

Autumn 2007



The Collective Unconscious

JUNG FORUM

ASSOCIATION OF EDMONTON

Daring New Places & Spaces

Perhaps Carl Gustav Jung's greatest contribution to Western consciousness has been accessing the individual experience of his own unconscious and then bridging what he discovered there to conscious understanding. Jung felt that he could certainly not expect of his patients something he did not dare himself, and, until this point in psychoanalytic understanding, no "professional" had consciously dared to open up *a space of relationship between* the conscious and the unconscious. After his parting with Freud he went into a depth experience of his "personal unconscious," and then came upon evidence for a distinctive "collective unconscious" shared by all human beings. He brought back an abundance of archetypes and symbols and said, ... "there must be a transconscious disposition in every individual, which is able to produce the same or very similar symbols at all times and in all places. Since this disposition is usually not a conscious possession of the individual I have called it the collective unconscious, and, as the bases of its symbolical products, I postulate the existence of primordial images, the archetypes. ... the identity of conscious individual contents with their ethnic parallels is expressed not merely in their form but in their meaning." (Jung, 1950. Concerning Mandala Symbolism)

Those who knew Carl Jung remember the tone of absolute conviction with which he spoke of the anima, the self and the archetypes, as current participants of the collective unconscious. For him they were psychological realities that existed as certainly as did the material world around him. (Ellenberger, *Discovery of the Unconscious*) Jung declared, "All my works, all my creative activity, has come from those initial fantasies and dreams... Everything that I accomplished in later life was already contained in them, although at first only in the form of emotions and images." (Jung, *Memories, Dreams, Reflections*)

From his own experience, he came to see the individual's encounter with the unconscious and subsequently, the collective unconscious, as central to the individuation process. It is from this space and place that all healing from the Self came forth in an organization of wholeness and purpose ~ where "...poets and artists create from the very depths of the collective unconscious, voicing aloud what others only dream." He said, "who looks outside, dreams; who looks inside, awakes." (Jung, *CW6*, 323) In *The "Vision Seminars"* Jung concludes, "The best thing is...to assume that we are standing between two worlds."

Kelly Polanski



President's Greetings

from Phyllis Jensen

As your new Jung Forum president I would like to welcome you to our new location at Grant MacEwan downtown campus and invite you to our 2007-2008 Season with the theme of "Space and Place." Our very successful last season focused on "Storytelling" and began with a "free film night." This was so popular we decided to repeat "free film night" with a September screening of "In Conversation with Marie-Louise von Franz." For the October 30th Forum, the night before Halloween, Dr. Urs Mehlh, from Zurich, will speak on vampires and monsters. This is a presentation that promises to be exciting and informative. Please mark this on your calendar and bring your friends.

Members of the Jung Forum executive and committees are beginning to look at collaborative and progressive ways to explore questions that arise in all organizations, especially during early stages of development. Questions like "Who are we? How do we work together? What is it we want to do? What do we do best? What do we want more of? How can we reach our goals?" We are putting our toes in the water and hope eventually to include all interested Forum members in this process. We will keep you informed by email and newsletters of our progress in learning to swim and hope to extend invitations for you to join us when our initial explorations are completed. We are interested in your voice and believe our present efforts will make your direct participation in the Forum more of a reality. Please feel free to contact me about any questions you may have.



Presents

September 18, 2007
In Conversation with Marie-Louise von Franz
FREE Film Presentation

October 30, 2007
A Jungian Approach to Vampires and Other Monsters
Featuring Dr. Urs Mehlh, Jungian Analyst, Zurich

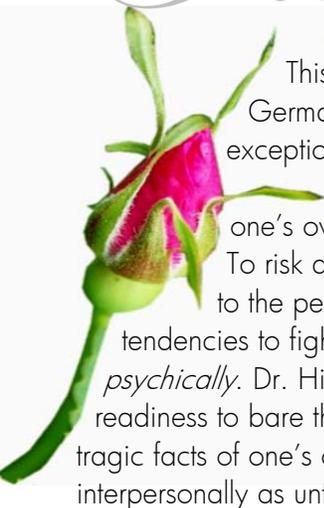
February 5, 2008
Exploring the Self-Ego Relationship: The Intimate Connection Between Inner and Outer Space and Place
Pearl Mindell, Jungian Analyst

March 4, 2008
Land, Immigration, Psyche
Phyllis Jensen, Jungian Analyst Candidate

April 8, 2008
"Soul" and The City: From Jericho to Edmonton
John Hoedl, Jungian Analyst

June, 2008
Featuring **Sharon Butela**
Lecture & Workshop TBA

Forgiving the Unforgivable



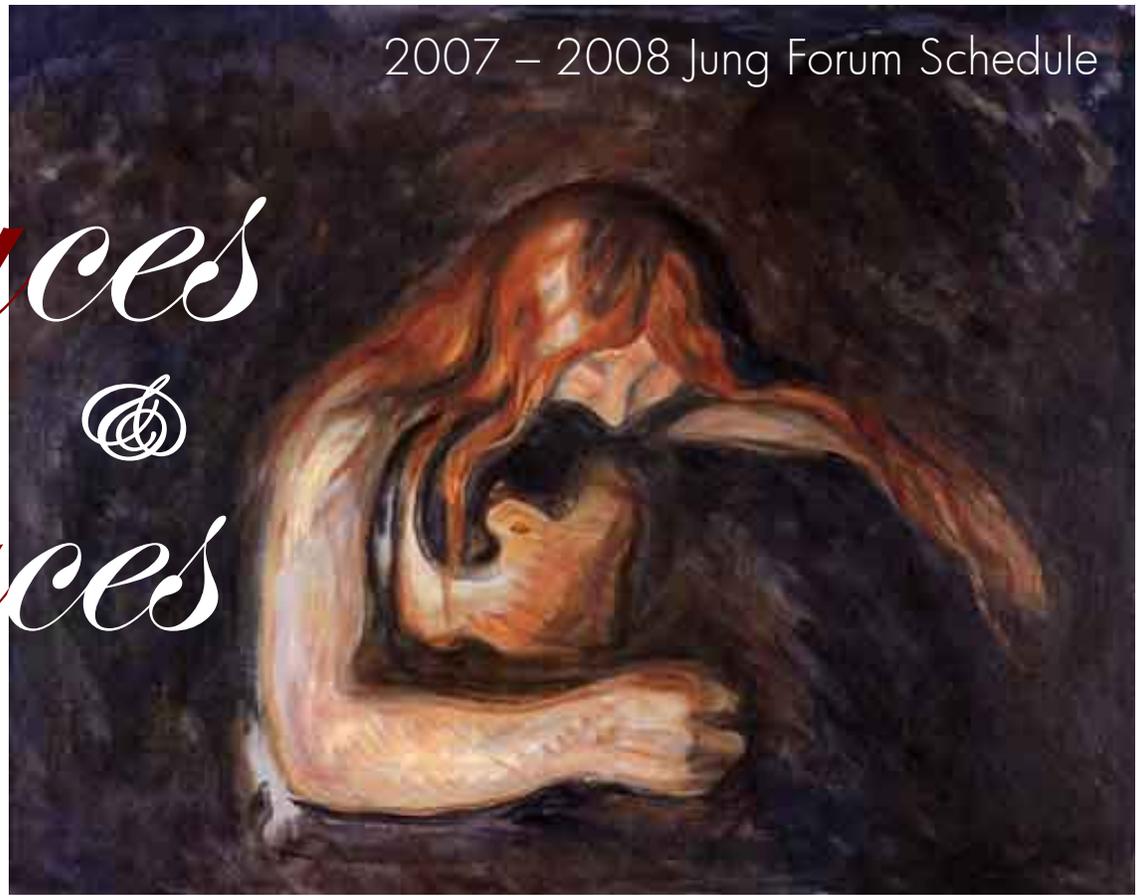
This past spring and all the way from Frankfurt, Germany, Dr. Melanie Higgins elucidated the exceptional and extraordinary experience of "forgiving the unforgivable" in the interest of one's own intrapsychic healing and individuation. To risk authentic relationship is to expose ourselves to the perils of closeness and distance ~ our tendencies to fight or flight interpersonally *and intrapsychically*. Dr. Higgins' approach gains effectiveness in our readiness to bare the pain and integrate the full reality of the tragic facts of one's own history, which, at first, can appear interpersonally as unforgivable.

She appealed to the "repentant spirit in the forgiver" similar to the experience of the non-retaliating mother who holds the creative capacity for empathy and reciprocity. Melanie emphasized that far from the 'cheap grace of nonreflection,' the full task of forgiveness taxes us to the utmost requiring empathy and humility in victim and perpetrator respectively, in order that we can truly feel and take in the Other. Taken to the heart of our individuation process, we recognize the culpability of our own shadow as we wait for the archetypal answer that does gracefully arrive, as it did on the wings of this lecture, from the Self.

Kelly Polanski

Places & Spaces

The Vampire
Edvard Munch, 1893-94
The Munch Museum,
Oslo, Norway



A Jungian Look at Monsters and Vampires
Featuring Guest Lecturer, Dr. Urs Mehlin,
Jungian Analyst, Zurich
October 30, 2007

To be well-behaved, to be happy, healthy and nice; in short: to be "normal" is probably, what most of us average citizens try to be or to become. However: there exists, like in everything, an "other side"; there are shadows, individually as well as collectively. And the more we try to ignore or to repress these shadows, the more they are likely to get out of control and to become autonomous. Monsters of different kinds are images of psychic realities, which are not compatible with culturally accepted norms. As good Jungians, we will try to establish a "Monster-typology", and then focus on one particularly fascinating figure: the Vampire. He (and she!) haunts for centuries not only through many countries and cultures, but also through dreams and nightmares, stories and pictures of our present time. By exposing the dark creatures to the light of consciousness, we will try to better understand their ambiguous fascination, their dangerous beauty and also their archetypal meaning; and we will also examine the consequences of individual and collective vampiric tendencies and temptations in different kinds of relationships.

Dr. Mehlin trained at the C.G. Jung Institute in Zurich and is presently a Training Analyst with a private practice in Zurich. He has given numerous seminars and lectures at the C.G. Jung Institute in various topics including Fairy Tales, Dreams, Developmental Psychology and Education, Art and Psychology and is now associated with the International Society of Analytical Psychologists in Zurich. His various publications include "Psychology, Psychoanalysis and Theatre" and "Analytical Aspects of Artistic Creativity".

A Conversation with Marie-Louise von Franz
September 18, 2007: FREE Film Presentation

Marie-Louise Von Franz was one of Jung's foremost colleagues who became instrumental in elucidating and expanding Jungian Psychology through her many books, articles, research, lectures and teaching. In the film she reveals her own inner and outer journey in 'space and place' beginning with her high school years when she first met Jung and extending throughout her life. Ultimately, she addresses the importance of establishing positive contact with our inner roots to help us solve the seemingly insoluble questions with which we are confronted today. The film is an excellent springboard for discussing Jungian concepts; alchemy, fairy tales, dreams and the significance that Nature and Home play in our bodily, psychic and spiritual evolution.

Exploring the Self-Ego Relationship:
The Intimate Connection Between Inner and
Outer Space and Place
Pearl Mindell, Jungian Analyst
February 5, 2008

Jung called the Self, 'the god within.' "It is the root upon which the experience and consciousness of an individual being arises as a secondary phenomenon." Using aspects of the Old Testament myth of Exodus and The New Testament Book of Luke, The Annunciation, we will explore how God Essence speaking to the Self called a whole people and an individual, Mary, to leave their old outer place and inner space to move on a true journey of individuation (wholeness). Responding to The Call resulted in the evolution of consciousness. We will see how these mythic journeys apply to us as a collective and as individuals.

Land, Immigration, Psyche
Phyllis Jensen, Jungian Analyst Candidate
March 4, 2008

Earth has a soul, Jung says, and the spirit of the land is in us. What happens when we immigrate to new lands? Does "land spirit" stay in our ancestral home or do we carry it to the new country? To explore these questions, we will review Jung's writings and the concepts of transitional space (Winnicott), and attachment theory (Bowlby) with immigration examples from Canadian literature (pining for ancestral spaces and thriving in new places). We conclude with Jung's teachings on the importance of spending time in nature and connecting with earth soul.

"Soul" and The City: From Jericho to Edmonton
John Hoedl, Jungian Analyst
April 8, 2008

What is the psychological function of cities today? In ancient times, cities were often founded with great ritual and ceremony and considered to be, like the "world tree" or "great mountain", the center of the world. Thus the city helped us orientate ourselves, giving structure and form to the cosmos, and eventually became the container from which the growth of culture and consciousness on a collective level could be dramatically accelerated. And although the cities were built by human hands, the design or blueprint was thought to be divine. We see this in Revelations 21

when the "great city" Jerusalem "descended" out of heaven from God. In the 14th century St. Catherine of Siena wrote,



"The city is the image of the soul". Jung likens the symbol of the city with that of the mother and the vessel and, ultimately, the Self. What is the city for us today? Is it still the image of the soul..., and if so, what about urban sprawl? This lecture will look at the historical and psychological evolution of the city from ancient times up to today, i.e., from the time periods of the mythical, the religious, and the technological. We will look at questions like, "How does one relate to one's city today?" "Do our cities help or hinder our psychological maturity or individuation?"

All Jung Forums
@ 7:00 p.m.
unless otherwise stated

Grant MacEwan City Centre Campus

100700-104 Avenue, Downtown Edmonton

CN Conference Theatre (Room 5-142)

In the 105 Street Building Located on 104 Ave. between 106 Ave. & 111 St.

Door Fees

Members \$15,
Non-members \$20, Students/Seniors \$10

Annual Membership Fees of \$35 renewable every January: Reduce your door fee each Forum night and at workshops with visiting lecturers. Vote at the Annual General Meeting and join as an organizing volunteer. Purchase up to five \$5.00 "Guest Passes"/year.

Street Parking: North side
Free after 6:00 p.m.

Underground: North side
Evenings \$4/evening

West Parkade: \$4/evening

Parking



Welcome to the Jung Forum's 2007-2008 evening presentations. This season we are bidding a reluctant good bye to the Royal Alberta Museum and turning with a sense of anticipation toward creating a new home at Grant MacEwan. Our move has prompted a reflective note in this year's program planning that has encouraged us to continue with the theming of our presentations, this time with a focus on Place and Space.

"A house is a garment, easily put off or on, casually bought and sold, a home is skin. Merely change houses and you will be disoriented; change homes and you bleed. When the shell you live in has taken on the savor of your love, when your dwelling has become a taproot, then your house is a home."
SW Sanders, *Staying Put*, p.35

This year the Jung Forum presentations will explore the relationship between our inner and outer landscapes from a variety of perspectives and within various settings. One of these settings is our own home where the care, creativity and vision that we express in how we furnish and infuse our home, reflects the energy of our inner world and mirrors something of who and what we are. Outside our home we enter other spaces and places that are today being strongly influenced by an accelerated life style. While rushing from place to place, we may find that we do not linger long enough to savor and relate with the unique qualities and stories that reflect and give form to our existence. The price we pay for this can be enormous, for we can lose those lasting effects of experience, reflection and memory that are so basic to our identities and sense of being and belonging.

Rene Dubos observes in 'The Wooing of Earth', that our attitude toward our natural environment becomes far more rewarding and meaningful when human aspirations are regarded as an integral part of the outer landscape. In this sense, an understanding of how to dwell in a place arises out of periods of intimate association between human beings and Nature... a sustained conversation between people and the land. When there is no conversation, when we act hurriedly without listening, when we impose our own desires without regard for the qualities or needs of our place, then the land may be sacrificed rather than blessed by our presence.

Central to all our presentations this year will be our concern with the space and spaciousness of the inner world. Our inner world often presents us with paradoxes and it is when we are faced with difficulty, limitation or loss of perhaps our health, our country or perhaps our place in society that we see how our small ego-self doesn't work for us. Such painful experiences can become an opportunity, indeed an invitation, to 'let go' of our inner constricted space and truly listen and open to our primary nature, the Self, allowing it to begin to govern and influence our outer lives and landscapes. This is what Edinger calls a genuine Self-ego relationship or axis. It is through our attention to the deeper space of the unconscious expressed in dreams or even depressions that our more inner spaciousness begins to slowly reveal itself. It is then that we truly have the choice to genuinely receive and care for these new energies and the possible forms of expression they open up.

The Education Committee 

Why Good People Do Bad Things: Understanding Our Darker Selves

A new publication by James Hollis, Ph.D., New York: Gotham Books; 2007

In a dream reported in *Memories, Dreams, Reflections*, Jung writes of a "gigantic black figure following" him as he fights to keep his light alive in the midst of a raging storm. The specter following him he recognized as his "shadow", his darker self, and the little light was his consciousness. Then he goes on to write: "Though infinitely small and fragile in comparison with the powers of darkness, it is a light, my only light." (88) What Dr. Hollis has done in this new book is to invite each one of us to protect our light, to enter into this struggle to increase consciousness by trying to understand the darker self. Like Jung, Dr. Hollis is very aware that "My own understanding is the sole treasure I possess, and the greatest." (88)

Dr. Hollis has done this by exploring every facet of the Shadow be it personal, collective, relational, institutional, cultural (The Shadow of Modernism), or divine (The Shadow side of God). His image of the shadow as "the beast that haunts the jungle within" (135) is deconstructed later on into a simple formula: "... the simplest, most functional definition of the Shadow is that which renders us uncomfortable with ourselves..." (185) But we must not let this simplicity trick us into thinking that Dr. Hollis has abandoned the method that he favors most: questions. Appropriate questions challenge our engagement with the Shadow and with depth psychology.

Furthermore, though we are invited to find answers and push back the darkness, we are also given extensive examples from literature to assist us. Why Good People... definitely testifies to Dr. Hollis's broad background in the humanities and to his depth understanding of Jung's work. Understanding has to be completed by experience, the experience of hard work. In his last chapter: "Shadow Work", the author writes: "Shadow work requires a discipline, an attitude, a consistency of intentionality on the part of each of us." (235). Then he goes on to quote a letter from Jung: "If one can speak of technique at all, it consists solely in an attitude. First of all one has to accept and to take seriously into account the existence of the Shadow. Secondly, it is necessary to be informed about its qualities and intentions. Thirdly, long and difficult negotiations may well be unavoidable." (235)

Dr. Hollis helps us to understand "the qualities and intentions" of the Shadow. He knows that fighting the darkness that seems to increase in size as the light increases is the first step to individuation. But he also knows that it must be done. Why Good People Do Bad Things gives a complete study of the Shadow and will be one of the books that will prove invaluable in pushing back the darkness.

Claude Ouimet



Jung Forum Volunteers

The Jung Forum Association of Edmonton is a non-profit public educational forum exploring a wide range of topics of general interest. Discussions integrate experience with the works of Carl Jung, recognizing our humanity and the journey that is our life. Forum Presentations by local and visiting lecturers are created, organized and administered by many who volunteer their time and passion. We invite you to contact any of us or consider joining one of our many volunteer groups at www.jungforum.com.

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Editor's NOTE

The Jung Forum invites your suggestions, artistry and written contributions to enhance the living experience and relevance of this community bridge. If you are interested in working on the newsletter please contact:

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