned above.

In this thesis I have framed the Anthropocene in a traumatological view. Hopefully, I have provided sufficient evidence to suggest that this is a traumatological issue as well as an individual, collective, and planetary issue. In fact, there are two implications here. (1) Humankind's presence is adversely affecting the planetary system based on research that substantiates the Anthropocene. (2) If this is the case, we must ask: *What is driving human behavior to carry this out?* The implications of this latter point must be examined if we are to reach a solution of point 1. I have presented a

traumatological view as causal, but indeed there are other considerations. The important thing is not what it is *per se*, but that we act toward its resolution.

In examining, organizing, and presenting the data in this thesis I have found the following five areas as vectors for prospective research.

(1) Is the resurgence of the feminine as evidenced in the rise of feminism an authentic expression of the feminine, or is it guised in patriarchal consciousness? Vaughan-Lee (2009) and Wilson (2017) suggest that although the feminine resurgence is authentic in aim of rebalancing the masculine, some features in the modern world are initially inauthentic due to the profound and pervasive indoctrination of patriarchy. This is to say that the values of the masculine, often in its negative expression, such as power, domination, competition, division, are perpetuated. Instead of this being carried out by men in positions of power, now it will be carried out by women. Such values of patriarchal consciousness are perpetuated by mainstream and popular culture and are deeply related to materialism and capitalism. The feminine, in its true character, however, has a much deeper orientation to the heart and holds an interdependent view. Mahdi, Foster, and Little (1998) postulate that the imbalance of the masculine and feminine as manifest in the modern world is due to a loss of feminine and masculine initiation rites. I have presented on the importance of humanity reconciling its relationship with life and death as informing a new ethic. Eberle (2006) presents data in support of rite of passage work related to consciously dying in order to live life more authentically and fully. This underscores the potential importance of rite of passage work in general, and feminine and masculine rites in particular.

(2) In what ways does the symbol (and symbols) act as an evolutionary mechanism or driver in human evolution? This was touched upon in this thesis but deserves exploration in greater depth. Jung (1935/1976) believed that archetypal images decide the fate of humankind. This can be examined for deeper significance and relevance to our times.

(3) Aside from trauma, what is preventing humanity's recognition of, and action in, the ecological crisis, especially when presented with scientific and observable evidence?

(4) What are believed to be the causes and remedies of the ecological crisis from multiple, authentic indigenous worldviews? Are there cross-cultural similarities? If so, can these viewpoints be pragmatized without cultural misappropriation?

(5) Ideas on what a larger cosmology looks like can be explored further. Specifically, participatory consciousness and the marriage between science and spirituality as a manifestation of participatory consciousness. I touched on this in the thesis, but it can be deepened.

While Spring is in the World

This is in reference to E. E. Cummings's (1996) poem *since feeling is first*. I include the poem below.

since feeling is first
 who pays any attention
 to the syntax of things
 will never wholly kiss you;

wholly to be a fool
 while Spring is in the world

my blood approves,
 and kisses are a better fate

than wisdom
 lady i swear by all flowers. Don't cry
 – the best gesture of my brain is less than
 your eyelids' flutter which says

we are for each other; then
 laugh, leaning back in my arms
 for life's not a paragraph

And death i think is no parenthesis

The line *while Spring is in the world* began to symbolize for me the completion of this thesis. Then when nearing its completion, the line began to represent something larger. The line began to symbolize for me humanity's tending to nature while Spring is in the world.

I would like to conclude in reference to *The Great Bell Chant*, a Buddhist prayer for *The End of Suffering*. The following prayer was written by Zen Buddhist monk, Thich Nhat Hanh (in Malkin & Stillwater, 2006, p. 34). In the audio recording, this prayer is accompanied by the heartfelt and ethereal chants of fellow monk Phap Niem. May all of humanity hear the great bell now.

May the sound of this bell penetrate deep into the cosmos
 Even in the darkest spots living beings are able to hear it clearly
 So that all suffering in them cease, understanding come to
 their heart
 And they transcend the path of sorrow and death.
 The universal dharma door is already open
 The sound of the rising tide is heard clearly
 The miracle happens
 A beautiful child appears in the heart of the lotus flower
 One single drop of this compassionate water is enough
 to bring back the refreshing spring to our mountains and rivers.

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