

2. Sustainable tension. The dividedness of the One. A psychosomatic exploration of the question of sustainability.

2. Foreword

*No matter how high we get, we can never lose sight
Of the animal basis of existence, never repress that from our
Awareness. If we do, the sense of everything will escape us.
We become stupid, vague, vain, arrogant.
The high statue that we have become changes into a
Tower of Babel, that turns over
And that tears down its builder in its fall.
(Berenson)*

It be a challenge, to write an epic on sustainable development. It is a concept, and as such it is approachable from a variety of sights, and definable after a diversity of aspects. A terminological definition like that would be a purely cognitive affaire, a seeking and reporting. If one is taught in some technical domain, which had relevance to sustainable development, one could contribute to the question of survivability in a technological-scientific way.

Neither on practical grounds, neither on terminological grounds, do I think I can contribute any point to this question.

The most worthy way for me, as a psychologist, to approach the concept of sustainable development, is by taking the subject first and foremost from the contrary: what is unsustainable development ?

The development, which one calls unsustainable, thus which is oriented at death, can then be retaken up from the question of psychosomatic health.

Thereby, it looks essential to me to first etch out how man and his nature are entwined. Therefrom, I would like to touch upon a few parallels or manifestations of this intrinsic entwinement with our surrounding world of experience, during a walk perhaps, throughout certain areas of tension in the stream of information and energy that are currently (mis)shaping our world.

At last I hope, from this psychosomatic vision of sickness and health, to etch out points of touch and advices, whereby the whole may integrate better.

It be thus.

2.1. The matter of ego



*The same stream of life that runs through my veins night and day
Runs through the world and dances in rhythmic measures.
It is the same life that shoots in joy through the dust of the earth
In numberless blades of grass and breaks into tumultuous waves of leaves and flowers.
(...)
I feel my limbs are made glorious by the touch of this world of life.
And my pride is from the life-throb of the ages
Dancing in my blood this moment.
(Gitanjali)*

2.1.1. The nature of tension of the ego

Most of the explorations between the psychosomatic medicine, lead to the assumption that there is a mechanism operating in our psychosomatics, that we can characterize as the entwinement of cortex and brain stem, as characterized by T. van den Berk: "In modern man, all instincts are still present, exactly as they were millions of years ago, but they can no longer enter consciousness unhamperedly. Before they become conscious, they undergo a cortical treatment, en become refined into emotions. And these emotions again can be censured: they can not be allowed to enter through all sorts of imposed moral prescriptions or conventions." (van den Berk, 2001, pp.49-50, *my translation*).

This function of censorship, we can characterize as the functioning self-consciousness, the reflective mechanism in our being. For the rest, I would conceive of our being, whether we want to regard that in a material or in an idealistic way, as consciousness, with a receptive and an active side. In between, plays the ego.

In every animal, in every cell, consciousness operates in a speci-fic way, that is to say, the way makes for the species. "If we think of every ecosystem holon as a kind of body, we can regard each creature as a cell, each species as an organ with a unique function." (Sahtouris, 2001, p. 111) This vision of reality for sure is not new ! "Differet conscious beings, say Chewong elders, possess different med mesign, or different eyes. In other words, each animal species in the rain forest inherits a set of med mesign different from that of other species. This is true, the Chewong acknowledge, for the siamang, or Malaysian black gibbon. There is a siamang way of perceiving the world. A tiger way, a fruit bat way, (...) The idea of the vast relativity of perception among the rainforest fauna, a full-blown, culturally sanctioned empathy for other species, is orally enshrined in traditional nature-wisdom as a cornerstone of Chewong ecological perceptions and ethical values." (Suzuki, 1993, p. 109)

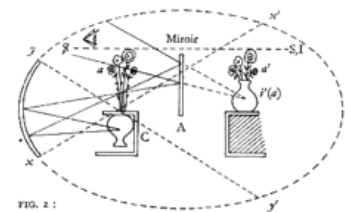
Fundamental is, that man, as a species with a unique way of consciousness-functioning, is in fact a species, that appears to show no characteristic at all, other than the cultivation of the self-consciousness. We can say, in man, nature lives the cultivation by the self-consciousness.

So which is this cultivation, this operating-ness that man exercises unto his ground of existence, and which are the basic characteristics of this tendency ?

As the drawing in the title aims to clarify, there is, in the stream of nature, superflowing into itself, a questioning activity going on, an attempt to arise from the current of events, to get a clear picture from there.

This basic split in consciousness, the Ich-Spaltung, what makes it human, is what we find in psychoanalysis in the mirror-composition –narcissism- that characterizes the attitude of man towards his own being. De Lacanian interpretation of the Freudian arsenal of psychodynamic insights, offers a visual representation of this self-reflective activity, which it situates biographically in the infantile period, but which, as a mechanism, exerts a constant activity as a fundamental building force of the personality.

We see here at the left side of the mirror represented: the observing consciousness, in the position of the eye (envision, the eye of the baby in the cradle, or of you right now at your desk), the flowers, as that which is perceived (envision, the hands of the baby), the inverted, real vase, as that which is not perceived (imagine, the head or even the eyes of the baby itself). Because we, observing, cannot observe our self as the observer, we accept a mirror-image, so an observed, and construct thus a coherent image of our “selves”, eyes and hands together. This image however, is a virtual construction, as one can see that the vase with the flowers, falls in the virtual space of the mirror. Our ego is illusory.



This fundamental psychic entwinement of tension is the basic problem of narcissism, and makes for it, that the observer from now on has the connection to oneself as an object in the observation. The non-ego-state-of-consciousness, also called nirvana, is in this, that the whole mirror-constellation is let go of, so that the observer, the observing and the observed merge, the so called Self-awareness.

Now we have a problem: we have transformed ourselves, through this construction, from a living, enjoying (so passively conscious) fluid pulsion-experience (Freud, 1985, p. 35) into a dead portrait. It is this fundamental-human psychodynamic principle that we see reflected in the human entwinement with the fluid pulsion-experiences that also nature around him, offers him. This inner functional moment, is where we live secluded from the sensitive appreciation of the living being, anchored in a mirror-room of dead observations.

We could characterize this fundamental activity of consciousness-economics as the thirst for knowledge. The rising movement can be characterized as the arising of the question –fear-, and which it finds there, as confirmation –security. So in the first place, we are all sure of ourselves.

But the fear goes on: it colors the entire entwinement of man and nature, what resulted at first into an amalgam of collective, relative securities (free superstition), which was then left for an inter-collective attempt at absolute security (belief in science). To believe something, however, testifies to it, still, that one fundamentally does not know it.¹

That certainness is this the resultant of the paranoid basic relation to the field of experience, and grows through a dividing operation, whereby the field that is one is split up into elements: "I believe that the first step we need to make on the way to the definition of a "real external world" consists of the formation of a concept of physical objects, then we can separate the different forms of physical objects. From the surplus of sensory perceptions we have, we take, mentally and randomly, certain repeatedly co-occurring groups of sensory impressions (...) and to them we give a meaning –the meaning of physical object. Logically regarded this concept is not identical to the whole of sensory impressions to which it refers: it is an arbitrary creation of the human brain." (Einstein, 1997, p. 24, *my translation*). Thus the living, process-like body, is divided into lingual concepts: "Science's basic strategy for making sense of the natural world is to break it up into conceptual fragments. Faced with the almost overwhelming complexity and size of nature, it prudently opts to engage it not all at once in its fearsome totality, but in piecemeal fashion, one digestible morsel at a time." (Suzuki, 1993, p. 77) In that way, it is of course a fundamental stranger to the flux of events, and fundamentally problematic when the thing, even the smallest, appears to be an event as well.

Thus regarded, the suspicious activity of the ego, and its need for insurance, is a constructive matter: it is the motor of science, arsenal of considerations in a never-ending quest for ease.

2.1.2. The knowing becomes imperative

The reflective relation that "the thinker" engages in with us and with the rest of the world, results in a heap of observations, and a heap of associations. In this way, the field of experience, partly pleasant, partly unpleasant, becomes lawful. One will, as a human being, try to establish his future experience of pleasantry/displeasantry on the basis of the past.

The whole of lust/displeasantry associations, becomes now a mechanism that works on its own, by which the ego will steer the field of experience. At this point it is no longer the experience bringing forth the reflection, but the reflection the experience. This functionality in the psyche, is the domain of the super-ego. The instance, that grows

¹ If one were to ask the question as to the quality of fundamental knowledge, I would have to refer to the shamanistic and mystical presumptions about synchronizing with the pulsive nature, the learning to "hear": "Sound is not only sound, sound is vibration, as a message from something, from the material world. That has opened me to the universe in all its apparitions as sound. Tamas Basci often said, "The main thing is the sound", and because everything is vibration, all can be achieved, manipulated and understood by vibration." (Soos, 1985, p. 90, *my translation*)

in the original observing, now starts, from reasoning, to prescribe the observer what is to be lived and what to be repressed.

In reality, fear plays up in each human being in a subjective manner: for each person there are different individual prescriptions, acquired during the deeply personal life. However, mostly these personal questions are transferred to a higher level, being that of society, where one can find the super-ego-activity in the social consensus.

Indeed the basic activity of the ego, which is an idea of constancy, will consist of finding cover-ups and excuses, in denial of the truthful, when this is in conflict with the demands of the super-ego, just as the police keeps the one from society, who does not abide by the laws.

We can represent this in the following schematic way:



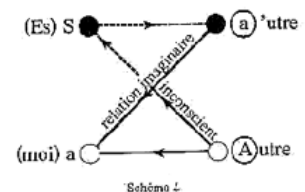
We can see that society, from its laws, by means of police-enforcement, exercises pressure on the labor-forces, to regulate its own pleasure/displeasure according to its accumulating experience of law-fulness. "In man, the question what can come through to consciousness and what cannot is no longer controlled by biological necessity. It is the conventions of civilization that ascertain what the cortex lets become conscious." (van den Berk, 2001, p.51, *my translation*)

In Lacanian psychoanalysis the field of prescribed associations is called the field of the Other. This is the field of stories, legends and other fascinations of the mind, that form the bond of a country as a cultural oneness. This common sense is thus a shared, subjective reality, or rather, a subjective interpretation of reality, that always stays unnamed as such.

The controlling of the order is in this way not so much an intrinsic order that is cultivated, but a series of restrictions that are sanctioned unto the potential of energy represented by the rest of the population from the national subjectivity. This is the possibility of thought, that it abstracts and in its abstract nature finds everything possible, and then, in its non-existent twistedness, seeks to reify itself.

This principle, that always comes forth from a struggle with the actual, we find in psychoanalysis as the twisting of resistance.

This representation illustrates what happens in the freely associative talking, when resistance makes its way. The axis between A and S is the axis whereon the talking is situated, when he is not-self, so when he does not exercise a censorship, and produces what is within his experience. We could say that in this mode of working, ego-activity is absent, that it implies a spontaneity, which we could call surrender to the physical naturalness. "It is the breath of an object



that we could call sound, and the audibility of the breath we could name voice.” (Khan, 1991, pp. 35-36, *my translation*). It is the natural, spontaneously organizing intelligence of the free association, that works healingly. At some points in the stream of experiences however, comes a content of experience which one would rather not acknowledge to be part of the “own” inner. At that point the police brutalizes half of the population, and says to the other half they are friendly people. This is the point where the inner dividedness presents itself: quickly, one construes an alternative, and puts that forth in proposition to the analyst, which is then regarded in his quality of ego. When someone asks for confirmation, it is usually about a shield. And the shield hides the truth, which was spontaneously operational. It is where we turn from the axis of A to S to the other axis, and the talking assumes an imaginary character. This is what the analyst should mind not to happen.

So we learn from what is known in psychoanalysis as the *prise à témoin*, that that which is constructing and looking for assurance, is the (harsh) illusion of the self, and that this comes from an dissatisfaction with the natural. This activity of resistance is the matter of the ego, of that which people usually, in a way of mutual exchange, confirm in one and other.

Otherwise put: the ego retains the breath, when this would talk “out of order”.
Then it comes up with something quickly, and tries to persuade everyone.
And thus itself ?

More than that, the ego keeps the whole energetic apparatus frozen. In this way, in the psychosomatics a bio-energetic complex of tension is installed. “The ego can thus steer the expression of an impulse or even stop it by contracting the necessary muscles and impede on their activity.” (Lowen, 1994, p. 84, *my translation*) Even so, one could say, the police keeps the citizens in their grip.

Now what is the result of this building up of tension ?

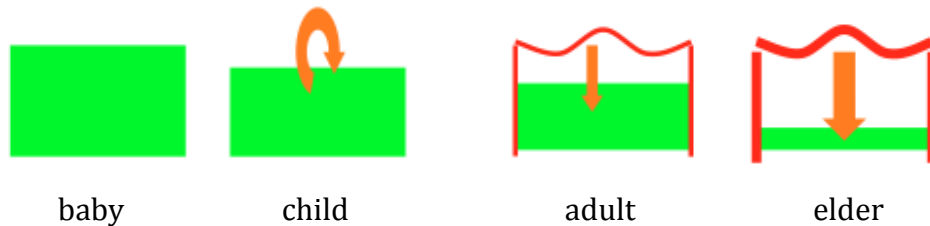
Because the natural, chaotic intelligence can no longer be active in all the fields of the experience, life loses its spontaneous oneness. The possibility thereto is as it were hampered by repression, by obstacles. Whether one wants to regard these fields of tension psychically, of physically, doesn’t matter much, seen their oneness in essence. What matters is, that an accumulation of experiences, through the reflecting and associative workings, leads to an attempting whole of regulations, that exercise their power through the typical human characteristic of restraint.

In this way, one can say of a country which knows a strong supremacy, that it cannot function. As well one can say this of a world, whether the supremacy is dictated by superstition, a belief, a science, of whatever be it.

2.1.3. Recapitulating

We can etch the relationship between openness to experience and neuroticism as inverses. The baby is pure openness, whilst in the elder man we find the accumulation of experience. In this sense, the baby is flown through wholly by the conscious life force, which makes its gaze upward and immaculate, and the elder is the bearer of the downward reflection, looking into an absent mirror palace of frozen memories.

In between, we position the ego-impulse of the child, and the subjected ego-urge of the adult:



Here appears the pure feminine awareness as the green base (jouissance), the reflective tension of narcissism as the orange arrow, and the laws of the inner repression (the conscience) as the red function. We find in this model also an explanation for the lack of energy that our neurotically haunted society brings forth, because she, in this way regarded, makes people old from an early age on.

2.1.4. Between tension and openness

The form of awareness without the resistance, that the baby knows, is after the coming of the *res cogitans*, by the *res cogitans*, rejected as would thoughtlessness be rejectable, which would make it rather desirable, because it is peace we all want in the end.

This thoughtlessness we probably know from a deep relaxation into a lazy holiday chair, when the world of sounds suddenly begets a certain peaceful flowing substantiality, where one as it were finds oneself in the trance of things. It is this Buddha-state of original awareness one can know as well from a restful surrender after a sexual act. Indeed openness and tension are the dancing partners of our daily lives, which brought the mystic Gitanjali to pronounce the entwining of the *res extensa* and the *res cogitans* in a dance: "Thou settest a barrier in thine own being and then callest thy severed self in myriad notes. This thy self-separation has taken body in me. (...) The great pageant of thee and me has overspread the sky. With the tune of thee and me all the air is vibrant, and all ages pass with the hiding and seeking of thee and me." (Tagore, 1997, p. 87)

The Buddha-quality of consciousness, the pure open wonder of the sky, is what we see living in each animal. One could say, although I do not want to argue that statement here, that it is the same conscious awareness, that flows through the All of

things, dancing with itself in multiple formations. When we reflect upon nature, and her inspiring force as such, we can represent the world as follows.

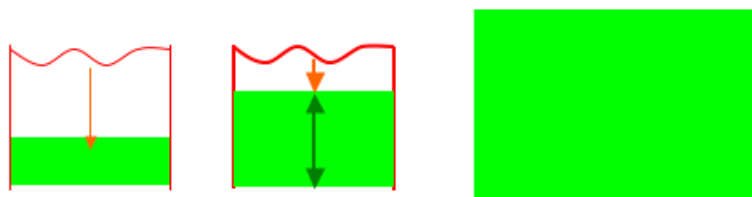
We see here, in an etch, the inspiration of things by the original awareness, as an octopus with for its tentacles the animal kingdom, the plant kingdom, the bacterial kingdom (within the animal kingdom...)... In some animals, such as primates, there is already a sense of self, fylogenic moment reflected in the ontgenetic childhood of man, who follows from that in a sense as the solution to the problem of the self-consciousness: the personality holding a grip on its nature, the dressed monkey.



Thus regarded, and for sure when we do not envision mankind as a fifth of all life-forms, but even more modestly about that, the human quality appears innocent in the total flux of life (which by the way overflows from each branch into itself again, which is not portrayed here). For the moment, however, we could say that the orange-red of humanity, pressures the whole of the green of the natural being.

The openness we can experience when we are open, unplugged by the thinker and his business, is aspired in the East through for example the spiritual dimensions of sexuality. It is clear that life there rises within us more powerfully, fulfills us and blows away all of the stops, to leave us then, emptied, to rest in the being of nothingness. "After a powerful orgasmic release we feel deeply content. The sleep can find us before the awareness of the self has returned. The fading of consciousness is called by the French *le petit mort*, the small death." (Lowen, 1994, p. 101, *my translation*)

The rising of our content of untamed experience, norm-ally limited by the ego-function of shame, certainly rises the ego in defense. In the sexual ecstasy awareness swells, which leads to an elevation of the paranoid ego-tension, until the id breaks though the ego/super-ego structure, and infinity enters once again.



Sexuality thus us threatening to the ego. Seen that the ego is by definition antagonistic to the free libido, a heightening of libidinal energy brings forth a heightened state of tension, which was Freuds main idea about fear: "A psychic helplessness encountering a raising of sexual energy – that is Freuds metapsychological definition of trauma and fear neurosis dating from 1926." (Declercq, 2000, p. 166, *my translation*) The individual psychic apparatus does not know what to do with this swelling of field presence. It cannot imagine, cannot classify, and in last instance, cannot repress: the thinker can only die in the expansion, surrender. "There where Freud distinguishes pulsion and trauma, Lacan unites them. The entrance into sexuality is inherently traumatic for the being of language, because it does not have a place in the psyche. Subject of language and enjoyment are in essence strange to one and other. (...) From a

dialectical reading of Freud, Lacan thus concludes that sexuality is a generalized trauma: "Sexuality is always traumatique as such." (Declercq, 2000, pp. 168-172, *my translation*) Indeed, it makes us succumb.

The mind woggles for female legs, so that one can understand very well it must be hard for lawyers to have a streamlined colleague wearing short skirts: it calls for resistance. This is, as far as I can see, the basis for the male society: the repression of the female by the male, is just a consequence of the repression of the Female (the passive awareness) by the Male (ego/super-ego-complex). It doesn't get solved by turning women into men too I can only say.

So far the dissertation about the knowing and recognizing complex, and its relationship with the undercurrent of awareness, from which she at one side is constantly born, whilst on the other hand, she still wants to be the master.

Let us take a walk through some ecological questions, and see to which degree dysfunctions in the planetary physical ecology can be reduced to the activity of resistance. Probably it will become clear, that the rising of the ego, this fundamental non-peace with the natural, is the origin of repression in our larger natural life.

2.2. Psychosomatics of the world

*All machines have their friction,
And possibly this does enough good to counterbalance the evil. (...)
But when the friction comes to have its machine,
I say, let us not have such a machine any longer.
(Thoreau)*

The basis of the psychosomatic diseases, we can place indeed as stress. Stress, we can place then again as the measure of discrepancy between the natural way of life, and the put-on version. In that sense, the psychosomatics of the world would have to account for the areas of tension between man and naturalness.

2.2.1. The battle between the sexes

Because it is the most obvious, in addition to the previous introduction with the basic entwinement of consciousness economics in man, firstly something for the feminists. Although I would not like to label myself in any way or another, my vision strongly suggests to me, that it is not too far fetched to state that there is a certain anxiety in man for the female. Most clearly, this is seen in certain customs from the Middle-East, whereby men weigh heavily upon themselves, as well as on the counterpart of their sexual experience. A woman really shouldn't be seen.

In that way, half of the population is in fact declared worthless, for sure, the whole thing is subconscious, but it does have consequences. "We must also ask: How can the body of humanity function if half its cells suppress the full expression of the other half. It is a blight on humanity that neither the UN nor any single country in the entire world, not any multinational corporation, has yet paid more than lip service to training and selecting women for half of its governing and professional positions. Nowhere is it recognized that such equality may be fundamentally necessary to the health of any society, that a system of sexual inequality inevitably breeds conflict while losing valuable resources and justifying every other form of inequality, oppression, bigotry, and antagonism." (Sahtouris, 2000, p. 284).

2.2.2. The hubris over nature

As we saw, structurally, the ego is an activity of tension that in essence exists of wanting to be "there". In a way one wants to supervise the inner flow of experiences from above. This supervision entails a fundamentally judgmental attitude: experiences can pass or they can't.

In fact, well considered, this is a bit ridiculous.
Yet it is how we are built up.

This means that there is a fundamentally presupposed superiority in man, something that seeks to uphold itself, looking down on the rest. "In Oeschlager's view, humans have been erecting a boundary between themselves and nature. This "fence" has become increasingly rigid over the centuries, the existence of the people/nature dichotomy is one of the key assumptions of modernity. Civilization is both idealized and experienced as antithetical to wild nature." (Grumbine, 1995, p. 379)

The attempts of the ego to reify its superiority, is what we see in the many overactive gestures by which the man-animal displaces himself.

"There was hardly a solitaire who didn't talk about automata... They administered beatings to dogs with complete indifference, and made fun of those who pitied them as if they felt pain. They said that animals were clocks, that the cries they emitted when struck, were only the noise of a little spring which had been touched, but that the whole body was without feeling. They nailed poor animals up on boards by their four paws to vivisect them and see the circulation of blood which was a great subject of conversation." (Noske, 1989, p. 57) Indeed we see here the mind's attempt to insensitivity, which we still find in the silent scientific con-censorship.

A similar pointless need to prove oneself as superior we find not only in the way man has always tried to uplift himself towards nature, but also towards his fellow-being, to whom he will at times prove his own manliness. We can see how in particular the endogenous people, who lived deeply embedded in the physical streams of nature, were trampled and tortured as animals. In a letter which the catholic priest Bartolome de Las Casas wrote from "America" to the Spanish king, we read: "India was discovered in 1492, one year later the Christians and the Spaniards came to live there. All places were full of

quiet, peaceful people: without hate, jealousy or need to revolt. Since 40 years the Spaniards did nothing but kill them, torture them and slash them to pieces, destroying and terminating all. (...) They had dogs, trained to kill Indians, the Indians were led together like pigs on chains, murdered and butchered, and the Spaniards said amongst one and other: "Give me a fourth of that bastard, so my dogs have something to eat." (Xokonoschtletl, p.101, *my translation*) The same entwinement of hatred, the Nazi's showed e.g. towards the Jews, the Japanese towards the Chinese, and everywhere on earth people regard their fellow beings as their pedestal. Apparently, the pedestal is a malignant necessity. Through the eyes of an animal-istic: "I have seen my people, the Cherokees, on a fancy spice list, under pre-courses. I don't mind about titles of praise or art, I just try not to get swallowed by the beak of America, which pretty much comes down to trying not to die." (de Kort, 1989, p. 140, *my translation*)

The need for superiority of the ego causes, in itself, many problems.

2.2.3 Abstraction

We have seen that the ego enforces a conceptual division of the fluid spectrum of experiences: to hysterize oneself, which is narcissism. Seen that it does this, it can keep dividing endlessly. Splicing, it begets a possibility at re-construction. This to me appears to be very fundamental.

A basic aspect of symptom formation is after all the recombined state of original elements. It is as if, from two matters that exist each on their own, a third one is made, which possesses parts of both. Or, more stretched, a whole bunch of unconscious conflicts all appearing together in one dream-story. The ego is thus, deforming as such, not capable of more than splicing and recombining of what is original, just as the pharmaceutical industry handles plants. As such, it has no real creativity, seen as this always departs from zero. A classic example of Freudian symptom formation, is Freud's own arsenal of reported unconscious productions around "Signorelli". The compromise formation "Botticelli", a substitute thus for "Signorelli", shows how the ego performs cutting and pasting.

This tendency to recombine is operative in the whole scale of the after workings of the senses, the whole of libido-investments. From there, reality has to fit into the picture again. "Since the dawn of settled agriculture, humans have been altering the landscape to secure food, create settlements, and pursue commerce and industry. Croplands, pastures, urban and suburban areas, industrial zones, and the area taken up by roads, reservoirs and other major infrastructure all represent conversion of natural ecosystems. These transformations of the landscape are the defining mark of humans on Earth's ecosystems, yielding most of the food, energy, water and wealth we enjoy, but they also represent a major source of ecosystem pressure." (World Resources Institute, 2001, p. 24)

We put reigns on the virgin reality.

This recombining most clearly comes to the forth in the manipulation of genes, where one starts dividing two holistic genetic complexes, to form a new combination from thereon. This is the typical way of the wandering of the mind. "Plant breeders can now move genes between completely unrelated organisms, such as a gene for cold tolerance that was transferred from a flounder (a fish that dwells on the sea floor) to a tomato." (Tuxill, 1999, p. 23)

Psychodynamically considered, a recombining of elements would make the original, natural elements inaccessible to consciousness. This cannot comprehend the contents, disturbed. When we attempt to draw a parallel from this unto ecology, it seems to suggest that nature will not know how to integrate her deformed children into her informational total flux. Moreover, we are not aware of the larger impact, when we, like that in isolation, change something, and then throw it back into the melting. "Genetic engineering doesn't present solutions, it presents risks. The tropics are home to an incredible array of species, and a valuable and irreplaceable gene pool. If genetically manipulated species were to be released, they could contaminate the whole gene pool, and many strains or species would die out." (Greenpeace, 2001, p. 11)

2.3. Towards enlightenment

*Nature stretches out her arms to embrace man,
Only let his thoughts be of equal greatness.
Willingly does she follow his steps with the rose and the violet,
And bend her lines of grandeur and grace
To the decoration of her darling child.
Only let his thoughts be of equal scope
And the frame will suit the picture.
(Emerson)*

We see in health care that the suppression of the natural intelligence leads to imbalances in the total flux of energy and information that structures the body. We could assume that man is for the moment asphyxiating the breath of the world, creating tensions in the whole body of the earth, through which the whole cannot gain fluency, only an ever failing, attempted mirroring, that cannot manage without the thing itself. It can only, ever and again, superiorly, twist it.

But we can not just be twisting everything, maybe then in the end, it will look like nothing anymore.

Somewhere, the human ego should be held in balance by an immersing in the extendedness, rather than in an eternal attempt at superseding it. This is the humility we witness in the people of nature. "The Native Mind tends to view wisdom and environmental ethics as discernible in the very structure and organization of the natural world, rather than as the lofty product of human reason far removed from nature." (Suzuki, 1993, p. 17)

Furthermore, for psychosomatic healing, there appears to be no better doctor than the intelligence of the body itself. In psychoanalysis, this is expressed through the trust in the healing creativity of the free association. In bio-energetics, one will just as well try to let the natural intelligence of the body function in the absence of tension. "A body that is free from the commands of the super-ego – "be nice, do as your father and mother say, you can't resist your parents – is a body free of tension." (Lowen, 1994, p. 109, *my translation*) In the area of the psyche methods have been conceived as well to give the mind a more free play than in the day-to-day games of mind. Stanislav Grof, a pioneer in this area, gives to these free-mind-situations, the name holotropic (leading to wholeness) states of consciousness. "They have a remarkable therapeutic and transformative potential." (Grof, 2000, p. 2)

Maybe it is necessary, as well, not so much to do things, as to let things happen.

"The wild then becomes a "problem" to be "solved" by further human intervention – scientific studies, state and federal laws, judicial decisions, political compromise, and administrative and bureaucratic procedures. Once this intervention begins, it never ends, it spirals into further and further human intrusion, rendering wilderness increasingly evaluated, managed, regulated and controlled, that is, tamed." (Turner, 1995, p. 334)

"Nature is a live, self-creating process forever making order out of chaos, forever free to do something new –to reorganize itself when necessary, even if only to stay the same, to create new forms when older ones no longer work. Perfection would be the end of evolution, the end of freedom, the end of creativity." (Sahtouris, 2000, P. 261)

The areas of tension or resistance firstly lie in each human being separately, where he feels the need of his ego to sustain "itself". By the dynamics of collective identification, this problem of the ego-tension between self and other, comes onto a higher level. There, the ego becomes a national question, with a certain need to revolt against, not the neighbor, but the neighboring country. "Such a primary mass is a certain number of individuals that have put one and the same object in the place of their Ego-ideal and that have for that identified with each other in their Ego." (Freud, 1987, p. 63, *my translation*) Thus it can displace itself from the level of country to the level of race, from the level of race to the level of species...

One declares oneself...

A bigger lesson, would be the acceptance of other-ness.

It would be a basis for empathy, which after all improves communication.

And it is the internal communication of the body, and the degree to which it is disturbed, that determines its health.

2.4. In conclusion

*Love that does not surge continuously
Is drying out.
(K. Gibran)*

The question as to sustainable development has been approached here from the contrast openness/tension, natural movement/legislation, in the knowledge that the tension is dysfunctional to a holistic movement. Then the body starts to move like a machine.

The dream of the ego, cannot be any different from the perfect association, the Law, that rules it All. We want to *make* the world perfect.

The world is perfect.

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