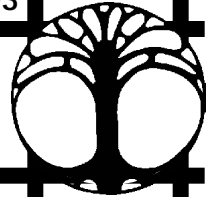


C.G. JUNG SOCIETY OF VICTORIA



MESSAGE FROM THE PRESIDENT

A warm welcome to all members past and present. We look forward to your renewing your membership if you have not already done so. The program committee has been quite busy over the last couple of months developing the program for the coming year. I would like to thank the program committee for their diligence and effort. I am also pleased to welcome new members to our board as well as past members who are continuing. I regret to report that our Vice President Bill Lawrence, has resigned from the Board due to the pressure of other organizational commitments. Bill's wisdom and friendly style will be missed in the context of Board deliberations. We hope to see Bill as often as possible at our monthly meetings. Thank you Bill for being such a significant positive presence!

On a more personal note, I have spent a total of 10 weeks in Australia over the spring and summer of this year, divided into two visits. I would like to share a few impressions from my experiences. The Australia of my childhood no longer exists. The natural appeal of the land and oceans remains. However, the ravages of tourism and capitalism seem to be widespread. For example, the housing bubble has reached almost every area and outpost of the entire country. Houses are being bought and sold, often flipped, in frenetic fashion. While on the beach at Dunk Island, off the Barrier Reef, I talked to a couple who owned 18 properties. "Better to own a quarter of four houses than own all of one" they said to me. People are buying apartment units before construction begins then selling their

options for profit. The low interest rate and liberal lending policies have abetted the real estate bubble. Retirees from Sydney are selling their homes for many multiples of their original cost and then inflating the value of retirement and holiday properties with their gains and willingness to buy before the market rises further. The federal government has struck a committee to look into the potential social dislocation caused by this bubble. First-home-buyer couples now need to allocate 40% of their income to a mortgage with both working. We have seen the process in Toronto in the early 90s and in the North American stock markets of the late 90s.

What has this got to do with Jung? In a Western world that seems to be increasingly in the grip of materialistic greed (to wit corporate self-indulgence) we desperately need a counterbalance. Jung offers us a perspective that is ultimately far more valuable than material gain. Self-knowledge and understanding, becoming what we can be through the individuation of the Self, can deliver us from mechanicalness and the domination of the unconscious. Jung once suggested that life was a mere bagatelle in terms of time and marveled that in our short lives we could accomplish much in terms of our own personal development. Nonetheless, we are privileged to have the opportunity to acquaint ourselves with the pathways explored by such an extraordinary man. We hope to see you at our meetings this year. Your attendance is our society's life support.

John Osborne

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The Victoria Jung Society

Our society exists so that people with an interest in the writings and ideas of Swiss psychiatrist Carl Gustav Jung can meet together to share and further their understanding. Our meetings, held Friday evenings once a month at the University of Victoria, feature guest speakers and lively discussion, often followed by a workshop the next day for a guided experience into the featured topic. Our meetings are designed to stimulate people at any level of familiarity with aspects of Jungian psychology. Past speakers have included well-known Jungian analysts and authors such as Marion Woodman, James Hollis, and Jean Bolen. A yearly membership of \$25 offers a discount on all lectures and workshops, as well as access to the society library.

The life and work of Carl Jung offers opportunities for personal exploration and integration. His experience of the human psyche invites us to look beneath the surface of our lives. Jung's work brought the term "collective unconscious" into our language, and helped us find clues to its existence, not only within ourselves, but also preserved in the art and traditions of peoples and cultures throughout the world. Jung demonstrated that this shared memory

of the human race has continued throughout time. He showed that our lives become more meaningful when we discover the collective unconscious. Carl Jung was a contemporary of Sigmund Freud. For a few years the two men worked together in pioneering the exploration of depth psychology, and formed a close personal and professional bond. By 1912, while writing Symbols of Transformation (CW 5) Jung understood that unconscious aspects of the psyche included much more than the personal and he and Freud went their separate ways.

Jung's work later became known as Analytical Psychology. His work has influenced countless people, not only in the field of Psychology, but in disciplines as diverse as literature and medicine. At the centre of his work is the understanding that for our lives to be meaningful we need a relationship to the Self (the inner guiding principle). We develop that relationship through discovering the inhabitants of the psyche that either inhibit or aid us in this connection, for example, our complexes, shadow, persona, animus and anima. Jung found that working with our dreams is vital to discovering and maintaining the proper relationship with the numinous centre within, the Self.



...continued from page 6

many western people. We so often want our symptoms fixed with physical or chemical measures and are unwilling to spend time and energy delving deeply into the disease to discover unknown aspects of ourselves.

When I was first diagnosed with breast cancer I wanted to find a physical, not a psychological connection with the cancer. I pondered about whether not having children, not eating enough broccoli, having x-ray treatments for acne or being exposed to DDT could have been the cause of the cancer. It was not until I had a local recurrence seven years later that I was strong enough psychologically, to contact the cancer directly in the form of active imagination. I was able then to find the energy it held that needed to come to consciousness. Rothenberg says that to grasp the meaning of one's illness is equal to losing one's innocence. Illness is a type of initiation (p.90).

Rothenberg tells of her journey into her keloid scars, to search for their meaning in her life. She discovered that creative work engaged deeper levels of the psyche saying that for a woman, "creativity integrates the masculine aspect of her psyche" (p.120). Doing active imagination with the scars, became a form of divination; the scars

became her guide (p.134). They had been a kind of protection for her, filling in for the nurturing of a mother which she never got — her mother died when she was born. She discovered that the psychological work to find the meaning of the scars brought more consciousness, which then became a protection that replaced the scars. They were no longer needed because she was less fragile (p.135).

The most important part of her psychological journey came when she learned that many African tribes had scarred their bodies intentionally for millennia; her psyche "resonated with the spiritual purposes and meanings of them [the scars] understood by indigenous people" (p.174). In Africa she felt a positive loving connection with the mother archetype when she met women who had intentional keloid scars. She then developed a deeper relationship with the scars on her own body...scars that "created a link to the transpersonal world that for many modern people has been lost" (p.175).

This book will be of interest to anyone with a physical disease who is puzzling over that elusive relationship of the body with the psyche. It helps us see the gift of illness in helping us towards wholeness.

Lorna Wood



INTRODUCTION TO JUNGIAN PSYCHOLOGY SESSIONS 1 AND 2

Jung's contributions to the understanding of human personality are both compelling and practical for those interested in personal development. His concepts of Ego, Persona, Shadow, Complexes and Self, among others, are most fundamental to our current understanding of the human being. His methods of Dream Interpretation and Active Imagination are valuable keys to unlocking the mystery of the personality. Both the September and October lectures will include a centering exercise, input, discussion and active imagination.

**DAVID STRONG BUILDING
UNIVERSITY OF VICTORIA, ROOM C116**

**Lectures : Fri. September 12, October 3, 7:30–9:45 pm
Members \$10/NonMembers \$15**

Dr. Brigid Molloy, Ph.D., holds Master's Degrees in Theology, Religious Education, and Pastoral Studies. Her Doctorate is in Spirituality, with a focus in Spiritual Direction. She has a 25-year history with Jungian studies, culminating in Jungian Analysis at the C. G. Jung Institute in Chicago, Illinois. Her working experience includes teaching in High Schools across NL, at Memorial University of NL, and at Loyola University of Chicago. She is a Registered Intensive Journal Consultant for Dialogue House, NY and has given workshops and retreats in Dreams, Symbols and Spirituality across Canada and the US.

PLEASE POST

Membership in the Society is \$25.00/year and entitles you to reduced admission to monthly lectures and workshops, receipt of the monthly poster and semi-annual newsletter, entrance to special interest groups, and use of the Society's library. Please phone 388-7516 or 370-1921 for further information.

UPCOMING PROGRAMS

Refer to the posters which will be forwarded each month for precise times and locations

September 12th and October 3rd, 2003

Lecture: Introduction to Jungian Psychology

Sessions 1 (Sept.12th) and 2 (Oct. 3rd).

by Dr. Brigid Molloy (see page 3)

November 7th, 2003

Lecture: Villa of Mysteries:

The Significance of Dionysian Initiation Then and Now

by Catherine Ellis

December 5th and 6th, 2003

Lecture and Workshop: Healing and Empowering the Feminine

A Labyrinth Journey (lecture)

by Sylvia Senensky

January, 2003

Lecture: Living Symbol/Living Myth (Jan. 9)

Workshop: Exploring the Symbolic Field (Jan. 10)

by Mary Barnes

FOCUS GROUP ON POETRY

I would be willing to lead a focus group on poetry, if enough people are interested. My idea would be to meet once a month on an evening (or possibly weekend afternoon) that suits the people coming, and to devote most of the time to examining and experiencing and exploring a poem on a particular topic; aging with depth, the journey downward, the nature of joy, myths for the future are some of the topics I have in mind. Jungian concepts would be an important part of the exploratory framework, but there would be no lecturing on Jung. If people wanted to, a later portion of the evening could be devoted to participants' own work. The focus in all this would be on illuminating experience in areas important to us all, not on formal issues in the poetry. There would be a small fee to cover room and travel expenses; probably around \$7.50 a session.

If you are interested in the focus group, please contact
Chris Bullock: chriskay@pacificcoast.net OR 250-722-9408

A Review of Complex Theory, CW8 pp 92–104

by GLEN BEAUVAIS

Author: C. G. Jung

Many important issues with complex psychology are addressed in this lecture to the Federal Polytechnic Institute of Zurich in 1934. First, Jung quite generally describes the subject of psychological research, the psyche, as a *disturbance* of pre-established experimental factors. An example in the realm of physics would be the deflection of an electron beam under the influence of a magnetic field: the experimental factor would be the angle of deflection under the disturbance of the magnetic field. An important difference with psychological research, however, is that the psyche plays a role in the experiment and it is not simply inert. Modern physics has also found this with matter at the sub-microscopic level as postulated by Heisenberg. Jung explains that the subject often becomes aware of the intention behind the experiment which in turn affects the results.

Jung's point here is that, even though the psychic processes of association could not be isolated from the subject's assimilation of the experiment, the work still yielded important information if one was able to assess the results without the prejudice towards the original expectation of the outcome. Since it is difficult, if not impossible, to isolate psychic processes, one may need to look at many various aspects of the experimental results.

As Bennet explains¹, the association experiment was originally developed by Sir Francis Galton, a relative of Darwin, in the hopes of differentiating types of intelligences. However, nothing definitive was concluded from the mass of data that was taken. It was the crucial step of Jung to look deeper into the delays in the patient's reactions that lead to the discovery of unresolved, painful and forgotten issues which still affected the patient quite markedly. Effectively, this empirically established the existence of the unconscious.

Jung goes on to explain that complexes are constellated, or formed, involuntarily when an outer stimulus touches on one of the ideas within the complex. A good point that brings the ideas into real life is that 'the association test ... reproduces the psychic situation of the dialogue'² and that the disturbance of association occurs in everyday life. For instance, conversations lose their focus when either speaker avoids ideas or areas which trigger painful reactions, yet since the mechanism is unconscious the participants are left to puzzle over what really took place. Also, Jung describes how subjects often use meaningless *value predicates* to distance themselves from the substance of the stimulus by 'finding everything *interesting, charming, good, lovely*, or – if they are English – *fine, marvellous, grand, splendid*, and (a great favourite!) *fascinating*, all of which serve to cover up their total lack of interest or to hold the object at arm's length'³.

However, the important distinction between ordinary

dialogue and the association tests is that only single words are exchanged without any context. This leaves room for much ambiguity of meaning into which the subject can *project* much unconscious content. Jung touches on this aspect without using this word. An important lesson may be gleaned from this in that it may be beneficial to communicate with full elaboration in order to minimize obfuscation by listeners due to their own projections. From my own experience, this factor plays a large role in the communication and understanding between the sexes.

However *interesting or fascinating* the application of these ideas may be in daily life, there is also a deeply menacing aspect that cannot be escaped. 'Everyone knows nowadays that people "have complexes". What is not so well known, though far more important theoretically, is that complexes can *have us*'⁴. Moreover, 'only when you have seen whole families destroyed by them, morally and physically, and the unexampled tragedy and hopeless misery that follow in their train, do you feel the full impact of the reality of complexes'⁵. One example from my own personal experience was a middle-aged woman I had known briefly who admitted to being consumed by uncontrollable anger directed towards her partners at the end of any relationship. She also admitted to not knowing the cause of the anger, although I would suspect the constellation of a negative father-complex from some of her personal history. I witnessed this anger with an almost total eclipse of her previously pleasant and accommodating disposition that was accompanied by many mistaken suspicions that betrayed her usual reason. One might refer to this as a black-widow complex.

It should be pointed out here that Jung's strong language touches on the foundations of his conviction that both the psyche and evil are indeed real and not merely imagined.

He goes on to speak of the propensity of the medical profession to dismiss neurotic symptoms as the patient's invention leaving them to deal with it themselves. Yet, according to Jung's model, if the complex is stronger than the ego, there is insufficient energy to subdue the complex with one's will and the patient is left at its mercy. In addition, an effective cure ought to be the healing and integration of this painful memory that Jung discovered at the origin of these *psychic splinters*. An example of this treatment was described in an earlier paper, *Psychoanalysis and Association Experiments*, where Jung said the best treatment is 'to force the patients, with a certain ruthlessness, to unearth and expose to the light the images that consciousness finds intolerable'⁶.

Currently, however, this *apotropaic* thinking that reduces the complex to the unreal has been replaced with the belief in the *chemical imbalance* that is blamed for

depression, social anxiety, obsessive-compulsive disorder as well as others. If Jung is right about the origin of the complex being a trauma, or a rigidly narrow conscious attitude that cannot contain the troublesome unconscious content, then the treatment of these disorders by means of a chemical artificially re-establishes the balance without any healing or psychological growth. In essence, if Jung is correct, the unconscious content is forever locked away while the personality remains in its limited state without any possibility of growth or creativity.

Finally, Jung explains how early psychology investigated complexes to find the source of neurotic symptoms to be the distasteful and dark areas which people have split off in the process of civilization. They have also become gradually divorced from nature in the process. This explains the 'storm of indignation [that] was unleashed on all sides when Freud's works became generally known'.⁷ This also may explain the fact that depth psychology has been effectively supplanted in the mainstream by cognitive, behavioural, and/or psychopharmaceutical methods. These conveniently sweep the neurosis under the carpet without the necessity of facing one's issues and the difficult work of integrating the repressed material into a larger personality. It is an inherently conservative approach that maintains the status quo while reinforcing the belief in rational materialism and our separation from nature.

¹ Bennet, E. A. What Jung Really Said, New York: Schocken Books (1983).

- ² Paragraph 199.
- ³ Paragraph 198.
- ⁴ Paragraph 199.
- ⁵ Paragraph 209.
- ⁶ *ibid.*
- ⁷ Paragraph 216.

Book Annotation/Review

Rothenberg, Rose-Emily. (2001). The Jewel in the Wound. How the Body Expresses the Needs of the Psyche and Offers a Path to Transformation. Wilmette, Illinois: Chiron Publications.

Jungian analyst, Rothenberg writes this book in a memoir style, personally relating her psychological work. It is a unique book in my experience of Jungian writers because she tells her own story and in it shows a way to heal deep wounds to the soul. It is also a hopeful book because she shows that, when a wound or disease is befriended, it responds. The story of her own psychological journey with keloid scars is complex yet readable. Rothenberg does not try to pin down the cause of, or treatment for, the psychological aspects of physical illness. She says, "each disorder is unique to the person who has it" and must be looked at in the context of every aspect of the person's life (p.18). Physical symptoms arrive when something in our psyches cannot come to consciousness directly and so it "manifests in a physiological form" (p.19). This is a foreign idea for

continued on page 2...

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

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