

24-25 MAY
2025

WHO OR WHAT IS
HINDERING HUMANITY
FROM LIVING
PEACEFULLY ON
EARTH?

(C.G. JUNG)

DEMO CRACY ON THE COUCH

(IN SEARCH FOR THE FORGOTTEN SELF)

1ST JUNGIANEUM/BIENNALE

FOR CONTEMPORARY ANALYTICAL PSYCHOLOGY AND NEO-JUNGIAN STUDIES

ONLINE CONFERENCE WITH STEVE AIZENSTAT NAOMI AZRIEL

PAUL BISHOP STEFANO CARPANI JOSEPH CAMBRAY POLICE

OFFICER AZ- OOLAY ELANA LAKH IMANY AYAD BROOK

LAUFER NOA FEUERSTEIN ARTHUR NIESSER NATALIA PAVLOVSKAIA

ANDREW SAMUELS TOM SINGER MURRAY STEIN

RUTH WILLIAMS MARY WATKINS POLLY YOUNG-EISENDRATH

ORGANISED BY



JUNGIANEUM

INITIATIVES FOR CONTEMPORARY ANALYTICAL
PSYCHOLOGY AND NEO - JUNGIAN STUDIES

SUPPORTED BY



IS IT POSSIBLE TO LIVE
PEACEFULLY ON EARTH?
IF NOT, WHO OR WHAT
HINDERS HUMANITY FROM
ACHIEVING THIS IDEAL?

This event, organized by JUNGIANEUM, draws inspiration from Jung's book "The Undiscovered Self" (published in German as "Present and Future"). In this work, Jung seeks to address a question that demands renewed attention today: "Who or what is hindering men from living peacefully on Earth"? This timely event helps convey Analytical Psychology's Proposals for Today's Unhinged World.

[**SIGN UP HERE**](#)



This event will employ a Neo-Jungian approach to psychoanalysis that extends beyond theory. It steps out of the consulting room and into the polis, answering the call of the 21st Century. Without this commitment, we risk becoming sterile inheritors of Jung's legacy. Neo-Jungians act, propose and implement solutions—provoking real change in society.

Through the words of the British band Archive (2024), we hear a lament for disintegration: "These are times to kill / These are days to say 'goodbye' / Tomorrow brings a silence inside my heart / You are wrong / You are right / We are Disintegration." Similarly, The Cure's Robert Smith (2024) declares in stark simplicity: "We are born to war."

James Hillman describes war as "a human work, an inhuman horror, and a love that no other love has been able to overcome." For Hillman, "there is no practical solution to war" because "war belongs to our soul as an archetypal truth of the cosmos." Though he believed we could strive to understand and delay war and remove it from the crutches of hypocritical religion, he warned: "War, as such, will remain until the gods themselves depart."

Why are "these are times to kill"? Why are we "born to war"? Why does "war, as such, remain until the gods themselves depart"? What can we do in the face of such profound and unsettling archetypal truths?

Building on Boris Groys' assertion that "there are conflicts that the intellectual cannot escape, that force him into politics whether he wants this or not," we must ask: what conflicts are Jungian analysts called to confront, and how do they engage politically, whether they wish to or not?

Engaging with the Soul of Our Time

Engagement means doing what Hamlet did: being "born to set time right." For Hamlet, as Agnes Heller writes, "time is out of joint when reason and unreason are heterogeneous when actors do not understand what they are doing and understand even less what others are doing or have done." According to Heller, time is set right "when Hamlet is able to know himself better."

Activism or *Communitas*?

Is this, then, a time for activism? If activism means transcending boundaries and confronting uncomfortable truths, then yes, it is time for activism. However, activism often divides the world into right and wrong—a binary that risks deepening fractures. Instead, we believe in *communitas*: coming together as equals, fostering understanding and collective action.

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A Neo-Jungian Call to Action

History teaches us that when geopolitics fails, and diplomacy turns a blind eye, we are left with sacred scriptures—not as sources of absolute truth, but as symbols of transformation. For Jungians, these symbols hold the key to resolving conflict without perpetuating it.

This event stands on the belief that a single, univocal truth—while comforting—does not suffice. Depth psychology compels us to dig deeper, seeking the authentic. It also reminds us that while justice may be the state's responsibility, the sense of justice belongs to each individual.

Reclaiming Sensory and Ethical Depth

Inspired by Ágnes Heller's critique of "the *desensualized* world of the absolute present," this event challenges the alienation of modernity. We will explore how contemporary life has stripped us of sensory richness, authentic human connections, and moral clarity. Rooted in Jungian tradition, we aim to offer a roadmap for reawakening these vital qualities.

A Call to Rekindle Our Humanity

This gathering also responds to Kae Tempest's poignant question in their song *All Humans Too Late* (2019): "What can be done to stay human?" As forces threaten to strip away our humanity, this event offers a path forward—a chance to reclaim human warmth and connection before it is too late.

The urgency of this moment is echoed by The Cure in their recent song *Alone* (2024): "The fire burned out to ash and / The stars grown dim with tears." Before our dreams and hopes fade entirely, this event calls us to act—to reignite what it means to be truly human.

ABOUT THE EVENT

This event – the first of a series called JUNGIANEUM/Biennale -will be held exclusively online **on May 24th and 25th, 2025**. Our lineup features some of the most esteemed voices in analytical psychology today.

FEE TO ATTEND THE EVENT: 50€

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ABOUT JUNGIANEUM

This event is curated by JUNGIANEUM: Initiatives for Contemporary Analytical Psychology and Neo-Jungian Studies. Since 2022, a series of initiatives have been developed under this umbrella: JUNGIANEUM/Books Series: (1) Re-Covered Classics in Analytical Psychology, (2) Neo-Jungian Studies; JUNGIANEUM/Talks: Psychosocial Wednesday; JUNGIANEUM/Yearbook for Contemporary neo-Jungian Studies; JUNGIANEUM/Masterclasses (in collaboration with Pacifica Graduate Institute, USA): "Graduate Certificate: Contemporary Analytical Psychology and Neo-Jungian Studies"; JUNGIANEUM/Cultivating the Souls in the Supersociety (interview series on doppiozero.it).

JUNGIANEUM is a pro-bono initiative curated by Stefano Carpani, with the loving support of Ludmilla Ostermann (Germany), Michał Stankiewicz (Poland), Manca Švara (Slovenia), Kathleen Kirgin (USA), Dunja Jelčić (Serbia) and Niko Crnčević (Croatia).

As per his YouTube interviews and published books and papers, Carpani wishes these initiatives will continue to help Carl Gustav Jung's psychology become visible and audible, therefore, impactful for individuals and collectives, who benefit – respectively - from Jungian therapy and our knowledge in shaping policy and society.



PROGRAMME

SATURDAY, MAY 24TH

(6.30pm Berlin / 5.30pm London / 12.30pm NYC)

6:30 – 7pm BER
12:30–1pm NYC

Conference Opening

STEFANO CARPANI
ELANA LAKH
IAAP President **MISSER BERG**

SESSION 1

7.00 – 7.30 BER
1:00 – 1:30 NYC

When The Cannons Are
Heard, The Muses Are Silent

ELANA LAKH
IMANY AYAD

7.30 – 8.00 BER
1:30 – 2:00 NYC

The Forgotten Story-Web

STEPHEN AIZENSTAT

8.00 – 8.30 BER
2:00 – 2:30 NYC

Krishna Smiles in Sheikh
Jarrah

NOA FEUERSTEIN

8.30 – 9.00 BER
2:30 – 3:00 NYC

The Forgotten Self and the
Grail: The Psychological and
Socio-Political Dimensions
of the Grail legend

PAUL BISHOP

9.00 – 9.30 BER
3:00 – 3:30 NYC

Can an Individual “Make a
Difference” in the
Contemporary Political
World?

ANDREW SAMUELS

9.30 – 10.00 BER
3:30 – 4:00 NYC

Know Thyself: Thriving in the
Human Space

POLLY YOUNG-EISENDRATH

10:00 – 11:00 BER
4:00 – 5:00 NYC

General Discussion



**SUNDAY, May 25th**

(1.45pm Berlin / 12.45pm London/7.45am NYC)

1:45 – 2pm BER
7:45 – 8am NYC

Conference Opening

LUDMILLA OSTERMANN**SESSION 2**2:00 – 2.30 BER
8:00 – 8:30 NYC

Clowning In The Gap

POLICE OFFICER AZ- OOLAY2.30 – 3.00 BER
8:30 – 9:00 NYCWar as a Reset in the Age of
Hypocrisy**STEFANO CARPANI**3.00 – 3.30 BER
9:00 – 9:30 NYC

TBA

TBA3.30 – 4.00 BER
9:30 – 10:00 NYCThe Still Undiscovered Self:
Communitas as a
Fundamental Value in
Analytical Psychology**MURRAY STEIN**4.00 – 4.30 BER
10:00 – 10:30 NYCPeace, clarity, joy and
kindness**RUTH WILLIAMS**4.30 – 5.00 BER
10:30 – 11:00 NYC

Libido Belongs to the Self

NATALIIA PAVLOVSKAIA5:00 – 6:00 BER
11:00 – 12:00 NYC

General Discussion

SESSION 36:00 – 6.30 BER
12:00 – 12:30 NYCThe Imaginal as
Individuating Temenos for
Reckoning with Complicity in
the Israeli Collective Shadow**NAOMI AZRIEL**6.30 – 7.00 BER
12:30 – 1:00 NYCThe Interconnected Self:
towards an ecological vision
of the psyche**JOSEPH CAMBRAY**



7.00 – 7.30 BER
1:00 – 1:30 NYC

The Anima as a neglected
opportunity for peace

ARTHUR NIESSER

7.30 – 8.00 BER
1:30 – 2:00 NYC

Kali: The Necessity of War
and the Archetype of the
Great Mother

BROOK LAUFER

8.00 – 8.30 BER
2:00 – 2:30 NYC

Communitas or Clusterfuck:
Cultural Complexes as a
Source of Obstruction to
Humanity's Peaceful
Coexistence

TOM SINGER

8.30 – 9.00 BER
2:30 – 3:00 NYC

Reparations for Crimes
Against Humanity:
Chattel Slavery in the U.S.
As A Case Example

MARY WATKINS

9:00 – 1:00 BER
3:00 – 4:00 NYC

General Discussion





ABSTRACTS & BIOS

STEPHEN AIZENSTAT

The Forgotten Story-Web

The stories dominating the psyche in the world of today orient around war and extinction. Yet constellations of countless soul-sparks speak of new emerging stories as well. These stories evolve not from the complexes of ego's power drive and habituated patriarchal storylines, but in the illuminating presence of an emerging Story-Web: a realm where the intimations of the deep psyche ask to be known. These awakening narratives are often sourced by the lament of the dead, the voices of the yet to be born, and too, the *anima mundi*, the soul in and of the world. The Story-Web of deep imagination has opened something new in life. Aizenstat, sensing both the urgency and necessity of reawakening within himself and the community the resonant presence of this largely forgotten generative web of consciousness, will clarify what prevents humanity from discovering the Forgotten Stories, accessing the Portals into the Story-Web, and journeying through the Story-Web of Deep Imagination.

Stephen Aizenstat is a professor of depth psychology with a Ph.D. in clinical psychology, author, and a licensed marriage and family therapist. He is Founder and Chancellor Emeritus of Pacifica Graduate Institute, the Founder of Dream Tending LLC, and co-founder of the Academy of Imagination. For more than 35 years, he has explored the power of dreams and imagination through research in the fields of depth psychology and the social sciences. He has collaborated with Joseph Campbell, Marion Woodman, Robert Johnson, James Hillman, and Native elders worldwide. Dr. Aizenstat has served as an organizational consultant to leading tech companies and a content advisor to Hollywood filmmakers. He has lectured extensively on the experiences of dreams and the deep imagination. He is affiliated with the Earth Charter International project through the United Nations. He conducts dreamwork and imagination seminars throughout the US, Europe, and Asia. Dr. Aizenstat is the author of *Dream Tending: Awakening to the Healing Power of Dreams* and *The Imagination Matrix*.

NAOMI AZRIEL

The Imaginal as Individuating Temenos for Reckoning with Complicity in the Israeli Collective Shadow

What happens to the human soul when it is recruited in the service of disavowed, but ever present, collective moral degradation and violation? If "the occupation corrupts," what corruption occurs in the psyches of those in active service of the occupation of Palestine and her people? How does an individual face their personal complicity in overwhelming, massive collective collusion in this form of dehumanization? What is forgotten, erased and





corrupted in the psyche of the individual occupier, and how does the analytic dictum to work consciously with the shadow apply in the face of the individual ego being crushed by archetypal forces of war, the victim complex, and dismissal of the erased “other?” This presentation will consider analytic, clinical perspectives (moral injury and disavowal,) ethical ones (dehumanization, complicity and the “implicated subject”,) and archetypal ones (the war archetype, the innocence archetype) as a framework for exploring these questions in the case of Israel/Palestine, given special urgency in the post October 7th era. The focal point of these explorations will be a clinical case of an Israeli man, a former IDF soldier, in analysis with an Israeli-American analyst. Through direct engagement with the imaginal (in a dream series, a sand tray and a deep personal relationship with several works of literature,) this man faces the unconscious havoc his military service has unleashed on his psychic life, as well as the profound damage wrought by introjected anti-Arab racism on himself, his (Arab Jewish) family, and the collective within which both he and I were raised. Rather than offer a redemptive arc, this presentation will dwell in the depths of ethical personal implication in evil, that could never be fully absolved or “cleansed,” but that can rather be reckoned with and housed within a broader ethical, personal commitment to re-ensoul the corrupted, implicated subject, through reckoning with layers of complicity in the denigration of both self and other.

Naomi Azriel is a Jungian analyst, activist and poet practicing in Oakland, California. Her interests include cultural and ancestral wounds, spiritual development, dream work, sand play, sexual trauma and queer/trans individuation. In both her clinical and poetic work, she reaches for complex interior spaces in which the fury of disillusionment and the sweetness of enchantment can coincide. She is an analyst member of the C.G. Jung Institute of San Francisco.

PAUL BISHOP

The Forgotten Self and the Grail:

The Psychological and Socio-Political Dimensions of the Grail legend

When discussing his dream of the knight and the customs official in *Memories, Dreams, Reflections*, Jung notes that “the world of the Knights of the Grail and their quest” was “in the deepest sense” *his* world; and thus a world which “had scarcely anything to do with Freud’s.” It is our task to make it our quest as well: as Jung put it, his “whole being was seeking for something still unknown” — *ein noch Unbekanntes* — “which might confer meaning upon the banality of life.” Although the quest for meaning involves a focus on the individual, by no means does it lack a social dimension. In the course of the adventure, one can have recourse to friends and allies; in the case of Wolfram’s *Parzival*, for example, the advice that he receives from Herzloyde, Gurnemanz, and, above all, Trevrizent. Nor does the adventure simply involve trying to return everything to normality; rather, the overcoming of obstacles means leaving behind normal life in order to discover another, richer form of life.

Paul Bishop, Ph.D. is Honorary Professorial Research Fellow and former William Jacks Chair of Modern Languages in the School of Modern Languages and Cultures (SMC) at





the University of Glasgow. His research focuses on such topics as the history of psychoanalysis and analytical psychology, with particular reference to Freud and Jung, Goethe and Schiller, and the notion of the archaic. His recent publications include *Ludwig Klages and the Philosophy of Life: A Vitalist Toolkit* (Routledge, 2018) and *German Political Thought and the Discourse of Platonism: Finding the Way out of the Cave* (Palgrave Macmillan, 2019), as well as *Discourses of Philology and Theology in Nietzsche: From the “Untimelies” to The Anti-Christ* (Palgrave Macmillan, 2023), *Nietzsche’s Writing Against Religion and the Crisis of Faith: Twentieth-Century Christian Reactions and Responses* (Palgrave Macmillan, 2024), and *Jung and the Epic of Transformation, vol. 1, Wolfram von Eschenbach’s “Parzival” and the Grail as Transformation* (Chiron, 2024).

STEFANO CARPANI

War as a Reset in the Age of Hypocrisy

This paper delves into the intricate relationship among war, societal shifts, and psychological perspectives, drawing insights from Homer, C.G. Jung, and early 20th-century literary figures. Examining the narratives of writers such as Joseph Roth, Paul Valéry, and William Butler Yeats, the paper argues that war symbolizes the end of an era – a loss of dignity and integrity, resulting in a world characterized by disorder and decay. Addressing psychosocial facets, it explores the decline of spirituality and the emergence of technological advancements as contributors to societal shifts. Central to the analysis are Jung’s insights into the pre-World War I era, framing war as a manifestation of deteriorating spiritual quality and the ascent of a “godless movement.” The paper investigates how the loss of spirituality parallels the decline of civilizations, fostering a chaotic and war-prone world. A central theme is the exploration of war as an expression of hopelessness and helplessness, marked by hedonism, decadence, and a loss of societal values. Drawing parallels between the interwar years in Berlin and contemporary society, the chapter scrutinizes the superficial embrace of hedonistic trends, emphasizing the need for meaningful reflection and meditation in an age dominated by hyper-individualization. In conclusion, this chapter offers a multidimensional exploration of war, portraying it not solely as a historical and political phenomenon but also as a psychological and spiritual reset mechanism.

Stefano Carpani Ph.D., is a psychoanalyst and sociologist. His postgraduate education was at the University of Cambridge and he lectures at the C.G. Jung Institute, Zürich. In private practice in Berlin. He initiated a number of YouTube series: ‘Breakfast at Küsnacht’, ‘Lockdown Therapy’ and ‘War as Reset’. He co-created ‘Psychosocial Wednesdays’ and currently chairs it. He created and curates *Jungianeum: Initiatives for Contemporary Analytical Psychology and neo-Jungian Studies*, the book series titled *Re-covered Classics in Analytical Psychology*, *Neo-JUNGIAN Studies*, and the *JUNGIANEUM/Yearbook*. Since 2023, Carpani has led the *Graduate Certificate in Contemporary Analytical Psychology and Neo-Jungian Studies* at Pacifica Graduate Institute. His edited books include *Breakfast at Küsnacht* (2020, International Association for Jungian Studied Best Edited Book nominee) and *Anthology of Contemporary Classics*





in *Analytical Psychology: The New Ancestors* (2022, GRADIVA nominee). His latest book, *Absolute Freedom* was published by Routledge in July 2024. He writes the column 'Cultivating the Soul in the SuperSociety' for Doppiozero.

JOSEPH CAMBRAY

The Interconnected Self: towards an ecological vision of the psyche

Aggression is a fundamental part of human nature. The forms of expression of this depend on our personal relationship to (or lack thereof) its impulses and on the cultures in which we live. The search for a moral equivalent to war remains unrealized, at least collectively. In this presentation I will look at cosmologies associated with creation myths to explore differing ways of relating to our aggressive tendencies. In particular, awareness of interconnectedness amongst beings will provide a significant alternative to the heroics of individualism. Modern complexity theory in conjunction with environmental considerations offers a model suggesting the possibility of a new, fuller vision of the degree of interconnectedness already in place in nature that can and should be extended consciously to our psyches and to all of interactions with the world. Jung's interest in rhizomatic systems as a powerful analogy to the psyche provides a meaning starting point, which we will develop.

Joe Cambray, Ph.D. is Past-President-CEO of Pacifica Graduate Institute; he is Past-President of the International Association for Analytical Psychology; and has served as the U.S. Editor for *The Journal of Analytical Psychology*. He was a faculty member at Harvard Medical School in the Department of Psychiatry at Massachusetts General Hospital, Center for Psychoanalytic Studies. Dr. Cambray is a Jungian analyst now living in the Santa Barbara area of California. His numerous publications include the book based on his *Fay Lectures: Synchronicity: Nature and Psyche in an Interconnected Universe*. He has published numerous papers in a range of international journals and chapters in edited books. He lectures and offers workshops internationally.

POLICE OFFICER AZ- OOLAY

Clowning In The Gap

The workshop of Police Officer Az- Oolay is a combination of standup comedian, clown performance of stories from her shifts and practicing practicals of Police Strait to the heart with the audience. The work of the clown is transformation. Transforming pain to creation, transforming the space with determination of believing in human nature and working with the tragic forces too. Transforming force of power to force of love. Every workshop is created especially for the group she is meeting. She started her "duty" in demonstrations against the government in Jerusalem, then also arrived at demonstrations of Ultra-Orthodox Jews and arrived to her shifts also in East Jerusalem on May 21 meeting the force of police and army towards Palestinian society and the force of occupation that takes place





in the city. Her goals are: 1. To connect with the beating hearts; 2. To bring joy and laughter; 3. To practice listening to the heart while doing actions in life.

Police Officer Az- Oolay (which means in Hebrew: Maybe- then) is a clown Police in Straight to The Heart Police that was created as a performative act on 1 of August 2020. As there are clowns in hospitals that release the tension of the patients, the role of the clown police is to release the inherent tension between forces of power with uniforms when there is a confrontation with civils, a tension that increases when the civils are treated as a minority in society. The humor of clown police Az-Oolay in these tense places is a reminder of the fact that we are all beating hearts. She places herself as a mirror, as a reminder of what is possible in space. In the gaps of the mind. Her presence interferes with the space and breaks the unwritten “rules” of the dynamic of the forces in it.

POLLY YOUNG-EISENDRATH

Know Thyself: Thriving in the Human Space

The archetype of the human self comes into being and first develops through our self-conscious emotions in our early bonding with care-givers, motivating us to promote and protect ourselves while trying to control others. The nature of our “human space” (dyadic relationship and individual self-awareness) guarantees that we are in conflict frequently and regularly. Many of our conflicts unintentionally become a dehumanizing of other or self through humiliation, hostility, or conflict avoidance. In order to thrive as a species, we must develop skills for humanizing our conflicts and insight into our universal self-awareness, individual perceptions, biases, and fight-flight reactivity.

In this presentation I will outline these skills based on a brief review of Jung’s archetype of Self and the formation of an ego complex, activated through the self-conscious emotions. Then I will talk about necessary insight into our self-awareness and the skill of Real Dialogue to reduce the cycle of humiliation-rage that encourages war to be interminable.

Our inescapably unique first-person experiences require dialogue about our differences to find meaning and truth. Every project we develop, from science and technology, to art and culture, to personal relationships, is a long conversation with others. While our self-protection and self-promotion often distort our ability to understand each other, we can change our minds through having difficult conversations that respect, appreciate, and account for our differences. Our individuation depends on our ability to have difficult conversations about ourselves.

Polly Young-Eisendrath, Ph.D., is a psychologist, writer, speaker, and Jungian analyst who is the founder and Executive Director of the Center for Real Dialogue in Vermont. She has published 19 books including, *The Self-Esteem Trap: Raising Confident and Compassionate Kids in an Age of Self-Importance* and *Love Between Equals: Relationship as a Spiritual Path*. She is the co-author, with Jean Pieniadz, Ph.D., of *Dialogue Therapy for Couples* and *Real Dialogue for Opposing Sides: Methods Based on Psychoanalysis and Mindfulness*. She maintains a clinical practice in central Vermont. In 2009, Polly received the Otto Weininger Memorial Award from the Canadian Psychological Association for





outstanding lifetime contributions to psychoanalysis. Polly hosts the popular podcast **ENEMIES: From War to Wisdom** which provides a fresh look at human hostilities and what to do about them. She has a new podcast that examines the current fads, fictions and potentials of psychedelics, meditation and other kinds of awakening: **Waking Up is Not Enough: Flourishing in the Human Space**. She is a lifelong Buddhist practitioner and a Mindfulness teacher.

ELANA LAKH & IMANY AYAD

When The Cannons Are Heard, The Muses Are Silent

When the cannons roar, the muses are silent! Is it so? History shows that war gives rise to an abundance of artistic expressions: music, plays, literature and visual arts. The human psyche finds ways of expression even in the most scary and grim times.

Artists have the gift of sensing the spirit of times, and the deep currents of the collective unconscious. They give these forces form and voice. In so doing, they embody the undercurrents of time into art that expresses human experience, as well as archetypal material erupting during war times. The undiscovered self can be found in these expressions of human spirit.

In our presentation, we will look at artworks created by Jewish and Arab artists in Israel after the October 7 catastrophe, and see how the muses give rise to these artworks, while cannons roar, and shadow is running wild.

Elana Lakh, Ph.D. is an art therapist and Jungian analyst, a member of the Israeli institute of Jungian psychology in honor of Erich Neumann. She holds a doctorate in cultural studies. She is the author of: *The origins of evil in the human psyche: A Jungian reading of creation mythologies* (Carmel, 2017, in Hebrew). She teaches and practices art therapy in Jerusalem and internationally, specializing in treatment of sexually abused individuals. She researches archetypal aspects of creation mythologies and of paintings. She has been a human rights activist for the past 30 years, writing about the Israeli-Palestinian conflict from a Jungian perspective.

Imany Ayad, MA. Art therapist, social worker, and artist specializing in Islamic art, particularly Arabic calligraphy. Based in Jaffa, she works with marginalized communities, using art as a tool for healing and empowerment.

BROOK LAUFER

Kali: The Necessity of War and the Archetype of the Great Mother

Kali's symbolism as the goddess of war and the dark feminine challenges us to reframe our understanding of destruction, chaos, and rage. She reminds us that war—both literal and metaphorical—is a necessary force in the cycles of life and that the dark feminine is a vital, sacred aspect of existence. By embracing Kali's wisdom, humanity can learn to navigate





conflict with purpose and honor the transformative power of destruction as a pathway to balance, renewal, and liberation”

Brooke Laufer, Psy.D. is an independent scholar, writer, and clinician with a doctorate in Clinical Psychology from the California Institute of Integral Studies. She practices from a Jungian orientation and has specialized training in motherhood, perinatal mood disorders, and maternal trauma. Her book, *Uncovering the Act of Maternal Infanticide from a Psychological, Political, and Jungian Perspective*, was published by Routledge in 2024. Dr. Laufer serves as an expert witness specializing in cases of neonaticide, infanticide and maternal filicide. For more information, visit www.drbrookelauffer.com

NOA FEUERSTEIN

Krishna Smiles in Sheikh Jarrah

Activism aims to care for human rights. Unfortunately, being an activist in the Israeli Palestinian conflict confronts one with their shadows. Due to helplessness in front of evil deeds, rage and hatred well up in me. Questions of loyalty and identity are consuming me. Being torn between opposites, I find myself often caught in one sidedness. In search for a center threatened to be lost, the Transcendent Function is invoked through Indian mythology. Shiva and Parvati teach me about overpowering violence, that willingness to be vulnerable is the only solution. Arjuna, the ultimate hero, torn between his duty to fight and deep resistance against killing, meets Krishna in the battle field, who quietly observe and smiles compassionately. This Krishna is who I met every Friday in Sheikh Jarrah, Jerusalem, in the demonstrations against Israeli occupation, embodied by the "Clown Police".

Noa Feuerstein is a practicing clinical psychologist, Jungian analyst, and activist with 30 years of experience. Studied M.A. in clinical Psychology in Bar Ilan University, and M.A. studies in Comparative religions and Indian studies at the Hebrew University, Israel. She is teaching and supervising in several schools and institute: at the 'Israeli Institute for Jungian Psychology', 'The School for Psychotherapy' in the Hebrew University counselling services, 'The school for Jungian advanced studies' at Bar Ilan University, and the 'Bi-National (Israeli-Palestinian) School for Psychotherapy', Hadassah Hospital, Jerusalem. An upcoming project is a book titled: "On Horror and Beyond: C.G. Jung's Relation to India and Upanishadic Wisdom" in which she relives the disrupted dialogue Jung had with the East, by rereading the Upanishadic literature in light of Jung's insights, answering his reservations, and opening a dialogue between the Upanishadic sage Yājñavalkya and Jung. In the last 4 years, she is involved with the Ritambhara Ashram, practicing inner work through intense Yoga Sutra study, and immersing in Indian itihasa (mythology). Co-moderating with Raghu Ananthanarayanan's process of Mytho-Drama, exploring the power of myth in the process of healing traumatic wounds and fostering inner transformation and enabling the process of individuation.





ARTHUR NIESSER

The Anima as a neglected opportunity for peace

Politics, and especially war, are associated with characteristics that are predominantly connected to the animus. Hard choices have to be made. War has its own logic and values. It requires heroism, the suppression of fear and compassionate feelings. Decision-making is often dominated by principles related to power. In contrast, the anima is silenced. In my presentation I would like to discuss what the anima could tell us if we were prepared to listen, and how this might influence decisions that are taken. I plan to include examples from various sources, including art, brief video clips and historical examples. Furthermore, I would like to consider the destructive consequences of a neglected anima by exploring aspects of the Germanic myth of the 'Nibelungenlied'.

Arthur Niesser, is a non-clinical member and training supervisor for the Association of Jungian Analysts (AJA) in London and member of the C.G. Jung Institut in Stuttgart, Germany. He is a past Chair of AJA and at present Co-Editor-in-Chief of the Journal of Analytical Psychology. He published and presented papers on humanitarian and political questions in view of Jungian concepts. He has a special interest in the interface between biology and psyche and particularly neuroscience. He now lives in his native Germany.

NATALIIA PAVLOVSKAIA

Libido Belongs to the Self

What if everyone is born with an individual love myth in one's Self? What if the task of individuation is to embody personal libidinal, erotic myth in relationships, in creativity, in interaction with the environment, in politics? What if the very first relationships of newborn and those around them are already a love story, an encounter of full-fledged partners? What if each analytical transference-countertransference relationships should be experienced as a love affair? What about the dark side of archetype of Eros and Love, which have no ethical dimension? Jung wrote that the libido belongs to the mother, but what if the libido belongs to the Self? We will try to see how individual responsibility for exploring one's deep Eros and the love myth of the Self connect with global ecological crisis and problems of war crimes. Pavlovskiaia will illustrate this visionary idea by impressive vignettes and dreams of my patients.

Nataliia Pavlovskiaia, is a Jungian analyst, member of IAAP/RSAP, a screenwriter, an associate professor at a Cinema University, and a writer. One of her individuation tasks is a finding connection between my three cultural hypostases: She was raised in Odessa, Ukraine, where she studied at an art college and absorbed the Mercurian spirit of this place. With the beginning of the war, She moved from Moscow, where her life was then, to Israel, to which her heart really belongs. Her ancestors were murdered in the Holocaust, and she has a profound connection with the tragic and vital, libidinal Jewish Soul. But then the Self called her to come back to Moscow. She feel working there is her vocation for this terrible time.





Despite the peril, she maintains the Temenos of truth, the territory of free creativity for her clients and students and deeply explore the archetype of the ambivalent Russian soul.

ANDREW SAMUELS

Can an Individual “Make a Difference” in the Contemporary Political World?

Politics is usually understood as a business for groups, organisations, sectional interests and so on. The usual role for an individual is as a leader of some kind. This is important, but limited because not everyone can be a leader. Jung placed emphasis on the role of the individual in saving the world from destruction or self-destruction. But Jung’s ‘individual’ is rather archaic and elitist when considered from more contemporary perspectives. Andrew will try out some new notions of what an individual might be like. In so doing, he will open up avenues of exploration into ‘the political self’. How do we get the politics we have? Is such exploration only be conducted on a group or context level? Can we recuperate that old idea of ‘the individual’ - so that today’s citizens, whether activist or not, can make use of it? Some experiential exercises will ground the discussion in an emotional sense.

Prof. **Andrew Samuels**, is a relational Jungian psychoanalyst, professor, activist and political consultant (including to Britain’s National Health Service). He founded or co-founded many organisations within the ‘psy’ field, including Psychotherapists and Counsellors for Social Responsibility, Psychotherapy and Counselling Union, Analysis and Activism, International Association for Jungian Studies, and the Confederation for Analytical Psychology. Elected Chair of the UK Council for Psychotherapy 2009-2012, and has worked as Consultant for Routledge’s Jung List since 1984.

His many books have been translated into up to 21 languages. These include Jung and the Post-Jungians (1985), The Plural Psyche (1989), The Political Psyche (1993), Politics on the Couch (2001), Persons, Passions, Psychotherapy, Politics (2015), and A New Therapy for Politics (2018). His new book is just published by Routledge: Reflecting Critically on the Political Psyche: Therapy, Testament and Trouble in Psychoanalysis and Jungian Analysis. A selection of video lectures and ‘rants’ is available on www.andrewsamuels.com

TOM SINGER

Communitas or Clusterfuck: Cultural Complexes as a Source of Obstruction to Humanity's Peaceful Coexistence

We dream of peace and well being. We suffer discord and destruction. We wonder what obstructs our peaceful co-existence on the planet.

Jung addressed this existential question about the fate of man "hanging on the thin thread of psyche" by focusing on "individuation" in the individual. For Jung, the collective psyche was something of a monster to be differentiated out of. And, that is just as true today: the collective psyche is a monster, especially in its expressions on social media. But we can no





longer rely on the psyche of the individuated individual--whatever that is--to save us from ourselves and the monstrosity of the collective psyche. It is not just our personal complexes that get in the way of living a good life. We have learned that our cultural complexes are a major contributor to the conflicts between groups of people. We have not found an effective way to address these cultural complexes at the level of the individual and group psyche and that is our great peril--that is part of the thin thread that the world hangs on. Individuation of the individual is not enough. Is there such a thing as individuation of the group and its cultural complexes that might provide a partial answer to the discovery of the forgotten Self?

Thomas Singer, MD, is a psychiatrist and Jungian psychoanalyst who trained at Princeton University, Yale Medical School, Dartmouth Medical School, and the C. G. Jung Institute of San Francisco. He serves on the board of ARAS (Archive for Research into Archetypal Symbolism) and has edited ARAS Connections for many years. His most recent books include *Cultural Complexes and Europe's Many Souls: Jungian Perspectives on Brexit and the War in Ukraine* and *Politics in a Traumatized World: Dystopia and the Creative Imagination: Papers from the 2024 C.G. Jung Institute of San Francisco Presidency Conference*

MURRAY STEIN

The Still Undiscovered Self:

Communitas as a Fundamental Value in Analytical Psychology

In a letter to Jung dated May 12, 1959, Carleton Smith, Director of the National Arts Foundation, invited Jung to attend a prestigious highest-level conference on peace to be held the following year at the University of Chicago. Jung declined the honor due to age and poor health, but he did suggest a general theme for the conference. The speakers should address the question: "Who or what is hindering man to live peacefully on this earth?" This, he said, would "go to the heart of everyone." It's not academic or abstract, it's psychological and reaches the heart. Further, Jung wrote that his own answer to this question is contained in the book he had written at Smith's instigation, *The Undiscovered Self*. In this lecture, I will reflect on Jung's answer and the consequent implications for the mission of Jungian psychology in the 21st century.

Murray Stein, Ph.D., was born in Canada and educated in the United States at Yale University (B.A. and M.Div.) and the University of Chicago (Ph.D.). He is a graduate of the C.G. Jung Institute of Zurich (1973) and is presently a Training and Supervising Analyst at the International School of Analytical Psychology Zurich (ISAP-ZURICH). He has been president of the Chicago Society of Jungian Analysts (1980-1985), the International Association for Analytical Psychology (2001-2004) and ISAP-ZURICH (2008-2012). He is the author of *Jung's Treatment of Christianity*, *Jung's Map of the Soul*, *Outside Inside* and *All Around*, and many other books and articles. His newly published *Collected Writings* so far contains 9 Volumes. He lives in Switzerland and has a private practice in Zurich and from his home in Goldiwil (Thun).





RUTH WILLIAMS

Peace, clarity, joy and kindness

Our nature is to be in joy, in peace, kindness and clarity. In adulthood we often only feel these tender emotions in intimate play or when we are surrounded by those with whom we feel most safe. We learn to create a carapace to protect ourselves from the embarrassment or shame of these feelings, and the tragedy is that it blocks the connection with these feelings, making them more difficult to acknowledge even within our own minds. Cynicism is seen as more realistic and mature; even ‘cool’ and urbane. This talk explores peace, clarity, joy and kindness and what blocks us from being more attuned with our spiritual nature.

Ruth Williams is an IAAP Training and Supervising Analyst (AJA) based in London. She is the author of *Jung: The Basics* (Routledge 2019) and *Exploring Spirituality: Clinical and Personal Reflections* (Routledge 2023) which won the International Association for Jungian Studies Best Book of 2024 (Clinical Category) Award. See: www.RuthWilliams.org.uk.

MARY WATKINS

Reparations for Crimes Against Humanity: Chattel Slavery in the U.S. As A Case Example

In the U.S., racial reparations has been called the Civil Rights issue of the 21st Century. While acknowledgment of and apology for crimes against humanity are important, they are insufficient to creating reconciliation and generative peace. Enslavers and other white people in the U.S. actively dehumanized the enslaved. In the process, their own humanity was deformed. Tragically, white supremacy continues to survive.

What is the role of reparations in redressing crimes against humanity, creating right relationships going forward, and, finally, delinking white supremacy and racial hierarchy from whiteness? What are the forms of reparations that are being demanded by Black-led groups? What is the world vision that is being called into existence by these abolitionist demands?

Mary Watkins, Ph.D., Professor Emerita at Pacifica Graduate Institute, co-founded its M.A./Ph.D. Depth Psychology Program, the Community, Liberation, Indigenous, and Eco-Psychologies Specialization, and the Community and Ecological Fieldwork and Research curriculum. She is the author of *Mutual Accompaniment and the Creation of the Commons*, *Waking Dreams*, *Invisible Guests: The Development of Imaginal Dialogues*; co-author of *Toward Psychologies of Liberation*, *Talking with Young Children About Adoption*, *Up Against the Wall: Re-Imagining the U.S.-Mexico Border*, and a co-editor of “Psychology and the Promotion of Peace” (*Journal of Social Issues*, 44, 2). She works critically at the interfaces between Euro-American depth psychologies and psychologies of liberation.

