

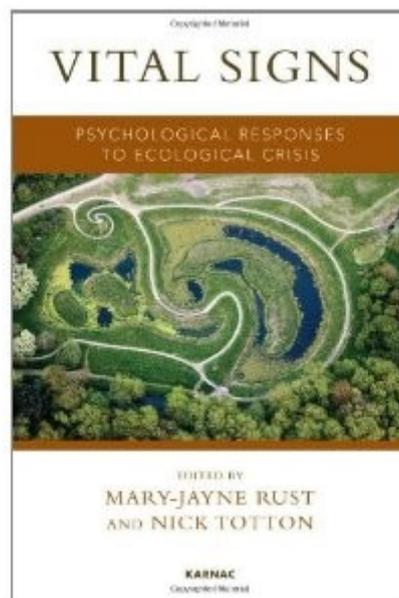
**Longing to be Human:  
Evolving ourselves in healing the Earth**

by

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*Chapter 4 of:*



**Vital Signs**

**Psychological Responses to Ecological Crisis**

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## Chapter 4

# Longing to be human: Evolving ourselves in healing the Earth

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### Emerging humanness or instinctive emergency?

Every fifteen to twenty years since the 1960s, a wave of ecological anxiety has washed over “western” society. In the 1980s/1990s wave, Gore (1992) had already described our species as perpetrating “ecological holocaust” on planet Earth. The focus then was tropical deforestation, the ozone hole, seal hunting, and whaling. Climate change was still taboo in mainstream scientific circles. Peak oil was hardly mentioned. Now, with these as the main anxieties, I see a similar sequence of reaction as before: “environmental” anxiety around a trigger issue followed by optimism about solutions and possible economic opportunities. Then, economic recession hits and takes priority, diminishing enthusiasm for pro-ecological action. Each time, discrediting of environmental scientists has also fuelled public scepticism and media shut-down on the issues.

This is disheartening. In each wave's wake comes despondency or exasperation about whether humans can ever change. Each time it comes a little deeper and darker, to the point where it is seen by some as a sign that *Homo sapiens* is an ecological aberration, an evolutionary dead-end.

A less pessimistic view is that our ecological emergency is rooted in humans having lost touch with our other-than-human origins in nature; to save ourselves we need to rediscover what we share with other species. Remoteness from nature is undoubtedly a major problem, and recognizing our common evolutionary *inheritance* with other species is vital. However, I worry about highlighting this so much that we forget about, obscure or split ourselves off from the *particular* emergent nature of *Homo sapiens* that we do *not* share with other species, including emotional features (see Darwin, 2009/1916). Without these we could not reflect on our origins in the first place. Nor could we practice compassion for other sentient beings, which Darwin considered the highest human virtue. Contemporary neo-darwinism tends to neglect capacities that only evolved with *Homo sapiens* and have important implications for *future* evolution.

I have been tempted by both humans-as-aberration and return-to-origins arguments, but they sit uncomfortably with me. They seem illogical in evolutionary terms. It is as unscientific to consider human emergent properties as irrelevant to evolution as it is to neglect those of any other species. Neither would we dismiss any other species as being irrelevant or redundant within the ecosystem. So why should we consider ours to be the only one that has no place in the web of life? I have spent many years pondering these questions, and seeking clues about them. Much of this chapter focuses on my explorations so far.

Working in ecological education and research since the late 1970s has often had a “Groundhog Day” quality about it – every few years, witnessing similar responses to peaks in anxiety about ecological breakdown. I am now convinced that the *particular* psycho-spiritual dimensions of our species (and therefore of the ecosystem) are (1) the key to bringing ourselves out of ecological holocaust and (2) the vital signs indicating our (and the planet's) possible evolutionary future. Essentially, the causes of our planetary crisis are emotional and spiritual, rooted in our yearnings for

meaningfulness in life and how we seek to satisfy them (Maiteny, 2009a, 2009b). Such aspects have been consistently ignored and tabooed in academic and campaigning circles. The usual stock-in-trade of facts, information, and intellectual argument have never been enough to change deep-rooted behaviour. The decades-old assumption that they are is misplaced.

Consider your own experience of really meaningful periods (or moments!) when you have emerged significantly transformed, after which nothing seems quite the same as before and perhaps you wondered why you had not always seen things like this. Basic assumptions changed. You really *felt* the change emotionally in, as it were, your feeling body. Information and emotion came together as experience of deep meaningfulness. Crucially, this could not be forgotten or “unlearned”. It was an epiphany, *kairos*, aha! moment.

Convincing, long-lasting behavioural *change* occurs when information or argument is “heart-felt”. It *moves, motions and motivates* us so much that we *experience* meaningfulness. Resulting changes in behaviour are then inevitable, necessary, authentic, and emotionally sustaining.

What most moves us tends to connect with deeply held convictions and yearnings, but it is also what stops us changing and keeps us inside our comfortable assumptions. If we are convinced that our yearnings will be satisfied, and our anxieties quelled, by the same type of action but *more* of it, consuming, for example, then it is easy to see how deeply embedded are the *causes* of our ecological crisis in our emotions, yearnings, and meanings.

We humans need to look deeply and carefully into which aspects of our psyche *really* motivate which aspects of our behaviour. When do we use the cognitive cleverness that evolved in us as a species to rationalize and justify behaviours as civilized, progressive or developed, when they are actually elaborations on instinctive urges that we share with other species. Though we often glibly say that emotions resulting in, for example, unrestrained consumption, exploitation, acquisitiveness, greed, are “only human”, they may actually be “pre-human”, that is, rooted in our other-than-human instincts (Darwin, 2009/1916). Our distinctly human cleverness, ingenuity, and technology – especially our use of fossil fuels – has *temporarily* freed us of constraints on our behaviour imposed by natural bio-ecological limits. Other species would also consume more than they need if they could, but they can't.

Looked at like this, it is the *pre-human*, other-than-human emotions in us, the instinctual ones we share with other species, that are fuelling ecological breakdown. To heal this and break through to something else, we need to contain these instincts by moving on from them and listening to urges that are distinctly of our species. To know and develop what is *only* human means coming into and living from those qualities that came into *existence* with the evolution of *Homo sapiens* – our *distinctly* human nature, true human wildness. It seems to me that human evolution of this sort is a prerequisite to healthy ecological conditions, to finding ways of sustaining ourselves emotionally that do not depend on over-consuming the planet. We are a species that can probably be more self-reflectively conscious than any other. As such, we are probably both (1) the only species that can be confused about our place (collectively and personally) in the ecosystemic scheme of things, and (2) for which finding our place within it requires a conscious process of discernment.

So, what newness is it that we might bring to the ecosystem by our membership of it? What might be our function or, to use ecological language, our *guild* (Volk, 1998)? How might realizing the distinct nature and wildness of our “own” species contribute to realizing the possible evolution of the planet? Where might we look for clues or signs of such life?

## Ancestral clues to possible human evolving

Clues to our possible evolution are closer than we might think, in the spiritual teachings of the world's religions. For millennia, we have found it convenient to interpret them in ways that serve our self-orientated interests and that justify exploitation. We could, instead, read them symbolically, for the encoded meanings they contain and vital clues they give us about how to live in attunement with ourselves and the ecosystem.

For example, the Book of Genesis, shared foundation of the Abrahamic traditions (Judaism, Christianity, Islam), depicts human rejection of – or self-Exile from – our Origin, Source or Context, and the possibility of re-memorizing ourselves and consciously returning. The opening of our eyes in the Garden of Eden, can be understood as *Homo sapiens'* experience of “falling” from unconscious innocence and unity into conscious choice, self-consciousness and apparent separateness from the rest of Creation. Consciousness and free will give humans the choice of remaining alienated or becoming fully human. This means choosing to accept the “role” of being the part of Creation through which It can become conscious of Itself. We have the option of refusing to accept or offer ourselves in this way. To do so is to refuse to evolve, as implied by the Creation myth in Genesis. There are countless other examples which I am in the process of gathering.

US Senator Gore (1992), in *Earth in the Balance*, highlights the importance of such religiously encoded messages. For some, Gore's insistence at the importance of religion may be his first “inconvenient truth”. The ecological holocaust is, he says, caused by spiritual holocaust. To heal it, we must blow away the chaff of false, idolatrous religion that has been distorted to serve political, ego- and anthropo-centric, “diabolical” interests (see Buber, 1952; de Rougemont, 1944; Rappaport, 1999 on “diabolical lies”). On the other hand, we must, revitalize the true religious kernel, the purpose of which is to point humans towards their place and purpose in the context of what is Bigger than us – society, ecosystem, planet, and evolutionary process or “Creation”. It is easy to blow too hard and lose the kernel when listening only to our prejudices against the chaff, politically correct prejudices though they may be. Ungerminated seeds still contain encoded beauty, truth, and wisdom. We would be foolish to throw this away because we cannot or will not see it. It may be the very guidance we need to emerge healthy and transformed from our eco-psycho-spiritual crisis.

In order to change, we have to address some fundamental questions about our purpose in life, our capacity to direct the powerful inner forces that have created this crisis, and who we are... These questions are not for the mind or the body but the spirit.

(Gore, 1992, pp. 238–239).

The true purpose of religio-spiritual teachings is to offer guidance on such questions. But they do not force us to listen or hold us to ransom. They contain clues to reconciling ourselves to our contexts (including each other), and have done for millennia. They are signs of life, vitality, pointing us to re-sources of meaningfulness and experience that are already germs within us.

Gore distinguishes germ from chaff when challenging the interpretation that, in Genesis,

(God) delegat(es)...authority over nature to human beings... sanction(ing) as ethical all choices that put a higher priority on human needs and desires than on the rest of nature. Simply put, according to this view, it is “ethical” to make sure that whenever nature gets in the way of what we want, nature loses.

But this is a cartoon version of the Judeo-Christian tradition... (A)ll of (the world's major

religions) mandate an ethical responsibility to protect and care for the well-being of the natural world.

(Gore, 1992, pp. 242–243).

To construe ourselves as the only species on Earth that occupies no functional place or role – in ecological terminology, no niche or guild – in the ecosystem defies scientific logic. It is to split, fragment, distort, and exclude ourselves from the ecosystemic scheme of things. The psycho-spiritual aspects of ourselves are evolving emergent properties but, often in subtly prejudiced ways, we dismiss millennia of religious-symbolic clues to how we fit. In denying this we assault the deepest and most complex expression of nature and so all of other-than-human nature too. This also wastes time. We would eventually have to re-invent the wheel whose design blueprint we are arrogantly, though unwittingly, destroying.

### ***Homo sapiens*: Evolutionary meaning-makers**

*Homo sapiens* is the meaning- and purpose-maker of the planet. So far as we know, we are the only species the universe has evolved that can do this with such complexity. It is an evolving emergent property and integral *part of* the ecosystem. There is no getting away from this except by denying it. Complex choice is another emergent property. We can *choose* to deepen our creative meaning-making capacities, or not.

Symbolic understandings of religion are the result of our ancestors' explorations into what it means to be human. They are still available to us, containing clues and methods to entering more deeply into the “psychology of possible evolution” (Ouspensky, 1950). These spiritual traditions are ecosystemic in insisting that we are aspects of a greater whole. They indicate clearly how we *could* choose to resolve our entangled inner- and outer-sustainability problems by consciously finding and accepting our roles – both collective and individual – within this greater whole – our home (the meaning of Greek *oikos*; *ecos*).

Choosing not to explore this route means continuing to use our intellectual cleverness, combined with dexterity, to create ever more elaborate technological ways to try and satisfy other instinctive urges. As already mentioned, we often see the ecologically destructive results of this justified with the illogical “it's *only* human!” In evolutionary terms, it is pre-human. As far as we know it is *only* humans who can consciously experience and face or ignore the difficult questions and answers: Why am I here? What am I here for? Why do I do what I do? What impels me? What's the point of it all? What's my place in the ecosystemics of things? What can satisfy my yearning? Religio-spiritual teachings are the fruit of others exploring such questions. They help give shape and form to them, framing, interpreting, and making meaning in myriad ways so we can better navigate towards discerning our place in the bigger context where we live and move and have our being.

The various spiritual teachings describe two basic orientations through which humans seek to quell existential anxiety and experience meaningfulness and purpose. I term them “consuming” and “contextualizing”, or “contexturing” (Maiteny, 2009b, 2009c).

### **Wanting what has never been there: The consuming orientation**

Consuming is akin to specializing, simplifying, and splitting, an essentially instinctive orientation to context as a resource to consume. For all species, consuming ensures survival and quells basic

survival anxieties. For humans, a nagging emotional-existential lack adds complexity to the mix, spurring us into a never-ending, addiction-like search for *something or someone* that will satisfy. Physical survival is not enough. We want more, to “survive in style” (Shea, 2004). We might see this promised by countless things: a product, a substance, place, pastime, fitness, wealth, greatness, fame, other persons.... We can also have a *consuming orientation* towards beliefs, ideologies, good causes like environmentalism, social justice, even seeking spiritual experiences. The Buddhist teacher, Trungpa (1973) warned about meditation and prayer becoming spiritually camouflaged materialism when practised solely with the aim of *acquiring* peace, wealth, or happiness. The Christian priest Teilhard de Chardin also warned, “development in the spiritual life (is a) very delicate matter, for nothing is easier than to pursue one's selfish interests under cover of growing and of loving God” (1960). Satisfaction sought through the consuming mode always needs topping up with the next object of desire. Disappointment is inevitable yet, even *knowing* this, one can continue trying for a lifetime (see Žižek, 1989, for a Lacanian perspective on this).

### ***Ecological and cultural constraints***

Lacking our techno-ingenuity, other-than-human species are constrained from excess consumption by bio-ecological boundaries. We cleverly circumvent these constraints, apparently finding ways to increase populations and consumption without limit. The extra sunlight energy we access in fossil-fuels is not available to other species. Ours can only be temporary. When fossil-fuels run out, either we find new fuel or we revert to population and consumption levels of other, solar-fuelled species.

It is hard to accept that biologically rooted drives we share with other species are undermining the planetary life-support systems we depend on. All species seek to grow and consume, focussing attention and activity on those aspects of their environments that are most relevant to them. We also do this, although we have the capacity to *know* we are doing it and to choose to do differently. Yet, we humans remain so addicted to our this consuming orientation we deny possible *non-consuming* ways to find meaningfulness and satisfaction. We deny our possible evolution out of breakdown and into sustainability, ecological and emotional.

For most of human history, older, more sustainable societies than ours (Hartmann, 1998) existed without exceeding ecosystemic constraints. It is often presumed that pre-fossil-fuel peoples were somehow free from the instinctual desires of other species and present-day human excesses and/or had an inherent wisdom that kept them consciously in tune with their ecosystems. We do not know for certain if such universal eco-spiritual sensibility was true, or wishful thinking. Many civilizations have succumbed to exceeding ecological limits.

We do know that a combination of religio-cultural beliefs and corresponding emotions played a role in constraining behaviour that could be ecologically damaging. Reverence, fear, respect, etc towards God(s), Ancestor(s), Origins, Context and the otherwise Holy, plus behavioural taboos, effectively protected the systems on which human depend from degradation and desecration. Humans were even construed as serving the divine (Maiteny, 2004; Rappaport, 1999). Our society is run on beliefs that put *us* in the position of the gods/context. We seem to believe that everything is subservient to us. Along with species and habitats, this has pushed most ecologically functional cultures to extinction.

Cultural- and bio-ecological constraints cannot prevent individuals from *desiring* more. But, as long as economic security depended on social relations, and people honoured and respected the sanctity of Context (God, Ancestors, Holy...), fearing the consequences of breaking taboos, such destructive behaviour was constrained within sustainable ecosystemic limits. Cultural beliefs had a regulating,

adaptive influence on human-context relations.

Dominant culture today encourages exactly the opposite. It *inverts* the relationship between social and economic, and collective/contextual and individual. It generates ecologically maladaptive and dysfunctional relationships. The free-market of beliefs and products disconnects individual economic welfare from its dependence on social cohesion, neighbourhood, and community. Customs and beliefs no longer limit and constrain behavioural impacts on context. Culture no longer influences society and individuals to be integrated into the systems of which we are members. Our weak and impoverished symbolism reduces everything to a quantified and therefore oversimplistic “context” of economics and consumption. Everything qualitative is squeezed into the quantitative. Everything is simplified to fit into monetary terms. This is commodification. Everything, even emotions, become commodified. To pretend that ecological and emotional essentials can be converted into tradeable quasi-commodities like “ecosystem services” or “carbon credits” unavoidably devalues them. When qualities are force-fitted into quantities, our imaginations make them equivalent, comparable, and apparently substitutable. What is necessary to existence – ecosystems, forests, air, water, soil, food, life – can magically be traded for what is desired – money, timber, concrete, cars, oil, shares. We are killing ourselves trying to feel better.

Humans are reducing and simplifying ourselves and everything else on Earth (Totton, 2011). We achieve this suicidal feat by inverting the ecological order necessary to our existence so as to live instead in a fatal lie created by our own imaginations (Wilden, 1987). It is named a “diabolical lie” by both cultural ecologists (Rappaport, 1999) and religious philosophers (Buber, 1947). Mystical Judaism considers it the egocentric and, therefore, diabolical (*Qliphothic*) adversary of the Tree of Life, that is, the Tree of Death. We are using our species' distinct complexity, diversity, and richness to desolate effect.

The main contemporary instruments used to constrain behaviour – legislation, policy, punishment – carry little emotional weight, meaning, or legitimacy. They do a poor job of convincing people in comparison to the sanctity and taboo-based regulators of earlier cultures. Legislation and policy are rarely experienced as positive incentives. On the other hand, attempts to engineer a return to past cultures will always be futile. The genie cannot be put back in its bottle. Arguments as to why we *should* believe or do such-and-such will never catch on unless they are *experienced* as more meaningful than other options. Before this post-modern world of pick-n-mix belief systems, the one people were brought up with tended to be the lens through which they viewed the world. Nowadays, it is hard to settle on one particular worldview. Consequently, we have to look beyond engineering new cultural forms to find a way forward. It seems to me, we need to consider how we might evolve as humans. Looking to our ancestral traditions for symbolically encoded messages that we have not wanted to see before may provide us with some clues.

### **Seeing what has always been here: Contextual participation and service**

There is nothing new in what I call the contextualizing (or contexturing) orientation. It corresponds to the ancient *inner/alchemical* traditions of most, if not all, religions. It describes and guides exploration of our inner natures, individual and collective, in the context of the Whole (i.e. Holy). Although more sustaining emotionally and ecologically than the consuming orientation, it has often been appropriated to consuming ends. I believe that the deep experience and insights of these traditions to provide us with clues to emerging from our ecological and spiritual holocausts. It would also be an important evolutionary step since we are a species that could, so far as we know for the first time, be in conscious, meaningful, and intimate relationship with the contexts from

which we have evolved. Maybe other species could too, but what is more important for us is knowing that we can.

Noted evolutionists and theologians agree on this, in principle if not in the details, among them Barlow (1994), Hardy (1975), Huxley (1957), Teilhard de Chardin (1960, 1969 and others), Wilson (1978).

As a result of ... evolution, the universe is becoming conscious of itself, able to understand something of its past history and its possible future. This cosmic self-awareness is being realised in one tiny fragment of the universe - in a few of us human beings. Perhaps it has been realised elsewhere too, through the evolution of conscious living creatures on the planets of other stars. But on this, our planet, it has never happened before. ... It is thus part of human destiny to be the necessary agent of the cosmos in understanding more of itself, in bearing witness to its wonder, beauty, and interest...

(Huxley, 1957, p. 121)

To live in contextualizing mode is to experience oneself as an aspect of a bigger whole, perhaps with a sense of purposeful role or niche within it. Other species, so far as we know, cannot reflect on their ecological niches. Humans can. We cannot *not* be part of the whole, but we use the evolutionary gift of our minds – consciousness, free will, intellect, imaginations – to insist on behaving as if we are not. We could use them differently. In these fragmentary times, we urgently need to discern what parts we play, as species and persons, for the adaptive, healthy and holy (words with same origin) functioning of the ecosystemic whole. What can our imaginations come up with as to why we are here, as to what ecological niche(s), guild(s), and purpose(s) we occupy in the eco-system? To repeat, to consider ourselves as having no place either because we are a superior species or an evolutionary aberration is an arrogant position. We are here and have a place, like any other species, albeit more complex.

Neither is such a complex species merely a planetary cancer. It is more logical to think of ourselves as an evolving aspect of the Whole. Yet, contemporary neo-darwinism has next-to-nothing to say about distinctly human qualities and their implications for future evolution. It only considers our *origins* and what we have *in common* with other species. It excludes questions of psycho-cultural evolution and, as it were, the purpose or niche this might serve in the whole. This is not just a dangerous omission, but one that unscientifically and illogically splits *Homo sapiens* off from the rest of life, the planet and their evolutionary process. It cuts us off from both external nature and our inner nature, and avoids the question of human responsibility; with dire consequences for our emotional, existential, and ecological health.

Sir Alister Hardy (1975), a cetacean specialist, was dedicated to understanding the adaptive significance of religious and spiritual experience, and of our capacity to construct complex, symbolic meanings in religious stories and mythologies. He wondered about our purpose in the universe. The human yearning for such meaningfulness and relatedness is perennial. It resists attempts to ignore or destroy it because it is part of our inner nature – an emergent property of evolution. Spiritually orientated religion tells us, through diverse symbolic languages, that we are here to evolve conscious awareness of, or orientation towards, the Context and connectedness of all things, including our place within it, and to live accordingly. Putting ancient teaching into modern words, Huxley says this is to be an “agent of the cosmos in understanding more of itself” and in “becoming conscious of itself”, as far as we know, for the first time in the history of the universe. That is an inspiring thought, awe-inspiring.

Put in still more contemporary terms, Huxley was suggesting that, just as there are ecosystemic

functions – termed ecological guilds – such as pollinators, decomposers, and photosynthesizers – the guild of our species may be conscientizers and harmonizers. We differ from other species: we have to *choose* and consciously evolve our guild. We can choose to live in role and service to the whole or as if separate from it.

Spiritually orientated religion today is still eco-systemic and offers the contextualizing mode as a route to well-being and sustainable integrity. Some quotations follow which, though paradoxical, describe such spiritual-ecosystemic linkage.

Hindu perspective:

It is said in the *Bhagavad Gita* (3:10-12) that ... the Lord of Being brought forth creatures with sacrifice (*yajna*) and instructed them that “it is with sacrifice (*ie making sacred*) that you shall sustain the gods so that the gods may sustain you; by this reciprocal sustenance you shall attain the highest good. Sustained by sacrifice the gods will give you the food of your aspiration. He who enjoys their gifts yet gives the gods nothing in return is verily a thief.” The greatest sacrifice is that of the self, which must be left behind... Otherwise, one makes oneself into a black hole of greed, stealing and hoarding every good for one's own egoistic purposes. (Ravindra, 1990, pp. 122–123).

One can come to God following one's own deepest calling, and by that alone. ... “Better to follow one's own *svadharma*, however humble, than to follow another's, though great. By engaging in the work prescribed by one's own inner calling, one does not miss the mark” (*Bhagavad Gita* 18:47).

(Ravindra, 1990, p. 27).

Sufi perspective:

The fulfilment of this whole creation is to be found in the human. And this object is only fulfilled when humans have awakened that part of themselves which represents the Divine.

(Inayat Khan, 1999, p. 1).

Judaic perspective:

Humanity and nature. Ecological necessity: Putting themselves in relation with all things, humans can remember that in the deepest being of all that exists is hidden the Divinity to which they themselves feel ‘connected’ and by which they are conscious of being inhabited. They can feel that the *Shekhinah*, the Divine Presence, desires to dwell in them... When humble in front of their Creator and recognising Its goodness, humans regard nature with respect and come close to it without expecting gifts... In contemplating these wonders, humans can sense their Creator who reminds them: “See how beautiful is My work!... Be careful not to corrupt it...because if you corrupt it no one after you will be able to repair it!”

(Safran, 1998, translated from Italian by P. Maiteny).

Christian perspective:

As the reality of God (*ie Source and Context\**) has faded from so many lives in the West, there has been a corresponding inflation of expectations that personal relations alone will supply meaning and happiness in life.

The spiritual life grows as love finds its centre beyond ourselves....the more we give of self, the richer we become in soul; the more we go beyond ourselves in love, the more we become our true selves and our spiritual beauty is more fully revealed (as) we are seeking to bring one another into fuller life.

(B)y making this new relationship, you have aligned yourselves with what we believe is the way in which life is spiritually evolving, and which will lead to a creative future for the human race.

(Chartres, 2011)  
\*added by author

Re-orientating ourselves from addictive, self-destructive consuming mode towards contextualizing mode requires a learning process that is, in many ways, equivalent to individuation and the Work of alchemy: the symbolic Lead of pre-human instinctual drives and attachments, which weighs on and dis-integrates us, is to be transformed into the symbolic Gold of re-integration and Service to Context (see also Maiteny, 2003, 2009b).

The instinctual magnetism of the consuming orientation is hard to resist. Our ecological and psycho-spiritual health requires that we do. Finding our place as ecosystemic persons is an individuation process of discerning personal meaning (Self/Niche) and purpose (Will/Role) in the Contextual scheme of things. To the extent we do this, we also participate in evolving the ecosystemic Role of *Homo sapiens*. This does not mean being merely stewards looking after the Planet, which still implies a subtle arrogance and split. Ecological guild-ship involves accepting ourselves more as members than stewards. Were this to feel more meaningful than pursuing satisfaction by consuming the Whole, levels of consumption and ecological impact would lessen. We would not feel like consuming so much. Relationships with other people and other-than-human members of nature would also be less consumer-orientated and more intimate.

Our own collective religio-symbolic imagination has contained contextualizing signs of life for millennia. We have not yet noticed them enough. Hopefully, we are more likely to the more urgently we feel the pressures of ecological holocaust and psycho-spiritual malaise. We certainly need to for, clever though they may be, none of our other tired, tried and tested ways are succeeding in turning the tide.

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