

International Association of Jungian Studies

Jung and the Moment



Virtual Conference

Friday, December 2 – Sunday, December 4, 2022

Keynote & C.G. Jung Award Recipient

Renos K. Papadopoulos, Ph.D. is Professor of Analytical Psychology and Director of the 'Centre for Trauma, Asylum and Refugees', also, a member of the 'Human Rights Centre', of the 'Transitional Justice Network' and of the 'Armed Conflict and Crisis Hub' all at the University of Essex; as well as Honorary Clinical Psychologist and Systemic Family Psychotherapist at the Tavistock Clinic. He is an Organized Clinical Psychologist, Family Therapist and Jungian Psychoanalyst who spent most of his professional life also training and supervising these three groups of specialists. 26 years ago, he was appointed to the first chair of Jungian Psychology in a British University (with Andrew Samuels). From the mid 1980s and for about a dozen years he used to lecture annually at the 'C.G. Jung Institute' in Zurich (Küsnacht). He served on the Executive Committee of the IAAP for several years and he was responsible for initiating (*inter alia*) the Developing Groups within IAAP. He conceived and organized the first IAAP course on Jungian Psychology abroad (in Moscow) and facilitated the founding of Jungian groups in South Africa, the Soviet Union, Ireland, Yugoslavia, Cyprus and Greece. He introduced (and chaired) the first Academic Sub-committee of the IAAP and, and he organized the first IAAP Academic Conference (in 2002, at the University of Essex). He was the editor of '*Harvest: International Journal for Jungian Studies*' for 14 years, founding editor of the '*International Journal of Jungian Studies*' and co-founder of the '*International Association for Jungian Studies*'. His four-volume work 'C.G. Jung: Critical Assessments' (1992) remains the lengthiest Jungian book (1750 pages).

As consultant to the United Nations and other organisations, he has been working with refugees, trafficked and tortured persons and other survivors of political violence and disasters in many countries. He founded the first and longest running postgraduate course on Refugee Care. He lectures and offers specialist trainings internationally and his writings have appeared in sixteen languages. Recently, he has been given Awards by the European Family Therapy Association for Life-time 'Outstanding contribution to the field of Family Therapy and Systemic Practice', by the University of Essex for the best 'International Research Impact', and by two Mexican Foundations for his 'exceptional work with vulnerable children and families in Mexico'.

Plenaries

Some Vishnu Considerations in This Present Moment: Fashioning Earth Survival

Evangeline Rand, Ph.D.

Abstract

Towards the end of his life Jung suggested that the task of the future is for us to engage the tenfold archetypal realities of the god Vishnu, whose potency is dependent on the always accompanying goddess, Lakshmi. The depths of Jung's poignant suggestion can be traced from his first childhood dream and can even be considered the presiding 'genius' of his life. Vishnu exemplifies profound, courageous, and vital energies that rescue time-honored wisdom of earth herself from submerged lostness in ocean depths.

Making tracks through Jung's 1937-8 journey to India, through my own history and recent research travels, and mined from the writing of Jung as *Artisan: Cross Connections with India, Considerations in Times of Crisis*, (2022), I shall explore four facets of Vishnu/Lakshmi jeweled partnership. First is a paradoxical capacity — to stand in human potency embraced by 'creature' reality, and, to recline on an undulating bed of the waves of the great ocean. Today we might refer to these complimentary gestures as foundations of psychological resilience. Second is the manifestation of Vishnu as both inspiration and poet, elaborating the Gita Govinder, one of the world's great love stories, - hailing originally from beloved 'Orissa' (now Odisha). We need profound and enduring love stories. Third, and geographically and ecologically connected, is the literally migrating sea turtle, on whose mythological back the world mountain is gyrated into emergent creation between opposing forces. And fourthly, in his human blue-hued Krishna aspect, Vishnu will be viewed through a fundamental, Indian lens of the six thousand year, that endures as the contemporary nature - based art of the alchemical indigo dye vat: its history changed empires. Initiated through the 30-year ongoing efforts of Maiwa Handprints, a joint Canadian and Indian endeavour, the current resurgence of implementing indigo's natural, sustainable colouring attributes is highly significant in today's world where 'fast fashion/disposable clothing', and river and earth violating synthetic dyes, are part of our grab bag of addictive arousals and built into the very nature of global capitalism. Fabric/fashion is second only to oil in world pollution. To engage this destructive turbulence requires us to head right into the boiling pot of the East India Company that remains today, 400 years later, history's most ominous warning about the potential for the abuse of corporate power.

Taking such a plunge necessitates our professional need for an imaginatively expanded, broad spectrum 'self-system' or 'systems', such that engaged Jung in his transitioning, post Second World War 1945 quest for "The Undiscovered Self", reflections on which continue to evolve, complexify and enthuse. Weaving such a 'self still in discovery' can create an enchanting fabrication of a pulsing sacred ecology, not a cosmos examined only via equations and reductive abstraction, rendering it ripe for domination.

All references are from Rand, E. *Jung as Artisan...* (2022), and includes C.G. Jung, CW, Vols. 10, 12, 13, 14, 15, MDR and others.

Biography

Dr. Evangeline M. L. Rand, born (1943) and raised in India, is a Chartered Psychologist registered with the College of Alberta Psychologists, and the Canadian Register of Health Service Providers in Psychology, living and still practicing in Edmonton, Alberta, Canada. She spear-headed the development of the Child Sexual Abuse Treatment Programme in Edmonton in the early 80's. Her connected doctoral research resulted in *Recovering from Incest: Imagination and the Healing Process*. Dr. Rand has served as adjunct faculty in the Master of Counselling Psychology Art Therapy program of Adler University, Vancouver, British Columbia, (2015–2018) and the Doctor of Ministry program of St. Stephen's College, Edmonton, Alberta (1987–2001). She has led pilgrim groups through sites associated with Ancient Egypt, as well as exploring sites pertaining to Mary Magdalene and Black Madonna in France, northern Spain and Italy. Her second book developed into *Recovering Feminine Spirituality. A Jasmine Journey* was the result of discovering Jung's travel map of his journey in India and Ceylon (now Sri Lanka), along with other souvenirs. Dr. Rand's most recent publication embracing five recent research journeys, is her fourth book, *C. G. Jung as Artisan: Cross Connections with India; Considerations in Times of Crisis* was published by Chiron in January 2022. She has been an active member of the International Association of Jungian Studies since 2006.

Jung on the Nature of the Psyche: The Psychic and Physical Infections of Our Times

Monica Luci, Ph.D.

Abstract

When Jung speaks of "psychic infections" in his works, he refers to individuals' vulnerability to immersion in mass movements. Moving away from Jung's political thinking and relying on the rich resources of Jungian psychological theory, this article attempts to examine what Jung theorized about the nature of the psyche to provide a somewhat broader version of the idea of "infection" that might significantly shed light on the "physical and psychic infections" of our time: the rise of populism and authoritarianism even in democracies, the Covid-19 pandemic, the threat of a new world war, a much-cited but in fact largely ignored environmental crisis.

In recent decades, we are living more and more in an interconnected, hyper-stimulating world, in which the main law that regulates human exchanges, of any kind, involves the transgression of some boundaries in our natural, social and political existence, even the foundational dimensions of space and time. A series of phenomena in the human and natural world look like compensatory movements and seem to suggest this idea: the pandemic that forced us to stop our intense movements on the planet and distance ourselves from each other, the growing authoritarianism of our governments pushing on segregationist policies, the increase in the number of walls in the world, the threat of a world or even nuclear war, which would lead to the greatest potentially final self destruction, the climate change that is powerfully showing us how much we are undermining the natural resources of our physical and psychic life.

Are we sliding towards, or are we already experiencing, a global psychosis? Is it an *abaissement du niveau mental* which is a prelude to a big change, that implies a broadening of consciousness? Can be both?

Based on Jung's description of the relationship between body and psyche, unconscious and consciousness, and using the image of darkness and emerging islands of light to illustrate the relationship between ego and self, these and other questions of our time linked by the leitmotiv of 'infections' and transgression of boundaries will be explored.

Biography

Monica Luci (Rome), PhD, clinical psychologist, Jungian and relational psychoanalyst, works in private practice in Rome. She collaborates with NGOs and national and international institutions and universities in the fields of research and psychotherapy with vulnerable migrants, especially survivors of torture, trafficked women and unaccompanied minors. She speaks at national and international conferences and teaches in academic and professional contexts. She is the author, translator, and editor of publications on the themes of trauma, torture, displacement, collective violence, among which the monographs *Torture, Psychoanalysis & Human Rights* (Routledge, 2017) and *Torture Survivors in Analytic Therapy: Jung, Politics and Culture* (Routledge, 2022) and with Stefano Carpani, *Lockdown Therapy: Jungian Perspectives on How the Pandemic Changed Psychoanalysis* (Routledge, 2022).

Science Fiction & Post-Jungian Thought

Plenary Panel: Catriona Miller, Luke Hockley, & Greg Singh

Images of the Gynoid in Contemporary TV Drama: Re-constellating the Great Mother

Present and Future: The Enantiodromia of Science Fiction on Screen

Post-Jungian Takes on Estrangement and Cultural Unease in *Black Mirror* (Ch4/Netflix 2011-)

Jung and Forgiveness

Robin Brown, Ph.D., LP, NCPsyA

Abstract

The act of forgiveness can be conceived both outwardly (forgiving another) and inwardly (forgiving oneself). In Jung's analytical psychology, self and world are in dynamic relationship—our value judgements about the outer world reflect how we relate to ourselves, just as how we relate to ourselves will be shaped by our experiences of being valued in the world. Despite this reciprocity, one of the distinctive features of Jung's work is his particular emphasis on what he considers to be the innate determinants of human nature and character. While considering the role of environmental influence significant, Jung often portrays the environment to be of secondary concern relative to the more fundamental determination of the person's inborn nature. This is reflected in a broad emphasis on self-responsibility and the notion that individuals can transform their relationship to the world by raising self-awareness. We might think of this sensibility in contrast to one that emphasizes the need of changing social conditions in order to effect a change in the individual. Society's responsibility to the individual is a notion that perhaps rings somewhat hollow in the context of Jung's work. In fact, Jung might consider such a notion regressive: "This kind of reaction is called infantile. It is characteristic of children, and of naïve minds generally, not to find the mistake in themselves but in things outside them, and forcibly to impose on things their own subjective judgement" (Jung 1955, para. 382).

This presentation will explore the theme of forgiveness in relationship to the work of Jung. The notion of self-forgiveness is examined in dialectical tension with that of forgiving others. Jung's concept of the shadow is referenced as a means to exploring this tension. Two different kinds of trauma are conceptualized alongside their respective bearing on the subject of forgiveness. The presentation concludes with some reflections on the introverted bias in Jung's thinking, and suggests how his late work on synchronicity might challenge this.

Biography

Robin S. Brown, PhD, LP, NCPsyA, is a psychoanalyst in private practice and a member of adjunct faculty for the Counseling and Clinical Psychology Department at Teachers College, Columbia University. His first book, *Psychoanalysis Beyond the End of Metaphysics: Thinking Towards the Post-Relational* (Routledge, 2017), won the American Board and Academy of Psychoanalysis Book Prize. This was followed by an edited collection, *Re-Encountering Jung: Analytical Psychology and Contemporary Psychoanalysis* (Routledge, 2018), which was nominated for a Gradiva Award, and his second full-length work *Groundwork for a Transpersonal Psychoanalysis: Spirituality, Relationship, and Participation* (Routledge, 2020). His most recent publication was a collection co-edited with Marie Brown titled *Emancipatory Perspectives on Madness: Psychological, Social, and Spiritual Dimensions* (Routledge, 2021).

Archetypal Defenses of the Group Spirit in Russia and Ukraine: The Axes of Destruction

Thomas Singer, M.D.

TBD

Presentations

The Transcendent Function and Non-Dual Awareness

Henk Belzer

Abstract

By means of the transcendent function we not only gain access to the "One Mind" but also come to understand why the East believes in the possibility of self-liberation. (CW 11, 784)

What is the role of the Tibetan Great Perfection notions 'self-liberated', '(non-dual) awareness' and 'nature of the mind' in Jung's development of understanding of the transcendent function?

What (the APA and) DSM-V, perhaps too easily, lump(s) together as dissociative disorders, usually is descriptive of pathology. Based on that history of dissociation in psychopathology, also Jungians may have failed fully to appreciate less obvious powers and benefits of the multi-faceted phenomenon of dissociation, particularly in its non-dual implications of a 'detached observer' or 'inner witness'.

I venture beyond the obvious: dissociation as a healthy survival mechanism; part of specialisation, differentiation, and flexibility; or of dissociative practices, such as discoursing with unconscious personalities. There may be untapped potential hidden in fundamental aspects of subject-object (dis)orientation in dissociation that largely go unnoticed in psychotherapeutic framings. This is not to deny or downplay that dissociation can manifest as a problem. The therapeutic capital of dissociation also does not only reside in equally obvious *téchne* that is inspired by various forms of Buddhist meditation, which in their Buddhist contexts aim at detachment and release but are now added in

complementary strategies to third-generation cognitive behavioral therapies. Instead, dissociation can also imply the loss of, or positively: release from, dualistic reality checking, such as, typically, involved in (holding) the tension between opposites, and as such offers an opportunity fundamentally to rethink the dynamics of the therapeutic process and to reconsider theoretical and practical foundations in Jungian analysis, such as the transcendent function.

What is the active ingredient of the transcendent function in therapeutic settings? How are notions such as 'self-liberated' and '(non-dual) awareness', which struck Jung as related, framed in their native Buddhist contemplative contexts? How does all this relate to dissociation? Are these apparent similarities significant? What, if anything, can we learn from such Tibetan framings?

Biography

Henk Blezer, has been involved in academic research and publication on (Indian & Tibetan) Buddhism and on Bön since the early nineties. He taught Buddhist Studies (South and South East Asia Department) and presently lectures on Asian, Religious and Buddhist Studies in the International Studies Department of Leiden University. He also is senior lecturer Buddhist Studies at the Faculty of Religion and Theology of the Vrije Universiteit Amsterdam. Since 2012, next to these academic appointments, he has been involved in Jungian Studies, training as an Analytical Therapist at the Jungian Institute, Nijmegen.

Jung, The Red Book and the Cruellest Form of Child Abuse

Lynn Brunet

Abstract

Amongst the human rights abuses most abhorrent today must be those that are directed specifically at children. But it seems that the reports of each form of child abuse must reach a certain threshold before the broader community is capable of confronting their reality. This has been demonstrated throughout history from child labour in the 19th century, through to child sexual abuse, incest, child prostitution and trafficking at various points throughout the 20th century. At this moment in time it is the reports of the ritual abuse of children that are not yet being heard. Research into these practices, as well as support for survivors, has been undertaken since the early 1980s and yet it appears that the threshold for their full acknowledgment has not yet been reached.

This is where Jung's Red Book and his accompanying Black Books may be particularly relevant. In 2019 the author published *Answer to Jung: Making Sense of The Red Book* that made a close reading of each of Jung's fantasies and accompanying paintings. It found that the plots, settings, characters and symbolism in each of these fantasies are remarkably similar to those found in some of the higher degree rituals of Continental Freemasonry, practiced in Switzerland during the years of Jung's childhood. We do know that Jung's grandfather, C.G. Jung (1794–1864), was a Freemason and Grand Master of the Swiss Masonic Lodge. This study argues that the fantasies appear to be memories of a series of terrifying initiatory ordeals conducted using abusive versions of particular Masonic rites. As such, this discovery makes sense of the obscure references, bizarre scenarios and intense emotional trauma described by Jung throughout *Liber Novus*. It suggests that Jung appears to have undergone a cruel initiatory process as a child.

In the community dedicated to supporting the survivors of ritual abuse these discoveries have been welcomed, but as yet there has been a wall of silence from the Jungian community. Until the right moment it is as if uncomfortable discoveries such as these are shrouded in a cloak of invisibility. Is this the right moment now?

Biography

Lynn Brunet (PhD) is an Australian art historian whose research examines the coupling of trauma and ritual in modern and contemporary Western art and literature. In particular, it traces the connection between Masonic and other fraternal initiation rites and complex trauma in the work of so-called 'tortured' artists and writers.

On Incipience: Reflections on the Book of Changes

Fred Burniston

Abstract

I will begin with an account of the origins of Richard Wilhelm's famous translation of the I Ching. Then I will turn to Rudolf Ritsema's radical translation of the text. Ritsema stripped away the layers of Confucian commentary in order to reveal the oracular core of the Book of Changes.

Jungians usually read Parts 1 and 3 of the Wilhelm but tend to overlook Part 2. This section contains the Great Treatise (Da Zhuan), an early commentary that is almost as important as the text of the I Ching itself. The cosmology of the Da Zhuan is reminiscent of the Unus Mundus in Jung's *Mysterium Coniunctionis*. According to the ancient sages consulting the I Ching gave one an insight into the potential world which contains the archetypes in a state of incipience. "To know the seeds that is divine indeed... The seeds are the first imperceptible beginning of movement, the first trace of good fortune or misfortune that shows itself". (Wilhelm I Ching:73)

Biography

Fred Burniston studied world religions under Ninian Smart and went on to study Chinese under a rather irascible native teacher. When he had to abandon his academic career, he found his way to Jungian analysis. It was only then that he began to engage with the I Ching. He has recently published his first book, *The Cunning Secret of the Wise: A Response to the Spirit of the Times*.

Jung and the Nonbinary: Perspectives from a Queer Phenomenology

Marieke V. Cahill

Abstract

This is a kairotic moment calling for a queer revision of Jungian theory that can serve the collective. Throughout history and within every culture around the world, people exist who live outside the confines of the gender binary and gender essentialism. These gender outlaws can be found within mythology, such as Loki and Hermaphroditus; within sacred communities such as the Hijras of India and Two-Spirit peoples of North America; as well as hidden within cultures that erase their existence due to cultural norms or the effects of European colonization. C. G. Jung is often considered to have binary gendered thinking due to his theories regarding the archetypal images and psychological function of anima and animus. Depth psychology is a field that has yet to deeply address the needs of the queer psyche, especially the gender queer psyche of those who are transgender or gender expansive. In this presentation I will interrogate whether a queer phenomenology of Jungian theory can assist analysts in supporting gender expansive analysands, how a queer phenomenology serves to support people of all genders through the individuation process, and how an expansive view of gender can deepen interpretations of archetypal images.

Biography

Marieke is a voice and creativity coach, author, singer, artist, speaker, and student at Pacifica Graduate Institute. They are passionate about queering Jungian theories and helping people find confident self-expression through vocal archetypes. They identify as queer and non-binary, a relationship anarchist, and a fat liberationist. Marieke's article "A Transcendent Future: A 'Discovery' of Nonbinary Identities" will be published in the forthcoming book *Technology and Feminism*, to be released by Routledge in 2023.

Jung and Economics: An Exploration of the Greek Economic Crisis

Jen Degnan Smith, PhD

Abstract

James Hillman argued, "I think we're miserable partly because we have only one god, and that's economics. Economics is a slave-driver" (London, n.d., para. 89).

Economics has a certain omnipotence in the current moment. Its heavy hand is one of the ruling forces behind a number of sociological problems including war and environmental issues. This is not new information—problems in the current economic system have been acknowledged for years but have yet to be rectified.

Viewing economics through a Jungian and archetypal lens facilitates a deep exploration by revealing dysfunctions that are not visible to the naked eye. A Jungian approach has the potential to address the root causes by exposing such things as the cultural complexes or aspects of a cultural god-image at the core of our most troubling socioeconomic issues.

For instance, taking a Jungian view of the global economic crisis of the 2010s may uncover hidden aspects of the flawed economic system. It may be particularly enlightening to explore Greece's experience of the crisis as, although many countries were deeply impacted, the crisis landed particularly hard there. High unemployment rates, an exodus of people leaving the country, and an international bailout program with crippling lending terms left the Greeks with a deep sense of hopelessness.

A journey into the depths of the Greek financial crisis reveals silhouettes of the senex and puer and how their dynamic may have contributed to the Greeks' precarious situation. A Jungian view of the crisis also observes how Greece began to recover from the crisis with the help of the imaginal.

Greece has been a source of wisdom and civilization since ancient times. Perhaps its modern-day experience of crisis and recovery can provide some ideas on how to re-civilize economics.

London, S. (n.d.). On soul, character and calling: A conversation with James Hillman. Retrieved from <http://scott.london/interviews/hillman.html>

Biography

Jen Degnan Smith has a PhD in Jungian and Archetypal Psychology. She explores sociocultural issues particularly healing and empowering the feminine within individuals and the collective. Her 20-year career in organizational consulting and university teaching spans the US and Europe, and her PhD dissertation examined socioeconomic issues through a mythological lens.

The Preserved Moment through Art: Looking at Jungian Arts-Based Research and the Articulation of Inherited War Traumas

Roula-Maria Dib

Abstract

Not all wars are experienced directly, as the reverberations of traumatic histories may be passed down generations. The moment has its own reverberations, both preserved and timelessly resonating through creativity. Much history is taught and learned through art, which reflects the mental states of victims, warriors, and traumatized individuals and peoples. As Carl Jung says, “Just as psychological knowledge furthers our understanding of historical material, so, conversely, historical material can throw new light on individual psychological problems” (The Collected Works, Vol. 5). Looking at the making of art from a Jungian perspective, we can see how using active imagination in arts-based research can be a method that heals as it also teaches and creates. Whether it is through producing non-fiction, fiction, photography, painting, music—or basically any other form of art—a significant road towards healing the traumatic wounds of war (both experienced or inherited) lies in the engagement of the creative self in the process of restoration and reintegration. Using the creative voice through various mediums articulates unspoken impressions, and rebelliously refuses to carry on the silence of generations. It is a path towards understanding the self and the collective, which helps move the artist out of the place of victimhood.

Biography

Roula-Maria Dib is an award-winning literary scholar, poet, and editor whose research interests include literature, creative writing, and Jungian psychology. She is the founding editor of literary and arts journal, *Indelible*, and creative producer of literary event series, *Indelible Evenings*, as well as *Psychreative*, a virtual salon for researchers, artists, and writers with a background in Jungian psychology. Her MOOC, “Why Online Creative Communities Matter”, is featured on *Academia.edu*. She holds a UK Global Talent Visa (endorsed by the British Academy) and is the winner of the British Council’s Alumni Awards 2021-2022 for the Culture and Creativity category in the UAE. Her book, *Jungian Metaphor in Modernist Literature* (Routledge, 2020) was shortlisted as a finalist for the international IAJS book awards, and six poems from her collection, *Simply Being* (Chiron Press, 2021) have received Pushcart Prize nominations. Until June 2022, Roula-Maria a full-time professor of English at the American University in Dubai, where she had received the Provost’s Award for Outstanding Literary Achievement in 2020.

Becoming the psychocultural practitioners called for by our time

Peter Dunlap

Abstract

There are no political solutions, alone, to our current problems. They require a psychological response that addresses the hatred and short-sightedness that causes us to circle the wagons around increasingly smaller differences as we close our boundaries, succumbing to the “narcissism of small differences.”

Such a psychological response must go beyond the healing values of psychotherapy but, not simply through psychological analysis of political culture, this is too passive and places too much emphasis on a critique of political culture. Jung wrote; “analysis kills; synthesis brings back to life. We must find out how to get everything back to connection with everything else.” It is time to transcend and include analyses as we develop group practices that help us remember how to be a people.

Our traditional communities have been fragmented by modern culture, Humpty Dumpty will never be the same. Still, we can develop the psychological practices that cultivate the lost experience of belonging that will help us want to be connected. This is where we can integrate the “healing” values of psychotherapy with the “justice” values of the progressive ideology that many of us identify with. Between these lies the emerging “becoming” values of group practice and development. But, again, not for the sake of healing alone; rather, for the sake of developing psychologically-informed community leadership.

A new type of psychocultural practitioner is learning how to convene groups for the sake of bringing psychotherapists together with community leaders. In these groups community leaders are learning how to cultivate group cohesion and how this responds to the dissociative individualism that places self-expression over serving our communities. Our dissociation, our privileging our separate voices, haunts the dynamics of community organizing and all social change groups.

In these groups psychotherapists are learning how to use their psychological attitude to engage their communities. This work brings together healing and justice values enabling us to explore the hatreds and narrow group identities that perpetuate the oppression of all marginalized groups, to take responsibility for privilege while emphasizing the importance of exploring what we have in common, what can make us a community or a people.

Biography

Peter T. Dunlap is the Acting-Chair of the Clinical Psychology Program at Pacifica Graduate Institute in Carpinteria California. As a psychologist working in private and political practice Peter follows Jung’s vision of psychology focusing on both individual development and social and political transformation. Peter leads on-going groups bringing together psychotherapists and community leaders integrating depth psychological and systems approaches to group practice. He is the author of *Awakening our Faith in the Future: The Advent of Psychological Liberalism* (Routledge, 2008) as well as book chapters and journal papers focused on founding a distinctive Jungian political psychology and cultivating a new type of “psychocultural practitioner.” He can be reached at: petertdunlap@gmail.com.

Kaleidoscopic Visioning: An Approach to Re-animate Research, Writing, & Teaching

Alexandra Fidyk

Abstract

I propose to showcase “Kaleidoscopic Visioning” an innovative approach to enliven research, writing, and teaching. “Kaleidoscopic visioning” (KV) is embodied in “creation-centred métissage” (St. Georges, 2020), a storying form rooted in traditions practiced before the dominating colonial narrative with its binaries and separations. KV is a fluid “method” that enables us to explore inscapes: embodied experiences, feeling, intuition, memories, and ancestral knowing—in relation to placescapes. It integrates and expands amplification, circumambulation, and poiesis—methods central to Jung’s own processes and by extension to analytical psychology—thereby demonstrating Jung’s impact upon converging fields of research (social sciences, humanities, education, arts-based, and poetic inquiry). Kaleidoscopic visioning respects life worlds; honours other; validates wonder and curiosity; elicits trust of and for the unity of embodied experience; welcomes the unbidden; and, invites us to open to discovery—unfamiliar dimensions imprinted by what has lived, is living and, simultaneously, is imprinting all beings unfolding. Such engagement teaches us ways to imagine living, research, writing, and practice as embedded in the things we encounter in place; it teaches us how to recentre living and learning

through witnessing, relations, and reciprocity; and, it teaches us how new patterns arise from slow, attentive turning—an ancient ritual often remembered only in dance.

As Jan Zwicky (2003) describes, the disciplined act of attending to things is “ontologically robust” (p. 86). Attending respects the deeply interwoven web in which all things dwell. It permits the underlying movement of energy in the unity of psyche and matter, of synchronistic and causal happenings, to draw us into new experience and meaning through the constellation of the subtle body—a reality where psyche and matter are no longer clearly distinguishable. Close attention to the image, in this particular case, found feathers in northern and southern Alberta (Canada), revealed a complexity of dimensions which opened up a unified whole, a meaningful symbolic form, moving us beyond the feather’s physicality of height, width, depth, and length. Through our shared curiosity and respect for animated existence, unique insight broke forth; we experienced feather as a reflection of the pulsating polyverse. In sharing our discovery of an invigorating creative-centred research practice—kaleidoscopic visioning—I highlight Jung and the moment by offering a fresh way to proceed in our lives and work.

St. Georges, D. (2020). A creation-research Indigenous métissage [Doctoral dissertation, Concordia University]. <https://spectrum.library.concordia.ca/986826/1>

Zwicky, J. (2003). *Wisdom & metaphor*. Gaspereau.

Biography

Alexandra Fidyk, PhD, Professor, University of Alberta; Poet, Artist; Philosopher; Jungian Somatic Psychotherapist; Somatic Experiencing Practitioner; Integrative Body Psychotherapist, Expressive Arts Trauma-informed Therapist & Sandplay Therapist Trainee.

Multiverse Symbiosis – All is also Temporal

Dragana Favre

Abstract

In his theory of the genius myth, Maede accentuates the importance of vertical imagination (y-axis) and connectedness. The interdependence in today’s world is fragile and even when it is achieved, it refers to the horizontal human dimension (x-axis).

The concept of symbiosis could attempt to fill the x/y axes' wide space. However, today’s world’s far from being two-dimensional no matter how many sharp polarizations “try” to compensate for the chaotic spectrum of human behavior.

To achieve functional symbiosis, we need the z-axis, the new third which will not replace the already existing x and y but will become a constructive addition. We also need t, time, not only actual momentum but also Chronos, Aieon, and Kairos. We need the look from the outside and from the inside at the time we are experiencing collectively.

A multiverse solution inspired by the polytheistic Hillmanian self could respond to this need. In other words, symbiosis toward which we can aim to harmonize differences (organic/inorganic, human/non-human, gender, age, spirituality, etc.) needs to include the past and the future living generations (bidirectional transgenerational aspect) and temporal perspectives (z-axis). Only if we include all cultural complexities of all times, we could expect to find peace/stability in wholeness. For this, we must become conscious of what we are able to assume to save humanity, biodiversity, and Earth. What is good for us

could harm the Other. Are we ready to meet, assume and listen to the transgenerational and transtemporal collective shadow? And are we ready not to omit that each new t (Kairos moment) could lead to a new version of wholeness? For bearing this responsibility, the encounter with Shadow is inevitable.

Biography

Dragana Favre, MD-PhD, is a Swiss-Serbian analytic psychotherapist, psychiatrist, and neuroscientist, with a private practice in Geneva, Switzerland. She is the author of scientific articles and is intrigued by the relationship between unconsciousness and temporality. Her main professional interests are liminal states in existential crisis, time perception, and transgenerational or “epigenetic” psychotherapy. She is also a science fiction writer and enjoys contemporary art.

Horror movies and the social unconscious

Øystein Førre

Abstract

In this paper I will attempt to show how horror movies function as societies nightmares. They can be interpreted as depictions of our collective struggle to integrate and inevitably repress national trauma. In most psychotherapeutic traditions dreams are regarded as valuable communications from the unconscious and vital for psychological maturation. Among dreams nightmares often point to indigestible experiences on an individual level. Similarly I will argue that horror movies grapple with our collective traumas and can be interpreted just like dreams. They are our collective nightmares. The logic of this approach is based on psychodynamic and analytic theory and the shared characteristics (isomorphism) of watching a movie and having a dream. Relevant psychodynamic theory and movie analysis will be used to further this point.

Biography

From Øystein Førre: I am a clinical psychologist in private practice. I graduated from the University of Oslo, Norway in 1999. I am also a certified group analyst and am educated in several different psychotherapeutic paradigms for instance MST (Multi-Systemic Therapy) and ISTDP (Intensive-Short-Term-Dynamic-Psychoterapy). Although my main clinical orientation is psychodynamic, I have a lifelong passion for CG Jung's work. I live and work in Moss, Norway.

Lilith's Moment

Julia Grant

Abstract

On September 21, 2021, the New York Times published an article called Taking the ‘Shame Part’ Out of Female Anatomy. The article noted that the Latin meaning of ‘pudendum,’ is “to be ashamed of.” The point of the article was to highlight efforts to retire the use of ‘pudendum’ in medical education. Why would external female genitalia be referred to as shameful, and how might the notion of vulvar shame be understood archetypally?

The earliest known reference to the Lilith she-demon is in the Sumerian creation myth The Huluppu-Tree. In this myth, Inanna needs to rid the tree of a serpent, an Anzu-bird, and Lilith so that she may obtain her throne and bed from the tree. Gilgamesh uses his sword of masculine consciousness to strike the serpent, which causes Lilith to “smash” her home in the trunk and flee to “wild and uninhabited

places” (Wolkstein & Kramer, 1983, p. 9). The Sumerians forcefully expelled the raw, instinctual Lilith who refused to be civilized by cultural expectations.

In the Biblical period, Tertullian, an early Christian theologian, described the vulva as a “temple built over a sewer” and “the Devil’s gateway” (Hunt, as cited in Wolf, 2012, p. 132). In the Victorian period a physician named Havelock Ellis, who studied sexuality, declared that natural genitals were unattractive because of their “primitive characteristics” (as cited in Gilman, 1985, p. 218). The long labia of Saartjie Baartman, a black African woman known as the Hottentot Venus, became a symbol of the ‘primitive’ vulva (Gilman, 1985). Braun and Wilkinson (2001) confirmed enduring negative representations of the vulva, which include, among others, “disgusting,...[and] dangerous” (p. 17).

I will demonstrate that the shamed vulva is a manifestation of the Lilith archetype arising from unconscious perceptions which emerge from history and persist in Western culture today. Women are increasingly pursuing labiaplasty to relieve psychological discomfort associated with untamed labia (The Aesthetic Society, 2021). The vulva is being civilized to align with cultural trends. This moment invites recognition of the Lilith shadow to transform unconscious shame and integrate the Lilith archetype into feminine consciousness.

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Biography

Julia Grant recently completed a PhD in Jungian and Archetypal Studies from Pacifica Graduate Institute. Her dissertation focus was the Lilith archetype and adolescent labiaplasty. Previously she worked for Yale University in multiple administrative leadership positions.

The call to the commons: a psychocultural practitioner’s experience applying Jung’s work outside the consulting room

Camille Harris, PhD.

Abstract

In their expansion on Jung’s conception of complex as personal or archetypal to include the “cultural,” or socio-historical, Singer and Kimbles (2004) described how it is possible for a complex to manifest itself within a culture or group in such a way that is then taken up as trauma within the inner life of an individual and mirrors the dynamics of individual complex. Importantly, this dynamic is seldom considered within the contemporary frame of psychotherapy. Instead, the individual has become the

identified patient whose symptoms have not been understood sufficiently within this larger cultural domain.

Instead of viewing the individual's experience as a means of working through the complex, for themselves as well as their community, the interpretations of their symptoms as 'individual', or 'familial', or even 'archetypal' has the potential to keep them in a pattern which perpetuates passive consumption of societal standards and values. Ultimately, without a recognition of the way in which culture plays a pivotal role in the individual's membership in groups, the dynamics between groups, attempts to heal or develop as individuals, or bring peaceful resolution to conflict between groups may fail.

It is, therefore, incumbent upon the field of psychotherapy and individual psychologists to understand and develop practices that respond to these dynamics in order to best answer the call of what it means to heal in the current moment. In keeping with Dunlap's (2017) work, we can imagine ourselves as a new type of psychocultural practitioner who take this understanding of the development of groups into the commons. This portion of the presentation will focus on a case example of an emerging psychologist's journey out of the consulting room and into a communal manifestation of healing, scholarship, and advocacy. This path follows the transition from the role of trainee, to novice, and finally, as an independently licensed psychologist.

Biography

Camille Jarmie Harris, Ph.D. is a licensed psychologist in private practice in Kingman, Arizona as well as adjunct faculty in the Clinical and Counseling Psychology programs at Pacifica Graduate Institute. Her areas of expertise focus on supporting children, adolescents, and families in the parental and postpartum periods, as well as integrating an awareness of the impact of socio-historical context on various groups and the ways in which cultural dynamics manifest within the individual psyche.

exaiphnes – The Sudden

David Henderson

Abstract

The term exaiphnes, which is often translated as 'the sudden,' has been used since approximately 850 BC in Western literature, philosophy, and religious texts to capture the character of 'the moment.' This historical review of its uses by a range of authors is intended to amplify the notion of 'the moment' or 'becoming conscious' in analytical psychology. Among the concepts in analytical psychology that might be enriched by an appreciation of the history of exaiphnes, the sudden, are the transcendent function, enantiodromia, the inferior function, realisation, synchronicity, the numinous and emergence.

Homer introduces exaiphnes in the Iliad. It has a role in the work of pre-Socratic writers, including Aesop, Aeschylus, Sophocles, Euripides, Thucydides, Herodotus, Isocrates, Aristophanes, Xenophon, and others. The pre-Socratics shared a "worldview that characterized sudden change as destructive and disastrous." Plato transformed the valuation of exaiphnes. "In Plato's hands exaiphnes represents something akin to a flash of illumination, and this sudden illumination experience is transformative and self-sustaining." It has a place in the Republic, the Seventh Letter, the Symposium and Parmenides.

In the New Testament the term is used on a number of significant occasions, including Mark 13:36; Luke 2: 13; 9: 39; Acts 9:3; 22: 6. In Luke 2: 13-14. Pseudo-Dionysius uses the term sparingly in his texts, but Mortley claims that his use of the concept "strikes a new note in the philosophy of classical antiquity,"

because it abolishes “the cornerstone of Western philosophy... the famous principle of non-contradiction, or the excluded middle.”

There will be a discussion of exaiphnes in the work of recent philosophy, including Heidegger, Whitehead and Deleuze. Finally, it will be suggested that these perspectives can provide valuable amplification when brought to bear on features of the theory and practice of analytical psychology.

Biography

David Henderson, PhD, is a lecture in the Department of Psychosocial and Psychoanalytic Studies, University of Essex. He is a member of the British Jungian Analytic Association (BJAA) and a Miembro titular of Sociedad Internacional para el Desarrollo del Psicoanálisis Jungiano (SIDPaJ). He is director of the Comparative Psychoanalysis Research Group at the University of Essex. Publications include: *Apophatic Elements in the Theory and Practice of Psychoanalysis: Pseudo-Dionysius and C.G. Jung*, Routledge, 2014; ‘A life free from care’ – the hermit and the analyst, *Psychodynamic Practice*, 22(2), 2016; ‘Apophasis and Psychoanalysis,’ in *Depth Psychology and Mysticism*, Palgrave, 2018.

Jeju Shamanism: Healing Intergenerational Trauma through Collective Mourning

Heesun Kim

Abstract

For those suffering from traumatic experiences, the provision of a safe and empathetic holding space seems critical for healing. Unfortunately, when mourning is not allowed in a safe space, suffering often detours through collective anger, despair, or severe depression, hindering the person's adaptation to their losses – and even affecting the subsequent generation. This study produced ethnographic research on Jeju Island in South Korea for fifteen months, sponsored by the US Fulbright research grant. It examined the intergenerational trauma resulting from the 4.3 Massacre, which killed 30,000 civilians from 1948 until 1954, when Korean authorities and right-wing vigilantes brutally suppressed a popular uprising with the US military's compliance and oversight.

This study focuses on collective mourning within the context of the Jeju shaman culture by pursuing the following research questions: 1) How has Jeju shamanism addressed trauma resulting from the 4.3 Massacre? 2) How have forbidden grief and unacknowledged death impacted individual and collective trauma on Jeju Island? 3) How does collective mourning clinically impact the healing of intergenerational trauma?

In this research, I explored four major areas: First, the historical overview of 4.3, its impact on the island's individual, social, and political culture. The second part focuses on human aggression and trauma from a depth perspective and how the dynamic between victims, perpetrators, and witnesses was formed and shifted during the Massacre. The third area is intergenerational trauma and its relation to prolonged and forbidden grief. Lastly, a survey of shamanism in the context of a shaman as a healer examines the unconscious psyche, synchronicity, numinous experience, and the Anima Mundi, the world's soul. It also examined Jeju shamanism as a community healing practice for the dead and the living.

Grief is a natural response to loss. It is complicated, time-varying, and multifaceted in its own way. Through collective rituals, Jeju shamanic practice has been incorporated into a viable healing practice for intergenerational trauma. Considering the unforeseen tragic circumstances and suffering in times of

COVID-19 and the war in Ukraine and around the world, it will be timely and relevant to inquire about intergenerational trauma healing to tend to the suffering in and out of the world.

Biography

Heesun Kim, LCSW, is a psychotherapist in private practice with a background in clinical social work and creative art. She is a Ph.D. candidate at Pacifica Graduate Institute's Depth Psychology Program, specializing in Integrative Therapy and Healing Practices. She studied a Master of Social Work (MSW) from the Silberman School of Social Work at Hunter College in New York and a Bachelor of Fine Arts (BFA) from The School of the Art Institute of Chicago. Heesun Kim worked as a trauma therapist at the Floating Hospital Mental Health Clinic, the Korean American Family Service Center (KAFSC), and with homeless shelters and domestic violence safe haven houses in NYC. In addition, she is a Somatic Experiencing (SE) Trauma practitioner and certified yoga teacher at Integral Yoga Institute (IYINY). In 2015, she created the grief space, a temporary public art installation in New York City, and in 2019, she facilitated the Grieving Tree event at Pacifica's Lambert campus. In 2021, Heesun Kim facilitated a virtual Grieving Tree project (<https://grievingtree.org/>) to honor precious lives lost from Covid-19 and their families. Heesun Kim is a 2021-2022 Fulbright grant recipient and currently researching intergenerational trauma on Jeju Island in South Korea.

A Rupture of Time

Jung's 1917 Mandala Sketches, Liber Novus and the Age of Aquarius

Abstract

In the Summer of 1917, during military service as commander of British military internees at Château-d'Oex, Jung began making a series of small mandala sketches on loose pieces of paper. These 'psychological photographs' (as he would later describe them to Aniela Jaffé) were created stand-alone, as he had not brought his Black Books. Later, the sketches were carefully reworked and elaborated for inclusion in Liber Novus. The images form a continuous series at the end of chapter XIII (The Sacrificial Murder) of Liber Secundus. They are not explicitly referred to in the accompanying text and so might be considered an unexpected rupture during his Summer military duty, and consequently included as such in the 'narrative' of Liber Novus.

In this presentation I contextualise the 1917 timing in terms of both Jung's personal life and within a broader esoteric zeitgeist. I then propose an interpretation of the mandala series along the lines of a 'cosmogonic myth' associated with the notion of a transition of astrological Ages, from the platonic month of Pisces to the platonic month of Aquarius. In particular, I consider the timing within the 'small year' during which Jung made the original mandala sketches and identify a resonance within the larger Platonic year. Central to this development is a consideration of the brightest fixed star on the ecliptic as Star Regulus; one of the four 'royal stars' of Persian astrology that has been viewed as a marker for the Great Ages of precession.

A couple of the questions I attempt to answer include: Do these mandalas reflect a process that could be compared to the psychological enactment of a cosmogonic myth? If so, is this related to Jung's belief in the idea of a transition of the Ages, from Pisces to Aquarius? To conclude I elaborate on a sample of 'soothsaying symbols' (such as the vessel, which can be amplified with images such as alchemical vas and the grail vessel) traditionally associated to Aquarius, and of their value for our times.

Biography

Mathew Mather, PhD, is a graduate of the University of Essex, where he specialised in Jung and Alchemy. He is a lecturer at Limerick School of Art and Design (Technological University of the Shannon), is course director of the Certificate in Jungian Psychology with Art Therapy and programme director of the MA in Art, Psyche and the Creative Imagination. Mathew regularly presents at international conferences, is a guest lecturer at ISAP Zurich and runs workshops with his wife Lyn for the Jung in Ireland programme. His interests include dream interpretation, synchronicity, art, alchemy, astrology, the environment, as well as personal and cultural mythologies. He is author of *The Alchemical Mercurius: esoteric symbol of Jung's life and works* (Routledge 2014), and a number of articles and book chapters. He is also a member of the International Association of Jungian Studies (IAJS).

Developmental Individuation

Robert Mitchell

Abstract

Michael Fordham credits himself with convincing Jung that individuation is a life-long process and not just confined to the second half of life. However, Jung did not concern himself with the development of the child but left this vital work to others. Contemporary with the Freudian/Jungian clinical work of Michael Fordham was the theoretical work of Erich Neumann, who began to explore child development from a Jungian perspective in his first two books on the Great Father and the Great Mother. Others, including D.W. Winnecott, Jolande Jacobi, and Edward Edinger, contributed to an as yet incomplete Jungian vision of the development of the individual in the first half of life, or what can be called Developmental Individuation.

The incompleteness of a Jungian child development model can be attributed to the Freudian-Jungian assertion that consciousness resides only in the ego, thus equating child development to ego development. In his third book, *The Child: Structure and Dynamics of the Nascent Personality*, Neumann, perhaps influenced by Fordham's model, shifts his perspective from the development of the ego to the development of the total personality. His concept of Centroverson is a more attainable psychological state than the fully individuated personality.

Cultural philosopher, Jean Gebser, also contemporary with Jung, Neumann, and Fordham, presents a contrasting view of consciousness development in the child, and he differs from the Jungian model by stating that there is no such thing as a a-priori unconscious out of which consciousness arises. Yet, Gebser's theoretical model of child development bares similarities to Neumann and Fordham in that it takes into consideration the development of the entire personality and not just ego consciousness. This leads to a new level of consciousness which Neumann called Centroverson and Gebser called Integrality. This lecture will explore Developmental Individuation using a power-point series of graphics to illustrate the development of consciousness in the child.

Biography

Robert Mitchell is an author, lecturer and independent scholar focused on Jungian studies for over 40-years. He holds a BSc in mathematics with post graduate work in Education and doctoral work in the History of Consciousness. He taught math, English, and history at the secondary level for 27-years, and he published a version of his doctoral thesis, *Nurturing the Souls of Our Children: Education and the Culture of Democracy*, in 2005. Additionally, he has published a two-volume memoir of his own individuation experiences. He is currently revising his 2005 book into two volumes: *TEACHER: Seeking the Vocational Archetype* and *E Pluribus Unum: A K-12 Curriculum for a Democratic Future*.

Arche(type): A New Age

Yvonne Nelson-Reid & Kesstan Blandin

Abstract

While the psychological structure and process of individuation and type dynamics are fixed, people evolve uniquely. Our theory incorporates external factors into individuation and explains how every person's developmental journey in psychological type is unique to them. Weaving together Jung's theory of archetypes with psychological type brings Jung's work into a new age.

Psychological development towards authenticity and wholeness—what Jung termed individuation—is driven by both internal and external factors. Psychological type indicates predisposed lines of development for a person based on their personality preferences. Because development is impacted by external events and environmental conditioning, individuation can be thought of as a process generated through the meeting of nature (psychological type preferences) and nurture (archetypes constellated in experiences).

A core internal drive towards wholeness through individuation comes from psychological wounds. Our wounds mark where our nature is confronted by, or wounded by, nurture or external factors and sets the trajectory of our development. For example, a person with preferences for INTJ who experiences a wound to the Feeling function will develop along a trajectory different than the one for a person with preferences for INTJ who experiences a wound to the Sensing function. The structure of type is fixed in the psyche, but the development trajectory is made unique by a person's wounding events. Said another way, one's psychological type is shared with many others and is not unique in itself; our uniqueness is captured in the particular experiences we have, including our wounds, and in our story.

Archetypes are the patterns and images constellated in external factors of the nurture element, in specific situations, relationships, and circumstances. Personal stories are utilized to illustrate how our wounds mark the meeting of nature and nurture; wounds are where psychological type (nature) is impacted by, or hurt by, archetypal dynamics (nurture). Our wounds drive individuation; our pain drives us towards evolving ourselves, growing, and becoming whole. The hammer and anvil of individuation are the pressure of wounds to psychological type and the wounding force of archetypes.

Biography

Yvonne Nelson-Reid, PhD, is a depth psychologist and Senior Associate of research and development at the Center for Applications of Psychological Type® (CAPT®). Yvonne oversees all development and training for the Murphy-Meisgeier Type Indicator for Children® instrument and is Editor for PeopleStripes®, home of the MMTIC® assessment.

Kesstan Blandin, PhD, is a depth psychologist and VP of research and development at the Center for Applications of Psychological Type® (CAPT®). Kesstan oversees research and development for CAPT's four Jungian assessments and is Editor for StoryWell®, home of the Pearson-Marr Archetype Indicator® (PMAI®) assessment.

Doom and Jung: Imagining a Path Forward into the Unknown

Sarah D. Norton

Abstract

With the publication of *The Red Book: Liber Novus* (2009), readers were offered a glimpse into Jung's process of active imagination. Many were intrigued and excited by the artwork and beauty of the illuminated pages. When it was released, in this modern era of climate crisis, for me, many of those images seemed to reflect the crystalline structures of ice. This icy connection presented an important call to attend to the unconscious aspects of global warming. It felt as though this was the *kairos*, the opportune moment, to explore this ever-growing chaos, this *nigredo* in the Arctic and beyond.

As our climate warms, the arctic ice loses its albedo. This alchemical term is also used by scientists to describe the amount of solar radiation that is reflected or absorbed. In our world today, this albedo is diminishing, not only in icy, Arctic landscapes where soot is accumulating and colorful algae flourishes, but in our psychic landscapes as well, where gloom settles and "doomism" roots. As this *nigredo* spreads, so does this sense of doom. To my imagination, the recently published *Black Books* (2020) have found their own *kairos* in this growing time of *nigredo*. The chaotic process of active imagination in these journals reflects the chaos in our world today: from the pandemic, to war, to the growing climate emergency. These feelings of doom and our culture of "doomscrolling" pull us, second by second, towards midnight on our personal doomsday clocks.

However, this time of *nigredo*, this dark and seemingly doomed moment we are in has purpose. There is a fecund, fertile *telos* waiting in the dark. In this paper, we will explore the depths and doom of the current moment through the images of Jung's text and beyond. Through my personal process during a time of ambiguous loss, through dreams, and active imagination, we will forge a path forward this uncertain future. A future that does not ignore the darkness and doom, but embraces it for its gifts of reverie, reflection, regenerative hope, and a reimagining of the world that gestates in the fertile soil of the unknown future.

Biography

Sarah D. Norton, PhD, lives outside Fredericksburg, VA, an hour south of Washington, DC. She completed her dissertation *Arctic Imaginings: Chasing Ice through C. G. Jung's The Red Book: Liber Novus into the 21st Century* at the start of the pandemic. Her dissertation focused on the issue of climate change, specifically the melting of the polar ice, viewed through the lens of Jungian and archetypal psychology and the need for a process of grief in times of ambiguous loss. Sarah works to develop online learning modules for the Foundation for Family and Community Healing, a non-profit in Richmond, VA, and is the editor of the online publication *The Rose in the World*, dedicated to publishing creative work connected to dreams and spirituality.

N*gger: Anti-black Racism and the White Self

Dennis Pottenger

Abstract

*N*gger*, arguably the most destructive word in the English language, defends against the depth and intensity of the terror white people can feel when faced with the enfranchisement of Black people. "Whiteness," writes Damon Young, "needs blackness—the *n*gger*, specifically—in order to possess and retain its value" (Young, 2019: 301). Underpinning the unconscious white need for domination is what Renee Cunningham calls the master-slave archetype, a racialized complex, characterized by experiences of "voicelessness, silence, fear of annihilation, abuse of power, hatred, and blindness" (2021: 12).

In this presentation a white male psychotherapist looks from a Jungian perspective at the appetite white people must satisfy to defend against the terror of non-being. We focus on the psychological dynamics underlying the white need to consume Black bodies—a hunger to devour the darkened Other in a bid to feed the assumed superiority of the white self. Through dialogue, image, and three video clips, we travel in terrain first mapped by Jung, who described the shadow archetype as “the dangerous aspect of the unrecognized dark half of the personality” (1943/1966: par. 152).

In the presentation, participants engage with the concept and practice of white fragility, a racial justice term that relates to Jung’s experience at a tribal ceremony in Central Africa in 1926 and to both his and our experiences of racialized moments of fear and rage. Through an examination of what happened to Jung during the ceremony, and a look at the lives of Richard Pryor and Colin Kaepernick, we investigate our own inability to hold the intrapsychic tension between the white self and its shadow, the Black Other—a failure that leads white people to defend against threats to their fragile sense of self with violence and subjugation.

In this talk we question the assumptions Jung (1961/1963, 1921/1971) made about the superiority of the Eurocentric white psyche and Hillman (1986) made about the archetypal supremacy of whiteness. Black freedom is a Black fight. But shifting White privilege and entitlement is a moral struggle for those of us who are white not only with systems of oppression but with our own shadow.

Biography

Dennis Pottenger is a licensed Jungian-oriented psychotherapist and author of *Alchemy, Jung, and Remedios Varo: Cultural Complexes and the Redemptive Power of the Abjected Feminine*, published last year in Routledge’s Research in Analytical Psychology and Jungian Studies Series. An award-winning literary journalist, Dennis also wrote *Great Expectations*, a season in the life of a professional football franchise. He is working on a book about Jungian psychology and the racist shadow of white privilege.

Styles of Soul Movement in Educative Processes: The Labyrinth as Symbol

Cynthia Schumacher

Abstract

In the last thirty years, across the United States, there has been a resurgence of the ancient symbol of the labyrinth with its architectural construction and use in many venues such as schools, churches, parks, retreat centers, hospitals, prisons, and private properties. In this paper, I address the current revival of the labyrinth in the United States’ collective consciousness as a compensatory response to the divisive political climate. One facet of this contentious schism is the strident legislative and administrative policies that promote objective educative processes and accountability through testing in public schools. Due to the Cartesian subject/object split, the valorization of the rational thinking function, as demonstrated by standardized education and STEM (i.e., Science, Technology, Engineering, Math) curricula, suspends from public schools soulful ways of knowing—through the body, emotions, intuition, and imagination. I intend to show that the labyrinth is a mandala of the soul’s spaciality and movement—a dynamic archetypal symbol for the sacred space of the classroom and transformative educative processes that take place therein, providing opportunities for teachers’ and students’ encounters with soulful ways of teaching and learning. The labyrinth as the temenos—sacred space—of the three virgin goddesses, Hestia, Artemis, and Athena, and the myth of Ariadne, Theseus, and the Minotaur offer a depth psychological lens into styles of consciousness and movement within the labyrinth that mirrors transformative educative processes. By taking up Ariadne’s thread and moving with these three goddesses, we can learn to weave a new understanding of soulful educative processes in public schools.

Biography

Cynthia R. Schumacher, M. A. is a doctoral candidate in Jungian and Archetypal Studies at Pacifica Graduate Institute. She is a contributing editor with Clifford Mayes and Susan Persing in *New Visions and New Voices: Extending the Principles of Archetypal Pedagogy to Include a Variety of Venues, Issues, and Projects* (2021). Cynthia's contributions in this publication include: "Archetypal Education as a Prayerful Act" and "The Handless Maid's Tale: Amputation of Soul through the Loss of Handcraft in Education." Further, in her book, *Mary Magdalene's Book of Hours: A Devotional in Memory of Her* (2017), she explores the archetypal elements of teaching and learning in the teacher-student dynamics of Jesus and Mary Magdalene. Cynthia is a tapestry artist and painter of religious icons.

Who Am I Really?-- Illusions and Splits in the Mirror

Susan Schwartz

Abstract

The 'as-if' personality and our narcissistic culture signal the superficiality, lack and absence typical of the current era of social media, ego/persona images, and absorption with 'likes' on the internet. Meanwhile, Covid-19 bringing the reality of death and precarity of life into our analytical consulting rooms has been sobering. It paradoxically heightened awareness of the singularity of narcissism, the lack of internal reflection and isolation haunting many of this personality type.

The narcissism of our era includes impenetrability, fragmentation, and avoidance of self and others, often without awareness. Unconscious of this, the 'as-if' person needs outer image and adoration while the issue is loss of self-connection. Jung did not directly discuss narcissism but recognized overemphasis on the ego and persona meant denying the shadow with adverse effects for becoming oneself and relating with others.

The illusory world of the 'as-if' personality addressed by Jungian analyst Hester Solomon (2004) is combined with Andre Green, French psychoanalyst. He described what he called death narcissism or the void, emptiness, and destructive withdrawal with a masochistic quality. He called another attitude life narcissism characterized with an impoverished ego limited to illusory relationships without deep involvement. Enchanted with youth, living in the fantasy worlds of video games, online pornography, and social media can indicate lacks in the psyche, arousing a variety of defenses against reality. This is accentuated during times like ours of uncertainty and absence of internal reflection.

The Greek myth of Echo and Narcissus illustrates this absence as Echo's female body wastes away while seeking Narcissus who can only see his image. Jung commented, "the degree that one does not admit the validity of the other person, denies the other within the right to exist—and vice versa" (Jung, 1973, para. 187). Yet, the 'as-if' personality compulsively wrapped in our social media culture contains a deeper individuation urge. A composite clinical example and dreams bring together the complexity behind the masks and illusions. The hope is harnessing the energy and imagination to transform the 'as-if' image for the real, release personal and cultural constraints, and widen consciousness.

Jung, C.G. (1973). *On the Nature of the Psyche*. Princeton: Princeton University Press.

Biography

Susan E. Schwartz, Ph.D. trained in Zurich, Switzerland as a Jungian analyst is also a clinical psychologist and member of the International Association of Analytical Psychology. She presents to numerous Jungian conferences and teaching programs in the USA and worldwide. Susan has articles in several journals and chapters in books on Jungian analytical psychology. Her current book is translated into several languages and was published by Routledge in 2020. It is entitled *The Absent Father Effect on Daughters, Father Desire, Father Wounds*. Another book will be published by Routledge in 2023 entitled *The Fragility of Self in the 'As-If' Personality: Imposter Syndrome and Illusions in the Mirror*. Her Jungian analytical practice is in Paradise Valley, Arizona, USA and her website is www.susanschwarzphd.com.

Transcending the Perfect Tragedy of Climate Change: The Dramatic Transcendent Function of This Moment

Mimi K Stokes, MA

Abstract

*My children, generations of the living,
How may I, of the famous name, help you?*
- Opening Lines of Oedipus Rex

Where have we come to now?
- First Line of Oedipus at Colonus

Oedipus, whose name was made famous in modern times with Freud's oedipus complex, has surprising and extraordinary help to offer 'generations of the living' to survive and transcend the present moment we have all come to, now, in the decades long tragedy of catastrophic climate change. The Theban tragedy of Oedipus Rex was Aristotle's example of "the perfect tragedy." Human caused climate change has 'perfect' rightness of fit with the plot of the perfect tragedy of Oedipus Rex. The story of Oedipus continues after the events in Thebes; we learn what it is in Oedipus at Colonus. In the whole story of Oedipus, from Thebes to Colonus, is the transcendent function to transcend the perfect tragedy of climate change, and create a future the generations of the living can all live in. Using a '4-R' structure of Recover / Restore / Re-Story / Recognize, I recover a Hellenistic theory of insanity/sanity that informed archetypal Greek Drama that has stunning resonance with the insanity of causing human extinction, and gives us a cure for it. I then restore the whole story of Oedipus from Thebes to Colonus, making connections to the psychological Hellenistic theory, then; Jungian psychology, now. The result is a dramatic re-storying of the oedipus complex as an ecopsychological complex, and a "new story" of our present moment as when all the conditions are in place to transcend the perfect tragedy of climate change. In his Poetics, Aristotle wrote that "a moment of recognition" is the key to inspiring action in a tragic situation. Now is the moment for the global Jungian community to recognize the ecopsychological oedipus complex and its transcendent function, to help the generations of the living transcend the perfect tragedy of climate change, restore ecopsychological sanity, and create a flourishing future for all.

Biography

Mimi K Stokes, MA, combines theatre, ecophilosophy, and Jungian psychology, in educational, therapeutic, and creative/artistic ways. She is a certified practitioner of playback theatre, award winning playwright, and published author of fiction and poetry. Mimi has a masters degree in education; has taught gifted children, and designed ecological educational curriculum. She studied Ecopsychology at Pacifica Graduate Institute (on-line course), and is currently in the Assisi Institute Archetypal Pattern

Analyst program. A dream inspired Mimi to embark on a scholarly quest for the transcendent ecopsychology of Oedipus, the subject of her presentation. Much to her surprise, she found it.

The Trimorphic Ethoi of Psychological Types

Vicky Jo Varner

Abstract

Last year we celebrated the publication date of Jung's massive, groundbreaking book, *Psychological Types*, during its centenary (100th) year. Next year we celebrate the centenary of its translation and subsequent publication into English. It is often overlooked that of the 18 books Jung wrote in *The Collected Works*, this was the only work he devoted to the topic of *consciousness*. It was his jumping-off point for diving into the unconscious—the dominant topic of all his other books in *The Collected Works*. The types are either neglected or typically presented as a singular idea (if not troublesome footnote) within the Jungian discipline, and in recent years typology has been dominated by the proliferation of assessments that diminish or distort its value. Assessments aside, it may be discerned that there are three prevalent perspectives, or ethoi, that typically convey the conception of Jung's types. This session delves into these different ethoi and specifically relates them to the types model, comparing and contrasting them, and exploring their myriad dimensions. The field of psychology overall might be viewed as having two main arteries: "modern" and "postmodern," which might be mapped to Freudian approaches and Jungian approaches, respectively. These two primary arteries, or ethoi, can likewise be applied to the field of typology, with psychological type assessments affiliated with the monolithic view of psychology that could be called "modern." At the beginning of the 21st century, typology entered a phase that could be called "postmodern" with the emergence of a "whole type" model proposed by John Beebe, extending Jung's framework and representing a polypsychic approach to typology. Now we are embarking upon a third ethoi of psychology currently being advanced by Joe Cambrey with his focus on "emergence" and "field theory." This session will illuminate how Cambrey's perspective contributes to a "re-enchantment" of typology.

Biography

Vicky Jo Varner holds a PhD in Depth Psychology with an emphasis on Jungian and Archetypal Studies and taught "Jung's Structure of the Psyche" to graduate students at the University of Philosophical Research in Los Angeles. An MBTI Master Practitioner and certified Life Coach (CPCC), she is ranked as a Professional Certified Coach (PCC) with the International Coach Federation. She is a certified Interactive Guided Imagery and Symbolon Reflection practitioner who supports clients in developing their typological strengths in order to consciously undergo their individuation journeys. Learn more at DrVickyJo.com.

Hosting Radical Other-ness: Hestian consciousness and non-binary gender

Jennie Wiley

Abstract

Gender is breaking out of the two-sided paradigm we tend to imagine as more people identify with a non-binary or gender fluid expressions. challenging how depth psychology at times imagines and discusses gender and the psyche. Jung situated psyche in a binary model of gender and post-Jungians worked to loosen the cultural biases about that bisexual gendered understanding but left it in place as a primarily binary model. As we grapple with how best to discuss gender, counsel and support non-binary and gender-fluid persons, and even understand gender in relation to psyche itself, we need a

myth or style of consciousness in which to ground ourselves and welcome all possibilities toward healing the wounds of gender. Hestia, the goddess who hosts, listens, and receives all is ideally suited for conversations about our first and most enduring home, the body, and its perennial guest, the psyche. This paper advocates for Hestian consciousness in conversations and interactions about, and with, non-binary, gender-fluid persons and binary gendered concepts pertaining to the therapeutic relationship and the psyche itself.

Biography

Jennie Wiley holds an MLIS from the University of Pittsburgh and an MA from Pacifica Graduate Institute in the Depth Psychology specialization Jungian and Archetypal Studies. She is a doctoral candidate at Pacifica Graduate Institute.

Disaster as a religious experience: Exploring the Japanese animated film *Your Name*

Megumi Yama

Abstract

Humanity has been afflicted by a succession of natural disasters, which are increasing in frequency and extent of destruction, perhaps due to global warming. As Japan is hit by these disasters, people are forced to admit that there is an omnipotent power that transcends humankind. I would like to say that these disasters provide opportunities for a kind of religious experience. They also serve as an alert to remind us that there are forces greater than we are.

An unprecedented massive earthquake immediately followed by a devastating tsunami hit the northeastern region of Japan on March 11, 2011. Over 18,000 people were killed or went missing. Many survivors have reported sightings of spirits of deceased family members. In a previous paper, I referred to some of these reports and wrote, "Although Japan is one of the world's most highly developed societies in terms of technology and science, its premodern world reveals itself in critical times, such as during unexpected natural disasters. When the community provides the role of protective container, one in which people can cherish strange experiences that are born in the ambiguous boundary between the living and the dead, it can bring deep healing..." (Yama, 2019).

In this presentation, I would like to introduce the Japanese animated film *Your Name* (2016), directed by Makoto Shinkai, to show how a disaster can bring about deep experiences, almost religious in nature. The film has been released in ninety-two countries and won many awards. Shinkai has said that *Your Name* was strongly influenced by the 2011 earthquake and tsunami disaster. The story unfolds with the protagonist, a teenage boy, coming into contact with the world of the dead in the wake of a disaster: the destruction of a village hit by a meteorite. In the end, the true meaning of old traditional "formalities" — the town's religious rituals — that had been forgotten for a long time, come to light.

Biography

Megumi Yama, Ph.D. is a professor of clinical psychology and depth psychology at Kyoto University of Advanced Science. She is also engaged in clinical work as a psychotherapist based on Jungian principles. She was educated in clinical psychology at Kyoto University under Prof. Hayao Kawai, where she received her PhD. Her interest is in images and words; what is taking place in the invisible silence, seemingly 'nothingness'. She is also interested in the process of creative work. She deals with the theme by exploring clinical materials, formative art, myth, literature and Japanese culture. She was a visiting

researcher at Harvard University in 2015 and Essex University 2008-2009. She gave many lectures and seminars in US, UK, China & Taiwan.