

# C.G. JUNG SOCIETY OF VICTORIA



## MESSAGE FROM THE PRESIDENT

On behalf of the Board of the C.G. Jung Society of Victoria, I would like to welcome you to a most interesting and stimulating new season of events. A very special thank you to Catherine Ellis for developing the programme for 2001-02 and to Margaret Sherwood for her dedication and service to the Society. Fortunately, Margaret has agreed to remain on the Board, for which I am most grateful. Also, thanks to Mary Giordano and John Osborne for

agreeing to remain on the Board for yet another term.

I look forward to serving as your President and, together with the Board, working towards expanding and strengthening our Society.

Thank you for your support in the coming year.

*Diane Rickson, President*

## NEW STUFF

### LOCATION

With the exception of the September meeting, the 2001-2002 lecture series will take place at the University of Victoria in the David Strong Building (DSB), Room C116. It is easily accessible from Ring Road. There is parking in front of the building.

### MEETING TIMES

Except for the October meeting, which is on the 19th and 20th of the month, all meetings will take place on the first Friday of each month from 7:30-9:45 pm.

### COST OF MEMBERSHIP AND ADMISSION

At our AGM it was decided to increase the cost of membership to \$25.00 and decrease the cost of lectures to \$10.00 for members; the cost for nonmembers remains at \$15.00.

## PRESENT BOARD MEMBERS

<b>President</b>	<b>Diane Rickson</b>	<b>drickson@bccancer.bc.ca</b>	<b>370-1921</b>
<b>Vice President</b>	<b>John Osborne</b>	<b>josborne@islandnet.com</b>	<b>658 4402</b>
<b>Secretary</b>	<b>Valerie Spohn</b>	<b>valeriesp@pacificcoast.net</b>	<b>381-3205</b>
<b>Treasurer</b>	<b>Mary Giordano</b>	<b>heyrrhino@home.com</b>	<b>388-7516</b>
<b>Members-at-Large</b>	<b>Margaret Sherwood</b>		<b>381-5204</b>
	<b>Darlene Murphy</b>		<b>598-7403</b>

**NB:** Our Program Director, Catherine Ellis, serves in an advisory capacity rather than as an official Board member.

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## Carl Jung on the Later Stages of Life

by Dr. John Osborne, PhD

**I**n India there is a tradition that people can devote the later stages of their lives to self-development. This period may begin when peoples' responsibilities for rearing their families have ended. As greater numbers of North Americans retire and live longer the question arises as to what extent, if any, such people will avail themselves of the opportunity to focus their energies on personal growth? The retirement and aging literature contains references by some authors to various personality theorists (e.g., Maslow, Rogers, Allport, Jung, Erikson, Kohut) as possible guides for self-evolution in post-retirement. However, such a prospect must be tempered by other aspects of current research on aging and retirement that imply that any thoughts of mass metamorphosing of retirees are premature.

There are several theories of post-retirement life. Activity theory opines that we tend to continue with roles that we have played throughout our lives. Continuity theory argues that we continue with the activities that we have established before retirement. Disengagement theory suggests that as we age we gradually withdraw from activities and the world in general. Both activity and continuity theories support a trend of inertia from pre to post-retirement life, while disengagement theory points to a shrinkage of life's theatre of operations. All three of these theories have enough empirical support to justify the claim that the phenomena they refer to do indeed happen for some people. These theories support what most of us know from our own experience or hearsay, namely that as we age we tend to become more conservative rather than more adventurous even though there are exceptions to this trend (e.g., the 90-year-old skydiving

granny). One example of this is that older people tend to prefer fewer friends with whom they have a very good connection rather than be actively reaching out for new social contacts (socio-emotional selectivity theory). Young people are much more interested in meeting numerous and varied people as a means of gaining social and other information at that point in their lives. This is one reason why parties are so big with the 20-30 year old set.

No doubt there are retirees who go on vision quests, workshops, read Jung, follow some spiritual tradition, meditate, do yoga, etc. But how many of these people take up these activities for the first time after their retirement. I would guess very few. If a person has not found an interest in personal growth before retirement then the probability of finding it later is even less, although not impossible. Another complication for finding an interest in personal growth is that as we age we draw closer to the end of our lives. It becomes harder to ignore the reality of our mortality. Many deal with this difficult developmental task by ignoring it (e.g., at ninety years of age my own father expresses surprise at the ways in which his body is not functioning as well as it once did). So what does Jung have to say about the later stages of life?

In his essay entitled *The Stages of Life* (from *Man in Search of a Soul*, 1933) Jung points out the tendency of people to look backwards with nostalgia rather than forward as they move into the second half of life. The truths and ideals that have served us in the past may be inappropriate in the future. He believes that the later half of life is a process of contraction rather than expansion and should focus upon the "illumination of the self". He believes that the

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## THE 2001 PROGRAM

SEPTEMBER 7th and 8th

### CARE, PASSION AND LOVE

Presented by DR. IAN BAKER

On Friday night Dr. Baker will deliver a presentation on Care, Passion and Love in the Mathews/McQueen Theatre – DSB C103, from 7:00 to 9:30 pm.

In Saturday's workshop he will extend his presentation to include an analysis on the Myth of Psyche. This will take place in Coronett A 120 from 9:30 am to 4:00 pm.

**DR. BAKER** is a world-renowned Jungian analyst from Zurich, Switzerland. He has presented workshops and lectured extensively in Continental Europe, the UK, South America, Canada and the United States. He is a teaching and examining faculty member at the C. G. Jung Institute in Zurich, Switzerland, where he also has an analytical practice.

Friday evening lecture:	\$30.00	In order to ensure your place, register for these two events as soon as possible by calling 656-2775.
Saturday Workshop:	\$110.00 (lunch included)	
Friday and Saturday:	\$125.00	

OCTOBER 19th and 20th

### INTO THE DARKNESS AND BEYOND: TRANSCENDENCE IN THE DREAMS OF THE BEREAVED

Presented by DR. GERI GRUBBS

**Friday Lecture, 7:30-9:45 pm:** \$10 for members, \$15.00 for nonmembers

Death gradually comes upon us at this time of year as we experience nature's preparation for the coming winter season, which, in the darkest of times, gives us the birth of the Divine Child. The stark darkness, grief and ultimate light of the Divine will be a topic of this lecture as we explore the dreams of those who have lost a loved one to death. Following her thesis research at the C. G. Jung Institute – Zurich, and her soon-to-be published book, Dr. Grubbs will share with you her transcendental dreams of the Underworld, premonitions and psychic phenomena of death, and the themes, patterns and sacred quality of the dreams of the bereaved.

**Sat. Workshop, 9:00 am - 1:00 pm:** \$40:00 for members, \$50.00 for nonmembers

On Saturday Dr. Grubbs will discuss the patterns and themes of bereavement dreams, including transpersonal visitations of the deceased and major archetypal themes of death. We will explore Dr. Grubb's theory on "transliminal" dreams based on van Gennep's stage of liminality, Grof's research on nonordinary states of consciousness and Tibetan Buddhism. From there, we will journey to the Mexican South and see, through a slide presentation, how families naturally commune in celebration of their departed loved ones in el Dia de los Muertos (Day of the Dead). Those who wish will have an opportunity to share their experiences with bereavement dreaming, explore what these dreams appear to be saying and learn how to resolve the grief and suffering that is so much a part of bereavement.

**DR. GERI GRUBBS, PH.D.**, is a Jungian analyst and doctor of marriage, family and child therapy, whose clinical practice is near Seattle, Washington. She is a member of the North Pacific Institute for Analytical Psychology, The International Association of Analytical Psychology and the Association for the Study of Dreams. Her focus in analytical treatment is on trauma, bereavement, relational and spiritual issues with children, adults, couples and groups. She has lectured and taught widely on dream interpretation and sandplay therapy, and has written a book entitled Bereavement Dreaming and Individuating Soul.

NOVEMBER 2nd

**THE SEARCH FOR MEANING IN A POST MODERN WORLD**

Presented by DR. HONOR GRIFFITH

7:30-9:45 pm. \$10.00 for members, \$15.00 for nonmembers.

This lecture explores how a Jungian approach deals with the endemic nihilism (i.e. a sense of emptiness) afflicting so much of our contemporary Western Psyche.

**DR. HONOR GRIFFITH** completed her doctorate in Clinical Psychology at the Pacifica Graduate Institute. She has a practice on Salt Spring Island. Honor has a particular interest in working with people who are grappling with issues arising in the second half of life.

DECEMBER 7th

**BIRTH OF THE SELF: THE CONCEPT OF THE IMAGO DEI**

Presented by SHIELLA FODCHUK

7:30-9:45 pm. \$10.00 for members, \$15.00 for nonmembers

In the teachings of Carl Jung, the early Christian church and Trappist Monk, Thomas Merton, the Self was understood as the image of God in the Psyche. Jung's understanding can help us appreciate the Christmas story as symbolic of the birth of the Self, or God image, in each of us. An understanding of early Christian teachings on the God seed in the soul and Thomas Merton's mystical vision of the True Self, can shed light on the Self in Jungian Psychology.

**SHIELLA FODCHUK** is the Executive Director of the Cathedral Centre for Spiritual Direction at Christ Church Cathedral in Vancouver, B.C. She has a BA in Religious Studies from UBC and an MA in Spiritual Direction from General Theology Seminary in New York. She is a registered member of the British Columbia Association of Clinical Counsellors. Shiella teaches Christian Spirituality in the Diploma Program at the Vancouver School of Theology, Summer Program. She does Spiritual Direction and Counselling at Christ Church Cathedral.

**THE 2002 PROGRAM**

*further information on the following will be presented in the December newsletter*

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| January 4th       | To be announced  |
| February 1st      | <b>Carl Jung &amp; Erik Erikson on the Late Stages of Life</b><br><i>presented by Dr. John Osborne</i> |
| March 2nd and 3rd | <b>Narcissism and Shame</b><br><i>presented by Dr. Ladson Hinton</i>                                   |
| April 5th         | <b>Synchronicity and Dreams</b><br><i>presented by Kimbrough Besheer</i>                               |
| May 3rd           | <b>Homosexuality and Analytical Theory</b><br><i>presented by Dr. Lynne Walters</i>                    |

latter half of human life must also have a significance of its own and not be just “a pitiful appendage to life’s morning”. Jung also believes that to live the latter part of one’s life as if it were the early part is to damage one’s soul. I wonder how much of the emphasis we observe on the “forever young theme”, especially in relation to body shaping and cosmetics, does soul damage by this sort of denial? If we are not to look back with nostalgia and feelings of loss and emptiness what else can we do? Jung notes that “very few people are artists in life; that the art of life is the most distinguished and rarest of all arts” and “whoever succeeded in draining the whole cup with grace?”. Perhaps there are still goals, especially self-development, that are still appropriate for the afternoon of life. Perhaps the completion of projects and goals in progress from earlier years is also appropriate (e.g., Alistair MacLeod’s *No Great Mischiefs*). Jung claims that it is vital that we look forward towards our ultimate demise in the sense that it has meaning in the context of our lifespan. How can we make this focus meaningful?

Jung accepts the possibility that death in itself may be an appropriate end to a wretched life. However, he sees a belief in life after death as therapeutic and meaningful. He says: “As a physician I am convinced that it is hygienic ... to discover in death a goal towards which one can strive .... It would therefore be desirable to think of death as only a transition – one part of a life-process whose extent and duration escape our knowledge”. He backs up this view with the argument that human history reveals an archetypal belief in some afterlife. He argues that “there is a thinking in primordial images – in symbols which are older than historical man, which have been ingrained in him from earliest

times, and, eternally living, outlasting all generations, still make up the groundwork of the human psyche ... It is neither a question of belief or of knowledge, but of the agreement of our thinking with the primordial images of the unconscious”.

Jung also, like Buddhists, acknowledges that there are “no convincing proofs” of some kind of immortality, and I presume, other questions such as the meaning of human existence beyond self-transcendence. He appears to be arguing that scientific or philosophical discourse is a dead end when it comes to death. He seems to argue more for an instinctive/intuitive apprehension of the meaning of death arising from the primordial images of the unconscious. He provides the analogy of how many of us don’t understand why our bodies need salt, and yet “we demand it because of an instinctive need”.

There are questions that remain unanswered. What of the skeptic who sees the goal of life as acceptance of ambiguity and nothingness or those who see life’s purpose in a series of moments of *nowness*? Are our primordial images a valid compass for life’s meaning? Could these images be a collective illusion? Is the issue of whether we label our beliefs as myths, stories or illusions irrelevant in that whatever myths a culture embraces serve the purpose of providing meaning in the face of ambiguity or nothingness? For example, when Christian missionaries replace Pagan myths (e.g., accounts of creation) with Christian myths (accounts of creation) are they simply replacing one source of meaning with another? Even illusions can be meaningful.

### **WATCH FOR JOHN OSBORNE’S LECTURE:**

*Carl Jung & Erik Erikson on the Late Stages of Life, FEBRUARY 1, 2002.*

## NEWSLETTER CONTRIBUTIONS

If you would like to review a book related to Jungian psychology, have had a meaningful experience or conversation, attended a workshop, or written letters about Jungian ideas that have been personally meaningful, we invite you to share what you would like in the newsletter. Contact Mary Giordano for further information.

## BOARD MEMBERS

If you are interested in seeing how the Board of Directors operates, contact Diane Rickson (370-1921) and she will arrange for you to attend a meeting. If this inspires you to help us on the Board, we would be happy to welcome you!

## SPECIAL INTEREST GROUPS

If you have an interest you would like to share, please feel free to form a group. Sign-up sheets can be circulated at meetings. You can then get in touch with interested people to arrange time and place for meeting.

### THE C.G. JUNG SOCIETY OF VICTORIA

is a non-profit, charitable society whose purposes are:

- (a) to increase public awareness of Jung's Analytical Psychology, and
  - (b) to provide a forum to advance the study, discussion, and knowledge of the concepts of Analytical Psychology as developed by Dr. Carl Gustav Jung and his followers.
- Membership in the Society is open to all. Donations are tax deductible.

**ANNUAL MEMBERSHIP FEE**     \$25

Membership entitles the member to reduced admission to monthly meetings and special programs, the semi-annual newsletter, monthly notification by mail of upcoming programs and the use of the Society's library. For further

**MEMBERSHIP INFORMATION**

C.G. Jung Society of Victoria  
P.O. Box 5532

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#### MEMBERSHIP REGISTRATION IN THE C. G. JUNG SOCIETY OF VICTORIA

*New Members are most welcome*

**2001-2002 Season**



*Please detach, enclose \$25.00  
and return to C. G. Jung Society,  
P.O. Box 5532, Victoria, B. C., V8R 6S4*

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**PLEASE INDICATE WAYS IN WHICH YOU MIGHT LIKE TO BECOME INVOLVED IN THE SOCIETY:**

- Becoming a Board Member.
- Distributing posters for monthly meetings in your neighbourhood.
- Selling admission or membership at lectures.
- Helping with refreshments.
- Leading a small group (e.g., Centerpoint and other discussion groups).

Other \_\_\_\_\_