Digitalization and Analytical Psychology

Theoretical and Clinical Explorations

An IAAP – IAJS in person joint conference

August 27th-29th 2026

University College London

Institute of Education

20 Bedford Way, London WC1H 0AL

"Considered on its own merits, as a legitimate human activity, technology is neither good nor bad, neither harmful nor harmless. Whether it be used for good or ill depends entirely on man's own attitude, which in turn depends on technology. The technologist has something of the same problem as the factory worker. Since he has to do mainly with mechanical factors, there is a danger of his other mental capacities atrophying." Jung, CW 18, para. 1406

"But technology, it is obvious, is based on a specifically rationalistic differentiation of consciousness which tends to repress all irrational psychic factors. Hence there arises, in the individual and nation alike, an unconscious counterposition which in time grows strong enough to burst out into open conflict." Jung, CW 11, para.443

DIGITALISATION, THEORETICAL AND CLINICAL EXPLORATIONS

CONFERENCE FOCUS:

Over the past 20 years, analytical psychology has reflected on specific therapeutic aspects pertaining to digitalization (see Merchant, 2016, 2023; Roesler, 2017; Wiener, 2021; Niesser, 2022 to mention but a few). Recently, the necessity of adopting online working modalities during the Covid-19 pandemic has prompted specific publications reflecting on the furthering of digitalization caused by lockdowns (Carpani & Luci, 2023). This conference wants to broaden the Jungian, post-Jungian and interdisciplinary focus and reflect on the process of digitalization itself, considering its multifaceted nature and all its branches, including Artificial Intelligence and online gaming. In line with a tradition of scholarly work dedicated to technology and communication (Jung, 1953; Romanyshyn, 1989), it seeks to address the following questions:

How can analytical psychology continue its therapeutic endeavour in settings that are radically different from those where it initially offered its services?
How does digitalization impact the therapeutic contract?
How does it affect the therapeutic relationship?
What are the unconscious meanings of digitalization?
How does technology used for political purposes exacerbate cultural complexes?

The etymology of digitalization derives from the Latin *digitalis*, meaning shaped like a finger and *digitus*, meaning finger or number. Implicitly, we could assume that the process of digitalization sees the use of fingers as central to obtaining the transformation of analogical materials into numbers (i.e. digitization). In medicine it refers to the use of medication derived from *Digitalis purpurea* to treat specific forms of heart failure. The shape of its flower reminds one of a thimble, easily fitted over a finger.

Digitalization emphasizes the use of touch and concentrates the movement of the body to the use of fingers and thumbs as primate skills. Fine motor skills performed by hands heavily rely on the coordination of fingers as agents of the nervous system, enabling vital functions in utilizing and manipulating objects such as writing tools that are essential to educational achievement.

In clinical settings, the concentration of bodily activities in the head and the upper torso emphasizes a different feeling embodiment from the traditional experience, downplaying the role of the rest of the body. Contrary to the traditional consulting room, online interaction contact is less embodied with less exposure to contagious unconscious affect. Does this eliminate the possibility of a spontaneous triangular relationship? The quickness of digital communication gives preferences to slick air brushed images, blanket statements, fake news and gamification in order to achieve the appearance of success, rather than delve into the reality of loss, shame and abuse. According to Adrien Hon, the head of *Six to Start* and inventor of *Zombies, Run!*, who recently developed a critical, Foucauldian understanding of digitalization, the process itself entails the fact that “in each smartphone there’s one or more Panopticon” because the gamification of online spaces such as the one he invented entails a process of self-surveillance.

Furthermore, reactions to aspects of digitalization seem narcissistically wounded, and this conference questions whether psychotherapy suffers a similar defensive attitude, and whether this ultimately disempowers it in collaborating with those who, like Hon, are open to a more conscious and human use of digitalized tools.

Historically, the invention of new information technology has been a catalyst for change. The most important role of an information nexus is to weave networks that spread new belief systems rather than representing pre-existing realities. Printing opened large scale democracies and equally large-scale totalitarianism using information nexus to create new connections between large populations. McLuhan (1967) argued that the form of a medium embeds itself in the message creating a symbiotic relationship. An information nexus is not always based on truth and often privileges appearance over realty. History is recorded by the winners; the history of losers and loss becomes invisible. As networks grow in power and speed, correcting mechanisms becomes increasingly vital. Harari (2024) warns of a possible future scenario whereby apes, rats and other organic animals may become the only conscious entities because humans have created a non-conscious, powerful artificial intelligence that might extinguish the light of human consciousness itself and be unable to distinguish fact from fiction, for example, in the recent incidences of online cat-fishing.

Depth psychologies have had a strong countercultural impact, and analytical psychology has often raised critical voices challenging power relations. This conference invites us to reflect on how to do this effectively in the contemporary digitalized landscape. Jungian and post-Jungian psychology does offer tools grounded in the process of individuation, which can help face these challenges. Disassociated, lost ‘shadow’ traumatized aspects of the psyche become embodied as unconscious unsayable symptoms until they are given voice. Jungian analysis, in particular, gives space to inter-generational trauma where the inequalities of race, class and gender as ‘losers’ are given a voice and can combat the influence of sensationalist, dehumanizing, perfectionist, fake representations of the ‘truth’.

We look forward to seeing you at the conference to address these important themes. This booklet contains information on the conference schedule.

ABOUT THE INTERNATIONAL ASSOCIATION OF ANALYTICAL PSYCHOLOGY (IAAP)

The IAAP was founded in 1955 by a group of analysts who were close to C. G. Jung. While several groups or societies had been formed earlier, there was no international body that could oversee the growing interest in Jung's system of depth psychology, maintain standards of training and insure the ethical practice of analytical psychology. With Jung's advancing age, the establishment of the IAAP ensured the continuity that had hitherto resulted from his personal engagement. Since its founding, the IAAP has grown to a membership of more that 3800 analysts, and recognizes 81 groups or societies throughout the world

For more information about the IAAP, visit https://iaap.org/

ABOUT THE INTERNATIONAL ASSOCIATION FOR JUNGIAN STUDIES (IAJS)

The IAJS promotes and develops Jungian and post-Jungian studies internationally, encouraging the interrelationships between the IAAP and the academic community at large. As a
multidisciplinary association, the IAJS fosters exploration and dialogue around the cultural, historical, and psychological legacy of Jung's work. It encourages the exploration of the relationship between Jungian and post-Jungian theory and therapeutic practice. Rooted in the history of Jungian studies as an academic discipline, since 2003 it has developed into a global association with over 300 members from 21 countries.

For more information on IAJS membership and activities, visit: www.jungianstudies.org.

THURSDAY 27th August 2026

W3.01
Welcome talk
09:00-09:30

Tea and coffee
09:30-09:45

Plenary
09:45-10:45

W3.01
On the Transformation of Therapeutic Modalities: Presence, Absence, Correspondence and Virtual Mediation in Jung's Therapeutic Practice
Sonu Shamdasani

Tea and coffee
10:45-11:00

Parallel panels
11:00-12:00

W3.01
Call the World, if you please, 'the *Uncanny* Vale of Soul-Making
Dylan Young
&
IT, from the Tool to the Magical Mirror
Henry Gros

W3.04
The Body as *Yorishiro*: Hosting the Digital Soul as Techno-Somatic Compensation
Kanako Nagahori
&
The Digitalized Self and the Fear of Death
Kenji Kaneshiro

W3.05
Living with Ontological Shock in the Digital Age ── the Unconscious Meaning of Digitalisation
Chia-Chi Chow
&
The Developing Self and the Trifecta of Doom: Individuation in the Age of Smartphones, Social Media, and Artificial Intelligence
Helge Osterhold

W3.07
When A.I. Meets AI: Active Imagination in Dialogue with Artificial Intelligence
Susan Laurance
&
The Impact of a Digital Assistant
Vicky Jo Varner

Lunch break
12:00-13:00

Parallel panels
13:00-13:30

W3.01
Moulding the Unus Mundus: Toward a Jungian Interpretation of the Informational Nature of Reality
Tomasz Kaputa

W3.04
The Digital Transitional Witness
and the Paradox of Psychological Safety in Analytical Work
Lavinia Țânculescu-Popa

W3.05
Digital Adolescence: the Paradoxical Question of (Dis)embodied Presence
Gabriella Calchi Novati

W3.07
Exploring Future Social Events Through the IAGP Social Dreaming Matrix: A Jungian Perspective
Maurizio Gasseau

Comfort break
13:30-13:45

Plenary
13:45-14:45

W3.01
A Digital Manifesto for the Soul: What is lost? What is gained?
Lynne Radomsky

Parallel panels
15:00-16:00

W3.01
The Virtual Unconscious

Kevin Lu
&
Designing for Depth: How Digital Systems May Be Intentionally Crafted to Hold Symbolic Process
Briony Clarke
&
Encountering Psyche in Virtual Reality
Niall Hill

W3.04
Tracking the Black Rabbit
Mathew Mather

W3.05
Analytical Psychology and The Legend of Zelda, An Autoethnographic Exploration
Andrew Howe
&
The Relationship Between Early Trauma, Spiritual Experiences, and Online Gaming Addiction, and the Intervention Effects of Jungian Group Therapy on Youth with Gaming Addiction
Kan Chen, Xiao You, Yaxuan Sun, Yuchen Guo, Aiqi Pan, Tianyao Hu, Zining Shen

W3.07
Psyche Beyond the Screen: The Imaginal Instruments of Mind, Body and Soul in Jungian Analysis Online as we approach the Event Horizon of AI.
Marilyn A.F. Mathew

Workshop
16:00-17:00

W3.01
Mapping the Virtual self: 'gamifying' the future of inner work
Briony Clarke, Andrew Howe, Niall Hill, Kevin Lu & Rupert Tower

FRIDAY 28th August 2026

Plenary
09:00-10:00

W3.01
The Digital Other: Jungian Reflections on Transference, Analytic Processes, and Symbolization in Human–AI Relationships
Monica Luci, Fabiola Del Cioppo, Federico Nicolai, Emma Strumia & Roberta Verbaro

Tea and coffee
10:00-10:15

Parallel panels
10:15-11:15

W3.01
Digitalization as Crisis that Individuates
Isabel Murilio Garcia
&
Ro-bots do you have a soul, which sticks to our soul and forces it to love?
Reflections on Artificial Empathy and its clinical and ethical consequences in the psychotherapeutic field today
Brigit Soubrouillard

W3.04
The Third Presence: The Uncanny Mediation of the Analytic Athanor in Digital Times
Dragana Favre
&
Working in Moving Sands. Erotic Transference in Digital Times
Illinca Balas

W3.05
Reflection on the Impact of AI on Dream Work and on our Consciousness
Emma Ting Wong and Marshall Lee
&
AI vs AI: Active Imagination versus Artificial Intelligence in the consideration of emergent imagery
Lyn Mather

W3.07
AI, Frankenstein, and Analytic Transferences
Susan Schwartz
&
Digits and Embroidered Reflections: Fingers and thumbs of the healing journey
Evangeline Rand

Parallel panels
11:15-12:15

W3.01
Digitalization as a New Configuration of Soul:
Image (象), Position (位), and Transformation (變) in the Luminous Web
Yuan Shang
&
Navigating Virtual Worlds – Digitalization, Culture and Psyche
Sulagna Sengupta

W3.04
AI as Archetypal Disruptor of the Therapeutic Contract in Analytical Psychology
Eira H. Bethell
&
Digitalization and the Therapeutic Relationship: Enactment, Transference, and Countertransference in Jungian Clinical Practice
Federico Conforto

W3.05
Coping through Dissociation: A Jungian Perspective on our Unconscious Adaption in the Digital Lifeworld
Anita Horn
&
The View our Client's Share: Virtual Space and Dissociation
John A. Valenzuela

W3.07
Bluebeard, curiosity, and digital saturation
Leigh Money
&
The Faustian Bargain of AI: Psychoanalysis as Societal Counterbalance
Gorana Sandric

Lunch break
12:15-13:00

Parallel panels
13:00-13:30

W3.01
Therapist Commitment in a Harmony-Oriented Culture
Toshikazu Noguchi

W3.04
When Stories are not Shared Anymore
Social Media and Cultural Complexes
Malgorzata Kalinowska

W3.05
Dream Machine: AI, Censorship and Individuation
Huan Wang

W3.07
Taming Our Own Inner Dragon of Digitalization – An online child case example
Marie Wang Chiu

Comfort break
13:30-14:00

Plenary
14:00-15:00

W3.01
The new Jung Cult: On Removing the Flesh from Analytical Psychology and Jungian Studies
Andrew Samuels

Comfort break
15:00-15:15

Parallel panels
15:15-15:45

W3.01
The Oracle Without a God: AI, Assisted Conception, and the Collapse of Symbolic Mediation
Milena Harizanova

W3.04
The Disappointment of Disappointment: Post-Dialectical Consciousness in the Age of Digital Flatness
Carlos Spörer Fritz

W3.05
AI as Partner in Individuation:
Between Imagination and the Imaginary
Peggy Vermeesch

W3.07
Overkill? The Rape and suicide of Lucretia in the Age of Digital Reproduction
Susan Wright

Comfort break
15:45-16:00

Plenary
16:00-17:00

W3.01
How is the Collective Shadow Activated? How does it come to Possess our Psyche? Some Observations and Reflections from the ground in Taiwan
Hao-Wei Wang

SATURDAY 29th August 2026

Plenary
09:00-10:00

W3.01
Toshio Kawai and Orsolya Lukács in conversation

Tea and coffee
10:00-10:15

Parallel panels
10:15-11:15

W3.01

Jungian Advanced Motor Processing (JAMP®) therapy
Lahab Al-Samarrai
&
Main Character Mode: Rewriting Identity in the Age of AI
Hermeneutic Hypnotherapy™, Memory Reconsolidation, and Psychological Alchemy in the Age of Simulacra
Michael Glock

W3.04
Tracking Embodied Self-Regulation in Individuation:
An AI-Laban Movement Analysis Approach
Viola Hsueh-Chun Chen
&
Withdrawal into Digital Environments and the "Loneliness of Being Two"
Tsuyoshi Inomata

W3.05
The Neuropsychology of Digitalisation and its Implications for Therapeutic Practice
Dragana Favre & Camilla Giambonini

W3.07
Too Hip for the Room: Jung, Spinoza, and escaping our Cyberpsychosis
Bob Langan

&
Artificial Intelligence as Hermeneutic Tool
Tine Papic

Plenary
11:15-12:15

W3.01
From the Rational to the Digital Subject: Implications for Analytical Psychology
Glen Slater

End meeting
12:15-13:00

W3.01
General meeting