


PSYCHE, BODY AND ENVIRONMENT: INTEGRATIONS OF THE SELF IN TIMES OF CLIMATE CHANGE

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ABSTRACT

Climate change is the most evident expression of the socio-environmental crisis that is intensifying around the world. The emergence of this phenomenon coincides with the emergence of a condition of psychic suffering called ecoanxiety. To deal with this context that involves the dissociation between human beings and nature, different areas of knowledge point to the importance of the integration between psyche, body and environment, an element that finds correspondence in the Jungian perspective of the self as a totality. Neuroscience, philosophy, ecology, somatic education and ecopsychology are among the fields that address the integrated character of the human being from binomials such as psyche-body, body-environment, psyche-environment. The Jungian perspective of the self as a psyche-body-environment triad dialogues with these areas of knowledge and offers an additional reference for understanding the relationship between society and the climate crisis. At the same time, it finds in the connection with the new field of ecosomatics the possibility of a clinic that is especially sensitive to the challenge of climate change, through a psychotherapeutic approach that dialogues with the human-nature dissociation not only through words.

Keywords: Corporeality, Ecoanxiety, Echosomatics, Climate change, Psyche.

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INTRODUCTION

From a topic restricted to niches of science and the environmental movement in the twentieth century, climate change has become a daily agenda due to the intensification of extreme events and the horizon portrayed in the scientific reports of the United Nations Intergovernmental Panel on Climate Change, which speaks of a "climate emergency" (IPCC, 2023). In this context, several areas of knowledge approached the themes of ecology and sustainability, reflecting the integrated character of the problem itself. Among the range of subjects, the psychic effects of climate change have gained attention, since anguish in the face of the environmental crisis scenario multiplies, which has been called ecoanxiety. Although this is not a formal diagnosis, this is a growing condition that especially affects children around the world (HICKMAN et al, 2021).

Different lines of study of the psyche have approached socio-environmental issues, with emphasis on ecopsychology which, from a Jungian perspective, addresses how symbolic aspects can be recognized in representations of ecology and the environment; and how there is a relationship between environmental destruction and psychic disturbance (RAYLAND, 2000). This approach focuses on the psyche-environment relationship as part of the self. However, it pays less attention to another aspect of the totality of the self, which is integration with the body. By realizing this gap, I became interested in how the integrated perspective of the self, as referred to by Jung (2013a), that is, the totality involving psyche-body-environment, can contribute to the debate on climate change beyond ecopsychology and provide other references for the care of people in suffering associated with the socio-environmental crisis.

To do so, it is necessary to dialogue with a challenge made explicit by Jung himself, who in his works mentions the psyche-body-environment integration – especially through the binomials psyche-body, psyche-environment – as an appropriate conception for which, in his time, he would not have detailed arguments or data to prove it. It is in this sense that I bring in the present work references from other areas of knowledge to corroborate Jung's view of the totality of the self, based on contemporary authors.

It is through this movement of updating that I seek to answer the question: How does the perspective of the self as a totality dialogue with the challenge of climate change? The hypothesis I raise is that the Jungian conception both supports the understanding of the context of the socio-environmental crisis in the twenty-first century, and offers conceptual support for the deepening of a psychotherapeutic reflection and a clinical practice of an

integrated nature – compatible with the complex challenge of climate change – once associated with other praxis and knowledge.

To this end, I explain Jung's reflections that deal with the notion of simultaneity of body and mind processes, as well as the body-mind connection that is evident in the relationship between complexes and physiological reactions (Jung, 2015b). Similarly, I highlight observations about the similarity between dynamics of nature and dynamics of the body (Jung, 2016). And I include, based on the concept of libido as life energy (Jung, 2015a), the view that the integrated body is an expression of biological dynamics not only within it, but in the environment that affects it and is impacted by it (Jung, 2015a), at the same time that the living body expresses the transformation of energy into other manifestations, notably those of a cultural nature (Jung, 2015b). This perspective is connected with the importance that Jung attributes to the reconnection with nature and the valorization of the subjects' worldviews, as well as to stimulate therapeutic resources and life experiences that dialogue with the human-totality relationship. Always recognizing the link between the uniqueness of each person's life and the great problems of the time in which they live (Jung, 2013).

In the second part of the discussion, I bring, in an illustrative way, contemporary perspectives that confirm, complement and deepen the perspective of psyche-body/psyche-environment integration. A first focus is on references about the body intertwined with the mind, as in the neuroscience of Damasio (2012, 2015, 2023), in the philosophy of Morin (2008), in the sociology of Santos (2018) and in the approaches of somatic education and body practices, as pointed out by Lima (2023), Maluf (2023) and Souza (2020). The intention of locating the same reference in four different areas of knowledge is to show how Jung's cautious speculation in pointing out a unity between psyche and body was confirmed by the interdisciplinary knowledge that emerged later.

Similarly, the integrated character between human beings and nature, proposed by Jung, is now well contemplated by theories of ecology and sustainability, the most famous being Lovelock's Gaia Hypothesis (2020), which presents the Earth as a living and integrated organism and clarifies the interconnected character of the socio-environmental crisis we are experiencing. This critical view is updated by Solón (2019) and Ferdinand (2022), from the perspective of intersectionalities, gains an experiential focus under the lens of somatic education and body practices, with Vianna (2005) and Maluf (2023), and, from a

more philosophical perspective, perpetuates reflections by Bergson (1948) and Merleau-Ponty (1971).

Krenak's (2022) provocative gaze also gains, which dialogues scientific and socioeconomic knowledge with the knowledge of indigenous peoples. And, specifically in the psyche-environment relationship, it receives contributions from ecopsychology, starting with Rayland (2000), which brings Jung's concepts closer to deep ecology. And also the focus of Duarte (2017) who highlights an ecological character in Jung's approach to the self.

Having made these correlations, I will contemplate them in the third part of the discussion, no longer by binomials, but by the psyche-body-environment triad, having as a connective plot the notion of ecosomatics, as presented by Barder, Clavel and Ginot (2019), contextualized by Billo (2011) and commented on by Lima (2022). This field born in the twenty-first century investigates the intertwining between *soma*, affections and nature, in a perspective that integrates theory and body practice, and that amplifies the debate on the relationship between the subject and climate change.

In this way, I address how ecosomatics establishes bridges for reflections and psychotherapeutic practices that include the intertwined aspect of the integral human being with nature, bringing body and environment not as supporting actors or references of discourse, but as effective elements in a psyche-body-environment triad in the clinic.

METHODOLOGY

The present research has a qualitative approach and is developed from a narrative literature review, which focuses on two focuses. The first is the Jungian concept of the self as a totality that integrates psyche, body and environment. To this end, seven works by Carl Gustav Jung were selected that approach the concept from different angles. The second focus of the literature review focuses on contributions of contemporary thought on at least one of the binomials that make up the triad of the totality of the self: psyche-body, psyche-environment, body-environment.

These binomials and corresponding concepts are presented from the perspective of the socio-environmental crisis that encompasses climate change. This stage of the review is non-exhaustive and aims to provide illustrative examples of how Jung's concept appears in recent references of contemporary thought.

The ideas highlighted in the survey carried out on both fronts of the literature review serve as a basis for the discussion of the possible contributions of the Jungian concept of self to deal with the issue of climate change.

3 RESULTS

When investigating how the Jungian perspective of the self – totality that involves psyche, body and environment – provides for dealing with the challenge of climate change, three contributions can be highlighted: (1) the concept of totality supports another reading of the context of the climate crisis, including subjective aspects among its causes; (2) recognizing the human being through the psyche-body-environment triad allows a better understanding of the suffering associated with climate change; and (3) the psychotherapeutic clinic can find reinforcement in ecosomatic practices to deal with patients in situations of ecoanxiety.

DISCUSSION

THE JUNGIAN PERSPECTIVE OF THE SELF CONNECTING PSYCHE, BODY, AND ENVIRONMENT

Although the notion of the self as a totality that integrates psyche, body and environment is recurrent in Jung's work, the author does not dedicate a specific work or even chapters to deal directly with the theme. The references appear in excerpts throughout different publications and organized into the binomials psyche-body, psyche-environment.

In order to bring together important notions from this perspective of Jungian theory and provide a more direct understanding of the self as psyche-body-environment integration, I bring here the survey I made of Jung's mentions of this in different works. My option was to first present the notion of totality and then organize the ideas from the binomials referred to by Jung, and then condense them in the perspective of the psyche-body-environment triad.

4.1.1 The self as totality

The starting point that seems to me most appropriate to understand the psyche-body-environment integration according to Jung is the notion of totality, which would be a translation of the self that brings together conscious and unconscious, individual and collective, human and non-human:

The deepest layer we can reach in the mind of the unconscious is the one in which man "loses" his particular individuality, but where his mind expands into the mind of humanity – not consciousness, but the unconscious, where we are all equal. As the body has its anatomical conformation with two eyes, two ears, a nose, and so on, and only slight individual differences, so does the mind in its basic conformation. On this collective level we are no longer separate entities, we are one. We can understand this when we study the psychology of primitive peoples. The fact that stands out the most in the primitive mentality is this lack of differentiation between individuals, this union of subject and object, this "participation mystique," as Lévy-Bruhl calls it. (JUNG, 2015a, pp. 67-68).

The understanding of the self as totality implies the human drinking in perceptions of oneself and of relations with the world around one in order to conceive of oneself.

"Psychologically, the self has been defined as the psychic totality of man. Everything that man supposes to constitute, in itself, a wider totality, can become a symbol of the self." (JUNG, 2013a, p. 57)

The constant dialogue between conscious and unconscious and experiences with the world around offers human beings the possibility of dealing with their complexes and building new meanings in life. Hence the relevance of the term totality to designate the self, since the root "total" refers to making sacred, healing. For Jung, the descent to the depth brings healing. (JUNG, 2015a, p. 166)

Here I ponder that totality does not imply universality. Jung states that practical psychology should not deal with a universal human soul, but with individualized men and women, crossed by problems and challenges that directly afflict them (JUNG, p. 140). Therefore, Jung says, a psychology that satisfies only the intellect is impractical, since the intellect alone is not capable of encompassing the whole soul.

It is essential, therefore, to address other aspects of the human condition of integrated existence, from the body to the surrounding world: "Whether we like it or not, sooner or later the worldview factor will have to be taken into account, because the soul is in search of the expression of its totality" (JUNG, 2013b, p. 140)

Such an integrated perspective, however, is a challenge to human understanding. Jung observes, as I will highlight below, that the modern mind has difficulty conceiving a non-separation between body and mind, as well as between subject and collective, and between human and nature. For Jung, the constant focus of the human being is on the ego. Hence, the purpose of psychological evolution is, as in biological evolution, self-realization, that is, individuation:

Since man perceives himself only as an ego, and the self as a totality, is something indescribable, indistinguishable from an image of God, self-realization is nothing other in

metaphysical and religious language than the divine incarnation. It is precisely this that is expressed in Christ's sonship. As individuation means a heroic or tragic task, that is, a very difficult mission, it implies suffering, the passion of the ego, that is, of the empirical man, of the common, current man, when given over to a wider domain and stripped of his own will, who considers himself free from any coercion. He is as if violated by the self. (JUNG, 2013a, p. 58).

The reference to God as a totality is frequent in Jung and helps to understand maxims such as 'God is in all things' as a reference to a continuity between psyche, body and environment. It reinforces the importance of the symbol as an element that expresses the contents of the unconscious in the conscious and supports the construction of meaning over the totality:

In the face of this, the analogical passion of Christ means that God suffers from the injustice of the world, from the darkness that envelops man. Man's suffering and God's suffering form a complementarity, which results in a compensating effect: thanks to the symbol, man can know the true meaning of his suffering: he knows that he is on the way to realizing his totality, through which his ego is introduced into the sphere of the "divine" as a consequence of the integration of the unconscious into consciousness. (JUNG, 2013a, p. 58)

Jung explains, therefore, how the integrated character of human existence, even if not consciously recognized, will be decisive in constituting suffering and the processes of individuation. Phenomena that will be associated with the condition of the self that connects psyche, body, and environment at the same time, as Molina (2023) helps to clarify:

Jung considers that the psyche can only be described in terms of antinomies. For him, two antinomies are fundamental: the psyche depends on the body/the body depends on the psyche and the individual means nothing from the perspective of the general/the general means nothing from the perspective of the individual. (MOLINA, 2023, p.1)

Having observed these references of how Jung understands the sense of totality of the self, I now explain his reflection on the binomials psyche-body and psyche-environment.

The relationship between body and self

Regarding physicality as an integral element of the self, a first aspect that deserves attention concerns Jung's perception that there was a simultaneity of body processes and mental processes. At the time, a non-dissociation between body and mind seemed difficult to conceive, but Jung seeks to illustrate his understanding from the reference of quantum physics that light has an ambivalent character, behaving sometimes as a wave, sometimes as a particle:

All that can be observed empirically is that processes of the body and mental processes unfold simultaneously and in a manner that is quite mysterious to us. It is because of our pitiful head that we cannot conceive of body and psyche as being one and the same thing; They are probably one thing, but we are unable to conceive of it. Modern physics is subject to the same difficulty: let's look at what happens to light! (JUNG, 2015a, pp. 56-57)

In making this observation, Jung points out that he felt, at that moment, "totally incapable of stating whether it is the body or the psyche that prevails, or whether they coexist" (JUNG, 2015a, p. 58). This suggests why the theme did not receive specific attention in Jungian work, even though it was present in several of his reflections.

Another important reference that Jung brings about the relationship between physicality and the self concerns his understanding of consciousness. For the author, consciousness can be defined as the relationship of psychic facts with the self: "But what is the self? It is a complex datum formed first by a general perception of our body and existence and, then, by the records of our memory" (JUNG, 2015a, p. 27).

For Jung, these are the two main factors that make up the self, "which enable us to consider it as a complex of psychic facts" (JUNG, 2015a, p.28). The author observes that both the unconscious mind and the body are depositories of relics and memories of the past: "A study of the structure of the collective unconscious would reveal the same discoveries that are made in comparative anatomy. We don't need to think about the existence of a mystical factor or something that is worth it" (JUNG, 2015a, p.66).

Jung's reflections on the relationship between self and body were exposed from his studies, observations, and intuition, but decades later they would find support in neuroscience discoveries, as presented in section 4.2.

The a posteriori contribution of neuroscience also dialogues, as I indicate in the next section, with another element of Jung's observations that concerns the relationship between complexes and physiological reactions. For him, there is an evident psychophysical parallel, for example, in the physiological differences between a conscious and an unconscious reaction (JUNG, 2015a, p. 95). This parallel was considered controversial by Jung at the time, since it was beyond the reach of human knowledge at the time – but which leads him to believe that body and psyche are "two different aspects only for our intelligence, and not in reality" (JUNG, 2015a, p. 95). As evidence of this perception, Jung makes the following explanation:

An inadequate functioning of the psyche can cause tremendous damage to the body, in the same way that, conversely, bodily suffering can affect the soul, because soul and body are not separate, but animated by the same life. Therefore, it is rare for a disease of the

body, even if it is not of psychic origin, that does not have implications for the soul. (JUNG, 2013b, pp. 135-136).

I recognize here both the understanding of the character of the intertwined existence of the psyche and the body, as well as the indication of the psychosomatic phenomenon – which is perhaps the most evident and well-known aspect of Jungian thought about the connection between psyche and physicality, through which symptoms also emerge as embodied expressions:

The indirect manifestation of the unconscious takes place in the form of disturbances of the conscious flow, in the experience of associations, in the form of indications of complexes, or in the form of symptomatic behaviors first described by Freud, in neurotic states, in the form of symptoms. (JUNG, 2014, pp. 54-55)

Jung details the psyche-body relationship as follows, whose psychosomatic expression of emotions implies physiological changes:

Such disturbances are due to complexes – even if the subject dealt with does not refer to a complex of mine. It is simply an important subject, everything that is strongly felt becomes difficult to be approached, because these contents are, in one way or another, connected with physiological reactions, with cardiac processes, with the tone of blood vessels, with the condition of the intestines, with the innervation of the skin, with breathing. When there is a high tone, it will be as if this particular complex had a body of its own and to some extent located in my body, which will make it uncontrollable because it is ingrained, ending up irritating my nerves. That which is endowed with little tone and little emotional value can easily be set aside because it has no roots. It is not adherent. (JUNG, 2015a, pp. 102-103)

In this sense, Jung associates the constitution of psychic contents with human experience and, therefore, includes the body in the process of formation of the psyche, since everything that is experienced by the human being happens through the body. Here the author offers a field for understanding how subjects who experience the effects of climate change bodily are also marked psychically, given the affects that the experience of extreme climate events generates in human beings.

This dynamic of constitution of psychic contents from the bodily experience is likely to occur not only in the individual and through the intricacies of the personal unconscious, but also in society as a whole and through the expressions of the collective unconscious, notably the archetypes:

(...) archetype is a kind of aptitude for constantly reproducing the same mythical ideas; if not the same, at least similar. It seems, therefore, that what is impregnated in the unconscious is exclusively the idea of subjective fantasy provoked by the physical process. Therefore, it is possible to suppose that the archetypes are the impressions recorded by repetition and subjective reactions. (JUNG, 2013b, p. 85)

As an example of this dynamic, Jung mentions that "every time an archetype appears in a dream, in fantasy or in life, it brings with it a specific 'influence' or a force that gives it a numinous and fascinating effect or that impels it to action" (JUNG, 2013b, p. 86). And every action implies some movement of the body, no matter what its intensity. Jung reinforces this conception when he states: "(...) archetypes not only adjust to external situations (just as animal patterns of behavior adjust to their environment), but, deep down, tend to manifest themselves in a synchronized "arrangement" that includes both the psyche and the matter" (JUNG, 2016a, p. 566).

It is from this notion of body-psyche integration that Jung (2013b, p. 44) ponders that if we deny our body, we not only fail to recognize the signals that the psyche emits through physicality, but also "we lose our three-dimensionality, becoming flat and illusory". Jung warns of attempts to distance oneself from the body and its instinctive nature, both by the ascetic morality of religions such as Christianity, and by the movements of science. For the author, the very reference of language metaphors to physiological facts indicates the integration between body and psyche in the dimensions of the personal and collective unconscious (JUNG, 2013b, p. 50).

At the same time, there is a dark aspect related to the body, according to Jung:

The body is the most doubtful friend, because it produces things that we do not like; There are numerous facts connected with it that cannot even be mentioned. That is why he is often the embodiment of the dark side of the self. Sometimes it represents the "skeleton hidden in the closet," and everyone, of course, wants to get rid of it. (JUNG, 2015a, p. 43)

The body-psyche integration as an element of the self also appears when Jung emphasizes the importance of therapeutic resources and life experiences that dialogue with the human-totality relationship. He speaks, for example, of the possibility of "(...) an adequate and impressive symbol to mobilize the forces of the unconscious to such an extent that even the nervous system is affected, leading the body to react in a normal way again" (JUNG, 2015a, p.142). It is in this sense that he locates the field of work of the psychotherapist in the critical sphere of the interaction of body and soul and that makes it seem to him...

(...) It is extremely probable that the psychic and the corporeal are not two processes which run side by side, but are connected by an interaction, even though the very nature of these processes still escapes, so to speak, entirely from our experience. (JUNG, 2014, pp. 31-32)

At that moment, Jung added, the discussion should be left to the philosophers. But the future would bring important references for the verification of this perception, both in the field of neuroscience and in the experiential approach to somatic education, as I present in the following sections. Regarding Jung's perceptions about the integration of body and psyche, it is also relevant to keep in mind the concept of libido as life energy that is not restricted to the psychic realm and that assimilates the conception of body and soul as intertwined phenomena.

(...) We have extended the narrow concept of a psychic energy to the broader concept of a life energy, which encompasses the so-called psychic energy as a specific component. With this we obtain the advantage of being able to extend quantitative relations, beyond the restricted scope of the psychic to biological functions. Thus, if this is the case, we can do justice to the "body and soul" relationship, undoubtedly existing and already much discussed. (JUNG, 2014, p. 32)

Jung clarifies that libido as a concept of life energy does not correspond to what is called vital force, which refers to a universal energy. The libido comes precisely to fill the "abyss between the physical process and the process of life", locating this integration from the psychic dynamics of the subject. (JUNG, 2014, pp. 30-31)

And it is in this context that I highlight the reference he makes about how the ways of understanding the self are not restricted to an intellectual understanding, but allude to an understanding through experience. And the human experience always happens with the body present, with its senses, physiology, tonic qualities, sensibilities and internal flows (JUNG, 2014, pp. 20-21). In this way, external phenomena experienced by human beings, such as climate change, will also have a crossing in the body.

Relationship between environment and self

Jung reflects that human beings are influenced by biological dynamics not only within them, but also by those that cross them and influence their existence in different environments. Something evident in the way cultures of native peoples deal with nature as a living entity, which expresses the meanings and paths of the subject and the collectivity.

Jung (2013b, 84) recognizes that scientists of the time, such as Taylor and Frazer, interpreted the idea as animism. However, he explains that there is a mistake here, since he considers the way primitive peoples refer to souls or spirits in line with the idea of "primitive energetics", as postulated by the philosopher Arthur Lovejoy:

To this concept corresponds the idea of soul, spirit, god, health, bodily strength, fertility, magical power, influence, power, respect, medicine, as well as certain states of mind characterized by the liberation of affections. "Mulungu" (precisely this primitive concept of energy) means, for certain Polynesians, spirit, soul, demonic being, magical power, respect; And when something astonishing happens, people exclaim "Mulungu. (JUNG, 2013b, p. 84)

It is in this context that one of the fundamental elements of the concept of totality for Jung deserves to be highlighted here: the understanding of the self must go beyond the conscious and unconscious elements and also include the worldview of the subjects and the collectivity (JUNG, 2013b, p. 140). The worldview involves subjective perceptions about the world in which one lives, including the relationship with nature, which creates a bridge between the psyche and the environment. And an inescapable connection between human beings and climate change today.

Another important reference, especially for today, is Jung's conception of how the psyche and the challenges of the world are connected.

We always find in the sick a conflict which is connected at a certain point with the great problems of society; when the analysis reaches that point, the apparently individual conflict reveals itself to be a universal conflict of its environment and of its epoch. Neurosis is therefore an individual and unsuccessful attempt to solve a general problem; But this general problem, this question is not an *ens per se*, existing only in the hearts of individuals. (JUNG, 2013b, p. 161)

In this way, the urgent issue of climate change can be understood not only as a historical ecological crisis experienced by today's society but also as an unfolding of the contemporary psyche. Just as apparently individual conflicts can be influenced by the socio-environmental dynamics that exist today on the planet. It is no wonder that expressions such as eco-anxiety and climate anxiety arise these days to designate the suffering resulting from living in a world in environmental emergency. Jung offers a synthesis for this type of context: "(...) we have to be satisfied with the antinomic postulate and consider the world also as a psychic phenomenon" (JUNG, 2014, p. 39).

Another aspect of this intertwining between human and nature is in the libido itself, the energy of life that for Jung is an expression of nature in the subject: "Eros is not the totality of nature in us, but it is at least one of its main aspects" (JUNG, 2013b, p. 41).

In this same sense of libido, Jung understands that "the path of life only continues where the natural flow is", which implies the emergence of tensions, because "no energy is produced where there is no tension between opposites" and in this aspect that the

connection with nature is accompanied by a dialogue with the unconscious, which is the opposite of the conscious attitude, that is, the recognition of the relationship between opposites. (JUNG, 2013b, p.68)

Just as in the perspective of the body integrated into the psyche Jung recognized an element of ancestry and manifestation of archetypes, with regard to the connection with nature he establishes a similar bridge:

(...) The contents of the collective unconscious are not only the residues of archaic modes of specifically human functions, but also the residues of the functions of the succession of man's animal ancestors, the duration of which was infinitely longer than the comparatively short epoch of specifically human existence. (JUNG, 2013b, pp. 116-117)

The very aspect of transgressiveness of the archetypes indicates a relationship of intertwining between psyche and environment. Since archetypes are at the same time associated with causal processes and continuously exceed their limits, they are not restricted to the psychic sphere and "can also occur in non-psychic circumstances" (JUNG, 2016b, p. 104), as in the equivalence of an external physical process with an internal psychic process.

Finally, it is worth noting how Jung also brings to the context of psyche-environment integration the relevance of the symbol, as a path of reconnection between the human and nature, in response to the dissociation that emerges in the process of formation of culture:

The human being freed himself from these fears through the progressive symbolic formation that led to culture. The return to nature must necessarily be accompanied by a synthetic reconstruction of the symbol. Reduction brings us back to the primitive natural man and to his own mentality. Freud directed his focus above all to the irreverent desire for pleasure; Adler, to the "psychology of prestige". These are, without a doubt, two essential peculiarities of the primitive psyche, but by far not the only ones. (JUNG, 2014, p. 75)

Therefore, the reconnection with nature that today remains an imperative for the subject, in the Jungian perspective, becomes even more crucial in the era of climate change, when society must integrate the signals of nature and reduce emissions of gases that interfere with the planet's natural greenhouse effect. As well as it must adapt to the effects that climate impacts generate and will generate more and more. All this, based on the idea of symbol in Jung (2014) must happen in a process that is also of symbolic construction and not just of understanding and rational action.

Relationship between body and environment from the perspective of totality

Throughout this section, I have tried to expose references to how Jungian thought expresses the psyche-body and psyche-environment connection as part of its understanding of self and totality. This peer approach had the purpose of rescuing the connections as made by Jung, but not of dismembering them.

On the contrary, Jung's conception of totality is evident in the way the binomials psyche-body and psyche-environment are connected in an integrated notion of the self through concepts central to Jung, such as symbol, archetype, libido, antinomies, symptoms, culture, nature...

Following this path, I now consolidate the perspective of the psyche-body-environment triad that integrates the self and its sense of totality for Jung. As a starting point, I bring the references that express the idea of the human intertwined with nature. For the author, this condition is revealed in the ways in which conscious and unconscious reactions generate different physiological manifestations in the body (JUNG, 2015a, p. 95), in how biophysical suffering can affect the soul (JUNG, 2013b, p. 135) and in the antinomic postulate that the world around us is also a psychic phenomenon (Jung, 2014 p.39), something that makes a lot of sense in the context of climate change, which would be a symptom of contemporary society.

I highlight here another fundamental reference, which is that of libido as an element that evidences the psyche-body-environment connection. Jung shows that vital energy encompasses both psychic energy and the biological functions of the human, which for Jung does justice to the "body and soul" relationship (Jung, 2014 p. 32). At the same time, he states that the energy of life is the expression of nature in the subject (Jung, 2014 p. 41).

In relation to culture, the self as a psyche-body-environment integration is expressed from the metaphors of oral language, which allude to physiological and natural phenomena (JUNG, 2013b, p. 50), to the subjects' worldview (JUNG, 2013b, p. 140). Since this involves the perception of the world from conscious and unconscious elements that dialogue with nature and culture at the same time.

At this point, I observe that contemporary consumerist culture loses sight of the relationship between what it produces (goods and services that are also symbols of a worldview) and the associated natural conditions, generating very serious environmental impacts such as climate change. This gives an ecosystem character to Jung's

understanding of the relationship between culture and nature: "Culture is tolerable only to a certain extent, the endless dilemma between culture and nature, in the end always a matter of insufficiency or excess, never an option between one or the other" (JUNG, 2014, p. 47).

I then rescue another basal aspect of the Jungian perspective, which is the symbolic construction. For Jung, the symbol is an essential resource to reestablish connections that culture has stifled both in the relationship between psyche and body and between psyche and environment (JUNG, 2014, p. 75). These dissociations are at the heart of the climate change crisis. To reintegrate what is dissociated, new experiences and symbols are needed that give meaning to an integrated existence of the psyche with the body and nature: "(...) thanks to the symbol, man can know the true meaning of his suffering: he knows that he is on the way to realizing his totality (...)" (JUNG, 2013a, p. 58).

Finally, I highlight the archetypes, about which Jung observes that both the unconscious mind and the body are depositories of relics and memories of the past – not only with regard to the archaic modes of human functions, but also in what he calls "residues of the functions of the succession of animal ancestors of man" (JUNG, 2013b, pp. 116-117). This refers to a memory imprinted in the human being that is related to the evolutionary history of all nature.

I close here by inviting a look at the very form of Jung's reflections. They carry an appreciation of the psyche-body-environment intertwining, indicating that more than a hypothesis or theoretical perspective, totality suggests a way of existing and understanding life. This is what I emphasize with the following example, in which Jung reflects on enantiodromia:

Our life is compared to the path of the sun. In the morning the sun acquires more and more strength until it reaches the brightness and warmth of the midday apogee. Then comes the enantiodromia. Its constant advance does not mean more increase but decrease in strength. Therefore, our role with the young person differs from the one we play with a more mature person. With regard to the first, it is enough to remove all the obstacles that hinder its expansion and ascension. As for the latter, however, we must encourage everything that sustains its descent. (JUNG, 2014, p. 90)

TOTALITY AND NEW PERSPECTIVES ON BODY AND ENVIRONMENT

Jung's reflections on the psyche-body-environment connection, implicit in the concept of totality, are often accompanied in his writings by caveats that indicate that such a conception was in the realm of assumptions or even intuition. Decades later, different

authors and areas of thought offer arguments and scientific verification that support Jung's claims.

In this section, I bring together contemporary concepts that corroborate Jung's understanding. I highlight references from neuroscience, philosophy, sociology, somatic education and ecology that show how psyche, body and environment can, in fact, be understood as the same system. The intention is not to scrutinize all the connections of each of these areas with Jungian thought. But to illustrate in an interdisciplinary way the consistency and relevance today of Jung's proposition about psyche-body-environment integration. This helps to recognize important links between the self and natural phenomena, such as climate change, and stimulates new ways of looking at the great emergence of the twenty-first century.

Just as Jung did in his time, many of these references tend to approach the triad in question from the binomials that compose it: psyche and body, psyche and environment, body and environment. I thus organize the section based on these three topics, whose references I return to in section 4.3 to make explicit a seam between them in the light of ecosomatics.

Contemporary references on the integrated body

Jung's reflection on the inseparability between psyche and body has found, since the turn of the twenty-first century, a series of correspondences in different areas of knowledge. Perhaps the most striking of these comes from neuroscience, which has sought to understand the phenomenon of the human mind and how it emerges from an integration between cognitive functions and the physicality of the body.

An author who has become a reference in this area is Antonio Damasio, a neuroscientist who presents in "Descartes' Error" the perspective that the mind emerges from the integration between the nervous system, other structures and functions of the body, environmental stimuli and the subject's emotional repertoire: "The soul breathes through the body, and suffering, whether it begins in the skin or in a mental image, happens in the flesh" (DAMASIO, 2012, p. 17). In another study, Damasio goes further, praising the ancestral knowledge that already alluded to this configuration:

I am amazed at the ancient wisdom of designating what we now call mind by the word psyche, which was also used to denote breath and blood. I think that the ebb and flow of internal states of the organism, highly repressed, innately controlled by the brain and continuously signaled within it, constitutes the background for the mind and, more

specifically, the foundation for the hard-to-define entity we call the self. I also believe that these internal states — which occur naturally along a spectrum whose extremes are pain and pleasure and which are caused by internal or external objects and events — become non-verbal, unpremeditated signifiers of the good or bad quality of situations, in relation to the set of values inherent in the organism. (DAMASIO, 2015, pp. 47-48).

In a more recent work, Damasio (2022) brings evidence about another phenomenon of integration between body and psyche alluded to by Jung, which are the physiological changes that occur from affects. According to the neuroscientist, "emotional responses modify the organism and, as a consequence, change what must be converted into images" in the mind, which integrates emotional aspects with the dynamics of the body's homeostasis, giving rise to "affective states corresponding to the process". (DAMÁSIO, 2022, pp. 65-66)

This contemporary approach to neuroscience embeds an allusion to the incompatibility between the Cartesian logic of separation between body and mind and the living condition of the human being that it reveals in its complexity. Damasio (2012, 2015, 2022) has dedicated himself to writing about the fundamental integrations for human beings, such as between mind and body, emotion and rationality, physicality and learning.

A more integrated conception of the human has also been the focus of attention of philosophy and finds in Edgar Morin an emblematic voice of the so-called complex thinking. Morin (2015) warns that the Cartesian paradigm follows a principle of disjunction that has isolated the three major fields of scientific knowledge: Physics, Biology, and Human Sciences. As a result, it reduced the complex of life to the simple, led to the hyperspecialization of thought and to an increasingly mathematical ordering of reality. This leads to a fragmentation of the complex fabric of the living and the conjunction of the one and the multiple, as well as the connection between the observer and what is observed, says Morin (2015).

This panorama matches Jung's suspicions that the human being should be understood from the integration of psyche and body and no longer by the separation of these elements, as I show in the previous section.

The more connective perception of the body-mind binomial has also been the focus of the social sciences in a movement of valorization of knowledge outside the Cartesian Western logic, especially those coming from the Southern Hemisphere. This is what Santos (2018) advocates when he points to the incompatibility between assimilating the body in all its emotional density and the tendency of Western thought to make the body an object of

study before embracing it, without conceiving it, therefore, as a somatic narrative.

(SANTOS, 2018 p. 88)

For the author, the body is a victim of epistemicide promoted by Cartesian thinking, which despises or eliminates everything that does not fit into its formatting. Thus, the body becomes an absent presence and bodily emancipation and subversion become impossible, even when the body produces a discourse of emancipation and subversion. (SANTOS, 2018 p. 88)

This social emancipation related to a resumption of the presence of the body as part of the subject's vitality strongly corroborates Jung's idea (2013b, p. 161) that the process of individuation is made from the self and in the movement of integration of unconscious contents with the conscious, and whose specificities dialogue both with the integration of psyche-body-environment and with the social dynamics of the world in which one lives.

Finally, I refer to the field of somatic education, which encompasses techniques of body awareness and movement organization created from the mid-twentieth century onwards.

These reflections and technical approaches aim to access the bodily phenomenon perceived from within, as well as its relational aspect with the other and the perspective of external observation of bodies as objects of the world. "I think that somatic education is related to an idea of liberating education, which generates autonomy," explains Lima (2023, p.63), for whom the core of somatic practices and reflections is in bodily experience.

It is a movement to rescue the integrated aspect of the human being: "When we deny our embodied and visceral existence, we close ourselves to the crossing of the forces of the world in us and start to live only inside our heads" (LIMA, 2023, p.284).

I recognize in this a sign of how important it is to take the body out of a supporting role in psychotherapeutic practice, especially in the context of climate change, in which the body is crossed by images that are beyond the limits of reason.

In this sense, working with the psyche through the body is the possibility of mobilizing the psychic energy of the individual's totality in a playful way, allowing the ego to relate to sensations and images evoked at that moment. It helps the ego in managing complexes in a less one-sided way. The Self uses the body to take the ego out of the monotheism of reason. (MALUF, 2023, p. 66)

And this inclusion of the power of physicality in the psychotherapeutic approach, based on its intertwining in the Self, is also an opportunity for symbolic construction:

The body is a space in which subjectivity is expressed through symbolic and sensitive language, it can be perceived as part of psychic life and as a means of connection with the Self, that is, the totality. The use of body work is part of the Jungian proposal and thought, the creative-body and meditative practices appear as a method and instrument of accessibility and elaboration of contents of the unconscious through symbolic expression, development of the being and integration. Psychic and corporeal processes are essentially interconnected processes, and thus, it can be inferred that these practices should influence self-regulation and organismic balance, as well as contribute to the process of individuation, that is, to the realization of the self and in totality. (SOUZA, 2020, p.33)

Contemporary references on human-nature integration

As I observed in relation to body-mind integration, Jung's perception of the integration between subject and environment is the focus today of different areas of knowledge that corroborate Jung's reflections in the last century. In this section, I focus on the body-environment binomial, which is not dealt with directly by Jung, but implicit in passages I presented in section 4.1. Similarly, the psyche is not the primary focus of the reflection of the following authors. But as a binomial that makes up the psyche-body-mind triad and as a fundamental reference for contemporary reflections on ecology, I understand that it deserves the space. In the next section, I take a specific look at the psyche-environment binomial.

I would first like to highlight the field of deep ecology and related areas, which dialogues with the idea of sustainability and has as one of its foundations the notion of interdependence between humans and nature. Among a great diversity of concepts in this field, it is worth highlighting one that has become a seminal reference. This is the Gaia Hypothesis (LOVELOCK, 1998), which recognizes an interaction of organisms on Earth with inorganic surroundings, forming a complex self-regulating system that contributes to maintaining the conditions for life on the planet.

In this way, the Earth would be more than a place inhabited by living beings, it would constitute a large organism on which the human being is part and depends, at the same time that it impacts and influences. In other words, the changes in this great system impact the human being in all its aspects, including the psyche. And the expression of the human psyche in actions exerts modifications on the system.

The principles brought by the Gaia Hypothesis, as well as its socio-historical biases, were analyzed over time through the prism of other readings of reality, which helped to update the concept and associate it with sociopolitical and economic perspectives, with emphasis on the Systemic Alternatives: "(...) when we talk about building systemic alternatives, we are referring not only to overcoming capitalism, but to strategies that are

capable of confronting and overcoming patriarchy, productivism-extractivism, and anthropocentrism" (SOLÓN, 2019, p.15). Or, still, more critical perspectives such as that of Ferdinand (2022, p. 349), who understands the confrontation with the environmental degradation of the Earth as a continuation of anti-racist, decolonial, and feminist struggles, which reintegrate body and nature in a movement that moves away from the original environmentalism, preaching paradises without people.

For the present study, I am particularly interested in how the conception of these readings dialogues to different degrees with ways of native peoples understanding the human-nature relationship, something that already drew Jung's attention and that he indicated as a learning experience for modern civilization. An author who gives voice to this view is Ailton Krenak:

For a long time, we were lulled with the story that we are humanity and we have alienated ourselves from this organism of which we are a part, the Earth, starting to think that it is one thing and we are another: the Earth and humanity. I don't realize that there is anything other than nature. Everything is nature. The cosmos is nature. All I can think about is nature. (Krenak, 2020, p.5)

When I read about the intertwining between subject and environment in the words of different authors, I often notice references such as Krenak's, which also speak from an experiential perspective. This, in turn, dialogues with Jung's idea (2013b, p. 128) of the development of the psyche from experience. In this sense, I bring here a reflection by Klauss Vianna, a somatic educator who explains how the experience of the interaction between psyche and environment is felt in the body:

Summarized in compression and expansion, human movement is both a reflection of man's interior and a translation of the external world. Everything that happens in the universe happens to me, and to every cell in my body. The growing spiral, the universe, has a starting point in each one of us, and it is from our interior, from our conception of time and space, that we establish an exchange with the exterior, a relationship with life" (VIANNA, 2005, p.101-103).

I notice how these references are very close to reflections by authors who founded phenomenology – a line of thought that had a lot of influence on Jung. A pertinent illustration comes with Bergson's reflection on the relationship between the body and things, conditioning the interaction of the human being with the environment: "For if our body is the matter to which our consciousness applies, it is coextensive with our consciousness, it comprehends everything we perceive, it goes to the stars" (BERGSON, 1948, p. 138). In the same vein, Merleau-Ponty makes the following provocation: "I organize with my body an understanding of the world, and the relationship with my body is not that of a pure I, which

would successively have two objects, my body and the thing, but I inhabit my body and through it I inhabit things" (MERLEAU-PONTY, 1971, p. 106).

The contributions of phenomenology and Jungian thought indicate other possibilities for the inclusion of the body-nature in its dialogue with the psyche, in the clinical context:

It is the body that expresses symptom as language and creative expression of the unconscious. It is the expression of man in the world, who carries within himself the symbolic, social and historical body. Everything is part of the totality and manifests itself in life, which is movement and does not allow stagnation.

We start from the totality of the solar system to the planet, the continents, the countries, states, neighborhoods, associations, families, couples and individual, where everything contains and is intimately related to everything. Everyone relates to each other and speaks many languages that, at some level, are universal and, therefore, common, thus forming a larger body, with a more ecological awareness in the sense of recognition and proximity, strengthening the connection of one body with all others and with the Earth. (MALUF, 2023, p. 33)

Finally, it is worth identifying that – whether in philosophy, ancestral knowledge or environmental sciences – contemporary thinking that assimilates psyche-environment integration expresses a perception of life that is already natural to bodily existence, through which emotions, physicality and the environment are in constant and interdependent dialogue, as neuroscience brings us:

In other words, the biological "purpose" of emotions is clear, and emotions are not an expendable luxury. Emotions are unique adaptations that are part of the mechanism with which organisms regulate their survival. Even though emotions are quite old on the evolutionary scale, they are a fairly high-level component of life-regulating mechanisms. (DAMÁSIO, 2015, p. 78).

4.2.3 Contemporary references on psyche and environment

In the first part of the discussion, I presented some elements that support Jung's understanding that the environment integrates the totality expressed by the self and, therefore, is intertwined with the psyche. I listed as highlights the following points: the influence of biological dynamics on the human being, not only within him/her; vital energy as part of nature's flows; the worldview of the subject composing the psyche; and the reverberations of the dynamics of the world on society and the subject – such as climate change today.

While for the other two binomials of psyche-body-environment integration, I pointed out correspondences between Jungian theory and concepts in different areas of knowledge – which are not necessarily based on Jung – in the specific case of the psyche-environment

relationship, the author's ideas are the basis for a new perspective that was born at the end of the twentieth century. in addition to phenomenology and concepts of deep ecology.

A reference work in this area of knowledge is *Gaia Rising*, by Elisabeth Ryland. She rescues authors who built this neo-Jungian strand, showing how Jung's work dialogues with nature and, thus, supports the understanding of how symbolic aspects can be recognized in representations of ecology and the environment; how environmental destruction relates to the psyche; and how archetypes relate to sustainability.

For the focus of this work, I look at what I understand as the main perspective of ecopsychology, which is the understanding that human-nature dissociation generates complexes, as it happens in human relations (RYLAND, 2000).

The author points to a picture of individual feelings of helplessness and lack of control and indicates that in the face of the growing presence of environmental dangers, people typically respond with passivity, while showing a great tendency to anxiety, fear, pessimism and helplessness. An arrangement that makes the rational approach to the issue insufficient. As a result, there are initiatives by ecopsychologists, who look at the connection between the planet and the psyche, and ecotherapists, who work with environmental feelings with the purpose of healing both the mind and the environment. (RYLAND, 2000, p 382)

The author also shows the importance of symbolic construction, considering individual and collective contexts, based on dialogue such as nature. As well as the recognition of archetypal images, the strongest of which is that of the Earth itself as Gaia – both the one seen from space and the one presented by the Gaia Hypothesis:

(...) From this perspective, life has not adapted to planetary conditions but constitutes a self-regulating superorganism that defines and maintains the conditions necessary for survival – a very maternal idea. This theory qualifies as a Jungian symbol. The language used by Lovelock testifies to the illumination and fascination that emanate from the manifest archetype. Gaia also evokes the entirety of the Mother Earth archetype, containing the nutrition-destruction opposites implied in the maternal. Gaia is not a fragile and delicate mother under the threat of a brutal humanity. Gaia is a tender and tough caretaker, who keeps the world warm and comfortable for those who obey the rules, but is ruthless for transgressors. (RYLAND, 2000, p. 390)²

² Free translation for the following excerpt: "(...) In this view, life did not adapt to planetary conditions but rather constitutes a part of a self-regulated super organism that defines and maintains the conditions necessary for survival – a very maternal idea. The theory qualifies as a Jungian symbol. The language used by Lovelock testifies to the illumination and fascination emanating from the manifested archetype. Gaia also evokes the totality of the archetype of Mother Earth by containing both the nourishing and the destructive opposites implied maternal inte. Gaia, to Lovelock (1988, p.212), is no doting mother or fragile and delicate damsel in danger from brutal mankind. Rather, Gaia is a tern and tough parente who keeps the world warm and comofrtable for those sho obey the rules but is ruthless toward trangressors."

Ecopsychology follows principles of deep ecology by emphasizing the importance of a shift from anthropocentric to ecocentric logic, and advocating a deep identification of the human with nature, explains Ryland (2000, p. 393).

I note here that, although ecopsychology has constituted a field dedicated to reflection and practice around the psyche-environment relationship, there are references to it outside this field, although they continue to drink from Jung, as pointed out by educator and analytical psychologist Alisson Duarte: "After all, through Jung's depth psychology, it is perceived that the internal reality of human beings is closely grounded on the bases and laws that govern the cyclical reality of nature and linked to them" (DUARTE, 2017, p. 17).

And it is in this sense that the psyche-environment relationship contained in the self is a fundamental reference for the understanding of climate change as a contemporary phenomenon:

The environmental crisis reflects the state of the human psyche. Everything that belongs to external reality occupies an internal place in us: the sun, the moon, the water, the plants, the animals, everything lives in us, in the form of archetypes that populate our intrapsychic world through images, symbols, and values. (DUARTE, 2017, p. 6)

It is possible to recognize in this an implicit reference to the body in this relationship with the psyche and the environment. This type of implicit reference also appears with some frequency in ecopsychology reflections, as presented by Ryland (2000). However, in any case, it is not customary to locate or delve into the ways in which the body – an essential element of the totality of the self that also involves the psyche and environment – enhances the process of reintegration or proves to be fundamental for it to happen. In the path of what Duarte (2017, p. 8) values in Jung's view: "psychotherapy was not seen only as a process of eliminating symptoms, but rather a direction of the patient to a renewal of attitude towards his own life".

In the next section I take a look at this integration, bringing together and approximating the different arguments pointed out in this section, in the light of Jung's perception of self and totality. And bringing ecosomatic epistemology as a guide.

TOTALITY AND ECOSOMATICS

Climate change brings the need for a more integrated approach to the human being who suffers its effects, including modes of care that consider the context of the socio-environmental crisis. In this sense, Jung's conceptions about the self as a totality that

integrates psyche, body and environment are valuable references, along with new concepts in other areas of knowledge that confirm, complement and amplify his propositions.

Both in Jung's work and in the contemporary references that corroborate his arguments, I observe a theoretical exploration of the elements of totality based on binomials (psyche-body, psyche-environment, body-environment), as I have shown earlier. There is, however, a new field of study that proposes an integrated reflection on body, mind and nature, very much in tune with the debate on the link between humans and climate change. It is a complementary path to Jungian conceptions of the self – in the reflective and clinical sense.

This epistemological movement called ecosomatics is constituted from the twenty-first century onwards supported by references such as phenomenology, analytical psychology, somatic education, complexity, deep ecology and the arts. The focus of ecosomatics is to reconcile theory and practice around the connection between physicality and mind as an expression of an intelligence specific to the body that originates from the intimate relationship between *soma* and environment, as explained by Billo (2011). Such a condition goes back to the fact that the body has developed over thousands of years with nature, from common experiences that are at the root of archetypes that cross the human psyche:

But the archetypal dimension does not only protect the psyche, but involves our entire organism in its manifestation. Our body evolved in close relationship with the natural environment, which entailed a continuous adaptation to the environment, for which there was a continuous specialization of body schemes adapted to survival. (BILLO, 2011, p. 2)

In this sense, Billo (2011) associates locomotion, apprehension, vocalization and other physiological repertoires of the body as archetypal expressions of human physicality. In this context, according to the author, ecosomatics considers that mental models of separation between body and mind generate enormous harm to the human being, as it disassociates him from his multidimensional archetypal origin. I understand that it would be a departure from the idea of self-realization as the purpose of both biological and psychological evolution (JUNG, 2013a, p. 58).

On the other hand, the rescue of body-nature integration represents a very beneficial impact on the psyche: ecosomatics values the creative body as a way to reestablish the connection between psyche and environment, offering a basis for the construction of a new ethics in relation to the planet and a path to mental health (BILLO, 2011).

While different authors around the world have been dedicated to reflecting on the new field of ecosomatics, the referential work on its episteme is organized by Banet, Clavel, and Ginot (2019) and brings together articles by several authors, some of which will be cited below, with free translation from French. Clavel and Legrand (2019, pp. 23-44) clarify that, by combining reflection with practice, ecosomatics seeks to shift the understanding of bodily experience from a merely sensorial aspect to a larger phenomenon that generates the construction of meanings.

For example, when he identifies breathing not only as an individual action of maintaining life, renewal of internal states, meditation and well-being. But also "collective practice of continuity with the world" (CLAVEL AND LEGRAND, 2019, p. 28). Or by seeing the body as an inner ecosystem, valuing ontogenetics as an element of a human ancestry that goes beyond primates. Somatic experience as a "path to change the relationship with the world" (CLAVEL AND LEGRAND, 2019, p. 43).

In this context, Clavel and Legrand (2019) allude to the philosophy of Bruno Latour to indicate the abolition of the boundary between interior and exterior, since ecology is a basic condition for the existence of the body in the world (Clavel and Legrand, 2019, p. 48). "Somatic interiority" is at the same time a continuity of the environment, integrating the living and the relational.

"The body learns through affections and relates by communicating", says Rolnik (2019, p. 193) when explaining the idea of transverberation and knowledge of the body. In this way, the integration of body and environment points to space as a place of praxis and care, and the environment as the dimension of the common (SALVATIERRA, 2019, pp.241-250).

When reflecting on the ideas of ecosomatics and bringing them to the Brazilian context of ideas about the body, ecology, and human relations, Lima (2022) makes the following statement: "Our body integrates us into a comprehensive ecosystem and is a direct channel for the cultivation of links with the lives of other human and more than human beings" (LIMA, 2022, p. 293)

These references philosophize about the psyche-body-environment triad that is the focus of ecosomatics and is close to Jung's understanding of the self as a totality. But the distinctive element of ecosomatics is the intertwining of reflection with bodily experience (BANET, CLAVEL AND GINOT, 2019). On the one hand, every somatic experience reveals expressions of the psyche in dialogue with the environment; on the other hand, all mental

elaboration about the self can be transformed into a bodily experience, helping the understanding of the body.

It is at this point that ecosomatics offers the Jungian clinic more than an additional angle to understand the self as a totality. It sets new references for clinical work, within Jung's orientation (2013b, p.128) of "understanding through experience". The common thread is the notion of interiority and its support for various somatic education techniques that develop the human capacity to perceive, experience and be guided by the universe of sensations, flows, layers, structures and cycles of the body. Not only recognizing the physicality of these elements, but also the images associated with them, which makes the experience of interiority a phenomenon of symbolic construction, according to Banet, Clavel and Ginot (2019)

Feldenkrais and Body-Mind Centering are two examples of techniques explored in "Ecosomatiques", which lists somatic practices, meditation, sports, and the arts as possibilities for "listening to oneself and the environment" (HAARD, 2019, p. 94). The importance of these experiences for the present debate is that they materialize the concept of self as a totality, displacing it from the place of ideas to something that is actually and consciously lived.

It thus constitutes a dimension of self-knowledge, belonging, and empowerment, which indicates a somatolithic quality of the body, according to Clavel and Legrand (2019, p. 50-59). And the inside-outside dialogue as an ethical emanation of body-mind-environment integration (YADORI-GAUTHIER, 2019, p. 66-75).

It is interesting to note how the two keywords are precisely the ones that are absent when the topic is eco-anxiety. A great climate anguish comes from the uncertainty in the face of extreme events, bringing a feeling of disaggregation in relation to the place in which one lives and also of impotence in the face of the magnitude of the challenge it imposes (HICKMAN et al, 2021).

In addition to this element of internal reorganization – physical and psychic – there are others associated with interiority that dialogue with Jung's antinomic postulate (2014, p. 39) that envisions the world as a psychic phenomenon. According to Vadori-Gauthier (2019), somatic practice brings developments that go beyond the subject and encompass ethics and collectivity, by awakening the feeling of the human integrated around them. At the same time, somatic learning is transposed to everyday life and contaminates others around it (HAARD, 2019, p. 109).

In times of climate change, the recognition of interiority as a psychophysical ecosystem and as an extension of the environment strengthens the degree of involvement of the subject in nature, whether to recognize how it contributes to generating impacts on the environment, or to build ways of existing compatible with nature in harmony.

When we devalue the knowledge of the body, we deprive ourselves of a primordial channel of connection with an ecology much larger than ourselves. This alienation of one's own body can lead to the forgetfulness of the relationship of reciprocity and dependence that we have with the entire community of living beings on earth. The project of objectification begins in the way we deal with our body, and extends to all beings and things in the world, as if they were all determinable, quantifiable and hierarchical objects, without subjectivity and without desiring life, waiting to be used by us. (LIMA, 2022, p. 283)

The references I bring here corroborate the Jungian conception of the self as a totality. In this sense, ecosomatics comes as an additional and potentiating reference for the expansion of thinking about self and totality, bringing it closer to new ideas and practices in the context of climate change and the reconnection between human and nature.

CONCLUSION

In the contemporary world, the destabilization of cycles and ecosystems in nature has been increasingly configured as a threat to the quality of life of people in their daily lives, as well as to the perpetuation of the human species itself on Earth, in the long term. This reality, which has climate change as the most evident phenomenon, represents a new source of suffering for human beings (eco-anxiety). It is the apex of the context warned by Jung that the dissociation between human and nature generates important psychic disturbances.

In this sense, when seeking to understand how the Jungian perspective of the self involving psyche, body and environment helps to deal with the challenge of climate change, I find some contributions that allow me to verify the initial hypothesis: (1) the concept of totality supports the reading of the context of the climate crisis, (2) the understanding of the self as a psyche-body-environment triad helps to understand the suffering of the climate emergency and (3) the concept of self as totality expands the possibilities of the Jungian-inspired psychotherapeutic clinic. Always based on a dialogue with ideas from contemporary authors in different areas of knowledge, according to the objective established for this study.

Below, I outline some notions to illustrate each of these items based on the references brought throughout this study. I am aware, however, that a more detailed and

consistent exercise would deserve more space, as well as should be forwarded from more specific clippings and contexts.

Regarding the contribution about the reading of context, I point out Jung's perspective that the great global crises correspond to psychic disturbances in the subject. It is the world as a psychic phenomenon and the change of climate as a symptom of the relationship between the human being and the world, just as it happens in the human body when there is psychic disturbance of the subject. I am talking here about the dissociation between human beings and nature that is expressed in the perception that the environment is a supplier of resources and landscapes – an objectification of nature that ignores its character as an integrated organism of which humans are a part.

I recognize in this an archetypal behavior of appropriation and destruction, whose effects are enhanced by population growth, inequality, socio-environmental injustice and the technological capacity of today's world.

As for how the perspective of the self as a totality helps to understand the suffering associated with climate change, I first highlight the distancing from the body itself simultaneously with the distancing from nature. If the human being deprives himself of living part of his totality, this tends to generate suffering. In this context, there is also libido as an integration between psychic energy and biological functions. Limiting this flow, either due to the direct impact of climate change or the fear of its occurrence, means generating suffering.

Here I add the possibility of climate change as an object in a projection dynamic, in which unconscious non-integrated contents are associated with the symbology of climate change, even if they are not part of its context. This phenomenon can be associated with attitudes of denial, prostration, anger, etc.

In this sense, I also highlight the phenomenon of somatization, through which mutual impacts arise between body and soul, either from a body that experiences trauma and physical impacts resulting from a situation of extreme event, or from the soul that is affected by what it lives, by what it sees, by what it imagines, by what it fears in relation to climate change. Finally, I refer to a point much reinforced by Jung, which is: the understanding of the self must go beyond the conscious-unconscious link and encompass the subject's worldview. Everyone's ways of understanding the world around us can influence the degree of suffering that emerges in the face of climate change.

I then move on to the third point, which is psychotherapeutic practice. The understanding that the self encompasses the psyche, body and environment invites the therapist in times of climate change to seek approaches that dialogue with this totality not only in discourse, but with practices that activate the relationship with the body and nature. A valuable reference in this sense comes from ecosomatics, which proposes a dialogue between different somatic education techniques, the interiority of the body and affectivity with natural environments – focusing on bringing belonging, self-care, self-knowledge, empowerment.

I understand that this type of resource – which can be as diverse as breathing practices, mindfulness, self-massage, body and environmental awareness, mobility in space, etc. – can be fundamental for trauma situations, but also to reconfigure the human experience in the world and the human experience in the human. Just as a proper symbolic construction path can mobilize the psyche in a process interconnected with the body and the environment, which can help to re-establish flows of libido as psychic energy integrated with biological functions.

I emphasize Jung's conception of psychotherapy not only as a process to overcome symptoms, but also as a direction for the client to reorganize his attitude towards his own life. A movement that may include the integration of contents of the collective unconscious that bring the ancestry of the human as a species and of the human as a continuity of the evolution of the planet as a whole. It is the invitation that arises, for example, in the dialogue with the archetype of Gaia.

The reading possibilities that I bring to these three large sets are only references to how the perspective of the self as a totality can play a relevant role in the context of climate change. The study I presented here has a sense of calling for deepening on each of the suggested fronts – context reading, understanding of suffering and psychotherapeutic practices – both from Jung's work, and including references from contemporary authors who dialogue with the author's concepts, in different areas of knowledge.

Finally, the invitation is also to apply the Jungian perspective of the self in the context of climate change in other areas of activity, such as education, for example. If the climate crisis is an unfolding of individual and collective ways of living, we are talking about a paradigm crisis and, as such, it crosses society as a whole, in the most different areas. In all of them and for all human beings there is a call, therefore, for another worldview

connecting the planet to the integrated condition of human existence that intertwines psyche and body with the environment.

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