

C.G. Jung Society of Victoria, B.C.

www.cgjungsocietyvictoria.ca

August 2005. Vol. 1 #1

Victoria Jung Society finally has a digital newsletter!

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Welcome to the C.G. Jung Society Victoria's new newsletter. Our Society has grown over the years and has had an occasional printed newsletter but with this, our inaugural digital issue, we'd like to try something different. Instead of having to cajole and threaten board members to write lecture reviews and other such material, we are going to cajole and threaten you, the members and interested readers to write for the newsletter!

What we'd like to see is a true community newsletter, written by readers that includes material of interest to you. There is so much that can be included in this form of grassroots communication. No printed copies of the newsletter will be made so our impact on the environment should be minimal. We do have a wide range of suggested areas for submission of material.

1. Specific ideas from Jung you want to share your experiences of;
2. An image (a drawing, a painting or a photograph) that captures something important for you that you'd like to share with the community.
3. A book review (of a Jungian book, or a book that reflects for you a Jungian issue/theme/motif; both fiction or non-fiction; ancient, classic or modern.)
4. Questions you pose that readers may answer in later editions of the newsletter.
5. Film Review (anything goes in terms of genre, period, theme, motif, film-maker, actor or symbol)

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6. Commentary on current events from a Jungian perspective

7. A great recipe (we all need comfort food every now and again)

8. Historical issues (family, region, cultural)

9. Cultural issues (reflections on ritual and practice within a specific culture e.g. adolescent initiation; costume; dance etc. - remember that we are fortunate to live in a culturally diverse and rich country).

10. Generational/Developmental issues (from infant to wise old senior)

11. Politics

12. Letters to the editor

13. Humour (stories, cartoon, even funny photographs)

14. Events : if you are offering a seminar, workshop or experience that you feel is of interest to the Jungian community, let us know and we'll try to publish it in the newsletter.

Editorial

We are pleased to launch the first copy of the (as yet unnamed) Society newsletter. This issue begins with an article by John Osborne about the social networks or social convoys we belong to as we develop. John focuses on how these convoys change, often due to geographical moves we make, and how we so often remember times with a particular convoy that we miss. Yvonne Freigang submitted a poem she called Nigredo. Mary Barnes' short story or fairy tale entitled Cats, Bats and Promises is a whimsical look at what may happen if we bend the rules a little as we individuate. We'd like to have an active debate section regarding Jungian questions as well as strong letters to the Editor, so sharpen your pencils or rather flex those keyboard fingers and send material in.

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Aging and Past Friends and Acquaintances

by John Osborne, PhD

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Have you ever thought about what has happened to all the people you have known in your life? Where are they now? What are they doing? How have their lives turned out? Who is alive and who is dead? Many of us who have moved or retired to the “Canadian sun belt” have left behind numerous social contacts and friends. If we grew up in Canada and did not move around too much we probably grew up with what psychologists call a “social convoy.” This convoy begins to form in our childhood, within our neighbourhood and through our attendance at school, church, sports and various clubs. We may continue within the same community with our tertiary education and employment. However, this is becoming less likely in current times of increasing mobility as a result of the search for education, employment and affordable communities.

After meeting a “significant other” with whom we choose to marry or cohabit and raise a family we may begin the formation of another “social convoy.” We form our social circle from those we meet in our neighbourhood and at work, especially other parents whose children are involved in the same schools, sports and activities as our own kids. As we age and our kids grow up we move through life with this convoy; except that now we are the adults. If we have moved to Victoria after retiring from somewhere else we leave this “social convoy” behind. We no longer have colleagues with whom we can talk shop. We have left behind those contacts that could pull strings for us. Those members of our last convoy, whose company we enjoyed most, may be fewer or lost to contact. Now we have to attempt to build a new convoy. However, our situation has changed dramatically. Any new friends that we make probably do not share our history or we theirs. The shared interests and family concerns that were the glue that held our earlier convoy together are gone. As this loss begins to sink in we may start to reminisce about friends from the past and how valuable they were to our well-being. We may even make attempts to trace some of these former friends. Some of us may have been diligent in maintaining contact with distant friends while others, like me, have tended to neglect such measures. Attending class reunions is one fairly common way of maintaining past social contacts.

Because, as politicians love to remind us, Canada is a nation of immigrants many of us have left the social convoy of our early years behind in our country of origin. Physical distance can make it difficult to keep in touch, even with relatives. Many of us have left all our extended family behind. Even if we are inspired by an urge to contact past friends and acquaintances we can find that reunions do not necessarily result in the sort of good fit that characterized our prior relationships. We have changed and so have our friends from the past. Having old friends visit is not always what we expected either.

As we approach the afternoon of our lives we may feel nostalgic about those friends and acquaintances that were once part of our lives but now live in our memories.

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Aging and Past Friends and Acquaintances (cont.)

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We may have some feelings of regret about not maintaining some of these relationships. As we age it is not unusual for us to take stock of our past and realize in hindsight that we may have neglected a valuable resource by not attending to our past friendships. Most of us will reflect upon missed opportunities as we age. We could speculate as to why this nostalgia and what it means. Seeing the approach of the ultimate horizon of our lives may be a motivation for such nostalgia. Perhaps extraverts are more likely to maintain their friendships as they move through life. Introverts may be less likely to do so. Women may be more likely to attend to social relationships both past and present. We can tell ourselves that due to many factors such as geography, preoccupation with career and family, forgetful drifting and looking to the future that we had more than enough to fill our lives. However, as we age we may be prompted to think of former friendships. We may also regret the opportunities we let slip to engage other people who may have enriched our lives. In reflecting on the past in this way we need not be too hard on ourselves. If we have lately come to realize such missed opportunities we must also remind ourselves that we cannot undo the past. From a developmental perspective we may understand that the person who now reflects is not the person we were in the past. In our youth we are usually looking ahead rather than back in time. We now survey our past from a different perspective. We are warned by those who write about aging of the danger of wallowing in nostalgia rather than continuing to look forward and live in the present. Nonetheless, reflections upon past relationships and missed opportunities may teach us important lessons that we can apply to our present lives, particularly the unique capacity of social relationships to contribute to our individuation.

Paul Tillich in his book “The Courage to Be” describes two basic forms of “the courage to be”. They are the “courage to be a part of” and the “courage to be oneself.” Our social relationships, especially in various groups, provide a type of existential security. We may be members of various communities that nurture us. He also argues that losing oneself in a group is no substitute for personal individuation. The danger of not belonging to a community or group is the possibility of narcissism and inflation. The ultimate validation of our individuation depends upon feedback from our social relationships. Many books have noted that an intimate relationship with a significant other is perhaps the most difficult and yet valuable context in which to individuate. The bottom line here is that our social relationships both nurture and validate our individuation.

Having retroactively realized the lost value of neglected past social relationships what lesson can we take into our future lives? Perhaps we can put more energy into nurturing those friendships that we currently have.

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Aging and Past Friends and Acquaintances (cont.)

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We can also open ourselves to the possibility of creating new friendships. C.S. Lewis suggests that friendships can start with a shared interest which can lead to a shared passion. In his case this led to his marriage with Joy Davidman (as portrayed in the movie “Shadowlands”). Krishnamurti has also maintained that the quality of our lives is reflected in our social relationships. I must add that Jungian analyst; Anthony Storr (“Solitude”) has made a convincing case for the importance of solitude as part of our experience. Flooding our existence with social relationships can obscure our need for some solitude in our lives, especially for personal reflection and personal autonomy. We need some alone time. Storr like Tillich, appeals for balance and integration of social relationships and personal space. Another lesson we can offer to our children and youth in general is the inestimable value of social relationships. We can encourage them to view their friendships as valuable resources that are worth maintaining. This is not to say that they need to collect friendships willy nilly without regard to goodness of fit and quality. Quantity is not the issue. More is not necessarily better. Young people already make friendships but we can suggest to them that some of their most valued friendships are worth holding onto over the years. We can also acknowledge that their lives and those of their friends can take twists and turns that lead in divergent directions and yet their friendships may still be worth preserving.

What's In A Name?

After all this work to produce this digital newsletter for the Victoria Jung Society, we still don't have a name! As we said in the initial email that invited submissions, we'd like to make this an activity that reflects the feelings of the readers and contributors. Some of you have responded and sent in possible names. These are:

“Mandala”

“Shibboleth”

“Unus Mundus”

Send your submissions to “The Editor” at jbetts5@telus.net

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Nigredo

-Yvonne Freigang-

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The sky is not dark enough
in your room
to still
raven's cough
in your bones,
so tear sweet crusts off stars -
toss them in the maw
of waiting black beak,
seek shadowed cloak
of keen and croak
in flight from all light,
an eclipse of the real
picks your marrow
clean.

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Cats, Bats and Promises ***by Mary Barnes***

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Once upon a time there was an old woman who always kept her promises. In all her life she never failed once to be on time, to Meet trains or planes, or Care for cats or make a Home for wayward bats.

Whatever she said she would do, she Did! She met her obligations on All Occasions. She had so many Obligations, not to mentions Cats and Bats, that her Shoe was filled to the brim; it bulged, overflowed with Things said and done, with Cats and Bats, and Promises made. They spilled over the top, pushed through all the holes, even those for the shoe laces.

As she grew older she began to doubt if she could fulfill every promise. Her shoe was filling up! Soon she would have to evict Old Promises for more recent guests. But she loved her Cats and Bats, and even more her Belief that she was a responsible woman. She said to herself, “I will be more cautious in the promises I make.”

As she drifted off to sleep, a tiny thought, only the smallest Bat, flitted through, “I could die... I will indeed die... and then what happens to my Bats, Cats and Promises?” She turned over, muttering, “I’ll sleep on it. It will be clearer in the morning.”

In the morning she awoke in total panic thinking, “I have left my friend’s cats for 3 weeks without food. Oh what I have I done... or not done! Did I? Could I have promised to care for her cats when she lives so far away?

Her mind whirled; she ran here and there, stumbling over her cane, her cats and her bats. Utterly terrified, she asked “Who am I, if I am not an Old Woman who lives in a very tight Shoe? If I am not a Keeper of Promises?”

Her Thoughts whirled, a Cyclone carrying her into the sky; up and up they carried her far from the self she knew. She felt light, almost care free, untethered by her many promises; looking down, far down on her small Shoe house overflowing, she asked how she had been over taken by it all. Drifting, she wondered. “Perhaps the world is more fluid than I realized.”

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Cats, Bats and Promises (cont.)

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Leaf-like, she drifted to the ground in the far away town where the cats lived, the ones who may or may not be unfed and hungry. She rushed to talk to an even older Old Woman; she asked, “Who would I be if I were not a Keeper of Promises, a caretaker of cats and bats, a meeter of trains and planes? What would happen if I never return to my Shoe overflowing?”

Breathless, she fell silent and stared and stared at her friend, a Woman whom she felt she had known all her life.

Her Old Woman friend was growing a beard! Her first exclamation was, “You can't grow a beard! Women don't; it's a basic agreement upon which this world rests! One of the promises a girl makes just as a boy agrees to never ever carry a purse!”

Then she noticed that sitting beside her friend is a man who carries a purse....

She dimly grasps that if she doesn't keep her Promises, this is what the world could come to!

A world where Women could choose to grow beards, or sail ships, become doctors or scientists; wear skirts or pants on a whim. And, Men could carry a 6x10 foot projection screen with a woman's purse on their arm. Men could nurture children, change diapers, cook, clean toilets and God forbid, do windows!

She paused.... allowing her vision to expand to a world full of choice.... where even Promises could be renegotiated! A world of cats, bats, trains and planes, all of whom make their own choices, depending on circumstance. A thought bat-like flitted through. This might have always been the case; it was her illusion that it all occurred on a schedule of Promises!

She debated the up and the down side; she asked their Point of View—the Old Woman with a beard, the Man with a purse, as well as the Cats, the Bats and the Promises. She mused, “The world would be less dependable. There would be Cats and Bats, not to mention men and women in unexpected places. Some trains would be late and some planes even missed.”

“But what a relief for Promises that can not be kept.... if there were the possibility of re-negotiation! That alone would shift the balance of suffering.”

“A couple might meet, and in that moment decide who would be Cat, and who Bat; who would be man and who woman.... and in the next moment switch roles! “It would be a world in flux, but not necessarily chaos,” she mused, “String Theorists may be right; there may be 11 parallel universes!”

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Cats, Bats and Promises (cont.)

For a moment, like a bat from hell, her anger at the cell phone company flitted through her mind. She thought, “she was a responsible person; she would pay her bill, but then, she’d tear up the contract!”—a promise made was not forever. The Old Woman, stroking her silky beard, assured her someone else had fed the cats. “In fact,” she said, “as we both know those particular cats are very good at eating off other people’s plates! It is in their Nature to know how to care for themselves. Whereas.... although Beards and Purses are in the genes, it’s a matter of choice, sometimes, when and how you choose to amplify the energetic pattern they organize. Archetypes are Archetypes,” She said.

Swinging His purse, her friend cryptically commented, “More changes than Eden can be rung on the Archetype of Garden!”

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FUNDAMENTALS COURSE IN ANALYTICAL PSYCHOLOGY

The purpose of this 12 session course is to introduce Jungian psychology to interested people. By the end of this course you will have a good working knowledge of all of the core concepts of Jungian psychology, be able to address specific questions theoretically (and clinically), and, experience your dreams and the symbols of life in a deeper, richer and more meaningful way. This course will address the needs of the beginner and the professional individual in terms of their existing knowledge.

The 12 lectures cover the following material:

- Lecture 1 : Introduction to course; About Jungian Analysis
- Lecture 2 : Biography & Model of the Psyche
- Lecture 3 : Collective Unconscious & Archetypes
- Lecture 4 : Ego, Shadow, Persona
- Lecture 5 : Complexes
- Lecture 6 : Typology I – Types
- Lecture 7 : Typology II – Inferior Function
- Lecture 8 : Anima
- Lecture 9 : Animus
- Lecture 10 : Interpretation of Dreams
- Lecture 11 : Interpretation of Fairy Tales
- Lecture 12 : Individuation process and Jungian Analysis

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FUNDAMENTALS COURSE IN ANALYTICAL PSYCHOLOGY (cont.)

About the Facilitator

John Betts is a Diploma Candidate at the International School of Analytical Psychology, Zurich, and offers Jungian Analysis in his private practice.

Lecturers

John Betts; Catherine Ellis is a Jungian Analyst in private practice. She graduated from the C.G. Jung Institute, Zurich in 1999.

A Course Reader will be provided. All members of the group will have a blogsite to use to exchange ideas about the course during the 6 week period.

DATES: Tuesdays/Thursdays 4/10/2005-3/11/2005

TIMES: 7p.m. – 9 p.m.

EARLY BIRD REGISTRATION (by 30th August): \$225.00

REGISTRATION AFTER 30th August: \$250.00

CONTACT : (250) 360-2040; jbetts5@telus.net;

1190A Fort Street, Victoria BC, V8V 3K8 : www.jungian.ca

Jungian Dream Interpretation lecture

Lecturer: John Betts

Venue: David Strong Building, University of Victoria

Date: September 2

Time: 7:30 p.m.

Jungian Dream Interpretation workshop

Facilitator: John Betts

Venue: Oak Bay Library Conference Room, 1442 Monterey Ave

Date: September 3

Archetypal Images in Film

Lecturer: George W. McEwen

Venue: David Strong Building, University of Victoria

Date: October 7

Time: 7:30 p.m.

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Active Imagination extended: dialoguing with literature - lecture

Lecturer: Chris Bullock Ph.D. and Ray Rasmusen, Ph.D.

Venue: David Strong Building, University of Victoria

Date: November 4

Time: 7:30 p.m.

Active Imagination extended: dialoguing with literature - workshop

Facilitators: Chris Bullock Ph.D. and Ray Rasmusen, Ph.D.

Venue: University of Victoria Centre for Cont. Ed. (downtown)

Date: November 5

If you would like to have an announcement of an event you are hosting in this section of the newsletter, please email the details to The Editor at jbetts5@telus.net. All reasonable attempts will be made to include your event but we cannot guarantee its' inclusion. At this stage there is no charge for advertising in the newsletter.

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Jungian Questions

Each issue of the newsletter will have a question or two that a reader has posed. This question will be responded to from a Jungian perspective and stimulate further debate. Our aim in this section is to have readers answer the questions (as we really don't have any resident experts on anything!). Please submit your questions to the Editor at jbetts5@telus.net

Examples of questions that readers could write about are:

“Why should we pay attention to our dreams?”

“What did Jung mean by individuation?”

“What is the central symbol in the movie 'Matrix' ?”

“What is happening to the youth of today and can a Jungian perspective shed light on these issues?”

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Well...???

Go ahead,
write something.

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How to submit material to the newsletter

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Jung emphasised a strong connection between the psyche and the environment, so, in keeping with this approach, we don't want to print the newsletter on paper. Please submit everything through email. Send written material in two ways : in the body of the email text; and, as a MicroSoft Word file attachment. Send images as Adobe Acrobat pdf's.

If you are having any difficulty with the electronic issues of submitting material, please send us an email and we can try to work out the challenge together with you.

Finally.....

Please forward a copy of this newsletter to two other people and ask them (should they like the newsletter) to subscribe. It's free! To subscribe send an email to the Editor with the word “SUBSCRIBE” in the subject line. (jbetts5@telus.net)

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