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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, education, frontier science, organizational transformation, and the arts. We seek to explore ancient ways of knowing as well as new models of transdisciplinary, interdisciplinary, multicultural, dialogical, and socially engaged inquiry. It is our intention to bring such work to bear on what appear to be the fundamental issues of our times through a variety of written and artistic modalities. In the interests of renewal and fresh vision, we strive to engage in conversation a diversity of perspectives and discourses which have often been kept separate, including those identified with terms such as Western and Eastern; indigenous and nonindigenous; Northern and Southern; feminine and masculine; intellectual; practical, and spiritual; local and global; young and old.

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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 nondenial 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.


Modern, anthropocentric culture coaxes us into a survival strategy which involves constructing, identifying with, and inhabiting the constricted and impermeable boundaries of a separately organized 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.


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-considered 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 morality 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?


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, non-linear logic and the ebb and flow of the natural, undomesticated world. The article examines various ecopsychological responses to this process of digitization.


Starting in 2002 and extending until 2007 over two hundred students took a 2-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 certainties 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.


This essay wanders resolutely into the deepening process of erosion as a personal, cultural and psychological phenomenon. Erosion unmasks 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.


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.


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.
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 facilitates the psychological mechanisms behind environmental degradation and offers insights into the challenges in developing an alternative worldview that values ecological sustainability.

Natural Presence re-envisioned 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.


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.