

# Revision

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*Douglas A. Vakoch & Fernando Castrillon, Editors*

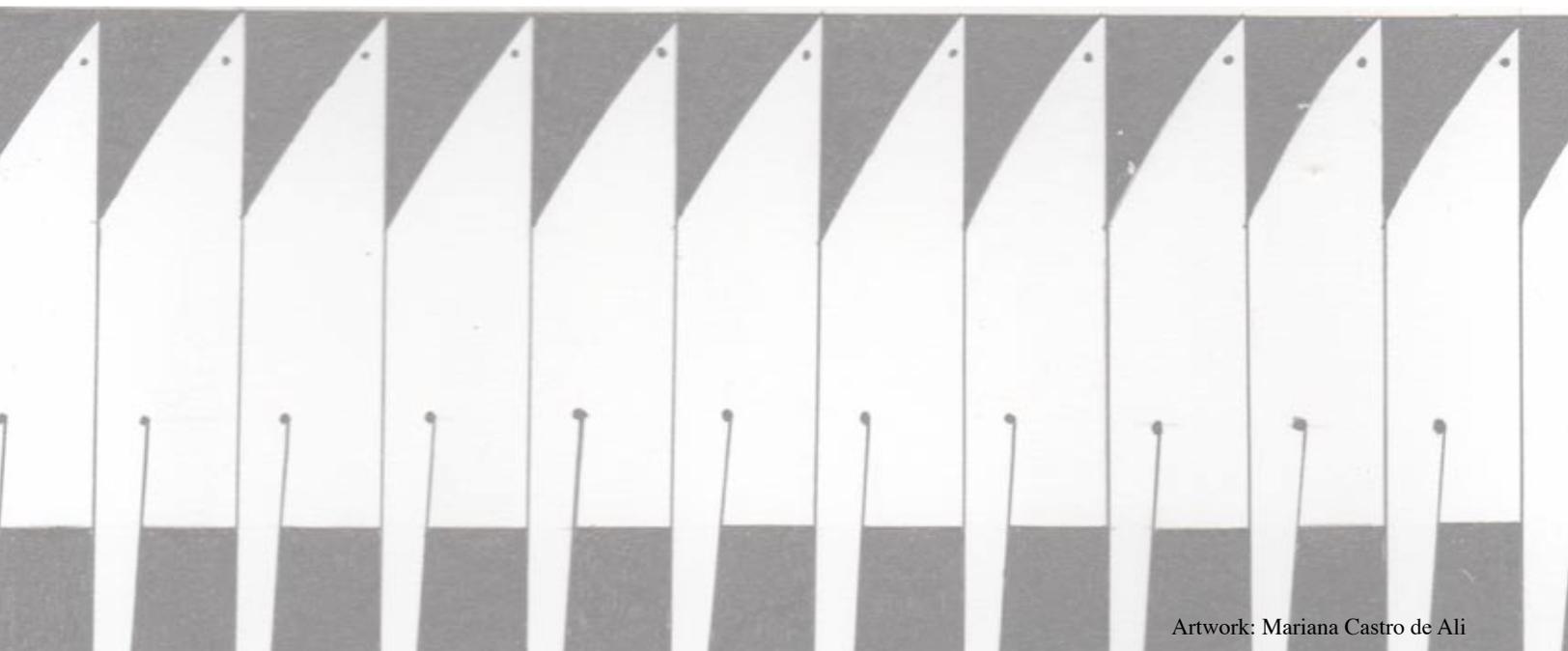
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For almost thirty years ReVision has explored the transformative and consciousness-changing dimensions of leading-edge thinking. Since its inception ReVision has been a vital forum, especially in the North American context, for the articulation of contemporary spirituality, transpersonal studies, and related new models in such fields as education, medicine, organization, social transformation, work, psychology, ecology, and gender. With a commitment to the future of humanity and the Earth, ReVision emphasizes the transformative dimensions of current and traditional thought and practice. ReVision advances inquiry and reflection especially focused on the fields presently identified as philosophy, religion, psychology, social theory, science, anthropology,

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Artwork: Mariana Castro de Ali

Volume 31, Nos. 3&4 (ISBN xxx)

ReVision (ISSN 0275-6935) is published as part of the *Society for the Study of Shamanism, Healing, and Transformation*.

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## Revision Abstracts

Vol. 31 No. 3 & 4

Spring 2010

Adams, W. W. (2010). Intimate Participation As Our Essence, Calling, and Path: Nonduality, Buddhist Psychology, and Our Ecological Imperative. *ReVision*, 31(3&4), xx-xx. doi:10.4298/REVN.31.3.4.xx-xx

This article offers a perspective for collaborative consideration and an invitation for further experiential inquiry. This perspective (or, better, experience) may help us subvert humankind's perilous dissociation from the rest of nature and cultivate mutual well-being in our relationships within the shared earth community. Specifically, the present study proposes that intimate participatory interrelating is our essence, our calling, and our path. This nondual yet interresponsive perspective is so obvious that we tend to miss its significance. Yet what if we experienced it vividly (again and again), not just conceptually but in a deeply heart-felt, fully thought, and thoroughly lived way? This possibility is explored and enacted here via phenomenological evidence from everyday life and revelatory insights from Buddhist psychology.

Beyer, B. (2010). A Phenomenology of Intimacy: Depthful Experience vs. Barnacle Mimicry (and The Tale of the Woefully Misguided Aspirations of the Common Land Barnacle). *ReVision*, 31(3&4), xx-xx. doi:10.4298/REVN.31.3.4.xx-xx

Modern, anthropocentric culture coaxes us into a survival strategy which involves constructing, identifying with, and inhabiting the constricted and impermeable boundaries of a supposedly separate and detached self. Habitually experiencing ourselves as separate from nature, we become alienated from the breadth and fullness of the experience of our whole selves, and we impart devastating effects on the rest of nature. As a remedy, the appeal is made to the direct experience of "self as part of nature" to experience the transcendence, connectedness, and identification of a more ecocentric sense of self. A brief description of this kind of experience is elaborated using results from phenomenological research on the structure of the experience.

Beyer, B. (2010). Global Warming, Ecological Psychology, and the Call to Higher Maturity. *ReVision*, 31(3&4), xx-xx. doi:10.4298/REVN.31.3.4.xx-xx

Our relationship with the rest of nature is being called into question urgently, ominously, by people from every corner of the earth. Short term, ill-advised solutions to environmental problems have long been the norm. The predictable result is that we are now faced with the real possibility of unprecedented natural catastrophe. The way we live our lives has put us in danger of rendering the planet uninhabitable. The maturity and wisdom necessary to meet this challenge can only arise from the ground of genuine intimate relating with nature. Will this terrifying predicament hasten the demise of the prevailing anthropocentric posture which gave rise to sustainability problems in the first place, ushering in a new era of mature human-nature intimacy?

Castrillon, F. (2010). Digitizing the Psyche: Human/Nature in the Age of Intelligent Machines. *ReVision*, 31(3&4), xx-xx. doi:10.4298/REVN.31.3.4.xx-xx

This article systematically explicates and examines a deep psychological and cultural process I have come to term the digitization of the psyche, also referred to as the production of digitized subjectivities. The digitization of the psyche refers to an internal and relational mirroring of our larger discursive interaction with progressively digitized culture. I regard the digitization of the psyche as a subset of a larger cultural process of digitization that is currently in ascendancy within Western culture and in many respects globally. I define this larger process of digitization as the privileging of instrumental rationality, computational logic and symbolic manipulation over intuition, emotion, nonlinear logic and the ebb and flow of the natural, undomesticated world. The article examines various ecopsychological responses to this process of digitization.

Chalquist, C. (2010). Earth is Not My Mother: Toward Contemporary Styles of Earthly Discourse. *ReVision*, 31(3&4), xx-xx. doi:10.4298/REVN.31.3.4.xx-xx

Starting in 2002 and extending until 2007 over two hundred students took a 4-month, post-graduate course at the Nanyang "Technopreneurship" Center at Nanyang Technological University in Singapore. The purpose of the course was to produce high tech entrepreneurs at ease with complexity. This paper evaluates the pedagogy as designed and taught by Prof. Tan Teng-Kee and his associates. The aim was to create an entrepreneurial "ecosystem" with highly contrasting values, past and present, triumph and disaster, doubt and certainty etc. A methodology was devised which measured not simply the salience of various values but the extent to which contrasting values had been integrated, the hypothesis being that innovation requires values to be fused. The results were highly positive for the Technopreneurship program.

Cochran, M. (2010). The Eros of Erosion: Revealing Archetypal Geology. *ReVision*, 31(3&4), xx-xx. doi:10.4298/REVN.31.3.4.xx-xx

This essay wanders resolutely into the deepening process of erosion as a personal, cultural and psychological phenomenon. Erosion un.masks denial, cracks our petrification, and thaws our psychic numbing, shaping and sculpting us into the essence of being. Through erosion's relentless love, its elemental symptoms reveal our pathologies by shaking our foundations, washing us down, burning us out, blowing us away, or stunning us with vast silences. This essay scouts ways to seep back into nature's sources bringing about the ecological restoration of disconnection. It introduces an archetype of geology, a geo-logic catalyzed by the process of erosion itself. By sustaining a glimpse of ourselves as deeply earthed creatures we can feel our way back into lost natures.

Conesa-Sevilla, J. (2010). Intimations About a "Sense of Place." *ReVision*, 31(3&4), xx-xx. doi:10.4298/REVN.31.3.4.xx-xx

This essay explores the elusive state-nature of what we try to mean when we say "a sense of place" and we think a clear answer has been given. Typically, a sense of place is experienced, transferred, communicated, interpreted, and internalized into a definite feeling, and certainty that our body-psyche has taken deep root somewhere in nature. At the heart of all our discussions about what a particular environment may mean for or elicit in each and every one of us (specifically, an authentic sense of place) is the psyche representing any reality anywhere and, in principle, occupying any "place," surely any space.

Davis, J. (2010). Diamond in the Rough: Primitive Ecopsychology, the Diamond Approach, and Transpersonal Ecopsychology. *ReVision*, 31(3&4), xx-xx. doi:10.4298/REVN.31.3.4.xx-xx

The Diamond Approach of A. H. Almaas and the "primitive ecopsychology" of Steven Foster and Meredith Little are integrated into this wilderness retreat. Primitive ecopsychology is based on direct contact with the natural world, ceremonies of threshold-crossing (such as vision fasts), and a four-fold model of nature, including human nature. The Diamond Approach brings an orientation to inquiry, the engaged, open, and open-ended exploration of experience, and an understanding of the soul and its qualities of dynamism, sensitivity, maturation, and potentiality. This integration leads to a call for a transpersonal ecopsychology.

## Revision Abstracts

Dunn, S. (2010). Cosmic-Symbolic Transformations: Religious Architecture and the Epic of Evolution. *ReVision*, 31(3&4), xx-xx. doi:10.4298/REVN.31.3.4.xx-xx

Thomas Berry dedicated Evening Thoughts to his "monastery community". In Toronto, Canada, that Community was able to build North America's first "gold" ecological church. It architecturally wed religious symbolism and the Epic of Evolution described in the Universe Story by Brian Swimme and Berry. To do it, architects, artists and the monastery community joined forces to confront what Thomas Berry has called being "between stories." This article details how areas of the church setting transform familiar religious symbols. Garden becomes sacred space. A curtain wall of clear glass facing south tracks the sun's arc through the seasons. Skylights along the other walls display constantly varying brilliant colors on the exposed concrete surfaces. The Sun fashions the constant context of liturgy.

Fire, M. (2010). The Nature of Transformation: Ecopsychology in Practice. *ReVision*, 31(3&4), xx-xx. doi:10.4298/REVN.31.3.4.xx-xx

Ecopsychology asserts that contact and connection with one's natural environment is not only vital for the preservation of that environment, but also for one's psyche. And, that reconnecting with and experiencing this connection holds great transformative potential. This article explores the foundations of this still emerging field, elucidating the variety of theories for why contact with the wilderness may be a powerful ingredient for psychological health. Whether it is an innate capacity of the natural world, a confrontation with dormant aspects of the unconscious, the experience of nondual reality, or any number of other experiences, facilitating transformation, via an ecotherapeutic model, is possible. Drawing from the many authors and researchers who have explored these questions, as well as the author's own work as a professional outdoor guide and educator, this article offers a perspective on the history and importance of ecopsychology in facilitating health and transformation.

Johnson-Pynn, J. S., Johnson, L. R., & Pynn, T. M. (2010). Connecting with Nature, Caring for Others: An Ecopsychological Perspective on Positive Youth Development. *ReVision*, 31(3&4), xx-xx. doi:10.4298/REVN.31.3.4.xx-xx

In this article, we describe a positive youth development program that seeks to optimize youth's capacity to create sustainable solutions to social and environmental challenges. Results on measures of self efficacy, civic attitudes and skills, and connection to nature from youth in different cultural and program contexts are reported. Similarities on survey measures included, feelings of connectivity to others and nature, commitment to civic action, and lack of political awareness and leadership skills. There were differences between genders, countries, and urban and rural locations on some measures. Collectively, our research indicates that an ecopsychological approach to youth development has broad multicultural applications, especially for psychologists interested in youth programs and the relationship of human factors to environmental sustainability and conservation.

McKinley, M. The Western Mind, Terror of Death, and Environmental Degradation. *ReVision*, 31(3&4), xx-xx. doi:10.4298/REVN.31.3.4.xx-xx

This article explores the psychological underpinnings that inhibit changes in social attitudes and behaviors that are required to mitigate the environmental crisis. The author uses the theoretical framework of terror management theory to examine the psychological foundation of the Western mind and traces the historical development of the dominant Western worldview. From this vantage point, the author demonstrates how terror management theory elucidates the psychological mechanisms behind environmental degradation and offers insights into the challenges in developing an alternative worldview that values ecological sustainability.

Merritt, D. L. (2010). A Jungian Perspective on Ecopsychology. *ReVision*, 31(3&4), xx-xx. doi:10.4298/REVN.31.3.4.xx-xx

Jung, the prototypical ecopsychologist, represented his deep connection with nature in his psychological theories. Jung described how our split God image affects our relationship with our bodies, the feminine, sexuality and nature. His concept of the Self is best framed by complexity theory and represented by the archetypal concept of the organism. Hermes, god of complexity theory and dreams, can be seen as the god of ecopsychology. Dreams can be used to connect us to the land and develop a sense of place. Hermes represents a relationship with the animal soul level of the psyche, the psyche's myth and symbol generating capacity, and the diplomacy needed to make the major changes that will enable us to live sustainably.

Mickey, S. (2010). Imagination: Showing the Sense of Environmental Ethics. *ReVision*, 31(3&4), xx-xx. doi:10.4298/REVN.31.3.4.xx-xx

The author describes how participation in the elemental force of imagination enacts a sense of environmental ethics that overcomes the dichotomy between anthropocentric (i.e., human-centered) and non-anthropocentric orientations to the natural world. A phenomenological description indicates how imagination shows the human and the world as mutually constitutive vectors of sense, such that, in adhering to what shows itself through imagination, ethical action is not anthropocentric or non-anthropocentric, but anthropocosmic. With this elemental sense of environmental ethics, deliberative actions are determined not by referring to a human or non-human center of value, but by attending to the exorbitant sense of what shows itself in the intimate intertwining of the human and the world.

Mitchell, L. H. (2010). Earthmind: Deschooling Education The Imagination of the Earth for Us. *ReVision*, 31(3&4), xx-xx. doi:10.4298/REVN.31.3.4.xx-xx

The view that our place-worlds and our experiencing bodies are mutually mapped within each other and that they together form an inseparable unity has significant liberatory implications for education. I explore this core understanding of our primal locatedness in the earth as a transformational philosophical vision for realigning education with earth systems from a phenomenological perspective. I also look at actual "deschooled" grassroots organizations as a nomadic force breaking down cemented and destructive structures in the status quo and configuring and experimenting with new paradigms for creative thinking and action conducive to dealing with the escalating ecological crisis

Oei, C. (2010). On Building a Personal Relationship with Nature. *ReVision*, 31(3&4), xx-xx. doi:10.4298/REVN.31.3.4.xx-xx

This article describes the author's experiences of connecting with nature and describes how this connection proved to be a healing factor in her life. Aspects of ecopsychology that illustrate the basis for the human-nature relationship are discussed, along with suggestions of how one might employ the practice of sensory awareness and nature observation to connect with the natural world in everyday life. In addition to building this relationship with nature, the importance of nurturing and maintaining such a relationship is also highlighted.

Sharps, M. J., & Hess, A. B. (2010). Ecocognition: Decision and Understanding in Environmental Context. *ReVision*, 31(3&4), xx-xx. doi:10.4298/REVN.31.3.4.xx-xx

"Ecocognition," the application of cognitive science to environmental issues, is an important but relatively neglected area within environmental psychology. Decisions involving environmental concerns and policy are often made without reference to vital relevant information, even when such information is readily available. Our previous research explained these effects within the Gestalt/Feature-Intensive (G/FI) Processing theory of cognition (Sharps 2003); in the absence of relevant information in the immediate decision context, respondents tend to rely on gestalt processing, which is relatively likely to result in premature or inaccurate decision making (Sharps 2003; Sharps & Nunes 2002). Feature-intensive information, presented in the immediate context of a decision to be considered, can compensate for this effect and improve decision understanding in the environmental realm.

Tucker, T. (2010). Natural Presence: Teaching to Recover Our Love of Nature. *ReVision*, 31(3&4), xx-xx. doi:10.4298/REVN.31.3.4. xx-xx

Natural Presence re-envision college science education to deepen and enhance the love of nature with which we began our lives. The Natural Presence approach integrates two powerful traditions that bring us as whole humans into authentic relationship with the natural world: natural history and contemplative practice. Natural history evokes our full humanness by engaging not only the cognitive, but also an array of other dimensions of intimate human relationships with the nonhuman: sensory, aesthetic, creative, affective. Contemplative practice honors our human need for reflective space as we build new information, ideas, intuitions into a framework of meaning. Natural Presence students develop attentive minds, hearts, and spirits as they embrace a renewed, vibrant, authentic relationship with nature.

West, R. (2010). Eating the Shadow: Polluted Nature in *A Thousand Acres*. *ReVision*, 31(3&4), xx-xx. doi:10.4298/REVN.31.3.4.xx-xx

Jane Smiley's *A Thousand Acres* retells the story of King Lear from the point of view of Ginny (Goneril). This paper explores how, like Shakespeare, Smiley understands consciousness and the problem of shadow in terms of the human relation to nature. The abuse of power over nature is reflected in two farm families whose bulging barns and tidy houses hide toxins and whose soil itself rests on tiles that tried to control an underground sea. Larry (Lear) has used his daughters as he used the land. His decision to divide the farm among his daughters frees both Shadow and Self and plunges Ginny into a process of growth. She retrieves painful memories of incest and confronts her own complicity in the family- and farm- systems, bringing evils that had been hidden, private, and plowed under into consciousness and into the political realm.