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Psyche and Planet: Multiplicity of Systems Mirroring Modes of Being and Bonding via Eco Arts

Therapeutic Practices

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May 1, 2020

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Abstract

Through discerning the art of life, this thesis is a review of literature which looks at how psyche and planet processing systems mirror one another and merge through eco arts therapeutic practices. It is an inquiry into philosophic ideas behind the nature of sensibility, perceptibility, and experience. As art mirrors the self and nature mirrors the self, a twofold entry-point opens, where one travels into accordance with all planes of consciousness. The literature investigates relationships amongst the arts, science, biology, and interspecies and ecological sentience to address collective conditions of deception, displacement, etc. It examines how directing attention to self and planet through eco arts therapeutic practices facilitates restorative powers, conscious harmonious flow, reciprocal dynamic functioning, communion, and embodiment of life-giving resources, etc. Theoretical contributions are delved into involving ecopsychology, transpersonal psychology, quantum physics, systems theory, hermeneutics, phenomenology, relational and intersubjectivity theories, self-reflexive consciousness, ecosomatics, and the idea of a collective disorder termed nature deficit disorder. Methodological contributions involve studies treating educationally, behaviorally, contextually, playfully and artistically, communally, relationally amongst interspecies, with biophilia, etc. Ultimately, this literature review generates space for enhancing perceptual being and contextual belonging through creativity.

Keywords: one, nature, self, word, life, natural, arts, psyche, environment

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Therapeutic Practices

In response to potential limited states of being—such as displacement, delusion, dissociation, disconnection, deprivation, dysregulation, diminishment, destructive cycling, objectification, etc.—a means for understanding the ways that one is being and bonding is vital. Eco arts therapeutic practices are a means for expressing and integrating the multidimensional parts of self and planet. These nature-based arts practices create space for tuning-in to creative, organic qualities and states so that one is channeling and embodying life-generating capacities. The practices promote ways of engaging with creative and natural worlds because they blend the arts and nature. Engaging the creative forces of art and nature can open a passageway that leads towards encountering self-identity and expression, making connections, exploring dynamics of relating for insight, developing agency through relationship, inspiring innovative interchanges amongst life, advancing reflective awareness practices, etc.

In respect to transforming how one synchronizes psyche and planet processes, capacities to attune and learn from the environment through creativity are examined. Eluding this psyche-planet relationship from the totality of collective consciousness leaves all needing to know their universe, their place in it, and its place in them. Thus, I am drawn into inquiry regarding the visualizing of worldview and the simultaneous processes through which one experiences oneself.

Rejoining Psyche and Planet via Creativity

Extending one's psyche into the natural environment by intersubjectively relating amongst dynamic systems of the planet-body through one's sensory bodies, one can come to channel and embody life-giving resources. In this mode of being, psyche and planet rejoin each other, activating and enhancing shared sense of aliveness through the extent of the communion.

In experiencing self and planet through creative channels, psyche works itself through the earth, and earth works itself through the psyche. Thus, promoting mutual knowing, regulating, and containing of the pulsating forces from all of life's experiences flowing within and without.

Awareness of Interrelated Orientation Allows for Mirroring

Developing an interrelated orientation to psyche and planet opens one to seeing and positioning one's body as containing the environment (and as environments in and of themselves) guiding one towards referencing the expressions of all creative life. To bring nature into the artistic process helps one to reawaken to referencing the creative energies between body and nature, as the artistic process provides reference between psyche and art. Psyche and planet conditions addressed through creativity allow for a mirroring of their shared dynamic field.

Intention

This literature review discusses how psychic processes align with physical systems through the use of nature-based arts therapeutic practices, for art is a translator between worlds. Through practice of being present to, expressing, and embodying creative and organic processes, one shifts among the multiplicity of life's shapes, sharing the patterns and rhythms of life-networks. Art facilitates responding to creative explorations of felt-sense, imparting versatile knowledge presented via expressions and reflections of psychosphere and biosphere.

Outline

In what follows, developmental perspective of deceived, displaced conditions and theoretical and methodological contributions are reviewed. Then, recommendations for integrating creative practices with treatment and research are discussed. Ultimately, this review reveals that blending psyche and planet via eco arts therapeutic practices carries potential for informing and transforming worldview. Specific theoretical contributions delved into involve

ecopsychology, transpersonal psychology, quantum physics, systems theory, hermeneutics, phenomenology, relational and intersubjectivity theories, self-reflexive consciousness, ecosomatics, and the idea of a proposed nature deficit disorder. Methodological contributions include educational, behavioral, contextual, playful and artistic, communal, and relational treatment options. A dynamic gathering of information is intended to facilitate perspective-stretching to contain the dynamism of life and make for a comprehensive envisioning of what blending the worlds of psyche and planet through the kaleidoscope of art can bestow.

Historical or Developmental Perspective of Condition

Throughout human history, creativity is rooted in experience considering how participating in relation with culture (psyche/the arts) and environment (nature/planet) brings awareness of orientation and shared language amongst all beings (Speert, 2016). Essentially, eco arts therapeutic practices source wellbeing on behalf of blending art and nature, expanding awareness and creative response out beyond oneself into ecological systems (Speert, 2016). Eco arts practices are built on early times of intimate environmental connection and historic use of art making by ritual, interaction, and connection (Speert, 2016). Historically, the understanding of health was subject to and through reference of intimate relationship with nature (Adams, 2005). Context honors collaborative interconnection, and as one awakens to their place within the natural environment, one can better psychically address distractions via attentive relation, dullness and insensibilities via engaging of senses, dispiritedness and despondency via the easing stimulation of nature, distress and tension via grounding, and feelings of isolation via relation with nature (Speert, 2016). Thus, by creating art in relation to habitat, one sets the conditions for health. All linked within a multilayered network of living relationships are animals, minerals, plants, water, stars, etc., and through reviewing artmaking with awareness of one's living matrix

one can take their place as a conduit of creative energy amongst all of living matter.

Varied Worldviews

Exchanging with a diversity of species and experience develops dynamic states of consciousness. As one is brought into the healing structures provided by art and nature, one is brought into connection with the value of cycles, rhythms, energetic exchange and expression, impermanent states, and travelling amongst various dimensions of experience. Around the planet and throughout time, differing communities mind and shape their movement through the world in differing ways. Worldviews shape the nature and realities of relations (Sepie, 2017). Where westernized ways of life are founded in “reason and rationality,” indigenous ways of life are based in “instinctual and intuitive” knowing where reality is perceived as being “part of a complex web of ecological relationships” (Sepie, 2017, p. 1) where all species, natural elements, and people are actively taking part in relations teeming with communications and interactions. Awareness of socialization yields insight into perspectives in operation. An orientation of reality to patterns, place, relationships, and language shared with all beings kindles awareness of indigenous socialization values and practices regarding living harmoniously by building upon “reverence, responsibility, reciprocity, respect, and relationship” (p. 3). Through a unified frame of reference, wisdom communicated via dreams, myths, animals, plants, experiences, etc. are regarded reliable information to be understood (Sepie, 2017). In other words, there are channels of many kinds to learn through and with which one can be in intimate communication with.

Vision is Relative

Essentially, truths and realities rendering worldviews are relative. Worldviews, with respect to ways of being and bonding, develop their specific nature through relation and connection to other things. Thus, language in one community may be suitable for communicating

particularly with people, whereas language in another community may be interchangeable with nature due to ecology's sentient condition and state being held in their reality (Sepie, 2017).

Worldviews opening to diverse capacities for integrated and affective being and bonds extends the process of relationship. Whereas, detachment from open sense of being and bonds comes from a narrow view (Sepie, 2017). A cohesive cultural systemization sustains a moral core placed on affective bonds between people, and this way of being and bonding holds culture together (Sepie, 2017). Likewise, recognizing interspecies and ecological sentience and consciousness channels psychic and planetary collective capacity and dynamic functioning.

Problematic Condition

For the most part, the psychology discipline has passed over relation with nature. An ecopsychology field develops in response to the cultural phenomenon and circumstances of its era where people sit estranged from nature (Adams, 2005). Ecopsychology blends psychology and ecology disciplines to focus on relationship amongst humanity and nature. Central to ecopsychology is the notion that human and natural world are reciprocal in processes (Fisher, 1996). Estranging conditions of consciousness and culture originated through the "idolatry of the supposedly separate egoic subject and its insatiable quest for security, certainty, control, and power" (Adams, 2005, p. 270). Whereby, identifying and expressing humans separately from the rest of nature allows the holding of an illusionary sense of power (Adams, 2005). The dissociated condition manifests as a false sense of separation, human-centered living versus creation-centered living, operating in a distanced and limited mode of being, detached from sense of place, etc. (Adams, 2005). Yet the natural world continues calling one's attendance forth through its many voices, qualities, and expressive energies.

Creative Resolve

By creatively tuning in, one can choose to generate wonder and wellbeing in participating with the diverse presences of species and ecosystem bestowed rather than generating loss; as loss of species correlates with loss of experience for psyche and planet (Adams, 2005). One comes to be, perceive, and know oneself in relation to the whole by making the environmental part of oneself conscious through integrating one's experience of identity with the natural world matrix and understanding that both psyche and planet are of the same expressivity (Adams, 2005). Perceiving the earth as a scape wherein one's self-understanding lies is relevant to development towards merging psychological and environmental dimensions (Fisher, 1996). An artistic lens can navigate this sort of transformational perceiving beyond the self and towards the expressivity of the earth. As through art, one can open to the renderings of oneself mirrored in the elements of nature. Further imparting of artistic sensibilities and recognition reveals how manifestations of psyche and planet are differentiated yet expressive forms of one another.

Rendering worldview through an environmentally-artistically infused lens, one is free to explore the value of the ecological environment on human psychology and step into viewing "ecological environment in the process of psychological life" (Luo, 2013, p. 331). Alongside seeing psychic life in artistic phenomena, likewise, one can see environmental phenomena as containing and processing psychic life. This lens psychically places one into one's environment.

Referencing Horticulture

There are creative ways to work with the environmentally-interspersed dimensions of self. Horticulture, the practice of garden cultivation, provides opportunities for understanding interactions between subsystems placed within ecosystem. Growing a garden means tending to the process of life in the plants. A horticulturist witnesses the diverse struggles and efforts of the plant world playing out as experienced in their own human world (Luo, 2013). Through the

linking interactions amongst people and plants in the garden, one's psychological growth process is mirrored through the tenacious growth of life development in the plant process (Luo, 2013). In their practice, a grower is positioning themselves in an attuning kinship with the plants; the plant sends "a variety of signals to express their needs...the wilting of leaves indicated they need more watering, the thin stems expressed they need more fertilization, or need more sunlight" (Luo, 2013, p. 333). Thus, one can develop their experience of self as a function of the live garden and as being part of the plant world. In the practice of gardening, psyche and plant are sharing aliveness, health, and energy. Gardeners come to intimately understand processes of planting, pruning, growth, fruition, decay, etc. within their lives through the caretaking of plant life.

Current Theoretical Orientations

The field of ecopsychology studies connection and relationship needs amongst people and natural environment. It acknowledges the reciprocal relationship between psyche and physical world, so its approach lies in integrating both environmental and psychological perspectives. This field offers insight into appreciating "the complexities of embodied identity and that identity is not reducible to psyches and externals" (Utsler, 2014, p. 137). For example, through an ecopsychological lens, one can see both artist and gardener sowing and harvesting new energies to replenish creative life. The artist is experiencing new vantage points of life and the gardener is accommodating diverse shapes of life, both to transform and renew them (Beauvais, 2012). Both are feeling into and responding to expressive life, and both practices are instilling and setting ways of comprehending, processing, and engaging life (artfully/naturally). Ultimately, each hold in their awareness, expressions of creative and organic systems.

Ecopsychology's Ecological Self

Joanna Macy's concept of *ecological self* describes "an expanded sense of self [which]

includes the trees, the wolf, and the spider” (Sepie, 2017, p. 13). Composed within the field are constructs suitable to enhancing ecological self. Biophilia hypothesis is presenting the self as occupying an essential tendency to seek connections with natural forms of life (Kopytin, 2017). Ecoliteracy is pointing to one’s ability to understand natural systems of life through the organizing principles of ecological communities (Louv, 2011). Animal narratology (storytelling attributing animals as narrators) is granting accounts for animal worlds and for negotiating relationships with human beings, whilst focusing language in a way based on crossing the bounds of human perspective and grounding interspecies exchange (Tarr, 2008).

Transpersonal Psychology

Complimentary to unfolding an expansive self-identification are transpersonal spheres of study, for transpersonal psychology addresses self-transcending growth. In progress of extending beyond the personal self to encompass all spheres and dimensionalities of a larger reality, one’s transpersonally-integrating experiences encounter a metaphysical nature (Kling, 2019). To reference beyond sense of self, one crosses a threshold into a new world—a metaphysical system—through experiencing the passages of relational transitioning “from multiplicity to unities” (Kling, 2019, p. 187). Transitioning amongst the channels of multiple actualized realities induces changing experiences, which become unified upon the co-creation of “a new unity that integrates all its relationships” (p. 187). Essentially, it is a way of relating to multiple subsystems and co-creating united systems through the process of shifting from one position or perceptual channel to another. Metaphysic insight further reveals all entities within this co-creative structuring of reality as sentient, subjectively united, and actively in process of self-creation by actualizing potentials (Kling, 2019). Thus, the world is in continuous, co-creational interaction, and entity formation is partly dependent on the transpersonal realm, where new possibilities

evolve out of relationship amidst entities perceiving and perceived (Kling, 2019). In view of the world from this orientation, one finds creative aspects of being sustaining one's reality.

Quantum Physics

Quantum physics studies the units that make up energy, thus contributing means to lay out a framework that can account for the nature of reality: "nature contemplates and creates by contemplation" (Malin, 2012, p. 135). Regarding the aliveness of seemingly inanimate objects speaks to natural processes (Malin, 2012). So, in view of life coming into being per result of creativity, how does one see these entities of life and of creativity—are they alive? They are present, in relationship, moving and shifting within one's experience, impressing upon and shaping oneself, and vice versa. Is one sensitive and perceptive to the experiential conversations of these worlds within one's worldview? It all depends how one is viewing and considering one's experience. From a view of objectivity and rationality, how is one to relate with and experience subjective and irrational forms of life flowing freely inside and outside of oneself? Aliveness "becomes evident through experiences of the whole" (Malin, 2012, p. 142); thus, through interactions, one can take part in the subjective modes of contemplation (Malin, 2012). Experiencing from this seat means stretching and immersing oneself into flexible, dynamic, and comprehensive pools of knowledge. Transcending a "subject/object mode" of communication requires opening and attending to communication of experience and phenomena, as it is conveying "something of the unity-experience or the unity-knowledge" (Malin, 2012, pp. 155–156). Thus, threading subject and object modes of experiencing together results in a comprehensive understanding of the realities engaging and being engaged by one.

Potential to actual. Comprehensive experiencing is being in reference to and processing "each and every actual entity [as] a creative activity, a process of self-creation . . . a throb of

experience” (Malin, 2012, pp. 176, 179). Regarding process within one’s experiencing, the process philosophy of Alfred North Whitehead (as cited in Malin, 2012) describes

a process of eliciting into actual being factors in the universe which antecedently to that process exist only in the mode of unrealized potentialities. The process of self-creation is the transformation of the potential into the actual, and the fact of such transformation includes the immediacy of self-enjoyment. (p. 179)

Transforming unrealized potential modes into actual is the creative process. Accordingly, enhancing and expressing the extent of life means coordinating and sustaining creativity (Malin, 2012). If nature produces by contemplation, the sensible world presents and expresses the being produced. Similarly, the products of nature from psyche are actualized through an "overflowing of the presence of the producer" (p. 201). Thus, to sustain life, enhance creative presence.

Reflective expressions of collective contemplation. Inquiring further into producing nature via collective-psyche contemplation, “the noumenal reflects the being of the phenomenal, just as the object in front of the mirror contains the being of its reflection in the mirror” (Malin, 2012, p. 205). This mode of contemplating is extended to channeling unitive conscious attention on the flow of natural life intelligence processes, so it can flow through the self (Malin, 2012). With quantum systems expressing interrelated experience of life, one can understand sensible world reflecting noumenal world, being reflecting nonbeing, rational life reflecting irrational life, life itself reflecting nonlife, nonlife reflecting life itself, etc. The sensible realm and material realm are expressions of the psyche; the “product of nature’s contemplation as a dream is a product of the dreamer's mind, and matter is the principle that makes such a reflection possible” (p. 199). Reflective expressions, such as dreams, are exchanges expressed between dream productions and psyche. Applying the producing mode of dreamer’s dreams to that of nature’s

producing mode is an opportune way of familiarizing and grounding the understanding. Upon leaning into the producing mode of dreamer's dream-phenomenon, their relational structure can be followed and monitored in order to outline system-of-operations bringing the dreams forth.

Systems Theory

Systems oriented study understands every phenomenon as part of a system. Systems theory acknowledges how coherency amongst systems supports aptitude and rendering within the grander system of interlinking parts and regards how to organize oneself to the world (Sparrow, 2018). Systems theory pursues the nature of complex systems and frameworks phenomena as together producing some result. Focus is on process and structure, siting individuals as nested within various nested systems (Sparrow, 2018). Dreaming individuals are passing into and sustaining a revision of mode to experience an expanded sense of self. Dreamer responses are contemplated per determining if they reflect a habitual, accustomed style or delineating something new (Sparrow, 2018). If responses are evaluated as producing system distress, developmental and environmental stimuli can be interpreted to transform the dysfunctional patterns. Depending on response to restructuring feedback, relationship dynamics can sync or split. Therefore, detecting instances of deviations in responding clarifies the modes of responding being entered into (creative, resourceful, rhythmical, refined, soothing, dysregulated, preoccupied, chronic, etc.) and being actualized. This directly emphasizes psyche and planet systems and their modes of being and bonding.

Hermeneutics

Hermeneutic theory, the “art and science of interpretation” (Utsler, Clingerman, Drenthen, & Treanor, 2014, p. 1), attends to defining the shared linguistic meaning for a representation. Hermeneutics views the environment as self, or interpretation as self-

interpretation, because interpreting the world surrounding oneself is simultaneously interpreting the self (Utsler et al., 2014). As follows, interpretations of human relationships to nature inform actualized relationships with nature: “our encounter with the world is ... rendered through our interpretations of it” (p. 3). In interpreting entities and ecosystems, one is exploring through dynamic application of different states, designs, contexts, and versions. One can come to understand the meaning of their intended expressions in relation to environment and how interactive understanding directly shapes the psyche.

Phenomenology

Phenomenology, the study of direct experience with focus on sensorial experience, finds the sensory-world relative to one’s own place in the moment (Abram, 2017). Worldview knowing is acquired from one’s particular vantage point of experiencing the world. Environment, “subject to its own moods and metamorphoses” (p. 32), intertwines with one’s being. A revitalizing description of experiencing the environment’s sensory communications and exchanging via modes of sensory stimuli follows: “The landscape as I directly experience it... responds to my emotions and calls forth feelings from me in turn ... This indeterminate field of experience ... [is] complex of subjective experiences and encounters” (Abram, 2017, p. 33). Thus, to awaken to the mutual attuning influences playing out in one’s experiencing is how both entities are to reciprocate one another.

Relational and Intersubjectivity Theories

Relational and intersubjectivity theories are mindful of mutual influence, of cultivating the shared happenings between, and of attuning to unconscious conveyances. In a relational field, both parties are responsive to and shaped by one another because they are trying to make contact and articulate themselves (Berzoff, Flanagan, & Hertz, 2011). One is only comprehensible

relationally via co-creations between. As one is a subject experiencing subjectively, the body recognizes the reality of other-selves through subjectivities (Abram, 2017). Meaning, in the living matrix field there is mutual subjection by body of one's own and other. Body is mediating the subjective field-of-experience and relationally engaging other subjectivities to embody other selves besides one's own. Intersubjective field of awareness and experience is reinforced by many indirect entanglements and fascinations: "That tree bending in the wind, this cliff wall, the cloud drifting overhead: these are not merely subjective, they are intersubjective phenomena-phenomena experienced by a multiplicity of sensing objects" (p. 38).

Intersubjective understanding is an inscriptive knowing of actualities and potentialities experienced by many dynamic sentient organisms, all collectively experiencing from different angles (Abram, 2017). In the intersubjective space, positioning is indeterminate and open-ended because the world is actively participating in one's experience and one is actively participating in the world. To affiliate bodily life, experience sourcing its subjective phenomena, as in, quality enhancing features, emotional colors, and sense of aliveness:

The body is that mysterious and multifaceted phenomenon that seems always to accompany one's awareness, and indeed to be the very location of one's awareness within the field of appearances. Yet the phenomenal field also contains many other bodies, other forms that move and gesture in a fashion similar to one's own The gesture and expressions of these other bodies, viewed from without, echo and resonate one's own bodily movements and gestures, experienced from within. By an associative "empathy," the embodied subject comes to recognize these other bodies as other centers of experience, other subjects. (Abram, 2017, p. 37)

These movements and gestures are all resources, making for a productive supply of source. Thus,

through experiencing relational agency and from, referencing and mirroring relational modes of being and bonding, one generates source and resource simultaneously.

Self-Reflexive Consciousness

Self-reflexivity is the containing of a reflection or impression of itself whereupon object and subject become one (Popoveniuc, 2014). Psyche and environment can be in self-reflexive relationship. Self-reflexive consciousness generates by responding in limbo to each other; through coexisting relation to universe, one finds placement (Macy, 2007). In being positioned in the environment as potential agents with capacities to reflect, self-reflexivity is self-transforming (Popoveniuc, 2014) and self-asserting. Thus, self-reflexivity is a positing agent, existing through action; when happening simultaneously, they are the same (Popoveniuc, 2014). That is, the more responsive acknowledgment and holding power to contain one has, the more enhanced one's absorbing of life will be. This is relevant to addressing limited modes of being and bonding, as exchanging transcended consciousness enhances conditions of experiencer and experience.

Ecosomatics

From the field of somatics, body-centered psychology, comes ecosomatics, synchronizing with ecology's somatic field of processes and intelligences by experientially extending oneself into the natural environment (Beauvais, 2012). In returning awareness to the available bodily wisdom, body's role in interpreting relations activates. One can explore modes for coordinating processes belonging to oneself and to environment playfully within the field and, with practice, alchemize environmental input "as sets of felt experiences into emotional interpretations of self, relationship with other, and world" (p. 278). Taking perspective of nature's elements, intersubjectively sensing, and moving in accordance with these systems is living and seeing through one's body and planet-body. It is opening one's body to communing with viewpoints

and knowledge otherwise lacking. One discovers many dimensions of physical and emotional sensations as meaningful energetic stimuli by which to interpret surroundings. And one's creative performance is translating those bodily felt senses into knowledge in order to express qualities in response, "applying body-centered psychological tools" (Beauvais, 2012, p. 278) as a means towards sensory awareness. Regularly exercising this skill of forming body and psyche together in self-balancing manner is assisting to regulate the world at large. It is understanding oneself as agent, as instrument, as artist, as grower, etc. It is looking at the use of the self.

In relating through sensing and sensibilities, one's senses paint one's experience, and through this relational mode one receives nourishing others:

this landscape of shadowed voices, these feathered bodies and antlers and tumbling streams- these breathing shapes are our family... The color of the sky, the rush of waves- every aspect of the earthly sensuous could draw us into a relationship fed with curiosity and spiced with danger. Every sound was a voice, every scrape or blunder was a meeting- with Thunder, with Oak, with Dragonfly. And from all of these relationships our collective sensibilities were nourished. (Abram, 2017, p. ix)

To know this mode of attentiveness is knowing other creations, tastes, bodily tangibles, etc., and regular contact will orient all others within oneself. Being with nature means being in awe with nonhuman forms. In return, this state of profound respect moves through the human being and passes them through nature's expressive forms to then mirror them out into the greater natural sphere so that they are belonging to all creatures.

Proposed Nature Deficit Disorder

Human beings are dependent on contacting and echoing each other and on coming into friendship, rapport, and devotion with sensations of the world. Perhaps mirroring is simply

connecting; through mirroring, parties connect one another's moods and take on demeanors. On the other hand, a self-governing organism moving through a sentient landscape yet solely absorbing itself can look like this:

I could no longer focus my awareness on engaging in their world as I had so easily done a few weeks earlier, for my attention was quickly deflected by internal, verbal deliberations of one sort or another- by a conversation I now seemed to carry on entirely within myself.

The squirrels had no part in this conversation. (Abram, 2017, p. 25)

In response to experiencing limited states of being and bonding as detailed above, the idea of a collective disorder termed nature deficit disorder is for describing this gap between individuals and nature and accounts for “diminished ability to find meaning in the life that surrounds us, whatever form it takes” (Louv, 2011, p. 11). Nature Principle, a framework accompanying this idea, is offered for transforming relation with the rest of nature: nature-technology balancing and utilizing, connecting mind-body-nature, human-nature social capital, natural and human history squared, biophilic design to produce human energy in association with nature, and conserving and creating shared habitat (Louv, 2011). To find planet and psyche through each other, the medium of bodily senses comes into play, seemingly “losing their acuteness, becoming less awake to subtle changes and patterns ... readily fad[ing] from ... awareness after a few moments” only to be returned to the perceptual field “by an effort of will” (Abram, 2017, p. 26). The urge of curiosity seeks unfamiliar and fresh experiences to remain watchful, expansive, and lively. The landscape is continually in motion; if one is not changing in identification with it, they lose agency.

A Nature Principle framework. The dimension of nature acts on behalf of life. The organizing principles of natural living systems are like so:

Living systems evolve in complexity, flexibility, and intelligence through interaction with each other. These interactions require openness and vulnerability in order to process the flow-through of energy and information. They bring into play new responses and new possibilities not previously present, increasing the capacity to effect change. This interdependent release of fresh potential is called synergy. It is like grace, because it brings an increase of power beyond one's own capacity as a separate entity. (Macy, 2007, pp. 109–110)

To go beyond oneself, tap into new potentials, and then contain those newly tapped capacities within the self is efficient and restoring. Further benefits of natural world connection proposed include well-being, health, survival, restoration, impact on intelligence, senses, bonds, creativity, etc. (Louv, 2011). Under rapid transformation, those aligning with nature's intelligence will adapt and become adapted, thus belong, in times to come. Through nature one can fully realize one's capacities by moving away from the separating desensitization and diminishment. Natural world perceives connections, fine-tunes knowledge, detects patterns, and balances.

Current Treatment Options

Examining several research studies from differing yet relative approaches to treating displaced, dysfunctional, diminished, etc. conditions allows for a comprehensive understanding of the condition and presents considerations and perspective forwarding specified review of artistic recourse. The following studies are gauging and treating the condition in various ways: educationally, behaviorally, contextually, communally, and relationally amongst interspecies.

Educational

Kamidin, Muda, Roslan, and Konting (2016) examined attitudes towards environment based on the affective learning domains of "acceptance, respond, evaluation, organizational, and

internalization” (pp. 18-19) before and after implementing the given ecopsychology elements into education in control and experimental groups; the factor of education can be minded in approaching the condition’s potential delusion, disregard, and incapacity. The study’s purpose lay in proposing to “build people’s sense of ownership and interconnectedness with nature” (p. 18). Thus, the teaching and learning of ecological and psychological knowledge was aimed to facilitate emotional bond. Methodology involved a quasi-experimental quantitative design used with modified embedded qualitative design to assess the effects and impact of implementing ecopsychology elements into environmental education to strengthen attitudes towards environment through affective learning (p. 18). Quantitative measures involved four Likert scales, and qualitative measures involved interviews and personal notes (p. 20-21). Sampling was purposive; 115 teacher trainees from Batu Lintang Teacher Training Institute were selected as participants (p. 20). The experimental group taught ecopsychology elements in their environmental education. Quantitative findings presented an increase in attitudes toward environment (p. 23). Qualitative findings showed participants described increased attitudes toward environment in three themes: expanding interpretations of positive attitude about environment, being more sensitive to nature, and feeling guilty in decision-makings around environment (p. 24). These findings suggested that focusing education to have an outcome of commitment involves attention towards placing the psyche into nature and nature into the psyche, taking on an interconnected relationship, and consciousness of separation causing both to suffer (p. 24-25). In return, the study upholds strengthening of environmental sensitivity and interconnectedness via environmental educational teaching and learning.

Behavioral

Treating psychological effects of dysregulation, destructive cycling, disintegration, etc.

behaviorally can examine relational manners of conducting and presenting oneself under given circumstances. Behavior incorporates actions, performance, deeds, role, management, response, mannerisms, habits, bearing, disposition, tone, attitude, presence, etc. Through reviewing human-nature relationship behaviorally, one can identify and change potentially destructive and unsound behaviors. Nisbet, Zelenski, and Murphy (2011) collected data across three studies to investigate the relationship between individual connectedness with nature, or nature relatedness (NR), and subjective wellbeing. They further tested if changes in NR link with changes in wellbeing over time. Nisbet et al. proposed “connectedness with the natural world will be associated with positive emotions and well-being more generally” (p. 307). The study’s purpose centered in promoting positive affect and benefits through human-nature relationships to motivate more behavior towards wellbeing of humans and nature (Nisbet et al., 2011).

Using quantitative methods to measure and structure subjective data, three studies were designed and sampled. The first study was comprised of 184 Canadian undergraduate students completing Likert scale questionnaires in a lab: the Nature Relatedness Scale assesses individual differences in cognitive, affective, and experiential connectedness with the natural world; the Psychological Well-Being Inventory measures wellbeing; the Positive and Negative Affect Schedule measures emotional experience; the Satisfaction With Life Scale assesses life satisfaction; and the New Ecological Paradigm Scale, New Ecological Consciousness Scale, and the Ecology Scale, Short-Form assess environmental measures (Nisbet et al., 2011). The second study was the same, except participants consisted of 145 Canadian federal government and private sector executives completing the questionnaires anonymously online. The third study was a longitudinal quasi experimental study measuring the NR and wellbeing of students taking environmental classes over time. They completed the same questionnaire used in the first and

second studies, plus a six-item Vitality Scale measuring how much one feels alive and energetic, once at the start of the semester and again at the end of the semester (Nisbet et al., 2011). Overall results show NR as linking to various indicators of wellbeing and changes in NR and wellbeing over time being relative (Nisbet et al., 2011). Findings of relativity promote human-nature relationship benefits, “links between nature relatedness, personal growth, and having a sense of purpose in life” (p. 319). This study yields value; by generating a positive feedback loop, the positive affect and wellbeing that environmentally devoted behavior is producing is reinforced.

Contextual

Context is important when inquiring into treating the psychological effects of displacing and deceiving conditions. In a quantitative study, Marques and Lima (2011) tested the relationship between living in industrial areas and psychological health and the relationship between perceptions of industrial activity and psychological health. Efforts were directed towards understanding the effects of physical context (industrial and rural) on psychological health and perceptions of this relationship. A quasi experimental study was conducted, comparing psychological health within three industrial and one non-industrial area in Portugal. 402 participants took part in the survey distributed across all four areas using an 18-item scale to measure psychological wellbeing. Dispositional optimism was measured with the Life Orientation Test, anxiety and depression were measured with the hospital anxiety and depression scale, psychiatric comorbidity was measured by the General Health Questionnaire, and coping strategies were measured by the short version of COPE (Marques & Lima, 2011). Items evaluating general perceptions and perceptions of place as industrial were conducted. Findings showed those in industrial areas with lower psychological health and show lower anxiety and depression levels than those living in industrial areas whilst perceiving their area as industrial

(Marques & Lima, 2011). The study suggests significance in considering the characteristics of physical surroundings and their impacts on psychological health. It also put forward subjective meaning and perception of place impacting psychological health (Marques & Lima, 2011).

Communal

Communally examining members' proceedings and participatory phenomena on behalf of surveying socioeconomic localization relating to psychosocial factors can meet conditions regarding disposition, disengagement, disassociation, dysfunction, destructive cycling, disruption, and disequilibrium. An exploratory case study (Biddau, Armenti, & Cottone, 2016) of the community of Montevoglio, situated in Northern Italy and declared a transition town (TT), is reviewed. TTs are part of a civil society movement developing community-based responses to address climate destruction, peak oil, and economic instability (Biddau et al., 2016). Community members of a "collective action network working locally for global change" (p. 155) responded to universal conditions by way of grassroots participation to build collective resilience. In grassroots networks, membership is the community's ordinary people, making it the most basic level of organizing action.

Biddau et al. looked into the socio-psychological elements and processes of the community as it is participating in the TT initiative. Investigated are the roles of "shared social representations, shared social identities, and shared conditions and constraints of access to power" (p. 147). The study's purpose was to explore the socio-psychological dimensions of a system-wide transition movement to understand what shapes and sustains engagement as a whole in environmental sustainability. Qualitative methods of collecting and analyzing interviews and ethnographic notes were used. Sampling was based upon reasoned choice per "key informants, chosen in view of their leadership roles and long-time commitment in sustainability field" (p.

159). Socio-psychological aspects of participants were found, showing that commitment within TTs seems to depend on members' identification with the community and place and a sense of community (Biddau et al., 2016). Association with the movement ties to meaning in life and expression of personal feelings and views (Biddau et al., 2016). Psychosocial elements of grassroots participation in community transitioning initiatives to provide understanding of how differing meanings and knowledges can revolve around the same object and coexist within the community, and representations of power relations shape communication amongst groups (Biddau et al., 2016). Results inform on engaging at a community level and provide vision for a sustainable future pathway for addressing social, economic, and environmental change in response to global pressures. Altogether, one can gather from participatory phenomena underlying environmental movement frames to address psyche and planet conditions.

Relational Amongst Interspecies

A study (Erickson, 2017) conducted in Mondulkiri, Cambodia at the Elephant Valley Project (a sanctuary for retired work elephants) supports relations amongst interspecies, approaching conditions of disconnection, deprivation, insensitivity, inexperience, and unconsciousness. The qualitative ethnography in mixed-species context explored the cultural contexts of trans-species communication. Its purpose was exploring human-elephant collaborations in culturally-structured relationships to propose the use of trans-species ethnography as a potential approach to new animal-research methodologies (Erickson, 2017). Within trans-species fieldwork, the study applies the frameworks of depth psychology, somatics (experiential aspect of bodies), trans-species psychology, and liberation psychology. Animal communities, expressions of culture, and the structure of those relationships were investigated.

The methodology was a pilot case study, trans-species ethnography examining

“nonhuman participants in an interspecies community” (p. 25). Information was collected on experiences of staff and volunteers, observations of elephant-elephant and human-elephant communication, and fieldworker experiences in communicating with the elephants (Erickson, 2017). Footage documented daily activities at the sanctuary and interviews. Sampling depended upon the elephants’ decisions to approach and share contact. The study’s findings are that elephants, highly tactile beings that communicate through vibration, are teaching how touch can serve as a “fruitful meeting ground between two very different intelligent species, an intuitive space where new insight and understanding can emerge” (p. 42). Studying relationally amongst interspecies helps forward communication across species lines. Strengthening human-animal relationships, communities, and interactions towards a more comprehensive knowledge is sustaining and advancing the cultures of human and nonhuman sentient beings. The study demonstrates communicating and connecting with cultures of non-human species in a relational way to research culture. Elephants are bringing awareness to expanded qualitative techniques, not just approaches based in verbal communication, conveying states through quality of touch (Erickson, 2017). The nonverbal and experiential modes of interaction between bodies, somatics, was also furthered through the sharing of embodiment in relationships and subjectivities between species (Erickson, 2017). Interspecies experiencing educates, signals, and reconciles, thereupon addressing inexperience, unconsciousness, disconnection, etc. Successively, focus transitions to studies exclusively reviewing arts-based approaches in regard to the presenting conditions.

History of Arts Modalities Interacting with the Condition

When facing conditions regarding ecology, honing into the arts can be of great assistance. The following studies demonstrate working with environmental content and biophilia through playful, sensory, and creative artistic modes. The first study (Tarr, 2008) is a research project in

Sydney using arts-based approaches for enhancing environmental awareness in children. A researcher met with two early childhood professionals for five evening workshops over a period of two months exploring art techniques featuring environmental content for their program of 28 children. The arts techniques involve storytelling (with props), movement and music, visual arts (drawing and painting), and handwork, all based in the context of the natural world. The goal of the research was understanding the extent that arts-based approaches are helping children develop understandings of the natural world (Tarr, 2008). Tarr (2008) examined the elements of play and artistic media for helping the children in understanding their experiences in the natural world: “this research sought to examine the effects of enhancing children’s understanding of the natural world through the arts in an optimistic, creative manner, without a subtext of remediation or responsibility for management of the environment into the future” (p. 20).

Tarr’s (2008) methodology was an arts-based action research project (collaborative action model) collecting empirical data. Environmental content/concepts/representations presented to the children and incorporated into program involved “inherent biological or physiological connections and interrelationships (e.g. photosynthesis, the water cycle, soil nutrients for plant growth), the animals and their habitats, animal social dynamics, and the interdependence of flora and fauna,” (p. 20) rainbows, ways of characterizing plant growth, etc. Once arts techniques were implemented into the program, information was recorded: a pre- and post-test questionnaire for early childhood professionals, anecdotes, samples of children’s art, play, interactions, conversations with parents and children, etc. (Tarr, 2008). The approach facilitated a positive connection with the natural world. As for sampling, a key organization within the early childhood field referred the day care center that participated. Both participating early childhood professionals implementing the research were interested in incorporating the natural environment

into the program, which had limited scope for expressing the environment (Tarr, 2008).

The findings of Tarr's study indicated an "association between the children's understanding the natural world and understanding social dynamics" (Tarr, 2008, p. 25). The project showed children developing enhanced understanding of aspects, new ways of expressing, and ability for recognizing the natural world. Specifically regarding storytelling findings, "the stories, as well as providing a wealth of factual information about the characters and their habitats, were useful as a tool for supporting the social dynamics of the group and providing behavioral models for the children" (p. 23). Movement and music were found to be accompanying and extending on content within the stories, so dynamics of rhythm, sound, and movement of characters were then explored, expressed, and interpreted (Tarr, 2008). The visual arts of painting, drawing, and sculpture were found to be representing characters and processes of environment as they "focused on how the visual arts could be used to reflect and/or express elements of nature such as growth or form, and how to interpret the natural world through color and composition" (p. 23). Handwork/craft, involving natural materials (seashells, beeswax, woolen pom-poms, twigs, branches, seedpods, bark, stones, etc.) to creatively express content in the stories, was found to further enhance awareness via crafting representations of characters and a range of settings for the stories made from natural materials (Tarr, 2008). Play, including engaging in exploration with artistic media, helps children to understand their experiences in the world (p. 20). This study is valuable; it is exploring new mediums for representing the natural world in childcare settings. It reflects how environmental content and artistic techniques can be adapted as ways of understanding the environment. Encountering playful, artistic modes of experience with nature in response to settings with limited organic experience attends to conditions of inexperience, unfamiliarity, fruitlessness, etc. Limitation cancels productivity

because when one eliminates alternative courses, one dams the flow of experience in life.

Kopytin (2017) presented ways to soothe conditions of disharmony and disembodiment via work with the green mandala as a form of eco-art therapy practice. Green mandalas are natural circular forms made out of natural materials/environments by humans. Therapeutic applications of the green mandala can be done indoors and outdoors, and the activity can be open-ended or theme-based (Kopytin, 2017). Functions of mandala making are inwardly and outwardly orienting oneself, self-regulating, and serving as a tool for harmonizing (Kopytin, 2017). In terms of green mandala materials, increasing types of materials, varieties, and structures brought about a “more complex sensual and symbolic field for the client’s exploration” (p. 7) for sensory stimulation facilitates connection with nature. The study’s case vignettes showed various ways green mandalas can be incorporated into therapeutic processes and how it is an expressive and creative tool bringing together nature and the arts. Through arts-based informing methodology, Kopytin examined “the human inclination to interact with and create mandalas ... through the perception of natural environments and living forms both as a kind of supportive field and as a living entity” (p. 4). Differing application studies were outlined, providing quoted reflections by clients and images of client mandalas. Participants were sampled from an indoor eco-art therapy group session in Manhattan, NY, an interactive art therapy group session within substance use rehabilitation program at a specialized day center unit in St. Petersburg, and an environmental mindfulness-based art therapy group session in a community center’s institutional green area (Kopytin, 2017). Various ways of creating green mandalas are explored such as constructing botanical arrangements, presenting the mandala via performance/ritual, environmental installation or construction, etc.

Findings show the positive human relationship with nature resulting via the biophilia

hypothesis, which speaks to human inclination towards nature's differing organic forms (Kopytin, 2017). Outcomes demonstrate green mandala making serving as an expression to creating a mutually supportive relationship with nature, perceiving oneself holistically, and allowing oneself to view the "mandala as the container of embodied sensory, perceptive, emotional, imaginative, symbolic and spiritual experiences" (p. 16). Hence, ecological artwork offered through the green mandala provides health-promoting effects as a means of harmonizing within the natural world and expressing bonds with nature and facilitates a collective synergy where attunement of environmental and psyche phenomena and qualities come together (p. 5). This way of relating with nature provides a way into developing somatic awareness and embodied sense of self (Kopytin, 2017). All in all, mindful interplay with nature and natural forms as a way of integrating one's symbolic art/language with nature's direct physical experience helps to find meaning in the environment and personalize meaning.

Benefits of various eco arts therapeutic practices include both sense of self and connecting beyond self and expanding and enhancing capacities, agencies, intelligences, etc. Environmental arts practices invite individuals to "trust in their own sensory and intuitive bodily experience, within the larger containing body-mind of nature. Nature contact or immersion can of itself prompt feelings of safety, belonging, and empowering appreciation of one's place in the web of life and unique personal agency" (Kopytin & Rugh, 2017, p. 129). These practices are resource-based care because of the urge to bond to a safe other or place to reduce anxieties (Kopytin & Rugh, 2017). This bonding with natural faculties allows flourishing of inner work, and playing with "embodied and ecologically sensitive knowledge systems" (p. 155) for awareness in all aspects of experience creates conditions for embodied art making.

Recommendations for Integrating Arts Modalities with Treatment and Areas of Research

Blending the arts and nature together can contribute an imaginative and deepening experiential response to limiting, dissociating, displacing, diminishing, etc. conditions. Ultimately, they “can enhance each other” (Newcomb, 2019, p. 33). As this literature review has revealed, merging the creativities of the arts and nature bears potential of transforming worldview. Similar to the arts, the environment offers ways of language, communication, and knowing. By creatively exchanging oneself with the planet, one can access dynamic modes of being and bonding, which can refresh and refill one’s being with unifying resources. An expanded view of language can evolve. Creative responses can serve as a mirror to solutions of present conditions because each are reciprocally shaping each other. In the way that art serves as a mirror, the ecological system mirrors. My relationship with art and ecosystem is reflecting and casting back my state of connection to the whole. Art can help in developing environmental languages via displacing, shifting, and aligning one’s lens towards abstract systems of signs, symbols, gestures, etc. conceived as a means of communicating thought, emotion, etc. Art is an expressive mode, opening doors into states and streams of awareness that indicate possibilities of other teaching and informing processes. As interacting with a painting can be artistically, aesthetically, and sentimentally informing, nature can be regarded as an informing teacher.

Bringing nature into the arts and exploring meaning in environment recalibrates relationships for collaboration. In recognizing the environment as promoting one’s eco, physiological, psychological evolution, one awakens to self and the world one is situated. The arts therapeutic practices can promote processing one’s relational and interactive self-system, assist in expanding identity and body with that of the planet’s, and nourish sensibilities. Essentially, they facilitate aligning of psychic processes with natural physical systems (Beauvais, 2012). Perception of the art piece is perception of the mind’s eye—expressing one’s sensibilities.

Through creativity, one can see by the ways one frames one's sense of the world. An expanded awareness of connection and quality relation yields senses of relevance, purpose, and place. Change in view is empowering, as there is agency in and through relationships. People hold valuable capacity to think, invent, create, praise, participate, offer, uphold, this homely matrix of earth (p. 277).

Moving forward in furthering eco arts therapeutic practices, the field of art therapy can benefit from and help in future exploration and research of many kinds through its tools of creative illumination. Art enables the expressions of energies and is an act of bringing truth to self. In using the disciplines of art to process self, art therapy can have a hand in identifying of mis-attuned relationships with nature contributing to increase in mental health issues. By exploring what resonates with and attracts people towards kinship with nature, the field can cultivate those elements that promote and sustain one's application to nature. It can also be tracking the newly engaged ways people are seeing in the world—are there perhaps recurring themes amongst the collective that may hold new ways of being and belonging into the world? Contemplation and acts of awareness have somatic effects. Still, “currently, no empirical research exists that tracks effects of attending to felt sensations of being in natural environments, nor implicit feelings of inclusion in nature” (Beauvais, 2012, p. 280). The therapeutic arts can stimulate new, novel ways of thinking about one's place in the world and bring into alignment one's felt sense required to commune through. In addition, the field can research therapeutic techniques for immersing and directing oneself in natural settings.

All in all, the creative arts inherently heal the psyche and restore imaginative capacities. Through embracing the ecosphere in its process, one experiences renewed sense of aliveness and relational agency that nourishes all beings and world. There is a reciprocal flourishing and

sustainability amongst earth and its beings, and “to be heard, you must speak the language of the one you want to listen” (Kimmerer, 2013, p. 158). The worldview one creates, creates oneself.

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THESIS APPROVAL FORM

**Lesley University
Graduate School of Arts & Social Sciences
Expressive Therapies Division
Master of Arts in Clinical Mental Health Counseling: Art Therapy, MA**

Student's Name: Amber Nolli

Type of Project: Thesis

Title: Psyche and Planet: Multiplicity of Systems Mirroring Modes of Being and Bonding via Eco Arts Therapeutic Practices

Date of Graduation: May 16, 2020

In the judgment of the following signatory this thesis meets the academic standards that have been established for the above degree.

Thesis Advisor: Dr. Ara Parker