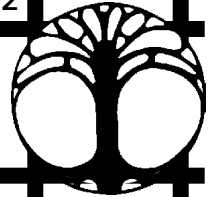


C.G. JUNG SOCIETY OF VICTORIA



MESSAGE FROM THE PRESIDENT

I would like to thank members and others who attended our meetings over the past year for their support of the Jung Society of Victoria. I hope that you will continue to support us with your presence at our meetings this coming season. I encourage you to invite a friend to one of our meetings in the hope of increasing our membership. I look forward to working with the Board and especially the input of new Board members.

On behalf of the Board I invite you to continue to offer feedback and suggestions on how we can improve or innovate our program and meetings. Sometimes suggestions are made to the Board but apparently not accepted. The most common reason for this is that often there is a downside to the suggestion. When I first joined the Board I had "bright ideas" for improving things. I found out from the "old hands" that most of my "bright ideas" had already been tried or rejected for sound reasons. A chronic problem

that we wrestle with is the limitations imposed upon us by our limited resources, especially when it comes to bringing in speakers from abroad or across Canada. The low international value of the loonie makes it even more difficult to bring speakers in from the U.S.A. or Europe. So we try to innovate by sharing costs with Vancouver or engaging speakers who are already visiting our area. Costs and the lack of person-power are our major limiting factors. Nonetheless, there is always room for suggestions and improvements.

We continue to welcome your feedback and suggestions. Despite various problems we continue from year to year. Your support in the form of attendance at meetings and membership is what keeps us going. I trust that you will continue to help us make the Jung Society of Victoria prosper as an organization that can offer people the opportunity to deepen their understanding of the ideas of Carl Jung.

John Osborne, President

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Review of Dr. Hinton's Talk on Shame and Narcissism

by Edward Robinson

I'm a new member of the society and attended Dr. Hinton's recent lecture and workshop on Shame and Narcissism. I enjoyed the warmth of Dr. Hinton's character, and I wished somehow to connect with him—but of course that is difficult in the lecture format. He explored the topic from several viewpoints and presented a rapid succession of ideas. Some of them clearly struck a chord with me; however, at times I knew I was storing up "facts" without necessarily, in the moment, internalizing those facts. My chief impression of the talk was that it surveyed a range of ideas whose quality and depth could be discerned only through long personal work.

Other attendees might offer corrections or additions to the synopsis given here. Some of the key ideas, as I recall them, were as follows:

Shame, denoting a covering up or hiding, is the emotion of crossing boundaries; it is the price of striking out beyond the static and protected (narcissistic) sense of self towards new experience and new knowledge. Shame is usually seen as a negative emotion to be done away with, but it is to be understood as a healthy regulator and moderator of the other emotions and impulses. It is a basic emotion central to early development. An interplay of the shown and the hidden, in which patience plays a key role, is necessary.

Historically, shame was pushed down in the conscious psyche by the development of reason—largely a reactive idealism in the midst of an apocalyptic environment (e.g., the Thirty Years War)—during the age of enlightenment. As rational planning superceded religious values, shame and other affects took on an unconscious life of their own. Our tradition of religious redemption has seen a polarity develop that sets transcendence and infatuation with an idealized image at odds with emotion, affect, the body, the shadow.

Since shame makes us feel intensely and fundamentally defective, it negates our being and causes us to want to disappear. Shame avoidance is therefore common, and can take many forms such as

anger, poor self-esteem or despondency. In the context of the process of individuation, shame as the archetypal emotion has an inhibiting and shaping effect on other emotions in order to transform them into feeling (i.e., something more comprehensible). The "fires" of shame must, if possible, be borne consciously, in order to "burn away" the false. We can then pass through to a place of awe and respect, to a fullness of being in the light of a new understanding.

Shame, assuming many guises or compensatory emotions, may be difficult to recognize in the analysand. The analyst may have to proceed circumspectly and patiently over a long period in order even to approach the possibility of the analysand surfacing this powerful emotion in a safe and constructive way. The possibility of toxic shame, and deep-seated character disorder—as opposed to a "normal" quota of shame connected with more or less "normal" character neurosis—must be realized. Assisting the analysand to detect and deal with shame will test the emotional intelligence and resources of the analyst.

Dr. Hinton made one point in passing that I did not exactly catch, but that I would like to make clear with others' help. He mentioned the teleological view of man (i.e., the notion that there is a pre-defined end towards which the process of individuation is leading) and I believe he said that holding this view, in analysis, can somehow be counter-productive or inhibitive. Perhaps he meant that too strong an emphasis on a consciously held goal can inhibit the meanders and circumlocutions the unconscious needs to pursue in order to bring us insight. If this is what was meant, then it makes sense in that shame, the thing we wish most to avoid, can never be approached directly.

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Am I One or Many?

by Dr. John Osborne, PhD

While in Germany recently, I (John Osborne) noticed that the 125th anniversary of Herman Hesse's birth had produced a promotion of his work in bookstores. I bought and read a copy of "Steppenwolf." Although the book is often enjoyed by young people it is actually about the inner struggle of a 50 year old bourgeois intellectual and aesthete who imagines himself to be composed of two parts – the human and the wolf. Much of the book explores the question in the above heading. My thoughts went to other authors who have discussed this vital existential issue. I thought that it might be interesting to present quotations from Hesse, Jung and Gurdjieff that coalesce on this question.

Hesse: "Man is not capable of thought in any high degree, and even the most spiritual and highly cultivated of men habitually sees the world and himself through the lenses of delusive formulas and artless simplifications – and most of all himself. For it appears to

be an inborn and imperative need of all men to regard the self as a unit (p. 70) In reality, however, every ego, so far from being a unity, is in the highest degree a manifold world, a constellated heaven, a chaos of forms, of stages and stages, of inheritances and potentialities. It appears to be as imperative as eating and breathing for everyone to be forced to regard this chaos as a unity and to speak of his ego as though it were a one-fold and clearly detached and fixed phenomenon." (pp. 71-72) "When Faust, in a line immortalized among schoolmasters and greeted with a shudder of astonishment by the Philistine, says: 'Two souls, alas, dwell in my breast!' he has forgotten Mephisto and a whole crowd of other souls that he has in his breast likewise. The Steppenwolf, too, believes that he bears two souls (wolf and man) in his breast and even so finds his breast disagreeably cramped because of them. The breast and the body are indeed one,

continued on page 5...



'THE SINGER'S HOUSE'

When they said Carrickfergus I could hear
the frosty echo of the saltminer's picks.
I imagined it, chambered and glinting,
a township built of light.

framed in your window,
knives and forks set on oilcloth,
and the seals' heads, suddenly outlined
scanning everything.

What do we say any more
to conjure the salt of our earth?
So much comes and is gone
that should be crystal and kept

People here used to believe
that drowned souls lived in the seals.
At spring tides they might change shape
They loved music and swam in for a singer

and amicable weathers
that bring the grain of things,
their tang of season and store,
are all the packing we'll get.

who might stand at the end of summer
in the mouth of a whitewashed turf-shed,
his shoulder to the jamb, his song
a rowboat far out in evening.

So I say to myself Gweebarra singing
and its music hits off the place
like water hitting off granite
I see the glittering sound

When I came here first you were always
a hint of the clip of the pick
in your winnowing climb and attack.
Raise it again, man. We still believe what we hear.

Jung and the Recapturing of Meaning Through the Arts

Through exploring the poem, Dr. Bullock will endeavor to answer the question: how can art help a person recapture meaning when the world has lost its "tang" and texture? C.G. Jung's theories on midlife, art and psychological types are all relevant to this question, and members of the audience will be invited to contribute their experience and ideas about art and the recapturing of meaning.

DAVID STRONG BUILDING UNIVERSITY OF VICTORIA, ROOM C116

Friday, SEPT. 13 7:30-9:45 pm Members \$10/NonMembers \$15

DR. CHRIS BULLOCK has a PhD in American Literature from the University of Leeds in England and is a Professor Emeritus (English) from the University of Alberta, though he now lives on Vancouver Island. He co-wrote the popular text "Essay Writing for Canadian Students", co-edited the "Examining/ Experiencing Masculinities" edition of the Australian journal, "Mattoid", and has written books and articles on literary criticism and modern writers. He has a long-standing interest in Jung and Jungian therapy.

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 for further information.

UPCOMING PRESENTATIONS

FRIDAY, OCTOBER 4, 2002 7:30-9:45 and SATURDAY, OCTOBER 5, 2002 9am-noon

EVIL: THE SHADOW OF PERFECTION

presented by Dr. Michael Horne

Dr. Horne will expand Jung's concept of the relationship to the internal shadow into a mode of embrace of the other within and without. He will show that this is an inseparable process and that individuation and social action are mutually re-inforcing.

Saturday will further elaborate on the above concepts in light of the expressions of evil in personal, social, political, and international conflict.

Michael Horne is a Jungian Analyst in private practice in Seattle. He is Clinical Associate Professor in the Department of Psychiatry at the University of Washington where he teaches psychoanalysis.

FRIDAY, NOVEMBER 1, 2002 7:30-9:45 SATURDAY, NOVEMBER 2, 2002 10am-4-30pm

THE BODY AS SOULFUL GUIDE

presented by Christine Hanssens

The Friday night lecture will focus on the quest for individuation as experienced in the delicate balance between body and soul. Saturday will be a series of movement exercises with time for personal reflection.

Christine Hanssens, MA is a graduate of the CG Jung Institute of Zurich and is a member of the International Association of Analytical Psychology. She has an extensive background in dance, movement and the study of body techniques. She has a private practice in Ottawa and teaches at St. Paul's University.

DECEMBER 6, 2002 7:30-9:45 pm, to be announced

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but the souls that dwell in it are not two, nor five, but countless in number. Man is an onion made up of a hundred integuments, a texture made up of many threads." (p. 73) In reference to the Steppenwolf (Harry Haller): "He calls himself part wolf, part man, and with that he thinks he has come to an end and exhausted the matter. With the 'man' he packs in everything spiritual or sublimated or even cultivated to be found in himself, and with the wolf all that is instinctive, savage, and chaotic. But things are not so simple in life as our thoughts, nor so rough and ready as in our poor idiotic language; and Harry lies about himself twice over when he employs this niggardly wolf-theory. He assigns, we fear, whole provinces of his soul to the 'man' which are a long way from being human, and parts of his being to the wolf that long ago have left the wolf behind." (p.74)

Gurdjieff (as told by Ouspensky): "It is the greatest mistake," he said, "to think that man is always one and the same. A man is never the same for long. He is continually changing. He seldom remains the same for even half an hour." (p.53). "One of man's important mistakes," he said, "one which must be remembered, is his illusion in regard to his I. Man such as we know him, the 'man-machine,' the man who cannot 'do,' and with whom and through whom everything 'happens,' cannot have a permanent and single I. His I changes as quickly as his thoughts, feelings, and moods, and he makes a profound mistake in considering himself always one and the same person; in reality he is always a different person, not the one he was a moment ago. *Man has no permanent and unchangeable I.* Every thought, every mood, every desire, every situation, says 'I.' And in each case it seems to be taken for granted that this I belongs to the Whole, to the whole man, and that a thought, a desire or an aversion is expressed by this Whole. In actual fact there is no foundation whatever for this assumption. Man's every thought and desire appears and lives quite separately and independently of the Whole. And the Whole never expresses itself, for the simple reason that it exists, as such, only physically as a thing, and in the abstract as a concept. Man has no individual I. But there are instead, hundreds and thousands of separate small I's, very often entirely unknown to one another, never coming into contact, or, on the contrary, hostile to each other, mutually exclusive and incompatible. Each minute, each moment, man is saying or thinking 'I.' And each time his I is different. Just now it was a thought, now it is a desire, now a sensation, now another thought, and so on endlessly. *Man is a plurality.* Man's name is legion." (p. 59)

Jung: "I use the term 'individuation' to denote the process by which a person becomes a psychological 'individual,' that is, a separate indivisible unity or 'whole.' It is generally assumed that consciousness is the whole of the psychological individual. But knowledge of the phe-

nomena that can only be explained on the hypothesis of unconscious psychic processes makes it doubtful whether the ego and its contents are in fact identical with the 'whole.' If unconscious processes exist at all, they must surely belong to the totality of the individual, even though they are not components of the conscious ego. If they were part of the ego they would necessarily be conscious, because everything that is directly related to the ego is conscious. Consciousness can even be equated with the relation between ego and the psychic contents. But unconscious phenomena are so little related to the ego that most people do not hesitate to deny their existence outright. Nevertheless, they manifest themselves in an individual's behaviour." (p. 212)

"It was never possible for me to discover in the unconscious anything like a personality comparable with the ego. But although a 'second ego' cannot be discovered (except in rare cases of dual personality), the manifestations of the unconscious do at least *show traces of personalities.* A simple example is the dream, where a number of real or imaginary people represent the dream-thoughts. In nearly all the important types of dissociation, the manifestations of the unconscious assume a strikingly personal form. Careful examination of the behaviour and mental content of these personifications, however, reveals their fragmentary character. They seem to represent complexes that have split off from a greater whole, and are the very reverse of a personal centre of the unconscious." (p. 220) "We call the unconscious 'nothing' and yet it is a reality in potentia. The thought we shall think, the deed we shall do, even the fate we shall lament tomorrow, all lie unconscious in our today." (p.216).

Comment: Both Hesse and Gurdjieff emphasize the lack of psychic unity within man. Many fragments exist within and outside the province of the ego. Jung's notions of the shadow and the collective unconscious are expressions of some of the ways in which we are shaped by forces beyond our consciousness. For Jung individuation or wholeness depends upon the exploration of the unconscious and its reconciliation with the conscious ego. Jung uses dreams and other manifestations as ways of exploring the unconscious, while Gurdjieff uses self-observation and 'self-remembering'. Both Jung and Gurdjieff recognize the possibility of our psychological evolution towards unity or wholeness as a result of much effort and work. For most of us this is an ongoing process. (*John Osborne*)

References

- Hesse, H. (1965). *Steppenwolf*. London: Penguin Books.
Ouspensky, P.D. (1949). *In search of the miraculous*. New York: Harcourt Brace
Storr, A. (1983). *The essential Jung*. London: Fontana Press.

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 John Osborne (658-4402) and he 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.

LIBRARY

Our lending-library of books, tapes and journals will be available at meetings occasionally. If you wish to access the library at other times, call Margaret (381-5204).

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.

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