

Jungian Eco-Psychology And Franciscan Eco-Theology

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ABSTRACT

Their theoretical coherence as well as their successful extension into real-life settings as attested to by a handful of examples speaks to the fact that Franciscan theology as well as Jungian psychology have positive implications for contemporary environmentalism. However, the insights of neither have been appropriated by contemporary environmentalist movements to the extent that they might. This paper compares Franciscan eco-theology and Jungian eco-psychology. In contrast to the latter which is predicated on the notion that there is a “soul in nature” the former turns on incarnational theology as a doctrinal postulate. There is evidence to suggest that both Jungian scholarship and Franciscan theology are increasingly being engaged with from a post-colonial perspective.

Keywords: Jungian eco-psychology; Franciscan eco-theology; Environmentalism; Indigenous Perspectives.

INTRODUCTION

Jungian eco-psychology: Overview

A good place to begin as we explore and attempt to characterise the ecological import of Jung's psychology is to reflect on his views concerning modern man's putative estrangement from nature. As Jung writes in CW18.

“Man feels himself isolated in the cosmos. He is no longer involved in nature and has lost his emotional participation in natural events, which hitherto had a symbolic meaning for him. Thunder is no longer the voice of a god...No river contains a spirit...Neither do things speak to him not can he speak to things, like stones, springs, plants, and animals” [1].

In contradistinction to modern man, Jung discusses at length the notion of archaic man [2] or the two-million-year-old man [3,4]. For Jung, modern and archaic man/the two-million-year-old-man are in tension with each other. For all that modern man has gained, he has also estranged himself from the sort of deep connection with nature that was known to the latter. The idea here is that for an exceedingly long period of our collective history humans were deeply connected to nature and to our instincts. Sabini's M., (2016) understanding of “archaic man” as “Jung's term for the phylogenetic foundation of our species” (p.

17) gets to the heart of the key idea in Jung, that man, in his state of estrangement and disconnectedness fell away from an original state that he inhabited for a long time and which so-called primitive people today people still know [5]. For modern man, in contrast, the archaic aspects of psyche have mainly become consigned to the unconscious. Yet, they are likely to reveal themselves, as Glendinning C., (2007) observes, in the fact that even “people with no previous environmental knowledge” (p. 5) can often not only “feel at home in the natural world” but also experience what she calls “unintended non-ordinary states of awareness” (p. 5) [6]. A further, important touchstone as we attempt to sketch the major contours of a Jungian eco-psychology comes from the latter sections of Jung's autobiographical *Memories, Dreams, Reflections* where he writes: “There is so much that fills me: plants, animals, clouds, day and night, and the eternal in man. The more uncertain I have felt about myself, the more there has grown up in me a feeling of kinship with all things” (p. 359) [7].

Franciscan eco-theology: Overview

In her *A Franciscan View of Creation: Learning to Live in a Sacramental World*, Delio, I. (2003) presents a lucid introduction to the fundamentals of Franciscan theology [8]. A helpful orientating assertion in this work is that Franciscan theology, in its positing of the existence of god not merely in the transcendent realm of spirit

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but also in nature, overcomes the Cartesian split between matter and spirit that is implicit to the modern, mechanistic worldview. As Delio, I, (2003) notes, St. Francis' transcendence of such a spirit/matter dichotomy represented a departure from the worldview of a prominent Christian movement of his time namely, that of the cathars. As well, Franciscan thought represented a departure from the neo-platonic thread in Christian thought, one that in its emphasis on "inner illumination and mental ascent" (p. 6) occasioned an undervaluing of the natural world. It is because of St. Francis' emphasis on god in nature, as Delio, I, (2003) argues, that some think of him as a nature-mystic and propose that he occupy the mantle of patron saint of ecologists. More specifically, Franciscan theology maintains that god is incarnate in all of creation in "everything spiritual and corporeal" (p. xiii). It is out of such basic theological and doctrinal postulates that a love for and of nature arises, as exemplified by St. Francis himself. As well, as Delio, I, (2003) argues, out of this theology arises "a praxis of affirming the natural world" (p. xiii) [8].

Jungian eco-psychology

Conceptual basis

Kiehl's JT., (2012) paper "A Jungian perspective on global warming" provides an excellent overview of those aspects of Jungian psychology that can illuminate the psychological factors that only sustain the present ecological crisis but that also may point us in the direction of a transformed consciousness, one that is less estranged from or damaging to, the natural environment. For Kiehl, Jung's concept of the unconscious is relevant because the very act of turning to the unconscious might show us how innately we, as humans, are connected to the natural environment. Doing so could also help us acquire new perspectives and forms of "help in dealing with this problem" (p. 187). The Jungian concept of the shadow is relevant too, for Kiehl. Given that the shadow refers to the parts of ourselves that we ignore, overlook, or otherwise refuse to 'own,' Kiehl argues that the ecological shadow is manifest in the way in which we refuse to take responsibility or ownership both at an individual and societal level for our part in the crisis. We do this by either ignoring the problem or blaming others (industry, corporations etc.). Kiehl goes on to discuss the various ways in which complexes (again, individual as well as collective/cultural) can intersect with ecology. Ecological crises may be sustained, for example, by complexes involving rampant consumption, wealth, power, and money. On the other hand, complexes such as the savior complex and hero complex etc. may animate ecological activism [9].

With reference to the ego and the Self, Kiehl views rampant and devouring consumerism of the modern world as an expression of an inflated ego and lack of attainment of the Self. The inner sense of emptiness which Kiehl believes sustains the devouring instinct is a consequence of a disconnection from the Self. Without this connection, the Self becomes projected onto externals leading to rampant materialism and consumption. "By finding the Self within" Kiehl writes, "the projection is withdrawn, and the ego recognizes that fulfillment lies within one's psyche" (p. 190) [9].

Social and therapeutic praxis

As noted, Jung attributed modern man's estrangement from nature to a psychological estrangement from his own deepest nature and his instincts, but this is not to say that that state of estrangement cannot be reversed or remedied. Writing in this respect about "the loss of the antique world of spirits in nature" [which brought] "an unspeakable change in man's emotional life" (p. 86), Merritt's DL., (2012) interpretation of Jung is fundamentally an optimistic and hopeful one: "what is important is that it is not irretrievably lost" (p. 86) [3].

Yes, in Jung's view, as has been noted, humankind is afflicted by a major malady: a sense of estrangement and separation from nature. But Jung-the-physician is also offering a prescription for that malady, one that goes to the very heart of not only is own psychology but depth psychology in general—that is, in dreams. As Sabini M., (2016) puts it: "Having listened to thousands of dreams from men and women who came to see him from all over the world, Jung concluded that even the most squalid dreams emphasise our blood kinship with all life, and paying close attention to them can realign human consciousness with the profound processes of nature" (p. 19) [5]. But it cannot be said that Jung did not venture into even more explicitly pragmatic prescriptions. He did. A haiku version of such a prescription enjoins us to "live in small communities; to work a shorter day and week; to have a plot of land to cultivate so that the instincts come back to life; and to make the sparest use of radio, television, newspapers, and technological gadgetry" [5].

Underappreciation of Jungian eco-psychology for contemporary environmentalism

As noted, Jungian psychology has positive implications for ecology and for the modern environmentalism. It is a little bewildering, to say the least, then, to observe that Jung gets rather little, if any, mention by some of the influential ecological movements of recent decades. One such example is Warwick Fox's seminal work *Toward a Transpersonal Ecology* where Jung is mentioned only once in the entire book and not in direct relation to ecology [10]. Arne Naess., (1989, 2008), father of the deep ecology movement, does not mention Jung at all [11,12]. Nor does John E. Mack., (1995) mention Jung in his essay entitled "The politics of species arrogance" [13]. This is despite Mack's clear appropriation of Jungian ideas, including an appreciation of the intelligence of dreams and cognizance of the fact that the industrialized west's "cutting off of consciousness from a connection with nature" is at odds with what "most peoples throughout human history have experienced as inherent" (p.283). Metzner's R., (1999) *Green Psychology: Transforming our Nature to the Earth* offers only a slightly more substantial treatment of the implications of Jung's thought for ecology and remains perfunctory [14]. That is, Metzner acknowledges the way in which "expansion of one's sphere of awareness" (p. 41) is a tenet of Jungian psychology before suggesting that this tenet can have positive implications for ecological awareness. Referencing Jung "It was a natural next step" Metzner writes, "to also consider the shadow side of the elements on the planetary level" (p. 41). Thankfully, they have not. I have already brought attention, for example, to Kiehl's,

(2012) paper in which he identifies aspects of Jung's model of the psyche that can inform our understanding of the ecological crisis (the unconscious, shadow, ego, Self, etc.) [9].

Glendinning C., (2007), author of *My Name is Chellis and I'm Recovering from Western Civilization* also tips her hat at Jung (as well as Hillman); in referring to the "vital consciousness that resides both within us and at the same time all around us in the world" (p. 30) [6]. Glendinning credits Jung and Hillman with having "nudged western psychology toward acknowledgement of this understanding with their emphasis upon the soul of the world..." (p. 30). In a later section of her book Glendinning highlights Jung's comments towards the end of *Memories, Dreams, Reflections*, (ones that I mentioned earlier): "There is so much that fills me: Plants, animals, clouds, day and night, and the eternal in man. The more uncertain I have felt about myself, the more there has grown up in me a feeling of kinship with all things" [6]. Yunt JD., (2001) went even further, presenting a convincing and systematic case that there are many aspects of Jungian psychology that can illuminate the way in which the roots of the present psychological crisis are indeed psychic and that the nature of the collective psychic malady that causes and sustains that crisis can be understood by drawing on such key concepts in Jung's psychology as archetypes, the collective unconscious, repression, archaic consciousness etc [15].

Jungian eco-psychology, post-coloniality, & social justice

There is a growing critical engagement with Jungian psychology from what could be framed as a post-colonial perspective, one which is explicitly bringing social justice issues to bear on the scholarly encounter with Jungian psychology. A seminal work that in many respects spearheaded this post-colonial critique of Jung was Vine Deloria's (2009) *C.G. Jung and the Sioux Traditions: Dreams, Visions, Nature, and the Primitive*. Here, Deloria takes issue with and brings critical attention to some of the unacknowledged assumptions about the cultural other, especially the primitive that permeated Jung's thought. First, Deloria notes the "sweeping, all-knowing style" (p. 21) that characterised Jung's reflections on non-Europeans. Jung evinced this quality of omniscience despite his limited and superficial contact with tribal peoples. Deloria reminds us that Jung made only two trips to Africa during one of which he had "some contact with one of the tribes in a British protectorate" (p. 35). Nor was Deloria impressed with the fact that Jung made only one "hurried visit" (p. 35) to the Taos Pueblo in the United States. Regarding Jung's use of the term primitive, Deloria concedes that Jung used that term in both positive and negative ways while holding Jung to task for using that term at all, since it, for Deloria perpetuated the belief, common among European anthropologists at the time, including Levy-Bruhl, that individuals belonging to that category occupy "an undeveloped position in an evolutionary trajectory" (p. 37) and that its use amounts to gross generalization and stereotyping (p. 45). With specific regard to Jungian ecopsychology and indigenous cosmologies, Deloria acknowledges that Jung's psychology "forms a perfect background and justification for expressing environmental concerns..." but

that it falls short from aligning with Indigenous worldviews emphasize by virtue of its unacknowledged anthropocentrism that is, a "cultural assumption that the world was created for humanity alone" (p. 102).

Had Jung been alive now, in the twenty first century, one can only assume he would have acquainted himself with the sorts of sensibilities and self-reflexivity that are standard in contemporary ethnography [16]. That is, one could expect that Jung would have seen the importance of acknowledging his positionality as a European male from a privileged background and acknowledging that that positionality is certain to influence what he sees, how he sees, and how he constructs the cultural other. Inclined as Jung was to make authoritative pronouncements about the cultural other as if he himself was coming from an acultural place of neutrality, this was clearly not so. Contemporary scholars know all too well that the sorts of claims of aculturality that animate Jung's ideas about indigenous people (the primitives) were anything but that. Wilson's claims, then, that "all knowledge is cultural knowledge" (p. 91), linked to the idea that all research has a relational element to it (whether that is acknowledged or not) are well observed and ones that entirely agree with [17]. As well, one might assume that, had Jung been alive today, he would have been aware of the contemporary debates about cultural appropriation and of all the various ethical issues that researchers, especially those who are working in indigenous communities, are expected to be aware of [18]. To take a specific example, had Jung imbibed the self-reflexivity of today's ethnography, I doubt that he would have subscribed as uncritically as he clearly did to the so-called primitivist discourse that was common in his day, and reflected, for example, in the work of anthropologists like Levy-Bruhl, (1926) author of *Primitive Mentality*. Primitivist discourse posits human societies as being positioned along a ladder of socio-cultural evolution at the lowest rung of which belong so-called primitive people and at the top of which belong modern Europeans [19].

Franciscan eco-theology

Conceptual basis

The contours of what he refers to as a "universal incarnate presence" (p. 133) or as an "incarnational worldview" (p. 18) have recently been elaborated by the American Franciscan priest Richard Rohr in *The Universal Christ* [20]. The premises of Rohr's incarnational worldview are encapsulated in such claims as "The Christ mystery anoints all physical matter with eternal purpose from the beginning" (p. 20) and "Through the act of creation, God manifested the eternally outflowing divine presence into the physical and material world" (p. 16). Rohr acknowledges that his project of advancing an incarnational interpretation of the "Christ mystery" is not so much a new invention as it is a rediscovery of something that has been buried over the years and is in need of a kind of excavation. The "deep mode of seeing" (p. 4) about which he writes "must be approached as something of a reclamation project" (p. 4). And given that his project is one of reclamation it is no surprise that Rohr finds exponents of the ideas that he is promulgating in some of the early Christian thinkers. Among them, is St.

Athanasius (296-373) who Rohr cites as follows: “God was consistent in working through one man to reveal himself everywhere, as well as through the other parts of His creation, so that nothing was left devoid of his Divinity and his Self-knowledge...” [20].

While Rohr's., (2021) book serves as an excellent introduction to the theological premises of Franciscan psychology that make it eminently relevant to today's ecological concerns, readers who are interested in doing so will find that there is a significant literature that further expounds the theological basis of Franciscan 'ecology' [20]. A full discussion of that literature is beyond the scope of the present paper but readers who are interested in going deeper are referred, for example, to Delio, Warner & Wood's., (2008) *Care for Creation: A Franciscan Spirituality of the Earth* where the authors draw on the theological reflections of such famed Franciscans as Bonaventura and Dons Scotus [8]. We learn, then, that Bonaventura “described the created universe as the Fountain fullness of god's expressed being” (p. 43) and that Dons Scotus emphasized god's freedom. The implication of God being free is that it was not necessary for Him to create creation. The fact that He did amount, therefore, to a “gift and a grace” (p. 45). In concluding this section it also warrants acknowledging that though my focus has been on Franciscan theology, the notion of a sacramental view of nature is and has also been countenanced by others in the Christian tradition.

Social and therapeutic praxis

Dienberg, Beerman, & Warode's., (2017) description of a project undertaken by Capuchin Franciscans in Germany represents an inspiring example of real-world application of Franciscan eco-theology [21]. Specifically, the aim of creating and sustaining a biodiverse environment in the KlosterGarten in Muenster, Germany, is subserved by growing various strains of herbs and vegetables as well as various species of traditional local apple trees. An added element of this project is the provision of education to the public through the facilitation of guided tours and various programs.

Underappreciation of the significance of Franciscan eco-theology for contemporary environmentalism

When one undertakes a survey of the major influential ecological movements and its major exponents of recent decades including green psychology, ecopsychology, and deep ecology etc [14,11,12]. It becomes quite apparent that there is a major blind spot. That is, those authors do not anywhere mention the positive implications of Franciscan theology for the ecological cause. This is despite the fact that all the authors listed above invariably draw on a broad range of interdisciplinary scholarship as a way of contextualizing their ideas and furthering their arguments. In fact, not only do these authors overlook Franciscan theology; they also, as a rule, assume a critical stance in relation to Christianity. Just consider, for example, Metzner's R., (1999) critique of Christianity's “Transcendental Monotheism” (p. 104), something that he finds to be partially responsible for humans' neglect of the natural world [14]. To this end, Metzner draws heavily on and cites Thomas Berry: “Our

identification of the divine as transcendent to the natural world makes a direct human-covenant relationship possible, but also we negate the natural world as the locus for the meaning of the divine and the human” [14]. One is left wondering if it is this, the almost axiomatic dismissal of Christianity that is an all too commonly held position on the part of ecological scholars that simply blinds them to the possibility of certain 'strains' within Christianity being in alignment with ecological ideals. A refreshing exception to the general rule is found in *Toward a transpersonal ecology* [9]. In the early sections of that work, Fox draws heavily on an important paper by Lynn White Jr., (1967) published in *Science* called “The Historical Roots of Our Ecological Crisis” which balances a discussion of the putative anthropocentric biases of mainstream Christianity with a very positive regard for Franciscan theology's positing of man's relationship to nature that is not predicated on a premise of dominance. So positive was White's judgement of St. Francis' thought in relation to ecological matters that she, as Fox explains, proposed St. Francis as “the patron saint of ecologists” [9].

Franciscan ecotheology, post-coloniality, & social justice

Franciscan theology has not escaped a post-colonial critique either, with one of the most interesting of such critiques coming from Horan DP., (2016). Horan acknowledges Franciscan theology's favorable disposition towards ecological issues and towards the environment. However, Horan's argument is that for all its good intentions, Franciscan theology posits a view of the human and creation in which the former is held to be situated at the centre of the latter. Specifically, Franciscan theology holds humans to be stewards or caretakers of the planet and the cosmos. The problem within such a conceptualization, Horan argues, is that it perpetuates a kind of “dominion model” of humans' relationship to planet earth, one that is predicated on and likely to reify a sense of human sovereignty. Horan finds theological support for an alternative model in which a dynamic of human sovereignty over earth, is replaced with a dynamic of kinship and reciprocity [22].

Similarities and differences between Jungian ecopsychology and Franciscan eco-theology

That some kind of kinship exists between Jungian ecopsychology and Franciscan eco-theology is attested to by Rohr's sympathetic reading of Jung. In *The Universal Christ* Rohr (2021) writes about Jung:

“ Wholeness for Jung was about harmony and balancing, a holding operation more than an expelling operation. But he recognized that such consciousness was costly, because humans prefer to deal with the tensions of life by various kinds of denial, moralizing, addiction, or projection (p. 85).”

One of the main conceptual similarities between Jungian ecopsychology and Franciscan theology is that both eschew the spirit/matter dichotomy upon which the modern western

worldview turns. What flows from this is the possibility of a relationship between humans and nature that is built not on the former's domination or exploitation of the latter but on genuine kinship, balance, and relationality. Specifically, Jungian psychology and Franciscan theology can sponsor a genuinely reverential attitude towards nature. But I would suggest that no comparative study is complete without considering the similarities and the differences. The main differences, then, between Jungian ecopsychology and Franciscan ecotheology are primarily the fact that the former equips us with an understanding of the psychological factors that are at play in sustaining the present estrangement between humans and nature while also intimating a way forward for reversing that estrangement. That is, such Jungian concepts as individuation, shadow, Self etc. offer a roadmap of sorts which, if followed with sincerity, can help to recover balance and harmony with one's deepest instincts and therefore with nature. Franciscan theology's uniqueness lies in the fact that it is rooted in theological doctrine, one that holds god to be incarnate in every aspect of His creation. The fine-grained details of this doctrine have been explicated by a host of Catholic scholars, contemporary as well as classical.

Indigenous approaches to ecology

Having pointed out some of the shortcomings of Jungian ecopsychology and Franciscan ecotheology that emerge when those respective disciplines/movements are subjected to postcolonial and other social justice orientated perspectives, it is worth bringing attention (briefly because of space constraints) to the way in which Indigenous worldviews conceptualize the relationship between human and the natural environment and how this has implications for the response to the ecological crisis. One of the most fundamental premises of Indigenous worldviews emphasize in general is that they posit a relational and context-based reception of reality. Sewall L., (1995) recognizes that that attribute of Indigenous worldviews emphasize constitutes an antidote to western objectification of the world and inclination to view things as atomically separate from other things. Quoting Barry Lopez, Sewall writes: "We might say 'a male wolf does this,' an Inuit is likely to say 'a male wolf, on a mid-summer's day in which the clouds were particularly billowy and white, when the sun was nearly overhead, and when a caribou grazed within a half mile does this.' Inuits perceive context and refer to it continually" (p. 208)[23].

Jung likely did not have time to listen closely to the testimonies of indigenous people though he did maintain a correspondence with Chief Mountain Lake from Taos Pueblo (see Vine Deloria's [2009] *Jung and the Sioux Traditions*). As well, the rich written literature documenting indigenous worldviews and indigenous ecology that is available now is unlikely to have been published in Jung's time. Consider John A. Grim's (2001) book *Indigenous Traditions and Ecology: The Interbeing of Cosmology and Community*. With all the essays/chapters in Grim taken in their totality, together with other, recent literature, some themes emerge [24]. One of the most pre-eminent themes is the way on

which indigenous worldview emphasize reciprocal relationship between humans, nature, and spirit in which there is a great deal of emphasis on balance, harmony, relationality, and reciprocity. In reference to the sense of "respect and reciprocity" (p. 54) that characterises indigenous or earth-based peoples' connection to nature, Cauty J., (2022) brings attention to their "belief that everything is sacred and must be treated as such. Rivers, mountains, trees, and animals are often seen as elders with deep wisdom, and earth is viewed as a sacred world" (p. 54) [24]. This is as true in the African traditions that are referenced in Grim's book as well as it is in Amerindian (North and South) and Australian Aboriginal cultures. Gonzales and Nelson's., (2001) reference, in their chapter: "Contemporary Native American Responses to Environmental Threats in Indian Country", for example, is especially poignant and succinct. They write "We are operating from an indigenous model of wholeness, where people and place, matter and spirit, nature and culture are interrelated in a dynamic process" (p. 496). A similar emphasis is found in the cosmology of the indigenous peoples of the Peruvian Andes in Valladolid and Apffel-Marglin's., (2001) essay titled "Andean Cosmology and the Nurturing of Biodiversity" where the authors explain that in the Andean worldview "Humans are the equals of the maize, the llamas, the mountains, the stars, rocks, lakes, the departed who are also alive and so on. All are nature; humans do not feel alienated from her, nor superior to her. Humans are not distant from nature, they are part of nature" (p. 656). Note how in formulations such as these one does not find the sorts of anthropocentric biases that critics find in Jungian psychology and Franciscan theology. The further point that is emphasised in these essays and others in the edited volume called *Indigenous traditions and ecology* is that a kinder, more harmonious, non-exploitative relationship between humans and the environment emerges as a natural and logical corollary of Indigenous worldviews. Addison Posey (2001) encapsulates this idea like this: "Although conservation and management practices are highly pragmatic, indigenous and traditional peoples generally view this knowledge as emanating from a spiritual base" (p. 3).

Note: Metzner notes the paradoxicality inherent in the present convention of classifying modern industrial nations as "1st world" in distinction from traditional societies which, in turn are classified as "3rd" or "4th world". Acknowledging the latter's advanced ecological knowledge and more harmonious way of living with nature Metzner suggests a reversal of the convention whereby the modern industrial societies come to be designated by the term "third world" and traditional societies as "first world" [14].

Note: Using terms such as "sacramental view of nature", "natural revelation" (p. 137) and creation as "theophanic" (p. 138) etc., the interfaith scholar Wayne Teasdale., (1996) points out in his essay "Christianity and the eastern religions: The possibility of mutual growth" that this idea represents an important point of contact and overlap between Christianity and many different religious traditions including American Indian. Teasdale also asserts that "this nature-mysticism" was the basic insight shared by the romantic poets and by the New England transcendentalists [25].

CONCLUSION

As this paper has shown, Jungian psychology and Franciscan theology can both meaningfully subserve contemporary ecological aims and ideals. The comparison that has been undertaken in this paper between Jungian 'eco-psychology' and Franciscan 'eco-theology' reveals areas of mutual overlap as well as distinction. Both offer coherent conceptual bases as well as solutions at the level of praxis, to the present ecological crisis. Specifically, both systems of thought posit an ontology of interconnectedness, and the praxis that flows from such the ontological substrate could be leveraged in the aim of effecting collective healing for all beings and wider natural environment. However, to date, neither has been appropriated to the extent that they might although one hopes that that situation will change in the future. An emerging body of scholarship, still very much in its infancy, has started to examine the issue that emerge at the intersections of those respective disciplines and post-colonial thought. I would contend that post-colonial scholarship is best conceptualized as a subset of social justice, in the broad sense of the latter term's meaning. Yes, as I have highlighted, a post-colonial mind-set can attune the scholar to the way in which Jungian psychology and Franciscan theology replicate colonial and anthropocentric biases. But a social justice frame of reference can also attune scholars to those instances where the significance of those two disciplines for ecological thought is underappreciated. That is, I think that fact that some aspects of Christian thought (namely Franciscan theology) as well as Jung have not been given due credit in many contemporary ecological writings is itself an issue that ought to be reflect on under the auspices of a social justice engagement with ecology.

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