The voices we speak and the silences we keep:
toward an epistemology of immanence

"The tree that would grow to Heaven must send
its roots to hell" (Nietzsche).

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Abstract

In this dissertation conjunctions between Environmental Studies and Jungian psychology are explored. The research interweaves theoretical discussions of western cultural conceptions of human-ness, non-human nature and human relations with nature, and personal explorations of the related experiences of being human within the contemporary cultural world. In the first section, critical analyses of environmentally destructive, conceptual separations between humans and nature are combined with depth psychological understandings of separations between unconscious and conscious dimensions within the human psyche. Particular attention is paid to epistemological dimensions of these separations, in which culturally-specific modes of knowing arise as humans are associated with disembodied mind, whilst nature is conceived as mindless matter. It is argued that inclusion of Jungian depth psychological perspectives provides a way into envisaging a human knowing which is immanent within, and therefore interconnected with, wider nature.

This discussion provides an overview-mapping of cultural conceptions which are relevant to the goals of critical environmental approaches, and provides a background for the more finely focussed views within this terrain which follow. In the second section, some ways in which Jungian depth understandings of human psyche cohere with transformational possibilities presented in postmodernism, science and feminism are explored through a method of transitional thinking. Analyses of human subjectivity and knowledge; understandings of holism and complexity across nature; and western mythological stories about the nature of creative processes and humans' place in nature, are gathered together, and presented with related depth psychological understandings of human knowing, being, and creative activity. In the concluding section these themes are revisited and expressed through images from a process of personal Jungian analysis which accompanied academic and theoretical explorations. In its modes of expression this presentation departs from academic conventions, to include personal, imaginal and dream voices, in order to speak of, for and with speech which is radically silenced within dominant western modes of knowledge and expression.

Overall, this presentation provides a critical analysis and deconstruction of western cultural modes which are implicated in contemporary environmental destructions. Simultaneously, alternative ways of being and knowing are constructed, in which hierarchical separations of humans from nature are moved toward a reconciling space of respectful relationship.
Declaration

This work contains no material which has not been accepted for the award of any other degree or diploma in the university or other tertiary institution and, to the best of my knowledge and belief, contains no material previously published or written by any other person, except where the reference has been made in the text.

I give consent to this copy of my thesis, when deposited in the University's Library, being available for loan and photocopying.

Margaret Cameron
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During this research I have had the privilege of the valuable time and invaluable insights of three supervisors, whose very different backgrounds allowed research branches to spread wide. Thanks to Tim Doyle (Mawson Centre for Environmental Studies, University of Adelaide), my principal supervisor, for making the outrageous suggestion that I should actually write about the things I was interested in, rather than confining them within established theoretical and academic conventions. From these beginnings, Tim has scrupulously maintained his commitment, and provided me with abundant streams of courage and confidence, as well as scholarly knowledge. And thanks to Peter Bishop (School of Communication and Information Studies, University of South Australia), who has fine understandings of processes of privilege and suppression in academic discourses, and always supports works of imagination. His insights into plurality and complex co-existences have helped me in very practical ways to see how relationships between different voices of psyche can be conceptualised and presented in the dissertation. Deane Fergie (Department of Anthropology, University of Adelaide) offered a different clarity of insight, and provided rigorous analyses of my conceptual orderings and often revealed hidden threads of meaning and analytic intentions. Thanks to each of you for giving your time, good humour, encouragement, and such enjoyable company so generously.

The person who has been most continuously present throughout the research is Ruth Fox, my Jungian analyst, who's listened, amongst other things, to weekly instalments of dreams and analysis about this thesis, so that I have been able to feel into the psychological truth of what I was trying to say. Ruth has been wise, strong, supportive and containing, with her great night-vision and relaxed inhabitation of psyche's darker places. Much of that which I value most deeply has come from this source.

Thanks to Elaine Stratford, Roman Orszanski, Helen Philips and Claire Thomson, who read and gave valuable comments on parts or all of the thesis. I am also very grateful for the stimulating company and support of all the students and staff of the Mawson Centre, and friends and family. Special thanks to Nicki, Denise, Elaine; Pam and Kris; Sandra, Ken, Nick and Martin; Sal, Trish and Di; and Jay.
I HAVE MADE A CAKE.

I searched all through my house and garden for its ingredients and separated and mixed them. I baked it in the oven, and let it cool. Then I iced and decorated it with great care - I have never spent so much time cooking before.

I haven't got a recipe to give you, and anyway, you would have different ingredients in your house and garden. However, I can cut you a nice big slice ...

*bon appetit!*
INTRODUCING THE RESEARCH

For more than twenty years I have, with many others, protested about environmental destruction, and have seen how these destructive processes have continued with only small modifications, as our environmental concern has been incorporated into development regulations and environmental protection laws. Forests are felled, uranium mines opened and concrete and bitumen spreads across a living, permeable earth whilst waste products diffuse through air and waters. During a course-work Master's degree in Environmental Studies, I was very disappointed to realise that answers I had hoped to find were few and fragile. They lay in two directions. On the one hand, analyses of the deep, interlocking influences of western cultural beliefs, institutions and practices gave insight with disempowering pessimism. On the other hand, across this cultural landscape I also saw fresh and vigorous growths of resistance and different ways of looking. In particular, many people were saying that humans have many different capacities to care for, relate with and know about each other and non-human nature, in addition to those described in images of a self-serving 'economic man'. In addition, even one of the most powerful and influential of western cultural institutions - science - was radically revising its visions of nature and world and challenging from within itself some of its most fundamental beliefs. Overall, I encountered a significant lack of relationship and constructive dialogue between these pessimistic and optimistic vantage points. Personally I felt a considerable affinity with both these orientations, but people didn't speak much about how they personally negotiated the difficulties of creating their life in the face of the powerful demands and motivations provided by despair, desire to act and have impact, anger, hope, and so on.

In this research I try to negotiate these difficulties by introducing a depth psychological perspective which is informed by Jungian psychology. Jungian images of human psyche appear to hold considerable power to reconcile many of the deep oppositions through which western cultural conceptions are formed. They provide a way of understanding how cultural oppressions and power-hierarchies are deeply entrenched in human depth psyche and how, at the same time, other culturally repressed and denied possibilities can also germinate and grow outward from this depth psyche in unexpected and truly creative ways. In addition, these capacities are understood through a recognition that humans share in creative, life-giving capacities which exist throughout nature. A depth psychological perspective can thus also illuminate questions of what it means for humans to be interconnected in nature, in terms of psychological experience.
Introducing the research

and ontological assumptions about human being. This analysis includes, but goes beyond, images of interconnection of human and non-human nature which are envisaged through conceptions of shared evolution and human bio-physical dependence. Such views of deep interconnection challenge assumptions of linear causality, predicability and control, and I explore what this means for the conceptions of creative social change which lie at the heart of Environmental Studies. It seems that humans suffer as part of nature in the repression of their creative life processes, and I am concerned to expand western cultural conceptions of creative activity in order to assist, in a small way, in supporting a flourishing of all aspects of creative life.

**Research contributions**

This research develops and employs alternative methodologies to those of mainstream academic research, and I do not find it helpful to introduce and order it in terms of hypotheses, aims, objectives, strategies and so on. However, I can divide the research into a number of interrelated strands, which exist in a layered complexity in which patterns of meaning, content, process, expression and presentation weave through each other:

Firstly, the research contains extensive theoretical analysis of epistemological and ontological questions which are of central concern for critical environmentalism.

Secondly, this research involves an exploration of how Jungian psychology can be used to provide a re-framing of modernist epistemologies and ontologies. These discussions enable scrutiny of assumptions which are frequently imported into critical environmentalism via modernist-framed psychologies of humanist and Freudian derivation; and provide a radical alternative framing for contemporary environmental research.

Thirdly, to accompany transformations of modernist modes of knowing and being, the research simultaneously develops and employs alternative research methodologies which are committed to exploring and following creative processes as they occur.

Fourthly, it includes a personal practice of developing creative processes, through psychological work in Jungian analysis. This work in interconnecting inner and outer, psychological and cultural-social experiences contributes to theorising in the emerging field of eco psychology.

Fifthly, and finally, the research involves experimentation with different modes of expression which accompany development of alternative epistemologies and ontologies. Development of radical alternatives to modernist modes requires that doors are opened in the confined traditions of academic expression, and different expressive alternatives are invited inside. One epistemological alternative which is opened through a Jungian
Introducing the research frame is that of imagistic perceiving-knowing. This mode of knowing is expressed in dreams, poetry, paintings and loose forms of image-thinking throughout the thesis.

An image for the research
In this dissertation similar patterning is reproduced across different contexts, with an interconnected quality which arises in studies in complexity. Particular thematic patterns in this research are elaborated through the following image, which is a sketch of a landscape divided by a river or ravine, and interconnected by a rainbow and bridge.

A divided and interconnected landscape
Lower-left and upper-right sides of the ravine represent very different cultural spaces, each with different epistemologies, ontologies, and modes of expression. The lower-left of the divided land represents a dominant western cultural landscape, characterised by human-centred and instrumental approaches of humans to nature. Nature is seen as a separated object to be cut up and remodelled according to human plans, which are created by conscious intellectual thought to meet human desires. Also within this landscape, there are spaces of critical analysis of these dominant views. Landscapes on the other side are not clearly defined. As a modern western individual, I have spent relatively little time on its ground, but I imagine it as a world where apparent separations and unconscious oppositions are replaced with a consciousness of
relatedness. It's a place where interconnectedness of humans with nature; consciousness with unconscious; subjective with objective; and dreams with reality are experienced, and creativity is understood and experienced as dwelling within all these spaces. The ravine expresses a divide which cuts one mode off from the other within western cultures. The bridge is a constructed artefact which enables a traveller to reach the other side through intellectual journeying. The rainbow provides another means of connection, through imagination.

This sketch illustrates many aspects of this research, which I detail below. It is a conceptual map of cultural landscape. Read from left to right, this picture illustrates my doctoral research process and learning journeys, as they unfolded in time. It also represents the structuring of this dissertation into three-parts. Finally, it represents an inner, psychic landscape in which I experience culturally-patterned divisions between different aspects of my being.

_A map of dissertation structure and chapter outline_

The dissertation is divided into three parts, which represent respectively the land on the lower-left side of the river; the bridge; and the land on the upper-right side. These spaces represent three different landscapes, and three ways of looking and expressing. In interdisciplinary terms, a journeying across different ground involves a standing in different theoretical places, viewing the ground which is revealed from each perspective, and organising perceptions according to its particular heuristic capacities. Although there is much overlap and blurriness in this process, I discriminate three different theoretical perspectives which frame the different views in different sections of this terrain. These are introduced within the dissertation at the beginning of each section.

**Part I  A survey of environmental terrain:** The initial section of the dissertation is represented by the lower-left side in the landscape image. It describes some of the patterns in which human and non-human nature and human - nature relations are culturally constituted in western cultures. This is an intellectual overview, which is theoretically positioned as a critical cultural perspective. It is derived from scanning a wide diversity of writing, experiences and knowledges which are found within Environmental Studies, or are directly relevant to specific concerns raised within Environmental Studies. I stand within academic Environmentalism, and conform to its traditions and utilise its emancipatory spaces. At the same time I look toward different spaces, in which value is given to attributes which are interiorised within this academic space.
Introducing the research

In chapter 1 I sketch the form in which environmental issues are defined and addressed within mainstream environmentalism under the auspices of concepts of 'sustainable development'. Through analysis of assumptions about humans' relationships with non-human nature, I argue that such approaches reproduce, rather than critically redress, central features of modernist western cultures which are implicated in the creation of environmental problems. Until such assumptions are challenged, it seems that the changes to human behaviours which are necessary for ecological sustainability are unlikely to be achieved.

In the following chapter I use critical insights from a range of perspectives in environmental philosophy to clarify the presence and forms of these cultural assumptions in contemporary environmental exploitations. I focus discussion through an analytic framework of hierarchical dualisms and analyse a complex network of meanings through which hyper-separations and oppositional divisions between humans and nature are dualistically defined and sustained. I point to the need to bring corollary analysis to the conceptions of human-ness which underlie and inform the ways in which humans know and relate to non-human nature: that is, critique of modernist separations of humans from nature must include analysis of the modes of human knowing and being which are part of modernism. I employ a conception of immanent creativity to give name to an image of a world in which mind is seen as spread throughout material nature, rather than being imagined to have sole residence in human intellectual consciousness.

In Chapter 3 I look at the central position which dualistic separations between mind and body hold, in the formations of western individualist conceptions of human-ness. I then explore the presence of these mind-body dualisms in the epistemologies of modernist, positivist, technocentric sciences, through which dominant western knowledges of nature are constituted. I argue that human autonomy from nature is achieved to the extent that people associate themselves with conscious mind, and separate themselves from personal embodied, emotional and instinctual knowledges. These latter are alternative modes of knowing which accompany conceptions of immanent creativity. I term them immanence epistemologies.

Finally, Chapter 4 contains a psychological extension of previous analyses of dualistic relations, and epistemological questions are placed within the context of ontological questions about the nature of human-nature. Ways of knowing nature are inextricably linked with ways of being human, and cultural views about human relationships with
nature are shown to have parallels in related psychological understandings of humanness. The presence of dualisms between conscious and unconscious aspects in different conceptions of psyche which are provided by four schools of western psychology - mainstream environmental, Freudian, humanist and Jungian psychologies - are explored, and associated with ways in which 'conscious humans' are understood to relate with 'unconscious nature'. I argue that Jungian-informed psychologies can provide a framework through which alternatives to dualistic relations can be envisaged, as unconscious psyche and wider nature are attributed with creative autonomy. In contrast to other psychological theories, this model has hitherto been very little utilised in contemporary critical social theorising.

This exploration of cultural patterns which is enabled by critical environmental theory provides a departure point for the more creative and synthesising aims of the thesis sections which follow it. In it I mark out the locations of different building materials to which I return in the processes of constructing a bridge.

**Part II Building a Bridge:** I imagine the bridge as a path leading to other possible ways of knowing and being in nature, which are in the background, or absent from view in dominant approaches in Environmental Studies. The bridge is thus a place of transition, and I employ a method of 'transitional thinking' in its construction. Transitions require processes of simultaneous deconstructing and constructing, as old passes into new, and I imagine that deconstructing of old structures provides some recycled building materials, whilst other materials are gathered from the other side. In this purposefully eclectic construction process, I bring insights from Jungian psychology into juxtaposition with the transformational possibilities contained within postmodern, new science and feminist theories, and draw upon some of the alternatives of interconnection which are represented on the right hand landscape, and are unspoken within dominant discourses of the left. I imagine (with sound engineering authority) that bridge building is a process which begins simultaneously from each end. In this particular bridge, this process also involves bringing together synthesising and analysing, discriminating and imaginative modes of knowing. This theoretical method of making creative, eclectic conjunctions is directed toward the particular theoretical problems which are faced by those who wish to depart and yet remain connected; who wish to maintain conversational ground with the other, whilst creating very different ways of being.

In Chapter 5 Jungian and postmodern theories are brought into conjunction. I explore the ground they share in critiques of modernism, and also their divergences. I argue
that a strong influence of Freudian psychological perspectives in postmodern theorising limits its critical and emancipatory ambitions: Modernist dualisms in conceptions of human, nature and psyche are reproduced; linguistic structures of consciousness are emphasised; and strong disembodiment is inherent in theories which present humans as culturally-constituted subjects. In contrast, acknowledgment of the presence of a depth unconscious psyche and its imaginative, imagistic modes of knowing in Jungian framed perspectives provides a way to side-step these difficulties, whilst critical deconstruction of modernist assumptions is retained.

This discussion raises ontological issues about the existence of creative, material ground in nature and psyche which require further exploration. I explore these issues in Chapter 6, where I outline many ways in which Jungian revisions of psychology parallel the revisions in views of nature which are occurring in new science researches. Here, many shared characteristics are evident in descriptions of human psyche and non-human nature, such as interconnection, unpredictability, complexity, creativity and the emergence of new orders within chaotic processes. Psyche and world are also hypothesised to meet within an interconnected ground. In exploring these parallels, I place central eco psychological and deep-ecological interests in human interconnections with nature within reflective social-psychological understandings. Positivist scientific accounts of a 'real' world are not opposed to cultural understandings, but both are placed within a more complex view of interconnections between psyche and world.

In chapter 7, feminist and Jungian perspectives are brought together in presentation of some creation myths of western cultures, and all preceding thematic discussion are represented with new face through these images. Conceptions of immanent creativity are imaged mythologically as a primary feminine figure, matrix, or material ground out of which creative process flows. Alternative views of human transcendence over nature reflect patriarchal mythemes of a creative, disembodied sky god or gods, and are reiterated in modernist images of primary, intellectual creativity within human conscious mind. When mythology is understood through Jungian conceptions of collective unconscious contents in a creative depth psyche, dualisms of western cultures are understand to be aspects of deeply embedded, imaginative, cultural-psychological structures. Given this depth presence, gendered dualisms are understood to point to neither an essential nor constructed nature and, again, forced choices between dualised oppositions are by-passed in conceptions which fall outside their defining logics.

Whilst these sections are written from within the conventions of academia, the arguments within them suggest that a reliance upon and restriction to these conventions
of subject matter and style is unsound logically, both within the terms and values of academia, and for the emancipatory purposes of environmentalism. This analysis exhorts me to explore the creatively rich alternatives provided by immanence epistemologies, and (hopefully) the bridge provides a means for including these more radical forms of expression within academic discussion.

**Part III  Re-membering the repressed feminine:** This third section express some aspects of arrival at the land where everything is interconnected. It expresses a mode of knowing and conceptualising which is enabled by the use of images rather than analytic and discriminating thinking, and speaks of and from a creative unconscious ground which is largely silenced in positivist, western cultural accounts. During my research process, my encounter with this immanent, creative matrix has been intellectual, conceptual, imaginal and experiential. This final discussion focuses on these imaginal experiences, which arose as consciousness turned toward and listened to unconscious psyche during a process of personal Jungian analysis, which is described in more detail below. Theoretically, this is a form of relational interconnecting which is embodied, and is to be distinguished from experiences and understanding of interconnection which are achieved by the more abstract vision and overviews which are enabled by a distanced perspectives.

Part III touches in an introductory way upon the conjunctions between biographical, archetypal and social-cultural influences within which personal experiences are constituted. Chapter 8 includes presentation of another mythic story, in which a young goddess, Inanna, descends to the underworld to meet the goddess Ereshkigal, who has been banished from the upper world. This mythic, archetypal image is then used, in Chapter 9, to frame a story of my own imaginal encounters, during Jungian analysis, with the unconscious psyche, which shares cultural association with this repressed primary matrix, Ereshkigal. Through this discussion I develop the idea and express experiences of transformation which are implied in conceptions of immanent creativity, and occur through descent to the fearful 'darkness' of an unpredictable and embodied present. Images from dreams, poetry, and painting, as well as reflective analytical writing, are used to express this encounter.

This final chapter expresses a theme which runs throughout the dissertation: that personal experience necessarily accompanies any supposedly objective abstract, academic work. This is another meaning which the image of divided landscape represents.
An image of psychic landscape

Psychologically, this image represents a situation in which things I half-know and experience are denigrated, silenced and split-off by other dominant, socialised aspects of myself. An ordered, Protestant-atheist socialisation has placed me firmly within the left-hand landscape. In bringing forth ideas which run counter to culturally dominant positions, I must struggle to speak against an inner accuser voice which denigrates and silences me. As the research process has unfolded, and my self reflection increases, it becomes clear that the building of this bridge assists me in convincing one half of myself by another half of myself, that I have the right and reason to live a more widely imaginative life - that repressed aspects within me have a right to life. Disembodied, perfectionist demands of patriarchal culture have overlooked sensitive and imaginative aspects of my nature, and some parts of me suffer near death, along with parts of wider nature. Just as humans demand that nature be how they want it to be, so too does this cultural, controlling perfectionism demand that humans should modify and mould themselves to be certain ways. In this cultural world, I have to close down my receptivity and take my sensibility out of my body in order to live adaptively with the visceral impacts of urban life, and search hard to find a relaxed space in which even a small part of my imagination can flourish.

Thus, as I argue the need for western culture to get back to its own roots and recognise its embeddedness in history, mythology and nature, rather than maintain its illusions of transcendent superiority, I am also engaging in a personal task of finding my own roots within modern intellectual life and reclaiming my right to be imaginative, and to live in my own nature. The truth of these connections has been challenging to acknowledge particularly as rationalist-materialist cultures resist challenges to their hegemony in psychological as well as academic worlds. However, as I have developed academic understandings I have also realised in more deeply personal ways that inner and outer, subjective and objective dimensions of life are always deeply interconnected, and it is an environmental task to make conscious these connections. My personal experiences within culture are cultural experiences and my addressing of them is a critical cultural act. I describe a particular form of intellectual development and psychological experience of inner dividedness which is just one presence of the myriad forms dualistic separation takes in western cultures. I do not view this experience as a problem to be solved, but rather as one which provides particular vantage points which would not be found in other social-cultural circumstances. As Jung has pointed out, one positive face of strongly one-sided developments is that the range of human diversity is extended (Cain 1989). Haraway (1988:586) points to the specific benefits of a perspective founded in western cultural experiences of a divided self, and suggests that "The split
and contradictory self is the one who can interrogate positionings and be accountable, the one who can construct and join rational conversations and fantastic imaginings that change history."

In drawing connections between personal orientations and 'objective' research, I am only making explicit a feature of all research, in which questions and answers are informed and motivated by the researcher's inner psychological realities (cf Cameron and King 1998). However, these motivations frequently remain unconscious or, under the guise of academic objectivity, are not made explicit. Although it is not usual practice within contemporary environmental research, the need to deliberately position the researcher within research processes has already been well established within feminist theories. As Tacey says:

> After three decades of second-wave feminism(s), we know that the impersonal stance has been a patriarchal construction all along, and that scholarship that now includes the personal standpoint as part of its content is a more authentic and honest kind of scholarship (Tacey 1997:x).

In addressing these issues, my research is a development of and practice in eco psychology (eco psychology is further discussed in Chapter 2). Here, a bringing to consciousness of knowledges and experiences which are split-off and repressed by other dominant socialised aspects of psyche is argued to be necessary in redressing humans' capacity for environmentally destructive behaviour. In increasing their consciousness of personal motivations, people can choose to more effectively follow, work with and be energised by them, rather than being diminished by divided energies (cf Mahony 1997; Stratford 1998:36-7). Eco psychology courses at the Centre for Social Ecology (University of Western NSW) specifically develop a research method in which project research of an environmental issue is accompanied by inner work and journal keeping (Bird 1996: 1-13). My research method has followed a similar process, although developed independently. However, eco psychological processes within it are amplified, because the environmental issue under research involves consideration of the separations and interconnections of inner and outer, subjective and objective realities. Thus, environmental issue and research methods mutually inform each other.

**Methodologies**

*An interdisciplinary project*

This research belongs in and contributes to the boundary-breaking traditions of interdisciplinary research, which are demanded by the complex interrelationships within
which environmental issues are constituted. It is enabled by its situation within the Mawson Graduate Centre for Environmental Studies, which enjoys an interdisciplinary position within the University of Adelaide. Interdisciplinary research involves an honouring of relationships, interdependences and the emergence of new qualities which arise within the complex interplay of different elements (cf Doyle 1998; Mazur 1998, Chapter 2). Issues which arise with situations and studies of complex interactions are further highlighted in this research, because it focuses on questions of creative process which challenge reductionist epistemologies and methodologies.

**Following creative process**

Methodologically, this dissertation has been developed through a practice of following creative processes with as open a mind as possible, whilst maintaining a reflective consciousness about this activity. I use a method of open dialogue to engage with various other viewpoints, with intention to listen and learn (cf Rose 1997). Here, controlled command in the creation of new knowledge is replaced with openness to the learning which occurs, and complex personal engagements are acknowledged. The intention is to achieve a grounded positioning, in which various voices are held in tension within my own standpoint, and is different to a postmodern patchwork of multiple voices and celebration of discontinuous plurality. It includes development of an ethic of personal honesty which is generally under-valued within academic research.

Analysis of creative activity is often envisaged in terms of processes of preparation, incubation (change within darkness), illumination (insight) and verification (Neville 1992:160-163). Activities of preparation and verification are well included within mainstream academic research processes. However, within my research methodology I have additionally attempted to support processes of incubation and illumination, through which change occurs in ways which are not controlled by conscious intentions: "The truth not sought for comes to the light" (quoted by Neville 1992:59). King describes creative processes thus:

> It is the quality of allowing time to slow down to a pace for seeing, reflection, integrative action but most of all acceptance - allowing life to flow through one to produce an interaction that is real, constantly fresh, never expected (King 1996:115).

In practice, application of this methodology involved two and a half years of open-ended academic research, which might be termed 'preparation', and a period of deeper incubation which included formal intermission from academic research. The chapter structure of the dissertation has been drawn from a chronological ordering of papers
which were written during this time. Finally, during a further eighteen months these papers have been revisited and reflectively amplified through the deepening of insight which was gained as initial ideas were allowed to incubate. Thus, temporal processes of learning and return are retained in the structuring of chapters. The outcome includes a circumambulating discussion, and changes of context, scale, focus and style. I hope that difficulties which are involved in trying to express conceptual complexity are balanced by a different sort of continuity which arises as some of the embodied truthfulness of the research is retained.

**Research through Jungian analytic process**

This research has also involved experimentation in methods by which researcher is written into research process. During the last four years I have undertaken personal Jungian analysis alongside academic study of Jungian psychology and environmentalism. The Jungian analytic process is derived from understandings of creative process which are central to this research. It involves a turning toward and listening to the unconscious areas of the psyche, through listening and recording dreams and any unconscious contents which arise, and reflecting upon and conversing with these images. As much as is possible, the conscious mind actively allows this process to take its own direction, whilst it also follows, learns from, and relates to what happens. These processes are contained within another relationship - that between analyst and analysand. I have discussed my inner images and experiences, and the outer life and doctoral research with which they connect, with a Jungian analyst in hourly sessions, generally twice a week, over the previous four years. This process has provided an observer-position which has functioned as a very valuable adjunct to the analytic positioning provided by self-reflection. Overall, Jungian analysis has been a remarkably fruitful and insightful process for me, and has been influential in directing understandings which are developed throughout the research. This experience is too large and complex to be contained and expressed within an analytic overview in this dissertation. However, a detailed description of some parts of this process are presented in Chapter 9.

In addition I have included fragments of dreams and journal in box-inserts and different type-faces throughout the thesis. In order to honour inner-outer relationships in my research, I have only placed dreams in conjunction with the academic work which was in process at the same time. All dreams are dated and chapters have dreams from early and later periods: 1994-5 for first drafts and then 1996-7 in the re-writing stages. Different qualities are discernible between these periods. Early dreams generally speak of the external situation in large scale, social-cultural images and commentary. It
Introducing the research

seemed like the depth psyche was supporting my conscious work and struggling to comprehend in its own imaginal terms the meanings of this work. Later dreams often seem to present more of a self-reflection upon my processes of writing, rather than intellectual content. Sometimes dream images provide quite contrary views to those of conscious attitude, whilst at other times they support it. Always, the creative, imaginative qualities of dreams present very different perspectives from those I arrive at through conscious intellectual consideration, and I have come to greatly appreciate their confronting and refreshingly honest portrayals. I began research with a belief that unconscious psyche holds insights which are largely lost in modern cultures. During the Jungian analytical process this belief has moved from an intellectual proposition to deep experience.

**Learning to listen and learning to speak**

This juxtaposition of different voices allows readers to make their own connections, whilst it does not attempt to tie down and define the diffuse connections by which psychology, cultural theories and personal idiosyncratic aspects are intertwined. In the first section disjunction between voices sometimes has a jarring quality which expresses cultural splitting between different potentialities and expressions of human knowing, and the different epistemological bases which they predicate. By the end of the thesis this disjunction has been bridged to some extent, and different voices speak with each other in a more integrated space. (This developing relationship is also represented by the progressive removal of box boundaries.) Hopefully, this presentation, along with analytic discussions, will encourage readers to listen with different ears - imaginatively and receptively to images, and thoughtfully and critically to analytic reflections. In my experience, learning to listen imaginatively is certainly as great a challenge as is learning to speak in the voices of imagination.

**Researching and writing**

In this methodology, writing forms an integral part of the research, rather than being an after-the-event reporting of a separated research process. As Richardson (1994) describes it, writing is a "method of inquiry". That is, as an active process, writing in itself provides one way of knowing and understanding:
Although we usually think about writing as a mode of 'telling' about the social world, writing is not just a mopping-up activity at the end of a research project. Writing is also a way of 'knowing' - a method of discovery and analysis. By writing in different ways, we discover new aspects of our topic and our relationship to it.

Form and content are inseparable (Richardson 1994:516).

In conclusion

In content, form and presentation, this dissertation talks about alternative conceptions of creative possibilities within human and nature, and reflects creative processes which I tried to honour throughout the research. Future movements were of course present within the purposes and intentions of the first steps. An initial unravelling of the surfaces of western cultural forms is part of a process in which later chapters unfold, and find their direction in the study of that which was absent from view and voice in western cultural presence. In my understandings, creative life-processes are not teleological, reaching a final goal which was already present at the beginning. Neither are they determined from the past, with each step being a necessary and logical outcome of the previous situation. Nor are they random and meaningless. Rather, life is creative and purposive (without being teleological), and new things constantly arise within the rich complexity of its embodied forms and relations. I search for the unexpected within this rich generative source, which I see as a space of hope for a changing future.
Part One

A survey of environmental terrain: Complex topographies in relations between humans and nature

We may have all the facts in the world but what are they without understanding, without the vision of a pattern of which they are a part?

Ours is an attempt, albeit only a beginning, to create a loom and weave a fabric in which we believe we can see a pattern in the maze of threads. In the end, our conceptual environment, not science and technology, will determine the future (Birch and Cobb 1981:10).
INTRODUCING PART ONE:
Humans and nature in social-cultural perspective

Environmental Studies, broadly speaking, focuses on questions of how humans should best act within their 'environment'. All such questions and answers are constituted within understandings which people have about the ideal and the manifested nature of 'humans', 'nature' and relationships between them. Despite the fundamental importance of such assumed understandings, they are all too rarely reflected upon and made explicit. In response to this lacuna, such critical reflective practice is a central activity within this doctoral research. My departure position for this exploration is that these assumptions are inextricably embedded within wider culture.

Cultural constitutions of human and world
All people live in a social-cultural world in which life is woven within a diverse array of everyday practices and experiences. 'Reality' is experienced, reflected upon, analysed and explained from within culture, where the term 'culture' loosely refers to "the body of learned beliefs, traditions and guides for behaviour that are shared among members of any human society" (Barrett 1984:54). Studies in cultural anthropology demonstrate persuasively the influence which culturally arbitrary and specific assumptions hold, in directing the creation of humans' perceptions, conceptions, definitions and meanings about themselves and their world (eg Berger and Luckman 1971; Shweder and Levine 1984: McCormack and Strathern (eds) 1980; Rose 1996). Through the specific lexicon, grammar and metaphors of a language, perceptions are filtered; certain aspects of reality are given boundaries and definition; certain characteristics are emphasised whilst others are overlooked; and particular cultural perceptions of the world are sustained (Halliday 1992, Muhlhausler 1983, 1993).

Cultural practices direct humans' perception not only of outer nature but also of their 'inner nature': their subjectivity and experience of themselves as having a 'human-nature', and their reflections upon that experience (cf. Carrithers, Collins and Lukes (ed) 1985; Muhlhausler and Harre 1990; Read 1955, Shweder and Levine (eds) 1984). As Hirst and Woolley express it:
Humans' capacity for self-representation and self-reflection depends on definite forms of discourse and definite activities in which they are trained and implicated as agents. These capacities vary. The concept of person is intelligible only with reference to a definite substratum of categories, practices, and activities which together give the agent its complex and differentiated form (Hirst and Woolley 1982:120).

People's experiences of themselves as active agents who know things about their world involve particular modes of knowing which are also constituted within culture. That is, ontological assumptions about the nature of the being of humans and world are fundamentally interconnected with epistemological assumptions about what counts as human knowledge (cf Chapter 3).

These constitutive aspects of culture are summarised by Geertz, who describes culture as:

... an historically transmitted pattern of meanings embodied in symbols, a system of inherited conceptions expressed in symbolic form by means of which men communicate, perpetuate and develop their knowledge about and attitudes toward life (Geertz 1973:89).

Two features stand out in this definition: First, there is the notion of a 'pattern of meaning' which gives particular orientations and choices to human action; and second, that this pattern is embodied in symbolic form. Conceptual patterns of meaning are explored in the first part of this thesis, whilst their symbolic embodiment is explored further in Part 2.

**Patterns of meaning**

The ways in which apparently separate entities (from epistemologies to trees) are held within cultural patterns of meaning can be clarified by distinguishing between theories of *internal* and *external* relations (Ollman 1971 (following Whitehead 1919; 1929/62). In a theory of internal relations the identities of emergent entities are understood to arise from their position in a much larger relational whole, whilst a theory of external relations assumes that entities have separate and autonomous existences, and are acted upon by forces outside of themselves. In the latter view it is assumed that individual identities are not context dependent, and will not change as a result of changes in the larger situation in which they are situated.¹ In contrast, an assumption of internal

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¹ Ollman applies Whitehead's process understandings within a Marxist framework, whilst Birch and Cobb (1981:8) develop their process-ecology with its insights. I use this exposition of relational concepts at a general theoretical level which does not tie their use to any one interpretative approach. A theory of internal relations reflects understandings which are expressed within eco philosophy in conceptions of an 'interconnected field' (cf Chapters 2 and 6). It also echoes the Buddhist concept of 'dependent co-arising',...
relations necessarily involves an "approach to the study of problems which concentrates on looking for relationships, not only between entities but between the same one in times past, present and future" (Ollman 1971:52 emphasis added).

This approach assumes a dialectic understanding and an 'and/and' thinking which enables the holding of two apparently contradictory terms in paradoxical relationship (cf Matthew Fox 1983:317). Both "the reality of the external world" and "the conceptual activity of human thought" are recognised as being responsible for the precise forms in which we grasp the world (Ollman 1971:39; cf Whitehead 1929/62:153-231). Thus, forms of human conceptualising and the nature of the 'reality' external to that conceptualising mutually animate the other. Cultural conceptions are formed within lived experiences of embodied humans in a world which exists beyond their conceptions of it, as well as within these conceptions (the benefits and limitations of post-modern deconstructive approaches are further discussed in Chapter 5). As Merchant suggests:

> However compelling the politics of social constructivism was in the 1980's, a synthesis between social constructivism and realism is the direction of the future....
> ...it means writing multi-layered, sensitive, but perhaps at best partial perspectives on the past, recognising that we too are but real bodies produced by real social relations reflecting imperfectly on a naturally and culturally constructed real world (Merchant 1996:72).

**Research applications**

Various possibilities for social analysis follow from these considerations. Firstly, it seems clear that a theory of internal relations best meets the needs of critical cultural environmental analyses and the complex relations which are involved. In this research I am specifically interested in relationships between conceptual entities and categories of being and knowing such as 'human', 'nature', 'mind', 'body', 'matter', 'masculine', 'feminine', 'feeling', 'thinking', 'rational' and 'irrational'. These are all emergent entities whose meanings are formed and remain dynamic within a wider relational context. Any change in one such entity necessarily affects the other entities, whose relations with each other are internal to, and constitutive of, their apparently separate identities.

in which it is understood that things help each other to arise in a mutual and reciprocal process (John Cameron 1996:52). A similar exposition of relational concepts can also be found in studies of non-human ecology, where soils, animals and plant life are understood to have all developed their characteristics in mutual interaction - there is a co-evolution of an organism with its environment (Eckersley 1992:157). Lovelock (1979) makes this point more widely, in suggesting that the earth's atmosphere and climate have evolved in interaction with life on its surface.
With this awareness that there are no conceptually neutral and stable terms within this terrain, the usage of 'human', 'nature' and related conceptual terms throughout this thesis contains the understanding that these descriptors refer to entities which have only limited and relatively separated existences. Their specific meaning involves an interiorised network of relations which reflects the status and meanings of other conceptual entities, and the necessity to speak within a cultural language restricts the scope of a critical reframing of these cultural conceptions. In general I accept this restriction, but in an effort to avoid reproduction of defining oppositions within the concepts of human and nature, I use the term nature to include both humans and nature, and the term non-human nature to distinguish that which is often meant by 'nature'; that is, the nature outside the human. I employ the loose terms 'environmentalism' and 'environmental' to imply the general concern which many people feel about the condition of the biophysical, social and psychological environments in which they are immersed.

Secondly, when applied as a research methodology, a theory of internal relations involves recognition that a process of conscious selection occurs, in which particular relational entities are chosen as the focus of study. Selection of particular relations for research focus is an heuristic, rather than a descriptive, manoeuvre, which provides an analytic tool which is to be judged by the illumination it enables. Any selection will at best hold a limited, context-dependent validity. In the following four chapters I search for some general features in the patterns of meanings in which the conceptual categories of human, nature and human-nature relations are held within western cultures. This usage provides a particular analytic view of aspects of western culture which, I find, holds considerable heuristic value in creating overviews, whilst it is of limited value in the study of complexity.

To speak of 'western' and 'modernist' forms of knowledge is to run the risk of ignoring the complexities and particularities of the specific contexts in which this knowledge acts. It is undeniable, however, that the widespread nature of the ecological crisis must, at the same time as it takes different forms in different contexts, also be seen as encompassing particular cultural differences in some terms. As Vandana Shiva (1993:132) writes: "the western is a local tradition which has been spread world wide by intellectual colonisation". Certainly, the English-speaking world is well-embraced within a 'global capitalist project' which involves transnational capital, information and communications technology, and consumer culture-ideology (Altvater 1997; Sklair 1996:15; Alexander 1996; Quinn 1996). In addition, humans relate to nature through a discernible 'western' mode of knowing which is particularly dominant within
universities and in the 'expert knowledge' through which 'facts' about the world are widely dispersed. Whilst this western mode exists amidst myriad forms of knowledge and ways of understanding, through its pretensions to be a universalised and objectified knowledge, it imposes its values upon other local knowledges, which are judged in comparison to be partial, incomplete and inaccurate. These epistemological issues are of central interest in this research.

At the same time, each person embodies a different experience within this shared global culture, and my experiences are as a white, South Australian, university-educated woman living in Adelaide, with a particular biography and personal relationships. This positioning provides certain knowledges, interests and ways of looking, and all my research leads out from it. (Academically, I rely heavily upon Australian sources and influential international texts.) The inclusion of some personal dream and journal material adds a dual thread to this large-scale, overview perspective and is intended to provide some counter to the strong generalising focus of the analysis. My presentation thus reflects the personal-cultural and global-local mixture in which life is experienced in the late twentieth century.

**Shifting western cultural perceptions**

Theoretical recognition of patterns of meanings in which human and nature are held involves many directions. A first step involves a shift from a view in which 'nature' is objectified as 'a natural fact' existing 'out there'; and to recognise that this viewing exists within a broadly encompassing pattern of human cultural activity. A second step is then to critically assess such cultural forms of human-nature relations with respect to environmental concerns. This involves consideration of the forms of knowledge of nature which are achieved, and the ethics which are associated with these knowledges. To progress further with this analysis, the qualities of the human, as 'knower of nature', need to be elaborated. These critical analytical movements pave the way for alternative viewpoints to be brought in from marginal positions, and to be located as valued social theorising. In Chapter 1 I describe mainstream environmental approaches and consider some of the assumptions underlying them, and in the following chapter I present some more deeply critical appraisals of environmental problems and proposed solutions. In Chapter 3 I look more closely at the modes of knowing which are involved in human-nature relationships, whilst in the fourth chapter I focus on assumptions about human nature and psychology upon which these modes of knowing are predicated.

This is not intended to be a full and comprehensive account. Rather, my purpose is to lay out the context of this doctoral research and the particular approach toward these
questions which is developed in it. I search out the enduring and deeply influential aspects of western cultures which enable and encourage contemporary exploitations of nature, and also look for the creative alternatives which western cultures contain. I see this as a mapping of terrain and an eclectic gathering of stepping stones, or bricks for the bridge building activity of Part II. Alternatively, in an artistic rather than engineering image, I imagine that, in this first section of the thesis, I am laying out the threads on a tapestry loom in preparation for the weaving of a new picture out of the threads of the old.
1.

Mainstream Environmentalism

Technological environmentalism ... represents in modern Western societies the official, dominant, set of attitudes to the environment. ... it is characterised by an apparent rationality, a belief in an 'objective' approach, and a conviction that although careful management must be exercised in order to avoid fouling the environmental nest, man is able to manipulate and appropriate nature for his own ends - and is justified in doing so (Pepper 1984:37).
This chapter begins with a brief description of the problems which provide the focus and formative impulses of environmentalism. This is followed with an outline of mainstream environmental responses which are contained loosely within the rubric of 'sustainable development', and notes some of the assumptions about humans' relationships with non-human nature which such approaches contain. It concludes by pointing to the limitations inherent within this approach.

Environmental Concern

The divergent array of environmental 'solutions' which are offered within environmentalism directly reflects divergence of perceptions regarding the form of environmental problems. Environmental responses or solutions are always developed in relation to a particular perception of a problem, but this foundation often remains implicit. Carolyn Merchant (1996:186) suggests an approach to viewing environmental situations which is based on "... a model of human interactions with the environment based on the concepts of ecology, production, reproduction and consciousness..." These concepts provide useful starting points for the following brief overview.

Lester Brown, in the Foreword to State of the World 1990, describes what could be called the global ecological problem:

The trends of environmental destruction ... all continue unabated: Forests are shrinking, deserts expanding, and soils eroding. The depletion of the stratospheric ozone layer that protects us from harmful ultraviolet radiation appears to have escalated. The levels of carbon-dioxide and other heat-trapping gases in the atmosphere continue to build in an all too predictable fashion.

Only a monumental effort can reverse the deterioration of the planet (Brown 1990:xv).

It is widely recognised that these threats to planetary life-support systems arise from human activities in this century. Technologies are specifically designed to assist humans in altering nature with increasing power, speed and ease, and these impacts are multiplied as the technologies are widely exported across the globe, at the same time as human populations rapidly expand. It is judged that we have "a living planet at a critical point in its history - as one species, our own, threatens to disrupt and exhaust its life support systems" (Myers (ed) 1985:5). In Merchant's terms, this can be summarised as a problem of human production, which is largely located within a global capitalist economy.

These descriptions emphasise global ecological problems such as loss of biodiversity, global warming and population growth. However, experiences and definitions of
environmental problems vary according to where you live, and these are issues which are intellectually conceived and scientifically measured by those who live in relative material comfort on a daily basis. In contrast, health and housing are experienced as much more serious environmental issues in the rapidly expanding cities of nations with more recent capitalist development (Doyle 1996). From the perspective of a rural Kenyan woman, Wangari Maathai describes poverty as "the worst form of environmental pollution in developing countries". This is particularly true in a woman's experiences: "It is she who has to worry about how to feed her family, what to cook with, where she will get water from, why the topsoil is being lost, how she will grow enough food and so on" (Jones and Maathai 1983:112).

These are issues which are contained in Merchant's third concept of reproduction in biological and social worlds. People in different circumstances experience daily shortages of fuel, food, shelter and security. There is increasing hunger, continuing wars, social disruption and homelessness as displaced rural populations move to cities, and extreme social inequalities between rich and poor nations. For the wealthy, the pains of social disruption and alienation emerge in insanity, suicide, crime, rebellion and unemployment. Biologically, pollution and toxic chemicals bring attendant fertility and health problems across the globe, with concentrations occurring in lower socio-economic groups (Bullard 1997). Furthermore, there is an increasing inability of traditional government mechanisms of regulatory control to manage these problems in the reproduction of social order (Goldsmith and Hildyard (eds) 1990; Merchant 1996).

Finally, there is a loss of confidence in the foundations of western cultural ways of being. Insecurity replaces the certainties and optimism which have fuelled such vigorous cultural expansion over previous centuries. Merchant refers to these issues in her concept of consciousness:

> The efficacy of the Western worldview and its basis in mechanistic science, liberalism, and individualistic (egocentric) ethics that has been dominant for the past three hundred years is undermined. Consciousness includes the ways in which humans represent the physical world to themselves through science, religion, philosophy, art, and language and the ways they translate those representations through ethical belief systems into behaviours (Merchant 1996:188).

The responses to this intensely serious situation are many and varied.

Humans have shown concern about the impacts of their actions on their environment throughout recorded history (Nash, 1980 and Pepper, 1984) and there are complex lineages in the history of these ideas. However, an upsurge of interest in the nineteen-
sixties and early seventies is often hailed as the beginning of modern environmentalism (Young 1991; Pepper 1984). This modern environmentalism included the publication of key texts (eg. Carson 1963; Goldsmith 1972; Erlich 1968; Hardin 1969; Rattray-Taylor 1970), and a landmark United Nations conference: the Stockholm Conference on the Human Environment, 1972. This was a 'whistle-blowing' period, which was characterised by scientific research and descriptions of emerging environmental problems, and an optimism that humans would act intelligently to allay the problems, once they had correct understandings. It also included counter-cultural protest movements which pointed to the environmentally destructive aspects of technological capitalism and related social-political institutions (Beder 1993). Idealistic visions of social transformation and pessimistic intuitions of impending destruction accompanied these perspectives. This cleavage still exists, and it is hard to find an optimistic alternative which is not grounded in an active oversight of the depths of the problems which are involved. Beder (1993:279) refers to this as a split between 'catastrophists' and 'cornucopians'. Doyle (1996) refers to a similar division between 'Pollyannas' and 'Cassandras'. Clearly, a path between these unpalatable alternatives needs to be found.

In the last decade environmental concern has been incorporated into everyday language, experience and political institutions in what Beder (1993:xii) describes as a 'second wave of modern environmentalism'. The character of this mainstream environmentalism is succinctly contained in its central ordering concept: sustainable development. As the term implies, this movement expresses an optimistic face of environmentalism, whilst more pessimistic appraisals have a relatively small voice within contemporary representations.

**Sustainable development**

Beder well summarises the salient features of a sustainable development approach:

Sustainable development involves seemingly sound, commonsense adjustments to the way we do things. It does not entail social disruption or radical cultural readjustments. It accommodates itself to the existing National and International systems. It aims to make the necessary modifications that will enable our usual business activities to be sustainable into the future and to ensure that the free market remains the mechanism for the distribution of goods and resources (Beder 1993:279).

**An International - National framework**

The development and international incorporation of the concept of sustainable development was initiated in a 1984 Report of the World Commission on Environment and Development entitled *Our Common Future* (WCED 1984/1990). Sustainable
development was here defined as "development that meets the needs of the present without compromising the ability of future generations to meet their own needs" (WCED 1984/90:87).

This report emphasised the global nature of ecological interdependence and showed how all nations are likely to be impacted by the environmental destruction in any one of them. It recognised that, in addition to political and economic interconnections, all nations unavoidably participate within a global ecology which involves shared fresh and ocean waters, atmosphere and weather patterns. This recognition of global interconnections was also expressed in the ethical concepts of inter-generational and intra-generational equity: that is, of extending concern beyond the present generation to future generations of humans, and between nations within the present generation.

International cooperation was recognised to be of vital importance in addressing this global interconnection, and in 1987 the goal of sustainable development was accepted and approved in the United Nations General Assembly in a process which involved the governments of one hundred nations (Beder 1993). This global approach has been continued in many international agreements which have been made in an effort to address various environmental issues such as pollution, ozone depletion, global warming, endangered species and biodiversity protection, rainforest logging and so on (cf. Carroll, 1988; Dyer 1992; Leggett (ed) 1990; Repetto 1988; Thompson 1991).

The Australian experience provides an opportunity to assess how this international process is translated into national action. In 1990 the Australian Government established an extended process of discussion and negotiation directed toward the achievement of 'ecologically sustainable development' (ESD) in Australia (Commonwealth Government, 1990). Sustainable development and International treaty obligations have been and continue to be incorporated into the legislative and bureaucratic structures of National and State Governments. Environment Protection Agencies (EPA's) have been established to monitor and enforce environmental protection legislation, whilst planning processes involve consideration of environmental impacts in the preparation of Environmental Impact Assessments (EIA's).

The ESD discussion paper (Commonwealth Government 1990) closely follows the directions and spirit of the WCED's 1984 report and provides the following definition:

Ecologically sustainable development means using, conserving and enhancing the community's resources so that ecological processes, on which life depends, are
maintained, and that the total quality of life, now and in the future, can be increased (Commonwealth Government, 1990: Preface).

These ecological goals are formulated in the context of global economic competition, as well as increasing air, water and land degradation and biodiversity loss. The paper continues:

These [environmental] problems need to be addressed in the context of an economy that is required to undergo far-reaching restructuring unless our material standards are to decline in the future. The Government envisages that there will be the need for more processing of our natural resources in Australia as part of that restructuring (Commonwealth Government, 1990: Preface).

The logic of this argument is founded in a theory of economic development which postulates that a society initially draws from its natural resource base to enable subsequent development of its intellectual, economic, and technological capacities. These capacities then replace the natural resource base as the generators of wealth in a second stage of development. Following this theory, it is perceived that Australia needs to utilise the wealth of its natural resources in order to enable the restructuring which will take it into the second stage of development.

This development theory also provides a significant focus in the analyses which lead to the formulation of the concepts of sustainable development in the WCED report (WCED 1984/90; Chatterjee and Finger 1994:27) Poverty and 'under-development' are identified with a need for exploitation of the natural environment, and the development of wealth is seen as an environmental solution to this exploitation. As Grann (quoted in WCED 1984/90:76) perceives it: "All major disaster problems in the Third World are essentially unsolved development problems. Disaster prevention is thus primarily an aspect of development ...". Sustainability is understood to be achieved through the increased scientific research of environmental problems and technological developments which are enabled by economic wealth. Poverty is perceived as a cause of environmental destruction because the poor do not have the capital to invest in environmental protection (Stringer 1996; cf Doyle 1996 for a critical discussion of this equation). Nature is viewed through a capitalist lens, and is perceived to be one instrument within a development framework: it is a resource which is developed into material wealth for and by humans through production processes.
Chapter 1 Mainstream Environmentalism

Reform Economics

The central conceptual nexus of sustainable development is thus formed through an integration of the goals of environment protection and economic development. The inclusion of the term into everyday usage overturns common-sense understandings of antagonisms of interests between economics and environment, and re-aligns them in an apparently indivisible whole. Arguments for the environmental benefits of global free-market capitalism and liberal democracy are thus central to sustainable development ideals (Chatterjee and Finger 1994).

Sustainable development approaches include some recognition of the dependence of economic activity on the natural resources which it utilises, and there is a widespread recognition of the need to make adjustments to the accounting practices of capitalist economies (Adriaanse 1996). It is argued that the environment should be valued as 'natural capital', and included within the price of a product. Various mechanisms, such as pollution taxes, quotas and tradeable permits, are designed to enable natural resource use and pollution disposal to be included within production costs (Beder 1993; Seneca and Taussig 1979; Goldemberg, J 1990). Protection of environmental values is said to occur as environmental values are thus included within the competitive movements of the capitalist 'market', and consumption and production patterns shift accordingly: "Adam Smith's golden hand can have a green thumb".

Although such economic approaches to environmental protection are presented as being the 'realistic' and practical option, they face considerable problems of implementation. Measures to incorporate natural capital into the market rely upon government action for legislation, monitoring and enforcement. However, a valuing of the resource use and pollution assimilation services of non-human nature effectively transfers 'costs' to production processes which at present are considered as 'externalities' (that is, they are not included in profit and loss calculations). In their desire to maintain competitive economic advantage nationally and internationally, governments are motivated to achieve as low a priced production as is possible, and do not have the will to implement measures in a scale which would reflect anything near the environmental costs involved. Eckersley argues that:

... there are few material (as distinct from moral) incentives for exemplary ecological action ... in the competitive environment of global capitalism. Without concerted eco-diplomacy resulting in a comprehensive array of treaties providing for macro-ecological controls and standards at the international level, Green economists

2 Quoted by Drioli 1996 - personal conversation.
will remain hard pressed to convince an effective majority of voters within their own nation that they must become ecological saints while individuals and corporations in other countries continue to engage in ecologically irresponsible practices (Eckersley 1992:144).

The South Australian State Government proposal to establish an Environment Protection Agency (Department of Environment and Planning (DEP) 1991) certainly supports Eckersley’s assessment. The report states that:

Provided SA’s mix of measures is comparable with that of most other states, and remains pitched below that of other states for each component, there should be no relative disadvantage in terms of local industry, employment or general cost of living (DEP 1991:29 emphasis added).

Under this competitive pricing policy, economic incentives in no way reflect even the most obvious costs of pollution abatement and resource use, and revenue raised from pollution licenses does not even cover the costs of government monitoring and enforcement agencies (DEP 1991; Robinson 1991). Furthermore, as environmental protection is incorporated into government planning and economic hierarchies of value, it is losing rather than gaining funds in recent Australian Government cost-cutting exercises (Environmental Institute of Australia 1996).

Beyond these problems of implementation, arguments for the economic quantification of non-human nature are based on assumptions that pollution and resource use are able to be converted to monetary value, and its efficacy relies upon the dubious conclusion that pollution and resource use can be reversed by the further human management which is enabled by economic wealth. However, much ecological degradation and non-renewable resource use is entirely irreversible within human time-scales, and is thus simply not amenable to economic solutions. Within sustainable development economics, the life of nature is subsumed within an economic value system. However, from the point of view of ecological sustainability, economic activity is more accurately understood to exist as one activity within nature (Hamilton 1994).

**Education**

Some of the complexity which is involved in this educational task is acknowledged in curricula which address human-values education as well as providing information about the non-human environment. Integration of various factors is addressed in issues-focussed studies, whilst the need for an environmental advocacy role in education is recognised in some approaches which are consciously imaged as being for the environment as well as about the environmental (Gunnell and Dyer 1993; Ramsay, Hungerford and Volk 1992; Robottom 1987; Steel 1977; Stern 1992; UNESCO-UNEP 1976; Walsh, 1984).

However, the deep difficulties which environmental issues present are not readily addressed within the structure and values of educational institutions, and the educational role which is needed to develop understandings of environmental issues and wisdom to address them is generally overlooked (Cameron 1992). It is commonly assumed that scientific research will provide the information about causes and cures of environmental problems, and Environmental Education is directed toward creating the educated public which is needed to apply this knowledge. Such a position is clearly stated in a UNESCO-UNEP Newsletter:

> We know what they (the environmental problems) are, we have the know-how to cope with the problems. What is needed is a thoroughly informed public opinion supporting a political will ... to apply the solutions (UNESCO-UNEP 1989)

Even when education is conceived in this most restrictive sense to be a process of knowledge-transmission, teaching about the interconnected nature of environmental problems is difficult to achieve within the structure of separate subjects and disciplines which exists in educational institutions from primary schools to universities. As Gough (1987:178) laments: "Age-graded children study separate subjects with specialised teachers in specialised classrooms according to a timetable which both symbolises and actualises a fragmented world view". Interdisciplinary centres which are designed to address this structural limitation at a tertiary level have a history of precarious and usually ephemeral existence in Australia (Doyle and Walker 1996).

**Effectiveness of sustainable development**

At the beginning of this decade there were expressions of cautious confidence that finally the seriousness of environmental problems was being recognised and responsibilities accepted. For example, Goldsmith and Hildyard (1990:7) state that "In the last two years ... more and more people have woken up to the realization that we are rapidly destroying our planet and that something must be done about it". Lester Brown
(1990:xvi) expressed the hope that: "Just as no one could imagine the rate at which the waves of reform swept across Eastern Europe in late 1989, so too we may be surprised at the pace of environmental reform in the early nineties as we mobilise to save the planet". In introducing the ESD process in Australia, the then Prime Minister Bob Hawke (1990) expressed his optimism for this 'decade of transition': "If we respond to the challenges we face with imagination and vigour, Australians can look forward to a peaceful and prosperous twenty-first century and one in which we have learned to preserve and enhance the natural environment". In the second half of this decade, we are in a better position to assess the effectiveness of sustainable development.

Sustainable development environmentalism has produced many positive impacts. Its central assertion of the compatibility of economic development and environmental protection is much more palatable than pessimistic scenarios which demand radical changes to consumer life styles. This has possibly reduced defensive denial of the existence of environmental problems, and contributed to a widespread recognition that human societies face serious environmental problems which demand changes to current practices. The importance of the legislative and bureaucratic reforms which are a part of sustainable development is emphasised by environmental managers from many Asian and African nations, who report a strong experience of powerlessness in the absence of environmental protection legislation (Ndonye 1995; Nasome 1995). In addition, the imposition of sustainable development practices may also slowly bring about wider attitude changes even whilst they work within existing institutions. As Birch and Cobb (1981:145) suggest: "The legal requirements of environmental impact statements accelerate the development of new habits of attention to the interconnectedness of things even though many of those who write them would prefer not to be bothered."

At the same time, this second wave of modern environmentalism has contained much more rhetoric than action. The severity of all the environmental issues which were flagged in the seventies has increased: biodiversity loss, global warming, ozone depletion, desertification and land degradation, social dislocation, poverty and hunger have continued to grow. In addition to the inadequate implementation of sustainable

3 Many diverse insights were offered during seminar discussions of international students participating in the United Nations Environment Programme's Certificate in Environmental Management, Mawson Centre for Environmental Studies, 1994 -1996. Poverty within a global capitalist system encourages reliance on outdated, high pollution technologies, whilst overseas investment is attracted by low labour costs and reduced demands for environmental protection. These issues were in evidence in a 1996 legal dispute in which people of New Guinea were granted compensation for environmental damage caused by Australian owned mining operations in New Guinea, through Australian legislation in an Australian court.
development policies, it is widely argued that its entire conceptual structure is far from adequate to address the environmental issues facing the contemporary world. Evernden summarises:

It has been thirty years since Rachel Carson alerted us to the ecosystem dangers of pesticide abuse, yet a rereading of *Silent Spring* leaves one with the feeling that little has changed but the names of the poisons. Even the much-lauded "sustainable development" sounds suspiciously like the system of environmental management that Gifford Pinchot advocated ninety years ago under the label "conservation" (Evernden 1992:ix).

**Reproduction of western cultural modes of production, reproduction and consciousness in sustainable development**

Sustainable development theory starts by defining environmental problems in ecological terms, and provides accordingly narrow solutions. It actively works to support western cultural modes of production, reproduction and consciousness, rather than viewing these as environmental issues in themselves. In contrast, many environmentalists argue that these are central aspects of western culture which significantly contribute to environmental problems. As Gunnell and Dyer summarise:

[Criticism] of a culture which is mechanistic and reductionist, which encourages human beings to dominate and control 'nature', and which looks for ever more sophisticated 'technical fixes' to overcome the tragic results of its own logic is reflected ... throughout 'green' literature (Gunnell and Dyer 1993:33).

Doyle (1996) argues that sustainable development can be viewed as a global imposition of an ecologically destructive development ideology, in which the values of free market global capitalism and pluralist democratic politics are dangerously enmeshed with those of environmental protection. Sustainable development approaches argue for small reforms within current political systems, and support technological solutions which are developed within state-centred, industrialised, capitalist economies. It furthermore suggests an expansion of these structures to all earth's nations. As Chatterjee and Finger (1994) point out, three major contributors to the global environmental crisis - science, the military and big business - "managed never to be mentioned as a problem" at the United Nations Conference on Environment and Development (the Earth Summit) in Rio de Janeiro in 1992. To the contrary, they became the source of proposed solutions:
Since North and South came to agree that accelerated economic growth was the solution, TNC's (transnational corporations) had no trouble presenting themselves as the agents which could further stimulate growth, provided, however, that environmentally based trade restrictions would not impede them (Chatterjee and Finger 1994:171).

Furthermore, the cooption of green groups into the ESD process in Australia may have had the effect of withdrawing energy from critical environmental reform, rather than providing a means to strengthen environmental voices. Discussions in such forums are directed and structured by political and economic concerns, and alternative contexts are excluded. Doyle (1996) argues that "(the) commandments of sustainable development have successfully managed to coopt, weaken and almost dismantle active environmental critique of existing political and market systems". As John Cameron (1996:54) suggests: "The pervasive climate of rationalism in Canberra and the state capitals tends to make rationalists out of environmental lobbyists, and cut them off from the emotional power that generates the cause and sustains the participants". In the wake of this assimilation of environmentalism into economic development concerns, Doyle and McEachern (1998) suggest that a further movement of rejection of environmental values can be discerned, as the primacy of development goals is clearly re-asserted in current Australian political discourse.

Tacit assumptions about the constitution of human and non-human nature which are present in western industrial capitalism and materialist individualism are also reproduced within conceptions of sustainable development. In this management approach it is implied that humans are highly intelligent, rational and reasonable beings who can understand, manage and control non-human nature through their mental and mechanical-technological powers, and will do what needs to be done, once they know what it is. In a related assumption, non-human nature is understood to be a bland, malleable and controllable substance. Such assumptions, which follow mechanistic images in which many life-qualities within nature are overlooked or denied, have been effectively critiqued by many environmentalists, and are addressed in the following chapters (eg Birch 1990; Diamond and Orenstein (eds) 1990; Eckersely 1992; Fox 1990; Merchant 1980; Pepper 1984; Plumwood 1993).

From these various critical perspectives in environmentalism, the failure of sustainable development to date cannot be viewed simply as a problem of implementation, which requires more international negotiations, legislation and more accurate inclusion of environmental values into economic calculations. Rather, it is argued that exploitative relations within the western world view underlie contemporary environmental issues,
and that sustainable development supports a continuation of this exploitation, rather than critically addressing it as an environmental problem. As Vandana Shiva summarises:

The Age of Enlightenment, and the theory of progress to which it gave rise, was centred on the sacredness of two categories: modern scientific knowledge and economic development. Somewhere along the way, the unbridled pursuit of progress, guided by science and development, began to destroy life without any assessment of how fast and how much of the diversity of life on this planet is disappearing. The act of living and of celebrating and conserving life in all its diversity - in people and in nature - seems to have been sacrificed to progress and the sanctity of life has been substituted by the sanctity of science and development (Shiva 1988:xiv).

These arguments are outlined from eco philosophical perspectives in the following chapter.

dream 2/7/96
I am in Burma in a jungle which is full of vicious booby traps and mechanisms of vicious, complex trickery - it's like a place of concentration of all the things humans have invented to torture each other. Sharp metal spears ready to spring gleam among the green leaves. I am walking very carefully, watching intently and poking ahead of me with a long stick, like a blind person, to keep clear of the booby traps. It's like I'm in the jungle but it's actually a room with a chequered tiled floor, which I and others are walking around and around. It gradually dawns on me what we're doing, and I think it must be because we're trapped here, surrounded by the booby-trapped jungle, and all this walking is to keep us fit and active. A woman is crying and lamenting the terrible losses and brutality which is happening all around her, to her people. I hold her and cry too - lots of tears running. She cries tears of blood on my chest and a red watery stain spreads across my white shirt.

Journal This is how I feel sometimes as I write Chapters 1 and 2. The dream image says to me that we walk in a confined space of our own human making, surrounded by all our fears which are projected onto nature. Management environmentalism and some eco philosophy provides an ordered ground in the tiled room, with the either-or, black-and-white choices giving us a sense of comprehension and control, and forming the ground beneath our feet and our arguments. At the same time, this whole activity is contained, held-in and surrounded by nature-made-dangerous. Trapped by the horrors we have created, we walk around and around the confined space, whilst outside, nature is an impassable barrier which does not offer the promise of transformation and renewal as it does in fairy tales and in modern day wilderness visions.

It feels good and relieving to cry with the woman, compared with the rigid walking. It doesn't provide escape, but it is a movement out of the either-or choices and the relentless monotonous walking. It brings in the personal pain and concern for this destruction which is so painfully absent in academic environmental discussions, whilst at the same time its presence surely underlies all our efforts and desires to change things.
It is usually at the edges where the great tectonic plates of theory meet and shift that we find the most dramatic developments and upheavals. When four tectonic plates of liberation theory - those concerned with the oppressions of gender, race, class and nature - finally come together, the resulting tremors could shake the conceptual foundations of oppression to their foundations (Plumwood 1993:1).
Within critical eco philosophies, the particular forms in which human-ness and human knowledges of non human nature are constituted within what can be loosely termed the 'modernist' era of western cultures are brought under critical scrutiny. Characteristics of the epistemologies and ontologies of western cultures are critically analysed, and alternatives modes of being and knowing are proposed. In the following discussion I thematically gather these perspective according to their address of dualistic separations of humans from nature, in order to progressively clarify the tacit assumptions which support human exploitations of nature within western cultures. This chapter provides an account of the broad contextual ground in which the more detailed discussions of later chapters are situated. Throughout this chapter I mark the spaces which will be later revisited and amplified in these more detailed scrutinies.

Hierarchical dualism

In the introductory discussion, I argued that all human self reflections and conceptualising of the world are constituted in specific and very variable forms within cultures. Whilst such conceptions can never be judged for 'objective truth', they can be critically assessed in terms of their influence in directing human actions in particular ways. We need to take responsibility for the particular stories about the world which we tell and support (Rose 1997; Haraway 1988:583). In this vein, many environmentalists argue that specifically western cultural patterns of definition and meaning of conceptions of human and nature contain an inherent tendency toward environmental exploitation and destruction. Western, modernist epistemologies are founded on the assumption that there is a reality which exists separately from the human subject, and that the human can 'know' the nature of this reality, rationally and objectively. Nature is viewed as an object to be studied, understood and modified according to human desires. Correspondingly, the human 'subject' is considered as the active agent who views and transforms nature. High status is given to the human whilst nature is viewed as an object which is judged in terms of its value as an instrument for human use. This is described as an anthropocentric (human-centred) and instrumental perspective. Environmentalists seek to transform this oppositional relationship by generating conceptual understandings which emphasise qualities of interconnection and interdependence within nature (eg Bookchin 1986; Cameron 1992; Diamond and Orenstein 1990; Eckersley 1992; Fox 1990; Mathews 1988, 1991a; Naess 1989; Plant (ed) 1989; Roszak 1993; Shiva 1988; Singer 1991; Warren (ed) 1994). Postmodern deconstruction of the truth status of dominant modes of knowing are implicit in some of these analyses, and are discussed in more detail in Chapter 5. Generally speaking, discussions in environmental philosophy are directed toward constructing alternative positions and are not consciously aligned with postmodern analyses.
Oppositional relationships between humans and nature within western cultures are widely recognised to be formed within a broadly encompassing network of meaning, which is variously referred to as 'hierarchical', 'Cartesian' or 'Platonic' dualisms. The concept of dualism refers to the way in which pairs of related conceptual entities are separated and opposed, such that their relational identity is denied. As Plumwood (1997:3) emphasises, this process involves a form of hyper-separation, which is "an emphatic form of separation that involves much more than just recognising difference". Differences are opposed and hierarchically ordered, with the effect of attributing power to some qualities and entities whilst inferiorising and negating others. The terms 'Platonic' and 'Cartesian' refer to the historical roots of this power hierarchy in Greek and Enlightenment thought, as expressed by Plato and Descartes (cf Johnson 1993; Plumwood 1993). Rose (1997) describes this as 'a matrix of hierarchical oppositions' with powerful capacities for reproducing oppression across many cultural contexts. Plumwood describes this relational network as a 'logic of domination':

The set of interrelated and mutually reinforcing dualisms which permeate western culture forms a fault-line which runs through the entire conceptual system. While the human/nature contrast is one of the more recent of these dualisms, like the others, it can be fully understood only as part of the interrelated set. Each of them has crucial connections to other elements, and has a common structure with other members of the set. They should be seen as forming a system, an interlocking structure (Plumwood 1993:42-43).

Oppositional relationships between humans and nature in western cultures are thus understood to be associated with an extensive series of related oppositions: for example, between masculine and feminine; subject and object; mind and body; reason and emotion; universal and particular; transcendence and immanence; public and private; thinking and feeling, rational and irrational; and conscious and unconscious (Plumwood 1993:43; Rose 1997; Stratford 1995; Warren 1987).

Hierarchical dualisms are imaged as a 'network' because very different categories are brought into relationship by the employment of the same associations and values. For example, attributes such as logical, reasonable, calm and active provide high status to humans, white, upper and middle classes, and men; whilst the attribution of irrationality, emotionality and passivity imputes inferiority to nature, the working class, natives and women. Although dualisms are frequently described in paired terms, relations between and within these conceptual pairs are relational and contextual, rather than being simply and linearly ordered into two sides.
This network is hierarchical because a power relation operates within this mutual definition, such that one aspect is given status as the 'norm' or unmarked category, whilst its contrasting pair has reduced status as 'other'. The 'other' is presented relationally as the dependent variable, and its qualities are expressed as an absence, or lack, of the valued quality (Plumwood 1993). As Grosz describes this process:

The subordinated term is merely the negation or denial, the absence or privation of the primary terms, its fall from grace; the primary term defines itself by expelling its other and in this process establishes its own boundaries and borders to create an identity for itself. Body is thus what is not mind, what is distinct from and other than the privileged term. It is what the mind must expel in order to retain its integrity (Grosz 1994:3).

For example, bodies, women and nature are attributed with the somewhat contradictory characteristics of passivity and an active irrationality because these are both secondary and derivative qualities which are defined in opposition to the norm of active reason, rather than being a recognition of the qualities contained within women and nature. Plumwood describes this as a process of 'logical exclusion': through it, qualities which are excluded from the pole of cultural value are conceptually associated together, although they may have very different qualities and characteristics in themselves. Thus, for example:

Nature, as the excluded and devalued contrast of reason, includes the emotions, the body, the passions, animality, the primitive or uncivilised, the non-human world, matter, physicality and sense experience, as well as the sphere of irrationality, of faith and of madness (Plumwood 1993:19-20).

Nature is consequently not recognised as having being, power and presence with its own characteristics. Rather, its shifting faces are better understood in terms of an absence which is filled with a cacophony of unwanted and repressed qualities. Rose (1997) suggests that dualisms are therefore more aptly expressed as a series of 'singularities' because the pole of the other is effectively an absence, rather than a presence. Inferiorised entities thus await transfiguration by the active pole, or else they provide a largely invisible background against which culturally valued entities and qualities take their presence and activity. Maintenance of this hierarchy of presence and power, over absence and lack, requires that the dependency and the importance of the other be 'backgrounded' or denied (cf Griffin 1995:75-7). As Plumwood (1993:48) notes, this is an exploitative hierarchy which involves inherent contradiction, as those in the 'master' class attempt to "both make use of the other, organising, relying on and benefiting from the other's services, and to deny the dependency which this creates".
Epistemologically, this backgrounding of particular forms of knowledge, expression, analysis and experience leads to significant difficulties in expressing alternatives modes of knowing within mainstream culture. In the analyses of this research, hidden qualities within concepts of passivity and irrationality are of particular interest. The concept of 'irrational' includes a diverse array of qualities whose characteristics are defined simply by virtue of their lack of a narrow form of western reason. As a dependent variable, certain of its qualities are expressed in contrasting relationship to the norm, whilst other qualities are ignored and hence remain silent. Along with the entire non-human world, the realms of bodies, dreams, mythology, religions and the unconscious psyche are included within the 'irrational' and devalued accordingly. Alternative modes of knowing are effectively rendered silent and invisible, because there are few words to express them and few people with ears to appreciate their qualities.

Re ordering dualisms: Different approaches in environmentalism

Many different environmental approaches can be placed together within this analytic framework of dualism. In the cultural defining of human-ness, humans are separated from and elevated over nature by the attribution of certain qualities such as rationality, agency, autonomy, creativity and intelligence. These qualities are also spread unevenly between humans and classes of humans, by gender, social class, culture and ethnicity, in support of myriad forms of hierarchy, oppression and injustice. Within this network of exploitative relations, any aspect can become the focus for environmental action because each is implicated within the constitutive pattern. Different analytic approaches can be viewed as parallel and supporting efforts in addressing the relational, multi-directional and complex interactions within which environmental exploitation takes place. At the same time, differences need to be recognised between analytic positions, which each stress the primacy and central importance of different arenas of exploitative relations such as gender, social class or anthropocentrism (cf Bookchin 1987; Fox 1989; Salleh 1983). Dialogues between eco philosophers of differing persuasions usefully reveal the limits and strengths of different positions and, in conjunction with the conceptual framework of hierarchical dualisms, can be used to critically assess the extent to which different environmental approaches address the deeper cultural orderings of contemporary social-ecological situations. These synthesising and critically discriminating purposes are present in the following overview figure and discussion of various positions in eco philosophy. My intention is
to draw from each perspective their insights into the cultural ordering of the relational categories of human and non-human nature.\(^4\)

**Figure 1: Some critical perspectives within environmentalism: the need for a transformed world view**

\(^4\) My sincere apologies to all those for whom this constitutes an extravagant reduction of their complex and valuable work, which I recognise is much more than that which I am presenting in this potted overview.
Extensionist Ethics: extending rights to nature

A fundamental ethical orientation in mainstream industrial capitalist society today can be described as 'egocentric', or self centred (Merchant 1993:62). Social justice movements have variously tried to redress this self-centredness by considering the collective good and equal rights of different groups of people on the grounds of ethnicity, gender and class. Extensionist approaches in eco philosophy develop this framework of 'human rights' so that human privilege can be extended to non-human Nature through the development of various forms of logical argument (eg Regan 1982, 1997; Singer 1975, 1997). This can be seen as a beginning stage in recognising subject status in nature, rather than valuing it contingently, in relation to norms provided by western human values. There are various ways in which or rights and value for non-human nature can be argued, in contrast to instrumental views in which nature is valued in terms of its use to humans.

Animal liberation

For example, Peter Singer (1975, 1997) argues for 'animal liberation' through a utilitarian ethical approach. Here, the ethical aim is to achieve 'the greatest good for the greatest number', where 'good' is defined in terms of minimisation of suffering. It is argued that, if sentient creatures can suffer, then they too should be considered in moral decisions. When humans value themselves above animals, Singer (1975:7) accuses them of 'speciesism', which is: "a prejudice or attitude of bias towards the members of one's own species and against those of members of other species" in an attitude which is argued to be analogous to racism. In conjunction with Singer's detailed descriptions of animals' suffering at human hands, this ethical approach provides a persuasive argument for vegetarianism.

Ethical holism

Other ethicists, however, question the limits of extension of ethical consideration which are created when a capacity to suffer is counted as the defining characteristic of value. This remains a very anthropocentric, or human-centred, position in as much as value is accorded in terms of likeness to humans. Ethical holism extends ethical consideration from that of individual experience to the well-being of larger 'wholes', and judges well-being in wider terms than that of individual suffering. In biocentric or ecocentric approaches, the whole of biosphere or ecosphere replaces humans, individually or collectively, as the centre of concern.
Fox (1990, ch 6) provides a summary of a variety of eco philosophical arguments which support this broad approach. For example, in an autopoietic ethics, a systems approach is used to define value. Any entity which is self-organising, self-generating or self-renewing can be seen to have an interest in its own survival, even if it is not self-aware of this interest. This approach allows for value to be given to larger entities than biological beings, and could include ecosystems, or global systems (eg. 'Gaia'). Whilst holistic approaches better reflect ecocentric ethics, strong versions of holism such as the Earth First! movement (Holderness 1990) are criticised because they lead to Fascist and anti-human perspectives (Marietta 1988; Regan 1983). Johnson (1991) attempts to reconcile individualist and holist approaches by forwarding a criterion of interests, which can be recognised in individuals, ecosystems and other 'environmental wholes'. However, the variety of holistic approaches indicates that 'holism' is a relative and perceptual concept which does not provide the clear guidelines for ethical action which extensionist approaches seek. (I return later to concepts of holism in discussion of deep ecology.)

limitations of ethical extensionism

Extensionist ethics have an objective reasoning style which is appealing because it promises to provide a framework within which decisions can be made. At the same time, apparently irresolvable definitional debates arise concerning where the lines should be drawn, and which entities should be given priority in ethical decision making. These problems of implementation arise because these approaches seek to subsume contextual human value decisions within a reasoned and 'objective' framework; that is, one which has universal application, regardless of particular circumstance. This is characteristic of modernist, positivist philosophical traditions which seek to develop an ethic of universal application and correctness (Merchant 1992:80). Nash (1990:4) makes this orientation explicit. He judges the recognition of the human-nature relationship as a moral issue to be "one of the most extraordinary developments in recent intellectual history", which marks out "the furthest limits of American liberalism". He describes it as occurring within an historical widening of a circle of ethical consideration; from slaves, women and minority human groups, to animals and plants and potentially to the planet and even the universe. This is an evolutionary model with the North American liberal tradition at the apex of achievement. Such ethics, Nash (1990:4) claims, "awaited the development of an intelligence capable of conceptualising right and wrong", although, even then, "for long periods of time, morality was usually mired in self-interest, as for some it still is".
Thus, whilst extensionist positions may overcome an explicit anthropocentrism, they retain a western, and particularly, North American ethnocentrism. Whilst these approaches radically challenge the anthropocentric ethics of sustainable development they are often dubbed 'reform environmentalism' by those who argue the need for a more radical reappraisal of modernist cultural values (Frodeman 1992). The re-ordering of relationships between humans and non-human nature is achieved by a re-valuing of non-human nature. However, western individualist assumptions are retained within this revaluation, which assumes a separate human who actively endows value upon nature. Furthermore, reliance upon logical arguments in eco philosophy reproduces modernist hierarchies of mind and abstract theory over particular and embodied experiences. Thus, in extensionist approaches, hierarchical values of human over nature are implicitly maintained and fundamental divisions between them are not critically tackled. The complex cultural meanings which adhere to these terms are not questioned.

More radical approaches provide deeper cultural analyses and suggest various alternatives in which western cultural conceptions of individualism and human ways of knowing nature are reconstituted. In particular, a 'rights' perspective is replaced with one in which non-human nature is recognised as having intrinsic value (value in its own being, regardless of human interests). I have loosely categorised these approaches in the following discussion but there is considerable overlap in the key points of ecocentrism, interconnectedness, holism and so on.

**Deep Ecology**

interconnections between humans and non-human nature

'Deep ecologists' define themselves in contrast to that which they term the 'shallow ecology' of extensionist and reform approaches. They argue that deep transformations to ecologically destructive attitudes will be enabled by changing from an anthropocentric to an ecocentric viewpoint. From this ecocentric positioning, humans recognise and experience the fact of their interconnectedness with nature, in a holistic conception of nature which includes both humans and non-humans within it. All aspects of nature have value in their own right, regardless of their usefulness to humans. As Naess (1989:135) expresses it: "For us [deep ecologists] it is the ecosphere, the whole planet, Gaia, that is the basic unit, and every living being has intrinsic value."

Mathews (1988:10) describes the relational emphasis which this view involves: "Nature appears not in the traditional Western way, as a collection of individual plants, animals and objects, but as a seamless whole, in which all individuals are inextricably interconnected with others."
Arguments for the central importance of human respect for, and intrinsic valuing of, nature can be derived from many different philosophical and religious-spiritual traditions, and deep ecology attempts to encompasses this variety of perspectives within a broad platform of departure statements about ecologically respectful human behaviour (Naess 1997). Within academic environmentalism, ecocentric understandings of human positioning within nature are most commonly described through images from western sciences, from evolutionary theories to new physics (eg Macy 1995; Mathews 1991a; Roszak 1993; Seed 1996).

Within the related field of ecopsychology, an 'ecological self' within the human psyche is conceptualised as the medium through which this interconnection is experienced. Ecocentric conceptions of interconnection within nature thus include a revisioning of conceptions human-ness and nature, such that people are understood as existing within living, dynamic and interconnected processes of nature. In the following discussion the broad lineaments of these arguments are presented, whilst specific analytic insights are treated in more depth in Chapter 6. Throughout this dissertation I use the single term 'ecopsychology' to refer to established, largely North American approaches and retain the more general term 'eco psychology' when I want to imply other potential perspectives which are yet to gain definition. Boundaries are completely ill-defined, however.

**new sciences: images of an interconnected nature**

Human interdependence within a living nature can be seen in ecological terms, as humans take part in complex biophysical cycles of production and decay; and in evolutionary terms, in the fact of our shared inheritance with all other life on earth (Birch and Cobb 1981). Interconnectedness is demonstrated through many other sciences too. Joanna Macy suggests that:

... as the systems view has spread into every domain of science from physics to psychology, it has turned the lens through which we see reality. ... The old mechanistic view of reality erected dichotomies, separating substance from process, self from other, and thought from feeling. But given the interweaving interactions of open systems, these dichotomies no longer hold (Macy 1995:254).

Reanney (1993) points out that, according to contemporary cosmological understandings, humans share their origin with all the universe, in the 'Big Bang' or

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5 For example, Naess is strongly influenced by Gandhi's non-violent philosophy, whilst others owe much to Eastern philosophy and meditation experiences (Devall and Sessions 1985). Mathews (1991a) develops a metaphysic of interconnection by combining Spinoza's philosophy with modern physics.
singularity point. Research in quantum mechanics explores a ground of interconnection below, or within, all matter, and is popularly cited in challenges to the 'objective' separating of human and nature (Bohm and Peat 1987; Capra 1983, 1983; Zukav 1980). In this interconnected vision: "Instead of beholding random separate entities, we become aware of interconnecting flows - of energy, matter, information - and see life forms as patterns in these flows" (Macy 1995:254). Freya Mathews describes a similar image:

Twentieth-century humanity finds itself then, if Einstein's vision is in outline correct, not standing on the brink of an infinite abyss of whirling atoms, but rather eddying in an all-pervasive medium, a medium analogous to a fluid, in which the currents and waves are 'forces' and the vortices are 'matter'. We ourselves are complex ripples propagating in its depths. Substantially speaking we are identical with the universe: it is into its substance that the pattern that is our signature is written (Mathews 1991a:91).

New science researches are important for their provision of images of an interconnecting of human and nature within an embracing image of nature. In addition, these interconnected images include a critical review of conceptions of nature as a malleable object which can be known and managed by humans. The study of complexity and chaos reveals continuing creative processes within nature and strongly challenges its constitution as passive, inert matter. Recognition of emergent qualities which arise in complex organisms while being absent in its less complex components, illustrates the practical limits of reductionist analyses, and highlights ways in which larger wholes are greater than the sum of their parts (Davies 1989; Sheldrake 1992). The active-passive dualisms are challenged, as nature is shown to be creative and alive.

**Ecopsychology**

Within these conceptions of living processes of nature, consideration of human participation and interconnection is occurring in the emerging field of ecopsychology. Ecopsychology is a broad and eclectic field within environmentalism, with roots within deep ecology and wilderness movements, as well as in psychology, psychotherapy and social theory (cf Roszak, Gomes and Kanner (eds) 1995 for a diversity of North American approaches, which generally follow a lead provided by Roszak's *The Voice of the Earth* (1992). Key orientations are summarised in the following description:

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6 Within Australia, explorations of the complexities involved in the experiences of people in place have occurred through informal colloquiums in 1996 and 1997 (cf Cameron (convener) 1996 and Cameron, San Roque, Mathews and Tacey (conveners) 1997). These involve very interesting and diverse discussions with a different flavour than North American ecopsychologies. Many contributions are less psychologically focussed, and are not 'ecopsychology' in the way it has been defined to date. However,
The emerging field of ecopsychology bridges the domain of ecology and psychology to address the psychological and spiritual roots of the ecological crisis. Ecopsychologists view humanity as interdependent with all other life forms, including Earth itself. By reawakening this consciousness, we act instinctively to care for the earth and all life (1996 Ecopsychology internet site).

At times human awareness of interconnectedness is presented as a raised consciousness of perception of interrelatedness, which is achieved through intellectual and often scientific understandings, and experiences within nature (eg Conn 1995:157; Fox 1990:23; Metzner 1995:63; Sewell 1995:211). In addition to, or in conjunction with, this conscious apprehension of interconnection, traces of human ecological species history are argued to be present in unconscious aspects of psyche. This presence is often referred to as an 'ecological self' or the 'ecological unconscious' (Roszak 1995). It is argued to be an essential aspect of human nature: it is "the inherent possession of everyone; it is latent in the organism, in the interaction of the genome and early experience" (Shepherd 1995:21).

This locus of shared ecological nature is argued to provide an ecological wisdom and "an ecologically harmonious sense of self and world" which is available to all people (Shepherd 1995:21). Environmentally responsible action is argued to arise naturally, once the human has understood him or herself to be interconnected with nature. 'Nature identification', is said to occur when a person becomes conscious of his/her commonality with the rest of nature, and thereby understands the need to respect nature as one does oneself. Practices of ecopsychology involve various 'consciousness raising' exercises through which interconnection can be uncovered and recovered such that, in this human healing process, ecological unconsciousness develops into ecological consciousness, and becomes a form of ecological 'conscience' (eg Cock 1996; Bragg 1997; Greenaway 1995; Harper 1995:183; Macy 1993, 1995; Roszak 1993:228-9; Seed 1996, Seed, Fleming, Macy and Naess 1988; Sewell 1995; Shapiro 1995). John Seed (1996:211-215) describes this process, in which he experienced himself as "literally part of the rainforest defending myself":

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as these perspectives gain definition they hold the potential to transform the face of ecopsychology by providing more fine-grained cultural analyses of humans' life and place in nature.
If we can identify with the Earth we don't need altruism. If we have the EXPERIENCE of ourselves not as isolated, separate, skin encapsulated egos but as part of the larger body of the Earth, then the defense of nature becomes merely self-defense and this does not require highly elevated moral stature. Self-interest comes 'naturally' and it seems more hopeful to expand the sense of self to include the air (my breath) and water (my blood) and soil (my body), than to suddenly imagine most humans becoming 'selfless', acting against their perceived self-interest to protect these things (Seed 1996:215).

Conceptually, processes of identification involve an expansion of the literal sense in which embodied human beings are part of the biophysical world, and draw a much larger picture of responsibility, ecological identity, expanded Self, empathy and caring. This sense of extended identity is argued to be an ontological change, in as much as the very 'being' of the human is argued to be altered by the process of nature-identification. On the other hand, this altered 'being' is presented as naturally and always residing with the human, ready to be manifested in a process of maturation. According to Fox (1990:247), the expanded Self and its associated caring for the world, "follows 'naturally' - not as a logical consequence but as a psychological consequence; as an expression of the spontaneous unfolding (development, maturing) of the self." In these formulations, there is a blurring of concepts of human-nature and instinct, with cultural process and activities, and further discrimination and cultural analysis is required.

**motivation to environmental action**

Eco psychological analyses seek answers to central questions of human motivation: For example, 'Why do people continue in environmentally destructive behaviours, when there is so much reasoned evidence pointing out the dangers to humans as well as to non-human nature?' (Macy 1995:243; Shepherd 1995:22). As Seed (1996:213) says: "We have all heard the news. Yet it has not changed our behaviour except in rather trivial ways". Underlying psychological assumptions of mainstream environmentalism which are contained in images of the intellectually-reasoning, economically self-interested and the morally conscienceable human, are brought into question (Cock 1996:33). As Bird (1996:2) summarises: "legislation and shaming are not enough to change the world". It is argued that deep ecology and eco psychological perspectives promote a powerful alternative to other ethical approaches because they rely upon *experiential knowing* of human interconnection within nature. With this basis, moral 'oughts' are not opposed to selfish desire. Rather, it is suggested that humans can work with their affinity for and interdependence with nature (Naess 1989; Fox 1990:230; O'Connor 1995:153). As Roszak summarises:
Ecopsychology suggests that the environmental movement has other means to draw upon besides shocking and shaming the public it wishes to win over. Every political movement is grounded in a vision of human nature. What do people need, what do they fear, what do they want? What makes them do what they do: reason or passion, altruism or selfishness? Above all, What do they love? The question of motivation sets the tone and tactics of every political program. Start from the assumption that people are greedy brutes, and the tone of all you say will be one of contempt. Assume that people are self-destructively stupid, and your tactics are apt to be overbearing at best, dictatorial at worst. ... 

Ecopsychology holds that there is a greater ecological intelligence as deeply rooted in the foundations of the psyche as the sexual and aggressive instincts Freud found there (Roszak 1995:15-16).

inner and outer connection: Oppression of nature is oppression of humans

A bridging of the gulf between the inner subjectivity of the human person and the objectivity of the outer world of nature is thus central in eco psychological approaches: "We need to care from the conviction that our continued diminution of the life of the earth diminishes ourselves and our potential, as well as that of our children and other species" (Cock 1996:33). In particular, in various psychological analyses it is suggested that an inner split exists within the western cultural psyche, which divides the socialised human from significant aspects of their human being in nature. This division is recognised to be a micro expression of the split between humans and outer nature, and to be vitally supportive of it. This split enables objectifying behaviours, whilst it disables relational, caring and imaginative engagement within an ensouled world. The radical autonomy which is demanded as a sign of 'normal humanness' in patriarchal culture is argued to be achieved only through an ongoing process of denial of interconnection, in which "the separative self creates a false sense of independence through a form of domination characterized by engulfing the Other" (Gomes and Kanner 1995:114).

insights of eco psychological analyses

Eco psychological discussions raise critically important questions regarding human motivations and actions. Embrace of self-centred concern along with environmental concern provides a subtle but powerful alternative to mainstream environmentalism, as

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7 There are various ways in which people are understood to be psychologically split, so that connection to a natural sanity is thwarted: For example, through 'addiction to dualism' (Greenway 1995:123); autism, dissociation, splitting and collective amnesia (Metzner, 1995); distortion of maturation processes (Shepherd 1995); narcissism (Kanner and Gomes 1995:79); and 'materialistic disorder' (Conn, 1995:162). Joana Macy is well known for her work on psychic numbing which occurs in the face of disempowering despair (1995; also Conn 1995:161-3). Glendinning (1995) emphasises cultural addiction to technology and consumerism, and the psychological states such as denial, dishonesty, grandiosity and disconnection from feelings which result from addiction disorders. 'Pathologies' such as depression and merged identity, can equally be seen as a sane response of people who are less split and therefore more strongly connected to their environment (Barrows 1995; Conn 1995:162; Gomes and Kanner 1995:114; Hillman 1995.xx; Hillman and Ventura 1992).
cultural separations between subjective and objective realities begin to be dissolved. Ecopsychologists and deep ecologists point to important aspects of psychological experience which accompany divisions between humans and non-human nature within contemporary western technocratic cultures. This oil pastel is an image provided by a sixteen year old boy of his psychological experience of living in the Adelaide Hills (nature adjoining city) in the 1990's. His world is split and this split is experienced within him - expressed in his two different coloured eyes. He holds the contradiction of nature and culture, and has two different ways of seeing the world in which he lives.

![Painting Living in a divided world](image)

**Painting Living in a divided world  Jay Lamey 1996**

**limitations in eco psychological and deep ecological analyses**

However, there are also many problems contained within conceptions of a 'natural self' who will automatically behave ecologically, once the truth of his or her position becomes conscious. Such analyses lack a critical social analysis of the constitution of subjective realities. In terms of its provision of foundation for political action, eco psychological reductionism (in which environmental destruction is understood as arising through human psychological disorders) can lead to a disregard of influential social-cultural factors (eg Metzner 1995:56). For example, Shepherd suggests:

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8 Many ecopsychologists argue against this trend, and insist that social action must accompany psychotherapeutic processes (Anthony 1995; Mack 1995; Seed 1996; Shapiro 1995)
Perhaps we do not need new religious, economic, technological, ideological, aesthetic, or philosophical revolutions. We may not need to start at the top and uproot political systems, turn lifeways on their heads, emulate hunters and gatherers or naturalists, or try to live the life of austere privation or tribal organisation. The civilized ways inconsistent with human maturity will themselves wither in a world where children move normally through their ontogeny [and retain connection to nature] (Shepherd 1995:39).

However, human abilities for, and the nature of, ecological identification and 'self-realisation' cannot be considered to be innate and historically and culturally neutral, and considerations of the depth and complexity of socialisation contained within human subjectivity seriously challenge the foundations of such optimism. To the contrary, deep ecological formulations include the tacit reproduction of many assumptions which arguably support western cultural environmental exploitation.

For example, dualisms between human-culture and nature are apparently retained within proposals which seek to connect a human self with nature, whilst presenting culture as an impediment to this interconnection. This re conceptualising of human-ness is achieved by translating humans from a category of culture to that of nature, whilst the dualism between culture and nature remains. The power of the ecological unconscious as a locus of environmental solutions is perceived to derive from its position outside of and prior to the distorting influences of culture. Renewal is sought in a psychic space and often a geographic place which is definitionally conceived in terms of otherness to urban western culture: a pristine, culturally-untouched space of ecological-psychological integrity (cf Roszak 1993:215-221). As Greenway (1995:123) makes clear, the wilderness experience has its "profound impact on the psyche" when it is "conducted as a retreat from cultural dominance". Similarly, the ecological self expresses a notion of 'wilderness within': "...we may find ourselves asking where the 'wilderness' really is. Is it perhaps within us, still waiting to be explored?" (Roszak, Gomes and Kanner 1995:184). Issues of racism, sexism and cultural naivete have been raised regarding the concept of 'wilderness' in eco philosophy, and much of this discussion is equally valid in relation to eco psychology's ecological self.9 In addition,

9 Wilderness concepts can hold racist connotations, when the long history of human occupancy of wilderness areas is overlooked. In the Australian context, this attitude supports the concept of terra nullius (empty land) upon which European ownership is based (Salleh 1996:199). This form of reasoning is reiterated when ecopsychologists presents 'primitive' wisdom as a means of finding ecological identity (Metzner 1995; Shepherd 1982). Roszak (1992:77) searches amongst the anthropology of tribal cultures to 'recover' what has been 'lost' since the advent of the city. Whilst he pays due respect to the difficulties of such an approach, this language of recovery implies that 'primitive' cultures represent a stage prior to western urban cultures. It does not give due recognition to the fact that other cultural knowledges are the result of thousands of years in cultural evolution which are not prior to, but different from and more than, the prehistoric past of western cultures. Additionally, wilderness is also usually gendered feminine and metaphors of 'penetrating virgin bush' are prevalent in wilderness adventure reports (Taylor 1996).
Cheney (1991:60) suggests that key features of western Christian traditions and its mythological images of original sin in the Garden of Eden are reproduced in idealisations of a return to an imagined unity of human and nature. Furthermore, in concepts of nature-identification, hierarchically superior value is frequently attributed to an holistic, universalist perspective and the achievement of a transcendence, whilst the demands of embodied life are inferiorised (Cheney 1987; Fox 1989; Kheel 1991; Salleh 1983).

Deep ecology's claims to radical emancipatory potential are thus seriously compromised by retention of significant characteristics which are associated with the foundations of western culture and its exploitative relations with nature. Concepts of nature-identification and ecological self provide significant challenge to western cultural modes of knowing which rely upon abstract reason, but further critical reflection is required (cf Salleh 1996). In the following discussion, cultural analyses of exploitation and hierarchy from social ecology and feminist approaches to ecopsychology provide further insights. In Chapter 4 I look in detail at the various assumptions about humanness and nature which are present in different western psychologies, in order to develop a more culturally aware ecopsychology.

**Social ecology: focus on human hierarchies**

From the analytic perspective of social ecology, hierarchical relations *within* human societies are argued to be the primary ground from which hierarchies between humans and nature take their form. Murray Bookchin (1986:71), who has defined some of the founding orientations of social ecology, argues that hierarchy is a social, institutional phenomenon which is read onto nature: "The idea of dominating nature stems from human domination, initially in hierarchical forms as feminists so clearly understand, and later in class and statist forms." Putative hierarchies in nature are thence used to rationalise and naturalise the fact of human hierarchy.

The study of ecosystems and "the ecological principle of unity in diversity" provides a grounding for Bookchin's vision of a non-hierarchical society. In drawing on images of anarchistic cooperation provided by ecosystems, Bookchin (1986:71) argues he is able
to drastically redefine conceptions of "economics, sociology, psychology, and even socialism, which, ironically, advance a shared dualistic gospel of a radical separation of society from nature...". Like many eco philosophers, Bookchin opposes mechanistic and atomistic descriptions of nature:

*Life is active, interactive, procreative, relational, and contextual.* It is not a passive lump of 'stuff,' a form of metabolic 'matter' that awaits the action of 'forces' external to it and is mechanically 'shaped' by them. Ever striving and always producing new life-forms, there is a sense in which life is self-directive in its own evolutionary development, not passively reactive ... (Bookchin 1986: 57).

Within this evolutionary focus, Bookchin (1986) argues that humans hold special status, as 'nature made conscious', in a conception which strives to understand humans as being both different from non-human nature, as well as being part of nature. It is in this human sphere of evolution that hierarchy is said to have arisen and, it is argued, it is here therefore that environmental activism should be directed. In this focus, social ecologists dispute the ecocentric and personalistic foci of deep ecology (Bookchin 1987; Warren 1994). On the other hand, Eckersley (1992:148-160) argues from an ecocentric position that the theory and concerns of social ecology are fundamentally anthropocentric; do not recognise the intrinsic rights of nature; and will consequently not provide the depth of attitudinal transformation required. However, such arguments about primacy of focus and cause lose importance when environmental exploitation is viewed as occurring within a network of mutually supportive exploitative relations.

Such an approach, based on the common ground between social and deep ecology, is being developed within the School of Social Ecology (University of Western Sydney) (J. Cameron 1998). Social ecology includes a variety of insightful research perspectives, which point to ways in which relations of power between humans are justified and rationalised by purportedly objective knowledge about 'nature'. Redefinition of nature to include its cooperative, anarchistic processes provides a foundation for critical studies of western scientific representations of nature, and relations between knowledge and power (Bleier (ed) 1986; Darley 1992; Fee 1986; Haraway 1986). In addition to 'nature-sciences' research, social sciences are also encompassed within Bookchin's critique of

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11 The causal and reductionist explanatory emphasis within social ecology does not fit well with complex interconnections which environmentalism faces. For example, Bookchin writes that "A direct line or logic of events flows almost unrelentingly from a warped image of the natural world to the warped contours of the social world..." This certainty of view can generate an oppositional focus which leads social ecologists to negatively oppose eco philosophical approaches such as ecofeminism and deep ecology which differ in emphasis (Bookchin 1987; Darley 1995; Warren 1987). In my view, all evolutionary explanations need to be treated with great caution.

12 Personal communication.
mechanistic and hierarchical conceptions. Ways in which mechanistic and hierarchical conceptions are reproduced within psychological descriptions of 'human-nature' are explored in Chapter 4. The focus on exploitative relations between humans which is developed in social ecology is also very influential in some parts of environmental feminism.

**Environmental feminism: gendered dualisms**

Feminist analyses extend understanding of the constitution of hierarchies between humans, and between humans and nature, by emphasising their gendered nature:

> In each of the dualisms on which Enlightenment thought rests, rational/irrational, subject/object, and culture/nature, the male is associated with the first element, the female with the second. And in each case the male element is privileged over the female (Hekman 1990:5).

Thus, feminists view the domination and exploitation of nature as an issue of western patriarchy; and recognise the relational position which women and nature share, as 'other' to a human norm which is defined by masculinist values.

Whilst recognition of the cultural association between women and nature provides shared ground between environmental feminists, readings of the form and value of this relationship between women and nature differ between ecological feminist positions (Bacchi 1990; Plumwood 1993; Warren (ed)1994; cf Merchant 1996:6 for a table summary of these differences). A significant divide appears between interpretations which are based on the socialisation of gender differences, and those which celebrate an essential affinity between women and nature, due to women's role in child birthing, feeding and so on. The latter positions are generally termed 'ecofeminist', whilst the broader term 'ecological feminism' is used to include those who wish to distance themselves from essentialist categorisation (for example, Biehl 1991; Prentice 1988; Warren 1994). Within this research, I explore the cultural imposition of masculinist values, in the subjectivity of both men and women; in the formation of social institutions; and in western cultural modes of knowing self and nature. This is a different, but not contradictory, emphasis to that of feminist analyses of social and/or essential differences between men and women. I use 'masculinist' and 'patriarchal' to refer to a western cultural form, rather than to a putative essential men's nature, and likewise understand 'the feminine' to refer to a collection of qualities which are culturally constituted in association with women. My theoretical position is based on a recognition that there are significant embodied differences of experience between men and women, and that these are very strongly mediated by culture, such that gender
differences reflect deep psychological socialisation which reaches far into western mythological and social-institutional history. This position is further developed in Chapter 7.

In recognising the linkage between woman and nature, in some form or another, the liberationary politics of feminism are linked with those of environmentalism, and many alternative values and ways of being are brought into view. Feminist studies cover a wide range of topics. They focus on critical cultural analyses of power and privilege; explore personal experiences of living with environmental problems; utilise feeling, intuitive and personal experiential knowledges; and look into the very subtle ways in which many experiences are inferiorised, marginalised or outlawed (eg Bleier (ed) 1986; Darley 1992; Plant (ed) 1989; Plumwood 1993; Rao 1997; Salleh 1997; Stratford 1995).

feminist epistemologies

Feminist analyses provide deep critiques of the foundations of knowledge within western cultures (eg Haraway 1988; Mies and Shiva 1993; Rose 1997). It is through particular forms of knowledge that power and privilege are maintained for some people, whilst alternative knowledges which would challenge this basis are effectively inferiorised, ridiculed or silenced. As Stratford (1995:18) says, in her study of the Australian representations of the feminine, home and nature, "marginalised stories have remained so because of the exercise of power within and around authorised discourse". These feminist analyses involve a thorough-going critique of the superiority which is attributed to particular forms of disembodied, intellectual 'head' knowledge in western cultures. As Flax suggests:

- the family myth that we inherit as children of the Enlightenment is that we ought to be able to think our way out of these confusions. Yet the utility, meaning, and legitimacy of thinking itself are called into question once its problematic and conventional foundations and foundational illusions are exposed (Flax 1990:10).

This critique involves scrutiny of the characteristics of dominant forms of cultural knowledge, and the ways in which such knowledges support environmental exploitation. These questions are explored in the following chapter.

particularism

Within environmentalism, the term 'holism' is usually used as a positive accolade, to refer to a world view which is defined in contrast to the reductionist perspectives elevated by classical western sciences. However, in environmentalist approaches such
as deep ecology, holist perspectives can be equally reductionist if and when a 'whole' is abstracted from its embedded constitutive relations, and attributed with primacy of value and event. Khecl (1991:69) describes this as "the familiar masculine urge to transcend the world of particularity in search for something more enduring and abstract". Within feminism, emphasis on qualities of relatedness and "contextual embeddedness" provides an important alternative (Cheney 1991:60). As Freya Mathews summarises:

[ecofeminism] tends to interpret interconnectedness in the individualistic rather than in the holistic sense, however. Nature, from the ecofeminist perspective, is a community of beings, related, in the manner of a family, but nevertheless distinct. We are urged to respect otherness, the distinct individuality of these beings, rather than seeking to merge with them, in pursuit of an undifferentiated oneness (Mathews 1991b, unnumbered).

Particularist, contextual analyses provide important new vantage points from which processes and relations of power are revealed. Mellor (1997) describes ways in which the restrictions and necessities which are a part of biological life are mediated and concealed by the work of subordinated people and non-human nature, such that dominant males (and classes and cultures of people) are enabled to hold a position of 'unsustainable transcendence' in which they enjoy an apparently 'free' social time and cultural creativity (cf also Salleh 1997b). Reproductive work is hidden, whilst human production of cultural goods out of nature takes central prominence and value. Apparent human transcendence of biology is thus achieved through a concealment of dependency:

The centrality of women's experience is that the work associated with subordinated women can mask the demands of biological time and its connectedness to ecological time for dominant men (and women) who claim transcendence over natural boundaries and limits. ... Women's work represents the immanence of human existence, the non-negotiable needs of the body. Failure to recognise this can lead to the destructive arrogance of claims to transcendence (Mellor 1997:14).

In shifting perspective to the particulars of everyday life, a different form of ethical reasoning emerges (cf Gilligan 1982). Warren (1997) develops an ethical concept of 'situated universalism' in which, she suggests, a principle such as 'care-sensitivity' can be seen as a quality of universal moral desirability, whilst it is necessarily contextual in its expression. Rose (1997) suggests an environmental ethics of 'situated availability', in which relationships are established through open dialogue and genuine listening to the position of 'the other'. This ethical approach addresses fundamental power issues within dualistic relationships, in which dominant voices assert their positions against
the silence and absence of many other voices. It has the merit of redressing relationships which lie at the basis of all exploitative hierarchies, and is developed in the concluding section of this thesis.

transcendence and immanence
Recurring themes in feminist studies can be highlighted through a further differentiation of concepts of immanence and transcendence. Although the transcendence:immanence dualism is not well explored within environmentalism, it alludes to a conceptual form which encompasses many aspects of human separation from and domination of nature within western cultures. Transcendence is very closely associated with high value placed on reason and consciousness, which are the vehicles by which humans are perceived to transcend the limits of their embodied nature. Human reason is presented culturally as the source of creative processes, and its value is taken for granted. In contrast, immanence involves conceptions of mind which is spread through all nature, and represents a sense of indwelling life and creative presence which is quite different in quality to active reason. Foregrounding of values and meanings of immanence can thus importantly contribute to a reconstitution of western cultural images of human nature and human's place in nature. However, conceptualisations of alternatives which are contained in this concept are little developed. As the inferior side of a concept which in itself receives little attention, qualities of immanence are hardly differentiated and expanded in language and reflection at all.

cosmological perspectives
Conceptions of transcendence and immanence are most clearly revealed in analyses of western mythologies, which contain deep cultural beliefs about the nature of the world and its creative processes. Many societies with a patriarchal social structure have not proven to be environmentally destructive in the scale of contemporary western cultures, and it is thus necessary to include analyses of these more deeply concealed, historically-grounded depths within feminist analyses. This approach involves rejection of unsustainable, dualistic oppositions between 'objective' and 'mystical-religious' knowledges. The most reasoned of positions contains mythological assumptions, the influences of which are subtle but very pervasive because they act within tacit, taken-for-granted cultural knowledge. As Ruether describes:
Classical Western cultural traditions, which were codified between 500 B.C.E. and 800 C.E., and of which Christianity is a major expression, have justified and sacrilized these relationships of domination [gender, class, ethnicity, nature and so on]. This we inherit not only a legacy of systems of domination, but also cultures that teach us to see such relations as the 'natural order' and as the 'Will of God' (Ruether 1992:3).

Christianity is critically viewed within feminism because it conceives creative power as residing within a disembodied, male, sky god: in this tradition "the divinity was drained out of nature and was concentrated in one unique and transcendent God" (Adler 1989:152; also Johnson 1993:21). In contrast, oppositions between mind or spirit and body are argued to be absent in earth-based spiritualities which recognise creativity as residing within the embodied nature. Matthew Fox (1983:11) studies the destructive consequences of these divisions between spirit and body which are expressed in the doctrine of 'original sin' in Christianity, and concludes that this 'Fall-redemption' story is "a dualistic model and a patriarchal one".

Rosemary Radford Ruether (1975, 1992) provides an excellent historical analysis of these Christian roots in contemporary secular western society. She outlines changes in western mythological images of creation from those of an immanent, feminine, creative presence (mother) within the earth; to that of a transcendent male god (father) in the heavens. Carolyn Merchant (1980) provides a more recent history, and illustrates ways in which recognitions of a creative, living nature continued to exist in communities directly interacting and dependent upon nature for survival. She argues that this relationship was lost in the transition to an urban life in which reproductive processes are alienated from the circles in which secular power is located. A detailed mythological analysis of these transitions is contained in Chapter 7.

immanence theologies

Some ecofeminists provide alternatives to Judeo-Christian cultural assumptions by searching for earth-based spiritual traditions either within non-western cultures in the contemporary world; or in an imagined or real pre-Christian past; or created anew for modern needs (Eisler, 1988; Starhawk 1989). Starhawk (1989:177) speaks of a spirituality in which a feminine creative principle - the Goddess - is 'embodied in the living world': Containment of the sacred in the world means that "each being has a value that is inherent, that cannot be diminished, rated, or ranked, that does not have to be earned or granted". This involves conceptions of 'power-from-within' rather than the competitive 'power-over' which is the assumed notion of power within modern culture.
Feminist spirituality emphasises features of acceptance and celebration, which provide a very different feeling to much of Christianity and its secular 'equivalents'.

Other theological images can be found within alternative strands in the Christian tradition. Matthew Fox (1983) outlines a creation theology of 'original blessing'. He summarises the choice which is implicit between fall/redemption and his 'creation spirituality' as amounting to - "a psychology that says, 'The soul makes war with the body' ... and one that says, 'The soul loves the body'" (Fox 1983:28). Charles Birch and John Cobb (1981, and Birch 1990) create an interesting conjunction between process theology and biology, to create what they describe as postmodern, ecological theology, in which purpose is given place as a central symbol. Their description of process theology echoes a fundamental insight of ecofeminist and creation spirituality - that of a deity within nature, rather than transcendent over it: "Process theology is thus a thoroughgoing incarnational theology standing in strong contrast to the triumphalist, dualistic, monarchical and patriarchal God of much classical theology " (Birch 1990:xiv). Feminist theologians also find qualities of feminist spirituality in Sophia (Griffiths 1994; Johnson 1993) and sacramental (Ruether 1992) traditions within Christianity

**mind immanent within living nature**

Importance of conceptions of immanence goes far beyond theological and feminist discussion. Researches of complex systems and emergence, holistic properties within new sciences imply the presence of immanent creativity within nature, and this recognition is echoed in deep ecology and social ecology as well as environmental feminism. Experiences of immanent creativity are also part of the awareness of human interconnection within nature which lie at the centre of ecopsychology. However, in all these analyses the focus is upon human knowledge of nature and recognitions of immanent creative life within nature. There is very little corollary exploration of the ways in which concepts of embodied creative life are to be incorporated into alternative cultural conceptions of human-ness. They don't contribute the cultural-psychological perspective which is required to extricate the insights of the 'ecological self' of ecopsychology from a dualistically defined nature. As Warren (1987:19) suggests, new conceptualisations needs time to grow as the bounds of old assumptions are loosened.

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13 Many environmental feminists consider the revival of goddess traditions to be deeply problematic because they often contain an analytic naivete, and promote concepts of an essential feminine nature and goddess. However, these studies can clarify qualities of Christian theology by their provision of imaginative, contrasting images. Australian Aboriginal peoples also retain a rich and complex living tradition of earth based spirituality which can offer deep alternative insights (Burnham Burnham 1987; Tacey 1993; cf Cameron, San Roque, Mathews and Tacey 1997). However I have refrained from introducing Aboriginal insights in recognition of their depth and deep difference.
and involves the dual activity of developing new ways of being, at the same time as we work to free our conceptions from old assumptions. This research provides a contribution to this process.

**Dream 11/10/96**

Some soft wet frog’s eggs have been sent to a natural history museum where I’m working. They’re just stuck to an old piece of cardboard, and nearly get filed away in a box somewhere, but a man is interested, and takes them and puts them in water. Very soon they hatch, and little soft creatures are swimming around - a few of them. We are very excited. These must be the eggs of a frog from thousands of years ago - unknown completely to humans - which have lain dormant after the waters dried up and the desert formed, until this big flooding has re-awakened them. This is not even an extinct species, it’s a completely unknown one!! The man takes the creatures out of the water and they crawl along. One lines itself up back-to-front with another and tries to places four tiny soft filaments into the other one’s ‘mouth’ or opening. We watch in great suspense. These creatures are so rare and irreplaceable. We want to help but they are so delicate. We watch and watch, and finally the ‘mating’ is managed. The two are connected. This is unusual adaptation of a frog so it doesn’t need to go through a tadpole stage because of water scarcity. The two remain together and it grows into a mass of tissue. I keep watching, and one day I look in and it’s a frog!! It’s very soft and pale yellow, but it has all the features of a frog. It’s maybe a couple of inches long, and quite fat. ... I continue to watch and protect it from interference. Later, I’m watching and it hatches babies out of its mouth - fully formed, small frogs. Two are out and I can see another one inside the mouth. This is very exciting, because now I can imagine the possibility of an ongoing colony. I wake up feeling very excited and optimistic. It feels like a terrific dream.

**Journal - still writing Chapter 2 ...** The dream expresses immanence - the exciting event of something coming to life which I, or any human, was unaware of the possibility of. It is unexpected, unknown and a great expression of the fantastic creative complexity of nature. It is the emergence of a new thing - impossible to plan or control and predict. This frog is an image of a successful mediating of two extreme opposites - the hot, dry desert (excess of masculine, solar consciousness) and the flood (excess of feminine, emotional feeling). It also holds a continuity between long past historical/geological times and the present, where it can live again when conditions are favourable. Frogs are used as indicators of good ecological health. This therefore feels like a very positive symbol. This image encourages me in daring (very carefully and respectfully) an optimism in the creative powers of nature and, psychologically, in me. Also it’s yet another examples of the creative dreaming psyche, which imagines such abundant streams of images.

**Summary**

In the preceding discussion various interests of critical environmentalism have been placed within an analytic framework of dualism. This provides a means for visualising ways in which humans in western cultures are radically separated from wider nature in which they exist, and how this separation might be healed. Intrinsic value of nature is recognised in ethics approaches, whilst deep ecologists argue that human interconnection with nature needs to be experienced as well as intellectually endowed through ethical reasoning. Feminists and social ecologists point to deeper levels of culture in which hierarchies of humans and nature are constituted, and provide contextually situated alternatives.
These environmental analyses tend to focus on cultural conceptions of nature and the relationships between humans and nature, whilst they do not include detailed analyses of the ways in which humans are constituted as cultural subjects in opposition to nature. Commonly, human relationships with other humans and non-human nature are conceptually rearranged, whilst many western cultural assumptions and values about the constitution of human-ness are tacitly retained. Thus, further cultural analysis is required to ensure that eco-philosophical critiques are more self-reflective about their own underlying assumptions. It is in this context that the discussion of the following two chapters is developed, as a contribution to the project of re-imagining concepts of human-ness and human knowing which has been highlighted by deep ecologists and environmental feminists. I argue that, by addressing the presence of the cultural split between humans and nature within cultural constitution of human-ness, a significant site for the reproduction of deep conceptual patterns is challenged, and new pathways, questions and answers arise.

Within this task, a foregrounding of qualities of immanent creativity provides one path to visualising an embodied, creative, alive, and passionate human, who exists within an abundantly creative nature. The collapse of dualistic separations of mind from matter in conceptions of immanent creative process destabilises power relations across western cultures, as the validity of radical human separations from nature are challenged. For me, the presence of immanent creativity provides a new possibility between the disempowering pole of despair which so easily arises with critical accounts of cultural hegemony, and that of the ungrounded optimism found in sustainable development environmentalism. Considerations of the potential contained within this culturally suppressed arena of nature form a general focus across all the following chapters.

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14 This is a difficult analytical area because people subjectively experience themselves as being 'real' and 'given' with a certainty which makes that given-ness hard to challenge. Nonetheless, studies in other cultures have shown that very different forms of self-identity and self-experience are possible. For example, a relational identity - in which particular people understand their identity in relation to the land from which their physical substance is drawn, and in the context of a wider family network of which they are a part - provides a very different self-experience than that of a person in a culture in which an ideal of individual autonomy and independence is stressed (eg cf Rose 1996; Weiner 1982).
...the splitting of intellect from viscera has changed the definition and the experience of knowledge. The language of rationality is the language of intellectual knowledge and it serves in a thousand subtle ways to distance us from the thing, to deny the knowledge of intuition, of identification, of unmediated apprehension, the knowledge that does not describe, codify and control but which gives rise to radical insight into the nature of things. Intellectual knowledge, by denying the validity of participating knowledge, has meant for us a decline in our understanding of the world (Hamilton 1994:150).

[the creation of distance between the learner and what is learned] may have disastrous results for humanity, inasmuch as the terrifying question of harming other persons and even destroying the biosphere is accessible to the process of identification with other beings, but is not accessible to the mathematizing of social relationships and relationships to nature. The abstraction of unfeeling mathematized thought may lead to global self-destruction (Bram 1986).
Conceptions of human-ness and human modes of knowing in dualisms between humans and nature

Relationships between humans and non-human nature which are the concern of critical environmentalism will be radically re-viewed and re-ordered only when the constitution of the conceptual categories of human and nature themselves are opened to critical analysis. Humans are separated from nature in a process of ordering meanings within each of these conceptual entities, and they cannot be rejoined by a juggling of relationships between them. One essential task then is to critically unpack the cultural beliefs and practices through which the human is constituted as 'an individual' in western cultures. Cultural processes which direct the subjective experience of individual human-beings, as holders of a 'self' with particular characteristics, capacities and values are orientated within a complex of beliefs, assumptions and values which is broadly referred to as western individualism. These assumptions about human-ness are central in western social-institutional forms and processes, from economics and politics to medicine and education; and in the practices of everyday life. Western individualist assumptions about human capacities for 'knowing' are also implicit in the methodologies of western science, and the pictures of the world which it produces.

The following exploration opens these western individualist conceptions of human nature to greater critical reflection. First, I look at ways in which humans are constituted within western individualism; and second, at how this division exists in a mutually supportive relationship with the forms of knowledge which humans create about nature, in positivist sciences. This is followed by a discussion of the problems generated by such views of the nature of humans and non-human nature. I argue that it is through a valuing of conscious mind that humans are hierarchically constituted in terms of power and value whilst, as passive object, nature is drained of any living quality. However, it is only a human who is also constituted in opposition to his or her own body for who attains this privilege. Thus, this person too is drained of certain of his or her potential living qualities and associated modes of knowing self and world. I differentiate between 'transcendence epistemologies' which are predicated upon a transcendent capacity of mind over nature, and immanence epistemologies which are founded within conceptions of living, mindful nature.

Western individualism

Instinctual, mechanical, or rational human-nature and nature?

There is no single consistent conception through which human-ness is characterised within contemporary western cultures. A dynamic continuum of positions exists between two contrasting alternatives: that humans are possessors of a mind which
confers rationality and separates them from the rest of nature; or that human-nature is fundamentally instinctual, and does not differ in kind from other animals. A related polarity can be found in western conceptions of nature. Nature is either conceived to be the seat of irrational and 'wild' forces which are in need of control; or as being largely inanimate matter which obeys regular and predictable laws which can be encompassed by human intellectual understandings. These conceptions coexist, and the predominance which one takes over the other varies with circumstance, depending on the amount of emphasis and value which is placed on the character of irrationality in nature, and an assessment of its strength, relative to that of human reason. Both alternatives have historical antecedents reaching through classical Greek culture into pre-Christian times. However, contemporary cultural conceptions are heavily influenced by the Enlightenment tradition of seventeenth century Western Europe (Hamilton 1994:182).

One of these strands was clearly enunciated by Hobbes (1651/1986), who reproduced the mechanistic metaphors of Newtonian mechanics in his theories of human social and political behaviour (Mathews 1991). Hobbes began with pessimistic assumptions about human-nature, in which he explained all human actions reductively in terms of fundamentally self-serving, instinctual motives. From the destructive tendencies which were assumed to be inherent within this unruly human nature, Hobbes argued the need for a powerful political machine - the Leviathan - to contain and order human social activity (Hobbes 1651/1986). Contemporary political theories which argue the need for a strong state and greater centralised controls are developed with similar assumptions. Within environmentalism, such theories underlie some Earth First! and eco fascist arguments (Taylor 1991) as well as reformist legislative-management approaches (Doyle and Kellow 1995:69). Emphasis upon a human nature which is predicably driven by instinctual motivations is also evident in contemporary theories in behaviourist psychology. Similar assumptions of a narrow form of rationality which is derived from following self-interest are also present in capitalist economic theory. As Hamilton describes this basis in neo-classical economic theory:

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15 Views of a placid and controlled nature are most common in contemporary cultural representations. Nonetheless, the alternative view of a wild and irrational nature leaps out from news headlines in times of 'natural disaster'. After only a few days however, the process of regaining human control is carefully documented in the same media reports, and the more manageable view of nature is reinstated.
In the archetypal economic situation the consumer, a self-contained individual defined by a set of preferences and a set of endowments, confronts an array of goods with the aim of maximising his or her welfare. From this starting point, the modern economist interprets the world as a giant calculating machine ... (Hamilton 1994:184).

However, it is Descartes' (1596-1650) conception of the human, as bearer of transcendent mind or consciousness, which continues to hold greatest popular appeal in contemporary culture (Descartes 1641/1972: 149-157; Mathews 1991a; Muhlhausler and Harre 1990). This western cultural tradition of individualism heavily emphasises human rationality and autonomy: "... a subject of speech and action that freely determines its own intentions" (Honneth and Joas 1988:130). This human is considered to be capable of, although not always expressing, rationality, and to be 'perfectible': that is, capable of progressively refining his or her nature through rational processes. Such liberal enlightenment assumptions are well reflected in the consensus rationality of sustainable development optimism. This view presents humans as being of a radically different nature than non-human nature, and is fundamental to cultural divisions between humans and nature:

In this [present] phase of human history there is widespread conflict between our conception of ourselves and our conception of the world. We see ourselves as beings that are conscious, that are rational, have free will and are purposive. But we see the world as consisting of mindless, meaningless, totally determined physical bits and pieces that are non-purposive. A society that lives with this dichotomy is operating out of a profound error that is destroying much that is worthwhile both in ourselves and in the world (Birch 1990:ix).

**Human 'self' and 'mind'**

Conceptions of a human 'self' which is very closely tied to conceptions of 'mind', are central to these western individualist conceptions. Muhlhausler and Harre (1990) distinguish between Locke's view of the mind as a *tabula rasa*, and Descartes' conception of the mind as a 'substance'.¹⁶ Locke saw the mind as a 'blank sheet' or empty container which absorbs the imprints of sense experience and combines them to form complex ideas. In contrast, for Descartes the mind was the irreducible essence of human 'being', which he expressed in the well-known statement *'Cogito, ergo sum'* (Mauss 1938/1979:88). As Muhlhausler and Harre summarise:

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¹⁶ Cf Mathews 1991a for an extended discussion of historical and philosophical conceptions of immaterial substance.
Descartes attributed mind with transcendent capacity over the body, and shifted cultural conceptions of mind from a broader category of 'rationality' to a narrower and more specifically human quality of 'consciousness' (Plumwood 1993:112). These conceptions, which are referred to as Cartesian dualism, are argued to be foundational to modernist endeavours and dualistic relations between humans and nature (cf Plumwood 1993, Ch 4). Qualities of consciousness, mind and selfhood characterise humanness in contrast to nature. For both Locke and Descartes, "the self emerges as a discrete, socializable, but self sufficient, possessive individual around which the material and social worlds revolve" (Muhlhausler and Harre 1990:120). Marcel Mauss stresses the cultural development of this conception of the human self or person, which appears to be 'natural' to those of us socialised within it:

Far from being a primordial, innate idea, clearly inscribed since Adam in the deepest part of our being, we find it still being slowly erected, clarified, specified and identified with self knowledge, with the psychological consciousness, almost into our own times (Mauss 1938/79:87).

The central importance of this conception in the development of western cultures as we know it cannot be over emphasised. As Lyons, in his book entitled *The Invention of Self*, writes:

This was a quiet revolution, for this self which seemed so new was treated as though it had always been sleeping in the breasts of men. ... This self might have been a fiction ... yet the faith in the self and its originality touched everything men did, and so it was as significant as that earlier faith that raised cathedrals (Lyons 1978:198).

Thus, it is ownership of this mind and self which renders the human of western individualism, first and foremost, an *individual*. An individual is a "single" and "separate" entity (Oxford Dictionary 1984:332), an undivided whole, who is capable of independent and autonomous action. Autonomy is gained through the development and application of conscious rationality. This individualist perception of human-ness is formed with a related perception that a natural opposition exists between individual people, and between individuals and their society: "The essential condition of man is that in many important respects, he stands apart from and opposed to his society"
(Murphy 1972:128). Contemporary theories of human development reproduce this value orientation as they trace and define 'successful' development as being one which leads from the merged identity states which are observed in early childhood and 'primitive' cultures, to those of an autonomous, conscious individual (Colman 1995:48). Because people are perceived to be individuals, it is considered 'rational' that they be self-interested and competitive, to maximise their own advantage. Such qualities, however, express only a narrow range of human possibility, and potential for other accompanying relational values, experiences and mutuality are not developed within this model (Hamilton 1995:185).

To the extent that the individual is considered capable of autonomy, the existence of powers over the individual are denied, or at least are considered able to be encompassed by an individual's rational control. This rejection of supra-human powers is double-edged. It provides a picture of the superiority of the human mind, and at the same time limits the capacity of the human to that of the mind. Whilst civilised humans may be happy to be rid of 'superstitious' beliefs which present them as being open to forces which are beyond their direct control, at the same time they lose possible access to capacities other than those of western rational minds. As the powers of human control appear to be reaching their limits in the contemporary world, the need to explore other possibilities is becoming increasingly apparent.

**Separation of mind from body in the western individual**

In common-sense understandings, the human person is an obviously indivisible whole. And yet, across western cultures, the human is divided within itself in the conceptual division between mind and body. This division is beautifully symbolised in the dress convention of 'collar and tie', which divides the head, as seat of mind, from the body in the 'white collar worker' - a person who uses his/her mind rather than body in non-manual work (Johnson 1989). The mind-body division is one expression of a series of associated divisions within the human: for example, between rationality and irrationality; and thinking and feeling. The values, meanings and form of the mind-body division are also centrally expressed in the homologous division of human from nature. The conception of the human body is identical in many respects to the conception of nature. The body is the human link with nature, whilst the possession of mind provides the separation from and superiority of the human from nature.

This conceptual division between mind and body in Enlightenment thought is modelled on historically prior Christian and Platonic dualisms between spirit and body in the human (cf Chapter 7). Many facets of this dualism are expressed in the following
quotation of Aldous Huxley which, he asserts, expresses the "substantial agreement in regard to the ideal individual" which exists between free philosophers, mystics and the founders of many religions:

The ideal man is the non-attached man. Non-attached to his bodily sensations and lusts. Non-attached to his craving for power and possessions. Non-attached to the objects of these various desires ... non-attached to his exclusive loves. ... non-attachment has always been correlated with cosmologies that affirm the existence of a spiritual reality underlying the phenomenal world and imparting to it whatever value and significance it possesses (Huxley 1937/69:3-4).

Huxley (1937/1969:4) points to the many virtues which arise from the conception of non-attachment, which is found in the ideals of both Eastern and Western religious traditions. However, the expression of these virtues involves hidden costs. For example, it is seen as necessary to deny the body in the development of the virtue of courage: "for fear is a painful and obsessive identification of self with its body (Huxley 1937/1969:4 emphasis added)". Continuing in the same vein, Huxley (1937/1969:5) quotes the Christian philosopher John Tauler: "freedom is complete purity and detachment which seeketh the Eternal: an isolated, a withdrawn being, identical with God or entirely attached to God". Key points expressed here are: a concept of purity, which involves negation of the body; the ideal of freedom, which is perceived to be achieved through transcendence of the interactions of the embodied social being and a denial of values of place and community; and the yearning for eternity, which is to be found outside the cycles of matter. The Christian theologian, Tanqueray, expresses in prayer the extremes to which this hatred of the mortal human self can reach: "May I know Thee, O Lord, that I may love Thee: May I know myself, that I may despise myself" (quoted by Matthew Fox 1983:59). As Rider Haggard (1887/1994:241) expresses it: "For while the flesh endures, sorrow and evil and scorpion whips of sin must endure also; but when the flesh has fallen from us, then shall the spirit shine forth clad in the brightness of eternal good...".

Within Enlightenment thought strong lineaments of these Christian sentiments are found in a secular form, as Platonic and Christian concepts of spirit and soul are transposed into conceptions of human consciousness and mind. Western, disembodied, intellectual thought is the vehicle though which transcendence over all matter, including the human body is to be achieved (Ruether 1975). As Mauss understands it:
... in speaking of the precise functions of the soul, it is to thought, to discursive, clear and deductive thought, that the Renaissance and Descartes address themselves in order to understand its nature. It is the latter [deductive thought] that the revolutionary *Cogito ergo sum* contains ... Only one part of consciousness is considered (Marcel Mauss 1938/79:88).

In this idealisation of human conscious thought, the intellectual and material creativity of the human is conflated with religious concepts of soul, and stands in the stead of concepts of creative processes immanent within embodied life. These religious roots are concealed however within an ideology of secular reason, which is presented as if it stands in contra distinction to religious faith. These connections are argued in detail in Chapter 7.

The concept of a human mind which is removed from residence in the body gives rise to particular modes of knowing and related forms of knowledge. It also promotes particular views of nature and the human body, in which they are perceived simply as inanimate matter, in inferiorised relationship with disembodied mind.

**Transcendence epistemologies of western science: knowledge derived from disembodied human mind**

The forms of knowing which are most clearly derived from attribution of superiority to transcendent human mind are found in positivist sciences. They are also found more pervasively in 'scientism', where scientific parlance is used in everyday life to validate truth claims which are not derived from strict applications of positivist scientific methods.

Positivist science, as outlined by Comte (1798-1857) can be loosely described as a form of knowing which recognises "only positive facts and observable phenomena, and rejecting metaphysics and theism" (Pepper 1984:59). This strong position has been progressively modified within philosophies of western science. The strict empiricism of positivism was transformed in the development of logical positivism in the early twentieth century and, more recently, claims to a verified truth have been softened. Observation is used to support or falsify theory, rather than to originate it. A strict positivism is therefore no longer considered foundational to the 'scientific method' as it is explicated by Karl Popper (1969) and recognised by most philosophers of science today (Giddens 1974; Phillips 1987). Nonetheless, this later science shares foundation ideals with early positivism. Science continues to be culturally presented as a rational
pursuit of ever-improving knowledge, and closer approximations to 'truth'.

Rationality is assessed in terms of the ability to receive new evidence from empirical observations, and discard or refine theories accordingly (Popper 1969). In attaining this goal, the rational scientist must make every effort to stand apart from his or her personal or subjective opinion and preference. It is in this broad sense that I employ the adjective 'positivist' in the following discussion.

The project of positivist science explicitly relies on the possibility that humans exist separately from nature, which is seen as the object of study. This possibility is derived from the capacity of the human mind to stand outside the person's body, and thence to view the world from afar. This separation is not assumed to automatically exist however, but rather must be consciously worked toward. This is expressed in the goal of 'objectivity' to which science aspires, and through which it is argued that its form of knowledge holds a privileged access to 'truth'. As Polanyi (1958:269) summarises: "[objectivism] trusts that the uprooting of all voluntary components of belief will leave behind unassailed a residue of knowledge that is completely determined by the objective evidence." Thus, objectivity refers to the dispassionate view which is achieved because the observer does not identify personally with either him/herself or the object of research but rather, stands 'outside' his or her embodied self during the act of observation.

In this formulation, scientifically valid, objective knowledge is restricted to universal properties which underlie the disordered surface of everyday life. These are seen to operate independently of their surface context, which includes the observer. In pursuit of this scientific project of quantifying and mathematising nature, nature was divided into primary and secondary qualities in the seventeenth century. Aspects of nature which can be confined within mathematical formulae are considered to be primary qualities whilst all others which are apprehended by human senses - colour, taste, odour, touch, sound - are said to be 'secondary': that is, they are argued to reside in the viewer rather than in the object (Sheldrake 1991:44). Thus, embodied sensory perceptions do not have status as providing scientifically valid evidence.

17 Various distinctions are made between classical, or Newtonian, physics and the 'new sciences' such as complexity theories, and relativity and quantum physics. As sciences, all forms share this goal of approaching ever more closely to 'the truth', whilst new sciences recognise that there are limits to this objective. According to Zukav (1980:25), new science researchers question the materialist assumption of classical physics, which seeks to provide encompassing explanations of the nature of the world which are confined to observable physical processes. Thus, he distinguishes 'classical physics' as referring to "any physics that attempts to explain reality in such a manner that for every element of physical reality there is a corresponding element in the theory" (cf also Chapter 7).
Universal qualities are perceived in distanced perspectives, which give views of the similarities which various separate entities share and create explanations which can be widely applied, regardless of the particular context in which the behaviour occurs. Thus, events are abstracted from the complexity and inherent unpredictability of interaction which occurs within the particular and idiosyncratic context of lived and living occurrence. This method provides a view of the unifying factors which are shared by apparently very different events, behaviours and entities. A complementary picture can be provided by a particularist view, which perceives differences and the distinctiveness of different entities and contexts.

The difference here is more than a matter of perspective. It also involves a different mode of seeing. In a particularist, contextual view an observer stands within his/her body and is able to utilise all sensory perceptions as s/he engages face to face with embodied phenomena of the same scale. In contrast, the mind stands outside the body in gaining a universal view, and the tools of perception are necessarily different. Distanced and disembodied perspectives are intrinsically related to the almost complete emphasis which is placed on visual evidence in empiricist methodologies. The eye is the only sense organ which places the object being sensed at a distance from the body, while perceptions from the other senses are heard, smelled, felt and tasted within the body. The privilege of visual perception, over the other senses, is expressed in the adage "Seeing is believing". This epistemological belief has the effect of reducing the describable world to much narrower, and therefore more inaccurate, proportions than is necessary, in something of an "optical illusion" (Butterfield 1993:107). In more recent times, the disembodiment of 'valid' observation goes even further, with machine measurements holding the highest value for reliable observation. This status is given precisely because machines are disengaged from the particularities and unpredictable differences which undeniably exist within and between people.

Merchant (1989:260) summarises this historical development: "The epistemological equality of the senses had given way to the domination of the visual and then to the analytic reasoning of a disembodied intellect". I suggest that the descriptor 'transcendence epistemologies' usefully demarcates these modes of knowing which explicitly promote the researcher as being an autonomous subject who is hierarchically separated from and transcendent over the object of his or her research.
Some problems in western modes of knowing

Social-ideological position of scientific knowledge

Both the validity and the desirability of divisions between the human subject and nature, as research object, within positivist science are effectively challenged within environmental discourse. Firstly, despite its pretensions to objectivity, science is clearly an historically and culturally specific social activity (Bleier (ed) 1986; Haraway 1988; Shiva 1988). Researchers are shown to be inextricably connected with the objects and outcomes of their research through their personal values and perceptions. No object can be apprehended by an individual person without the subjectivity of that person informing what will be observed, and how it will be perceived. Positivist truth claims can be partially defended on the grounds of the predicability and testifiability of observations (Phillips 1987), but this defence does not remove the problem that the 'thing' being objectified is already defined by a particular person for particular reasons.

All questions and answers which are produced under the guise of 'objective' science are directed by personal values, social/cultural and political ideologies and the related institutions which provide employment, funding and publishing (Namenwirth 1986). Not only does this cultural nexus produce a very narrow and partial view of 'reality', it can also produce misleading or false information, as generally white, male, middle-class scientists inscribe their view of reality onto the world (Namenwirth 1986; Shiva 1989). For example, Fee (1986) and Haraway (1986) demonstrate how power hierarchies are assumed within research questions and design, whilst alternative cooperative and complex relational behaviours are not made the object of research. Theory plays an increasingly important role in directing scientific research, and hypotheses gain momentum and status as scientific theory when they conform to existing views of the world, whilst contradictory research findings are ignored (Fee 1986). Reliance upon pre-existing theories is particularly acute in situations in which, with advanced technology, scientists are insulated against a direct apprehension of the object of their research, and observations are made with machines, the design of which has also been derived from the theory under experimentation (Bohm and Peat 1987:65).

As an institutionalised social-cultural activity, science and scientism act ideologically within culture. Following Thompson (1984:7) ideology is here understood as being "... partially constitutive of what, in our societies, is 'real'. Ideology is not a pale image of the social world but is a part of that world, a creative and constitutive element of our social lives". In everyday reality the illusions of scientific truth are maintained and nurtured by scientists and others whose power supports, and is supported by, an implied privileged access to knowledge. Particularly important is the role given to 'experts'
within contemporary societies, whose opinions appear as if they are anonymous, neutral and objective knowledge. Through this 'invisible ideology' social divisions and the power which is conferred differentially upon individuals through their position within particular institutions, is effaced (Thompson 1984:30). Although many scientists formally distance themselves from the applications of their research, separations of 'pure research' from this cultural context cannot be sustained (Rose and Rose 1980).

The practical application of science in technology provides a particularly glaring breach in the presentation of science as being the pursuit of 'pure' knowledge which exists outside its social situation. Technology has been shown to spawn scientific research at least as much as scientific research spawns technology, in a mutually interactive process (Clarke 1985; Pepper 1984; Wacjman 1991). The special project of human control over nature reaches its culmination in technology, rather than through an application of deep knowledge about the way the world is. Much scientific research thus reflects the 'instrumental rationality' described by critical social theorists: that is, "that branch of human reason that is concerned with determining the most efficient means of realizing pregiven goals and which accordingly only apprehends the instrumental ... value of phenomena" (Eckersley 1992:98). At the same time, strong criticisms of the pictures of nature which are provided by positivist sciences are coming from within science (eg Birch 1990; Bohm 1980; Peat 1991; Sheldrake 1991). These studies are very influential in developing alternatives to instrumental rationality, partly because of the quality and breadth of the works, and also because of the cultural status which is held by scientific research. These perspectives are explored in Chapter 6.

**Dis-animation of nature and the embodied human**

These considerations lead to questions concerning the desirability of the knowledge which is derived from scientific methods of objectivity and reductionism. In many ways, the particular forms and content of the knowledges which are so produced can be shown to support exploitative and destructive relationships between humans and non-human nature. As human modes of knowing move from a visceral 'knowing' of nature to abstract knowledge, the perceived qualities of nature change. Objective sciences contain assumptions about the nature of nature and the relationships of humans with nature, and create pictures of nature which reflect these assumptions. For example, when something is assigned object status, its living quality is denied, and it is assumed to be passive and manipulable. This assumption is evident in the reductionist methodology of science. Here complex phenomena are broken down into smaller and more manageable pieces, and analysed separately. When this method is presented as description of reality, rather than analytical device, then the object is presented as being
no more than the sum of its parts. Different aspects of larger wholes are separated, and the relations within which they are formed are ignored. Emergent properties of complex systems, in which their life-qualities are expressed, are overlooked (Bohm 1980, Paulson 1991; Sheldrake 1991). In addition, in the division of primary and secondary qualities, the entire sensory being of nature is said to be created by human perception and its objective existence is denied. As D'Souza (1989:31) summarises: "By separating and then eliminating all the qualities of life from the quantities of which they were a part, the architects of the machine world view were left with a cold, inert universe made up entirely of dead matter". Perceptions of such an inanimate world are supported by urban lifestyles and experiences of 'civilised' and sanitised forms of nature, which appear to be largely created and maintained by humans. However, contemporary situations of environmental degradation in this human-ordered world indicate that mechanistic science may well be much better suited to understanding the machines which it makes in its own image, than the biophysical world upon which they act.

Reductions of nature to inanimate mechanism are also present in related conceptions of the human body and intelligence, in which mind is tacitly equated with the consciousness of disembodied intellect. The human body, like nature, is seen as a mechanism and its sensory intelligence is overlooked. Denial of the existence of secondary qualities in nature is accompanied by denial of embodied modes of knowing in humans.

Hierarchies and contradictions of knowledges
Scientific knowledges reside within culture with many other forms of knowledge. However, relationships between modes of knowing are deeply hierarchical, and debates about different knowledges are very often best understood as contestations for power (Merchant 1989:22). Scientific researches are useful in the exploration of environmental issues and solutions, but an intractable issue of environmental concern is the dominance which is accorded to objectivist sciences, whilst direct personal experiences and embodied and imaginative knowledges are denigrated as being 'subjective' and inaccurate. A serious dis-association exists between that which is culturally considered to be 'knowledge' or 'truth' and the everyday experiences of people using their five or six senses. Each day everyone of us is bombarded with noise; visual ugliness; constrained, trimmed or killed vegetation; and smells and exhaust fumes which force a shallower breath and rising tension. We have all witnessed beaches closed to swimming; favourite childhood haunts covered with suburban developments; and friends with chronic illness, lethargy, allergies and so on. Such evidence should tell
us unequivocally that environmental degradation is a concrete reality in the present, and not merely a debatable impending crisis. And yet, experiential evidence is discounted in favour of abstract explanations and quantification of risk factors which are presented within contexts which disempower the experiences, knowledges and perceptions of many people (cf. Darley 1992; Nichols 1997; Palmer 1997).

Contradictions as psychological experience
These collective and institutionalised value hierarchies between abstract reason and embodied knowings are also paralleled internally, as psychological experience. The human, in identifying self with mind, represses recognitions of his or her own embodied human nature and its different capacities for being and knowing. People often act against themselves, comply in the oppression of their personal knowledges and accept the 'greater wisdom' of expert knowledge because they have internalised this voice of rationality as judge and critic (Woodman 1982). Thus, a nested set of related dualisms are evident: one class of humans is divided from another; the head is divided from the trunk and limbs in a single human; and the human mind (head) is divided internally with competing voices and knowledges. These are some aspects of the human-nature division within the human. As eco psychologists argue, such splitting-off and repression of aspects of their own knowing enable humans to maintain blindness and numbness to ecological degradation (cf Chapter 2). There are potentially many voices present within any individual situation and one action in beginning to see situations of environmental brutality with more clarity and honesty is to dismantle epistemological hierarchies so that embodied, social-psychological experiences of contemporary life can be brought to the fore as valid sources of environmental knowledge. Such modes of knowing offer different forms of motivating power than those contained in abstract and depersonalised intellectual understandings.

Contextual perspectives and embodied epistemologies
Positivist scientific knowledges are founded upon methodologies and ideologies which maximise separations of humans from nature, and a radical redressing of this bias must involve inclusion of knowledges which arise through human participation within nature. Hamilton (1994:150) describes this as "participating knowledge": it is formed in the relationships of dynamic interchange which are experienced by particular people in particular places. As Fee (1986:47) suggests, it involves "the creation of new ways of experiencing/thinking about the relationship of knower to known and a new approach to the 'natural', structured as a conversation rather than a command".
The possessor of such knowledge cannot hide behind claims to a neutral and detached 'objectivity', and remain apparently irresponsible for the pictures of the world which he or she is creating. Rather, researchers' particular purposes and responsibilities for choices of perspective are included within the context in which knowledge and pictures of the world are formed (Haraway 1988:583). Such acknowledgment of responsibility and context does not involve a rejection of scientific goals of objectivity. However, it does involve a thorough-going critique of the definition and use of this term in positivist ideologies, where it designates an achievement of hyper-separation of subject and object and a transcendence of the limits and personal responsibility which are intrinsic in all knowledges. In contrast, Haraway (1988:581) suggests that a feminist measure of objectivity would involve the degree to which knowledge has been situated.

All Western cultural narratives about objectivity are allegories of the ideologies governing the relations of what we call mind and body, distance and responsibility. Feminist objectivity is about limited location and situated knowledge, not about splitting of subject and object. It allows us to become answerable for what we learn how to see (Haraway 1988:585).

Situated epistemologies require a conscious inclusion of their context. Thus, a feminist form of objectivity involves that which Haraway (1988:585, following Annette Kuhn) terms "a passionate detachment". It involves a deep effort to seek out perceptions which will destabilise dominant and socialised points of view; a seeking out of "the vantage points of the subjugated" and a requirement to see as clearly as possible from the point of view of another (Haraway 1988:583; Rose 1997).

**Epistemologies of immanence**

The terms 'situated' and 'contextual' epistemologies' usefully describe the modes of knowing of researches which seek to include scrutiny of social relations of power, privilege and purpose within their production of knowledge. Such epistemological alternatives undermine the 'transcendence epistemologies' of positivist sciences because they directly redress separations between viewer and his or her object of knowledge. However, the achievement of deeply situated knowledges must go beyond reducing distance between researcher and world, and also challenge cultural separations of mind from body within humans and across nature. I suggest that this further critical movement involves development of 'epistemologies of immanence' which are explicitly founded on assumptions that mind is spread throughout embodied nature. Conversational and participatory knowledges include the sensory engagement of researcher and world, and mind stretches beyond a narrow form of 'head' consciousness to include much broader forms of embodied rationality and creative intelligence.
As Ackerman persuasively demonstrates in her natural history of human senses:

... we still perceive the world, in all its gushing beauty and terror, right on our pulses. There is no other way. To begin to understand the gorgeous fever that is consciousness, we must try to understand the senses ... and what they can teach us about the ravishing world we have the privilege to inhabit (Ackerman 1991:xix).

Sensuous engaged knowledges of immanence epistemologies have been little developed within Enlightenment traditions (Eckersley 1992:103) although they live an inferiorised existence within western cultures in the (negatively defined) 'arts' and 'romantic' intuitions; and in animist perceptions of the world (Sheldrake 1991:47-58). Feminists also point to the importance of the relational experiences and work of parenting and nurturing care (Salleh 1997). Finely differentiated knowledges of place and ecology are held in the traditions of peoples who live closely in relationship with one place, the animation of which is expressed in ritual, story and everyday life practices (eg Rose 1996; Mogina 1996). Immanence epistemologies also include vast arenas of imaginative knowledges, and a development of these is a central focus for this doctoral research. Immanent modes of knowing can be encountered throughout all of life when one is opened to their possibilities, because they express a significant aspect of nature and the human psyche. At the same time, such experiences are mediated through culture, and the cultural silence regarding these modes of being and knowing makes them difficult to bring to consciousness and to speak about.

**Summary**

In this discussion I have explored some of the ways in which dualistic divisions between mind and material body within cultural constitutions of human-ness actively rely upon, reproduce and support hyper-separations of humans from non-human nature in the epistemologies of positivist sciences. Putative human superiority over nature involves a transcendence epistemology which relies upon the elevation of a limited concept of mind as source of activity and creativity, and a denigration of the human body and non-human nature, as being mere inanimate matter. In this identification of self with mind, repression of human embodied knowledges follows the same pattern as that in which humans oppress non-human nature and repress recognition and respect for its different being.

Consequently, respected modes of knowing in western cultures are confined largely to a narrow band provided by a particular form of disembodied consciousness. In a related
movement, the living, complex and unpredictable properties of nature are removed from scientific accounts. I argue that, in effect, an epistemological conceit leads to an ontological deceit. Epistemological conceit says that everything is knowable by the human mind. This fallacious view is then vigorously defended by repression of any evidence about the nature of being, and the being of nature, which contradicts it. Gregory Bateson (1972:493) describes this as a dangerous "epistemological error", which is created by the abstractions which arise "when you separate mind from the structure in which it is immanent". In contrast, recognition of the generative source within nature, body and psyche offers potential immanence epistemologies which express modes of knowing which are denigrated in favour of the apparent certainties and sharp discriminations of 'objective' and abstract knowledges of western individualism and sciences.

In the previous discussion I have focused on divisions between mind and body within western epistemologies. In the following chapter I extend this analysis to include the suppression of imaginative modes of knowing which occurs in associations with western psychologies.

Dream 26/8/94

I am with a large group of men and women, getting ready to go scuba diving. People are busy unpacking equipment and a woman is arranging some for me. I am new and don't have any. I gradually come to understand that one thing that happens in the preparation is that there is a process during which each person cuts their head off with a sharp knife, and puts it back on again. Through this operation they are enabled to see clearly under water without wearing a mask. They are all very casual about this. They obviously do it every time. I am horrified.

The people I am with are discussing something else, but I keep coming back to this operation. I am getting quite frantic. I am afraid. I don't want to do it, and everyone is so casual about it. The disjunction gets greater between what I feel and the others. I am moaning and crying. The woman looks at me a bit worried, and reiterates that it really isn't anything much. No need to make a fuss. I say 'Don't worry, no doubt I'll bear up and be able to do it when the time comes', though I'm still moaning and writhing.

Everyone is preparing. I help by lying down towels in front of each seat. I put each in a wrinkled pile to catch the head and absorb the blood as the head drops.

Then I'm watching from the back of the hall. People line up at the front. They get their knives ready, and cut. I see a line of backs, with no heads, then each reaches down and picks up their head and puts it back on their neck.

I am looking for the new knife which the people are meant to have for me. I can only find two old ones, with thick blades, one with nicks out of it. I imagine with horror the sawing and jagging on my skin and flesh. A woman down the front is sharpening a very large shiny silver knife, after the first lot, ready for more. Some people cut off their own heads. Others have someone else to do it.
I am struggling to understand this. It seems impossible. What about all the tubes going down through the neck - nerves, eating, breathing and blood. How will they all line up again? And yet, everyone says its fine. I struggle on. 'There must be a big scar all around the neck afterwards.' Yes, someone agrees, but it's cut high up under the chin, so you don't notice. They explain that you have to stretch your head up as the cut is done, to make the neck skinnier. 'And all this is done just so we don't have to wear diving masks??' 'Yes.' I say that I am very happy to wear a mask. Oh no, they leak and they fog up. They're not nearly so good. This way, once it's done you can just dive in with no extra paraphernalia. It only takes a few seconds, and it's done. I struggle to imagine that I can submit for a few seconds.

I see someone I know, who's just had his head cut off in the first line, talking to someone. It all seems to work OK. I notice another man whose head is slightly out of line. I think to make sure it's smooth along the back of the neck when I put it back on. Then I come back again to the fact - we do all this just so we don't have to wear a mask?? The woman points out that we haven't got a mask, and this way we can just borrow a knife. It goes on and on ... whose knife? ... this man will cut for me ... it's all very simple ... As the preparations proceed I say "NO I WON'T DO IT... I WON'T DO IT... I WON'T DO IT." As I say that I surface from the dream. It feels like I was being held there, within the contradiction, the awful tension, until I made a decision.

Comment The dream offers the image that our cultural world view involves a brutal severing of head from body, in search of clear vision and control, even in the watery realms where all things are interconnected and fluid (with these qualities, the sea is a common image of unconscious psyche). From the point of view of a self identified with a disembodied mind, this brutality is seen as 'nothing much'. From the point of view of the body however, it seems truly horrific. I experienced this dream as a nightmare principally because I was held within this deep conflict of perspectives. No-one was forcibly making me do anything, and yet the effort to resist the collective norm was enormous, because of its unquestioned-ness. What is lost in the body-sight is not mentioned or understood at all. It is silenced to my imagining even, except that it is unconscious knowing. It is this lack of comprehension of what we're losing in this head-body severance which makes it so hard to argue against.
4.

Western Psychologies:
human - nature dualisms within conceptions of human psyche

"Modern rationalism is a process of sham Enlightenment ... what "I don't know simply does not exist. Therefore, for this enlightened stupidity, there is no non-conscious psyche" (Jung 1956/76:77).
Introduction

Psychologies represent a formal organisation of cultural conceptions of human mind or psyche and, as a disciplinarily bounded activity, often support categoric separations of mind from other relationally-defined cultural conceptions such as body and nature. In this chapter I explore ways in which conceptions of and relationships between humans and nature are reproduced within four western psychologies: mainstream environmental psychology, and the alternatives provided by Freudian, Humanist and Jungian psychologies. This exploration is a search for an 'eco psychology' which is coherent with and supportive of the deep-seated cultural changes which critical environmentalism demands. Although it is rarely made explicit, Freudian and post Freudian understandings of human-ness have considerable presence within critical environmentalism, via their inclusion in critical social theory, feminism and postmodern analyses (cf Chapter 5). The largely North American field of ecopsychology (cf Chapter 2) relies most heavily upon a modified form of humanist psychological assumptions. Other forms of eco psychology have roots in Jungian and Post-Jungian archetypal psychology (eg Aizenstat 1995; Bishop 1990; Hillman 1995). It is thus useful to assess how these different psychologies conceptually order qualities which are associated with human and nature within the human. I argue that, when judged in these terms, Jungian psychology provides the best starting point for an eco psychology which addresses the requirements for critical environmentalism, and supports the development of immanence epistemologies which challenge the foundations of transcendence modes of knowing in western cultures.

Psychology: assumptions about the nature of human nature

There is a notable lack of development of critical psychological perspectives within environmental analyses (cf Kidner 1994). This absence reflects the inferiorisation of so-called 'subjective' factors, which occurs as these are defined in oppositional relationship with the highly valued attributes of 'objectivity' and the transcendence epistemologies of western cultures. In my experience in Environmental Studies, considerations of the human psyche and psychology are seen to be 'just subjective' and their importance is diminished, in favour of pursuing the 'hard facts' about our environmental problems. However, when divisions between 'subjective' and 'objective' are encompassed within a critical view of how these categories are formed within relationships of power, then psychological understandings must be recognised as a vital aspect of any meta-narrative about humans and nature and their relationships. Just as human subjectivity is deeply constituted within culture, so too are the psychologies which are developed to describe and explain that experience.
Descriptions of human-ness necessarily reproduce cultural patterning of relationships between humans and nature. Humans are always a part of nature in their embodied being; whilst psychologies try to describe particular qualities which distinguish humans from the rest of nature. Deep cultural histories of human relationships with nature thus have a shadowy presence in psychologies' descriptions of human nature. As was discussed in Chapter 2, cultural tensions and divisions within human relations with nature also lie within the experience of every human who is socialised within western cultures, in the presence of inner divisions between different aspects of experience and knowing. Western psychologies provide formalised descriptions through which such forms of subjective experience are validated as being 'natural' and a part of 'human nature', such that cultural assumptions are verified as 'truth'. Whilst such subjective experiences constitute something of an impenetrable veil through which the world is apprehended, they can be opened to some scrutiny through critical reflection upon their constitution within and reproduction of particular cultural assumptions.

As an initial task, relationships between images of human nature and forms of human-nature relationships need to be analysed. As discussed in the previous chapter, conscious mind is dualistically separated from body and nature, and attributed with superior value over them within conceptions of western individualism and positivist sciences. I suggest that in a psychological amplification, body and earth are further associated with the unconscious dimensions of the human psyche. Possession of consciousness and intellectual reason provides the yardstick against which human-ness is measured in relation to nature. As consciousness provides a defining norm of humanness, a negatively defined, relational characteristic which is attributed to nature within western conceptions is lack of consciousness, or 'unconsciousness'. To a significant extent, this quality is homologously represented within conceptions of 'the unconscious' in the human which, as a negatively defined quality, shares with non-human nature a variety of conflicting characteristics such as absence, irrationality, wildness and passivity. Thus, one evaluation of tacit attitudes toward non-human nature within psychologies can be achieved through assessment of analogous qualities and values which are attributed to unconscious factors within the human psyche. Here, an honouring of the presence and subject status of unconscious psyche is akin to recognitions of subject status in non-human nature, and qualities of immanent mind and knowing are opened to view. Immanent power in unconscious psyche is experienced as

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18 To speak of "the unconscious" is to reify, or solidify a very fluid and diffuse process into a bounded entity. By definition, something which is truly unconscious is beyond the imagining of consciousness. However, I use the word for want of a better alternative, in the sense of a symbol: something which points to a much greater and more complex reality beyond itself.
a knowing which emerges into consciousness from hidden sources, and can be loosely distinguished from the creating of knowledge through conscious reasoning and learning processes. Conscious and unconscious processes are of course intrinsically bound together, and these differences represent shifts of orientation and position, rather than definitively separated events.

In the following discussion I present four different models and theories of human psyche from western psychologies in very broad brush strokes. Firstly, I look at their presentations of particular forms of relationship between conscious and unconscious aspects of psyche and the relative values which are attributed to these different psychic aspects. Secondly, I assess the ways in which methods of positivist sciences are either supported and/or repudiated in these theoretical approaches. Whilst psychologies provide extensive ontological descriptions of human being, in this discussion I am specifically interested in the cultural associations of human and nature which are reproduced within these ontologies of human nature. This focus has relevance for the epistemological questions which were raised in previous discussions. Ways of knowing nature involve ways of being in the world - ontologies and epistemologies are intimately related conceptual fields. Thus, whilst this discussion focuses on some western psychological views of what it is to 'be human', related discussion of what is involved as a human knows the world provides context and background. Recognition of immanent creativity within unconscious psyche means that a wealth of modes of knowing about the world such as dreams, mythologies, symbolic and poetic imageries, and diffuse intuitions are opened to consideration. Explicitly, this is not an assessment of clinical applications and values of different psychological approaches, each of which has particular benefits, difficulties and limitations. In addition, I have further restrained the discussion by focussing on founding texts in each field. Each psychological 'school' contains complex theoretical debates, but these are outside the scope of this enquiry.

**Environmental Psychology**

Psychology, as an academic discipline, is defined as "the systematic study of (generally human) behaviour and experience" (Summers, Borland and Walker 1989:4). This definition self-consciously includes the study of human *experience*, in order to demark psychology as a broader field than strict behaviourist psychology which limits observations to human behaviour. Inclusion of experience is recognised to involve psychology in the study of more intangible aspects of human mental life. However, such study of complex intangibles is limited by the location of psychology which, as an academic discipline, is developed within the framework of classical sciences, and relies heavily upon quantitative research (Valentine 1982 Chapter 1). Controlled
measurements of mental processes are achieved through reductionist processes in which certain variables are separated from the complex situations in which they occur (Reser, 1995; Summers et al 1989).

Environmental psychology, as I am using the term, refers to a branch within this form of contemporary academic psychology. It is of particularly North American origin, with environmental psychology within Australia following this lead (Thorne and Hall 1987). Environmental psychology is defined as: "an area of psychology whose focus of investigation is the interrelationship between the physical environment and human behaviour and experience" (Holahan 1982:3). More accurately, Thorne and Hall (1987:1137) suggest that: "Environmental Psychology can be viewed as one way in which a culture formalizes the explanations it gives about the relationship between people and their physical environment". Emphasis on the interrelationship between humans and environment leads to two strands within environmental psychology - study of the effect of the environment on humans and the impact of human activity on the environment. As Reser (1995:251) states it: "What is needed is a cogent analysis of how individual behaviour interfaces with global and localized environmental problems, and an adequate multilevel assessment of the determinants of individual and collective behaviour". The language of these definitions and that of much literature in environmental psychology takes for granted that the categories of human and nature constitute two autonomous and separate spheres, and research focuses on the external relations by which they act upon each other. I do not wish to support these assumptions, but reproduce this language with descriptive intention in the following discussion.

Environmental psychology's traditional and most popular research focus is on ways in which the environment affects humans. Studies are grouped around issues of the ambient environment (noise, temperature, light and so on), urban, residential, natural, education and work environments; and theories of environmental perception, cognition and stress (Bell, Fisher, Baum and Greene 1990: Holahan 1982, McAndrew 1993). Most frequently, the environment is viewed as a negative factor which impacts upon human autonomy. In some studies, the environment also includes the social environment. Ecological psychology studies ways in which human and non-human components are connected within a "behaviour setting" (McAndrew 1993; Wicker, 1984).

The second strand in environmental psychology involves study of the impact which humans have on their environment. This is the area most germane to Environmental
Studies because it self-consciously includes the value of environmental concern, and develops 'behaviour technology' which aims to change human behaviour and increase environmental responsibility (McAndrew 1993:269; Bell et al 1990). Common subjects for research are littering, recycling and energy conservation (Bell et al 1990; McAndrew 1993; Schultz, Oskamp and Mainieri 1995; Werner, Turner, Shipman, Twitchell, Dickson, Bruschke and von Bismarck 1995). Recognition of the human as an active agent is present in transactionalist studies.

A difficult issue addressed in these studies is the relationship between environmental attitudes and behaviour. 'Environmental concern' shows only a low correlation with 'environmental action' (Acury 1990; Prior 1992; Stern 1992). Studies seek to correlate the presence of various factors with observed environmental behaviour, and environmental education projects are designed and tested (eg. Cameron 1992; Lee and Balchin 1995). Researchers have developed a variety of models to illustrate these various influences (Fishbein and Ajzen 1975; Grob 1995; Stern 1992). The Hines Model of Responsible Environmental Behaviour (over page) provides one example.

Environmental Psychology offers some useful insights for Environmental Studies, and some efforts are being made to critically move beyond positivist scientific paradigms to more relational theoretical perspectives (eg Wapner 1987). However, to date there has been little interaction between Environmental Psychology and the wider fields of Environmental Studies, and multi-disciplinary research in Environmental Psychology has drawn mainly upon sociology, architecture, geography and engineering (Thorne and Hall 1987). Within environmentalism, psychological considerations have developed quite separately, and along very different lines, in the emerging field of ecopsychology (Bragg 1996; Reser 1995, cf Chapter 2.). Thus, critical cultural and political insights and perspectives found within Environmental Studies are unfortunately absent from considerations in mainstream Environmental Psychology19. This absence is reflected in a wholesale inclusion of modernist dualistic assumptions within Environmental Psychology.

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19 Likewise, Reser (1995) laments that valuable insights of environmental psychology have remained absent from approaches in ecopsychology.
Refractions of dualisms between humans and nature in Environmental Psychology

Research in environmental psychology is largely built on the model provided by positivist research of non-human nature in the 'natural sciences' (Wapner 1987). Thus, in one way it could be argued that in this research humans are not dualistically opposed to non-human nature but, rather, are considered as a part of nature. However, this is an uneasy equation of humans and nature, which is achieved largely by focussing on behaviour whilst ignoring the complexities of the human psyche. As O’Connor (1985) summarises:

Contemporary psychology seems to have become increasingly occupied with what is broadly termed the scientific model ... [with its] focus on issues of proof and
evidence for its assertions. In this sense psychology can be seen as reflecting the Western obsession with rationality and the denigration of the non-rational aspects of mind and being. This has inevitably altered the face and direction of psychology and, driven by the myth of logical positivism and quantification, it has moved away and out from psyche towards overt behaviour (O'Connor 1985:1).

Thus, in psychology's focus on the predictable and measurable components of human behaviour, much which refuses containment in such terms is turned away from view (Summers et al 1989), and its presence is effectively silenced within academic discourse. The result is often a reduction of human mystery to the narrow confines of predictable behaviour, in a process which is a part of the reduction of nature's mystery to images of mechanism in positivist science.

In these positivist-oriented psychologies, recognitions of the presence of unconscious and mental factors are often avoided, rather than explicitly denied. Positivist psychology does not explicitly assert that the human is 'nothing but' measurable behaviours, but simply leaves the other qualities as immeasurable and indefinable, and therefore outside the ambit of respectable scientific scrutiny. Indeed, there is a strong sense in which this mechanistic image of the human is not seriously assumed to be descriptively accurate. As Laing (1965:23) asks: "...people who experience themselves as automata, as robots, as bits of machinery, or even as animals ... are rightly regarded as crazy. Yet why do we not regard a theory that seeks to transmute persons into automata or animals as equally crazy?" Perhaps Muhlhausler and Harre provide one answer, with their argument that:

The positivistic epistemology of behaviourism came not from a thoroughgoing rejection of the Cartesian myth of an 'inner theatre' [deriving from the immaterial self], but from a resignation to the existence of an apparently impenetrable barrier between the observer and each subject's mental realm (Muhlhausler and Harre 1990:115).

Thus, even when immaterial transcendent human qualities are rejected in the materialist interpretations of behavioural psychology, it is arguable that the Cartesian dualisms between mind and body and human and nature still remain in hidden form. There appear to be two very different humans in the research process. The human researcher must hold attributes of subject status, creative agency and objective separation in relation to his or her object of study. At the same time there is the human as research object, who is being viewed as nature within a mechanistic paradigm. In this sense,

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20 There are self-studies in psychology which specifically reject the inner self of humanism and Descartes, in favour of cognitive and perception models (cf Neisser (ed) 1993). However, these studies generally speak of socialisation in terms of universal human experience, and unreflectively reproduce western cultural biases.
environmental psychology apparently overlooks the dilemma it faces in containing dualistically opposed subject and object together within its research process. The superiority of human mind, separated from its subjective and irrational personal embodied qualities, is assumed in the person of the scientist. However, this valuation exists in uneasy tension with the human who is viewed in reductionist methodologies as an object of mechanistic study and behaviour technologies. Thus western cultural divisions between transcendent human mind and mechanistic body are tacitly reproduced in positivist psychologies because they are never placed under critical review.

Research in Environmental Psychology thus reproduces all the problems of positivist science which have been outlined in the previous chapter, and supports their ongoing reproduction. In parallel with denial of creative body in nature, recognition of unconscious aspects of human psyche is entirely absent. In its search for knowledge to understand and control humans, this form of psychology finds a place within 'sustainable development' environmentalism which seeks to resolve environmental problems by further and better knowledge and control. It does not include a critique of the system of which it is a part. Therefore, not-withstanding its value in contributing to environmental reform, alternative psychologies are required for deeper cultural change.

**Freudian Psychology**

I have suggested that contrary images of human autonomous, conscious rationality and mechanistic, instinctual 'nature' are glossed-over within mainstream psychology. In contrast, in the psychoanalytical model of the human developed by Freud (1856-1939), these contradictions are made entirely explicit and placed at the centre of psychological theory. The presence of powerful unconscious instinctual nature is emphasised, and conceptions of collisions and oppositions between rational consciousness and instinctual nature provide the conceptual framework in which psyche and psychological dynamics are understood.

The radical contribution of Freudian theory lies in its early twentieth century 'discovery' of the presence of fundamental and influential unconscious psychic factors, which significantly challenged Enlightenment assumptions of transcendent capacities of mind and consciousness. Through exploration of unconscious factors within the human, particularly through dream analysis and word association tests, Freud (1900/1976) argued that these hidden forces were responsible for various mental illnesses as well as being generally expressed in the everyday actions of humans. These unconscious
psychological aspects were recognised as providing powerful formative influences which needed to be acknowledged if human behaviour were to be better understood.

In distinction to consciousness, Freud distinguished two forms of unconsciousness: the 'unconscious' and the 'pre-conscious'. The unconscious relates to the body and irrational impulses, and is not open to conscious experience, although its impacts are felt within conscious experience and can be seen at work in dreams. The preconscious, in contrast, contains rational processes which are open to consciousness, whilst not being conscious at the time. Unconscious contents are controlled and mediated to consciousness through the pre-conscious (Freud 1900/1976:690-692,734). Thus, in a Freudian model, the unconscious is understood conceptually as a larger sphere in which consciousness operates, and of which only part (the preconscious) is accessible to consciousness. Freud (1900/1976) understood dreams (and other unconscious contents) in functional terms, to be the result of initial expressions of unconscious contents, which undergo processes of repression, condensation and displacement by preconscious psyche, and emerge into consciousness with original meanings hidden and obscured. In its mediating role in dreams, Freud argues, the preconscious seeks to denature unconscious energies so that sleep is maintained: "Dreaming has taken on the task of bringing back under control of the preconscious the excitation of the Ucs [unconscious] ... in so doing it discharges the Ucs ... and at the same time preserves the sleep of the preconscious" (Freud 1900/1976:735).

These conceptions are incorporated into a functional model of the person which has largely dominated psychoanalytic theory and practice this century. It is a tripartite model, in which the ego of the person mediates between the conflicting interests of the unconscious impulses, expressed as the id, and the moral demands of family and society, which are internalised as the superego. The ego and superego are associated with the preconscious and conscious areas of psyche in which rational thought-structures operate, and the id is associated with an irrational unconscious (Strachey 1976:23).

Representations of internal conflict between the id and superego within the individual are reflective of an analogous conflict which Freud perceived to exist between the biological nature of the individual and society. As he described it:

In consequence of this primary mutual hostility of human beings, civilized society is perpetually threatened with disintegration. The interest of work in common would not hold it together; instinctual passions are stronger than reasonable interests. Civilization has to use its utmost efforts in order to set limits to man's aggressive
This conflict between civilisation and human instinctual nature clearly parallels conceptions of conflict between human society and non-human nature. In this, Freud's conceptions reflected the beliefs of his time, and have also supported their continued validation. Freudian emphasis on human conflict with an unruly human and non-human nature can be used to rationalise the need for repressive and conservative politics of strong social control. However, in the recognition and elaboration of unconscious dimensions of psyche, complacency about a progressive perfecting of society achieved by rational, self knowing human subject is fundamentally destabilised (Grosz 1990:72).

This challenge to individualist ideologies and rationalist optimism has been employed in the development of feminist and critical social theories. As Flax (1990:16) suggests, psychoanalytic theories have valuably assisted understandings of the complex depths of power, oppressive gender relations and "how relations of domination become woven into the fabric of the self and how desire and domination become intertwined". The approach of critical theorists combines Freud's (1930/1961) insights into conflict and the repressive nature of western society with a Marxist agenda for radical political change (Helo 1980). Freudian models of human-ness thus provide a basis for a variety of social/political analyses, and are frequently utilised in critical social-cultural theories. However, in assessing its suitability as foundation for critical environmentalism, assumptions about the constitution of humanness and non-human nature, and the relationships between them, need critical review.

Refractions of dualisms between human and nature in Freudian psychology
Within the Freudian psychoanalytical model of the human, radical separations between humans and nature are overturned. As concepts of human psyche are enlarged to include both unconscious and conscious aspects, the presence of nature is included within conceptions of human-ness, rather than being separated and opposed to it. At the same time however, other modernist, dualist assumptions are retained in Freudian conceptions.

Firstly, oppositional value hierarchies between mind and body, and human and instinctual nature, are explicitly retained. In the Freudian model of psyche, unconscious aspects are directly associated with the body, which is said to be the location of the "primary physical instincts", whilst consciousness is associated with mind. It is through qualities of consciousness that humans are understood to be enabled to
transcend their own nature, and to develop hierarchical relationships with external nature. These points are summarised in a description of the unconscious in the Introduction to Freud's landmark work *The Interpretation of Dreams* (1976 edition):

The unconscious contents of the mind were found to consist wholly in the activity of conative trends - desires or wishes - which derive their energy directly from the primary physical instincts. They function quite regardless of any consideration other than that of obtaining immediate satisfaction, and are thus liable to be out of step with those more conscious elements in the mind which are concerned with adaptation to reality and the avoidance of external dangers. Since, moreover, these primitive trends are to a great extent of a sexual or of a destructive nature, *they are bound to come in conflict with the more social and civilised mental forces* (Strachey 1976:22 emphasis added).

In a related evaluation, perceptions of qualities of the unconscious psyche are focussed through western cultural associations with physical nature, and are defined in dualistic relationship with a norm provided by rational mind. Lack of rationality and a competitive selfishness thus characterise resultant views of the unconscious:

> In the unconscious, it was found, there is no sort of organisation or coordination: each separate impulse seeks satisfaction independently of the rest ... in the unconscious, associations of ideas proceed along lines without any regard to logic: similarities are treated as identities, negatives are equated with positives ... (Strachey 1976:22-23).

Rationalising forces of the human mind are argued to be required to address these perceived irrational and unconscious forces within the embodied human. Freud (1900/1976:778) argued that consciousness, acting in conjunction with verbal memory, provides "a new process of regulation which constitutes the superiority of man over animals".

Thus, in this model of the psyche, western conceptions of a sinful and wild nature remain in co-residence with the ideal of rational control and a supremacy of consciousness. Whilst human consciousness rationality is attributed with neither primacy nor transcendent power, it is clearly attributed with superior value. Matthew Fox (1983:22) writes that Christian Fall/Redemption theology reaches its "secular climax" in the psychology of Freud. Murray Bookchin expresses these connections:

> Psychology, ... particularly in its Freudian form, is focussed on the control of humanity's unruly 'internal nature' through rationality and the imperatives imposed upon it by 'civilization' - with the hidden agenda of sublimating human powers in the project of controlling 'external nature' (Bookchin 1986:51).
In addition, modernist, mechanistic and reductionist assumptions underpin the Freudian model of psycho dynamics. In a materialist interpretation, the individual is understood to be the product of interactions between biologically-grounded impulses and the material social world. This is a deterministic model, in which primary causes are located in the unconscious physical impulses and early childhood development. Capra (1983:185-6) outlines the conceptions of classical physics which, he argues, are directly translated into this model of the human-ness, which contains assumptions of absolute space and time, fundamental forces and laws, a rigorous determinism and the possibility of objective descriptions which involve separations of mind from matter. Freud reflectively recognised this connection with positivist science: "Analysts ... cannot repudiate their descent from exact science and their community with its representatives ... Analysts are at bottom incorrigible mechanists and materialists" (quoted by Capra 1983:185).

This limited materialism may not reflect Freud's overall perception of human potentiality nor demark the potentialities of psychoanalytic theory (cf. O'Connor 1986:71-3; Capra 1983:185). However, it was the focus of Freud's investigations and interpretations, and it is this legacy which has made Freudian theory amenable to incorporation in a variety of social science approaches of this century, and acceptable as academic psychological theory. As I discuss in Chapter 5, in this guise modernist ontologies are imported into some critical postmodern theories, and restrict the search for alternative frames. At the same time, the power which Freud attributed to unconscious aspects challenged and continues to challenge Enlightenment beliefs in the supremacy of rational conscious processes (Progoff 1953/81:9). Freudian theories thus contain contradictions and paradoxes (Flax 1990:17). Whilst psychoanalytic theories are frequently simplified into clear-cut and irreconcilable oppositions between mind and body, self and other and associated dualisms, there are other currents and facets which clearly challenge these modernist assumptions. As Flax summarises:

Freud's work is paradoxical because it culminates and defends major tendencies within Enlightenment thinking, especially its individualism, empiricism, and rationalism. Yet at the same time his theories undermine the very epistemological and psychological aspects of Enlightenment thought he attempts to rescue (Flax 1990:17).

When psychoanalytic theory is assessed according to the ways in which it analogously reproduces dualised relations between humans and non-human nature within its model of relations between conscious and unconscious factors within the human psyche, similar ambivalences are apparent. In the terms of my interpretive framework, in which
values attributed unconscious aspects of psyche are argued to be indicative of deeper assumptions about non-human nature, Freudian theory challenges power hierarchies whilst retaining the value hierarchies between conscious and unconscious factors. It provides a considerable challenge to modernist beliefs in the primary activity, autonomy and agency of the human mind and denial of agency and power in embodied nature. However, Freudian conceptions retain dualistic oppositions between human and nature. Within this oppositional, conflictual model, value hierarchies between human and nature, and mind and body are reproduced in analogous divisions between, and relative evaluations of, conscious and unconscious aspects of psyche.

Reproduction of mechanistic positivist assumptions and negative representations of unconscious psyche in psychoanalytical theories are explicitly redressed, in different ways, in the later theories of humanist and Jungian psychologies.

**Humanist Psychology**

Humanist psychology has developed as an alternative to both the conflictual pessimism of Freudian psychology and the animal-based studies of behaviourist psychology. Humanism has a rich European philosophical history. However, I am using the descriptor 'humanist psychology' in the narrower sense coined by Maslow, to describe a collection of new approaches to psychology which were developed in United States in the nineteen sixties. In intentional contrast to psychoanalytic studies of people with psychological disturbance, Maslow studied high achieving people whom he considered to be at the peak of mental health, with the aim of uncovering the highest potentials within human nature (Liston 1974:116). In humanist research methodologies, the whole person, with their range of emotions, dreams and ideals, in the complexities of their social life, is the research subject. Reductionist scientific methods for studying this complexity are very ably critiqued. The influences of human motivation and desires, and qualities of life and love are included and elaborated in humanist interpretations and explanations (Cross 1976; Liston 1974; Roszak (ed) 1969). Human nature is understood to include desires to reach beyond egoic, personal senses of self, and toward relationship with other humans, wider nature and cosmos. The descriptor 'transpersonal psychology' is used to describe this orientation of humanist psychology (Fox 1990:197-202).

Humanism is characterised by North American post-war optimism, and liberal democratic ideals. Its model of human psyche emphasises the presence of rational processes and minimises the existence of non-rational and destructive elements. This movement is achieved by broadening conceptions of rationality, so that 'higher'
motivations of love and care for others are included as essential, rational qualities of humanness, rather than being opposed to a negatively defined, selfish instinctual nature: that is, reason is included as part of human instinct rather than being opposed to it. Rogers describes the 'natural' self, which is to be found at the centre of the human:

... the innermost core of man's nature, the deepest layers of his personality, the base of his 'animal nature', is positive in nature - is basically socialized, forward moving, rational and realistic (Rogers 1969:91).

In this conception, presence of power and conflict within psyche tends to be minimised, in favour of a belief in both rational conscious and rational unconscious psychic dimensions. As Rogers summarises, need for repressive controls is thus negated:

Consciousness, instead of being the watchman over a dangerous and unpredictable lot of impulses, of which few can be permitted to see the light of day, becomes the comfortable inhabitant of a society of impulses and feelings and thoughts, which are discovered to be very satisfactorily self-governing when not fearfully guarded (Rogers 1969:119).

Liberal democratic ideals are explicitly aligned with, and supported by, this model of human psyche (Gordon 1973).

Humanist approaches have contributed to a deepening respect for human beings, as creative agents whose capacities for meaning formation imbue all aspects of human life. The application of mechanistic sciences in the study of psychology are radically opposed. At the same time strong influences of modernist Enlightenment ideals of human rationality and perfectibility are retained. The importance of Freud's recognition of the presence of powerful unconscious factors in the human psyche is reactively opposed in humanist conceptions. In humanism, unconscious aspects of psyche are considered to be potentially knowable: that is, they are open to the light of consciousness under the therapeutic processes of 'self-discovery'. However, this revisioning appears to be achieved through an oversight of the depth unconscious aspects of psyche referred to by Freud: 'The unconscious' which is described in humanist psychology is akin to the 'pre-conscious' rather than the unconscious in psychoanalytic models.

Refractions of dualisms between human and nature in humanist psychology
Humanist perspectives have retained the Freudian insight that unconscious aspects of the psyche relate to the embodied nature of human being, and nature is thus included within human-ness rather than being separated and opposed to it (Fox 1990:201).
However, the value which is attributed to nature in the human psyche and the world is reversed. Within humanist conceptions, nature's harmonious life-giving qualities are emphasised and an expansive conception of rationality, which encompasses qualities of nature within it, is generated. Importantly, an alternative frame to one in which nature is negatively defined in terms of lack of qualities of human reason is thus provided. In this sense humanist psychologies provide a conceptual space outside of dualisms between human reason and irrational nature and offer valuable critical vantage point in which different qualities of both humans and non-human nature can be explored. As I discuss below, these qualities are drawn upon in the development of North American eco psychologies.

However, in other ways humanist psychologies retain dualistic valuations of mind over body. Revaluations of nature and unconscious psyche are achieved by attributing them with qualities of rationality and malleability, rather than by re-evaluating negative cultural connotations associated with irrationality and unreason. Thus a modified version of Enlightenment views of nature and unconscious, as being bland and malleable substance, is retained. In such conceptions, there remains a silence about and absence of recognition of independent power and autonomy in characterisations of the human unconscious psyche (and, by analogy, to wider nature) which makes these approaches at times appear more as an incorporation of otherness into colonising discourse, than as an adequate re-imagining of cultural constitutions of human and nature. The grounding for analysing power relations which was provided by psychoanalytic theories is lost, in favour of consensus models of democratic individualism (cf Cameron 1986; Jacoby 1977; Lasch 1980).

Ecopsychology: a modified humanist perspective
North American ecopsychology which was outlined in Chapter 2 explicitly develops its conceptions in distinction to the three models of human-ness provided by the mainstream psychologies, which are outlined above. As Conn summarises:

This disconnection [from Earth] spans all three major 'forces' in modern psychotherapy: the psychoanalytic, the behavioural, and the humanistic. All have tended to reflect uncritically the larger context of radical individualism that has become the cultural pathology of our time (Conn 1995:161-2).

However, much of eco psychology is derived from an expanded form of humanism. Humanist, transpersonal psychologies posit an expanded identity for humanness, beyond narrow, self-centred concerns. Roszak (1993:67) and Fox (1990 Chapter 7)
specifically build upon such humanist models, whilst arguing the need to add an "environmental dimension" to humanist foci on personal growth and 'self-actualisation'. Individualist and human-centred biases of humanism are redressed by emphasising a further expansion of self-identity beyond human communities and into non-human nature (Roszak 1995:8). Non-human nature is attributed with harmonious, cooperative qualities, similar to those which are attributed to human nature in humanist psychologies.

Roszak sketches the means by which the shift from conceptions of an irrational to a rational nature is achieved in his ecopsychological theory. A conception of interconnected psyche which stretches across human and non-human nature is drawn from the collective unconscious of Jungian theory (see below). Within this expanded ground of psyche, Freud's view of an embodied instinctual unconscious (represented by the id) is transformed into the life-serving rationality of the ecological unconscious.

The collective unconscious, it its deepest level, shelters the compacted intelligence of our species, the source from which culture finally unfolds as the self-conscious reflection of nature's own steadily emerging mindlikeness. The survival of our species would not have been possible without such a self-adjusting, system-building wisdom. It was there to guide that development by trial and error, selection and extinction, as it was there in the instant of the Big Bang to congeal the first flash of radiation into the rudiments of durable matter. It is this id with which the ego must unite if we are to become a sane species capable of greater evolutionary adventures (Roszak 1993:104-5).

Thus, in a movement which corresponds with humanist moderation and harmonisation of Freudian views of irrational unconscious, ecopsychology attempts to resolve oppositions between human and nature by revaluing and humanising nature within and without the psyche. The optimistic view of this shared nature is reflected in the deep ecological 'solution' to environmentally destructive behaviour. For Roszak (1995:4), the 'ecological unconscious' at the core of the psyche is "there to be drawn upon for restoring us to environmental harmony". Liberal democratic views of relationships between conscious and unconscious in humanist psychologies are thus translated into views of harmonious relationships between humans and non-human nature in ecopsychology. As I outlined in Chapter 2, refreshing new vantage points can be created through this refutation of 'natural' animosities between humans and nature.

However, problems which were discussed in relation to humanist psychologies remain in these formulations. Humanist and eco-psychologies tend to deny the possible presence of autonomously active aspects of nature and the unconscious, which have an
otherness in their being which is non-rational and independent of western human standards and values. Nature and human-nature are attributed with a cooperative rationality which in effect renders them accessible and malleable to human conscious rationality.

In addition, there is lack of analysis of power relations within such conceptions of psyche and world. Issues of power and privilege in relationships within human cultures and between humans and non-human nature are erased from the picture, rather than being acknowledged and confronted; and this erasure is reproduced in images of psyche. If relationships between conscious and unconscious aspects of psyche are understood to be formed in relation with other dualistic power relations, then these power relationships and their constitution within particular cultural formations need to be addressed. In contrast, within ecopsychological formulations, the ecological unconscious is suggested to be a 'natural and universal' aspect of humanity (Roszak 1995:14-15). Not surprisingly, given its lineage within North American liberal individualist conceptions, this conception has strong resonances with the individualist idea of the 'self' as a naturally occurring entity which resides at the centre of each and every human. Through this self, a transcendence of individual and personal experience is argued to be achieved. As discussed in Chapter 3, such conceptions of self and its experiences are constituted within culture to a far greater extent than is recognised within many eco psychologies (Grosz 1994; Hekman 1990; Muhlhausler and Harre 1990). Oversight of these cultural influences has meant that the positive contributions of ecopsychological formulations are marginalised or abandoned within critical environmentalism (cf Chapter 2)

**Jungian Psychology**

The psychology developed by Carl Jung (1875-1961) was also conceived in reaction to the modernist, dualistic assumptions in behaviourist psychologies and the reductionist-materialism of Freudian psychologies. However, it contains different responses to these issues than those of humanist psychologies and humanist-oriented ecopsychologies. Jung was a younger contemporary of Freud, and followed Freud in emphasising the importance of unconscious factors in human individual, social and collective behaviour, and in the importance of dreams as expression of unconscious presence. However, Jungian models of human psyche radically depart from Freudian views, with the inclusion of positive and creative capacities in unconscious aspects of psyche (Jung 1974:258; O'Connor 1986:42-3; Progoff 1953/85:9-10). In this sense Jungian psychology has a commonality with, and provides some foundations for, later developments in humanist psychologies. However, in contrast with humanist images of
rational processes amenable to consciousness, in Jungian views the unconscious is attributed with unpredictable, autonomous, creative capacity, and inherent unknowability to consciousness.

With this conception of the unconscious, Jungian psychology focuses on an area of psychic functioning which is much more than an absence of consciousness. The activity of human consciousness exists in fluid relation to memories and knowledge which might at one time be 'unconscious' and at another become conscious; that is, be remembered. In western psychological explanations which are derived from an assumption of the primacy of consciousness, this constitutes a complete description of the human psyche, whilst in Freudian-influenced views, the influences of more deeply-forgotten, undesirable and repressed memories in deeper layers of the unconscious are also recognised. Jung vehemently responded to such views, which imply that unconscious contents are secondary phenomena and that unconscious psyche lacks creative power in its own being:

There is no evidence for the assertion that the activity of the psyche is a merely reactive or reflex. This is at best a biological working hypothesis of limited validity. When raised to universal truth it is nothing but a materialistic myth, for it overlooks the creative capacity of the psyche, which - whether we like it or not - exists, and in the face of which all so-called 'causes' become mere occasions (Jung 1974:258).

Thus, it is a foundation premise of Jungian psychology that unconscious aspects of psyche are understood to have objective presence with inherent creative capacity, and to be an aspect of embodied life which is primary to consciousness and human intellect.

These characteristics of unconscious psyche are recognised in the conception of a collective unconscious, which is understood to be an aspect of psyche additional to the personal unconscious of psychoanalytic theories (Aizenstat 1995:94). The collective unconscious, as the name suggests, represents qualities of dynamic interconnection in unconscious psyche. A further heuristic concept of archetype provides a means for more focussed visualising of interconnections between humans across history and cultures. The presence of creative, meaning-forming processes and collectively-shared archetypal patterning in the collective unconscious is inferred from striking similarities which are found in underlying symbolic forms in myths, fairy-tales, religious stories, poetry and literature across histories and cultures, and in the dream-images and visions of contemporary humans (Campbell 1949/68; Jung 1980). The concept of archetype thus refers to the presence of "underlying patterns of symbol formations" in the unconscious psyche, which emerge into consciousness in highly diverse and idiosyncratic symbolic productions of cultures and individuals (Progoff 1953/85:70).
Archetypal theories express the complex interplay within which particular, personal experiences are connected with wider psychic processes, other people and past and future times (Jung 1952/80; 1956/76).

Like Freud, Jung noted the presence of conflict between conscious and unconscious aspects of psyche. However, in Jungian historical-social-cultural understandings of the psyche, each person is understood to be a form of 'social microcosm' who holds within him or her self particular patterning of qualities and relationships of wider society and nature. Within this theoretical frame, Jung understood oppositions between conscious and unconscious aspects within psyche to be formed within culture, and to reflect and support particular patterns of western cultural overdevelopment of consciousness. As Tacey (1997:10) describes it, "psyche is a 'political psyche', intimately part of, and a major player in, the world of political events". This complex social-psychological perspective can inform analyses of power relationships in cultural-social-psychological worlds. For example, contemporary, Jungian-oriented feminist research employs these insights in illuminating the presence of cultural and historical patriarchal relations within the inner dynamics of psyche (for example, Perera 1986; Woodman 1982).

Resolution of separations, oppositions and repressions which arise with development of western forms of consciousness provides a central focus of Jungian analytic methods, which breach divides between universalist and particularist; cultural and psychological; and subjective and objective studies (Hamilton 1973:96; Jung 1957a:62; 1952/80; 1956/76). As Jung summarises:

Consciousness discriminates, judges, analyses, and emphasises the contradictions. It is necessary work up to a point. But analysis kills and synthesis brings to life. We must find out how to get everything back into connection with everything else (Jung 1959:406).

With this intention to create relationships, contents of unconscious psyche are listened to in a form of ethical conversation in which the otherness of the unconscious is respected as best it can (cf Chapter 9). Dreams are not viewed as censored and concealed messages, as in Freudian-influenced views, but rather as being expressions of symbolic, imagistic language which conscious mind has difficulty understanding:

To me dreams are a part of nature, which harbours no intention to deceive, but expresses something as best it can. These forms of life, too, have no wish to deceive our eyes, but we may deceive ourselves because our eyes are short-sighted (Jung 1983:185).
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Refractions of dualisms between humans and nature in Jungian psychology

Jungian conceptions of creative interconnected psyche were intentionally and consciously developed in critical reaction to strong modernist trends of early twentieth century Europe. They are founded on well developed critiques of the ideologies and practices of objectivist positivist psychologies, which are similar to those of humanist positions. For example, Jung (1955:254) described the standpoint of 'scientific materialism' to be "a prejudice, a sort of metaphysical presupposition, which I exclude". This critique encompassed reductionist methodologies in psychologies, and the lifeless views of the world which are thus generated:

In this way a part of the phenomenon is isolated from the whole and broken down into smaller and smaller fragments, until the sense that dwells only in the whole is distorted into nonsense, and the beauty that is proper only to the whole is reduced to absurdity. I could never take kindly to this hostility to life (Jung 1933:64-5).

Value hierarchies between mind and unconscious psyche and non-human nature are also overturned, in favour of respectful relationship. However, in Jungian conceptions Freud's recognition of the powerful presence of the depth psyche is also retained and extended. Thus, power as well as value hierarchies between mind and nature are addressed. Jungian conceptions therefore provide a promising alternative to dualistic overtones which are found in other psychologies.

However, the negative faces of this positive potential requires a closer scrutiny. Jungian conceptions are commonly rejected as a basis for critical social analysis because of an idealism which is perceived in conceptions of archetypal psyche. Revaluations of unconscious psyche at times appear to be achieved by moving from Freudian emphases on instinctual embodied aspects of unconscious psyche, and instead attributing it with transcendent, non-material qualities (Goldenberg 1990:72; Roszak 1995:12). Roszak (1993: 61-2) describes the "mature thought" of Jung as containing "an adamantly non-physical conception of psyche". Criticism of disembodiment is particularly levelled against archetypal conceptions in which, it is argued, Jungian conceptions retain and support Platonic dualisms between spirit and body. As Goldenberg (1990:72) describes it: "The ancestors of Jungian archetypes, the Platonic forms, were said to be transcendent entities that were reflected in the physical world, but were most definitely not of the physical world". However, these seem to be inaccurate representations of Jung's (1960; 1983:411-412) own descriptions, and of the understandings of many Jungian-informed analysts (eg Bishop 1990: 59-68; Tacey 1997:17-22). Conceptually, archetypes transcend classical notions of space-time, but they do not transcend, or exist outside of, embodied life. Whilst this is not always the
orientation found in Jungian thought, it is possible to visualise and describe archetypes in embodied terms, in which the external world and physical qualities of life are understood to shape inner dynamics of psyche, as dynamics of psyche also shape the world (Aizenstat 1995:93-98; Bolen 1994:98, cf Chapter 6). The debated nature of archetypes represents perhaps the inevitable conceptual difficulties which arise with a visualising of conceptions of embodied mind which lie outside cultural provision of dualistic alternatives.\textsuperscript{21}

A further issue relates to the extent to which non-human nature is represented in understandings of the collective unconscious. Whilst Tacey (1993:278) takes the view that dualisms between matter and spirit are successfully mediated within Jungian conceptions of human psyche, he suggests that this resolution is not clearly extended to relations between humans and non-human nature. In Freudian and Jungian theories of psychological projection, animation in the world is understood to arise through projection of personal psychological contents onto the 'screen' provided by world. Consequently, psychological therapies which are directed toward a withdrawing of such projections have the effect of increasing human separations from their world (Hillman 1984:95-99; Tacey 1993:279). Roszak (1993:320) similarly argues that Jungian conceptions of collective unconscious provide a way of recognising the interconnections between humans across space and time whilst, conceptually, separations of humans from non-human nature are retained. However, the narrowly psychological interpretations of humans' relations with the world with which these criticisms are concerned provide only one emphasis in Jungian theory. As Tacey (1993:287) and Roszak (1993:303) note, in Jung's work in synchronicity, pioneering efforts are made to connect human psyche with non-human nature as well as embodied human life.\textsuperscript{22} With this orientation, conceptions of collective unconscious aspects of

\textsuperscript{21} Archetypal theory is developed in response to common experiences in which strong psychological energy constellates around certain situations, and patterns of experience and image are repeated independently in different situations. Understood archetypally, the inspiration, energy-renewal and transformation which is reported in experiences of 'ecological self' is validated as a personally significant, psychological experience in which a person contacts the numinous archetypal energies which imbue life and psyche. At the same time other possible archetypal energies, including those which represent contrary movements toward differentiation and power-over nature, can also be included in ecopsychological analyses. As John Cameron (1996:52-53) suggests, there are strategic benefits in better understanding the nature and power of these archetypal energies, and their capacity to fuel the various momentum of environmentalism.

\textsuperscript{22} Roszak (1993:303) quite inaccurately dismisses such conceptions as 'early work', and suggests that "Jung might not have felt so passionately intent upon transporting the collective unconscious beyond the physical had he taken greater advantage of his association with Wolfgang Pauli and recognised that the New Physics of his time was already dissipating matter into an incorporeal enigma". This position involves oversight of Jung's (1972) work on synchronicity, which was written in collaboration with Pauli in 1952, with last additions completed in 1955 (Collected Works Vol 8), when Jung was in his late seventies (cf Chapter 6).
psyche can provide a means for envisaging psychological dimensions of the interconnectedness within all nature, which is of interest in eco philosophy and ecopsychology (Aizenstat 1995; Kidner 1994; Roszak 1993:104).

I argue that, whilst embodied conceptions of psyche are certainly not present in all Jungian-informed approaches, they are centrally present in Jung's foundation conceptions of psyche. The unconscious psyche described in Jungian models evidences qualities of immanent creativity, and conceptually corresponds with broader elements of Jungian theory in which qualities of intelligence which are culturally associated with mind are spread across embodied nature (Jung 1957b:325). As the unconscious is attributed with creativity and autonomy, dualisms between mind and body; human and nature, and conscious and unconscious are all transformed. In this sense the re-imagining of psyche which Jungian psychologies contain has been noted by many 'new science' philosophers as being compatible with their changing views of nature (Peat 1987, 1991:3-10; Sheldrake 1991:94-5 cf Jung 1957b:325; 1972). These issues are extensively discussed in Chapter 6. In a related argument, the mainstream popularity of Freud's psychology can be understood in terms of its compatibility with the classical scientific world-view (Capra 1983:193). In a wide-ranging exploration of contemporary applications of psychology within eco philosophy, Kidner (1994:375-6) also concludes that Jungian and Hillman's post-Jungian archetypal psychology holds most potential for the development of an 'environmental psychology' which is coherent with arguments in environmental philosophy.

In the terms of reference for this present comparative discussion, there is strong correspondence between the form of revision which exists in Jungian conceptions of humans' relations with nature and its revisions of conceptions of conscious and unconscious within the human psyche. In its assumptions about the nature of unconscious aspects of psyche, and relationship between conscious and unconscious, I argue that Jungian perspectives provide the most suitable psychological frame through which dualistic modes of human separations from nature can be questioned and radically re-envisioned, in accordance with the goals of radical environmentalism.

**Summary**

I have argued that the perceived character of unconscious aspects of psyche in psychological theories may indicate deeper assumptions which the theory contains about the nature of the related category, non-human nature. Such a position is supported by the preceding brief, comparative survey. In this psychological extension of dualist analysis, processes of relational definition which are elucidated by feminist
analyses are well supported. Dualisms between humans and nature, mind and body and conscious and unconscious appear to form an interconnected network of meaning in which particular assumptions and expressions of qualities in one entity is strongly reflected in others. In mainstream positivist psychologies, any life-qualities in embodied nature and unconscious psyche are overlooked, in favour of attributing of full transcendent power to human disembodied mind. In the alternatives provided by Freudian, humanist and Jungian understandings, unconscious aspects of psyche are recognised, and in some way associated with embodied human life and distinguished from disembodied intellectual qualities. Freudian models attribute power to both an instinctive nature and unconscious psyche, but negatively value these qualities in relation to the rationality of consciousness. Humanist and eco-psychologies express an opposite pole: nature and unconscious psyche are both positively valued but qualities of cooperative passivity are emphasised. In Jungian understandings, power and value are attributed to unconscious psyche and non-human nature, and hierarchies between conscious mind and unconscious psyche are directly redressed.

Assumptions about power relations between humans and nature are also reflected in psychological conceptions of power relations internal to psyche. In Freudian perspectives, naturalised oppositions are emphasised, whilst a naturalised harmony, in which differences of power and privilege are overlooked, is foundational to humanist positions. In Jungian views, complex understandings of power relations are enabled through recognition of complex interplays between psyche and culture, and methods of creating non-hierarchical relationships are developed. Whilst oppositional relationships between conscious and unconscious psyche are recognised, these are viewed as a particular feature of western cultural development, rather than as a 'natural' human condition. The Jungian view of creative unconscious psyche challenges sustainable development optimism that humans can understand, predict, control and thereby effectively 'manage' their environment. At the same time, an acceptance of the limits of human control involves a movement toward recognition of interconnection, purpose and creativity within matter and psyche, and different possibilities for creative change are opened.

Jungian psychology is not an homogeneous, singular belief system. However, in an open-ended way, I use it to provide a cultural-psychological depth to critical environmentalism. Experience of the world is inevitably structured through the models we hold about it. As Roszak (1995:14) says: "In psychology, theories are best seen as commitments to understanding people in certain ways". If psychological assumptions of superiority of human reason and its capacity for command and control over
embodied human and non-human nature are suspended, then silenced possibilities can be given presence and voice. As Progoff suggests, with this orientation Jungian psychology can provide:

... a framework of thought that is large and deep and open-ended for the study of human life. Jung's work provides a broad and profound starting point. It takes us to deep waters where we can learn to dive and swim (Progoff 1953/81:xii).

It is in this sense that I employ a Jungian perspective in the remainder of this thesis, to provide psychological insight to a reframing of questions of human knowing and being in nature and the nature in being human. This frame provides radical redress of deepest foundation concepts in dualistic relations between humans and nature, by reconstituting conceptions of nature to include mindful, intelligent creativity. This conception of immanent creativity radically challenges the transcendent status which is attributed to conscious mind, and thus destabilises the basis of modernist ideologies and putative superiorities over and separations from non-human nature. This ontological reframing is accompanied by epistemological review of the singular form of intelligent expression which is attributed to conscious mental contents. If wider psychic contents from the unconscious are to be given voice, different modes of knowing and alternative forms of expression must be recognised, and the limitations of conscious understandings acknowledged. The following discussions involve a shift in pace and style, as I bring three somewhat disparate issues (postmodernism, science and mythology) within this interconnected field into sharper focus.
Dream 5/1/97  The dream begins with a woman coming to my house. She attacks me, I am afraid of her, and turn her away...then
She is in the street and I am watching her from a parked car. She walks along the road - a tall and lost-looking figure, only half solid, in a long yellow dress. A big new Mercedes pulls up. It looks ominous. A man gets out and calls her. I realise she is trying to escape from these men - her father I think. Oh dear - can I quickly drive past, and give her a ride? ... it's too late. Her father has got her - he opens his arms and takes her in under his coat - caring looking. Perhaps it's OK...but no..
Now they are dragging her across a grassy park and men are springing out of cars everywhere. She is being dragged resisting and two groups of men are charging forward. Each group carries a big circular metal shield with lots of holes in it, with sharp swords sticking through them. I understand that this is a ritualised execution. She has been the cause of fighting between two men, and now she is placed between their two warring families. They charge at each other with their swords but really it's her, in the middle, who is killed. The big shields actually protect all the men. It's like a form of execution which lays out a scenario of blamelessness on those who kill her - they are running at each other in the war she has 'caused' between the men and she just happens to be in the middle.

I am horrified as all this dawns on me, and I know my complicity in allowing it to happen.

Journal  This dream does not have a clear meaning for me, but I somehow see it as relating to this chapter on psychologies which I am just finishing. The men are charging each other with their sharp swords (intellect) and impregnable defences ... but something else much more sinister is going on. The woman, whom I imagine is psyche, soul, imagination ... is being murdered, but the death is not seen, is not spoken. Silence. The patriarchal intellects in myself and others overlooks that which it is killing in their rational charges. In analysing dualisms and oppositions it is so easy to shift values, hierarchies, winners and losers, but what is unspoken remains unspoken. This is what I want to speak next. I hope I have the strength in the next section to speak my own voice and meanings - to make the woman welcome in my house, away from the sharp swords of the men (that silent and ever-present academy and my inner academic).
... the model of the simultaneously receptive and self-consciously "construction-building" analyst is particularly appropriate to our historical moment. To view oneself as a heroic lawgiver, "foundation-builder," neutral judge, or de constructor who has the right to evaluate the truth claims and adequacy of all forms of knowledge places the philosopher outside of a time in which such un-self-reflective certainty seems more like a will to power than a claim to truth. I think what we can best offer at such times is to facilitate conversations between different ways of thinking, being especially careful to search for and include those voices that sound foreign to or critical of our "native" ones (Flax 1990:12).
INTRODUCING PART TWO:
Bridge building in transitional times

In the preceding chapter I suggested that utilising a Jungian view of the psyche has strategic benefits for environmentalism. It coheres well with critical positions vis a vis the forms of knowing which have assisted the objectification and mechanisation of nature within classical science, and negotiates problematic dualisms between concepts of humanness and nature in original ways. It also opens up alternative possibilities for human knowing, being and creativity which are silenced within dominant western individualist conceptions of human nature.

In this second section of the dissertation, these possibilities are further developed. I bring Jungian-informed, critical psychological perspectives into conjunction with other theoretical perspectives which also offer critical commentary upon the forming of humans' relationships with nature in western cultures. In Chapter 5 Jungian and postmodern understandings are brought into relation, and the epistemological bases provided by a symbolic and imagistic perspective are explored. In Chapter 6 fundamental features of Jungian and post-Jungian views of psyche are brought into relation with the views of nature which are provided by new sciences, and questions of the nature of human being and the being of nature are explored. Chapter 7 brings together all of these preceding themes through a feminist reading of early creation myths of western culture; and shows one way in which these powerful world-constituting conceptualisations in western cultures can be imaged mythologically.

This choice of theoretical conjunctions arises from a range of concerns and desires. Overall, the research is inspired by the possibility that western cultures contain within themselves the seeds of transformation, and therefore I draw insights from within western cultures. Whilst critical cultural theories reveal a deep interweaving of environmentally exploitative cultural attitudes, research within many disciplines also provides some hope that, pushed to its limits, materialist reductionism discovers its own limits and recognises the boundaries of its knowledge. It is to these researches that I turn. In new science researches, there is the possibility that the activity of looking deeply at life and earth will bring forth perception of its mystery and relational life qualities. Within depth psychology a similar hope exists: that repressed possibilities lie within psyche's 'shadow' and gain energy here to push forth into consciousness. Within postmodern social-historical analyses of the human subject these interests of psychology are specifically linked with cultural theory. Feminism offers me the best
understanding of the nature of the power which is achieved through the impositions of cultural meaning and the stifling of other possibilities, and mythology provides a particularly clear image of a pervasive form which this oppression takes in western cultures. Feminism also offers a way to find relative and grounded truths, and provides for me the ana-logic of why I have the particular group of concerns that I do.

Overall, this is an exercise in developing an inclusive framework, in which psychological perspectives are expanded and strengthened by dialogue within the wider social-cultural field in which they exist. Just as psychological theories are often unreflective about the way in which they are interrelated with all other aspects of social-cultural beliefs about the nature of the world; so too, studies in these other areas often do not make explicit the psychological assumptions which form an intrinsic part of their theory and practice. The process of actively moving to different and more sustainable ways of living is a creative act which involves envisaging a different human being and potentiality; releasing our human selves into connection with the nature which has been cut off and separated from us; and incorporating different epistemological and ontological orientations.

**Theoretical perspective: bridge-building and transitional thinking**

This is a bridge building exercise in which different paths are created within environmentalism. Bridge building, however, is a complex activity which is much more than a connecting of, and enabling movement from, one place to another. Peter Bishop (1988) brings attention to the many faces and meanings which animate the image of the bridge.

Bishop (1988:94) begins by insisting that "bridges do not just connect, they primarily gather". The bridge draws the river and the land on each side into each-other's neighbourhood. When a bridge is built it becomes a focus in the neighbourhood, and identities, meanings and purposes of both sides are changed, in relation to the bridge. So too, the theoretical perspectives I bring into relationship in this gathering change their purpose and meaning, in relation to my specific bridging task. In my discussions of Jungian psychology, postmodernism, new sciences and feminism, I do not consider these contributions in the context of their existence as theoretical 'fields'. Rather, in viewing them as neighbours gathering around this bridge with its particular linking purposes, I perceive in them a different identity, and thus draw in only a partial and eclectic selection of their potential contents.
In this gathering and connecting activity, the bridge crosses a few steep divides between conceptual lands. For example, the complex and particular is brought into conjunction with universalist 'big-picture' views of cultural patterns; and the relativism and constructivism of postmodernism, with the essentialism and representational truths of new sciences, some Jungian psychology, and ecofeminism. In this sense, the bridge spans problematic dualisms which were the focus of discussion in Section 1.

**Dream 21/11/94** I am at a beach side resort. I’m astonished at its beauty - the water is bright blue and yachts and boats sail over it. There are lots of holidaying people and some tents pitched across the water, at the base of a steep cliff. The water is held in place by high walls (the geography doesn’t make sense because the sea is above the land). In between two sections of the bright blue water is a deep, deep deep crevasse. I lean over a wide concrete wall and pull myself carefully forward, to see into it. At the top it’s perhaps ten feet wide and the sides go down nearly vertically, with rocks and tufty grass and small vegetation. Way down the bottom I can just glimpse a clear trickle of water - a stream.

**Comment:** A visually powerful image of a great divide, with the hope of a clear stream at the bottom of it - it is not an endless bottomless chasm. Coming to paint it, in addition to my incapacities at representational drawing, I can see so clearly that this division in the landscape doesn’t make sense. The dream image says that this is an artificial situation, human created and geographically, structurally unsound and very unstable, it seems.
In terms of the doctoral research as a whole, I hope that the bridge gathers together environmental approaches which have been opposed and separated. Reform through planned, incremental change comes into relationship with the hopes and fears of radical and unexpected cultural, psychological and biophysical transformations. Imaginative and synthesising modes of reflection exist within easy walking distance of analytical and differentiating forms. Thus, this thesis is not intended to describe a one-way journey from mainstream, 'old paradigm' thinking to a 'new paradigm' alternative, in which the bridge is constructed as part of a linear path to 'the other side'. Rather, these alternative views, which are expressed in contrasting forms in Part 1 and Part 3, are held in relationship as alternate and simultaneously accessible possibilities through the presence of the bridge.

At the same time the bridge is, of course, a path as well as a gathering point, and it enables the movement from mainstream approaches to more radical alternative modes and forms of expression. Bridges are commonly associated with initiation, transformation and "the transcendence of opposites" (Bishop 1988:99). For example, most weekends in secular Adelaide, on a small bridge in the South Parklands, bride and groom can be seen posing for wedding photographs, standing at the arched centre and looking pensively into the water. The ending of the old has occurred and the new life is yet to begin, so the photo says. Within the deconstructing of old ways there lies a transitional possibility and constructive potential. In the mystery of such emptied spaces, unexpected and essentially unpredictable and uncontrolled things may happen.

**Transitional thinking**

Bridges then, are places of transition. Jane Flax (1990:3) develops an interesting methodology of "writing in a transitional state", in which she constructs conversations between different theoretical perspectives to enrich their critical insights. She argues that "profound yet little comprehended change, uncertainty, and ambivalence seem pervasive in the contemporary West", and that western culture is in the midst of a fundamental transformation; "a 'shape of life' is growing old" (Flax 1990:4 and 5). Marion Woodman suggests that this aging has been long in process. She describes it as:

> ... the overdeveloped excesses of an obsolete patriarchy which, even in the nineteenth century, was experiencing the oppressive and destructive death throes of an old order fighting the inevitability of its extinction. This left us, in Mathew Arnold's phrase, 'Wandering between two worlds, /One dead, the other powerless to be born (Woodman 1993b:15).

In this situation, certain modes of thinking are more suited than others to enable movement within this state 'between worlds'. Flax (1990:14) argues that feminist
theories, psychoanalysis and postmodernism are transitional modes which are "both symptoms of the state of our culture and partial, necessarily imperfect, tools for understanding it". Each, she suggests, provides critical, deconstructive insights and also contains "anticipatory moments that offer glimpses of a future that will not be a mere repetition of the past". I independently arrived at a choice of similar theoretical fields. However, subsequent reading of Flax's work has usefully clarified the logic and potential which this method contains.23

Dream 2/3/95:  Someone is telling me about a terrible thing which is happening - it's a madness fever which leaves no-one free of it when it comes. I get the impression of it coming with the water. She is describing and explaining about heights above sea-level and geological age of places, in a picture which shows the tips of land pointing up separately above sea level, with connections of huge land mass under the water (like a Jungian image of individual psyches rising out of collective strata). In this explanation the arrival of the madness is related to the age of the land in a long geological process. This is really terrible and there's no way out of it once it arrives - she's seen it in another place. It's the latest environmental crisis looming, and this land area is predicted to be at the age to get it very soon.

One man has a plan which just might save us. He is organising to dig a very long and very deep trench into snow, which is tens of metres deep. They've been developing new methods - drilling holes and then letting the snow crack between them. I don't know how the plan is meant to work and anyway, just getting the trenches dug in time is a labour which seems impossible, completely, but which might just get done, with this new energy and inspiration. We arrive at the area - completely snow, no trees ... very arctic.

Comment: A dream for transitional times?? Inevitability in the ending of the old, a sense of looming disaster, and no predictable way out of it. The plan - a small hope - is to dig through the frozen layers in which life is petrified by the rigidity of old structures - "The condition of winter torpor shows the basic possibility of 'life as if dead'. Nothing is moving. The transformative character of life seems to have been lost, choked off by the cold and covered over" (Seifert 1986:51-2). Perhaps, underneath, are repressed and buried possibilities which have not been allowed expression and power, and whose release offers slight hope???

After deconstruction

One movement in deconstructive processes involves a search for that which is suppressed within a text or cultural story. These silenced voices always have a hidden presence within a story which represents itself as an objective truth, and a revealing of this presence can be a powerful activity (Grosz 1990:92-4). As Flax describes it:

23 'Psychoanalysis' refers to the practice of Freudian psychology, whilst Jung used the term 'analytical psychology' to distinguish his method from Freud's. However, the qualities of transitional thinking which Flax attributes to psychoanalysis are derived from Freud's challenge to the modernist worlds through a highlighting of the unconscious psyche, and are equally attributable to Jungian analytical psychology.
Like repressed material in the unconscious, the suppressed within the story does not lose its power; it affects the character of the whole. Recovering the suppressed allows the strains and self-divisions that are an at least equally important part of the story to reappear. This re-reading transforms the story's meaning for us and lessens its hold on or power over us. The deconstructionist is particularly interested in the strategies a work uses to claim its representational authority and to hide the necessary failure of any and all representational projects. Such failures provide further evidence for the untruth and impossibility of any theory or claim to representational knowledge (Flax 1990:38).

Thus, in the process of deconstruction, the presence of previously suppressed voices is used to prove the falsehood or limited truth of repressive stories, and thus to disempower them. This a direct attack upon cultural constitutions not only of what counts as 'real' and 'true', but also on the very foundation existence of 'the Real' itself. This category represents the superior pole of a very influential dualism, which contributes a powerful criterion of judgement and support throughout the western cultural network of dualistic hierarchies (Flax 1990:36).

This deconstruction of fixed truth statements about the nature of 'the real world' is therefore a very significant and necessary aspect within transitional thinking. At the same time these deconstructive processes can be disempowering, and produce a constantly moving relativism - "a most uncomfortable form of intellectual vertigo" (Flax 1990:6). Particularly in postmodern approaches, the Real is rendered into phantasm, a product of the subjectivity of humans. This subjectivity is itself also deconstructed as a phantasm of cultural constitution (cf Chapter 5).

To counter excesses of this tendency, I argue the need to strengthen the "anticipatory moments" which transitional modes also contain. Revealing of suppressed voices can go much beyond an undoing of the certainty which was gained through their suppression. They can also be given space to speak. In speaking, they reveal that all is not simply cultural construction: that they exist and have continued to exist even when dominant versions of reality have denied their existence. In some sense then, the revelation of silenced voices also reveals the objectivity of their existent worlds, even as it reveals our limited knowledge and partial stories of them. In the speech of these once silenced voices lies the reconstructive potential which accompanies the deconstructive movement. As Rose (1997) insists, we need to take responsibility for the conceptions of the world which we produce, and critical theories are needed in order to build meanings and subjectivities which support life rather than deny it. In Haraway's words, in addition to critical self-reflection:
We are also bound to seek perspective from those points of view, which can never be known in advance, that promise something quite extraordinary, that is, knowledge potent for constructing worlds less organized by axes of domination (Haraway 1988:585).

**A mythic image**

The following creation story from the oral history of the Uitoto of Columbia, South America seems powerfully familiar to this experience of trying to hold new ground in a world in which the verities of old ways have been effectively deconstructed. I have no imagining of how the mythic image represents itself to the original tellers of the story, except that it would be very different. Still, the mythological theme of creating world from void is a recurring cross-cultural image which suggests that contemporary experiences are by no means entirely new.

*In the beginning there was nothing but mere appearance, nothing really existed. It was a phantasm, an illusion that our father touched; something mysterious it was that he grasped. Nothing existed. Through the agency of a dream our father, He-who-is-appearance-only, Nainema, pressed the phantasm to his breast and then was sunk in thought.*

Not even a tree existed that might have supported this phantasm and only through his breath did Nainema hold this illusion attached to the thread of a dream. He tried to discover what was at the bottom of it, but he found nothing. 'I have attached that which was non-existent,' he said. There was nothing.

Then our father tried again and investigated the bottom of this something and his fingers sought the empty phantasm. He tied the emptiness to the dream-thread and pressed the magical glue-substance upon it. Thus by the means of his dream did he hold it like the fluff of raw cotton.

He seized the bottom of the phantasm and stamped upon it repeatedly, allowing himself finally to rest upon the earth of which he had dreamt.

The earth phantasm was now his. Then he spat out saliva repeatedly so that the forests might arise. He lay upon the earth and set the covering of heaven upon it. He drew from the earth the blue and white heavens and placed them above.

*(told by Mircea Eliade 1974:85)*
5.

Postmodern ways of knowing

The madman sprang into their midst and pierced them with his glance. ‘Where has God gone?’ he cried. ‘I shall tell you. We have killed him - you and I. We are all his murderers. But how have we done this? How were we able to drink up the sea? Who gave us the sponge to wipe away the entire horizon? What did we do when we unchained this earth from its sun? Whither is it moving now? Whither are we moving now? Away from all suns? Are we not perpetually falling? Backward, sideward, forward, in all directions? Is there any up or down left? Are we not straying as though through an infinite nothing? Do we not feel the breath of empty space? Has it not become colder? ... God is dead. God remains dead. And we have killed him (Nietzsche 1881/1969:14).

Behind naming, beneath words, is something else. An existence named unnamed and unnameable. We give the grass a name, and earth a name. We say grass and earth are separate. We know this because we can pull the grass free of the earth and see its separate roots - but when the grass is free, it dies. We say the inarticulate have no souls. We say the cow’s eye has no existence outside ourselves, that the red wing of the blackbird has no thought, the roe of the salmon no feeling, because we cannot name these. Yet for our own lives we grieve all that cannot be spoken, that there is no name for, repeating for ourselves the names of things which surround what cannot be named. ... and all that we are saying around that which cannot be said, cannot be spoken. But in a moment that which is behind naming makes itself known. Hand and breast know each one to the other. Wood in the table knows clay in the bowl. Air knows grass knows water knows beetle knows frost knows sunlight knows the shape of the earth knows death knows not dying. And all this knowledge is in the souls of everything, behind naming, before speaking, beneath words (Griffin 1984:190-1).
Introduction

Modernist knowledges are critiqued and deconstructed from many theoretical perspectives. Within these, it is postmodern perspectives which contain the most focused analyses of the ways in which conceptions of human-ness, human knowing and experiences as a human 'subject' are constituted within culture. As Hillman (1995:xvii) summarises: "Postmodernism has deconstructed continuity, self, intention, identity, centrality, gender and individuality". As identity has been problematised, focus has moved to the constitution of human subjectivity within culture, and important insights are provided for environmental analyses (Crawford 1996; Foucault 1984; Hekman 1990; Rutherford 1993; Stratford 1995) and feminist theories of gender difference (Grosz 1990; Stratford 1995; Weedon 1987). Jungian psychology shares in this postmodern project which reveals 'the human subject' to be constituted within history and culture. These analyses provide a vital first step in recognising the oppressive limits which materialist psychologies and individualist ideologies place on cultural conceptions of self and subjective experiences of self in the contemporary western world. They also importantly open ways for suppressed or 'subaltern' voices to speak (Stratford 1995:18). At the same time, postmodern promise of deconstruction risks being stalled in relativist conceptions of a socially constructed subject (Rigby 1996:180). I argue that these significant difficulties arise with the very influential form of social-psychological theorising present in postmodernism, which is founded in a modified version of Freudian psychoanalytic theory and a socio-linguistic theory of the constitution of human subjectivity.

In this chapter I explore ways in which Jungian perspectives can provide an alternative psychological framework, in which postmodern critical insights are retained, whilst a more radical theorising of social-psychology is provided. By analysing points of convergence and divergence between postmodern and Jungian perspectives, I seek to deepen critiques of modernism and find new points of departure through consideration of a Jungian depth psychological perspective. I argue that Jungian perspectives can support postmodern challenges to modernist descriptions of the "autonomous, ready-made subject" (Grosz 1990:78), whilst also providing expansive conceptions of human-ness and human knowing in which mind-body dualisms are resolved and the power of images, symbolic language and the unconscious dimensions of the human psyche are stressed. Thus, a Jungian deconstruction of the modernist beliefs in transcendent human consciousness is accompanied by an appreciation of humans' creative, meaning-forming and symbol making capacities. Firstly though, I clarify the ways in which I use the term postmodernism.
Chapter 5 Postmodern ways of knowing

Postmodernism

The term 'postmodernism' expresses a plurality of meanings in contemporary experience and academic theorising. As the term suggests, these positions are formed in various forms of antithetical relationships with modernism. 'Modernism' refers to both a particular period in western cultural history and, as discussed in preceding chapters, to a particular frame through which the world, and human knowledge and relationships within it, are constituted in culturally-specific ways. In its multi-faceted expressions, postmodernism variously refers to an historical period; an intentional break with modernist traditions; and an alternative postmodern epistemological framing.

As Cosgrove describes, postmodernism refers to a relative space in history: a time after modernism:

By speaking of post-modernism we imply a closure, an end point to the loosely-bounded historical and geographical epoch we call the Modern era. This originated in the European Renaissance and 'Scientific Revolution' and spread, with its characteristic features of the capitalist world market, mechanical and biological technology and individualism, across the entire globe by the third quarter of the twentieth century (Cosgrove 1990:345).

Postmodernism also implies a discontinuity and an intention to break with particular modes of knowing and being which are associated with these modernist projects: for example, "distinctions between spirit and matter, humans and nature, subject and object, poesis and techne" (Cosgrove 1990:345). 'Poststructuralism' is an academic field with French intellectual foundations in which a variety of forms of this theorising about the constitution of human subjectivity and knowledge occurs.24 Stratford summarises these:

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24 Cf Grosz (1990:71-120) for a useful overview of the structuralist and poststructuralist theories of Lacan, Foucault and Derrida. Discrimination of lineages and differences in postmodern theories are beyond the scope of this discussion. Lacan is termed a structuralist (rather than post-structuralist), because his theory provides a structural-linguistic model of psyche. Poststructural theorists such as Derrida work from this psychoanalytic model, whilst also extending and challenging it in places (Grosz 1990:92-3; Weedon 1987:53).
Among the 'sacred cows' targeted by poststructuralism are ideas that the body is an essential object; that the (Cartesian) self is separate from the body in which it is located; that there are universal and immutable truths from which we can derive teleologies; and that, among others, nature and culture, the masculine and feminine, the public and private are binary opposites (Stratford 1995:13).

The following discussion is largely confined to the post-Freudian psychological theories through which these critiques of modernist assumptions are developed and sustained. It in no way provides a coherent account of this multiply contended intellectual field.

In addition to critical academic discussion of modernist conceptions, postmodernism refers to characteristic features of contemporary cultures within this transitional, postmodern historical period, in which old rule-orders are destabilised and experiences of loss of certainty are widespread. I argue that the characteristically postmodern, academic and literary expressions of intentional fragmentation and multiple, simultaneous perspectives reflect particular characteristics of this world, and also exacerbate these tendencies. As Tacey argues:

The postmodern condition is not a mere invention of the university or of artists. It is an important cultural shift in which the once-solid world has been dissolved in the ambiguity of otherness (Tacey 1995:115).

I use the general term 'postmodernism' in a loose and ill-defined sense throughout this discussion to allude to this more general relevance it contains.

Jungian psychology: a critical alternative to western modes of knowing
To initiate discussion of a 'Jungian-informed postmodernism' it is necessary to reiterate and expand on descriptions of Jungian psychology which were introduced in the previous chapter. Although Jung's work pre-dates the postmodern period, Jung was something of a postmodernist in modern times. He took a consistently critical position toward the conventions and influences of classical science in defining and limiting the parameters of western cultural 'reality'; and pointed to the oppositional dualisms within western cultural conceptions. Against these singularising and definitive views of knowledge, Jung argued for plural and particularist viewpoints. Cosgrove (1990:351) suggests that Jung's work thus expresses "an early anticipation of some of the concerns of post-modernism". However, the radical nature of his critique has lead to many misunderstandings. As Eysenck (1993:415), a psychologist, laments: "Freud at least tried to abide by the rules of science, although not very successfully; Jung never bothered ...". Conversely, Barnaby (1990:xv) suggests that "Jung was so far ahead of his time that people are only gradually beginning to catch up with his discoveries".
Jung specifically pointed to the shortcomings inherent within positivist scientific goals of discovering the predictable and universal qualities of nature. He noted that this approach avoided the study of the complexity which exists within the context of particular events, and therefore involved a repression or denial of its living quality:

Our natural science ... reduces everything to an average, while the truth is that the carriers of life are individuals, not average numbers. ... It is unhygienic. It deprives people of their specific values, of their most important experiences in life, where they experience their own value, the creative background of their personality (Jung 1957b:348).

This point is reiterated in a different context: "... the more a theory lays claim to universal validity, the less capable it is of doing justice to the individual facts ... the real picture consists of nothing but exceptions to the rule ... and has the character of irregularity" (Jung 1957a:16-17). In this rationalising process, Jung argued, individual people are constantly undermined, and lose faith in their personal, grounded knowledge and experience. Thus, a particular form of subjectivity is constituted, as modern society creates a dividedness within its individual members which reflects wider cultural separations between subject and object (Jung 1957a:24). Jung recognised that conscious and unconscious psyche have multiple faces, and also that these are experienced in oppositional and fragmented ways within western cultures because of the repressive processes which accompany cultural constitutions of the ideal, rational-conscious human subject. In this, Jungian theories contain specific propositions regarding the nature of psyche, and its particular patterning in culture.

**Jungian methodology**

Jungian research methodologies reflect these critical reflections, and provide radical alternatives. Jung developed a form of radical empiricism and dialectical process which resembles that which Messer, Sass and Woolfolk (1988:7) term the 'hermeneutic circle': "interpretation occurs within a circle in which parts are always interpreted within some understanding of the whole, which in turn is understood by coming to understand constituent parts". Here, a process of 'dialectical tacking' involves continuous movement between local details and global structure. The breadth and process of Jung’s (1952/80, 1959, 1974, 1956/76) research ranged from the dreams of individuals in in-depth case studies, to cross-cultural studies of mythology, and a detailed study of alchemy. The Jungian method is particularistic, in that psychological events are viewed within the context of lived experience. At the same time the meaning of this experience is amplified through recognition of the fundamental presence of collective phenomena. In very detailed and rigorous studies Jung (1956/76; 1944/80) illustrated that shared
collective, archetypal images exist within and across cultures and histories; and in the experiences of individual people which, in many cases, cannot be reduced to explanations couched in terms of personal biographies. Barnaby elaborates on this approach:

Consequently, a properly Jungian hermeneutics involves the deployment of a flexible (pluralistic), comparative, and interdisciplinary "exegesis" that seeks out interpretative possibilities - not conclusions - and whose canonic procedures amplify the symbol-text by adding to it a wealth of personal and collective, historical and cultural analogies, correspondences, and parallels (Barnaby 1990:xvii).

As Barnaby notes, Jung sought "interpretative possibilities" whilst asserting a strong scepticism for the explanatory goals of scientific theory:

We must always bear in mind that despite the most beautiful agreement between the facts and our ideas, explanatory principles are only points of view, that is, manifestations of the psychological attitude and of the a priori conditions under which all thinking takes place (Jung 1960:6).

In addition to recognising the limits which exists within any claims to absolute truth, Jung further stressed the special quality of psychology's subject matter, which always includes an expression of a fundamentally unknowable factor - the 'unconscious'.

**Convergences and Divergences: Jungian psychology and Postmodernism**

**The intellectual heritage of Nietzsche**

The intellectual heritage which Jung shares with postmodern perspectives is most evident in the influence of Nietzsche. Nietzsche taught at Basel University, where Jung later studied Medicine, and his work strongly impacted upon Jung (Jung 1983:122-3, 214). In addition, Nietzsche provided early and influential expressions of the loss of faith in modernist values and conceptions of knowledge upon which postmodernism is founded:

Nietzsche's questioning of the Enlightenment-humanist legacy that is the hallmark of modernity set the stage for the contemporary dispute. Following Nietzsche postmoderns question the foundationalism and absolutism of modernism and propose instead a non-dualistic, non-unitary approach to knowledge. ... it is not an exaggeration to say that the entire spectrum of intellectual thought has been profoundly affected by this fundamental dispute (Hekman 1990:1).

Equally, the psychological impact of Nietzsche remains within Jungian depth psychology:
Above all, Nietzsche still attracts us with his cry that "God is dead." Whatever that may mean to each of us, it is a recognition of a profound shift in our understandings that we are still trying to assimilate (Rossi 1989:14).

Consideration of differing interpretations of Nietzsche's idea that 'God is dead' (cf introductory quote) can provide a point of insight into the convergences and divergences in Jungian and postmodern analyses of western modes of knowing.

Nietzsche's attack on God was part of a broader critique of the dualistic structure of Western philosophy and metaphysical ethics. Nietzsche opposed the philosophical concept of 'absolute values' and the associated imposition of a rigid morality; an either-or, discriminatory judgement; and a linear view of history. All these are characteristics contained within a concept of a monotheistic Christian 'God' (cf Ch 7). Nietzsche argued that this grounding lacked subtlety, and was unable to reflect the relative oppositions and relative harmonies which exist between things and categories of things. He challenged the absolute status given to the individual and its possession of an autonomous self; perceived all philosophies to be 'personal confessions'; and denounced claims to truth, objectivity, and neutrality in knowledge (Frey-Rohn 1989:80; Grosz 1990:92; Jarrett 1989:66; Stratford 1995:19).

These insights represent a significant common ground which is evident in Jungian and postmodern conceptions. With Nietzsche, Jung argues against the rigidity of 'either-or' thinking: "... only the paradox comes anywhere near to comprehending the fullness of life. Non-ambiguity and non-contradiction are one-sided and thus unsuited to express the incomprehensible" (Jung 1986:149). From this position the nexus between power and knowledge has been usefully explored from both theoretical perspectives. However, Jungian interpretations and extensions of Nietzsche's critical position significantly diverge from those commonly found in postmodern interpretations, in which the death of God is understood as meaning the death of any possible foundation truths.

Jung was particularly influenced by Nietzsche's psychological experiences - his encounter with Zarathustra, and his final insanity. Jung agreed with Nietzsche that belief in an external God, as provider of certainty and absolute truths could no longer be sustained. However, he drew psychological conclusions about these experiences which provide a different interpretation of the understanding 'God is dead' (Jung 1983:213-4). Jung perceived that Nietzsche had experienced the importance and power of the unconscious dimensions of psyche. Certainly, this is how Nietzsche describes the way
in which his great work, *Thus Spoke Zarathustra*, was delivered and dictated to him, as inspiration:

The concept of revelation, in the sense that something suddenly, with unspeakable certainty and subtlety, becomes visible, audible, something that shakes and overturns one to the depths, simply describes the fact (Nietzsche 1881/1969:22).

Jung understood that Nietzsche's failure to relate to these great images from his unconscious contributed to his final insanity. At the same time, he found significant psychological insights in Nietzsche's works.

Through a similar encounter with an influx of images from his unconscious, and through his work with schizophrenic patients, Jung developed a method of endeavouring to bring such material to consciousness, and to create meaning by entering a dialogue between conscious and unconscious aspects of psyche. In this process unconscious contents are somewhat integrated and grounded into a person's particular life (Frey-Rohn 1989:75-76; Jung 1983). The efficacy of this method however, requires the creation and reiteration of a different psychological world view, in which experiences of the unconscious are given credibility and a space to exist, rather than being denigrated and excluded as signs of 'madness'.

Psychologically, Jung understood human religious impulse to involve a projection of the numinosity and creative mystery of the unconscious onto the world (Jung 1959:194). Dourley (1995:177) describes this as the "religion and deity creating function" of the psyche, in which:

the ego, as a creation of the unconscious, is addressed by the archetypal numinosity of its origins in a process which links and completes both poles of the dialectic, conscious and unconscious, in a single organic process (Dourley 1995:177).

In this understanding, the possibility of a transcendent entity which addresses the psyche from beyond the psyche is excluded: that is, God, as a transcendent deity, 'is dead'. At the same time however, the archetypal world, which is accessed in the unconscious dimensions of psyche, is attributed with "a possibly infinite fecundity which seeks realization in consciousness" (Dourley 1995:177). Both Nietzsche and Jung had powerful experiences of this fecund ground, whilst they also recognised the loss of numinous energy in the outer cultural institutions of the Christian Church. Nietzsche's perceptions of a Godless world are thus placed in a broader psychological context:
If now the outer church loses its capacity to carry the projection of the Self, we have the condition which Nietzsche announced for the modern world, "God is dead". All the psychic energy and values that had been contained in the church now flow back to the individual, activating his psyche and causing serious problems (Edinger 1973:65).

The statement "God is dead" therefore has at least two interpretations. I conceive this difference in terms of two images of groundedness. In both, the statement indicates a crisis of confidence, and a loss of certainty. However, from the perspective of an expansive human psyche, Jung perceived that it is particularly human consciousness which is challenged by this loss of certainty. He suggested that the urge for single, fixed, enduring truths and understandings is characteristic of 'the idea', and a human consciousness which attempts to assert its separation from the dynamic world of body and psyche (Jung 1986:149). Socialisation within this ideology of western individualism results in a personal experience of "uprootedness and identification with his conscious knowledge of himself, by his concern with consciousness at the expense of the unconscious" (Jung 1957a:92).

Within this interpretation, it is thus possible to retain an image of a psychic ground which has a reality, despite its immateriality, along with loss of certainty in absolute truth.25 Recovery of this ground is not simply a return to personal experience, as it is generally understood in contradistinction to objective and abstract knowledge. It is also recovery of "the mythological, imagistic ground of fantasy" which exists within individual and collective experience (Bishop 1992:12). This image of a universal ground or arcanum is "an image of the unconscious background and begetter of consciousness" (Jung 1959:196). As part of an embodied person, unconscious dimensions of psyche provide a creative ground out of which individual life and meaning springs, within the context of humans as social-cultural beings. As Jung images it:

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25 This conceptions of 'ground' is not meant to be taken literally, as a somehow material or literal substance. It is an image or a metaphorising of an alternative to the incessant relativising and multiple viewpoints of postmodernism (cf Bishop 1992:18-19). From the perspective of archetypal psychology, which is the most postmodern expression of Jungian psychology, James Hillman (1979:200) is keen to oppose any literalising of psychic ground: "Myth doesn't ground, it opens. We remain in the perspective of depth, with nothing more reliable under our feet than this depth itself. We take depth psychology literally at its word, because depth is a metaphor that has no base." Nonetheless, as Hillman (1979) so evocatively describes, the imaginal psyche retains undeniable presence.
Individual consciousness is only the flower and the fruit of a season, sprung from the perennial rhizome beneath the earth; and it would find itself in better accord with the truth if it took the existence of the rhizome into its calculations. For the root matter is the mother of all things (Jung 1976: xxiv).

Much of Nietzsche's work also pointed to this perception of a powerful unconscious ground. Certainly, his descriptions of his inspirational experiences pointed to the existence of something beyond his conscious mind and rational creative faculties (Nietzsche 1881/1969:22).

In postmodern interpretations, however, a different quality of Nietzsche's work is amplified, and an alternative interpretation is developed. All possibilities for grounding of reality are taken away with a dissolving of the solidity of beliefs in absolute truth; with the death of God. As Jung (1983:214) writes: "Nietzsche had lost the ground under his feet because he possessed nothing more than the inner world of his thoughts - which incidentally possessed him much more than he it. He was uprooted and hovered above the earth, and therefore he succumbed to exaggeration and irreality". It is this condition of ungrounded mobility which is self-consciously embraced as an aspect of postmodern deconstruction:

If "sawing off the branch on which one is sitting" seems foolhardy to men of common sense, it is not so for Nietzsche, Freud, Heidegger, and Derrida, for they suspect that if they fall there is no 'ground' to hit and that the most clear-sighted act may be a certain reckless sawing, a calculated dismemberment or deconstruction of the great cathedral-like trees in which Man has taken shelter for millennia (Culler, in Hekman 1990:4).

Further exploration of the psychological underpinnings of postmodern conclusions is required, in order to understand these interpretive differences. If grounding is understood in Jungian interpretations through the concept of creative unconscious psychic ground, then equally, I argue, the loss of grounding characteristic of postmodern interpretations can be understood to arise with an identification of self with consciousness. As Bishop (1992:9) suggests, it is not that psychology needs to be added to postmodern theorising: "Psychology is already present. It is more a matter of bringing some reflection to its usage".

Psychology in postmodernism
Psychological foundations in postmodern theorising are largely provided by the semiotic framework of Jacques Lacan (Barnaby 1990; Bishop 1992; Weedon 1987). Through his translation and development of Freudian psychoanalytic theory, Grosz
Chapter 5 Postmodern ways of knowing

(1990:80) suggests that Lacan "reinvigorated psychoanalysis, making it the major source for radical accounts of subjectivity". Here, recognition of the subjective and relative form of all knowledge is extended to a theory of how human subjectivity is constituted within social situations of language, in what is described as a socio-linguistic theory of subjectivity (Grosz 1990:71-79). In this theory, Freud's view of a powerful unconscious, which is opposed and subversive to conscious attitudes, is elaborated. As Grosz describes:

Lacan stresses the subversion of consciousness of the pre-given subject and the problematization of truth and knowledge effected in Freud's account of the 'split subject' - a subject irremediably divided between a consciousness which believes it is the centre of subjectivity, and an unconscious which continually subverts this claim through its existence outside and beyond the awareness of consciousness (Grosz 1990:72).

In this psychoanalytic explanation, language is understood to take central role in the constitution of human subjectivity, through socialisation processes which act in conjunction with the child's instinctual nature. Instinctual nature is expressed in the formative desires and fears of the Oedipal and castration complexes (Grosz 1990:176). For Lacan, the ego - as a conscious sense of self and an "illusory sense of wholeness" - develops as a social and linguistic identity from around six months of age, when the child leaves an experience of undifferentiated unity with the mother, and enters the social-symbolic world (Grosz 1990:74). The primary repression of Oedipal desires which is involved in this development of ego consciousness is understood to create a "permanent barrier" between conscious and unconscious dimensions of psyche. Because the unconscious is created with the repression of knowledge through processes of condensation and displacement, it does not obey the same rules of grammar and syntax through which consciousness is articulated. Rather, Lacan argues, in the unconscious, signified is split from signifier and the apparently solid meanings derived from conscious linguistic structuring are subverted. Because all these characteristics of ego and unconscious are said to be formed as the child enters the socio-linguistic world, it is understood that "subjectivity, sexuality, and the unconscious are functions of the material play of language, regulated by what Lacan calls the symbolic order" (Grosz 1990:73). Whilst biological instinct is represented in Oedipal desire, all further development of the unconscious is post-linguistic and culturally constituted. As Weedon summarises:
Lacan stresses the linguistic structure of the unconscious as a site of repressed meanings and the imaginary structure of subjectivity acquired, like the unconscious, at the point of entry of the individual as speaking subject into the symbolic order of language, laws, social processes and institutions (Weedon 1987:51).

The child is understood to resolve castration and Oedipal complexes (which represent instinctual nature) in a process of "misrecognition" of himself (herself) such that he presents himself to himself as being in "a position of control of desire, power and meaning" (Weedon 1987:51). In other words, individuals deceive themselves by believing themselves to be an agent holding their own source of meaning and power, whilst in fact this is an illusion, because the social and cultural order is the source of the power which has created the individual's subjectivity. Thus, human subjective sense of self and world is argued to be "imaginary" (Weedon 1987:52); a "paranoid and alienated construct" (Grosz 1990:74). Power and creativity are seen to reside in the social symbolic order, and to be transmitted through discursive situations of language.

**Postmodern experiences of subjectivity**

A central aspect of the Lacanian legacy within postmodern interpretations is the primacy which is attributed to language in explanations of the constitution of subjective reality. One outcome of this understanding is a self-reflective project in which apparent certainties in beliefs, understandings and assumptions are deconstructed. In this process the identity of a new postmodern subject appears to be being formed (eg Stratford 1998:35-39). As Hutcheon describes it:

> In general terms it takes the form of a self conscious, self-contradictory, self-undermining statement. It is rather like saying something whilst at the same time putting inverted commas around what is being said. The effect is to highlight, or 'highlight', and to subvert, or 'subvert', and the mode is therefore a 'knowing' and ironic - or even 'ironic' - one (Hutcheon 1989:1).

This ongoing activity of self-reflective deconstruction directly relates to postmodern experiences of loss of 'ground', of solidity, or centre. This ungrounding and decentring is understood to occur with the "rupture" of belief in a single truth which has occurred in postmodern cultures:

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26 Following Freud, Lacan provides a psycho-sexual theory of development. Although Lacan moves from Freudian emphasis on anatomical sexual difference (possession or not of a penis), he replaces it with a conception of the *phallus*, which is argued to be a primary, transcendental signifier (Weedon 1987:50-53; Grosz 1990:73). As such, Lacan does not extricate himself from the sexism inherent in Freud's psychological theories (cf Grosz 1990:105-6; Stratford 1995:24; Weedon 1987:54). However, these gender critiques lie outside the present discussion, in which I focus upon more fundamental characteristics in conceptions of psyche. Here, a related but different level of gendering exists, as positive valuations of consciousness and denial of presence of unconscious psyche occurs within a gendered, hierarchical network of mutually defined meanings and values.
... philosophy as it has been conceived in the west cannot deal with decentering, with multiplicities; it is always looking for one truth. The rupture that has occurred, then, challenges the very root of this tradition of thought. It demands that we move beyond the field of this dying episteme (Hekman 1990:22).

This rupture is argued to coincide with the loss of a subjective experience of a 'centre' or Cartesian Self, which occurs when the human subject stands outside itself and watches itself in the process of being constituted within a social order. Hekman goes on to describe the poststructural conclusion:

*Absence in the centre
Infinite abyss opens yawns
wide-mouthed and greedy
Terror of body flung
far, wide, to the edges.
A tearing, a pulling apart,
a gaping hole

Black scream billows.
Sound adrift from body
Flaps on silent wings of black dust.  
(August 95)*

[Derrida] claims that a "rupture" occurred when the "structurality of structure began to be thought" and it became necessary to begin thinking that there was no center. He goes on, "This was the moment when language invaded the universal problematic, the moment when, in the absence of a center of origin, everything became discourse (1978:280)" (Hekman 1990:22 emphasis added).

Clearly, the development of a self-reflecting and self-dissembling consciousness has serious consequences for belief in a single, solid, acultural self residing at the centre of each person. However, it seems an arbitrary movement to go from this experienced loss of centre, to the statement that "everything becomes discourse". The implication apparently is that, if there can be no single, absolute truth, then there is nothing existent outside the subject, who is equally non-existent outside of the constituting action of discourse. As Stratford*27 says, this is a contested conclusion within postmodern theorising, which revolves around this central problematic: "Is language everything?" Following Foucault, Stratford (1995:19 emphasis added) suggests that: "Life seems both within and outside history, though never outside language".

disembodiment
In this movement, practices of deconstruction lead into an alternative ontological theory, which is characterised by radical disembodiment. At the radical extreme of deconstruction, some theorists question the possibility of recognising the existence of any 'thing'. Things do not exist, they are constituted in human culture. For example, in

*27 1994 Personal communication. Thanks to Elaine Stratford for reading this chapter with a postmodern eye, and providing stimulating comment and discussion.
describing the 'simulations' of North American culture, Baudrillard (1983/92:203) suggests that "the map ... engenders the territory". Easthope and McGowan (1992:183) summarise the primary position in which linguistic discursive structures are placed, in this theorising of the constitution of the world: "post-modernism posits the notion that the referent is an effect of its sign, rather than its source". That is, a linguistic sign does not point to something beyond itself, it pre-exists and creates the world it describes, or signifies. Attribution of intrinsic ontological status is removed from human bodies and earth, as representations of 'nature': "Nature has become a 'profuse and polyglot' discourse" (Stratford 1995:27 (referring to Bennett and Chaloukpa 1993); also Rutherford 1993:19). Whilst material bodies within these categories are attributed with some active subject status (Weedon 1987:125), this status and agency is derived from the meaning which is inscribed on them within discursive situations. Grosz (1994:117-8) describes this conception of body, as 'corporeal surface':

This metaphor of the textualised body asserts that the body is a page or material surface ... ready to receive, bear, and transmit meanings, messages, or signs, much like a system of writing. This analogy between body and text remains a close one: the tools of body engraving - social, surgical, epistemic, disciplinary - all mark, indeed constitute, bodies in culturally specific ways; the writing instruments - pen, stylus, spur, laser beam, clothing, diet, exercise - function to incise the body's blank page (Grosz 1994:117-8).

When it is understood as a culturally-inscribed body, nature can be "imbued with its own life force through such devices as James Lovelock's Gaia metaphor or radical feminist reiterations of the earth mother" (Stratford 1995:19-20). At the same time, its ontological primacy is denied.

These postmodern theories of human subjectivity and related images of the nature of the world require further critical reflection, in terms of both the critical intentions of postmodern vis a vis modernist conceptions, and the emancipatory purposes of environmentalism.

dream 11/11/94 A man is describing how he is unable to have an honest relationship... . He turns into a woman I know... She tells me that she was in Auschwitz when she was a child, and I feel deep nameless possibilities of what she's seen. She describes a time (going on and on, it feels) when they held up image after image - like china figures and pictures of people's hopes and ideals and beliefs - and then smashed them. One after the other, on and on. The last one I see is a whale, and I wake, with a strong feeling of horror as it is about to be dropped and smashed.

Comment I'm writing the postmodern chapter and see postmodernism in this dream-image of the icon-breaker. Icons are images which stand in front of mystery, and can be entrances and a connection to it. Shattering the icons is also
an attempted shattering of the world behind the icons -postmodernism says there is no other world. I experience this as fascism, in its imposition of its truths against any essence-ials. The final image, the whale, is image of the deep self, and powerful, numinous life in the collective sea of the unconscious - smashed. In this role, postmodernism extends a tyranny which I have experienced in modernist family life and in academic traditions (while in other ways it has been liberating).

Journal 25/11/94 Doing Jungian analysis progressively reveals the truth of my un-freedom, and the power of the collective aspect of the psyche. Also, there is a movement which goes beyond, aside from, and through this collective stuff, which is my originality; which sorts and expresses the multiple influences into a particular story, and which seeks and experiences itself in its own terms, sometimes, at least.

**Difficulties with postmodern psychological theories of subjectivity**

As individualist notions of subjectivity legitimate modernist world views, I argue that in a similar fashion, postmodern theorising of subjectivity legitimates certain postmodern cultural ideologies which are quite antithetical to the values and intentions of environmental analyses. These difficulties arises in the complex relationships which postmodern theories have with their own cultural and intellectual roots in modernism. Whilst the term *postmodernism* denotes a break with modernist traditions, it also points to a continuity with them: that is, it is 'post' as in 'coming after' modernism. In many ways postmodern theories extend rather than resolve modernist difficulties, and a study of the post-Freudian presence in postmodern theories of subjectivity can provide one example of this tendency.

As discussed in the previous chapter, Freud's recognition of powerful unconscious factors constituted a fundamental attack upon modernist beliefs in the autonomy of the western individual, and it is this perception which is carried forward in postmodern critiques of modernist conceptions. At the same time, I argued, within Freudian theory modernist cultural splits between human and nature are reproduced within conceptions of conscious and unconscious psyche. This oppositional relationship is heavily emphasised in postmodern semiotic approaches, in which central focus upon power relations is founded in this assumption of primary, mutual hostility between conscious (mind) and unconscious (nature). In addition, as Freud's biological, instinctual image of unconscious psyche is translated into postmodern theories of linguistic structure, modernist perceptions of disembodied mind and silencing of the primary activity of material nature are further developed, rather than critically-re-evaluated. This theorising involves both a continuity with, and reversal of, modernist individualism. It involves a process in which the modernist, Cartesian self becomes self-reflective. In this reflection, the self which is identified with conscious thinking processes (*cogito, ergo sum*) is disenfranchised, as its transcendent positioning is revealed to be illusion.
However, this challenge to the intellectual supremacy of conscious reason is achieved through a continuation of, rather than break with, modernist conceptions. It involves a further, ambitious grounding of subjectivity within psychological structures of consciousness, in which human consciousness views and reconstructs itself, as it builds an alternative identity as a being constituted in linguistic activity. Disembodied or multiple and transitorily embodied social-linguistic processes are attributed with primacy of existence and creative capacity, whilst the unconscious psyche is viewed as secondary phenomenon, only born as the ego is born into the socio-symbolic world. Whilst these propositions are presented as if they are an alternative to all modernist claims to truth, on closer scrutiny they appear rather to present an alternative truth. When a subject is said to mis-recognise itself, then the possibility of a re-cognition and the presence of a truthful position is also implied. Such implied postmodern truths are that the subject is imaginary and that cultural constitution is primary; and that the belief in a ground of being, a self, is a fiction created within socialisation.

In postmodernism, the central role which is attributed to discourse and language in the constitution of subjectivity is developed against the concretisation of abstract conceptual qualities such as self and mind which occurs in humanist positions. However, whilst modernist reification of mind drains bodies of their lived particularity, postmodern alternatives create a different sort of disembodiment. Here again, postmodern conceptions provide both a reversal of and continuity with modernist dualisms. The one-sidedness of humanism is compensated by a movement to its opposite, such that we are left with an unsatisfactory choice in social theory between: "The transparency of language and the fixity of subjectivity, which are central to humanism (Weedon 1987:83)" and "The subject as unstable, in process and constituted in language which is of most interest to a feminist poststructuralism (Weedon 1987:70)". As Hekman (1990:79) expresses it, we can choose between "... the constituting Cartesian subject and the constituted postmodern subject". Modernist dualisms of mind and body are retained and amplified in these choices which are delineated in post-modern theories. Postmodern erasures of the body in favour of constitutive discursive relations may sometimes be beneficial in liberating bodies from fixed and narrow definitions of their being. However, in other ways, postmodernist theory extends modernist inferiorisation of the body into a position of silence and negation.

28 Even when a strict anti-essentialism is not explicitly argued or even assumed, the fact remains that postmodern analyses confine themselves to a focus upon the constituting factors of subjectivity within the social and cultural order. This silencing of certain possibilities is of central and practical concern, which goes far beyond its terms in academic debate.
Conflation of postmodern experience and universalist theories of subjectivity

Whilst these comments relate to postmodern academic theories, they are relevant to broader conditions of contemporary cultures. Postmodern fragmentation of earlier securities occurs in a process in which modernist tendencies toward abstraction and large scale developments are further developed. Modernist technological and urban-industrial centralisation, which rests upon an up-rooting of earlier agricultural and artisan cultures, is itself being disembedded in a form of global centralisation which involves interconnection at trans-human scales through transnational capital, information super-highways, genetic technologies and so on (Salleh 1997a). Experiences of living in this situation in which enduring verities of people and place no longer provide security, are well described in postmodernism. The development of global thinking demands that multiple perspectives be held simultaneously in consciousness, and this capacity is formed within the fragmentation and self reflection which is characteristic of postmodern cultures (J. Fox 1996). Contemporary psychiatric disorders, such as Narcissism (experience of a 'black hole' in the centre, under a process of endless self-reflection); Multiple Personalities; and Dissociative Identity Disorder, are extreme expressions of these characteristics present in wider contemporary cultures (Fox 1996; Lasch 1980). Postmodern theorising about an absence of self and centre within the person, and alternative imaging of multiple and fragmented subjective realities, provides an accurate description of these psychological experiences within postmodern cultures.

However, when, in postmodern theorising, narcissistic experiences of self-emptiness are described as a necessary outcome of questioning "the structurality of structure" and "dissociations between conscious and unconscious are described as "irremediable", then a culturally and historically specific experience of subjectivity which is formed in a postmodern world is being written into social theory as if it is culturally-neutral description of human nature. This conflation of social theorising and putative psychological ontology constitutes a theoretical essentialising of aspects of human subjectivity which, from postmodern perspectives, must be theoretically opposed. As Weedon says, from a poststructuralist perspective "discourse constitutes rather than reflects meaning". Therefore, "To take psychoanalysis as descriptive is to assume basic patriarchal structures which exist prior to their discursive realization" (Weedon 1987:51). Whilst Weedon speaks here of the reproduction of modernist patriarchal tendencies in postmodern psychoanalytic theories, I would add to this feminist critique a more general point - that in these theories a dualistically conceived, disembodied consciousness is being assumed to exist prior to its discursive realisation in the
subjective experience of ego-identity and a conscious self. I argue that postmodern theories of subjectivity describe the experience of human subjects who are socialised within modernist-postmodernist transitions; as the Cartesian self begins a process of self reflection. As such, postmodern psychological theories of subjectivity do not rupture the lines through which modernist, dualistic conceptions of mind and body are extended into postmodern ones but rather, support their ongoing continuity. In this sense, Kate Rigby (1996:180) suggests that postmodernism is better described as a "radical modernism".

In the following discussion I suggest that Jungian conceptions of symbol, image, psyche and soul provide an epistemological and conceptual mediation of modernist oppositions which is not developed in postmodern theories. The embodied nature of these mediations is explored in the following chapter, which focuses on continuities of creative ground between human and non-human nature.

Toward a Jungian - informed postmodern psychology

From semiotic to symbol

Within postmodernism, narrow descriptions which suggest that a linguistic sign unproblematically represents an external reality are unequivocally dismissed as part of modernist ideologies. The multiple meanings, interpretive possibilities and discursive situations in which language operates are elaborated (Stratford 1996). Exposure of the "slipperiness of the signifier" (Rigby 1996:180) illustrates how relations between a sign and the external reality to which it points are contextual, multiple and shifting. In addition, qualities of symbolic and metaphoric expression are at times included within broad definitions of discourse, and considered within postmodern theorising (Bishop 1992:23-4; Cosgrove 1990:345; Stratford 199529). Bishop (1997)30 considers that it is in these analyses that postmodern theorising is arriving at positions which resonate with insights in Jungian and archetypal psychology. However, the insights of an archetypal depth psychology are not able to be simply and un-reflectively incorporated within existing models. Initially, distinctive differences in depth psychological assumptions about the nature of the psyche and human modes of knowing require differentiation. In archetypal and Jungian psychology the collective unconscious psyche is understood to be patterned in archetypal, imagistic terms. This assumption lies in significant contrast to the semiotic foundations of French structural and poststructural theories, in which the unconscious is understood to be structured within linguistic patterns of dualistic differentiation (Grosz 1990:106).

29 personal communication
30 personal communication
These postmodern theories of knowing and thinking are formed within particular understandings of language and its primacy in human modes of knowing. De Saussure, whose work provides the structural linguistic framework which Lacan applies to Freudian psychoanalytic theory (Grosz 1990:75), describes clearly how the presence of differentiated language is assumed to be of primary necessity in the constituting of human thought:

Psychologically our thought - apart from its expression in words - is only a shapeless and indistinct mass. Philosophers and linguists have always agreed in recognising that without the help of signs we would be unable to make a clear-cut distinction between two ideas. Without language, thought is a vague uncharted nebula. There are no pre-existing ideas, and nothing is distinct before the appearance of language (de Saussure 1916/1992:7).

De Saussure rightly points to the discriminating function which language provides, in enabling us "to make a clear-cut distinction between two ideas". However, this particular form of cognitive functioning would be more accurately described as one mode of thought, rather than 'our thought'. This singularising and totalising view reflects the privilege which is enjoyed by the mode of thought employed in western projects of defining, dividing and controlling. When an absence of discrimination is described in negative distinction as a "shapeless and indistinct mass", then alternative forms of 'psychological thought' are entirely overlooked.

Jungian-informed conceptions of an active and creative unconscious provide departure from this form of linguistic framework and, in addition, refer to a primary symbol making ability of humans. Symbolic thought is a mode of knowing which is experienced in image rather than verbal form. Contrast between Jungian conceptions of imagistic thought and de Saussure's description of 'all human thought' is very well expressed in the following description. Here, Jung describes the experience in which conscious thought is felt to rise up out of a primary ground in unconscious psyche:

... the primordial experience is the source of [the poet's] creativeness, but it is so dark and amorphous that it requires the related mythological imagery to give it form. *In itself it is wordless and imageless*, for it is a vision seen "as in a glass darkly." It is nothing but a tremendous intuition striving for expression. It is a whirlwind that

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31 A distinction between Logos and Eros is useful in drawing the differences of quality to which I am referring. These are complex concepts, but the following brief summary by Jarrett (1989: 68) gives some indications: "Logos is the force, the drive toward discriminative analysis, toward making distinctions that puts things in their proper places and eschews muddle [and] confusion ...". Eros represents a contrasting quality of convergent, synthesising activity, in which ideas are put together to make larger wholes, rather than being discriminated and analysed in terms of difference (Jarrett 1989:69). An orientation toward logos is expressed in western forms of intellectual consciousness, whilst the possibilities of Eros are under-developed.
seizes everything within reach and assumes visible form as it swirls upward (Jung 1971:198 emphasis added).

In this statement, assumptions of the ontological primacy of consciousness in processes of human thought are fundamentally revoked, and the very different possibilities contained in conceptions of immanence epistemologies (described in the previous chapter) are introduced.

In both Jungian and Freudian psychologies, it is recognised that expressions of the unconscious which arise in dreams, myths and so on are essentially symbolic in nature (Freud 1900/1976; Jung 1960). However, Freudian theories gives rise to a reductive interpretive approach, in which the symbol is usually regarded as an imperfect expression of something which has been repressed from consciousness, and which therefore can be 'decoded': For example, dagger and umbrella 'mean' penis (O'Connor 1986:42). Differences between Jungian and Freudian approaches can be expressed in a distinction between such semiotic interpretations, which seek to uncover hidden meaning, and a symbolic approach in which the image is attributed with primary, intrinsic being (cf Cosgrove 1990:350). In the former, dream images are understood to conceal meaning from consciousness, whilst in Jungian approaches it is assumed that they try to reveal meaning (O'Connor 1986:43). Dehing elucidates this difference, and points to the creative possibility assumed within the latter symbolic approach:

Evidently an hermeneutical enterprise like analysis presupposes the possibility of arriving at some meaning. The strictly Freudian approach is semiotic: it considers meaning to be hidden within repressed representations; only the signification which previously has been concealed can be revealed. The Jungian view, however, is 'symbolic': entirely new meanings may arise, and their sense may be transcendental (transcending experience but not human knowledge), and refer to a transcendent reality (lying beyond the limits of all possible experience and knowledge) (Dehing 1990:378).

A symbol may be translated and interpreted, as though it were a linguistic sign. This approach will not however reach into the additional quality which a symbol contains. Edinger distinguishes the powerful energy of a symbol, which exists in its own being and acts upon the human, as much as it is created by him or her:

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32 For example, Freud (1900/1976:473) writes: "Nor is there any doubt that all weapons and tools are used as symbols for the male organ: eg. ploughs, hammers, rifles, revolvers, daggers, sabres, etc." However, Bishop (1992:11) argues that a solely reductive interpretation significantly reduces the scope of Freud's work, in which the power of unconscious images was well recognised. O'Connor (1986:67-72), following Bettelheim (1982), argues that this reduction particularly occurred as 'soul' was and is mistranslated into 'mind', during the translation of Freud's original German work into mainstream medical psychoanalytic professions. Nonetheless, distinctive differences between Jungian and Freudian interpretive approaches are clear.
A sign communicates abstract, objective meaning whereas a symbol conveys living, subjective meaning. A symbol has a subjective dynamism which exerts a powerful attraction and fascination on the individual. It is a living, organic entity which acts as a releaser and transformer of psychic energy. We can thus say that a sign is dead, but a symbol is alive (Edinger 1973:109).

Thus, a reductive approach "reduces the symbol to a sign for something else": As such, it destroys the image: "we have connected to the idea (mind) not the image (soul)" (O'Connor 1986:42, 67). In contrast, Jungian psychology uses a process of amplification, in which symbols are recognised to contain an expansive capacity to contain and convey meaning (O'Connor 1986:42). Their powerful expression relies on analogic thinking, with multiple, spreading genesis and impact. A dream image can with ease draw together a childhood event, a prospective desire and an archetypal patterning of relationships. For Downing (1984:2): "images provide a knowledge we can interiorise rather than 'apply'".

A symbol 'stands between': it points beyond itself to the imaginal, archetypal world of the depth psyche, as well as pointing back to the person who experiences it with conscious and unconscious interpretative frameworks and pre-existing knowledge and experience. However, it is only this latter, partial space between the symbol and the viewer which is generally considered within western frameworks of knowledge and understanding. Learning to imagine imaginatively thus requires new work against this cultural learning: "We must learn how to descend into the image. To bring naively the images upward, to the daylight of analysis, drains them of colour and life; replacing imaginal substantiality with abstraction and categorisation" (Bishop 1992:17). In order to appreciate this difference, ways in which a concept of imaginal thought mediates taken-for-granted conceptual separations in western thought need to be clarified.

**Soul, psyche and imaginal ground**

Symbolic expression rests within a middle ground of images which mediate mind and body, and humans and world. Images are not abstract - they have a form and a presence - and yet they are not material:

Each image coordinates within itself qualities of consciousness and qualities of world, speaking in one and the same image of the interpenetration of consciousness and world, but always and only as image which is primary to what it coordinates (Hillman 1984:7).

When primary reality is attributed to images, then conceptually a third space or ontological quality which is neither mind nor matter is being called forward. This space
is ill-defined within western cultural concepts, and also holds in itself indefinable qualities. It is represented in concepts such as 'soul' and 'psyche' and the 'imaginal' (Aisenstat 1995:96; Bosnak 1993; Hillman 1972, 1984; O'Connor 1986; Tacey 1993:278, 1995:158-9). The ancient Greeks used the term metaxy to describe it (Bishop 1992:16). Most importantly, regardless of its non-materiality, this imaginal ground is perceived to exist in its own terms, and is much more than the imaginary product of the human mind. Within Jungian-informed perspectives, the voices of this imaginal ground are most clearly elaborated in the practices of archetypal psychology, following James Hillman (1988), who consistently speaks for and of the poetic basis of consciousness and knowledge. Jung also repeatedly referred to the 'objective psyche': "What most people overlook or seem unable to understand is the fact that I regard the psyche as real" (Jung 1986:340).33

These depth psychological concepts of psyche are closely related to concepts of soul, through which, in earlier western cultural history, concepts of spirit and body were mediated. However, such a conception of soul has been progressively removed from differentiated use within the English language, and access is lost to the complex qualities to which it gestures (O'Connor 1986:67-8). Woodman (1993:7-8) comments:

...throughout the Christian era much attention has been focussed on the distinction between spirit and flesh. The middle ground - the soul, what Keats calls "Soul-making" - was strangely absent. ... Keats' "Ode to Psyche," written in 1819, sums up his discovery and exploration of Psyche. ... Her invisibility is her banishment; her recognition after enormous soul-making is her return (Woodman 1993b:7-8).

For Woodman, this is 'not a religious testimonial': rather, it is about the return and recognition of elusive qualities of creative, embodied life which culturally are gendered feminine.

Hillman (1972:130-132) convincingly traces the progressive removal of this concept of a 'soul', as a non-physical factor in the human, within the development of western psychologies. This movement occurs both within academic theories and, most importantly, in the everyday parlance in which subjective experience is expressed. An early psychologist, Herbart (1776-1841), saw soul as Real in Kantian terms, and yet judged it to be outside the subject matter of psychology because of its 'unknowability'. This unknowable aspect is progressively silenced until, within twentieth century psychology, its presence is effectively denied, as ontological capacities for transcendent

33 In this approach Jungian psychology retains the post modern critique of an enduring transcendent deity or mind, and does not propose the existence of a "transcendent subjectivity" such as is argued in Husserl's phenomenology (Husserl 1970; Kersten 1989).
human knowledge are embraced, and 'the unknowable' is relegated into the 'non-existent'. Here, 'hallucinations' become associated with psychopathology, and are studied simply in relation to the 'facts' of the material world, while any notion that they may express a communication with an other (non-material) world is completely denied, much to the detriment of the one who receives such visitations.

Peter Bishop (1992:16) similarly claims that the "third realm, in between mind and matter, outer and inner was long ago abandoned to childhood, madness, vision and dream". However, he argues, "The modern curse is of having lost the doorways into the metaxy, perhaps even to have forgotten its existence, and not as Baudrillard and other have proclaimed, the literal loss of the imaginal realm itself" (Bishop 1992:18). That is, the lack of a language to describe large areas of subjective experiences may mean that the modern and postmodern individual has no subjective sense of 'soul', but it does not mean that we therefore have no non-physical psychic factors which impact upon experience in all sorts of ways daily. It simply means that we have less means at our disposal for bringing such experiences to consciousness and expressing them in words.

With this emphasis on the imaginal ground of psyche in the world, archetypal psychology presents a powerful alternative postmodern mode of interpretation and deconstruction, in which any situation can be read for its imaginative metaphoric quality and archetypal patterns (for example, Bishop 1988, 1993; Giegerich 1987; Hillman 1982, 1995; cf Andrews, Bosnak and Goodwin (eds) 1987). In such a reading, monolithic representational truths are deconstructed, but at the same time imaginative creative activity is recognised in the structuring of meaning and relationships. In applying this interpretive perspective to a reading of modern-postmodern issues, Bishop (1997) suggests that in postmodern interpretations of modernism, the death of an archetypal pattern which has enjoyed a powerfully constituting position in western cultures is being alluded to. In this view the death of God is the death of a particular archetypal patterning, rather than the death of the archetypal foundations of psyche and culture. To believe the latter is to retain and invert modernist belief that western cultural knowledges describe the whole nature of reality. From a more radically pluralist perspective, modernist and postmodern perspectives are viewed as existing within a much richer and diverse field of possibilities.

Summary
A critical deconstruction of the privileging of abstract, disembodied forms of knowledge and modernist claims to absolute truth forms a vital foundation for critical environmentalism. The psychological dimension of this postmodern task involves the
deconstruction of modernist conceptions of human-ness, which centre around human possession of a transcendent, autonomous and acultural self, which is associated with conscious mind. The basis for this postmodern theorising is, generally speaking, provided by post-Freudian recognitions of the powerful influences of the human unconscious psyche. However, a Jungian-informed psychological perspective can also provide a critical deconstruction of modernist individualist conceptions. I have described its well-developed critiques of the explanatory goals of positivist sciences; application of an alternative methodology which involves a dialectical, interpretive approach in which the complexity of interactions between particularist and universalist contexts of life events are entwined; and a thorough-going review of the superior value and power position which is attributed to consciousness within modernist conceptions of the person.

In addition to deconstruction, postmodern theorising provides alternative reconstructive pictures of humans and the world. It is here particularly, I suggest, that Jungian informed psychological assumptions have many advantages in comparison with current, Freudian-informed approaches.

In Freudian-informed conceptions, value hierarchies between mind, body, human and nature are retained. In addition, in the specifically postmodern development of Freudian concepts, images of uprootedness provide an extension, rather than resolution, of these modernist separations of mind from body; human from nature; and conscious from unconscious psyche. Consequently, postmodern deconstructing of modernist modes of knowing is significantly weakened. Additionally, it seems that any task of reconstruction is doubly disadvantaged. In linguistic theories of social constitution, the constitutive power of the embodied imaginative subject is denigrated, in favour of emphasis on cultural inscription and social determinants. Belief in the primary constituting activities of culture and language over matter and body is accompanied by a related belief in an absence of creative material ground. Consequently, intrinsic difficulties in imagining possible sources of creative new life are encountered in both modern and postmodern conceptions.

Within alternative Jungian conceptions, an archetypal, imaginal ground of psyche provides for recognition of immanent creative life and human knowing, and gives rise to very different alternatives than those provided across the modern-postmodern continuum of mind-body dualisms. Thus, a loss of modernist certainties is replaced with an appreciation of the presence of a fecund, creative, albeit destabilising, unconscious psyche. This allows experience of a psychological grounding, in the stead
of the radically un-located, ungrounded mobility of the contemporary postmodern subject. The ontological primacy of consciousness is revoked, as unconscious psyche is recognised as source of creative power.

Thus, in Freudian informed postmodern theorising following Lacan, power and creativity are understood to reside in social, symbolic and linguistic orders, and the unconscious psyche is understood to be formed as a system of linguistic differentiation. These linguistic assumptions give rise to a semiotic interpretive approach in which images from the unconscious are considered to conceal suppressed meanings, and are interpreted reductively, to reveal their hidden truth. In Jungian conceptions, creative, constituting power is understood to reside in unconscious psyche, as well as in culture, and unconscious psyche is understood to be patterned in archetypal, imagistic forms. This leads to a symbolic interpretive approach, in which images from the unconscious are considered to be a qualitatively different form of communication, in which the symbol reveals meaning in a complex patterned whole. Thus, the addition of Jungian conceptions of depth psyche provides alternative, symbolic and archetypal modes of interpretation and analysis. This symbolic language presents a form of knowing which is well suited to express the shifting and multiple meanings and complex interrelations within postmodern situations, because meaning is amplified through whole forms and images rather than definitive and discriminatory signs. It is also particularly suited to knowledge about the interconnected patterns of nature, within which humans participate.

It is not possible to portray these differences by abstract description. The power of unconscious ground and its imaginal expressions occur in every facet of everyday life, as well as in dreams and mythology, and can only be encountered in direct imaginal communication. Chapters 7 and 8 represent a beginning to this activity. Firstly though, in the following chapter, I explore the ontological assumptions about the nature of humans, as embodied, imaginative beings with access to a primary unconscious ground, which are expressed in these Jungian conceptions of human psychology.
Dream 14/7/97 In a river - a big boat comes alongside a much smaller boat, with some impressive manoeuvring. There are lots (thousands) of people on the big boat. There is a sense of repression, although it is not explicit. I am assisting a rowdy group of teenage school children to come across and explore the smaller boat. I do this by pretending that the repression does not exist and that this is a normal thing to do. Because the repression is not explicit, no one is able to say that this is not OK. It’s unclear which boat I have come on. I’m wearing two T-shirts - “two boats, two shirts” I say.

Comment Finishing postmodernism chapter - a meeting of sorts and some exchange of energy. Holding some opposites alongside each other.

A 'dictation' from psyche 13/7/97

I am afraid
But, I am held.
I stare into long tunnels of darkness,
But, I am held.
A grey spike of metal pierces my heart
But, I do not bleed to death.
I pull it out, And I feel the terror of the empty space in my centre,
But, My heart closes around it, and heals with a thick scar of memory.
I can see myself disappearing - receding and diminishing down long corridors,
Until I am nothing
And, I know this is memory, and past.
Here and now I am held,
Although fear tries to pluck this truth from me.
I call on Sophia and Wisdom, and stand in the ground of my own being.
I hold myself in love.
Our relationship with nature is more one of being than of having. We are nature; we do not have nature. As Alan Watts once expressed it: 'You didn't come into this world. You came out of it, Like a wave from the ocean. You are not a stranger here' (Harper 1995:186).

...we can never get away from the fact of the existence of the psyche - for we are contained within it, and it is the only possible means by which we can grasp reality.

Thus the modern discovery of the unconscious shuts one door forever. It definitely excludes the illusory idea, so favoured by some individuals, that a man can know spiritual reality itself. In modern physics, too, a door has been closed by Heisenberg's 'principle of indeterminacy,' shutting out the delusion that we can comprehend an absolute physical reality. The discovery of the unconscious, however, compensates for the loss of these beloved illusions by opening before us an immense and unexplored new field of realizations, within which objective scientific investigation combines in a strange new way with personal ethical adventure (von Franz 1964/78:253).
Introduction

In this chapter I explore some questions about the nature of human 'being' which accompany conceptions of immanent knowledges which are being developed in this thesis. I bring together conceptions of human psyche contained in Jungian psychology and conceptions of nature which are developed within new science researches, in a broad-ranging discussion around questions of 'the nature in being human': that is, ways in which humans are part of nature and nature is part of humans. The intentions are to show how a Jungian-informed model of human-ness can support and explicate issues which are alluded to in eco philosophical assertions about human interconnections with nature. Firstly, it provides alternative images to those in which human relations with nature are conceived in terms of oppositional and radical separation and secondly, it explicates characteristics of living nature which are outlawed from discussions in which nature is dualistically conceived in negative relationship with the creative qualities of human conscious mind. Overall, this discussion gives descriptive form to conceptions of a creative, immanent ground of being in human unconscious psyche and across nature which have been alluded to throughout previous discussions.

Human consciousness of interconnection with a creative (rather than mechanistic) nature is a goal and ideal of eco philosophy and ecopsychology. This goal rests upon assertions that both the interconnection and the capacity for awareness are existent realities in the nature of human being and the being of nature. These assertion are interrelated. Imagining interconnection within a living world involves recognition of qualities which are unseen when human intellectual mastery over a predictable, rule-governed world is the focus of human knowledge. Imagistic thinking, which arises in the form of contextual wholes, is better suited than linear logical thinking to this task of deep knowing of interconnection. At the same time, recognition of human capacities for imagistic modes of knowing requires the recognition of different and unseen qualities in the nature of human knowing: that is, we need to use interconnected thinking and perceiving in order to perceive and know interconnection in the world.

The chapter begins with description of fundamental qualities of the human psyche as they are understood within Jungian psychology, and the ways in which these Jungian conceptions provide devices of interconnection and relationship. This discussion is followed by a broad sketch of some of the many ways in which researchers in twentieth century sciences arrive at similar conclusions about the nature of nature33. These

33 There are many versions, divisions and alternatives orientations within Jungian psychology (cf Samuels 1985), and equally, within the inclusive category of 'new sciences' there are significant differences in the extent to which radical revisions of fundamental epistemological bases of classical
recognitions of an interconnected realm in nature (including psyche) provide a background - an 'other' ground - out of which the emergence of patterns of complexity in dynamic relational processes are discussed. Firstly though, assumptions about the nature of relationships between psychology and science require clarification.

**Jungian psychology and science: an uneasy alliance**

For the purposes of this introductory discussion, the term 'new sciences' is used loosely, to refer to the collection of twentieth century scientific positions as described by Cornwell:

Twentieth century discoveries of new phenomena at successive levels in matter, living organisms, and mind-brain relations have led to a more dynamic, emergent, relational view of nature. There is a new emphasis on holism, on an appreciation of nature's complex combinations of structure and openness, law and chance, order and chaos, determinism and probability. Nature, according to these new perspectives, is constituted by events and their relationships as much as by separate substances or separate particles. Historicity, moreover, is seen as an important characteristic of science; and science itself is conditioned by history (Cornwell 1995:v).

Deep ecologists and eco psychologists commonly point to scientific 'facts' from these new sciences in support of their views of interconnection between humans and nature (eg. Mathews 1991a; Roszak 1995; Seed 1996). Likewise, Jungian revisions of materialist psychology are supported by, and are used to support, challenges which twentieth century sciences make to the materialist and mechanist conceptions of classical western science (eg. Capra 1983:192-3; Peat 1991: 3-10; Jung 1959:260-261, 1972; Sheldrake 1991: 94; von Franz 1992).

I bring these connections to the fore for a number of reasons. First, I have argued that human relationships with, and knowledge of, outer nature are reflected in conceptions of human inner nature: that is, that theoretical developments in science and psychology are necessarily related, cultural projects. Furthermore, if humans are to be considered as part of nature (albeit with special species characteristics), then descriptions of human and nature will need to be in some accord, and separations of 'nature sciences' from 'human sciences' will be reviewed.35 Finally, when speaking about depth of cultural science are involved (cf Zukav 1990:25). Nonetheless, there are some shared orientations, and it is at this level that I am looking.

35 Some physicists-cum-philosophers claim that the presence of an ultimate ground of consciousness which accords with Eastern Enlightenment traditions is being studied in new physics (Capra 1983a; Zukav 1980). For example, Zukav (1980:56) suggests: "We are a part of nature, and when we study nature there is no way around the fact that nature is studying itself. Physics has become a branch of psychology, or perhaps the other way round". Quoting Jung and Pauli, Zukav concludes that "If these men are correct, then physics is the study of the structure of consciousness". This is not the interpretive position I am suggesting. Here, positivist truth claims of science appear to be retained within non-reductionist, 'alternative' perceptions of the new sciences.
change, it is strategically advantageous that they are in accord, given the ideological role which science plays in western cultures. Interpretation of the meanings and forms of parallels between psychology and science should be attempted with great caution, however. I have presented Jungian psychology as postmodern in its denial of objective truth and abstract, universalising knowledge, and I do not 'use' science to support truth statements of Jungian psychology. Nonetheless, the juxtaposition of scientific knowledge and Jungian psychology has a different sort of relevance.

Descriptions of nature within both new sciences and Jungian psychology are produced within western cultures at an historically specific moment, in which more inclusive world views are being developed in reaction to a reductionist materialism which is reaching the limits of its explanatory and descriptive power (that is, they are both examples of 'new paradigm' thinking). I interpret convergences in these descriptions as in part arising from this shared cultural background from which they are projected. At the same time, this shared cultural background means that new sciences and Jungian psychology are also focussing observation on shared qualities within nature which have explicitly been excluded in mechanistic metaphors and reductionist methodologies. Similarities between descriptions in some sciences and Jungian psychology can thus also be understood to arise from qualities within the subject matter of psychology and science, in the shared nature which exists within non-human nature and psyche. In other words, different cultural ways of looking lead to study of different aspects than those which arose under the different questions and metaphors of classical sciences, and different qualities which are both cultural and objective are revealed in the being of nature. As physicists Bohm and Peat express it:

36 Western forms of rationality which are expressed in positivist sciences provide the cultural parameters by which conjectures about the nature of 'reality' are judged, and the boundaries of acceptability of such discourses are drawn. Thus, the changes which are being made to the stories of the new sciences are culturally and psychologically very significant, even whilst their status, as providers of the leading edge of new discoveries, is open to question. As Tacey (1995) and Hayles (1991) note, new developments in science frequently follow, rather than lead, developments in literature and the arts. For example, Blake and Keats expressed poetic intuitions about that which the new sciences are just beginning to describe (Woodman, 1993b; Leonard 1987). As Whitmont (1987:74) expresses it: "Yesterday's myth, poetical aspiration, fable, or fantasy becomes rationalised into today's space-visible, historical fact." When science is located within culture its objectivity is called into question but, at the same time, the importance of the cultural meanings of its discoveries is recognised.

37 In a similar, but reversed position, many scientists do not want their research included with non-scientific discourses and viewed as a cultural product. Paul Davies (1989:203) concludes his fascinating exposition of creativity, indeterminism and purpose within nature with the following disclaimer: "While emphasising the shortcomings of a purely reductionist view of nature, I intended that the gaps left by the inadequacies of reductionist thinking should be filled by additional scientific theories that concern the collective and organisational properties of complex systems, and not by appeal to mystical or transcendent principles." Thus Davies appears to believe that science is in principle capable of containing the world within scientific theory, and in this sense remains a 'classical scientist' in the definition of Zukav (1980:25): one who believes "that for every element of physical reality there is a corresponding element in the theory".
We suggest that there is indeed a meaning to a reality which lies outside ourselves but that it is necessary that we, too, should be included in an essential way as participants in this reality. Our knowledge of the universe is derived from this act of participation which involves ourselves, our senses, the instruments used in experiments, and the ways we communicate and choose to describe nature. This knowledge is therefore both subjective and objective in nature (Bohm and Peat 1987:55).

A shared feature in these subjective-objective descriptions within new sciences and Jungian psychology is the explication of qualities in human and non-human life which are simply not reducible to mechanistic explanations. These include characteristics of on-going creativity, order and purpose in the unfolding of life in nature (including the nature in the human psyche) which can only be understood in terms of holistic levels of interconnection in which individual entities exist in various forms of relational identity and share in this creative process.

Studies of convergences between science and Jungian psychology thus constitute an early move to a space outside polarities of 'objective versus subjective'; 'rational versus romantic' and associated dualisms (cf. Sheldrake 1991:47-58). In these conjunctions, science can not be used to 'prove' the validity of psychology, because, like psychology, it exists within a context of inextricable subjective-objective interrelationships. At the same time, intuitions of wider soulful possibilities can no longer be simply relegated to the 'romantic and mystical' by rationalist modes of discourse, which impose repressively narrow limits to legitimate dialogue with such judgements (for example, Eysenck 1993:415; Merritt 1988). Selection of characteristics for study is always strategic. Environmentalist who draw upon new science research do so with conscious intention to support particular alternatives to mechanistic assumptions which they judge to be environmentally destructive. Likewise, new scientists (as all scientists) have particular philosophical interests in forwarding particular views of the world: for example, Davies is informed by Christian theological interests, Sheldrake by animist views of nature, and Bohm by Indian mystic philosopher, Krishnamurti. My interests follow those described by Fell and Russell (1994:14): "we ... seek to enlarge our vision and extend the scope of our science of life, not as new theory of life, but as a way of talking about the experience of being alive - the dialectic between knowing and doing."

Firstly though, a brief aside: This chapter is basically about Hope, and it has been the most difficult discussion for me to write. Hope within my secular Protestant background is seen to reside in the prowess of 'rational' human consciousness, and the values of scientific materialism. The hope in a creative and life-giving depth which I am calling forth is a hope in something completely other to, and outlawed from, this
vision. To hope for something which is so outside of one's life-culture is difficult and uphill work. Inner and outer critics judge such hope to be "sentimental, wishful thinking" and a failure of will for the intellectual ego (eg Atkins 1995:130). As Roszak (1993:99-101) describes, the life of western Reason rests upon a "firm foundation of unyielding despair". James Hillman (1979:20) suggests that hope in a creative unconscious is a 'euphemism' - a way of covering anxiety about processes of death and destruction in the depths of psyche. However, for many people who have lived close to the desiccating and life-denying energy which has such power in the modern world, such hope is not a naive denial. Rather, it is a struggle to explicate an alternative to a deep cultural pattern in which qualities of life are closely associated with the uncontrollable facts of our mortality, such that desire for control is aligned with fear of death and a fearful denial of life (Estes 1992:135). In this case, hope in a creative unconscious and earth is a movement to retrieve love of life from the killer grasp of western cultural forms of fear of death.

Dream 5/3/95  The dream starts as a play which I’m watching in a school classroom, and becomes ‘real’ as it progresses. Different characters say their parts and gradually the story emerges. And gradually I begin to realise that there is a real drama being enacted here - a really important battle between good and evil, and a deep plot to entrap the whole planet, which has been unfolding for years and is just now culminating... the final touches are being brought together...

At the other end of a big table a youngish man is saying his lines and in a woken tone of code is telling us that this is real, and rallying support. A representative of the other side tells his part too, and we know that he is also communicating plans to his side. He is waiting for someone to deliver final papers which will bring it all together... I am a captive down the other end of the table and, in what is a small version of the play, I am being tried. Everyone is realising that this is only a cover.

A long line of tall black and white birds walk through the room. They are chained together and chains run from their heads and down their long necks through metal rings, then down each leg, to a long flat metal ‘ski’ which is attached to each foot. The birds are able to walk slowly, by sliding each foot forward on the ski. I see one bird very clearly, very close. There are a lot of groups of different people who have been fighting to free the birds. Now as the young man speaks he gathers more and more support, as these people are convinced that their concern for the birds is part of this very big plot, which is culminating right now.

The door opens and a man walks in with a sheaf of papers. It is the final instructions for the coup, which he has to hand to the 'baddie' man at the end of the table. We all know but we’re captured in the enacting of the play, as are the people from the other side. The new person walks to the middle and is very nervous - he is clearly not an actor - but he has lines to say which give him the pretext of delivering the papers... I know the number of the door’s combination lock and I surreptitiously sign it to one of our side, because we need to let someone else in ... I’ve been seen, and then someone asks out loud what is the next number. The man

38In terms of archetypal analysis, Hillman (1979) speaks from the perspective of Hades, without giving due credit to the fact of many peoples’ archetypal Demeter-Persephone experience, which involves Persephone’s abduction into this realm, and resultant premature loss of youthful optimism and energy. When one speaks from this experience it is not out of naivety of Hades’ death realm. It is fuelled by a greater knowledge of and outrage about the destructive capacity of this shadow masculine quality, in its particular form within modern western culture.
delivering the papers gives up the pretence of the play and quickly hands them to his partner. While everyone is still sort-of pretending to be in the play, the papers are there, like dynamite, vitally important in unfolding the plot, and yet unguarded. We have to grab them. Everyone’s straining, waiting for the last threads of pretence to snap. Someone grabs the papers - they tear. The baddie man eats one part of them... Pandemonium breaks out.

Comment: A drama of goodies and baddies, and adversarial courtroom relations. Reading for the Jung-science chapter, I struggle with the abstract conceptualisations and use all my discriminating intellectual faculties. At the same time there is a gathering together of the disparate forces of scientists and philosophers. While each are focussed on small pieces, there’s a movement of dawning recognitions, and putting the big picture together.

Adding to these rational understandings, the image of the chained birds is much more evocative, and I (and others) much more easily believe what it says - that the trapping of our spiritual animal natures is indeed a deep cruelty which we suffer personally and collectively, and which we should oppose. The line of birds - creatures of air and water as well as being embodied creatures of earth - is a powerful image of the captured soul and imagination, manacled and weighted down against its own nature and being. Not dead, not killed, but completely dead to its own spirit, trapped by humans either blind to its pain, or deeply cruel and consciously destructive?? or just selfishly pursuing another path which requires servitude of the spirit ?? Perhaps some of each. And perhaps this work in bringing together scientific arguments and imaginative psyche helps me to decide on ‘my truth’, and be prepared to judge the ‘wrongness’ of this capture, and take a side - to stop being captive to the need to give respect and understanding to every side.
Images of interconnection: psyche, collective unconscious, archetypes and synchronicity

The psyche

In the following descriptions of Jungian conceptions of psyche, previous discussions are again reiterated and expanded upon. 'Psyche' is a broadly inclusive term which refers to all the conscious and unconscious aspects of human experience. In a Jungian view, it includes the following concepts, which are described below in detail: 'the collective unconscious' which represents a space in which interconnection occurs; the archetypes, which are psychic qualities or features within this collective unconscious; and synchronicities, which are experienced events in which an interconnectedness beyond linear causation is manifested. In this breadth of qualities the psyche is being attributed with objective existence which is much more than an epiphenomenon of the activities of consciousness (Jung 1960:8), and it is this challenging conception of objective psyche which is of interest in the following discussion.

Whilst this is not a materialist conception of psyche, within it mental processes are specifically envisaged to be an aspect within the embodied person: "The psyche is no different from the living being, it is the psychic aspect of the living being. It is even the psychic aspect of matter" (Jung 1957b:325). However, psyche's boundaries are not confined within individual bodies. By definition, the dimensions of the unconscious spread out beyond conscious knowledge, and its boundaries are obviously indeterminate. In the face of this lack of knowledge, Jung (1960:8) suggests "a provisional view of the psyche as a relatively closed system". Thus at times, experientially, 'my psyche' appears as an enclosed sort of thing - as an aspect of my being. At the same time, this psyche extends at its boundaries and sometimes images in dreams, music, nature, poetry and mythology quiver with a hardly recognisable meaning. They come to me, not from me, through psyche. 'My psyche' merges with 'the psyche'.

It is basic to Jungian psychology that consciousness is in principle not capable of encompassing these much wider dimensions of psyche. Rather, consciousness is encompassed within psyche. In the following discussion of the collective unconscious, archetypes and synchronicity, it is always understood that these conceptions point toward something which is truly a mystery to consciousness and unknowable to it. They are heuristic devices which indicate with limited power something beyond

39 Jung (1960:7) did not pretend to understand the mechanisms of this psychophysical relation. Rather, he perceived it as 'a problem' which has not been 'solved'. 
themselves and act as openings through which other experiences can be considered and spoken.

The Collective Unconscious: a third place in which interconnection processes occur
Assumption of the existence of a collective unconscious is the identifying feature of a Jungian depth understanding of psyche. The collective unconscious is posited to exist in the human psyche in addition to the personal unconscious, which includes all aspects of unconscious life which have their genesis within a person's personal biography. The collective unconscious contains inherited psychic elements which are present in mutual interaction with this personal unconscious and the life circumstances of each person. Assertion of the presence of a collective unconscious is essentially contrary to 'tabula rasa' conceptions of the human which are so often tacitly assumed in psychological analyses. This conceptions holds that we are born with our mind an empty slate which is inscribed by socialisation within culture, such that all characteristics of the person are fully accountable with reference to personal life experience.

Against this position, Jung describes how rigorous comparison and analysis of unconscious products found in human cultures, from earliest existing records to the present day, led him to postulate the presence of a collective unconscious: "a source of energy and insight in the depth of the human psyche".

Some thirty-five years ago I noticed to my amazement that European and American men and women coming to me for psychological advice were producing in their dreams and fantasies symbols similar to, and often identical with, the symbols found in the mystery religions of antiquity, in mythology, folklore, fairytales, and the apparently meaningless formulations of such esoteric cults as alchemy. Experience showed, moreover, that these symbols brought with them new energy and new life to the people to whom they came

(Jung 1952/80:v).

Thus, at one level, the presence of collective contents is discerned by an intellectual analysis of shared images within the creative products of human consciousness. As mediated forms, these collective images point to a somewhat unexperienced reality beyond themselves.

However, in times such as depth psychological exploration, dreaming, inspirational experiences and psychotic episodes, the presence of this collective layer is more directly encountered as an objective reality in humbling experience. Jung describes it thus as:
... a boundless expanse full of unprecedented uncertainty, with apparently no inside and no outside, no above and below, no here and no there, no mine and no thine, no good and no bad. It is the realm of water, where all life floats in suspension: where the realm of the sympathetic system, the soul of everything living, begins; where I am indivisibly this and that; where I experience the other in myself and the other-than-myself experiences me (Jung 1980:21-22).

In this description, in which the personal standpoint is temporarily abandoned, the collective unconscious represents all the qualities which might be imagined of that space in which the interconnections between otherwise separate entities occur.

Thus, the perception of a collective unconscious existing within the personal life of any individual provides a picture of an individual life of relative autonomy and some sense of enclosure and continuity, which is lived in conjunction with recognition of a collective aspect in which humans are connected to other humans across space and time, as well as to larger nature. Whilst Jungian conceptions of a collective unconscious imply the presence of characteristics which are common to all humans across cultures, Jungian understandings also point to distinctive cultural differences in form and nature of psyche and relationships between conscious and unconscious aspects within it. For example, in psychological experience which is formed within western cultures, the unconscious has a darkened, shadowy existence as its presence is repressed from consciousness. Correspondingly, consciousness is experientially positioned as a central and illuminated space. In other cultures the relational forms and experience of psyche may be very different (cf Hirst and Woolley 1982; Shweder and Levine 1984; Weiner 1982). Jung provides such an example through the story of an Australian Aboriginal man, who described himself as 'white on the inside and black on the outside', in contrast to white Australians whom he perceived as being 'black on the inside'. He imaged his unconscious as the diffuse light of white quartz crystal whilst he accurately perceived the western experience of un-illuminated unconscious darkness (McBride 1992). Such differences in cultural forms of relational self are so significant that I consider Jungian psychology to be quite culturally specific: as a western psychology, it describes dominant characteristics of western psyches, the forms of which are constituted within western cultural socialisation. At the same time the theory incorporates the presence of cross-cultural and trans-historical interconnections which occur within western psychological experience, and thus alludes to a psychic ground which reaches beyond cultural confines.
Synchronicity - acausal connections between humans and nature

Synchronicity is a term used to describe (rather than explain) events which show evidence of a "meaningful cross-connection" between the human psyche and the physical world, and a timeless "acausal orderedness" within nature, which exists regardless of human cognition. Jung used the term 'acausal' to point to areas in which classical scientific notions of causality do not apply (von Franz 1988:234). However, he reserved use of the term synchronicity to describe those "irregularly occurring spontaneous events" in which the human psyche was included in, and aware of, acausal, meaningful connection with nature (von Franz 1988:159, 234). These concepts extend the idea that individual humans are connected with each other through their shared collective unconscious, to the positing of a relationship between the human psyche and the wider physical world of 'nature'.

Jung argued that the addition of principles such as synchronicity and acausal orderedness are required in order to encompass the undeniable existence of certain phenomena which clearly fall outside the ambit of classical causality. Events such as precognition - the knowledge of an event before it happens - break with the fact of time as a linear, unidirectional phenomenon. Other psychic phenomena, such as telepathy - the knowing by one person of an event which is simultaneously occurring at a distance - break with classical scientific and everyday concepts of space. Whilst synchronistic events occur within particular and unpredictable moments, the fact of their presence indicates a continuous and interconnecting pattern across time which enables the acausal connection (Jung 1972:141-143).

Jung envisaged the need to introduce a fourth factor, in addition to time, space and causality, in order to refer to this interconnecting pattern through which synchronous events occur. He developed a concept of meaning and the Chinese concept of the Tao, to describe this intuition:

there is another factor in nature which expresses itself in the arrangement of events and appears to us as meaning. Although meaning is an anthropomorphic interpretation it nevertheless forms the indispensable criterion of synchronicity. What that factor which appears to us as 'meaning' may be in itself we have no possibility of knowing (Jung 1972:95).

Here Jung suggests that there is a form of intelligence or meaning in the natural world which is not simply attributable to the creative ability of human consciousness: "Synchronicity postulates a meaning which is a priori in relation to human
consciousness and apparently exists outside man (Jung 1972:118). In this usage, meaning is used to refer to an existential, relational concept which is much larger in scope than that indicated in postmodern theories, in which meaning is conceived to be the result of an interpretive activity, inextricably constituted within language.

Synchronicity gives name to the existence of connections which fall outside present cultural explanatory theories. The need for such a recognition is attested by the ready incorporation of the term synchronicity into everyday usage, because it describes common experiences of strange and uncanny coincidences more accurately than our other cultural alternative - 'mere chance'. 'Just a coincidence' is changed to a recognition of mystery: 'that was a meaningful coincidence'. Peat stresses the importance that a genuine recognition of meaningful cross-connection implies:

It is of key importance to realize that talking about synchronicity, or meaning in the universe, is not a mere academic inquiry, for it vitally affects the lives of each one of us and, indeed, the survival of the planet. If we truly feel ourselves to be a part of a meaningful nature, and if there is indeed a connection between the worlds of inner experience and external events, then we will think and act in totally different ways (Peat 1991:7).

**Dream 27/4/95** I am part of a healing ritual, in which people from all different cultures perform different rituals and bring forth different healing objects ... One is a spiral bamboo structure with symbols written along its length. A man reads it out and it directs a slow journey traced across the whole body. Another is a large piece of meat which has been cut with a special ritual knife and left to bleed. At first there's not much blood because it has already been cut from the animal and bled once - this is a second cutting and seems to me to be a bit of an 'over-kill'. However, a steady trickle of blood comes out and I have to watch to avoid getting it on my feet. I look at the meat spread out on the bench and in amongst it are lots of small symbols, or items - not meat but of the meat. They have not been put there by the people. They are to be read by the people whose ritual this is. I slowly realise that my fate (the healing) is somehow decided by these symbols, and I understand that it means that I am truly to partake of this other magical consciousness, and I have to receive its judgement, which is truly not being made by the people, it is in the meat. (Until now I have been happy to receive the ritual benefits without needing to question whether they are actually efficacious or not, or how they might be efficacious in a literal way) ... I realise that this is a big challenge to me, and a risk which seems quite extreme (a death sentence perhaps), and I just have to wait for them to read the symbols. The symbols are continuing to appear, or I am seeing them more clearly - there are lots - little images all amongst the meat, structured in strands to a dynamic process pattern. I sort of

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40 Despite relatively common experiences of synchronistic occurrences and the analogous events observed within quantum physics, Jung (1972:142-3) notes that an accepting of the fourth factor is difficult to the point of 'unthinkability', for the western mind which is socialised with an ingrained belief in the singular supremacy of causality. However, this unthinkability needs to be recognised as a culturally specific response of short historical duration. Through detailed examples and analysis, Jung (1972:117) demonstrates that 'The primitive as well as the classical and medieval views of nature postulate the existence of some such principle alongside causality ... Then, in the course of the eighteenth century, (causality) became the exclusive principle of natural science.'
expect it to come out alright, and I also am aware that that expectation comes out of my old feelings, rather than from an acceptance of the meaning in the meat.

Comment: An image of an immanent meaning within matter, - and some of the ramifications of accepting this connection across nature, in which I, as a human, partake of rather than direct.

**Archetypes - expression of interconnection between humans across space and time**
The psyche, in its collective and personal aspects, can be metaphorically likened to a landscape, which is experienced as topography. There are level and uneventful places, and then an intensity of affect and importance arises, which may at times be completely at odds with the conscious attitude. Within nature, mountains and valleys and myriad land-forms across the world reflect certain common historical-geological formative processes which take distinctive physical expressions in similarly-patterned formations. In a parallel way, evolutionary history lives within the ontological development and physical form of the human body. Conceptually, archetypes can be similarly imagined to be formations in a psychic landscape which are formed over millennia by the psychological experiences of embodied social-cultural life. Humans share common experiences from birth to death - as child, nurturer, parent, sexual partner and so on - and the broadest patterns of these experiences are posited to reside in some form of collective memory (Bolen 1994: 96). Understood this way, archetypes are patterns or structures of the collective aspect of psyche which express inherited psychic processes (Proff 1953/81:72). History, in a linear view, implies the past, time passed and gone in a linear sequence of events. However, in many ways history is better understood to be actively existent in the forms of the present.

Everyday life experiences are understood to be drawn into this inherited psychic topography, such that the content of life is continuously being patterned in deeper ways. Thus, complexes of psychic energy are formed as personal experiences constellate around the patterns and energy of the archetypes. Archetypal theory does not posit the presence of abstract ideals but, rather, points toward a particular form of intense psychological experience, in which archetypes and the associated personal complexes are experienced as highly value-laden and psychologically 'charged' areas. Jung (1983: 385) describes this heuristic, rather than idealistic, basis: "... in so far as the

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41 Research into processes of storage and access to such cumulative millennial memories is now being developed by biologist, Rupert Sheldrake (1991) in his theory of 'morphic fields', evidence of which he draws from across biological and mineral worlds. Sheldrake (1991:94) recognises the parallels between his nature-wide concept of "a collective memory inherited by morphic resonance" and Jung's human-psychological image of the collective unconscious.
archetypes act upon me, they are real and actual to me, even though I do not know what their real nature is". As such, archetypal conceptions do not impose essentialist interpretations, even whilst they do provide an historical depth to understandings of enduring cultural patterns of behaviour, meaning and value-orientations. As Jung emphasises:

Again and again I encounter the mistaken notion that an archetype is determined in regard to its content, in other words that it is a kind of unconscious idea. ... archetypes are not determined as regards their content, but only as regards their form and then only to a very limited degree (Jung 1983:411-412).

As I discussed in the previous chapter, archetypal understandings of depth psyche can provide a conceptual frame which lies outside of either essentialist or constructivist alternatives. This possibility is further explored in the following chapter, in relation to the cultural and archetypal dimensions of myth. In a general sense, archetypes conceptually mediate many oppositional categories which are created in western cultural demands for simplicity, predictability and intellectual comprehension. In contrast, archetypal interpretations express the complexity of a life lived in relation with nature, which is both determined and free. The archetypal within personal experiences thus involves intersections of body and mind, and the timeless with time. These intersecting psyche-body qualities of archetypes are described as 'psychoid': that is, archetypal energy can be experienced through both body and/or psyche (Woodman and Dickson 1996:182; also Woodman 1993b:71).

This integrated quality is expressed in the fractal nature of archetypal experiences: there is a self-similarity of pattern across scales and yet, each personal experience of archetypal pattern is unique and never repeated in exactly the same form as another person's experience. Archetypal patterns can be recognised within psychological experience and cultural forms and yet, archetypes will never determine in advance what form will emerge. Archetypes represent a nucleus of meaning which can be named in principle, but never in regard to the particular form of its manifestation (Card 1991:57).

the shadow

One archetypal feature of the psyche needs specific mention in the context of environmental concerns. This is the shadow: "... the sum of all personal and collective psychic elements which, because of their incompatibility with the chosen conscious attitude, are denied expression in life ... " (Jung 1983:417 Glossary). At a superficial glance the shadow contains negatively judged elements, which have been repressed
because they are unwanted. At the same time, these repressed elements contain valuable attributes which are also lost in silencing, repressive processes. For example, chaotic, unpredictable and erratic aspects of nature are part of the western cultural shadow, and within these lie also qualities of creativity and transformation. However, the shadow is more than a repository of such unclaimed goods which can be retrieved according to the needs and desires of consciousness. The whole concept of a shadow side provides a deep challenge to western cultural rationalism, in which a wilful blindness is necessarily practiced to support the pretence that things can be made to conform to our ideal images of them. Recognition of shadow entails recognition that the psyche contains many powerful attributes which are often experienced as autonomous from and contrary to conscious desires.

**Psychic processes: relational constellations, energy, purpose and finality**

All these considerations point to the dynamism of psychic processes, which Jung described in terms of an *energetic* conception which is developed from the viewpoint of *relations*, rather than through analyses of the movements of substance or separated entities:

> The idea of energy is not that of a substance moved in space; it is a concept subtracted from relations of movement. The concept, therefore, is founded not on the substances themselves but on their relations, whereas the moving substance itself is the basis of the mechanistic view (Jung 1960:4).

Movements within the psyche are thus understood to occur in relation to a larger pattern. Archetypes are understood not as fixed psychic entities but, rather, as nodal points of energy intensity and attraction, around which *constellations* of psychological meaning and significance form. This image of energy constellation provides a very different picture of change than that given by linear causal models. It provides a network or field image in which multi-dimensional shifts occur, and some form of holism can be envisaged.

Jung wished to add energetic conceptions to mechanistic and materialist accounts of the psyche, as additional explanatory and descriptive factors. In a related proposition, he suggested that the purposive quality of psyche be included as an additional explanation, to be read in conjunction with reductionist explanations:
When a psychological fact has to be explained, it must be remembered that psychological data necessitate a two-fold point of view, namely that of causality and that of finality. I use the word finality intentionally, in order to avoid confusion with the concept of teleology. By finality I mean merely the immanent psychological striving for a goal ... or "sense of purpose"... (Jung 1974:27).

Consideration of the finality of a psychic event such as a dream opens the space for very different questions to be asked and interpretations to be considered:

The question may be formulated simply as follows: What is the purpose of this dream? What effect is it meant to have? ... Everywhere the question of the "why" and "wherefore" may be raised, because every organic structure consists of a complicated network of purposive functions (Jung 1974:29).

Such notions of meaningful movement within the individual and culture contrast significantly with reductionist explanations. As Jung (1960:22) summarises: "The first [mechanistic] explanation exhausts itself in stressing the importance of the cause and completely overlooks the final significance of the repressive process. From this angle the whole edifice of civilisation becomes a mere substitute for the impossibility of incest." An analogous reduction is made when the evolution of the myriad complexities of life are viewed as nothing but the outcome of actions of random genetic mutations and competitive individualism. In contrast, in Jungian understandings, concepts of purpose and meaning point to more general recognition of qualities of immanent creativity, aliveness and intelligent activity within material nature. Jung (1964/1978:53) explicitly stated that qualities of intelligent purpose which are evident in dreams are "not the prerogatives of mind" and are also immanent within all nature.

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A quick backtrack What am I doing???? (What is my purpose? What are the attractions around which my energy and selection of material constellates?)

I know deeply that when we add up all the knowledge and information about our actions and effects within and upon this earth, then the death sentence is already sounded. What death?? It's impossible to predict, but let's be clear, it's a major and devastating death to much life, human and non-human.

And yet, I sit here at my window and was just caught aghast as I looked into the delicate tracery of black and yellow of the nasturtiums in the vase on the table. And outside the window, bright greenness, and the calm peace of the gum trees, a magpie swooping across in a low glide - wings steady, then a little tip up, and a beautiful landing ... In my direct life experience I feel life and life energy everywhere and marvel, truly amazed, at its beauty and complexity and so-muchness.

And I wonder, has this life and so-muchness been taken into account in the environmental analyses? It is on its account that we care - it is the value we are concerned for, and yet .. we already deny its presence. We kill it before it dies - by our negation it will die (only partly - it's hubris to think we could kill it), and by our negation it is already dead, within our calculations.

So - all I want to do really, is to try to bring this sense of life back in. Without it, the equations add up to a lifeless death, and all our best efforts do not reverse that.
And so - what is this life???
- It is the quality denied in reductionism and perfectionism - first cause and final goal. These are the qualities which are central to control, and fear and denial of death
- life and death together - that is life
- it's our embodied solidity, which walks with a shadow, upon the earth, in non-reversible time...
Life offers the hope of the unexpected, against the grinding logic of catastrophe and crisis.

Parallels with new sciences

All the descriptions of holistic and creative features of the psyche made within Jungian psychology have parallels in twentieth century researches across the sciences. In the following discussion I focus on research in quantum mechanics and the more recent interest in complexity theory and chaos maths. In these discussions I confine my focus to descriptive aspects of the interconnected and complex behaviours in living expressions of life. My interest in new sciences is in their ontological descriptions of foundation qualities in the nature of being, rather than the explanatory principles which are a central aspect of scientific interest.42

Interconnection in quantum mechanics

Descriptions from new physics sound strikingly similar themes to those of Jung's description of the collective unconscious "where I am indivisibly this and that". As Capra summarises:

In modern physics, the universe is thus experienced as a dynamic, inseparable whole which always includes the observer in an essential way. In this experience, the traditional experience of space and time, of isolated objects, and of cause and effect, lose their meaning (Capra 1983:93).

Studies in modern physics thus challenge the foundations of classical science in many ways. In the quantum world, atomic and sub-atomic particles evidence only a limited separation and a relative autonomy, which exists within an interconnected medium in which classical distinctions between subject and object do not hold. The human researcher is shown to impact upon the results of experiments in inexplicable ways; non-local connections occur within widely separated points of space; and the quantum mechanical world illustrates an inherent uncertainty and probabilistic nature (Capra 1983; Zukav 1980; Davies 1989).43 Clearly, such qualities demand a complete reappraisal of the inter-related conceptions of space, time and causality which is akin to

42 Working at this level of generality, I have not included the very interesting studies in biology and systems theories, such as those by Bateson (1980), Sheldrake (1991) and Maturana and Varela (1988; Maturana 1988), in which detailed descriptive and explanatory discussions of the processes of interconnection, relationship, feedback and mutually interactive formative processes are derived from a view of living systems rather than bounded entities.

43 In Einstein's general theory of relativity the relevance of new physics goes beyond the subatomic world to the everyday scale of reality, to include gravitational attraction of all massive bodies as well as electromagnetic phenomena (Capra 1983:72).
that described in Jungian psychology. These relationships between theories of depth psychological and quantum physics were explicated in the collaboration between Jung and quantum physicist Wolfgang Pauli, in the development of Jung’s theories of acausality and synchronicity.

**non-locality**

These connections are most explicitly enunciated in descriptions of 'nonlocality', which is now generally accepted to be a quality which is inherent in the quantum world (Wang 1992:178). Non-locality is a quality which is inferred from the manifest behaviours of quantum events, in which interconnections across time and space defy classical notions of causal connection within fixed dimensions of space and time. This characteristic interconnection, in which "widely separated objects are not independent of one another", is described as "quantum entanglement" (Penrose 1995:20). Acceptance of the inference of non-locality confronts head-on classical, 'common-sense' perceptions that separate objects have separate existence, where: "what happens at one point in space and time depends only on influences in the immediate vicinity of that point" (Davies, 1989:176). Indeed, Einstein described non-locality as 'spooky-action-at-a-distance' (Davies 1989:76). As Peat describes it:

> Objects in the classical world can be connected if they are in direct contact with each other, or if they are linked ... by a force field. But in this latter case, the strength of the connection gets weaker, the greater the separation. Not so with non-locality. In quantum theory, quite distinct objects seem to be connected directly. .... Moreover, the connection between them is direct and instantaneous and is not the result of some mysterious force or field (Peat 1991:146-7).

As Zukav (1980:11) points out, nonlocality is not an explanatory theory in itself. Rather it is a term used to point out this very challenging absence of locality, which is the assumed norm within our classical views. In nonlocal situations, classical notions of causality do not apply, and non-locality is an expression of otherness which is analogous to Jung’s concept of acausality. As Card (1991:60) suggests, Jung’s assertions of the presence of acausality in nature predated by forty years the eventual acceptance of the existence of nonlocality in physics.

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44 The basis of these theories of non-locality lies in the so-called 'EPR experiments', which were devised by Einstein, Podolsky and Rosen in an attempt to refute the difficult, non-local implications of quantum theory. However, subsequent work in EPR experiments continues to verify, rather than disprove, these quantum effects (Herbert 1988; Bell 1988; Penrose 1995:17; Zukav 1980:301-309). For example, in a two-particle system, if two particles interact and then are separated, the widely separated particles show correlated behaviour in which their relational qualities are maintained from the initial interaction.
the wave-particle nature of light

Study of the nature of light has become an exemplar of the paradoxical nature which is encountered in quantum mechanical researches. Depending on the researcher's intentions, which are expressed in experimental design, light exhibits itself to be composed of either discrete particles, or as having a wave nature. In its wave nature, light appears as an interconnected field in which specific quantities hold a statistical and probabilistic nature, and an intrinsic indeterminism regarding particular outcomes. However, in the actual, particular events which occur in measured experimental situations, light exhibits particle nature: it acts as "a thing which is confined to a region in space" (Zukav: 1980:72). As Davies (1989:67) summarises: "Waves interconnect and particles show individual and separated existence". That is, wave function and statistical probability are explicated into individual, defined events or outcomes, which are in principle unpredictable, even whilst they follow the laws of statistical probability.

The putative wave-particle nature of light is frequently presented as if it is a paradox in the nature of light, and quantum mechanics is the science evolved to incorporate such paradox within an explanatory system. However, another way to understand paradox is to see it as arising from either-or logic and the unlikely proposition that nature should conform to the parameters and limits of human understanding. As Zukav (1908:283-4) suggests, that which appears as paradox "is caused by our thought processes which are following the rules of classical logic .... (whilst) experience does not follow the rules of classical logic". Hence, Zukav suggests, the philosophical implications of new physics perhaps have more relevance than its explanatory power.

"The major contribution to western thought... may be its impact on the artificial
categories by which we structure our perceptions... Quantum theory boldly states
that something can be this and that (a wave and a particle)" (Zukav 1980:219).

Another way to view quantum mechanics is to see it as research which focuses at
boundary spaces, where linear causality and solid, enduring entities emerge from, and
retreat into, the interconnecting sea of a very different world. Physicist David Bohm
(1980) expresses this intuition in his hypothesis of an 'implicate order': a space out of
which the world of 'isolated objects' emerges. In this conception, the paradox of the
particle-wave nature of light is re-envisioned, and particles and waves are seen as two
modes of expression which are emergent from, or explicated out of, an underlying
implicate order, in which each possibility (and countless others) is contained (Peat
1991:185). Presence of an implicate order reflects Jung's hypothesis that the collective
unconscious reaches into some connective ground, within which apparent paradoxes of individual freedom and deeper psychological influences are incorporated.\textsuperscript{45}

independence within an inter connective medium

In this sense, new physics and Jungian psychology both provide models which contain many expressions of and-and thinking. Both incorporate images of functional independence with those of interconnection, which are particularly relevant for the debated virtues of holism in environmental philosophy. Mathews (1991a) argues that a metaphysics of interconnection which is derived from new sciences can support a concept of an ecological self in which a universalist perspective is not privileged over a particularist one.\textsuperscript{46} In this view: “the nature of the parts is not independent of the nature of the whole: parts and wholes logically co determine each other (Mathews 1991a:94)”. As Davies (1989:198) suggests: “It would be a grave mistake to present reductionism and holism as somehow locked in irreconcilable combat for our allegiance. They are really two complementary rather than competing paradigms.”

Here, it is recognised that different viewpoints reveal different aspects and qualities of reality, and no single positioning can provide a single, all-encompassing truth: For example, reductive approaches are particularly ineffective in relation to biological systems (Orzanski 1997\textsuperscript{47}). Similarly, Jungian depth perspectives do not undermine the facts of experienced individual reality and ego psychology, but incorporate reductionist and purposive, holistic explanations within its view of the psyche.

\textsuperscript{45} The question of the nature of the Jung-science convergence is most tricky, and interesting, at this level of quantum mechanics. It is tentatively hypothesised that, in the depth perspectives of depth psychology and modern physics, a ‘third space’ where psyche, mind and the physical world are each present and interrelated is being discovered ‘below’, or within, the apparently different surfaces of the research object (von Franz 1992; 218; Jung 1959:260-1). That is: in their study of “the objective side of human consciousness and the subjective side of matter, the subject matter of psychology and physics respectively might be converging into common ground (Peat 1991:5)”. It seems necessary that if the human mind is to be considered as inter-related with matter and nature, then this understanding will involve some such form of conceptualising of a ‘third space’, in which mind and matter coexist. That is, we need to visualise some other space, outside of dualisms between mind and matter, which is neither mind not matter: a shared, unified background behind, below and within the human psyche and non-human nature, which can be understood in neither purely physical nor psychic terms: a unus mundus (one world) or underlying unity upon which the multiplicity of the empirical world rests (von Franz 1992: 218-19). These hypotheses remain obscure, and lend themselves to three, not mutually exclusive, interpretations of the overlapping arena between physics and psychology: that quantum mechanics is the study of the physicists’ consciousness projected onto matter; or that matter is pervaded with consciousness which extends into human consciousness; or, as suggested above, that both psychology and physics are studying a shared ground beyond their previously explicated fields.

\textsuperscript{46} Cf Chapter 2. This conjunction is very important in incorporating the valid concerns of ecofeminists into deep ecological formulations.

\textsuperscript{47} Personal conversation. Thanks to Roman Orzanski for providing searching commentary on this chapter, from the viewpoint of a broad-minded, scientifically literate mathematician.
Creative processes arising

These descriptions of the quantum world in nature and the collective unconscious in psyche provide a view of an interconnected realm which is relevant to understandings of the events of everyday life. Whilst previous discussions of non-locality and acausality refer to characteristics of the sub-atomic quantum world, many scientists suggest that these effects are also widespread in the human scales of the everyday world: for example, in biological phenomena (Davies 1989:178), mathematics, and neurone activity in the brain (Penrose 1995:12-16). Bell (1988) suggests that a non-local reality exists at all scales, behind the local behaviour which is the norm generally exhibited.\(^{48}\) The relativising of space, time and causality which is occurring in psychology and science thus provides a ground in which to appreciate the existence of truly creative acts within everyday life events. As Jung (1972:139-141) notes, creative process must fall within the realm of 'acausal orderedness' because, in a linear and ordered progression, there is no room for the making of something new: creativity involves the 'creation' of something which was not present in and determined by, antecedent causes. Studies in complexity and chaos are showing that such creativity is a quality which is inherent in the complexity of life and organisation across the universe. At these levels of complex organisations and living organisms, the failure of reductionist and mechanistic descriptions and explanations is very evident.

Complexity in psyche and world

In contemporary Jungian-informed research, relationships between complexity studies in science and archetypal theory in depth psychology are of growing interest (Abraham 1989; Card 1991; May and Groder 1989; Robertson 1989; Rossi 1989; van Eenwyk 1997). Whilst previous discussions describe a level of emptiness - the void or undifferentiated matrix out of which life emerges - these researches speak about life in its complexity of expression in the world. The study of complex processes and Jungian descriptions of the dynamical nature of depth psychological processes can be each used to amplify the other, because they speak about the same topic of creative, dynamic unfolding of the new which is a constant feature within the complexities of everyday life. Jungian psychology clearly offers to be a fruitful partner in this interdisciplinary exchange (Card 1991:54-5). As May and Groder suggest:

\(^{48}\) The mysteries of what occurs in the transition states between sub-atomic scales and the complexity of everyday life is expressed in the disciplinary gap which exists between complexity studies and quantum physics, although Penrose (1995:21-2) is developing hypotheses about how the presences of quantum levels of interconnection within cells might 'explain' the remarkable properties of holism which exist in biological life.
One of Jung's great contributions was his insistence on the validity of such phenomena in the face of the restricted scientific metaphor of his time. Chaos and dynamical systems now provide 'hard' scientific terms that fit and support Jung's observations (May and Groder 1989:142).

**Complexity**

Complex situations and dynamical systems in a myriad of events across the macro scale world exhibit qualities of dynamic uncertainty, similarity of pattern across scales, and holism with particularity (Prigogine and Stengers 1984: Waldrop 1992). Complex systems are described as *non-linear*. Here, "the whole is much more than the sum of its parts, and it cannot be reduced or analysed in terms of simple subunits acting together. The resulting properties can often be unexpected, complicated and mathematically intractable" (Davies 1989:25). Characteristics of interactive, global, time dependent *reciprocal* determinism are exhibited, in which infinitely unique behaviour unfolds, whilst a different type of order manifests in a global patterning (May and Groder 1989:144-5). As Davies (1989:200) describes it, the creative orderedness of living processes and entities indicates a picture of a 'canalised' (somewhat directed) anarchy, in which:

> ... matter and energy have innate self-organizing tendencies that bring into being new structures and systems with unusual efficiency. Again and again we have seen examples of how organised behaviour has emerged unexpectedly and spontaneously from unpromising beginnings. In physics, chemistry, astronomy, geology, biology, computing - indeed, in every branch of science - the same propensity for self-organization is apparent (Davies 1989:200).

May and Groder (1989:144-7) summarise the most salient features of dynamical systems which are relevant to Jung's work on psychic dynamics: Interactionism, in which separate elements 'reciprocally determine each other' in an instantaneous rather than sequential fashion; ongoing process with the capacity for infinitely unique behaviour; periods of transformation of the global system, which occur at critical points rather than through continuous incremental change; a lawful unpredictability, in which complex behaviours can result from simple rules; and mathematical modelling of 'strange attractors'.

Examples of recurring, patterned similarity which is analogous to that described in archetypal theory, are easily visible across nature. Similarity of flow forms can be seen in clouds, rivers, patterns in the sand, the grain in the tree trunk and the spreading pattern of a cauliflower's flowers (Schwenk 1965). Time is also included within this
interconnection - the ephemeral pattern of branching water in the sand reflects the geographical patterns of rivers with branching tributaries. Spiral patterns which are solidified in a shell reflect the flowing patterns of water in which species-pattern and individual was formed.

Sewell (1995:211) terms the perception of these repeating patterns within nature 'fractal consciousness', and argues it to be an important aspect of an 'ecological consciousness' of interconnectedness across different forms.

1. a tree form in the patterns of sand on the beach
2. vortex in flowing water and
3. vortex form within the patterning of a shell

(Photos from Schwenk 1965, Plates 10, 41 and 42)
Holism and purpose

All these characteristics mean that complex systems exhibit holistic properties which, at a descriptive level, are simply "incontrovertible facts of existence": "Holism in this form can only be rejected by denying the reality of the higher level qualities, eg. by claiming that consciousness does not really exist, or by denying the meaningfulness of higher-level concepts, such as a biological organism" (Davies 1989:199). Holism in this sense refers to the existence of wholeness patterns in which individual actions and forms take their meaning from relationship within a global organisation. This organisation may be spatial, such as found in organic structures, and temporal.

Holistic organisation across time is evident in the unfolding of purposive action, in which individual actions have meaning in relation to final outcomes rather than antecedent causes. As such, it is deeply heretical to reductionist classical science conceptions: Roszak (1993:146) suggests that "the whole sport in Science since the days of Galileo and Newton has been to find clever ways to dispel the illusion of purpose in nature". At the same time this form of purposiveness implies a much more dynamic and indeterminate form of motivation than the alternative which is contained in teleological concepts of 'final causes'. Davies (1989:201) explores concepts of purpose in terms of the predestinist or predisposition hypotheses of cosmologists, and contrasts it with a Newtonian concept of predetermination which suggests "that everything in detail was laid down from time immemorial":

"the possibility of predestination involves: "powerful evidence that there are creative forces at work in matter that encourage it to develop life; not vital forces or metaphysical principles, but qualities of self-organisation that are not contained in - or at least do not obviously follow from - our existing laws of physics" (Davies 1989:202).

Davies (1989:163) suggests that a concept of constellations of events in space time, "associated in some meaningful way, yet without causal association" could represent this form of order. Davies (1989:163) explicitly does not wish to extend this notion of acausal ordering to Jung's concept of synchronicity, in which the ordering reflects itself in "the daily lives of people". However, there are obvious parallels between holistic ordering in nature and Jung's images of purposive activity and energetic process within the psyche.

In particular, there are striking parallels between descriptions of archetypal processes as constellating points of attraction, and the mathematical modelling of strange attractors.

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49 Scientific debate revolves around the explanation of this holism, and whether new and different laws are needed to explain the emergent behaviour (Davies 1989:198-9).
in chaos maths, which is associated with complexity theory (Rossi 1989). These attractors are geometric forms of order which emerge in the mathematical mapping of the behaviour of dynamic systems. They represent a situation in which the position of individual points is indeterminate, whilst a different order is found in the global pattern (May and Groder 1989:145-6). Whilst study of such global ordering is anathema to classical sciences, strange attractors are found to be a very common feature in the non-linear systems of everyday life: Stewart (1989:26) comments, "They are called strange attractors. That does not mean they are in any way unusual; indeed the only unusual thing about them is that they are unusually common. It means that nobody understands them very well". Strange attractors reflect the curious qualities which reside within the patterned behaviour of organic life and Sheldrake (1991:13) suggests that: "Here, for the first time since the mechanistic revolution, is a kind of mathematical modelling that can represent the purposive features of living organisms...". Abraham draws many parallels between various psychological dynamics and these mathematical images of the holistic ordering which arise in chaotic situations. He concludes that:

The information-seeking, inquiring, optimizing, self-fulfilling, striving features of the psyche may be conceptualised mathematically as the self-organizational dynamics of choosing from among the almost infinite variations of phase portraits ... (Abraham 1989:1162).

I painted this image for a seminar presentation of my PhD process, which I represented as a movement from a 'mountain view' (abstract distanced perspective which disembodies particularities) to a valley-vortex view, in which particularities of embodiment emerge, and then swirl into the matrix of matter-chaos from which they emerged. One seminar participant found in the image a strong resemblance to strange attractors, and another to the flow forms of water. These similarities arise because each indicate dynamic processes formed within a relational field which imply, in their behaviour, energy gradients formed around nodal points which attract things to them. Apparently separate events are constellated, creating a landscape with areas of very different values and qualities: In this instance, from the heights of visionary science, to the level compartments of bureaucratic reasoning (middle foreground), to the confused and swirling interconnections of dreams, mythology and imagination, and the emergence of new life forms from it (mid background). Here, ways of being and knowing, which might conventionally be polarised between 'rational thinking' and
'irrational feeling', are both viewed as areas of high intensity of psychic energy. Showing the archetypal energy in apparently rational positions is a way of challenging their truth claims, whilst at the same time recognising the powerful attraction of their ideas. They are not emptied and thus destroyed. They are given depth at the same time as representational relativity.
Emergence of organisation in open systems

Complex dynamical systems are open systems in which energy and information are exchanged beyond the boundaries of isolated entities. As outlined, they exhibit holistic or emergent properties in which new, larger scale entities or orders arise out of interactions between different aspects. Davies (1989:149) uses the term "downward causation" to describe the way in which behaviour of parts is apparently 'caused' by the global pattern. However, 'cause' is a term to be used with caution: the system as a whole appears to undergo a "spontaneous self-organisation" in which no one thing, not even 'the whole', is in organisational charge. Despite this apparent lack of conscious organisation and pre-planning, it seems that: "... groups of agents seeking mutual accommodation and self-consistency somehow manage to transcend themselves, acquiring collective properties such as life, thought, and purpose that they may never have possessed individually" (Waldrop 1992: 11). Thus, emergent organisations and new qualities, such as self-reflective consciousness in humans, are recognised to be emergent from the creative capacities of nature. At the same time, they are not reducible to the qualities of non self-reflective nature. This image of emergent properties enables humans to recognise the existence of their special species-qualities as being in continuity with nature, rather than transcendent over it. The presence of properties of attraction, from gravitational and magnetic fields, to that of cooperative, interactive relationships between biological organisms, is vital in this unfolding of cooperative organisation (Davies 1989:135-137; Fell and Russell 1994:23-41; Prigogine and Stengers 1984:181-187). Here, the powerfully creative, relational qualities of eros, or love, are brought into scientific explanations. As Fell and Russell (1994:39) describe it: love is a "domain of action, rather than a feeling" and, from a biological point of view, "we are constitutively, not culturally, dependent on love."

Change processes in complex systems

These studies show that models of linear and predictable change in closed systems are not applicable to complex world situations. Complex change processes are manifested in punctuated and discontinuous forms: "it is now recognised that, quite generally, systems driven far from equilibrium tend to undergo abrupt spontaneous changes of behaviour. They may start to behave erratically, or to organise themselves into new and unexpected forms" (Davies 1989:83). In the open systems in which complex dynamic situations occur, information arrives from outside. In periods of stability, this incoming information is dampened: "a negative feedback keeps small perturbations from running away", and developments unfold largely according to predictable, deterministic processes (Waldrop 1992:33). However, periods of transition occur during situations in which positive feedbacks amplify and magnify small effects, and equilibrium conditions
are lost. It is under these conditions of instability that self organisation into a new pattern is enabled to occur (Waldrop 1992:33-4). During these times of transition the system shows fluctuation between two or more alternatives, until some sort of selection or choice is made and one path is taken. After this choice or transition occurs, either a steady new path of behaviour and organisation emerges, or the system moves into disorder. The point of transition and choice between two alternatives is termed a 'bifurcation point'. The mathematical modelling and graphic representation of this situation is shown in Figure 3.

![Figure 3. Bifurcation and discontinuous change in complex systems (derived from Davies 1989:88, and May and Groder 1989:146)](image)

This form of complex change involves features of inherent unpredictability because very small differences in initial conditions can have dramatic consequences in terms of outcome. This occurs because of the factor of selection, or choice. Multiple possibilities are limited by processes of choice. Out of this limitation and restriction of the infinite to one particular manifested event, the creative unfolding of new forms, patterns, paths and beings occurs: "a multilayered set of irreversible selectional events" acts to create futures in an emergence of pattern which is ex post facto (after the event) (Edelman 1995:203). Prigogine and Stengers elaborate:
The transcendent function: punctuated development in psychological change

Analogies between the creativity activity, self-organisation and emergent properties in complex systems and those of the unconscious dimensions of human psyche are very evident. As Robertson (1989:139) points out, qualities of self-reflection and feedback which lie at the core of complexity theory, also lie at the centre of the transformative process within Jungian clinical methods. Here, processes of transformation are encouraged by a self-reflective process in which the intensity of conscious reflection is turned toward the unconscious, and the stability of taken-for-granted attitudes is disturbed. Unconscious contents, which are contradictory to established conscious attitudes, are brought forward and held in consciousness by the active effort of increased reflection. Temptations to create a premature, artificial resolution are resisted, whilst the rising tension between opposites is held by ongoing listening and reflection. If this tension is held, reflected-upon but not directed, then a new resolution occurs, which is generally quite unpredicted in its characteristics and yet predicted in its resolving appearance (Philips 1997). A new position is achieved, and the 'transcendent function' is said to occur. O'Kane (1994:39-56) draws parallels between this psychological process and wider processes of ritual transformation described by anthropologists (following by van Gennep 1960). She describes it as an "archetypal sequence, that leading from death through transformation to a new life" (O'Kane 1994:44). These analyses of ritual sequences in terms of three stages closely align with descriptions of complex transitions across nature: separation (movement from stability and linear time); liminality (fluctuation and bifurcation in sacred time); and reintegration (returning to stability and linear time after transformation). O'Kane (1994:51) describes ritual as: "an attempt at participating, be it only for a limited time, in the original unconscious within which thinking and experience surrender directness

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50 Mathematical modelling in chaos theory involves iterative equations, in which the results of previous equation are fed back into the next computation. Robertson (1989) points out that this form of equation involves a departure from the 'infinity' mathematics of the classical Enlightenment mathematics which parallels the departure from the infinity theories of social progress over nature in Enlightenment theories of perfectibility. Technologically, the iterative operations involved in mapping complexity are firmly positioned within twentieth century computer developments.
in order to be nourished by images and autistic motifs". This conception draws upon different conceptions of time than those of classical sciences:

Rituals, in fact, act upon linear time, inescapable and quantified, which contains the life-death sentence, by feeding on time which is qualitative, by deriving nourishment from mythical time (O'Kane 1994:44).

**The eternal in time**

Again, these ideas challenge conceptions of time within classical sciences in which, in the pursuit of enduring universal laws within a transcendent ground, time is regarded as *reversible*. In this conception, time is understood to exist outside of the directional flow of time which is experienced in the particular events of lived world. It is viewed as a mechanism which describes interval between events, and which in itself holds no power or transforming function (Davies 1989:14). This view of time resides with the image of an unchanging, static machine universe which was created once and for all, in the past. In the last century, this acceptance has been challenged within science by the formulation of the second law of thermodynamics, which introduces an arrow of time into this timeless machine. Under the influence of this law, with the passing of time the universe is understood to move toward thermodynamic equilibrium, which is expressed in loss of organisational structures and increased levels of entropy: "The remorseless rise in entropy that accompanies any natural process could only lead in the end, said Helmholtz (1854) to the cessation of all interesting activity throughout the universe, as the entire cosmos slides into a state of thermodynamic equilibrium" (Davies 1989:19).

As Toffler summarises:

> In the early nineteenth century, thermodynamics challenged the timelessness implied in the mechanistic image of the universe. If the world was a big machine, the thermodynamicists declared, it was running down, its useful energy leaking out. It could not go on forever, and time, therefore, took on a new meaning (Toffler 1984:xiv).

Against this persuasive image of the running down of the machine universe, Darwin's theory of the *evolution* of life runs a counter arrow: "The world-machine might be running *up*, becoming more, not less, organised" (Toffler 1984:xiv). As Davies describes it:
There exists alongside the entropy arrow another arrow of time, equally fundamental and no less subtle in nature. Its origin lies shrouded in mystery, but its presence is undeniable. I refer to the fact that the universe is progressing - through the steady growth of structure, organization and complexity - to ever more developed and elaborate states of matter and energy. This unidirectional advance we might call the optimistic arrow, as opposed to the pessimistic arrow of the second law (Davies 1989:20).

Study of the nature of this optimistic arrow has been overlooked within science because its mechanisms are so little understood. However, within theories of complexity these apparently contradictory images of time can be integrated: the study of "complexity, self-organization and cooperative behaviour has revealed how the two arrows can coexist (Davies 1989:20)". Complex organisations and emergent orders are understood to arise in a rule-governed universe through the processes of choice between 'random' (chaotic) alternatives. Far-from-equilibrium situations occur in the intersections between the stability of rule governed order which is represented by Newtonian laws, and the chaotic diffusion represented by the second thermodynamics law. The organisation of complex systems arises between chaos and rule-order. Complex systems "bring order and chaos into a special kind of balance" (Waldrop 1992:12).

In summary, the emergence of life and larger-order entities in the macro world shows an originality which defies reduction to the initial conditions from which it proceeds. As Prigogine and Stengers (1984:8) state: "we find ourselves in a world in which reversibility and determinism apply only to limiting, simple cases, while irreversibility and randomness are the rules". At the same time, this unpredictable development exhibits ordered patterning. Chaos theory states that simple dynamical rules, which exist in a timeless dimension (that is, they remain constant, regardless of particular circumstance) can give rise to extraordinarily intricate behaviour within the time-irreversibility of complex interactions of life (Waldrop 1992:12). Through processes of selection out of the 'random' events produced in a chaotic situation, and little-understood processes of cooperation and attraction, new patterns emerge as unlimited potential is translated into particular, limited and yet (therefore) creative and progressive events in time. In these descriptions an undeniably unique event shows itself to be part of a larger, encompassing (or underlying) pattern, and there is an inclusion of originality with order which provides an excellent amplification of the forms of psychological experience which archetypal, depth psychological theories describe.
Transitional thinking

These researches into complex processes are particularly germane to the task of transitional thinking because they directly focus upon characteristics of today's accelerated social change, which include: "disorder, instability, diversity, disequilibrium, non-linear relationships (in which small inputs can trigger massive consequences), and temporality - a heightened sensitivity to the flows of time" (Toffler 1984:xiv-xv). Waldrop (1992) outlines research which specifically extends study of complex situations to include social-cultural organisational phenomena such as international relations and economics. Punctuated developments and unpredictable emergence of new forms are also clearly evident in developments of the environmental movement, and in the complex interactions inherent in ecological issues (studies of climate and weather prediction are pioneers in the field of complexity theory).

Furthermore, self-reflection is a hallmark of the contemporary age, in which the visions of universal laws and truths are replaced by critical deconstruction. Descriptions of creative processes in complexity theory and Jungian depth psychology cast an optimistic light upon the potential for change which is promised by the self-referencing quality which is defining feature of postmodernism. Deconstruction can be seen as an important stage within complex changes in dynamic cultural systems. There is an energy and tension contained within these difficult challenges of viewing self and world as honestly as possible, whilst the goal of self-reflective transparency is held in tension with the unavoidable containment and constitution of knowledge within culture. This process may move systems far from stability and equilibrium and assist in the death of old ways. Therefore it potentially also opens it to creative transformation, which at the same time of course holds risky and unpredictable outcomes. This is an unavoidable feature of complex, discontinuous change processes.

Summary

Understandings about the nature of being underlie all assumptions about the nature of human knowledge, although the relationship is rarely explicated. This chapter has been concerned with the ontological understandings which would accompany the embodied and imaginative modes of human knowing which earlier discussion has pointed toward. In addition, a view of the interconnectedness of humans and non-human nature is developed by an exploration of the coherences between Jungian-informed conceptions of immanent creative ground within the human psyche and new science descriptions of a creative nature. Thus, mechanistic and dualistic conceptions
of humans and nature are replaced by a relational and integrative conception of mindful nature, within which humans live.

Within this conceptual framework, a key feature of Jungian psychology is its embodied conception of psyche, which allows recognition of interconnectedness with other humans and non-human nature through further conceptions of collective unconscious, archetypes and synchronicity. This picture of human psychology is supported by the images of nature which are provided by new sciences. Within quantum mechanics, the existence of non-local connections, paradox and and-and rather than definitive either-or descriptions of the world is described; and some form of inter connective ground existing 'beneath' the world of apparently separated events and entities is hypothesised.

Within the scale of everyday events, notable parallels are evident between scientific studies of complexity and dynamic processes, and Jungian descriptions of psychological processes. In these dynamic, creative processes new forms of order are seen to emerge from organisationally more simple ground. This ordering shows an holistic patterning and punctuated, discontinuous developments, such that final outcomes are not able to be predicted from preceding causes. These descriptions of psyche and nature provide detailed images for the more abstract conception of immanent creativity which was introduced in earlier discussions. Global, cooperative patterning, which emerges without any apparent point of transcendent ordering and control, implies the presence of a mindful intelligence operating throughout material life. Through these descriptions of a non-linguistic creative ground, an ontological grounding is provided for the epistemological alternatives suggested in the previous chapter, and the foundations of mind-body dualisms are challenged.

The intention of this discussion is not to reduce unknowable mysteries to scientific explanation but, rather, to retain and enhance the sense of awesome mystery of creative psyche which is experienced in Jungian analysis, and at the same time to include this experience within the facticity of the larger creative processes of life. Here, the mysteries of human consciousness and the qualities of an imaginative depth psyche are appreciated in their own terms, whilst also being understood as one expression of the creative capacities which are expressed within all nature.
Frequently such knowledges of creative nature remain a part of the 'silences we keep' in western cultures, and it is necessary to recognise the power relations through which such knowledges are suppressed. Hierarchical privileging is supported by dualistic epistemologies, mechanistic conceptions of nature and a emphasis upon consciousness in the human psyche. In the following chapter the presence of creative nature which has been visited in analytic mode in this chapter is revisited in mythological imagery. This very different perspective enables a view of the cultural context within which the powerful suppression of such knowledge occurs.

**Dream 22/5/97** I'm alone on a green grassy cliff above the sea and I realise that I'll have to fly. I jump off the cliff and fall very quickly, and spread out my arms and begin to fly just as I'm above the water. I can see the ripples on smooth deep water. I fly and fly, past all sorts of places, mostly over land, sometimes struggling to keep the flying right, and sometimes just spreading my arms and finding it comes with ease. I come in over a busy yard, like a car park, and drop to walking... A man, like a guard at the gate, comes over and asks - do I realise that I have made an unauthorised flight over their airspace? and Where have I come from? I don't know, I say. I was in North England (?) and now I'm here, but I have no idea where either is. I'm from Australia. This explains my ignorance and excuses me - I'm a long way from home.

**Comment**: Just finishing a draft of 'science and psychology', and pleased to make a landing! I have felt a reluctance to introduce science and yet, there are so many shared interests and a celebration of life's mysteries. Somehow, when different positions are aligned, a crossing of sorts is achieved (even if a bridge is not built). I arrive at a busy place, with a whole car yard of different vehicles which could be driven on from here. This has been my experience, anyway, in writing this chapter - despite the fact that this is definitely deep water and not my territory.
7.

Patriarchal Mythologies: A Feminist Jungian Perspective

We have, in a sense, secularized our religion. Having voided the sacred from nature, we have turned to new gods: technology, production of goods, greater physical wellbeing. Consequently our environment is poisoned; resources become exhausted; ecological cycles are disrupted; demonic powers of the machine threaten us...

Let us look more closely at the religious background of our exile on this planet. The Decalogue's first three commandments present a deity separate from man. This god-fashioned man for an exclusive covenant with Himself. No graven images are to be made of this patriarchal, king-like leader. He exclusively is to be worshipped. The sacred is severely limited to the abstract spirit. Experiencing the sacred in groves, animals, or objects of imagination is declared evil. Symbolic imagination is banished. (Whitmont 1987:99-101).

In the dire consequences arising from the well-documented abuse of Earth, nature, and our bodies, we begin to see that they will no longer tolerate the tyranny of our control. They will no longer submit to the slavery to which we try to subject them. The Goddess is the life force in matter. She has laws that now have to be learned and obeyed. Her indwelling presence is the sacred energy, energy on which our egos have no legitimate claim. Confronted with this reality - a reality that is a confrontation with our own threatened survival - we realize that like Earth, nature, our bodies, we too are the vessels of an energy far greater than anything that tries to contain it. We realise that we, like the rest of nature, are participating members in the vast community of life, whose sacredness we must embrace if we are to survive (Woodman and Dickson 1996:3).
Introduction

In this chapter I make explicit and develop a feminist perspective which underlies much of the preceding discussion. In modernist western cultures in which abstract ‘rational’ reason is privileged whilst other ways of knowing are oppressed and life qualities within nature are denied, culturally dominant positions are gendered masculine whilst inferiorised alternatives are gendered feminine. In a network view of the interconnected patterns in which cultural meanings and power relations rest, this gendering must be recognised as existing within the foundation constitution of western cultural meanings, values and perspectives which are of central concern to environmentalists.

In the following discussion I do not unpick and separate-out complex relationships between sex, gender, cultural values, meanings, epistemologies and ontologies. Rather, I use images from western cultural myths of origin to express how this complexity is inextricably integrated in whole patterns of meaning and being. In this approach I combine critical, abstract analysis with a mythological, imagistic epistemological alternative. Firstly, I locate study of mythology within perspectives provided by depth psychology and environmental feminism. I then present a brief history of western myths of creation, and demonstrate how these mythic images have a continuing presence within contemporary secular cultures. Finally, I initiate an exploration of the alternatives which are contained within a notion of sacred feminine, whose presence is spoken, and then repressed, within western mythologies.

A depth psychological reading of mythology

Archetypal dimension of myth

Within depth psychology, mythologies are understood to be stories about the outer world which express archetypal images and energies within psyche. Psychological-cultural understandings of the powerful influence of mythologies are thus based upon understandings about archetypal patterning of psyche which have been described in previous chapters. From this perspective, mythologies are seen to hold a middle ground and mediating position within dynamic interchanges between inner and outer, psychological and cultural worlds. In this image of mutual, reciprocal influence, cultural forms are ‘introjected’ to form inner psychic images, whilst the contents of unconscious and conscious psyche are projected in the creations of cultures.

The presence of collective mythic images in the dreams of individual people suggests that mythologies address people through unconscious psyche as well as through influences in conscious cultural expression. In modern western cultures a living participation in mythological-cultural worlds is viewed to be a characteristic of
'primitive' cultures. However mythologies continue to have a psychological significance even within a culture in which recognition of their importance and living cultural presence has been lost (cf Kerenyi 1949/85:1). As Jung (in Jung and Kerenyi 1949/85:75) insists: "Archetypes were and still are, living psychic forces that demand to be taken seriously". As I have outlined, archetypes mediate past and present, and eternal and historical time or, in the words of modern sciences, reversible and irreversible time. Whilst mythologies tell of events occurring in historical times, they also open into mythological time: a mythology returns to primordial time, whilst it unfolds in narrative form across time (Kerenyi 1949/85:7). Therefore, Kerenyi argues, in the midst of speaking a myth, a teller may 'find his way back' into primordial time. In this sense, myths can provide openings to archetypal energies and hold a power which is beyond analytic representation. I return to this psychological, living experience of mythic images in Chapter 9. In the following discussion however, I mainly utilise a cultural-analytic perspective, as I search for mythological presence in the meanings and forms of western social-cultural institutions.

Mythology in culture

Whilst mythic stories are understood in depth psychology to come out of relatively timeless and trans-cultural dimensions, myths give very culturally idiosyncratic and specific body to the abundant possibilities which are contained in this collective stratum. Myths then, are not culturally-neutral, psychologically-given stories. Rather, mythic stories and images act very persuasively within culture by directing perception and meaning in culturally specific forms; acting ideologically to privilege certain people over others; and directing actions toward the rest of nature in particular ways (cf Campbell 1964; Cheney 1991; Doyle 1990; Ruether 1992:15). Myths are both "a reflection on the cosmos" and "a justification of the particular society from which they proceed" (Vieyre 1965:56).

Mythological influence is particularly clear in cultural myths of origin or creation stories, which are the focus of the following discussion. Such stories about the gods at the same time tell of the origins of particular social-cultural worlds. As Kerenyi (1949/85:7) puts it, "The gods are so 'original' that a new world is always born with a new god - a new epoch or a new aspect of the world". This should not be seen however as a causal explanation, or an 'objective' description of social-political and/or mythological history. Whilst a mythology may be traced to a certain cultural-historical period, as an archetypal image it also may live in the present with a fresh and original, spontaneous energy which is only partially derived from its antecedent cultural life. As Campbell (1964:516) warns: "(for the) uninstructed mind, myths tend to become history
and there ensues a type of attachment...(which) binds so-called believers into contending groups and ... deprives them of the substance of the message ...". Rather, Campbell suggests, mythic imageries should be read as poetry, art and experience. As I have stressed, this requires that specific, epistemological qualities of imaginal forms of knowing be recognised: the power of images is contained within their ability to provide a living, contextual picture, rather than an abstract chain of separated assertions.

**Gendering in mythology**

Restrictive choices between either essentialist or constructivist interpretations of gender differences in feminist theories can be radically reordered, when the deep mythological patterning of gender in social-cultural worlds is recognised. From a depth psychological perspective, psyche contains neither a fixed, gendered nature nor a 'blank sheet' to be inscribed by culture in the socialisation of a single lifetime. Rather, the depth psyche is understood to contain very influential, culturally-specific gendered stereotypes and conceptions which include at least 4,000 years of collective western cultural history. As Tacey describes it:

Social stereotypes do not emerge out of thin air; they represent an amalgam of nature and nurture, culture and psyche, time and eternity. The way in which masculinity is socially reproduced is of course a product of ideology, but this ideology has archetypal foundations that are ignored at our peril (Tacey 1997:194).

In this view, archetypal theory is not used to rationalise conservative theories of immutable gender difference, but to provide an understanding of the cultural depth of gender oppression which is not contained in the radicalism of social-constructivist theories (Tacey 1997). Obviously, a conception such as the creative life quality in material nature is not essentially gendered (cf McNeely 1991:36). However, as the following discussion illustrates, in the depths of our cultural history this conception is gendered feminine, whether we intellectually understand it to be that way or not.

In these discussions, distinctions need to be drawn between forms of patriarchal social organisation and patriarchal mythologies. These two forms of patriarchy are certainly

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51 Here, experience of gendered distinctions as 'essential nature' are recognised. This feminine does seem deeper than can be explained by even the most critical exposes of subtle and not-so-subtle socialisation processes. However, it is also so culturally specific - all cultures do not honour an abstract logic and associate its prowess with masculinity. Perhaps it is the intuitive faculty of a shaman which bestows power and prestige in another culture. An edited collection of anthropological studies by McCormack and Strathern (1980) demonstrates the complex and culturally specific nature of gendered conceptions of humans and nature.

52 Tacey uses depth psychology to mediate a dispute between mythopoetic and social-constructionist theories of masculinity. A similar dispute is reflected in theoretical divisions within environmental feminisms.
interrelated, but the relationships are by no means straightforward. A mythological focus does not necessarily directly reflect or draw attention to particular social expressions of power of men over women within culture. Rather, it brings to the fore unequal power-distribution of some values, forms of consciousness and knowledge over others which exist across a culture, and are inscribed upon and experienced by both men and women (although gendered differentially) within that culture. It is not simply an 'essential feminine' which is devalued under patriarchy. Rather, all which is devalued is placed in association with cultural conceptions of 'the feminine'. It is a confusion and simplification of this process therefore, to conflate all the qualities of the inferiorised other as being of an essential feminine, but it is equally dangerous to overlook the existence of the implicit cultural gendering which is present in particular cultural ways of doing and being. It is with these understandings that I speak of 'the feminine' and 'the masculine', to refer to complex categories which are constituted within culture. Thus it is understood that men and women are all "the children of patriarchy" (Woodman 1993:40) and each suffer patriarchal oppression differently but equally, as do different classes and cultures of people (Tacey 1997:xiv, 13). Such discussion and analysis of implicit cultural gendering of characteristics which clearly are not related to biological sex distinctions is fraught with difficulties and ambiguities. However, from a depth psychological perspective, gendered distinctions cannot easily be reasoned or wished away as though they do not exist:

We continue to dream [and mythologise] in the archaic and concrete language of ancient symbols, and we cannot rail against the psyche for using sexist or stereotypical language. The point is that masculinity and femininity have to be constantly raised from the literal to the metaphorical level, where they can be dealt with in philosophical and psychological ways (Tacey 1997:35).

By recognising the depth and the inner dynamics by which outer patriarchal power relations are sustained, the depth of the oppression is revealed in more striking detail (Woodman 1993b:9). At the same time, alternative possibilities which are contained within western cultures are also revealed.

**Environmental feminism: Associations between women and nature**

This reading of gender and mythology directly addresses and re-orients central theoretical issues within environmental feminism. In feminist, mythological readings of contemporary environmental situations, an historical period in which conceptions of divinity and the sacred were represented in feminine earth deities or goddesses is recalled. Ecofeminists argue that a loss of this awareness of a sacred nature is a powerful factor which enables human brutality to non-human nature; and suggest that a regaining of sacred relationships with earth which are modelled on feminine images is
likely to assist development of deeper wisdom and very different values and actions (cf Diamond and Orenstein (eds) 1990; Plant (ed) 1989).

These mythopoeic feminist positions are often seen to be in conflict with other forms of feminist analysis, which seek to be located and recognised within the broad intellectual traditions of western cultures. It is feared that the status of ecological feminism as reasoned theory and emancipatory praxis is jeopardised by the irrationality and essentialism which are said to arise when associations between woman and nature are positively embraced (cf Warren (ed) 1994). By its admission of the association of the feminine with an inferiorised nature, and its employment of epistemological and expressive alternatives, ecofeminism is accused by some of being not only ineffective but also regressive in terms of feminist politics (Prentice 1988:9). Biehl (1991) has influentially argued that the 'irrationalities' of ecofeminists are so problematic that ecofeminisms should be altogether abandoned. She particularly finds problem with the "unifying modes of subjectivity such as mysticism, metaphor, and myth" which, she argues, "unify phenomena at the expense of differentiations" (Biehl 1991:87). Beuge (1994:49) suggests that ecofeminism can be rescued from the worst of Biehl's criticism, but that it should "abandon goddess worship and other mythopoeic structures".

It is also argued that the re-valuing of nature and the feminine, which occurs through an invoking of images of nature-goddesses, merely reverses the values of western dualisms, whilst problematic hyper-separations of humans from nature, mind from body, masculine from feminine and so on, are retained. As Plumwood eloquently warns:

In feminist and liberation theory, the misty forbidding passes of the Mountains of Dualism have swallowed many an unwary traveller in their mazes and chasms. In these mountains, a well-trodden path leads through a steep defile to the Cavern of Reversal, where travellers fall into an upside-down world which strangely resembles the one they seek to escape. Trapped Romantics wander here ... as do various tribes of Arcadians, Earth Mothers, Noble Savages and Working-Class Heroes whose identities are defined by reversing the valuations of the dominant culture (Plumwood 1993:3).

However, from a depth psychological perspective, I argue that the alternatives which are being sought in Plumwood's 'upside-down' places go significantly beyond dualistic reversal, in their search for deeper alternative possibilities. In drawing associations between women and 'earth mothers' and goddess images of divinity within nature,

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53 The mythopoeic positions to which I refer to in this discussion are categorised variously as ecofeminism, radical feminism or cultural feminism.
radical feminists are gesturing to a conceptual form which is much more than reproductive and biological. It is in these marginalised areas of ecofeminism that the most radical reappraisals of epistemological and value hierarchies in western intellectual thought are made within environmental feminism. In addition, mythopoeic embrace of goddess mythologies and 'feminist spiritualities' provides a space in which deep critiques of disembodied reason also support active exploration and expression of other modes of knowing. As Ruether (1975:194) asserts, ecofeminist analyses attempt to move beyond the options provided by "emancipation through identification with a misogynist male rationality or re identification with a concept of 'nature' and 'femininity' which ever returns them to powerless inarticulate subjugation".

Furthermore I suggest that, when environmental feminists try to exclude discussion of women's imaginative and mythopoeic experiences from their ranks, they are explicitly employing the same oppressive logic which is so effectively criticised by feminists in other contexts of oppression. As I outline in the following discussion, popular cultural understandings of 'myth' as meaning 'untrue' ("it's just a myth") can be understood to be part of a western mythology and ideology which states that our culture is founded upon rational, rather than religious and mythological foundations. This is a defining feature of the cultural logic by which western cultures sustain their 'master status' in relation to other cultures. It is therefore not a position which feminists should use against other feminists who seek to liberate these silenced possibilities.

In addition, mythopoeic and synthesising modes of subjectivity and expression utilise an imagistic epistemology which provides extremely valuable contributions which cannot be gained by the reasoned analysis and deconstruction of existing social-political institutions alone. These synthesising and analysing possibilities should not be seen as contradictory, however. Mythological understandings provide a vantage point for critical analyses of oppression, and Jungian-informed feminism provides a psychological basis from which radical feminist positions can be read as critical theory and invaluable emancipatory movement. Feminists can thus acknowledge their very reasonable fears of losing hard won ground, without defensively closing the doors on any theorising which recognises cultural associations between the feminine and non-rational things such as mythology, poetics, earth and body (cf Casselare 1994 for a socialist feminist support of this position).

Western creation myths: From sacred nature to sky god
In the following discussion, I use images from western cultural mythological-religious histories to provide understanding of the ecologically destructive nature of
contemporary cultures. These richly textured images contained within western cultural myths of origin illustrate ways in which cultural conceptions of non-human and human nature, intelligence, knowledge and creativity all form together in a nexus of interrelated concepts. Particular conceptions of these qualities underlie all efforts to address our environmental situation, and yet these are very rarely made explicit. I focus on conceptions of the form and location of the 'sacred', as creative source and origin of life in western creation stories. I describe how representations of processes of creation have conceptually shifted from images of an ongoing creative present to images of a single and completed act of creation which occurred in the past; and how a reversal in the gender of the perceived source of creative activity closely accompanies these dramatic conceptual changes. This description is followed by explorations of the presence of these conceptual patterns within social institutional and psychological structures of contemporary western cultures. From this depth psychological, analytic perspective, I argue that ecofeminism provides much more than a "seductively simple and appealing counter argument" to "complex social theory", as Prentice (1988:9) suggests. As Tacey (1997:10) says: "Unless a depth dimension is taken into account, political and social science will remain frustrated and frustrating, a testimony only to the machinations of the hubristic intellect".

This presentation involves a shift in voice, as many conceptions which have previously been expressed in analytic terms are re-mapped and re-presented through the telling of myth. Although I tell these stories as history, there are obviously many different histories, mythic stories and interpretive translations, and I envisage this very much as one contemporary story about historical presence in modern-postmodern cultures (cf Ruether 1975:xii).

Early matriarchal mythologies

In ancient Near Eastern (for example, Egyptian and Sumerian) cultures, creation stories begin with an account of a primal mother, or matrix, who is conceived as the origin of all the cosmos and the gods. Heaven and earth, water, air and vegetation emerge from her body, followed by the anthropomorphic gods and goddesses. For example, in Sumerian stories, it was Nammu, an oceanic sea-mother, who gave birth to the gods (Vieyra 1965:57-9). These stories represent processes of creation in images of gestation, which reflect images of creation in nature: in seeds, eggs and wombs, life emerges mysteriously out of the darkness (Ruether 1992). They present an image of immanent creativity, in which creative process is understood as residing throughout the material world: that is, "the divine as filling all of life" (Griffin 1990:87). This feminine sacred source was understood to have an on-going existence which provided
generative power within the world, as a 'fountain of life', 'world navel', 'matrix' of life, or 'goddess' (Campbell 1968).

Within these myths, dualities of masculine and feminine emerge from the primary matrix, and are reproduced in various gendered categories and deities such as sky (masculine) and earth (feminine). However, they are not hierarchically ordered (Ruether 1975:12). Overall, these creation stories reflect a cross-culturally common mythological theme: that differentiated or separated aspects of the world have emerged from an undifferentiated matrix, unformed matter, chaos, or *prima materia*, which is either conceptualised as being pre-gender or, very frequently, is gendered feminine (eg Duff 1994:130).

Associated with this cosmological understanding, political power was held by a male God-King in a patriarchal society. Within this patriarchy, according to Ruether (1975:13), men saw themselves as "children of the nature mother, ... exercising power through worshipping her". This form of relationship between secular and sacred power was symbolised in Egypt by the king's throne, which took the form of the lap of the Goddess Isis. The Earth is associated with the feminine, social order and fertility in this matriarchal myth. However, in its conjunction with secular patriarchal power, Ruether (1975:13) considers this pre-Christian social/mythic situation as being "the first stage of a male co-option of the female into a system of power exercised by males."

**Transitions from matriarchal to patriarchal myths**

A radical departure from these matriarchal mythologies can be found in a succession of myths in which battles between the anthropomorphic gods and the primal mother are recounted, and the eventual demise and disappearance of a primal feminine matrix is recorded. These collisions of masculine and feminine deities, and the triumph of the masculine deity, contain a clear expression of movements from matriarchal to patriarchal mythologies. These accounts form the earliest written records of western mythic stories (Campbell 1988; Ruether 1975, 1992). In the following chapter I look in more depth at one mythic story - that of the Sumerian goddess Inanna - which dates from early in this period (3,000 - 4,000 BC).

An example of a mythic story from later in this period is provided in the *Enuma Elish*, the founding myth of the Babylonian culture which defeated and overtook Sumerian culture (1,600 - 2,000BC). The story begins with descriptions of the ancient mother,

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54 Joseph Campbell (1988) judges this to be a 'critical moment in history', which he describes in terms of invasions of northern herding peoples into the agricultural south.
the oceanic water goddess Tiamat, who gives birth to the gods through a commingling with the god of fresh waters, Apsu (Furlong 1992:5). It continues with the story of the defeat of Tiamat by the younger, masculine god Marduk, who is the founding, anthropomorphic deity of Babylon. In a period of political conquest and revolt, Tiamat is negatively represented as the forces of 'chaos' that threaten order and stability. The mythic story tells how Marduk kills Tiamat and treads upon her lifeless carcase. He splits her body in half and fashions the heavens and earth from its dead matter (Furlong 1992:i-ï; Ruerher 1992:15-19). As Joseph Campbell describes it:

...the story begins with a great council of the male gods up in the sky, each god a star, and they have heard that the Grandma is coming, old Tiamat, the Abyss, the inexhaustible Source. She arrives in the form of a great fish or dragon ... when Tiamat opens her mouth, the young god Marduk of Babylon sends winds into her throat and belly that blow her to pieces, and he then dismembers her and fashions the earth and heavens out of the parts of her body (Campbell 1988:170).

In this image, earth and sky are still imagined as being formed from the body of the primal matrix (gendered feminine). However, the creative formative processes are attributed to a masculine, sky deity, who works upon the matter of Tiamat's dead body. The myth thus records the prior presence of the primal mother, as well as her defeat, the destruction of her being, and the re-ordering of its matter according to patriarchal design.

The erasure of the primal mother: Greek and Judeo-Christian myths

In the Christian myth of origin, these previous understandings are encompassed within an over-arching explanation of creation, in which an immaterial principle is perceived to be an aprior creative power. A masculine god is located in space beyond the masculine realm of previous sky gods, and is presented as existing prior to, and creating, the earth. In the original Hebrew creation myth, God makes the world from inert matter, and so the story of the killing of a living goddess, or living matter, is erased. She no longer has power or a name: "the Mother has been reduced to formless but also malleable 'stuff' that responds instantly to the Creator's command" (Ruether 1992:19). In later Christian doctrine, God is said to have created ex nihilo - out of nothing. Here, even the presence of a primary matter is removed (Griffiths 1994).

In this creation story, humans and the earth and sky are made during a single time of creation, by a god who existed before everything, who is pure spirit (has no body), who

55 Marduk also fashions humans from the blood of her male consort, in order that they can serve the gods, and the human priests who are closest to the gods. Thus human hierarchy is also justified (Ruether 1992).
is male and who is all powerful and all-knowing. In contrast to previous conceptions of immanent divinity, this new sky god represents a unitary transcendent principle. God is transcendent over (is able to stand above) his creation, rather than being subject to it. He transcends both earth and sky in terms of time and space (as spirit, he exists outside matter). Nature is relegated to the lower side of a new dualism between spirit and matter, as 'mater' (the mother) is transformed into inanimate 'matter'. As Johnson summarises, in classical Christian doctrine:

... God ... is depicted as the epitome of the masculine half of the dualistic equation. The all holy Other is uncontaminated by Matter, utterly transcendent over the world, and unaffected by it. The way in which patriarchal authority commands the obedience of women and other creatures on earth serves as a prime analogy of God's relation to the world (Johnson 1993:17).

The one god is elevated, whilst pagan, earth and sky-based goddesses and gods are outcast. Eve is born from Adam, and Adam is created by the male god (Ruether 1975:14).

In intersections of these conceptions with those of Platonic idealism and its misogynist dualisms of spirit and body, value and power hierarchies within divisions between earth and sky, masculine and feminine, humans and nature, and so on is completed (Griffiths 1994; Plumwood 1993). In Greek society the hierarchy of spirit and body served to justify master-slave relations and the disenfranchisement of women, and this inferiorisation of the social status of women was introduced to Egypt, where previously women held equal legal status with men (Seton-Williams 1992:23). Biologically, women were considered as the passive receptacle for the incubation of the male seed, which is seen as the source of generative potency (Cantarella 1987:52-61).

In these conceptions, elevation of a concept of Spirit as being pure and perfect, is achieved along with a denigration of body, as being impure and imperfect: "The desires of the flesh are against the spirit and the desires of the spirit are against the flesh" (the Gospel according to Paul). Mortal humans are born in original sin, whilst God provides the model of perfection: "May I know Thee O Lord, that I may love Thee. May I know myself that I may despise myself" (Christian prayer quoted by M. Fox, 1983). In these hierarchical hyper-separations of images of spirit from those of matter, realms of the gods and the sacred are divided from human daily life. These conceptions are part of the 'original sin' and 'Fall' doctrines in Christianity, which Fox (1983) persuasively argues is deeply implicated in contemporary situations of environmental destruction. As Campbell (1988:24) describes it: in Biblical thinking, "we live in exile". Campbell argues that this cultural conception of original sin and the association of the feminine
with it, stands out amongst the wealth of world mythologies he has researched, as a single and isolated mytheme:

In the Biblical tradition we have inherited, life is corrupt, and every natural impulse is sinful unless it has been circumcised or baptized. The serpent was the one who brought sin in to the world. And the woman was the one who handed the apple to man. This identification of the woman with sin, of the serpent with sin, and thus of life with sin, is the twist that has been given to the whole story in the Biblical myth and the doctrine of the Fall (Campbell 1988:47).

Understood psychologically, this 'fall' from participation within a sacred world is identified with the development of ego identity, which is experienced as a separation of individual consciousness from unconscious psyche. Whitmont describes how Christian monotheism relates to development of this form of self awareness, which is increasingly focussed in consciousness, in the western psyche:

The earlier magical and mythological world views had allowed for the experience of a plurality of forces, powers, and personalities. This was expunged by the centralized, monotheistic world view. Theologically the myth appears in the concept of the one God, psychologically in the concept of a unified self, and I personality. This I personality deified the conscious aspects of experience while denying the multiplicity of pre-ego-conscious aspects and complexes from which it had emerged.

This development sets the pattern for the ego's dictatorial use of will to enforce the fiction of being the supreme ruler of the total psyche (Whitmont 1987:80).

In summary, transformation to a deeply patriarchal mythic system is completed in the intersections of Hebrew and Greek cultures. Dualities of feminine earth and masculine sky become hierarchical and spiritual man is considered superior to embodied woman, in a powerful alliance of patriarchal social and mythological power (Griffiths 1994). Whilst, by their nature, men are perceived to be more closely related to spiritual dimensions, women are also considered capable of spiritual experience. However, this ability is typified by the model provided by the Virgin Mary, which involves a repression of their material, sensual self and therefore does not correct foundation

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56 In much Jungian work the development of ego-consciousness is considered as a positive and necessary movement, in an evolutionary theory of human consciousness which conceptualises western consciousness as being 'advanced' in relation to 'primitive' consciousness (cf for example, Campbell 1964; Whitmont 1987; and Woodman and Dickson 1996:16-22). This is an ethnocentric interpretative position which maintains a naturalistic fallacy that matriarchal consciousness is 'natural' whilst the masculine consciousness is a product of culture. I read and use these scholarly works for their descriptions of changes in human consciousness, psychologies and mythologies, whilst I treat their evolutionary interpretations with extreme caution. The concept of 'evolution' itself is patriarchal, in that it speaks of a movement towards increasing perfection, whilst a less value-laden notion of 'change' can be very differently conceptualised within an image of a continuously creative present.
misogynist conceptions (Ruether 1975). Whereas embodied earth and a material matrix had been considered the primary ground out of which life grows, their presence becomes secondary to a concept of disembodied spirit.

Secularisation of the sky god - the rational human and mechanistic nature

Within Enlightenment Europe, mythological removal of an enlivened, creative material nature is concretised in mechanistic images of nature. At the same time, the attendant image of a disembodied sky god is re-presented within secular images of rational human mind, through which humans are understood to be able to control a malleable nature.

In the influential philosophy of Descartes, Platonic dualisms of spirit and body are transformed by translating the concept of spirit into that of human mind and consciousness (Plumwood 1993:112). Through this possession of mind, men begin to feel themselves to be "the masters, rather than the children, of organic nature" (Ruether, 1973:11). The human man believes himself to be in principle capable of understanding the laws of nature: that is, of encompassing them within his rationality. From this understanding he believes himself to be capable of encompassing and controlling nature. As Birch (1990:114) expresses it, the human "begins as a tenant or lodger in the world, and ends up as its landlord". It is important to note the necessary relationship between this elevation of consciousness and the desacrilisation of wider nature. The human individual can make himself and create his freedom only in proportion as he desacrilises himself with the whole (Whitmont 1987:98).

Thus, when Enlightenment conceptions are viewed from a mythological-analytical perspective, deep interconnections are seen to exist between the, apparently contrasting, secular-rationalist emphases of Enlightenment thought and the religious-spiritual focus of Christian thought. As Prigogine and Stengers suggest:

...Western thought has always oscillated between the world as automaton and a theology in which God governs the universe. This is what Needham calls the 'characteristic European schizophrenia'. In fact, these visions are connected. An automaton needs an external god (Prigogine and Stengers 1984:66-7).

Western sciences of control which are enabled by human ownership of mind are intrinsically related to the conceptual image of an original and completed act of creation which is presented in the Judeo-Christian myth of origin. An image of a transcendent god who exists prior to and outside of his creation, which was completed within a single series of actions in a fixed past, provides an excellent explanatory principle for
the mechanistic assumptions upon which reductionist sciences depend, and indeed was self-consciously present in the work of scientists such as Newton, Bacon and Descartes (Griffin 1984:10-21; von Franz 1992). Conceptual removal of creative activity from a living present into a separated, past age enables the vision of a machine-like nature which is constituted of inert matter and subject to immutable laws. Von Franz places the completion of this desacrilisation - the abandonment of the hypothesis of 'nature being animated' - as arising with Descartes, in the foundations of his philosophy:

Descartes actually proved his mechanical causal outlook with a statement that 'God will keep forever to his own rules which he once set.' In other words, God can no longer be creative. It is interesting that this idea is still behind the determinism of the natural sciences - you all know of the famous, desperate cry of Albert Einstein ...'God does not play dice!' Now which God does not play dice? ... it is only one god-image which does not allow God to change; there are, in other civilizations, god-images which do allow God to change or to be creative (von Franz 1992:155).

In these secular versions of patriarchal mythologies, images of creative process in the world mirror human, 'man-made' creative works, rather than the gestative, reproductive processes of nature, and birth from human women. When it is viewed as a machine, nature is conceived as a human-made artefact which is transformed by reductionist understandings and modification of its various parts. On the other hand, any mythologies which provide pictures of an ongoing creative present challenge this basis of the mechanistic premise. Optimistic visions of human mastery which is to be achieved through prediction of the future, via extrapolation from the past, are insupportable when a creative, living and unpredictable present intercedes in this linear flow of causality. In addition, gestative processes represent a form of creative change which occurs within a darkness which is simply not amenable to the visual command and control of conscious planning and design (cf Chapter 9).

Carolyn Merchant (1980) describes transformations from an 'organic' to a 'mechanistic' world view from an historical, socialist-feminist perspective. She argues that this change constituted an 'ecological revolution' which provided fundamental support for capitalist industrialisation, its accelerated exploitation of nature and the associated transitions from peasant to urban life. In addition, mythological-ideological gendering of mind as a masculine attribute ensured that gender differences were maintained during a period of historical-cultural transformation in which traditional gender boundaries and categories were challenged by the complex divisions of labour available within industrial societies. Divisions of public and private domains were constituted within previously established gendered dualisms and built into the social structure of industrial
cultures, to provide an important new vehicle for women's oppression (Ruether 1973; Stratford 1995).

Psychologically, these efforts to control women and external nature are paralleled within the individual human. Conceptions of an autonomous 'self' are considered (ideally) capable of transcending and controlling the non-rational, emotional, bodily aspect of human being. Like the transcendent god, the human self is considered capable of transcendence because it is conceptually located outside of unconscious psyche, body and matter. As in the earlier transitional mythologies, this form of ego psychology involves issues of fear and power. As von Franz (1992:154) describes, in depth psychological understandings "wanting to know everything completely and exactly is a power drive, coupled with a wish to protect oneself against the unexpected and irrational". In this conflict, unconscious dimensions of psyche suffer a fate identical with feminine earth deities and conceptions of a primal matrix. With the assumption that creative power is derived from the light of consciousness, rather than emerging from the darkness of unconsciousness, the presence of a primary unconscious ground is erased.

Relationships between mythology and these cultural developments are not causally direct. Mechanistic images of nature are certainly potentially present in patriarchal creation myths which contain stories of the erasure of creative matter. However, it is also clear that this is the development of only one particular imaginal possibility, which arose in conjunction with particular social circumstances and cultural developments. Other more feminist and environmentally respectful alternatives are also potentially present in Judeo-Christian images: eg in the figure of Wisdom or Sophia (Griffiths 1994; Johnson 1993), in sacramental and communion traditions (Ruether 1992) and possibly in stewardship traditions (Passmore 1980). This complexity is thus not amenable to reductionist, causal explanations which present social situations as following causally from mythological foundations. However, mythological analyses are very important in refuting arguments which attempt to oppose secular, rational approaches to so-called mythopoeic and non-rational, spiritual intuitions. Rather, mechanistic sciences and western individualism are located as products within creative, mythologising processes of human meaning-forming activity, rather than being given a privileged, separated position which is supported by virtue of ownership of transcendent reason.
Patriarchal spirit in contemporary cultures

From an archetypal perspective, these mythological images which I have presented as 'mythological history' can be seen to be actively present in the patterns of contemporary life. Depth psychology suggests that archetypal contents, which express the unknowable powers within which we live, do not simply dissipate when they are not brought to consciousness, but continue to act unconsciously. As Whitmont describes it:

... gods banished from the high altar have a tendency to creep in through seamy back streets. ... For while modern man is free to ignore mythologies and theologies, his ignorance will not prevent his continuing to feed upon decayed myths and degraded images (Whitmont 1987:102).

For example, through god-images, humans express their intuitive recognitions of greater divine or archetypal powers to which they are subject, and cultural imagining of a transcendent western human consciousness is akin to a 'degraded image' of such spiritual yearning. Similarly, the addictive energy which is invested in material things and expressed in eating disorders in consumer cultures can be viewed as a negative face of sacred mother-matter, creeping in through the back door (Woodman 1980). Bulldozing and remodelling of earth into a human-dominated 'landscape', and the managing of 'sustainable development', provides an ongoing expression of Marduk's battle to dismember Tiamat - the raw material of life - and reform it according to his desires.

Similarly, in important ways contemporary modernist sciences, democratic politics, technological capitalism and associated institutions, which clearly share in the Enlightenment conceptions outlined, take the values, form and energy from the Christian and pre-Christian mythologies within which they developed. From this perspective it becomes evident that a religious or archetypal energy lends power to these apparently secular social-cultural institutions of western cultures. For example, I am much more able to understand the vehemence and energy contained within economic rationalism and growth ideologies when I see it as arising out of possession by archetypal and non-rational energies, than I can by recourse to arguments founded on the supposedly-rational 'reason' of self interest. This recognition that archetypal, non-rational energies contribute significant strength and numinosity to beliefs in western Reason is particularly relevant to the epistemological foci of this research, because it provides a way of understanding powerful cultural meanings which underlie this apparently neutral, natural form of human knowing.
Mythological images of a triumphant or transcendent 'sky god' provide a way to see how a cluster of values within contemporary cultures are relationally interconnected: abstract reason and universalist perspectives; intellectual control and perfectionist law-order; and the idealism of unlimited growth (malleability of the earth) are given precedence over embodied particularity, unpredictable creativity and compassionate acceptance of the way things are. Different environmental positions can be assessed for their critical and/or culturally reproductive content, by assessing how they reflect this mythological imagining. If proposed environmental solutions continue to constellate around central images which have been intimately involved in the cultural development of contemporary environmental exploitation, then there is good argument to be doubtful of their efficacy, particularly when the mythological pattern of these positions remains unconscious.

In the following discussion I briefly review issues of science, environmentalism, postmodernism and psychology which have been raised throughout this thesis, from this mythological-analytical perspective. I use short text excerpts to provide glimpses of the presence of sky-god images within theoretical perspectives which inform critical environmental analyses, as well as those of which environmentalism is critical. This is a form of cultural analysis which emerges through depth psychology's recognition of the presence of archetypal patterns and energies within all aspects of the cultural world. It is a brief, truncated account, which focuses on the negative tendencies contained within sky god thinking. Western cultural forms have of course also produced obvious and dramatic benefits, but these are so well represented within collective values and commentary that I believe they hardly need reiteration.

Modernist, classical sciences

Within contemporary western cultures, creation stories are provided almost entirely by science. In scientific accounts of cosmogenesis, concepts such as 'the singularity point' and the 'big bang' express properties which in other cosmologies are attributed to the gods: a singularity point represents a point of the union of opposites (the non-differentiation of a primary matrix) and 'the big bang' expresses the moment of bursting of this mythological unity into duality (Campbell 1988:49). One ambition of these cosmogenic hypotheses is to assimilate all sacred and unknowable dimensions of the universe into the mastery of its theory. Human intellectual understanding thus becomes the container in which all of creation can be held. Atkins (1995) beautifully spells out the necessity for science to deny the existence of anything prior to 'the creation', if it is to achieve this self appointed role.
The scientific account of cosmogenesis cannot stop when it has accounted for the universe springing from a seed the size of a Sun, nor when it has arrived at a seed the size of a pea. ... Science will be forced to admit defeat if it has to stop at a seed of any size. That is the severity of the criterion science sets for itself. If we are to be honest, then we have to accept that science will be able to claim complete success only if it achieves what many think completely impossible: accounting for the emergence of everything from absolutely nothing....

How different this is from the soft flabbiness of a non-scientific argument, which typically lacks any external criterion of success except popular acclaim or the resignation of unthinking acceptance (Atkins 1995:131).

Atkins quite rightly recognises that the presence of even one seed must be disallowed from this new, scientific mythology, lest it recall the presence of a matriarchal matrix and its gestational metaphors of creative power, existing prior to the patriarchal creative act, *ex nihilo*. To me (an unbeliever), this statement of heroic high intention sounds remarkably tongue-in-cheek. However, Atkins is apparently serious.

**Modemist environmental sciences**

Potential omniscience of human knowledge also lies at the foundation of scientific myths of human technological mastery over nature; and provides foundation for the environmental sciences upon which much mainstream sustainable development and management approaches are based. Here it is assumed that humans will continue to create nature according to their needs, but must learn to do it better, by increasing knowledge and applying more perfect and rational input. As an example of such attitudes, I quote an extended passage from the opening paragraphs of a text (Simmons 1996) used in the teaching of *Environmental Studies 1*, University of Adelaide, 1997.

The author begins by representing the source of scientific knowledge through an 'imaginary' presentation of a technological 'god's eye' view of the evolution of the earth:

> Imagine that in a space-ship we can rove among the stars and find points where our remote sensing technology can pick up the light reflected from the earth about two million years ago and then zoom in, capturing images of the earth's surface every century of so until the very recent past. These images could be made into maps of the cover of the land surfaces and the condition of shallow waters (Simmons 1996:1).

Despite the imaginary nature of this knowledge, Simmons then goes on to use it to describe the earth's surface during the Pleistocene, Holocene and the advent of *Homo Sapiens*, in a soothingly factual, scientific, balanced and knowledgable tone. He continues:

> This book is about the history of such changes, and its basis is the gathering of empirical facts about the changes of the sort that our space derived images would provide, were they not imaginary. But a unique feature of *Homo Sapiens* is that observed facts also have a meaning so we must provide a framework in which this
information can escape from its status as mere isolated words or numbers and become a pattern. This pattern may be a clue to the kind of underlying regularities in nature and human activity that we call theory; equally it may lead to a set of tools for discussing the future, the more so since we may to a large extent choose the type of future we want (Simmons 1996:1-2).

The disinterest of the observer-scientist (sky god) is superbly expressed here in the passive language with which theory is described as an event which arises in the patterns of nature. However, in a further smooth leap of context, it is precisely through this knowledge of nature's patterns that it is assumed that humans can 'to a large extent', control and create the future according to their will and wishes. Simmons' neutral scientific account thus also records the advent of humans, as creator of nature as their artefact. 57

The spiralling intensity with which management is being 'rationalised' and 'perfected' within Australian political cultures and much environmentalism can thus be viewed as a deepening excess and a one-sided development of the mythic patterns through which western patriarchal consciousness and its related social-cultural institutions are formed. The optimism of superficial management approaches relies upon this idealisation of human rationality through which, with better education, we will know the 'right' things to do, and do them. Individual humans are expected to fill the gaps and shore up deep-structural, social and political problems by increasing their knowledge, performance and efficiency. Such perfectionist demands express an idealism which can never be attained, but which must always be striven toward: they represent the judgements of a god who is forever out of reach, and separated from the mortal imperfections of everyday life. From a mythological perspective, it is arguable that the imbalances which are expressed in contemporary environmental situations are not likely to be redressed by intensification of this pattern, in which scientific knowledge and management skills are to be increasingly perfected. From this viewpoint, scientific knowledges have a place as one tool within the activities of human cultural life, but they are not able to encompass human cultural life from outside it.

New sciences
Research in 'new sciences' is often presented as providing a radical paradigm shift from these assumptions of classical sciences (Capra 1983; Roszak 1993). Returning to the discussions in the previous chapter, it is evident that myths of a transcendent god and a single act of creation are being challenged in theories which study and theorise about

57 Simmons (1996:43) later presents the dualism between humans and nature in equally neutral terms: "In this book we shall accept dualism as a convenient vehicle... it is assumed that the hominid characteristics of self consciousness... mark us off from our nearest animal relations."
processes of an ongoingly creative nature. Campbell (1988:169) suggests that Sheldrake's (1985) work recalls a primal feminine presence within material nature: "There's a young scientist today who's using the terms 'morphogenetic field,' the field that produces forms. That's who the goddess is, the field that produces forms".

Alongside these new sciences of immanence, however, strong tendencies to retain and extend Enlightenment conceptions of transcendent mind are evident. For example, in cosmological theories of retroactive causation, consciousness is conceived as the creative, formative principle of the universe. As Reanney describes it:

We who are, as far as we know scientifically and empirically, the only conscious beings in the cosmos are the carriers of a torch which ... had the capacity in theory at least, to summon the entire cosmos into reality through what's called 'retroactive causation' (Reanney 1993:92).

In quantum physicists' accounts of the intrusion of the experimenter's mind into experimental results, the collapse of clear distinctions between mind and matter means that radical exclusion between these dualised conceptual categories is dismantled. However, in some of the myths being written by modern sciences this result is given interpretations in which the hierarchies of mind and matter are retained. Reductive materialism in classical sciences is inverted, as mind is explicitly re-interpreted to be the central creative principle. Roszak (1993:99) quotes physicist, James Jeans, in support of this conception: "Mind no longer appears as an accidental intruder into the realm of matter; we are beginning to suspect that we ought to hail it rather as the creator and governor of the realm of matter". Zukav (1980:136) similarly suggests that: "The cogs in the Machine have become the Creators of the Universe". Zukav outlines a dubious line of logic, through which such conclusions might be reached:

Since particle-like behaviour and wave-like behaviour are the only properties that we ascribe to light, and since these properties now are recognised to belong (if complementarity is correct) not to light itself, but to our interaction with light, then it appears that light has no properties independent of us! To say that something has no properties is the same as saying that something does not exist. The next step in this logic is inescapable. Without us, light does not exist (Zukav 1980:118).^58

Here, rather than perceiving the collapse of distinctions between observer and observed as providing an apparently insurmountable barrier to objective and definitive human

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^58 Elsewhere Zukav describes the measurement problem in terms of the intrusion of the measuring machine (a multi-molecular scale object trying to measure sub atomic particles of qualitatively different scale), rather than in terms of the human mind itself, except as it is the maker of the machine. Machines, of course, always measure things in accord with the theory which informed the construction of the machine (Bohm and Peat 1987:65-66; Davies 1989:167).
knowledge, the influence of the observer on the quantum object is taken as possible evidence of even greater human powers - that human conscious mind is effecting matter.

These intuitions of some form of mind or intelligence spreading through all the cosmos are part of a scientific search for a transcendent unitary ground behind the multiplicity of everyday life, and can be recognised and respected as a religious quest. Clearly, these philosopher-scientists are reaching toward an intuition of transcendent spiritual reality, which is also expressed in images of divinity as a sky god. Ken Wilber (1982:3) specifically embraces this tendency: "... ever since the 'quantum revolution' of fifty years ago, various physicists have been finding intriguing parallels between their results and certain mystical-transcendental religions". From a feminist, ecological perspective, the problematic issue lies not in this quest for spiritual insight, but in the presence of hierarchical conceptions which involve concomitant denial of immanent divinity within material life. In particular, problems arise when a secular ideology of human mastery is co-joined with speculations of a shared original oneness of the cosmos, which is conceived in anthropomorphic images of disembodied mind. Judged in terms of the archetypal images of creation within western cultural traditions, such conceptions hold a familiar failure to recognise and respect a primary reality in the material world and everyday human existence.

Certainly, these expansive notions do not seem to have served to bring humility to scientific quests for transcendent knowledge, as fundamentally mysterious and unknowable dimensions of reality are encountered. Rather, Wilber perceives encounters between science and mystics as providing a scientifically-founded legitimation of hitherto-unfounded religious intuitions:

And, Bohm and Pibram reasoned, the quintessential religious experience, the experience of mystical oneness and 'supreme identity,' might very well be a genuine and legitimate experience of this implicate and universal ground (as discovered by these modern scientists) (Wilber 1982:3, original emphasis).

**Deep ecology and ecopsychology**

These all-embracing cosmological visions are frequently called upon in support of more radical holistic, environmental approaches in deep ecology and ecopsychology. For example, as Roszak develops his influential notion of an ecological self through a scientific-cosmological perspective, he asks:
But how does inert stuff become transformed into a hierarchical arrangement of systems so complex that our science still struggles to find a model that will match its subtlety? How does mindless matter become the mind that struggles with the task of understanding matter? (Roszak 1993:176 emphasis added).

In answer, Roszak (1993: 176-181) outlines a "New Deism" which, following the advances in new sciences, replaces the Judeo Christian God with a concept of "Mind At Large". Here, whilst the transcendent Christian god is indeed being replaced, it is arguable that some of the deepest mythological themes associated with it are being further reiterated, in a completion of Enlightenment deification of Mind. Whilst it is clear that Roszak is calling forth a much larger conception of mind than that of a narrowly defined human consciousness, this consciousness is clearly conceptually anthropomorphic. This tendency is evident in previous quotations and in a close perusal of Roszak's (1993) work (for instance, in his use of 'the strong anthropic principle'). Such masculinist emphases upon transcendent experiences, in which human interconnection is understood to be achieved through expanded consciousness, have been critically addressed by many ecofeminists (cf Chapter 2).

Postmodernism

Within postmodernist theorising, these modernist tendencies to inflate the power of human consciousness and unitary human knowledges are brought to ground. Indeed what better expression of this completion can be given than Nietszche's "God is dead"? However, when judged in terms of western cultural mythemes, postmodern approaches contain a different version of sky god thinking. This is particularly evident in postmodern denials of embodied life as a source of creative activity. Whilst a transcendent consciousness is negated, it is replaced by a view in which the social and cultural order is argued to be creative source of identity, subjectivity and illusions of objectivity. Whilst new sciences risk idealising concepts of mind and consciousness, postmodernism completes modernist secularisation projects: all mystery and divinity is removed in a strangely disembodied cultural world which rests upon a vision of lifeless materiality.

59 Hamilton (1997) provides a collection of such stories. Whilst the importance of such experiences of transcendent identification with nature is not to be denied, the reiteration of such stories forms a pattern which directs reflection and experiences within nature in narrow channels. Alternative forms of recognition of a living divinity immanent within nature do not have so much voice, although they are present, and being developed as feminist literature gains strength (eg Griffin 1984; Williams 1992).
Western psychologies

Mythological images of various relationships between sky god(s) and feminine earth deities also find expression in the models of human psyche which were outlined in Chapter 4. As I have outlined, modern western psychologies reflect conceptions in which images of a transcendent sky god are secularised in conceptions of transcendent human mind, self and consciousness in Enlightenment thought. In contrast, in the depth psychologies of Jung and Freud, 'discovery of the unconscious' represents a return of the presence of the primal mother-matrix. However, these psychologies should not be seen as a revival of past, mythological histories. Rather, they are twentieth century psychologies which specifically address splits between conscious and unconscious aspects of psyche in the experiences of contemporary western humans, which are a psychic reflection of the cultural presence of patriarchal mythologies. These psychological theories also reflect recognition of the living presence of archetypal patterning, which is not simply dismembered or banished as different mythic patterns gain cultural ascendancy.

In Freudian models of psyche, images of conflict between conscious and unconscious psychic factors reproduce images from transitional myths which describe active and ongoing battles between the ordering 'civilising' masculine gods and Tiamat, the primary unconscious ground of being. The presence of unconscious psyche is recognised, but hierarchical values attributed to consciousness are retained.

Jungian psychology reflects earlier mythic images which present positive and creative aspects of the primal goddess, as the primary matrix out of which diverse forms of life emerge. This psychological model gives value to the unconscious psyche as a creative and powerful aspect of the human, and affords it primacy as the ground out of which consciousness springs. Sanford (1988:352) points to contrasts between Jung's reported experiences of a "vast but dim" consciousness, and Christian spiritual experiences of acutely "heightened" awareness, and argues that Jungian psychology provides "a natural basis" for a "theology of immanence". As I have outlined, Jungian analytic methods rely upon belief in a continuously-creative emergence of forms out of darkness. It is at this level of meta-theory that I argue that, amongst contemporary psychologies, Jungian psychology is most amenable to, and can provide most support for, radical feminist reappraisals of western patriarchal forms.60

60 Jung's work contains the obvious cultural gender biases of a man born in the late nineteenth century. For example, his theory of anima and animus retained many stereotypic gender conceptions, whilst at the same time it also pointed toward a courageous theory of psychological androgyny (cf Singer 1989; Tacey 1997:26-29). These are relatively superficial theoretical difficulties, which do not conflict with the
In a circular and reinforcing silencing, a silencing of women’s voices and earth speech has been accompanied by silencing of the voices of unconscious psyche. In order to be able to hear and validate suppressed voices arising, we have simultaneously to justify the importance and relevance of mythology, poesis and embodied knowings. It is from within these words that the presence of a creative unconscious can be recognised, against an ongoing process of patriarchal-cultural erasure of such conceptions.

Re-membering and re-cognising the sacred feminine in the earth and embodied humans

In the above discussion, powerful mythological themes within Christianity and science are encompassed within a longer mythological history. This new story tells that our ancestors once viewed the earth (gendered feminine) as the source of creativity and life. However, over time this sense of the sacred - a sense of greater power - was taken from earth deities and placed within a sky god or gods (gendered masculine). In turn, the human mind was elevated in the secular world, and the source of active creative intelligence was equated with human consciousness (gendered masculine). The destructive social, psychological and ecological consequences of one-sided development of disembodied consciousness are becoming apparent. The result is an intellectual domination of the earth and human experience, which will not be solved until conceptions of a unity between humans and living, creative nature are incorporated into contemporary world views.

This is not a "recovery narrative" - a story of a return to Paradise. Rather, the entire linear view which is an aspect of western patriarchal mythologies is disrupted by this new context (Merchant 1996:54). Re-inclusion of the feminine matrix, which was erased in the patriarchal story, entails recognition of processes of a complex ordering out of chaos which forever exist in a continuously creative present. This presence of the chaos-matrix within the larger story undermines the patriarchal history of an heroic journey of unending progress, which is presented in shorter stories in which the primal mother presence is only contained as a 'slain dragon'. This feminine sacred presence also expresses the possibility of new life: life which continues to exist in the world despite patriarchal stories which tell that sky gods and men have the ability and the right to make the world according to their designs.

deeper radical revaluing of so many qualities which are associated with the repressed feminine in western culture which Jungian psychology offers.
In the shadow of western patriarchy

This creative possibility lies within the shadow of western cultures. From a depth psychological perspective, psychological and cultural shadow exists in creative and dynamic relationship with consciousness, and contains all that is repressed and rejected by consciousness. Negative shadow aspects of the light and vision of disembodied consciousness include a demanding perfectionism, loss of embodied ways of being and knowing, and addictive materialism. However, the shadow also contains many positive qualities (Johnson 1991:7-8). Beyond human value judgements of good and bad, presence of shadow indicates the being-ness of life, which is itself regardless of human desires for it to be otherwise. Also within the western cultural shadow are qualities of a sacred, creative life within matter, which are far from actually being dead and dismembered. To the contrary, in depth psychological understandings, repression of shadow contents is likely to encourage a constellation of psychic energy around the archetype in the unconscious, through which its expression in the world is activated.

Many Jungians analysts describe such a process of re-emergence of repressed feminine energies, images and patterns in recent decades (Whitmont 1981; Woodman and Dickson 1996). As Tacey (1997:194-5) describes it: "There is a radical feminism at work on the inside of the Western psyche, and this has been constellated as a compensatory response to the patriarchal excesses of consciousness".

Imagining a world which contains the primal mother and sacred feminine is a radical, whole image transition. Creative intelligence within matter is not a concept of something spiritual, which started its life in the cosmos somewhere and has flown in for a temporary stay. It has no meaning outside of residence within earth, and it is not 'consciousness' as this is understood in western cultures. The primal feminine has been in shadow and has also come to represent a quality of 'darkness' culturally speaking. Like the reworking of wilderness concepts in environmentalism, our perceptions of the dark unconsciousness require transformation, from emptiness or perhaps demonic possession to denote instead the mysteries of life which are unseeable by a conscious, discriminating intellect. Archetypal presence comes in many guises, and there are myriad different ways to recognise and explore conceptions of the earth and human people as being alive; having divinity immanent within them; and being creator, creature; and living, gestating process.

Recognitions of creative presence in nature, body and psyche in contemporary thought

Many faces of these conceptions have been explored in previous chapters, where alternatives to dualised conceptions of mind and nature have been sought. They are
found across feminist theorising in concerns to include embodied, contextual and particularist knowledges. In extending these understandings to include the context of unconscious psyche, I have proposed that relating with the voices of unconscious psyche is one form of environmental action which is part of creating relationship with wider nature. Conceptions of and relationships with a creative nature are also captured within a more open-minded science (for example Bohm and Peat 1987; Davies 1987; Lovelock 1979; Maturana and Francisco 1988; Sheldrake 1991; Waldrop 1992). For ecofeminists and others, the answer lies in learning from the earth spiritualities of various indigenous understandings; in re-imagining ancient goddess-centred societies; or creating new 'neo-pagan' approaches which recognise sacred life within nature (Eisler 1988,1990; Starhawk 1989; cf. Luhrmann 1993 for an analysis of these approaches).61

Within transpersonal and depth psychologies, creative, imaginative and transformative potentials within the unconscious dimensions of the human psyche are recognised; and the interconnections between humans and their history and non-human nature are explored (W. Fox 1990; von Franz 1992; Jung 1960, 1972, 1980; Perera 1981; Roszak, Gomes and Kanner (eds) 1996; Woodman, 1993). Some analysts also record and work with the specific images of divine feminine goddesses which are appearing in the dreams of many contemporary men and women, and in broader social-cultural movements (Perera 1981; Whitmont 1987; Woodman and Dickson 1996). Recognition of an ensouled world is central in anima mundi perspectives in archetypal psychology (for example, Bishop 1990, 1994; Hillman 1982; 1988). From this perspective, as Giegerich (1987) argues, recognition of the 'reality' and true animation of the land can occur only in association with a recognition of our unconscious dimensions of psyche and the associated loss of belief in the sovereign ego. Just as ego growth demands negation of the sacred in nature, recognition of a sacred nature demands negation of the sacred ego.

**Jungian feminism**

Jungian-informed feminists present a diverse range of discussion about archetypal feminine figures and energies, and the form and intensity of patriarchal oppression (Bolen 1994; Estes 1992; Murdoch 1990; O'Kane 1994; Perera 1981, 1986; Woodman 1985, 1993a; Woodman and Dickson 1996). Some discussion centres around the

61 Within these approaches, a singular terminology of 'the goddess' is sometimes used. In my view, this does not do justice to the personalised, embodied and polytheistic forms of most earth-based spiritualities, which seek relationship with immanent sacred presence. In some cases this singular term is employed purposefully in order to indicate some overarching, unitary presence: e.g. a 'unifying light within nature' (Woodman and Dickson 1996:18). This Christian and post Christian flavour does not represent the radical cultural reappraisal which I imagine. However, such differentiated discussion is beyond the scope of this research.
difficulties which are involved in accepting the necessary limits of human ego consciousness and control, as well as the unexpected inspirations which are found in opening to the unknown. As Perera (1981:30) notes, this attitudinal work need not be in antagonistic opposition to discriminating, patriarchal consciousness. What is being asked is reasonable respect, rather than defeated capitulation: "The forces and modalities of the Great Round do not wish to rule, or even to resist, hierarchical, progress-oriented, Logos modes. They do require reverence and respect, however".

The repressed feminine shadow does not need to be 'integrated', so much as to be allowed to exist in paradoxical relationship, which is allowed by a multivalent consciousness and acceptance of the complexity in the ways things are (O'Kane 1994:29-32). Whilst this is a humbling view, there is also a relief and optimism in realising that we do not actually make the world as our artefact and we don't kill off anything we don't want to know about.

This more humble acceptance may not sound very significant, but for me it involves a deep experience of arrival at a place which is outside of and beyond perfectionist demands. Here, a feminine sacred ground is experienced as compassionate, and as offering a peace of acceptance and belonging which is in striking contrast to a demanding patriarchal power which remains forever out of reach of intimate relationship (cf Griffiths 1994). In this space, mortal particularities and limitations of knowledge are seen to reflect the rich diversity and complexity of a living world, rather than a failure of perfection.

Pre-planned and goal-oriented behaviours lose some of their meaning, whilst the transformative feminine presents a very different image of creativity. In the following picture, I imagine this energy like a life-giving, red-blooded warmth pushing up through, and cracking the controlled, icy order which comes from the excesses of disembodied mind. The rose is an image of the unexpected renewals which offer themselves to us from time to time. Whilst we cannot predict or force their times and shapes, we can learn to recognise and nurture the times when they occur, and find words and perceptions to describe them so that they are better brought into the collective consciousness. (I recall the dream presented in the introduction to this section, in which desperate plans to dig trenches through the snow were being made. This image provides a very different response to the same need to break through the rigid, life-freezing holding in search of some possible, buried hope.)
Summary

Cultural ideals of perfection, abstract reason and universalist perspectives are constituted within a deep and pervasive gendering of meaning and value. In this chapter I have employed an archetypal and depth psychological analysis of central lineaments within western mythologies, to assist in revealing this complex nexus of gender and power. This conjunction of feminism and depth psychology also enables exploration of the ways in which structures and actions of oppressive power in the social world are supported, reproduced and indeed enabled by analogous divisions and oppressive oppositions within inner psyche. Personal socialisation experiences are channelled and given psychological meaning by mythological-cultural archetypal patterns, in the mutually reinforcing dynamics of psyche and culture.

Three broad mythic patterns in the development of western patriarchal mythologies were outlined. Firstly, there are myths which portray all anthropomorphic gods and
life on earth as emerging from a primary, feminine, creative source or matrix. Secondly, are myths which recount battles in which the anthropomorphic, secondary gods triumph over this primal feminine presence. Images portray a dismemberment of the primary mother or 'mater', and a re-constituting of her as raw 'matter' out of which male gods fashion earth and heavens. Representations of processes of creation shift from that of incubation (mysterious change within darkness) to that of artefact (creation initiated by conscious design). Finally, the presence of even primary material is denied, and a male, transcendent male god is said have created life from nothing - ex nihilo.

A secularised form of these conceptions is evident within contemporary western cultural conceptions of a transcendent human mind, which stands in a relationally similar position to that of the transcendent God of Christian mythologies. The patterned presence of these power-laden conceptions is also clearly evident in classical, environmental and new sciences; deep ecology and ecopsychology; postmodernism; and western psychologies. In psychological terms these mythic stories express the development of specifically western cultural forms of ego psychology, in which the denial of a powerful creative unconscious psyche is akin to the denial of a creative source immanent within matter.

This brief perusal of western mythological history thus shows that lineages of dominant thought in contemporary global cultures are built firmly upon mythologies which attribute creative power and control to disembodied and transcendent qualities of spirit and mind. This elevation involves a thoroughgoing repression of embodied ways of being and knowing, which would challenge the very basis of this power. Such an analysis provides an excellent vantage point for further critical review of western cultural relations of power and privilege.

In addition to critical deconstruction, a further departure point is found in the search for that which has been repressed and silenced, as patriarchal figures of creative power and political authority have gained ascendancy. Silenced possibilities are concealed in conceptions of incubation, in which life emerges from invisible creative sources within material nature, in a process which is qualitatively different than that in which humans create artefacts through conscious design and planning. In starting to look at our present situation differently, I have argued therefore that we must develop epistemologies of immanence, in which inner ear is tuned to different voices; and different voices are given space to speak. As we allow other modes of perception we will be better able to 'see' into these mysteries, whilst we will also understand that we
can never 'know' their unfathomable dimensions. This attitude involves a surrendering of some of the promises and experiences of control which are provided by sky god mythemes, and practising (alongside them) an active submission to an unpredictable fate. It is in these hidden, repressed possibilities that other sources of hope and life-giving power might be found.

In the following section I return to many of the ideas which have been presented thus far, and express them from within this alternative epistemological framing. I present a partial account of my developing relationship with the unconscious psyche, within which I very unexpectedly have encountered feminine sacred presence. This story continues the task of remythologising patriarchal stories, by including them within more expansive historical and imaginative frames. It is one small activity in the ongoing work which is needed to restore life to the banished creative feminine.
Part Three

Re-membering the Repressed Feminine

"A bird does not sing because it has an answer - it sings because it has a song."

*(Chinese proverb, Ackerman 1991:193)*

"Between land and the sea there is a place where myths are real."

*(The Secret of Roan Inish 1994)*
INTRODUCING PART THREE:
Embodied Knowledge

In this third and final section, I begin to explore the land on the other side of the bridge - a place where everything is interconnected and images seem to speak more clearly than words. In practice, embodied knowledges are idiosyncratic and particularist creations, and I cannot know what they might involve for other researchers. Rather, I have chosen to describe and reflect upon some of the ways in which I personally embodied this academic research, during the process of personal Jungian analysis which accompanied it.

I frame these experiences through another mythic story from western cultural history - that of the Sumerian goddess Inanna, who journeys to her banished feminine sister-mother Ereshkigal in the underworld. This story and its associative resonances provides a psychological-mythological account of a process of return to unconscious psyche and a repressed earth-feminine divinity. The story has widespread popular appeal and it appealed to me at both personal-intuitive and reflective-intellectual levels. It seems to draw together and express in a single image a series of seemingly disparate points of interest in the preceding considerations of environmental issues, and provides an image of return to the archetypal feminine presence which was the focus of discussion in Chapter 7. In Chapter 8 I recount this story in some detail, and then comment on its general relevance for experiences in contemporary cultures. In Chapter 9 I use some of the images from Inanna’s story as an anchor point, in describing my personal encounter with the immanent power of unconscious psyche during Jungian analysis. Overall, this provides just one idiosyncratic example of how the presence of modernist western cultural influences can be discerned within personal, depth psychological experience.

This presentation involves another shift in theoretical perspective, from the analytic style of previous discussion of archetypal and social-cultural influences in psychology. This shift is expressed in a change in academic conventions, discursive forms of expression and methodology.

Academic conventions
The intention in this discussion is to provide expression of the multiple perspectives and expressive voices which are present from within the positioning of a single person's
experience. In this context academic referencing is used to acknowledge sources which have informed and are personally associated with the discussion, whilst no attempt is made to provide a multi-dimensional discussion and comprehensive source list. To signify this shift and to best provide for an unimpeded flow of meaning in the main text, I have placed all academic and associative references in footnotes.

**Discursive levels**

Many different voices and levels of discourse are expressed in this discussion. Some of these are forms of imagistic expressions which arise with immanence epistemologies, and represent a practical and idiosyncratic expression of understandings which have been previously discussed at a theoretical level. They include visual images which I painted; dreams; mythic images; and various other voices and poetic images which arose from unconscious psyche, which I describe as 'dictations'. With the exception of the paintings, these images are expressed in words. However, they need to be read very differently to expressions of conscious, intellectual understandings which have primary genesis in linguistic structures (cf Chapter 5). In its primary expression, imaginal shaping is *pictorial*: In mythopoeic thought "a torrent of ... pictures streams out", with variations and developments of a theme occurring in succession or side by side.62 Epistemologically, image has outstanding connective (rather than discriminating) capacities, and the potential breadth contained in imaginal expression cannot be understood without a realisation of this quality. Images provide a system of interconnection which is extended through *replication* of patterns of meaning, sameness and difference, and is qualitatively different from the formation of abstract representations which characterises the inter-connectiveness of universalising systems.63

In psychological terms, distinction needs to be made between ego voices which arise from a centre in consciousness, and the plural voices which emerge from hidden and unknowable unconscious depths which spread into transpersonal, archetypal and historical dimensions. In these latter dimensions, there are 'god' voices, voices of rage and terror and so on which are not rightly understood as belonging to 'me', as an individual person. In Jungian terminology, it is 'psychic inflation' to identify these powerful visitations from unconscious psyche as belonging to the ego or individual,

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62 Kerenyi 1949/85 "Prolegomena" to Jung and Kerenyi *Science of Mythology* page 3

63 Rose 1997 "Indigenous Perspectives of Justice and Nature". In this conference presentation, Rose explores and reflects-upon Australian Aboriginal kinship systems, Aboriginal relations with non-human nature, and relationships between Aboriginal and white Australians. Throughout this introduction I apply Rose's insights into the nature of these relationships, in reflection upon intra-psychic relations between conscious and unconscious psyche.
conscious person. In processes of Jungian analysis, these distinctions are usually experientially clear, but they are easily misunderstood by people who are outside this process. In speaking from these mysterious depths, I ask for a generous listening, and particularly for one which does not bring interpretive judgements from mainstream theories of ego or Freudian psychologies.

In addition to these imaginal discursive levels, the chapter includes a variety of voices which are expressive of conscious-analytical epistemologies. These include various forms and degrees of self-reflective, personal (ego) voice; and some scholarly, referenced analytic comment. Jungian analysis involves a process of making relationship with the contents which arise from unconscious psyche, and these reflective voices express the perspective of the conscious attitude, as it meets with the images it encounters.

Overall, the intention in this chapter is to speak about and show the presence of purposive, ordering and creative-transformative capacities of the depth psyche, and I try as much as possible to speak through its expressions. Within my Jungian analysis unconscious psyche has shown itself to be a truly extraordinary and deeply enriching presence, which is much more than I could have imagined with my conscious mind, and it is this simple and challenging fact which I centrally wish to convey. With this intention, I have minimised reflective comment, textual redrafting and polishing and, particularly in the last section, have often left the presentation in a raw or rough-cut form.

**Methodology: situated availability**

Within western cultures the equation which is assumed between mind, knowledge and consciousness has meant that unconscious modes of knowing have been allowed very little space in which their different forms of knowing can be heard. This leads to a situation which, Rose suggests, is better described as a 'monologue' than a hierarchically ordered 'duality'. Immanent knowing, as an inferiorised 'other', is left merely as an absence, whilst all capacity of speech and active agency is taken by the hierarchically superior pole of the duality. A counter movement to such forms of 'monologue' can be found in an approach of 'ethical dialogue' and 'situated availability'. Rose outlines two key principles necessary for a genuine dialogue in which the active subjectivity of both self and other is recognised. Firstly, dialogue with an other must be grounded in the place 'where one is'. Here, a position of 'situated availability' is achieved by placing oneself firmly and receptively within one's own personal ground, in a conversational openness within the living, relational present. Secondly, the dialogue needs to be open-
ended. Its outcome cannot be known in advance, and participants within the dialogue are inviting a likely destabilisation of their own ground.\textsuperscript{64}

Whilst Rose is speaking about creating dialogue with other people, her discussion provides some insight into parallel processes required for redressing dualised relationships within psyche, as these are understood in Jungian-informed psychologies. Jungian analysis can be understood as a clinical practice which aims to destabilise the privileged positioning of consciousness and shift its monologue into dialogue. It involves a fundamental ethical and ontological respect for the unconscious psyche, and seeks to find some form of dialogue with its very different speech and being. In this process personal subjective positions are destabilised in many ways, as the singularity of a personal autonomous self is burst as the enfolding of self within nature, mythology and history is revealed. At the same time, unconscious psyche cannot be 'dialogued with', as one would another person of equal ontological standing. Unconscious psyche is vast and unknowable, and images are not so much a direct expression of unconscious psyche as they are a mediating form by which the conscious and preconscious mind apprehends a little of its presence. As such, images always point to something beyond themselves and further away from consciousness, at the same time as they seem to face consciousness with expressive desire. Nonetheless, making oneself available to hear imagistic expressions is one good starting point for destabilising the monologues formed in the traditions of western, disembodied, conscious mind.

Achievement of situated availability in relation to unconscious psyche necessitates a move from an analytic, sky god overview to much more grounded, earth-matrix perspective. It involves a settling into the limited truths of embodied life and its particular concerns, motivations and experiences, in order to converse with qualities of embodiment and groundedness. Imagined spatially, dialogue with the 'depth' psyche and the repressed feminine is a movement in a vertical dimension, in distinction to the image of horizontal movement with which western colonising journeys and the temporal march of western progress is expressed. In contrast to a mobile visionary perspective, which looks from many sides and angles, as a client (analysand) of Jungian analysis, I stand in one spot, and draw from the soil though my roots and from the air I breath - from psychic depths, intellectual heights, and personal encounters. In archetypal images, the hold of the mother is often represented as being 'stuck in the mud', and contrasted negatively with cultural values of dynamism, objectivity and progressive change. However, as this feminist alternative is positively revalued and

\textsuperscript{64} \textit{Ibid} Rose follows Fackenhiem (1982) in these conceptions of dialogue and situated availability.
developed through open receptivity, it becomes obvious that, even if we stay completely still, life is in great flux and presents an endless stream of experience. Passivity is much more than an absence of activity.

The parameters by which intellectual rigour is measured in this analytic perspective are different than those of traditional academic work. Search for objectivity and provision of fair and just treatment to all sides is relaxed, whilst experiences and expressions of contextually centred, dialogic encounter are elaborated. Assessment of honesty and rigour in a personally situated engagement with mythology and unconscious contents will involve a valuing of receptivity, over a search for proofs and certainties. Some questions I ask of myself are: 'Has a sharp eye and tuned ear been set with rigorous demand to listen to the unpalatable as well as the desirable, and to hear the nuances of discord below the gloss of agreement and peace?' 'Has my body been brought into the dialogue with consciousness, by an awareness of its many sensations, rather than a defended avoidance of its pains, tension and distortions?' 'Have dreams been listened to?' 'Have relationships with others been honestly engaged in, hurts been felt and insecurities acknowledged?' Most importantly: 'Has a personal ground been maintained, amidst competing voices and socialised values?'

As I ask these questions, I can search the depth and veracity of my truth, without having any pretensions toward and desires for achieving an absolute truth or a final, completed understanding. (How boring, in comparison to a dynamic, creating present.) I assume that personally grounded stories are always social stories, as the individual person is necessarily made within her or his social interactions, in a specific time and place. These social-cultural aspects are revealed in strength as the depth of the personal is plumbed. At the same time, the personal truth of this experience is not negated. For this reason, I argue that critical cultural comment is certainly not lost. Rather, it is revealed in different voice.

The importance of engaging in dialogue with images from unconscious psyche goes far beyond the revaluing of an inferiorised pole in a dualism. When western consciousness is not conscious of the presence of unconscious dimensions of psyche, then the split is complete, and unconscious is absent to consciousness entirely. This imposition of absence across the arena of the unconscious enables a more general silencing to be achieved - it constitutes the creation of a space in which all 'others' can be relegated and enclosed in silence. It is thus, culturally, a very meaningful movement to present consciousness and unconsciousness as existing together, in a relationship in which the unconscious has palpable presence as the mysterious depth psyche. The point is not to
assimilate all the 'otherness' which has been held in the space of the unconscious, through a more expansive conscious attitude. Rather, a central benefit lies in providing a conceptual space for recognition of the dynamic, relational processes by which otherness and absence is continually created. As I have reiterated, consciousness cannot be expanded to encompass and 'know' the contents of the unconscious, but a humility and respectful attitude can grow, as the ongoing presence of unconsciousness becomes conscious. In my experience, this realisation has grown slowly through ongoing encounter with images arising from the unconscious, rather than by description and explanation. Thus, I have chosen to use some images from this encounter in order to convey this quality, which is so central in the environmentalist search for alternatives to separative and oppositional relationships.

Dialogue with this interconnected realm is in a very practical sense disabled when western analytic expression is used. Symbolic and imaginal, associative modes of expression and knowing may be negatively judged because of their fusion of identities of difference, but the positive face of this lack of discriminative function is their interconnecting capacity. This undirected quality is difficult to appreciate against the sense of crisis and the desire for altruistic action which I and many other environmentalist feel. However, as Bishop says:

> We need to assert paradox and contradiction in the face of an urgency and desperation that cry out for more muscular action, that want to simplify the contemporary ecological dilemma, that insist there is no time for psyche, for the awkward indirection, clumsy hesitation, and depressive moodiness, as well as joy and pleasure, that accompany so much soul-work.\(^{65}\)

\(^{65}\) Bishop 1990 *The Greening of Psychology* pages 2-3
8.

Inanna's descent:
A Sumerian myth

Inanna's path and its stages ... present a paradigm for the life-enhancing descent into the abyss of the dark goddess and out again. ... This openness to being acted upon is the essence of the human soul fed by the transpersonal. It is not based on passivity, but on an active willingness to receive (Perera 1981:13).
Stories of the Sumerian goddess Inanna have been preserved, but buried, on stone tablets from the third millennium BC. After thousands of years of silence, these tablets were excavated in 1900, and translated during the subsequent sixty years.\(^{66}\) There are many versions of myths about Inanna’s life\(^{67}\), and the evocative re-telling by Diane Wolkstein in *Inanna, Queen of Heaven and Earth* provides the basis of the following abridged presentation.\(^{68}\) I focus on the final story in this compilation, “The Descent of Inanna”, which tells how Inanna, a powerful worldly ‘Queen of Heaven and Earth’ makes the dangerous journey of descent to meet her fearsome mother-sister Ereshkigal, who is Queen of the Underworld. This recent archaeological recovery of Inanna from distant western cultural history provides an image for the ‘return of the goddess’ into the modern world, after thousands of years of silence.\(^{69}\) This theme of recovery is also found within the story of Inanna’s descent.

Sumerian mythologies provide early accounts of transitions from matriarchal to patriarchal mythologies. The story of Inanna begins with an account of Sumerian history in which the masculine gods are active and choose their domains whilst Ereshkigal, the primal matrix, is given her domain - and effectively banished to the unseen and feared regions of the Great Below. In the words of the myth:

\[
\text{When the Sky God, An, had carried off the heavens,} \\
\text{And the Air God, Enlil, had carried off the earth,} \\
\text{When the Queen of the Great Below, Ereshkigal, was given the underworld for her domain ...} \quad \text{70}
\]

The primal matrix, Ereshkigal, is thus removed from sight but is not forgotten, in this transfer of power to the masculine sky deities An and Enlil.

Above ground the underworld queen’s sister-descendent, Inanna, is given power as a goddess of high. As queen of heaven and earth, she is associated with Venus, the morning and evening star.\(^{71}\) Inanna associates herself as part of the family of sky gods,

\(^{66}\) Kramer 1983 “The Discovery and Decipherment of the Descent of Inanna” in Wolkstein and Kramer, pages 127-135


\(^{68}\) This edition (Wolkstein and Kramer 1983 *Inanna, Queen of Heaven and Earth: Her Stories and Hymns from Sumer*) is the result of close collaboration between Sumerian historian and cuneiformist, Samuel Kramer, and folklorist and story-teller, Diane Wolkstein. All direct quotations come from this source.

\(^{69}\) This symbolic import is well recognised - see Murdoch 1990 *The Heroine’s Journey*, Perera 1981 *Op Cit*, Whitmont 1987 *Return of the Goddess*; Woodman and Dickson 1996 *Dancing in the Flames: The Dark Goddess and the New Mythology*.

\(^{70}\) Wolkstein and Kramer *Op Cit* page 4

\(^{71}\) The planet Venus periodically descends below the horizon as it alternates between its position as morning and evening star. As morning and evening star, Inanna-Venus represents transitional times as she ushers in the further rhythms of day and night.
whilst her relationship with female relatives is distant. In Inanna’s personal life story, the theme of banishment of primal feminine energy in the development of secular worldly power in a patriarchal society is recapitulated. Inanna plants the Huluppu-tree - the tree of life - in her garden:

Then a serpent who could not be charmed
Made its nest in the roots of the huluppu-tree.
The Anzu-bird set his young in the branches of the tree.
And the dark maid Lilith built her home in the trunk.72

And Inanna wept because she wanted to make a throne and a shining bed from the tree, and they would not leave. She cried to Gilgamesh, her warrior brother, for help and:

He entered Inanna’s holy garden.
Gilgamesh struck the serpent who could not be charmed.
The Anzu-bird flew with his young to the mountains.
And Lilith smashed her home and fled to the wild, uninhabited places.
Gilgamesh then loosened the roots of the huluppu-tree;
And the sons of the city, who accompanied him, cut off the branches.
From the trunk of the tree he carved a throne for his holy sister.
From the trunk of the tree Gilgamesh carved a bed for Inanna ...73

Inanna’s story continues, to tell how she gains considerable worldly power as a daughter of the patriarchy. Inanna is full of energy, and unapologetically passionate: "Rejoicing at her wondrous vulva, the young woman Inanna applauded herself".74 She decides to visit Enki, the God of Wisdom, and wins from him the holy me, the wisdom of the holy laws of heaven and earth (of Sumerian culture) in a beer drinking challenge. She presents them to the people of Sumer in her city of Uruk, and establishes her position as the city’s central deity.

Then Inanna courts and marries the shepherd Dumuzi. In a joyful celebration of sexual potency, the energy of attraction between the young lovers is imaged as a bountiful ripening of the fruits and grains of nature, and fertility of the earth is directly imaged as sexuality and fertility of the goddess.75

72 Wolkstein and Kramer Op Cit  page 8
73 Ibid page 9
74 Ibid page 12
75 This is an example of feminist and creation spiritualities, which sees embodied life and sexuality as a source of joy and 'original blessing' rather than 'original sin' (cf Matthew Fox 1983 Original Blessing; Plant (ed) 1989 Healing the Wounds).
However, in time the abundance of the youthful, fertile love fades. Dumuzi is taken up with his worldly power as king, and wishes to deny the feminine, through whom his power has been achieved. Dumuzi requests Inanna to be "A little daughter to my father", and free him from erotic relationship. Inanna is not prepared to do so, and with the ailing of the royal marriage - the relationship between masculine and feminine and the fertility of nature - she decides to visit Ereshkigal in the Great Below. She is called to her descent: "From the Great Above she opened her ear to the Great Below".76

Inanna prepares herself by gathering together the holy me and adorning herself in the seven items of regalia which mark her offices as queen and goddess of sexuality and wisdom. Recognising the dangers she is to confront as she is forced to accept the rule and power of Ereshkigal in the underworld, she asks her old nurse and faithful servant Ninshubur to get help if she should fail to return after three days.

When Inanna requests entrance to the underworld, Ereshkigal says; "Let the priestess of heaven enter bowed low". Inanna is told that "the ways of the underworld are perfect. They may not be questioned."77 And so she submits. At each of the seven gates to the underworld, Inanna's royal garments are removed, one by one, and finally:

\[\text{Naked and bowed low, Inanna entered the throne room. ...} \]
\[\text{Then Ereshkigal fastened on Inanna the eye of death.} \]
\[\text{She struck her.} \]
\[\text{Inanna was turned into a corpse,} \]
\[\text{A piece of rotting meat,} \]
\[\text{And was hung from a hook on the wall.}^78\]

When Inanna fails to return after three days, Ninshubur follows her instructions, and gains help above ground from Enki, the god of waters and wisdom. Enki fashions two small creatures from the dirt under his fingernails and instructs them to slip into the underworld like flies and go to Ereshkigal. He tells them that they will find her in labour, and that they must empathise with her in her birthing pains:

\[\text{Ereshkigal, the Queen of the Underworld, is moaning} \]
\[\text{With the cries of a woman about to give birth. ...} \]
\[\text{When she cries, 'Oh! Oh! My inside!'} \]
\[\text{Cry also, 'Oh! Oh! Your inside!'} \]
\[\text{When she cries, 'Oh! Oh! My outside!'} \]

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76 Wolkstein and Kramer Op Cit page 52
77 Ibid page 57-8
78 Ibid page 60
Cry also, 'Oh! Oh! Your outside!'
The queen will be pleased.
She will offer you a gift.
Ask her only for the corpse that hangs from the hook on the wall...\(^{79}\)

Everything happens as Enki says it will, and Inanna is released by a grateful Ereshkigal. The other face - the life giving, birthing power - of Ereshkigal is revealed. However, Ereshkigal demands a reciprocal payment for her restoration of life to Inanna. She must choose someone to be returned to the underworld in her place.

Inanna returns to the upper world with the death-dealing capacity of Ereshkigal: with the 'eyes of death'. She chooses Dumuzi to replace her, because he continues to be absorbed in his kingly role and, unlike her other subjects, has not shown concern or mourning in her absence. Inanna later mourns Dumuzi's loss and rescinds his death sentence. In answer to a plea from Dumuzi's sister Geshtinanna, Inanna decrees that Dumuzi and his willing sister share the underworld six months each. Thus, masculine and feminine share in the shadow, underworld aspects of life.

In this resolution, the Inanna myth provided the basis for Sumer's annual ritual of seasonal renewal. Humans are brought into relationship with the divine, as the journey of the goddess Inanna is reproduced by humans in the ongoing movements of Dumuzi and Geshtinanna. Seasonal movements of growth and inactivity are linked to human life and death cycles: "Acknowledging the duality of life dying into death and death leading into life gives the participants in the ritual the opportunity of annually renewing their relationship to the cosmos, to each other, and to their goddess".\(^{80}\)

\(^{79}\) Ibid page 64
\(^{80}\) Wolkstein "Interpretation of Inanna's Stories and Hymns" in Wolkstein and Kramer Op Cit page 168-9
Inanna's Descent in the contemporary world

Mythology, like the severed head of Orpheus, goes on singing even in death and from afar. ... Archaic man ... stepped back a pace before doing anything, like the toreador poised himself for the death-stroke. He sought an example in the past, and into this he stepped as into a diving-bell in order to plunge, at once protected and distorted, into the problems of the present. In this way his life achieved its own expression and meaning.  

I assume archetypal understanding when I imagine how Inanna's experience is present in the contemporary world. From this perspective, I suggest that the myth provides a "healing fiction" with considerable metaphoric power which works at many levels. The archetypal interpretation argues for the possibility that the stories of Inanna and Ereshkigal, as mythic images, have a capacity to transport the teller and listener 'back' into the archetypal world or primordial world; to a ground in depth psyche. In addition to this depth interpretive level, mythic influence can also be understood in terms of other poetic and analytical interpretive understandings of metaphoric activity.

The story provides one image of what may be involved in bringing breadth to the one-sided and restrictive concepts of feminine in western patriarchal cultures, through encounter with and ongoing inclusion of that which has been rejected and repressed. In this mythology, feminine presence has much more power and autonomy than in the images from Greek mythologies which are often used by Jungians for psychological amplification: For example, the Greek Persephone is abducted into the underworld by the masculine Hades, whilst Inanna makes a conscious choice, and visits a feminine underworld power. Historically, Sumerian culture represents an early stage in the repression of the earth feminine under a rule of sky gods and so it is a place we might come to, when we work to revive that feminine energy which has been suppressed. In feminist terms, Inanna seems more 'advanced' in the liberation of her own potential than modern women, and yet she is close enough that many women feel an immediate relationship with her. This is a process of multiple returns: Inanna returns to her repressed feminine sister-mother; she and her story return to contemporary cultures after its repression; and, through it, we can return to her energies.

Taken together, Inanna and Ereshkigal form a bi-polar goddess. In expressing the heights and depths of feminine potential, the overall myth can be seen as uniting

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81 Kerenyi, Op Cit page 4, using images from Thomas Mann
82 Bishop 1990 Op Cit page 2
83 Kerenyi (Op Cit page 1-9) provides a thoughtful account of processes whereby myth intersects with the personal and relative and the absolute coincide; where "the 'abyss of the nucleus' opens out".
84 Perera Op Cit and Wolkstein Op Cit
culturally separated aspects of the feminine into a pattern of uncompromising feminine potency. When judged by Christian values of humility and moderation, Inanna seems perhaps dangerously inflated with her own power and pleasure. Alternatively, Inanna can be seen to represent the energy of spring, whilst Ereshkigal is the darkness of winter, where life lies dormant within the seed and is buried outside the light of the sun. However, historically and mythologically, Ereshkigal's long winter existence is suffered without the relief of seasonal alternation, and this makes her significantly more powerful and fearful than might be expected from an encounter with the annual winter season. As an impersonal and creative-destructive element of nature, Ereshkigal is a difficult energy to deal with, as she seems to bear little consideration to individual human concern and frailty. Also however, she represents the powerful, creative and life-giving energies which are contained within gestation, incubation and the transformations which occur below ground or out of the light of day.

The myth can be read at many levels simultaneously, and in this capacity it illustrates the fascinating, interconnected patterns which images are able to contain. No meaning is primary to another - as a Jungian analyst said to me in a dream: "it is all one thing".

'Descent' as western cultural transformation
Culturally, the journey taken by Inanna to the repressed feminine divinity, Ereshkigal, provides an image for the retrieval of qualities which have been inferiorised or outlawed in contemporary western cultures, as patriarchal values have assumed dominance. A complex array of meanings and possibilities cluster around, and travel out from, this interpretive position. The descent-ascent-descent movement images a respect for the necessity of cyclic change, in a valuation which is a balance to western cultural emphases on linear progressive change and ideals of unrestrained growth - a growth which is unlimited by the impositions of death and necessity. It speaks of restrictions which are inherent in embodied, mortal life, against a yearning for their transcendence.

The arrival of the myth within contemporary cultural life also initiates a larger cycle, in which we descend from the heights of 4,000 years of development of disembodied intellectual consciousness to the depths of mythological history and the unconscious psyche. As silenced categories, the unconscious psyche and imaginal world are very little differentiated within western culture, and in this context Ereshkigal can be seen as "the unconscious" itself. At this very generalised level, the myth tells about a journey back to a mythopoetic consciousness which was alienated in the rise of disembodied, abstract rationalities, and images a shift from ego psychology to depth psychology which occurs as the repressed qualities of psyche, earth and feminine are re-membered.
Within the story, Inanna's experience of being held in, and released from, Ereshkigal's underworld domain images notions of time and space and creativity which I have described as part of immanent creative process. Ereshkigal's qualities are reminiscent of those explored in modern physics and chaos theory, in intuitions of a wider, interconnected reality and emergence of order from chaos. In addition to predictable chains of cause-and-effect acting in linear time, there is 'the right time' when things connect across the pattern and the whole thing shifts, even when the larger pattern cannot be seen. Ereshkigal, as a primal matrix, expresses a place beyond differentiation, which is imaged mythologically as having power in an historically-prior reality. However, as a living archetype, she also images the creative source which must be contained within any conceptions of a continuously-forming present. This conceptual positioning is contained within the myth in the position Ereshkigal holds, as Queen of the Underworld who continues to live and demand respect, even while she is fearful and unpalatable to the patriarchal culture. As Perera describes this uneasy relationship: "in her terrible form, Ereshkigal never comes up. When the gods give a feast, they ask her to send someone to get her food". In her positive face, however, Ereshkigal is the mystery of interconnection and creativity within matter, and provides a sense of immanent divinity residing throughout all life and in so-called inanimate matter. Her life-giving, as well as death-dealing, vitality within matter, the embodied psyche and the earth can provide a vital optimism in the face of the pessimism of imagining a relentless continuation of modern cultural 'progress': "Through reverence for the Goddess in her repellent form, man is once again able to drink of her everflowing waters". Thus, whilst it may be read as a pessimistic scenario of sacrifice and suffering, the Inanna story also speaks about a creative activity of nature which exists outside of human control. In this mysterious space beyond the confines of linear space-time, the other side of a lack of differentiation is a mysterious interconnection.

'Descent' as psychological experience
When a myth is read psychologically, the different characters, relationships and events are understood to represent conscious and unconscious psychic dynamics, and all characters are assumed to be aspects of a single person. In a psychological reading of Inanna's descent, the conscious, successful, upper-world persona of a woman breaks her

85 Perera Op Cit page 29
86 From Whitmont, quoted in Murdoch Op Cit page 164. Woodman and Dickson (Op Cit page 28) say that: "Anyone who has laboured to release the Goddess from the darkness of centuries of abuse has returned from the excavation with a paradox. She who is dead is alive. All we have to do is open our eyes an extra sixteenth of an inch, and there she is, dancing in every apple blossom, in the song of every purple finch, as well as in the flames of passion that we call life".
current relationship with her masculine aspect; places a part of her feminine self (a more archaic feminine wisdom) on guard at the entrance to the underworld; and goes to visit the shadow sister whom she has abandoned in order to achieve her success. Her previous abandonment of this aspect of herself expresses the fact that she herself has not grown with a positive evaluation of the feminine, because her mother was banished before she was born. The psychological journey to Ereshkigal involves a regression biographically and emotionally to very early, pre-verbal life where wounding of the relationship between mother and child was experienced. In the process of being held captive by the dark feminine, capacities for action within the upper world are likely to be severely reduced as extroverted energy is removed, and the Inanna aspect experiences her powerlessness against the greater power within which she is held. However, through a listening to the experiences of pain which have been hitherto repressed from consciousness, the upper-world person is eventually allowed to return to social-cultural life. In this process, relations between conscious aspects of herself and between consciousness and unconscious dimensions of psyche have been radically reordered, and a commitment to ongoing relationship with the depth psyche has been made.

Inanna's descent also provides an image for the Jungian analytic journey. Culturally, the unconscious is imaged as being 'down', in a position which reflects its negative status and contradistinction to upward movement, light, and consciousness. Any movement to the unconscious can therefore be an imaginal descent. Descent to the primal mother is an image of deep descent. Mythologically, its destination is the place existing before the dismemberment of the mother-matrix in the formation of patriarchal cosmologies and ego consciousness. This is a point where consciousness has not been split apart from body, and psychic and somatic consciousnesses intersect. Mythology is expressed as history but, as I have said, in a very real way it provides an image of what is contained within our present. In this sense, psychological-analytical descent to the unconscious psyche is also a descent into the body (mater-matter) personally, and is experienced in physical symptoms and sensation. It also can bring a lived recognition of direct connection with the earth-body which exists within personal embodied life.

**A story for women**

The disempowerment which women experience in a cultural world in which nearly all revered models of divinity, power, heroism and action are masculine and 'other' to

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87 In modern cultures, even a child who is closely affiliated with his or her mother is likely to be socialised as a 'daughter (or son) of the patriarchy', because the mother herself has already been born into patriarchal values and relations (Perera *Op Cit* page 7).
themselves, must be profound, although subtle. For women, Inanna and her active-passive journeys provide a powerful alternative to the heroic images which are provided in stories of men and patriarchal mythologies. In addition, the presence of Ereshkigal provides an image for an immanent feminine creative power and divinity which has been radically removed as a cultural possibility within western cultures. I certainly felt a particular affinity for this story, and in the following pages, I tell of my intersection, as a modern woman, with the archetype of the bi-polar goddess, Inanna-Ereshkigal. This experience strongly resonates with that of many, although certainly not all, women, in a wider collective pattern which has been amplified by Jungian analysts. For men as well, Inanna’s story can tell of a meeting with an inner, repressed feminine aspect. However, I do not try to imagine and give credibly to these differently gendered experiences.

Conceptions such as unconscious psyche, imagination, and complex change processes are not essentially gendered. However, within the psyche, nearly everything is gendered, and cultural ways of being are presented in the images of men and women, rather than through androgyous abstractions. In particular, experiences of oppression are strongly gendered, and whilst women frequently encounter oppressive masculine presences, men may often meet oppressive feminine characters. The language of the psyche and dreams thus is often raw, uncompromising, and lacking in ideologically-sound considerations of gender respect. However, when the many characters within dreams are all read as belonging within the psyche, these negative images need not be seen as an insult to and indictment of men or women in the world. A helpful attitude is to neither repress nor act-out the gendered implications of psyche’s language, but rather to accept and receive this experience as it is - as an insight into ways in which meanings in psyche are patterned to consciousness.

88 Leonard 1987 On the Way to the Wedding; Murdoch Op Cit; Perera Op Cit; Reeves 1991 "Crone Wisdom and Transformation"; Woodman and Dickson Op Cit
89 There may also be an analogy for men in their search to find the father who was absent in the patriarchal family, which arises as an issue in the modern men’s movement (cf Biddulph 1994 Manhood: a book about setting men free). Encounter with the archetype Saturn, the ‘old father’, appears also to have similarities with the ‘old mother’ Ereshkigal (cf Vitale 1973 "The Archetype of Saturn or Transformation of the Father").
90 Tacey 1997 Remaking men: the revolution in masculinity page 145
9.

A personal-collective descent story

This year I have been growing
down into a tree
against my will
making nothing happen.
(Deena Metzger 1989:119)
The following material is taken from my Jungian analysis. This analytic process involved a stated intention to relate to and get to know more about unconscious psyche; engagement of a Jungian analyst/therapist; commitment to weekly or twice-weekly visits; and keeping a journal and recording dreams. During this process I have written more than 2,500 journal pages which recount dreams; poetic images; 'dictations' from unconscious psyche; and reflections upon daily life issues, PhD issues and a whole new arena of issues which confronted me from the unconscious, without my conscious intention or fore-knowledge. Particularly, the more than 1,000 recorded dreams have confronted me with a staggering amount of material for reflection, and a deep challenge to accept the incomprehensible reality of their abundant existence, relevance, imaginative metaphoric expressiveness, and wisdom.

In addition to its imaginative qualities, I have described Jungian conceptions of unconscious psyche as being embodied. I am not able to do justice to what might be involved in complex interactions of psyche and body, but certainly I have experienced it to be so. My analytic process, in conjunction with Feldenkrais body-work, has involved a 'thawing-out' of body tensions which have caused chronic back pain throughout my adult life. One practice I follow is to sink consciousness into my body, sit with and follow body sensations, and translate them into images. These poetic forms offer insight which is not available through conscious reflection upon sensation. Dreams also offer insights about the embodiment of psychological conditions with, for example, specific images of wounded people and animals.

Within Jungian theory, the analyst is recognised as being a vitally present and influential participant in the analytic process, and this has been my experience. It is impossible to separate out this influence, and to try to do so would be to militate against recognition of inter-subjective interconnections at depth unconscious levels. Particularly though, my interests in feminine, relational wisdom and capacities for receptive openness have been amplified by the deep expression of these qualities in my analyst, and I am very grateful for this living experience.

Rather than attempting to unravel and re-weave this deep complexity, I have chosen use Inanna's story to help order some aspects of this personal experience. Inanna has provided a guiding image throughout my process and so this ordering is far from artificial. At the same time it is just one small story within a much larger experience.

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[91] This material is a form of empirical data for the research, and could be made available to examiners upon request and within agreed terms.
and, in its distanced, after-the-event ordering of material, it definitely sanitises the chaos I experienced in direct encounter. However, this process of conscious ordering and making of meaning is also part of a dialogue between consciousness and images from unconscious psyche and it is well recognised in Jungian psychology that, in this interaction, conscious interpretations and attitudes influence the depth psyche's responses, just as the dream images influence conscious attitudes. During this time, the only conscious analogy I made with Inanna's story was the image of creative transformation occurring within a difficult darkness. The resonances of the story with specific images from dreams and paintings are partly the outcome of later ordering and partly, it feels to me, express the presence of a shared archetypal patterning in Inanna's story and my experience.

* * *

As a child I found strength and comfort in a strong fantasy life in solitude at the bottom of the garden. I had two imaginary friends with magical and super-human powers, who stayed with me for many years. Some time around seven years old I left these imaginary friends behind me and settled uncomfortably into the 'real' world. In a second stage of this normalisation in high school, I developed a strong independence which I certainly did not always feel, and became 'sociable'. Imagination and a flexible, relational vulnerability are qualities which I feel I abandoned, as I developed intellectual skills, control and power as a daughter of western patriarchy. Academic and personal-psychological work in this research is in part motivated by a desire to renew the life of these qualities of my being.

For this task it seems necessary to shift the ground of argument away from a battle against oppressive attitudes, in debates in which the terms of reference remain constituted within oppressive values. For Inanna, meeting Ereshkigal involved a turning around from her invigorating power, as an upper world goddess, and an acknowledgment of despair and the limits of that power. In my human-scale, mortal sphere, descent to Ereshkigal is like a turning around from the futility of arguing with negation, and looking instead to that which is the source of my passion to care. When I oppose environmental destruction, it is in my love and passion for earth and life that hope lies. This movement involves a letting-go of the strong analytical intellectual focus through which I have maintained control over my world. In providing a counter to the detachment of disembodied intellectual consciousness, an opening to new possibilities is created.
The following verses express this movement, and also capture the moment in which the archetype of Inanna captured my attention. As I began to read the first page of Perera's book *Descent to the Goddess* these verses were dictated, as a loud voice coming to me, rather than from me, in a moving experience of the autonomous psyche. First, an Inanna voice speaks to the masculine, upper world powers in oppositional, power terms:

“I am Inanna. Meet me in my Rage, and in my Joy
Life flows through me
Water spreads from my arms and falls between my legs - Fountains, Rivers, Deluge.
Hear my rage - Lest you dare to squash me under your foot.
Dare indeed. And I will rise up again, no more squashed than are the thunder clouds squashed by the rays of the sun.
You might pass through me, But your solidity is not enough
to weigh too heavily on my strength
So - Dare to try if you will
I challenge you. I am invincible”.

Then there is the turning around, as Inanna speaks to her mother, Ereshkigal

I am Inanna
Hear my love
I lie on your earth body, A lover
And I pour forth tears of grief, And I pour forth streams of gold and silver.
I spread my embrace across your great surfaces,
But Ah, my power is bereft, Not enough, not enough.
I mourn your dying, Your deep injuries, Your grey spaces where life has fled.
Ah, against your solidity, My Mother, I am not powerful.
You do not slip, airy, through my fingers, and slide through my spaces.
Here, I, Inanna, lie in dread, in horror, in fear.

Is it possible?
I am the queen of Heaven and Earth, But you are my mother.

Despair fills me, And the grey spaces grow within me, As life flees me.
I am a puddle, On your vast and barren land.
It is the time of the desert and of the night.
Quiet now. No birds sing. No warmth reaches me.
Cold, And still.
No breeze moves, floating tendrils through my hair, and across my skin.
No breeze takes the tears from my cheeks,
and spreads them across the lands, falling like silver rain.
No, none of this. Nothing.

I sit, a small puddle in vast lands.
Rage sits with bowed head. Joy cut to a thousand pieces.
My joy, my energy, my love
My great expansive enveloping love
- Thousand golden stars, Thousand silver stars
  Falling through you each minute, as I laugh -
  Rejected.
My storms and tempests, Floods of tears, Winds of rage,
Recede.
No stars, no warmth, no flames, to nourish them.

I cry small, quiet tears,
Quiet tears dripping, into my puddle. A small puddle, contracting in the dry land.

My tears trickle, and form slow roots, deep into your soil.
A tear, one tear, one drop of sadness, one taste of care,
Reaches Her (you, my mother).

She lies, head bowed, deeply sad.
And one tear from a feeling above, one message from a reflected soul,
Reaches her.
It falls. It drips quietly, onto her head.
She stirs. She moves in her slumbers, Drowsy.
She sips its sweet moisture. She tastes its longing, and its care.
- Its desire for her life. Its love,
All held, contracted, in a tear.

She moves, stretches, and the earth cracks, cracks along the line of the tear.
Earth - cracks, widens, opens -
and a passage leads right down, between the above and below.
A passage opens down. (29/10/94)

This poem introduces and provides something of a forward looking summary, an orientation, and meaning for a range of experiences which were involved in my analytic process over the next year. The following are some dreams and images from this year of intense encounter (1995). This was a time of introversion which contained strong physical sensations, a lot of sitting staring into dark space; and not much socialising or intellectual doctoral research (from which I intermitted). Painting of images was very helpful in providing a language I could see, if not understand. This was demanding, invisible, inner work as my successful and independent ego was forced to meet with some of that which had been repressed in the development of her independence. I present these images in their chronological order of emergence, to show the form of psyche’s movements, which are purposeful without being linear and predictable.

**Emergence of suppressed feminine energies**
The process of developing upper worldly power is represented in the Inanna myth by the destruction of the tree of life, and the banishing of the serpent and the dark maid Lilith who lived in its trunk. These are images of the energy which Inanna depotentiates when she aligns with masculine energies, and transforms nature to serve
her own ends in gaining secular power. The following painting includes a very similar conjunction of images, which arose in different forms in the course of a few months. I had recurring visions of a tree with roots, which I painted in many forms. The tree is a transformational motif and an image of the creative aspect of the self. It is a powerful symbol of the balance of depth and height, descent and ascent: “the tree that would grow to heaven must send its roots to Hell”. Through growing roots deep in the soil, patriarchal striving for transcendence and ascendance is grounded in relation to the divinity in matter and earth, in a unification which is achieved without neutralisation of

92 Mythologically, the widespread image of cutting-down of the world tree is understood to represent creation of linear progressive time out of eternal, mythological time (Vieyra Locit).
difference. Jung describes descent to earth and the darkness of humanity as ‘descent to the plant level’. In one dream I was a tree, looking down my trunk, and noticing the bumps where branches have died and fallen. Here, my dream ego is making an identification with this archaic aspect of myself - my vegetable nature - and with the Lilith feminine who lives in this depth space. The serpent is also a notoriously common dream visitor, which is variously associated with the root chakra, the divine feminine, inspiration and unconscious psyche. It is often cited as an image of transformation because of its capacity to shed skin. In the following dream the serpent holds a numinous power, and the image has personal associations with the priestesses who cared for the sacred snakes of Delphi.

**dream** I am standing facing another woman. I see that she has a snake curling around her. It threads its way in and out of a thick gold necklace around her neck, then moves on up and coils itself on the crown of her head. It’s head is up and its hood out, like a protection over her. I am fascinated and in awe. I bow and say, "You are the goddess". Then the snake has slithered down and is coming toward me. I am aware strongly of having to hold my courage, and not move, and trust and submit to its movements on me. I stand still and very concentrated. The snake is circling around and over my feet. I feel an energy moving through me and around me. I am aware all through my body and I lean back, resting my weight in this energy field, which is like a conical enclosure. This requires concentration - to lean further out, into it - past my own balance point, so that if it let go I would definitely fall. I lean out further and do lose my balance. I stagger in large steps in a circle, still managing to remain contained within the cone-field. I wake up feeling the energy of it (3/1/95).

This visitation from the goddess reinforced the meaning within my analytic experience with its numinosity, whilst the image of losing a personal balance point prefigures a difficult time which approaches. At this time, as a non-religious person (in the conventional sense) and a critical theorist-feminist, I was sorely embarrassed by this literalising of 'the goddess', but my dream psyche showed no such compunction.

**The patriarchal shadow and a clearing vision**

Descent to the depth feminine does not follow a nice linear path, beginning with departure from the patriarchy and entrance to feminine realms. Encounter with aspects

93 Quotation is from Nietzsche, in Woodman and Dickson Op Cit page 47; also see Downton 1989 "Individuation and Shamanism" page 75; Metzger Locit page 121; Wolkstein Op Cit page 144.
94 Perera Op Cit page 58. In chakra terms it is descent to the root chakra, Muladhara. Bishop Op Cit speaks of the this imaginal space where body and mind meet as the 'vegetable soul'.
95 In Judaic mythology, Lilith was the first woman, created equal with Adam. Since her rejection by patriarchal culture she has a long career as a witch who steals and kills unborn babies in her rage. However, legend has it that Lilith can be dissuaded from this murder if only her presence is recognised: She says that "as long as I hear my own names I shall have no power to do evil or to injure" (Koltuv 1990 Weaving Woman: Essays in Feminine Psychology from the Notebooks of a Jungian Analyst page 106).
96 Downton Locit page 78-9; Leonard Op Cit page 289
97 Ibid page 251-258; I had recently read Bradley's 1988 The Firebrand, which tells the story of Cassandra and her collision with Apollo, who had taken control of the sacred serpents at Delphi.
of the feminine which have been abandoned and banished to the darkest corners of the unconscious also involves encounter with the misogynist shadow of the triumphant sky gods - the masculine rage which has banished the feminine. As suppressed feminine energies are brought closer to consciousness, so too does this opposing masculine gain strength. In one dream, a man says to me that his rage 'is right under his skin', and he picks out handfuls of small grey rocks from under his skin, and throws them at me, in clouds of rocks (3/2/95). This image is like a psychic memory of the many centuries in which women were stoned to death for their transgression of patriarchal rules of sexual ownership. In another dream:

**Dream (10/3/95)** I'm walking along a path in farmland, and I see an image of myself, while I also stand watching- a group of farming men take her/me to a field and tie me to a vertical bamboo frame, stretching her/my arms and legs and body in a very distorted shape, including bending my head and neck completely over the top of the frame and back down the other side. I watch, and realise that she/I will actually be killed in this act - which is to 'straighten-out' her/my understanding, which was wrong, in their terms.

This image includes a dawning awareness that, psychologically, I am in a critically dangerous position, and points to distorting processes of adaptation in which a feminine part of myself is forced to conform to patriarchal desires and demands (which are internalised intra-psychically, as oppressive masculine figures). It reminds me of the torture rack of Francis Bacon - "nature must be examined - bound into service - put on the rack". Nature is stretched as her secrets are tortured out of her, whilst of course the 'secrets' thus revealed are a radical distortion of the truth of the subject. The dream also points out a split in consciousness, as one part of myself - the dream ego - watches as a radically different image of myself is presented. My outer-world persona has gone about her daily business, feeling healthy and upright (albeit with almost daily, low-level back pain). However, the dream points to an additional, captive and brutalised woman which I identify as myself in the dream whilst, as observer, I also remain separate from her.

This dawning-seeing of previously unknown dimensions of my being - anger, brutality, suffering - are part of an ongoing series of discoveries about hidden, depth-psychological aspects of myself. When something has been seen, or has seen and felt its own existence, it is not easily made unconscious again. Energy and dynamism within psyche are fuelled and accelerated by these ongoing discoveries, which occur as life and consciousness are renewed in areas of the unconscious which were previously

98 Griffin 1984 *Woman and Nature: The Roaring Inside Her* page 234
completely outside of conscious awareness. In the face of this gathering energy and tumbling, dynamic river of material, the conscious attitude must bow to the greater imperatives of unconscious energies. This creative activity is experienced in the analytic journey as a "realignment of the psyche which no matter of conscious intention can stem." 99 This is a sobering experience and, in the following dream, the serpent of feminine, transformative energy has lost its earlier numinous, archetypal appeal:

**Dream.** A snake is biting very hard into my right arm and I'm pulling its tail with my left arm, trying to get it off. There is no way I can disengage it. The only thing to do is to wait until it drops off by itself - the damage is far less to the arm. When the snake has to grip harder, it pumps more poison in. I'm telling someone this - I sort of know but I need to remind myself (2/5/95).

The following dream provides a clarifying image of these psychic dynamics - it feels like the psyche is helpfully trying to communicate to a struggling consciousness. The dream expresses a falling away of patriarchal power (the broken fountain in the black-and-white tiled room), an expansion of conscious understanding (an uncovering of bandaged eyes), and another image of masculine rage:

**Dream.** I am in a very big-feeling building. I have the sense of having been confined to my room and now I am tentatively exploring the larger space. I am feeling at risk. I'm not sure of the rules, or whether I'm allowed to be here. It seems like I might be able to, if no-one notices, or if I can give the impression that I'm allowed to be here. My jailers (?) are hidden, unseen, and unknown to me.

I am walking through a very large room. It has white tiles and shiny black marble - very flash - a show room, a monster entrance room, with sculptures and cubes (rather than furniture for living in). I come to a fountain, and I turn it on. A small spurt of water comes, followed by a tiny trickle. At the same time, the switch activates electric 'candles' around the edge of the fountain. These flicker, some are broken, and the effect is pretty bad.

I have my whole face entirely bandaged, including a light bandaging over my eyes. I pull this bandaging apart a crack and am very surprised and shocked at the clarity of the view through the gap. I have been so used to the bandages that I didn't see that I had them on at all. Now I realise that they cover all my face, and I start to unravel them. I have an image of myself as 'they' might see me - not normal, a masked criminal, the invisible man even (who bandaged himself so that he could be seen). I'd better make myself more normal, less noticeable.

I go outside the building and head towards a group of women who are walking up some concrete stairs - safety in numbers, I think. Over the side of the steps I see a man washing pots and pans. When he sees the women he looks in fury, and grabs a big heavy cast-iron black frying pan and rushes up the stairs after them. I step to one side, as though unafraid and innocent, and he rushes past me and gains on the women. I retreat back into the big hall again. I see the man reach the women and repeatedly hit one woman over her naked back with the frying pan. There is a sizzling sound of flesh burning. The other women shout at him, that he shouldn't hurt women all the time, the way he does. He says, very clearly and passionately "But I have never once hurt Her" 'Her', it seems clear, is the great mother-goddess. I think, what rubbish - how can he

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99 Downton Locit page 77
burn the flesh of women and not be hurting her? But clearly, he doesn’t realise that (31/5/95).

The fountain in the centre of the flashy entrance room - the facade of patriarchal order - is down to a trickle. Water and the fertility of life is drying up, and even the lights of conscious understanding are flickering. At the same time though, a new vision is being enabled as the holds of the old are loosened, and I dare to venture out of my imprisonment, and unbandage my eyes. Within this clearing vision, as I attempt further escape, I encounter the furious man. It seems paradoxical that his rage relates to an unconscious connection with the feminine. However, it is reflective of depth-psychological understandings of compensatory relationships within psyche: the hold of the feminine within the unconscious gains power and energy as it is denied and resisted in consciousness. I remember reading that the love of the Virgin Mary presupposes the hatred of real women.100

In this encounter, the dream ego is not able to confront this enraged masculine, although some other feminine aspects have more courage. I fall back on what is a common dream response for me - I pretend that I am 'normal', that I have conformed myself to the pattern demanded by the collective power, but I also remember that this is only an act. It’s a way of being invisible. It seems likely that I need to dig deep, to the suppressed feminine rage of the wild woman, mad woman - Ereshkigal - in order to counter the deepest reaches of the hatred of oppressive patriarchal power. Women will not gain this capacity during a socialisation in which they are defined as inferior and other to a male norm - an absence, lack and invisibility, rather than a presence of difference.

*Meeting the abandoned mother-child: held on Ereshkigal’s hook*

The preceding images can be understood as the initial stages of Inanna’s descent through the seven gates of the underworld, during which she is stripped of her secular power and confidence as she goes. Finally, she reaches her destination, which is Ereshkigal’s throne room - the place of the earliest feminine creator, and of the deepest banishment. This deep unconsciousness is experienced as a dark and unsocialised energy, and Inanna’s experience is of a very difficult encounter. Ereshkigal kills Inanna, her extroverted, active consciousness is eclipsed, and she is reduced to ‘dead matter’. When Inanna dies on Ereshkigal’s hook, she enters the domain of the primary matrix, the place where life and death are as yet undifferentiated: where life exists within the darkest matter without form and separation. For the conscious attitude this is

100 Ruether 1975 *New Woman, New earth*
an encounter with the fear of death and a meeting with pre-verbal and raw, unformed feelings. For me, it was a period in which I felt intense but diffuse and unformed body terror, and very little energy to anything but just be there. I painted and gave words to the following image, to try to give form to these very diffuse feelings.

These feelings are pre-verbal, raw and unformed because they go back to the earliest of childhood experience, before feelings were differentiated and aligned with particular meanings. At this biographical level, terror of annihilation resonates with the truth of the complete dependence which a young baby has on her primary relationship with her mother-figure. The mother's disappearance or negation is felt literally as the world disappearing, the ground being removed, the child dropped into an abyss. In a general, cultural sense, this 'absence at the centre' is a terror which it seems must be an integral part of living in contemporary mythologies, in which patriarchal denial of dependency is achieved by erasure of a primary feminine presence. This image is included in

101 Woodman and Dickson *Op Cit* page 197
previous discussion of postmodern loss of ground or centre, to express this meaning. It expresses the fearful apprehension that every thing 'they' say is true - that there really is nothing holding our life together - it's all just a meaningless random chance event - the mother-divinity in our nature does not exist - there is no centre, no holding, no meaning... . This schism with the mother is the sense of original sin or primary guilt - we have to earn our right to be alive - it is not a gift given freely.102.

The transcendent function

In this difficult time, mythic stories such as Inanna's can provide some orientation, and help to maintain a trust that there is transpersonal meaning and ordering, even when it is not visible. In Inanna's story we are given directions about the correct attitude for facing this experience, in which the transformative feminine offers a completely different image than that of consciously planned change. Inanna must hang passive on Ereshkigal's peg and await her release by other psychic factors - as the older feminine companion, Ninshubur gets help from Enki, the god of wisdom and waters. Eventual release back into life, out of the hold of the dark mother, is enabled by a holding of her pain in compassionate patience. In this descent journey, consciousness is brought into aspects of psychic life which have been repressed, banished, buried - and a suffering which was previously held in the dark and unconscious, becomes conscious. Enki's mourners, fashioned from the primal matter earth, show an attitude that feels with, without being swamped and consumed by, this strong feeling. Suffering is included within the feminine of Inanna-Ereshkigal because it is embodied, rather than abstract, and complex rather than perfect. However, if the sky-god attitude of horror and failure of perfection is discarded, then suffering can become a simple part of life to be lived, rather than a horror to be resisted and thereby amplified. Enki's mourners have this sense of active hearing, without horror.103

For me, my analyst provided this 'help from outside' - in the form of a powerful listening and compassion and also in a clear acceptance that this is part of the way things are in psyche and life. Such confidence is necessary so that the tensions of discomfort can simply be held in patience, as a part of the being of psyche and human life, rather than being 'fixed-up' (and thereby effectively banished yet again). I re-learn over and over again that, when I can find this space of compassion for myself, things will soon shift. Compassion is the greatest weapon against perfectionist idealism, in which any failure of control is berated and ridiculed. It provides a relaxed space in

102 This is the schism which Matthew Fox (Op Cit) places as central within the contemporary environmental-theological situation.
103 Perera Op Cit
which things can move, outside of oppositional tensions. This attitude of compassionate listening is basic to the Jungian analytic method and its concept of the 'transcendent function', in which it is assumed that, if something is simply held in consciousness for long enough, there will be a transformation. A new attitude will emerge which was not present before, and a resumption of movement is enabled. As Jung says: "A depression is only cured when it cures the false attitude of the ego - We don’t cure it. It cures us". The psyche creates anew. This patient holding is greatly assisted by the faith or hope that the dark mother and the depths of the psyche do hold the secret of creative life, as well as death. Elaboration of images of the life-death-life goddess-matrix within culture is thus very important in enabling this transformative energy to express itself. The risky and unpredictable character of the transformative feminine is quite unpalatable to a western consciousness. Nonetheless, a truly creative movement must surely have these qualities of unpredictability, whilst linear change is always confined within the parameters of what has gone before.

This is a mystery which can’t really be expressed. However, the previous picture provides an example of staying with, and trying to listen and give form to a dark affect - that is, one which had no particular object or focus of meaning but was more in the form of sensation. This image was picked up and transformed in the following 'dictation' from psyche:

Terror strikes
Like a black sword to the centre.

Life spins around its axis ...
Until ...
Until ...
Until, it cuts through, with its own weight.
Seed is cracked, halved, shelled, and
A tiny fire burns at its centre.

Flames like the petals of a new life
form, flower-like, at the centre

Hold it quietly within you, daily, and always (1/10/95).

104 Reeves Locit
This image of new life potential which is contained in the seed is an image of the creativity immanent within material life. The seed brings forth its own emergence rather than relying of solar light and energy. It’s an image of creation through incubation, rather than artefact designed with conscious intention. This simple image is of course a practical, living example of the creativity in matter and nature and a reminder of the mystery of life in which my life and all life rests. In this sense it directly counters the previous image of the absence of meaning-ground. In other words, life is held within a life-death-life ground, rather than in nothingness. That maybe sounds a bit trite and obvious, but within my analysis this image of light in the darkness was an experience of the gift of grace which the psyche holds (psyche, like all nature, also holds the seeds of potential new life). It had a sense of ‘psychological truth’ which is beyond intellectual understanding and symbolic interpretation. This was a significant turning point, and remains as a lasting feeling. Here (over page), in an image painted many months later, this little flame incubating in the seed-egg stays as a reminder that life does live in the darkness of matter. Because of its presence, I can imagine descent and the solar eclipse (eclipse of consciousness) as incubation rather than annihilation.

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105 Kerenyi, (in Kerenyi and Jung Op Cit page 181) speaks of the Eleusinian mysteries, in which initiates gained insight through the contemplation of an ear of wheat (an expression of Demeter, the grain goddess):"... there is a vast difference between knowing of something and knowing it and being it. It is one thing to know about the 'seed and the sprout,' and quite another to have recognised in them the past and the future as one's own being and its continuation".
Chapter 9  A personal-collective descent story  234

Ascent to the upper world

So, somehow, Inanna faces her dark sister with compassion and is held in her deathly power, until she is released by a change in attitude in this dark power. However, Ereshkigal demands a high price - Inanna must choose someone else to take her place in the underworld. Inanna faces Dumuzi, her old lover who had rejected her, with the 'eyes of death', and decrees that he be the one to take her place in the underworld. This shows a considerable change in attitude in Inanna, from the naive and eager young lover. She claims her separate, individual identity against her partner, who has ignored or belittled the intensity and importance of her painful experience. She sacrifices Dumuzi so that she may live.106

106 At the same time, (Perera Op Cit page 83-4 ) suggests, she perhaps honours Dumuzi by recognising his equal capacity to endure what she has experienced - she does not try to protect him from the primal feminine energy, as women often do to men.
I imagine this process of ascent as a spiral journey, in which old places are returned to and experienced from new perspectives, and old attitudes are sorted and realigned in the light of new insights. One of these returns was to the masculine presence which had disallowed aspects of my feminine life. As I held the fragile promise of a new life - the little flame within the seed - I also felt this negating presence as a shadow cast over everything I did, so that in its presence meaning and life drained from it.

The following painting shows the shadow which this negating masculine presence casts across a simple women's dinner party. As I see us through his eyes, it looks ridiculous and very petty.

He casts his black shadow across this new life she is holding.
Its small flame flickers, precarious - and precious.
It darkens and the shadows lengthen,
as he walks in her new house.

Her eyes narrow, her brow furrows ...
"You are not letting me know the truth I am hiding" she shouts at him.
"You place your black shadow across it. You look through and past, and it lies like black clods of rubbish beneath your feet. My words are torn from me, and float and drift with no sound, when you are listening to me."

I hold onto this something which is true (I dare to think), and I can go nowhere with it.
However, the following painting expresses a counterpoint to this negative presence. Painted to give image to a physical painfulness, it reiterates an optimism within the pain of the incubating and sprouting of life underground and out of sight.

![Change Underground (15/11/95)](image)

**Ongoing relational exchange between upper and underworld**

In time, Inanna rescinds Dumuzi’s death sentence and decrees that Dumuzi and his willing sister share the underworld six months each. Masculine and feminine share in the shadow, underworld aspects of life. In the contemporary world this resolution in the myth suggests the necessity for humans to create an enduring relationship with the earth and the dark side of life - to place ourselves within the life-death-life mysteries and to understand that human transcendence and intellectual and spiritual movements always operate within this greater imperative. Descent to Ereshkigal is not a one-off, heroic journey in which the carcass of the slain dragon is brought home in triumph. It is a matter of making an enduring relationship with a difficult and yet life-giving aspect of ourselves and our world which has been so long discarded.

The following dream presents some images of this relational work.

**Dream:** I’m pushing my bike up a hill, and across a multi-lane road full of cars. I’m trying to hurry but I’m finding it very difficult - each of my steps is short and laboured like something is really dragging me back. Eventually I manage to get across,
and I meet a woman I know, who helps me to find my way to the party I'm trying to find. We go down some narrow and steepish side-streets to the left. As we go on it becomes truly astonishing. The buildings are not ordinary European style, two-storey ones, as they had been. They are remnants of past temples - stone forms, low on the ground, like foundations. I know that they're temples because they're laid out in religious symbolism. Each one is different, and even as I think we must have exhausted the possibilities, there are more, and more. I'm half aware I'm dreaming and I look with open eyes all around and at the buildings and I notice they don't disappear. I keep on looking with astonishment at all the details and with awareness that I'm wide-eyed in a dream, and it still remains here in such solid detail. The essence of religious meaning in each building complex comes from the presence of a sacred circular space with the stone walls of other rooms lying in relation to it. The ways in which this relationship is patterned is different in each one (3/12/95).

As I, as dream ego, become 'awake' in this dream, I experience the psyche as an objective reality - a place existing in its own right, with characteristics which the dream ego is exploring rather than inventing. This is a dawning awareness of the fact of the existence of unconscious psyche, as an objective 'other' to the dream ego. This point is reiterated in the presence of the religious symbolism. In depth psychological understandings, relationships with the numinous energies and figures which are encountered in the unconscious psyche have been lived outwardly for millennia in human religious life. The mandala symbolism in the dream runs counter to the earlier dark mandala: It is 'Presence at the Centre', rather than 'Absence at the Centre'.

Painting (Dec 95) **Presence at the Centre**
Experientially it represents a significant shift from a sense of consuming, 'dark' inchoate energies of unconscious psyche, to a place in which there are more peaceful, relational possibilities.

This insight reiterates the central argument of this doctoral research - that contemporary forms of western consciousness, collectively and individually, need to make relationship with the wider unconscious psyche whose presence has been culturally negated. This is imaged in the following painting, in which intellectual light, solar consciousness, and/or spirit exist in connection with complementary creative energy within earth, which has an organic form within the depths of the mountain. Transcendence and immanence are differentiated, and also connected.

These intuitions retain an archetypal quality, and the further work of embodying them in a soulful living of everyday life, personally and collectively, presents the next challenge. Partly, this quality is in the nature of the Inanna-Ereshkigal archetype, which
spans the greatest of distances - from the stellar heavens to the depths of the underworld - but has a quality of un-relatedness in the middle ground. Perera suggests that it is in the intersection of the mortal human with this powerful archetypal presence that the further work of relationship lies.

Recently, as I returned to this final chapter of my PhD (two years later), I had another dream in which the previously mentioned dream is remembered, and a new energy is introduced, in the form of an elephant, which has archetypal and strong personal associations with the feminine deity or quality of wisdom.107

dream  My vision becomes very clear, and I'm aware that I'm dreaming - I look all around to check that this is so. I can read words and numbers with ease - it's completely clear. I remember having this experience before, and now I'm doing 'tests' to see if my memory was correct - that it is possible to look around with consciousness and not have the dream-place disappear. Just down the hill I see a church-type building - it's lower than a Christian church, with a low pitched roof, well built stone with an arched door and a beautiful curved, slightly-spherical, circular window at the front. I am interested to see what sort of religion they have here, and I go up some steps and into the foyer. There are people standing around and on the floor there are some large flat metal wall friezes, which people have been sorting through. They're old, like from ancient times. I'm afraid that they'll get broken, but they appear to be strong. Then an elephant charges up the stairs!! Amazing! She reaches to a shelf above the door and takes two smaller friezes in her trunk and gives them to me. She seems cross with the mess, and pushes things around with her trunk. Her energy and presence is completely captivating. People are screaming and panicking a bit. I bow to her - she is the patron of the church - feminine wisdom herself - come in person to her church. I feel the honour of the visit, and the special-ness - a real live elephant breaking through into this reality (16/11/97).

This dream repeats themes of the previous dream, particularly in its lucidity and the temple imagery. Here though there is quite a new energy. Rather than being old remnants, this is a newly built church and the elephant - Wisdom herself - enters her temple. This is immanent divinity - she is actually alive and present. She is not a mere symbol or religious icon, through which the divinity can be imagined. Again, this is a psychological experience which cannot be appreciated through interpretation - the symbol is alive and is itself a powerful presence, rather than being something which stands in the place of another meaning. Because I am awake in the dream this experience of encounter is amplified.

107 Within the Wisdom tradition of Christianity, Wisdom or Sophia is the feminine face of the Judaic God: she is said to have been with him from the beginning, as playmate and co-creator. As immanent divinity, she holds qualities of compassionate presence and ready availability within everyday life, rather than being a distant and never-attainable god who can never be known directly (Griffiths 1994 The Reclaiming of Wisdom: The Restoration of the Feminine in Christianity). In the Jewish Kabbalah, this presence is named Shekinah (Sherry Anderson and Patricia Hopkins 1992 The Feminine Face of God).
Taken overall, this personal-analytic process returns me to the proposals which were posed at the beginning of the research process: that it is necessary to radically depart from epistemological and ontological assumptions within dominant western modes of knowing, in order to be able to recognise immanent creative presence within psyche and nature. As I have worked to open myself to the powerful presence of unconscious psyche, unknown regions of psyche have begun to speak to me for the first time. My initial intellectual understanding is surpassed and my comprehension is deepened by experience of this presence as a psychological truth.

This outcome powerfully responds to one of the initial interests which motivated this research, which was to find a way to live with the despairs and challenges in this late twentieth century world, and to bring fears, concerns, desires and actions into cooperative and synergistic relationship. Encounter with unconscious psyche has not provided clear directions for the future, but it has initiated a significant shift in attitude. It seems clear that, if the notion of mysterious interconnection across nature is taken at all seriously, then the effects which each person has in relation to the rest is unclear but potentially important, and life needs to be lived as best we know how. Respect for the life-giving and relational qualities in each small action embodies respect for life of nature, and there can be no separating of one from the other.
CONCLUDING REFLECTIONS

Assumptions about the source and character of creative life in humans and nature inform cultural conceptions of human-ness, nature, human modes of knowing nature, human ways of being in nature and relationships between humans and non-human nature. My research has been directed toward illuminating, unpicking and reconstituting this nexus of interrelated issues. I have distinguished between conceptions in which sources of creative life are assumed to be immanent within embodied nature, and those in which creative source is understood to reside in a disembodied mind or spirit which is assumed to be transcendent over material nature. Whilst epistemological and ontological questions in contemporary modernist cultures are dominantly framed through the lens of the latter form of conceptions, I have sought-out and explored other possibilities which are contained within a concept of immanent creativity. Recognising immanence involves recognising different ways of being human; knowing nature; and understanding creative change. In immanent creative processes, new orders and entities arise unpredictably out of situations of apparently chaotic and undirected activity, and demonstrate a form of intelligent purposiveness immanent within material nature which functions quite differently to that of human conscious mind and its linguistic forms of differentiating and discriminating knowledge. Within human psychological experience this form of creative activity is expressed in imaginal forms of knowing which emerge from unconscious dimensions of psyche.

In finding my path through these conceptions, I first argued that a human interconnected with nature is a human who is whole and open; not cut, divided and barricaded. Hence, I sought in discussion of postmodernism to connect words to human heart grounded in psyche. In the science chapter I sought to further extend psyche's ground into nature. Through mythology, I sought to interconnect psyche and nature's ground into mind and spirit - to find a unity before cultural mythical division. Finally, I sought to give words from my heart grounded in psyche to these processes of interconnection and the dynamic wholeness patterns in which they exist and transform.
Conclusions are about endings, but I perceive more strongly the beginnings which are present within this research. Still, it is easy to see that beginnings and endings happen together. I hope to have contributed to the ending of arguments in which privilege for transcendence modes of knowing and being is used to silence different modes of knowing and being. Such hierarchical privilege and repression is unacceptable for environmentalists who wish to redress and re-constitute relations between humans and non-human nature; who realise the inseparability of being and becoming (process and outcome); and who employ processes and values which are commensurate and coherent with need for deep cultural changes. As this door closes and its endings are acknowledged, the openings which are enabled are numerous, exciting and inviting. Recognitions of immanent creative processes within all nature and expressions of immanence modes in human knowing would induce significant changes in the terms of discussion and debate across environmentalism and in particular to academic researches in Environmental Studies. Immanent creativity also offers an unpredictable, living energy - we can view its conceptual foundations and also invite the elephant, a living creature, into her temple.
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