**2024 Online Conference and C. G. Jung Award presented by:**

**International Association for Jungian Studies**

***Jung and Duality: Contemporary Thought***

**December 6th - 8th 2024**

https://jungstudies.net/



“Philemon” Image from The Red Book

***“In all chaos there is a cosmos, in all disorder a secret order.”*** ***― Carl Gustav Jung***

**2024 C.G. Jung Award Recipient**

**Sonu Shamdasani: C. G. Jung Memorial Keynote Address**

**Saturday, December 7, 2024; 9 a.m. pacific time zone**

**Plenary Speakers**

**Robin McCoy Brooks: Jung meets Moreno: A Synchronistic Approach for apprehending the emergence of archetypal themes and building cohesion in psychotherapy groups**

**Marybeth Carter: Spontaneous Waking Visions: Autonomous Complexes or Transpsychic Reality?**

**Erik Goodwyn: Illusion and Imagination in Psyche and Storytelling**

**Christophe Le Mouel: Signs in the Sky at the End of the Age of Pisces**

**Susan Schwartz: Exploring the Puella Archetype in Analytical Psychology: Girl Unfolding**

**C. G. Jung Award 2024: Sonu Shamdasani**

**Sonu Shamdasani** (MSc, PhD), a London-based author, editor-in-chief, and professor at University College London, will be honored as the next recipient of the IAJS annual C. G. Jung Award and will give his C. G. Jung Memorial Keynote Address at the IAJS online conference, Jung and Duality, December 6-8, 2024. In giving this award to Dr. Shamdasani, the IAJS recognizes the impressive contribution he has made to the field of Jungian and post-Jungian studies. His scholarly contributions have brought unprecedented opportunities for accurate, original source material for academics and clinicians interested in Jungian psychology. Additionally, his insights into and interpretation of the writings and thoughts of C. G. Jung, as well as the relationship he has built with the Jung family, have elevated the works of C. G. Jung and the field of analytical psychology to even greater prominence and stature.

Sonu is a [Sindhi](https://en.wikipedia.org/wiki/Sindhi_people) who was born in Singapore and then grew up in England. He gained his BA from [Bristol University](https://en.wikipedia.org/wiki/Bristol_University) in 1984, followed by an [MSc](https://en.wikipedia.org/wiki/Master_of_Science) in the History of Science and Medicine at [University College London](https://en.wikipedia.org/wiki/University_College_London)/[Imperial College London](https://en.wikipedia.org/wiki/Imperial_College_London). Later, he was awarded a PhD in the History of Medicine from the University College London's [Wellcome Institute for the History of Medicine](https://en.wikipedia.org/wiki/Wellcome_Institute_for_the_History_of_Medicine%22%20%5Co%20%22Wellcome%20Institute%20for%20the%20History%20of%20Medicine).

In 2000, Dr. Shamdasani had arranged to begin work editing Jung's [The Red Book](https://en.wikipedia.org/wiki/The_Red_Book_%28Jung%29). In 2003, Dr. Shamdasani founded, along with Stephen Martin, the [Philemon Foundation](https://en.wikipedia.org/wiki/Philemon_Foundation), which sought to publish all of Jung's works. Dr. Shamdasani commenced as Editor of the Philemon Foundation's successful project to publish, in 2009, The Red Book and continues now his labors at Philemon as the foundation's General Editor. He is also the author of several books, Cult Fictions: C. G. Jung and the Founding of Analytical Psychology, Jung and the Making of Modern Psychology: The Dream of a Science, Jung Stripped Bare by His Biographers, Even, and C. G. Jung. A Biography in Books as well as a co-author and editor of many additional books too numerous to list here. Currently, Dr. Shamdasani is a professor in the School of European Languages, Culture, and Society (SELCS) at University College London and the Director of the UCL Centre for the History of Psychological Disciplines.

**Conference Theme**

Jung emphasized the importance of ‘making darkness conscious.’ To facilitate the confrontation of the unconscious with consciousness, Jung involved a variety of practices such as active imagination, dream work, tending to the soul, alchemical transformation, and transpersonal techniques. In encountering the vast unconsciousness with the light, the psyche transforms, light learns from darkness, and darkness dares to lose some of its mystery. However, if left uncalibrated and unleashed, these encounters can lead to “the emergence of the unconscious opposite in the course of time” (Jung, 1990, Psychological Types. P. 426).

The conference theme addresses contemporary concerns in relation to the notion of the dualistic nature of contrasting elements. Together, we will contemplate how creatively addressing topics such as polarization, cancel culture, self-idolatry, individualization to the detriment of individuation, the need for duality to individuate (or not), and other relevant issues of modernity, which may reveal more profound organizing principles beneath the surface. Perhaps these themes are evidence of processes of individuation as the psyche guides us through these challenging experiences or the necessary obstacles in the *Nekiya*, consolidating our determination to individuate. These challenges include the theories of good and evil and how we may view them regarding transformation.

The approach of C. G. Jung teaches that a new symbol could emerge in the unfathomable moment when the dark flips into the light, the instant when the dark and the light are identical, a coincidence of opposites, *coincidentia oppositorium.* Chaos and creativity are closely related, so how do we address and embrace these elements in the current climate? How do our expectations shape their encounters? How do we address collective shadows? A zeitgeist is the defining spirit or mood of a particular period of history, as shown by the ideas and beliefs of the time. Perhaps contrasting elements, complementarity, the dualistic nature of current cultural patterns, or other approaches might provide an opportunity to assimilate aspects that will create conscious awareness and support our collective advancement.

**About IAJS**

IAJS promotes and develops Jungian and post-Jungian studies and scholarship internationally. It is a multidisciplinary association dedicated to exploring and exchanging views about all aspects of the broader cultural legacy of Jung’s work and the history of analytical psychology. The IAJS aims to aid the understanding of contemporary cultural trends and the history of psychological and cultural tendencies. To find out more, including **how to become a member**, visit www.jungianstudies.org We look forward to hearing from you!

With best wishes on behalf of the IAJS Board and Conference Committee,
Dragana Favre and Marybeth Carter, Conference Co-Chairs, IAJS 2024 Online Conference

**Program**

**Day 1: Friday - Exploring Archetypes and Duality in the Collective Psyche**

* 9:00 AM - 9:30 AM Pacific time
Opening Notes and Introduction, Dragana Favre, Conference Co-Chair
* 9:30 AM - 10:30 AM Pacific time
**Morning Plenary Session**
**Robin McCoy Brooks** - *Jung Meets Moreno: A Synchronistic Approach for Apprehending the Emergence of Archetypal Themes and Building Cohesion in Psychotherapy Groups*
* 10:30 AM – 12:00 PM Pacific time

Panel 1.1: Cosmic and Psychic Dualities: Integration and Expression

10:30 Peggy Vermeesch: *Star Trek’s new Borg: Transformation of the collective Shadow according to Neumann’s New Ethic*

11:00 Dragana Favre: *Cosmic Syzygy and Psychic Forces: Exploring the Interplay Between Universe Dynamics and the Human Psyche*

11:30 Deborah Bryon et Dana Bryon Staub: *The Expression of Duality Between the Unconscious and the Objective Psyche in the Surrealist Movement*

Panel 1.2: Myth, Music, and the Dance of Creation: Archetypal Cycles

10:30 Ryan Nielsen: *The Trumpet Shall Sound: Music as Bridge for the Unfolding Soul*

11:00 Farânak Mirjalili: *Good and Evil in the Zoroastrian Creation Story*

11:30 Anna Oberleitner: *Solutio trough Mortificatio or the Tsunami which cleans the world*

Panel 1.3: Navigating the Inner Darkness: Shadow, Narcissism, and the Path to Wholeness

10:30 Lynne Radomsky: *Eros in Dark Times*

11:00 Susan E. Schwartz: *Narcissist isolation, singularity and denial of the other Where is Echo?*

11:30 Vicky Jo Varner: *The Imposter Syndrome as Inner Duality: An Archetypal Perspective*

* 12:00 PM – 1:30 PM Pacific time

Panel 2.1: Astrology, Synchronicity, and Philosophical Bridges: Reconnecting Dualities

12:00 Jingchao Zeng: *Jung on Astrology and Synchronicity: The Problem of Physical and Non-Physical Duality*

12:30 Robert Langan: *‘C.G. Jung, the Unlikely Spinozist: How Jung’s Curious Reading of Spinoza Betrays the Psychiatrist's Struggle with Inner and Outer’*

1:00 Ryan Nielsen: *The Blues, the Gods, and me: Imaging the Unimaginable*

Panel 2.2: The Third Path: Imagination, Magic, and Transcending Dualities

12:00 Michael Glock: *Shadow and Substance: Shaping the Self in a Shifting World*

12:30 Maria Kasparian: *When Gods and Man Meet*

1:00 Harry Shirley: *The Mandelbrot Set as a Symbol for the Self*

Panel 2.3: Alchemy of Opposites: Non-Duality, Shadow, and Psyche

12:00 Claire Savage: *Jung and Nicolescu: The Play of Opposites and the Spark of Life*

12:30 Christopher S. Morrissey: *Anima Projection and Psychological Types: Tamar, Rahab, Ruth, Bathsheba*

1:00 Joel Crichton: *"Nothing That Is So Is So": The Duality of Persona and Performance in Shakespeare's Twelfth Night*

* 1:30 PM – 2:30 PM Pacific time
**Afternoon Plenary Session**
**Marybeth Carter** - *Spontaneous Waking Visions: Autonomous Complexes or Transpsychic Reality?*
* 2:30 PM Pacific time
End of Day

**Day 2: Saturday - Dualities in Individuation and Archetypal Dynamics**

* 9:00 AM – 10:30 AM Pacific time
* **C.G. Jung Award Presentation**
	+ Introduction of Award Recipient, Sonu Shamdasani, Marybeth Carter, IAJS
	+ **C. G. Jung Memorial Keynote by Sonu Shamdasani**
* 10:30 AM - 12:00 PM Pacific time
Panel 3.1: Transformative Imagination: Active Engagement with Psyche and Nature

10:30 Gilad Elbom: *Sol and Luna in Cosmological Contexts: An Encounter with the Divine Anima*

11:00 Mark G. Downey: *Learning to Kill What We Love: Active Imagination with Plants as Shadow Work*

11:30 Dorte Odde: *Imaginatio and the Red Book*

Panel 3.2: Myth, Sociality, and the Collective Unconscious: Bridging Individual and Collective Realms

10:30 Evangeline M. L. Rand: *A Post-Corona Historic Crowning. A Myth in Evolution*

11:00 Roula-Maria Dib: *Ekphrastic Dualities in Arts-Based Research: Making the Unconscious Conscious through Poetic Inquiry*

11:30 Arne Vestergaard: *Socioanalysis: Exploring Sociality by Sociality (to be confirmed)*

Panel 3.3: Rediscovering Wholeness: Ecological, Mythological, and Archetypal Pathways

10:30 Rebecca Damien: *Renewing the Unconscious in Dialogue with the Shadow: The Beginning of a Collective Integration from our Origin*

11:00 Mark Dean: *Polarity and Plurality: An Examination of the Role of Opposites in Jung in Light of Gebser*

11:30 Ryan J. Maher: *Pan and the (M)Other*

* 12:00 PM – 1:30 PM Pacific time
Panel 4.1: Healing Through Reconciliation: Integrating Dualities in a Fragmented World

12:00 Phil Garrity: *“One-Yet-Two”: A Self-Exploration of Individuation Among Identical Twin Brothers*

12:30 Sarah D. Norton: *Climates of Uncertainty and Possibility: Confronting Giants on the Black and White Path*

Panel 4.2: Mystical Encounters: Shamanism, Gnosticism, and the Power of Transformation

12:00 Deborah Bryon: *Time and Trauma in Analytical Psychology and Psychotherapy: The Wisdom of Andean Shamanism*

12:30 Matthew Switzer: *The Dark Christ: Jung's Black Books, Gnosis, and Psychospiritual Responses to Empire at the Ends of the Aeon*

1:00 Lynn Brunet: *Dark magic in the Black Books: How the distortion of Masonic teachings has been used to create a bewildering atmosphere of evil magic in Black Books 6 and 7.*

Panel 4.3: Instincts, Archetypes, and the Journey Beyond Duality

12:00 Susan K. Faron: *The Feminine Function - Two Men's Experiences*

12:30 Benjamin J. Swogger: *The Duality of Instinct and Archetype: The Biological Stranger and Archetypal Enemy in Contemporary Thought*

* 1:30 PM – 2:30 PM Pacific time
**Afternoon Plenary Session
Susan E. Schwartz** - *Exploring the Puella Archetype in Analytical Psychology: Girl Unfolding*
* 2 :30 PM Pacific time
End of Day

**Day 3: Sunday - Bridging Dualities: Psyche, Cosmos, and Imagination**

* 9:00 AM – 9:30 AM Pacific time

IAJS Annual Meeting of the Membership

* 9:30 AM - 10:30 AM Pacific time
**Morning Plenary Session**
**Erik Goodwyn** - *Illusion and Imagination in Psyche and Storytelling*
* 10:30 AM – 12:00 PM Pacific time
Panel 5.1: Bridging Inner and Outer Worlds: Integration of Self, Psyche, and Reality

10:30 Max Phillips: *Beyond Easy Tolerance or the Greater Jihad*

11:00 Mark Matthew Palmer: *In the Future There Will Be No Language: A Dream of Dualism and Its Potential Transcendence*

11:30 Deborah Bryon: *The Re-Entry Experience in Depth Psychology and Andean Shamanism*

Panel 5.2: Alchemical Transformations: Healing Generational Trauma and Reuniting Archetypes

10:30 Erin Vazquez: *Jungian Alchemy for Parents of Neurodivergent Children: Facing Generational Trauma, Consciously Healing, and Empowering Special Gifts*

11:00 Vanessa Jankowski: *Modern Challenges for Individuated Consciousness According to Jung, von Franz, Hillman, Woodman*

11:30 Sandra Nnabuife Nwagboso: *Splitting the Marble Room: A Jungian Analysis of Akwaeke Emezi’s Freshwater*

Panel 5.3: Paths to Individuation: Eastern Wisdom, Alchemy, and Microcosmic Reflections

10:30 Andrew Frederick Burniston: *Microcosmic Reflections: Eliade, Corbin and Jung at Eranos*

11:00 Chiyoko Kobayashi Frank: *Individuation seen in pictures of Ten Ox-herding and Rosarium Philosophorum*

11:30 Yuan Lin: *A Jungian Perspective of Wang Yang-ming's Philosophy of Heart-Mind*

* 12:00 PM - 1:00 PM Pacific time

Panel 6.1: Modern Challenges in Consciousness: Psychedelics, AI, and the Quest for the Soul

11:30 Lindsay Kerr: *Psychedelic Psychotherapy: A Paradoxical Predicament*

12:00 Dóra Dergez-Rippl: *Ancient is the New Modern – How Jung Can Help in AI Debates on Artificial Soul*

Panel 6.2: Beyond Duality: Exploring Consciousness, Non-Dualism, and Jung's Reflections on the Self

11:30 Charles J. Morris: *Jung and Non-duality: Coincidentia Oppositorium and Buddhist Emptiness*
12:00 Maxim Ilyashenko: *Was Jung a Non-Dualist?*

* 1:00 PM - 2:00 PM
**Afternoon Plenary Session**
**Christophe Le Mouel** - *Signs in the Sky at the End of the Age of Pisces*
* 2:00 PM - 3:00 PM
**Conference Reflections Panel**Open Discussion and Q&A with plenary speakers
* 3:00 PM
End

**ABSTRACT BOOK**



“Philemon” Image from The Red Book

***“In all chaos there is a cosmos, in all disorder a secret order.”*** ***― Carl Gustav Jung***

**PLENARIES**

**In alphabetical order:**

**Robin McCoy Brooks
Title: Jung Meets Moreno: A Synchronistic Approach for Apprehending the Emergence of Archetypal Themes and Building Cohesion in Psychotherapy Groups**

**Abstract:**This presentation explores the integration of Jung’s theory of synchronicity with Jacob Levy Moreno’s concept of tele, a psychosocial factor that enhances group cohesion. Moreno developed tele through sociometric research, and this presentation argues that it intersects with and deepens Jung’s understanding of synchronicity and archetypal constellations within psychotherapy groups. Building on the work of Lu and Yeoman (2023), the synchronistic approach identifies the constellation of archetypal patterns that emerge in contemporary events, such as shared themes, dreams, and collective behaviors within groups. These patterns have the potential to restore individual and social significance by emphasizing interconnectedness beyond ordinary social interactions.

When recognized and interpreted, archetypal themes within a group setting can offer a new consensual reality that mobilizes the group toward a purpose greater than individual egos. This thesis is illustrated through a clinical example, showing how one member’s desire for Eros constellated its expression across the entire group. The synchronistic and tele dynamics work together to bring cohesion, elevate the group’s purpose, and guide it toward deeper therapeutic outcomes.

**Bio:** Robin McCoy Brooks is a Jungian Analyst, Trainer, Educator, and Group Psychotherapy Practitioner based in Bellingham, WA. She is the Co-Editor-in-Chief of the International Journal of Jungian Studies and the author of Psychoanalysis, Catastrophe & Social Action (2022, Routledge). Robin co-authored The Healing Power of Community: Mutual Aid, AIDS & Social Transformation in Psychology (Routledge, 2025) with Graham Harriman and Lusijah Marx. As an artist, she is completing a mural of Mt. Rainier in her living room and manages an Instagram account featuring her two Siamese cats (@pockyandkatman), which is approaching 9K followers.

**Marybeth Carter
Title: Spontaneous Waking Visions: Autonomous Complexes or Transpsychic Reality?**

**Abstract:**This paper examines the phenomenon of spontaneous waking visions and their role in the individuation process. Jung was deeply interested in these visions, theorizing that they contained unconscious material incubated over time, eventually projecting into space and time. When these visions manifest, they are perceived as autonomous objects, as the ego has not yet associated with the complex from which they originate. Jung described such visions as a splitting off of an archetypal figure, tearing the veil of familiarity and allowing autonomous archetypes to emerge.

Jung later proposed that certain visions, particularly those involving ethereal beings, might be more than mere psychological projections, stemming from a "transpsychic reality" underlying the psyche. From this perspective, spontaneous waking visions can be categorized as either eruptions of unconscious projections without substance or contents of transpsychic reality with substantiality. Both types of visions are often numinous, imbuing those who encounter them with profound meaning. These experiences can lead to either psychosis when experienced negatively or deeply felt religious experiences when positive. Jung warned that modern humanity might devalue such spontaneous phenomena as mere "dreams, fantasies, and neurotic symptoms." Was he right?

**Bio:** Marybeth Carter, Ph.D., is a Jungian analyst with a background in religious studies from Indiana University and clinical psychology from Pacifica Graduate Institute, where she is also an adjunct faculty member. She serves as chair of the IAJS and sits on the board of the C.G. Jung Institute of Los Angeles. Marybeth’s interests include the creative arts, transcendent states, and the individuation process. Her published works include articles in Jung Journal: Culture & Psyche, such as “Crystalizing the Universe in Geometrical Figures,” “Satan’s Mouth or Font of Magic: What Is It about the Anus?” and “Painting an Especially Bright Spirit: A Jungian Lens on the Art of Agnes Pelton.” She co-edited The Spectre of the Other in Jungian Psychoanalysis with Stephen Farah, published by Routledge.

**Erik Goodwyn
Title: Illusion and Imagination in Psyche and Storytelling**

**Abstract:**

One fundamental duality in the psyche is that between illusion and imagination: the difference between ego fantasy and spontaneous creative content from the non-ego consciousness ordered by the Self. In this talk, Dr. Goodwyn will discuss how popular fantasy genre fiction (including super-hero stories, sci-fi, and horror genre fiction) suffers from the same dichotomy that the individual psyche often does: a rigid boundary between ego defense-based illusions and truly transformative imagination deriving from the Self. Using examples from his upcoming fantasy novel "King of the Forgotten Darkness" (without spoilers!) Dr. Goodwyn identifies how fantasy fiction can fall victim to mere egoic wish-fulfilment illusions, BUT has the greatest potential of any genre to bring about imagination-based alchemical change within the psyche.

**Bio:** Erik Goodwyn is a psychiatrist who has listened to the dreams and fantasies of suffering people from in both military and civilian settings. He is a veteran and a scholar published in anthropology, dream analysis, mythology, ritual, philosophy, and archetypal psychology. He has been invited to give lectures in Ireland, Swizerland, Germany, and all over the United States. His passion is the imagination in all its manifestations, which is why he is also an author of fantasy fiction. He feels the symbolic and fantastical imagery of the imagination is the only way to depict some of the most important and mysterious truths of the human soul, as depicted in his Raven's Tale series.

**Christophe Le Mouël
Title: Signs in the Sky at the End of the Age of the Pisces**

**Abstract:**

One of Jung's paintings in *The Red Book* (p. 125) represents a human-like figure in a yoga position hovering above a fortified town, which receives a red substance from an impressive mandala-shaped sun in a transparent container. This image was most likely inspired by a fascinating waking fantasy Jung had at age 15-16. In this presentation, I will return to Jung's original fantasy and follow the thread of parallel material in his work to suggest a possible meaning for this painting. I will focus on the mysterious sun that sheds new light on the world and amplify this symbol with modern dreams, physical theories about reality, and images from the past. This exploration reveals the elements of a new story for our chaotic times. Unless we develop a "double vision," as Jung called it, we will remain blind to the deeper reality surrounding us, stumbling around with unexpected destructive consequences on our environment, and the unity of the world will remain an intangible goal.

**Bio:** Christophe Le Mouël, Ph.D., was trained as a theoretical physicist and conducted research at the University of Montpellier in France and Thessaloniki in Greece. He is currently the executive director of the C.G. Jung Institute of Los Angeles and the co-chief editor of *Psychological Perspectives*, a quarterly journal of Jungian thought. Christophe published several articles on the connection of matter and psyche and has lectured on this topic nationally and internationally. He is a candidate-in-training at the Research and Training Centre in Depth Psychology According to C.G. Jung and M.-L. von Franz in Zürich and edited a forthcoming book of conversations with Marie-Louise von Franz, which describes her views on psyche and matter at the end of her life.

**Susan E. Schwartz
Title: Exploring the Puella Archetype in Analytical Psychology: Girl Unfolding**

**Abstract:**
This presentation delves into the puella as an archetypal, symbolic, and personality figure rooted in the classical foundations of Jungian analytical psychology. The puella, characterized by youthful charm, appeal, and a sense of feminine wisdom, also reflects the dynamic, creative energies of the postmodern fluidity that offers opportunities for living authentically. However, when the puella archetype is denigrated or distorted, it can halt psychological development until addressed. By focusing on modern conflicts—both personal and cultural—this session seeks to remove obstacles that prevent access to more complex and integrated selves.

Through a cross-disciplinary approach and clinical vignettes, real-life narratives are shared, demonstrating how individuals from diverse backgrounds struggle and triumph in ways that reflect Jungian theory. The puella’s dualities—balancing masculine and feminine energies, independence and connectedness, vulnerability and strength—are explored. This nuanced examination re-evaluates the puella’s often demeaned portrayal in our culture, showing its potential for creativity and feminine maturation. Clinical examples and dream analysis bring the puella archetype to life, making it relevant to the pluralities of the human psyche. By confronting unconscious identification with the father and reclaiming the disregarded feminine, we embark on a transformative journey toward a more diverse personality, deepening our understanding of feminine growth and creativity.

**Bio:** Susan E. Schwartz, Ph.D., is a Jungian analyst trained in Zurich, Switzerland, and a clinical psychologist. She presents at Jungian conferences and teaching programs worldwide and writes extensively on Jungian analytical psychology. Her works include The Absent Father Effect on Daughters: Father Desire, Father Wounds (translated into several languages), Imposter Syndrome and the ‘As-If’ Personality: The Fragility of Self (2023), and A Jungian Exploration of the Puella Archetype: Girl Unfolding (2024), with a forthcoming book on narcissism (2025), all published by Routledge. She maintains a Jungian analytical practice in Paradise Valley, Arizona, and can be found at [www.susanschwartzphd.com](http://www.susanschwartzphd.com/).

**PANELS**

**In alphabetical order:**

**Lynn Brunet
Title:** Dark Magic in the Black Books: How the Distortion of Masonic Teachings Has Been Used to Create a Bewildering Atmosphere of Evil Magic in Black Books 6 and 7

**Abstract:**On September 28, 1916, Jung confronted the concept of magic in a dialogue with his soul, initiating a series of intricate conversations with Philemon, his soul, and other entities in *Black Books 6* and *7*. These discussions are filled with strange symbols and cryptic exchanges. Despite Jung’s efforts over nearly three years, he remained baffled by the subject, describing it as “a Danaid’s barrel of endlessness and meaninglessness” (BB 7, p. 180).

This paper explores Jung’s entries from September and October 1916, revealing that the odd symbols and themes are connected to the Masonic teachings of the Ancient and Accepted Scottish Rite. However, these teachings seem to have been deliberately distorted to create an atmosphere of evil magic and confusion. The muddling of Masonic symbols results in what appears to be mere hocus-pocus, keeping Jung in a perpetual state of searching for elusive answers. Building on Brunet’s earlier work (*Answer to Jung: Making Sense of The Red Book*, 2019), this presentation suggests that Jung may have been subjected to an initiatory process as a young person, akin to ritual trauma. The paper argues that addressing this layer of dark influence in the West is crucial for collective advancement, as these practices continue to affect the young.

**Bio:** Lynn Brunet, PhD, is an Australian art historian specializing in the intersection of trauma and ritual in modern and contemporary Western art and literature. Her research focuses on the influence of Masonic and other fraternal initiation rites on artists and writers, particularly those who have experienced complex trauma. Brunet’s book, *Answer to Jung: Making Sense of The Red Book* (2019), argues that Jung’s fantasies may be memories of terrifying initiatory ordeals. Her work highlights the ongoing impact of ritual trauma in the West.

**Deborah Bryon (1)**

**Title:**Time and Trauma in Analytical Psychology and Psychotherapy: The Wisdom of Andean Shamanism

**Abstract:**Andean shamanism is founded on the principles of "Incan technology," the basis for all relationships in the living Andean cosmos. This ancient philosophy aligns with the principles of quantum physics and offers valuable insights for the psychotherapeutic process. By integrating the wisdom of Andean shamanism into the clinical practice of analytical psychology, we can expand our understanding of transference dynamics and deepen our sensitivity to the psychic spaces where therapeutic change is most accessible. This presentation explores how Andean shamanic teachings can enhance our awareness of the moments when healing and transformation are possible, emphasizing the intersection of time, trauma, and psychotherapy.

**Deborah Bryon, Ph.D. (2)**
**Title:** The Re-Entry Experience in Depth Psychology and Andean Shamanism

**Abstract:**
This presentation explores the re-entry experience after mystical encounters, drawing on the presenter’s personal narrative and experiential initiatory work with Andean shamans, as well as Andean cosmology and Incan codes. The discussion links these experiences with concepts from psychoanalytic literature, such as preverbal and implicit states, as well as imaginal states in Depth Psychology. The presentation will examine the challenges of transitioning from unconscious to conscious states, particularly after mystical experiences, and will highlight shadow aspects of returning to temporal reality.

The presentation will include experiential descriptions of atemporal states of ecstasy and the difficulties faced in reintegrating into physical reality, often accompanied by feelings of alienation, isolation, mania, and “archetypal inflation.” These transitions will be compared to the process of working through trauma, requiring movement between intellectual understanding and emotional experience. Paintings completed by the author during this re-entry phase will be shared to illustrate the “felt sense” of these encounters.

**Deborah Bryon, PhD, and Dana Bryon Staub, PhD**
**Title:** The Expression of Duality Between the Unconscious and the Objective Psyche in the Surrealist Movement

**Abstract:**
In psychoanalysis, psychic material often emerges simultaneously from the individual unconscious and the objective psyche, manifesting into consciousness through artistic expression. This presentation explores how, from a Jungian perspective, archetypal patterns and connections—buried when one becomes disconnected from thoughts, feelings, memories, or identity—surface through artistic mediums, enabling previously hidden material to be integrated into consciousness.

The surrealist movement emerged during a time of collective unrest and became a platform for expressing disassociated parts of the psyche, both personal and collective. Surrealism blurred the line between reality and imagination, suggesting that reality is not singular or fixed but encompasses multiple layers of experience. Artists like Leonora Carrington and Remedios Varo delved into mystical, shamanic, and esoteric themes through their paintings, using symbolism deeply rooted in archetypal material. Their mythical creatures and alchemical symbols reflect the transformative power of spiritual experiences, with a focus on the feminine and a connection to nature and spirituality.

This presentation, a collaboration between two psychoanalyst sisters, will weave together Jungian and contemporary psychoanalytic theory with surrealism, exploring the unconscious through the paintings and writings of Carrington and Varo.

**Bio:** Dana Bryon Staub, PhD, is a senior training analyst in private practice.

Deborah Bryon, Ph.D., is a Jungian analyst and the author of *Lessons of the Inca Shamans: Piercing the Veil* (2012), *Lessons of the Inca Shamans: Beyond the Veil* (2014), and *Time and Trauma in Analytical Psychology and Psychotherapy: The Wisdom of Andean Shamanism* (2024). She has published chapters and articles on topics ranging from art and shamanism to trauma and psychoanalysis, including *The Beauty of the Women in Willem de Kooning’s Paintings* (2024) and *Are Psychedelics Really Necessary?* (2023). Dr. Bryon maintains a private practice and continues to integrate Andean shamanic wisdom into her clinical work.

**Andrew Frederick Burniston**
**Title:** Microcosmic Reflections: Eliade, Corbin and Jung at Eranos

**Abstract:**
Dualism posits a separation between "I" and "Thou," while non-dualism affirms the unity of "I" and "Thou," or the Self and the Divine. But where does Jung’s transcendent function fit into this spectrum? This paper proposes that the reconciling symbol between these two extremes is the image of humanity as a microcosm—a mirror of God's order of creation. By examining the works of Mircea Eliade on archaic religions, Henry Corbin on Iranian Islam, and Carl Jung on alchemy, this presentation explores how these scholars, who frequently exchanged ideas at Eranos, demonstrate the transcendent function in action. Their insights provide a rich dialogue on how humanity's microcosmic role serves as the bridge between duality and non-duality, revealing the process of individuation as a reflection of divine order.

**Bio:** Andrew Frederick Burniston spent 30 years teaching in junior schools while dedicating himself to studying Jung in depth. He also led text reading groups at the London Jung Club and taught a popular Jung course at Rewley House in Oxford for 10 years. In 2021, he published *The Cunning Secret of the Wise*, a culmination of his decades of research into Jungian thought. He now lives by the sea in Devon.

**Joel Crichton**

**Title:** "Nothing That Is So Is So": The Duality of Persona and Performance in Shakespeare's Twelfth Night

**Abstract:**
In Shakespeare’s *Twelfth Night, or, What You Will*, we encounter a world where characters are trapped in an endless cycle of performance, unable to truly connect or be seen as their authentic selves. On a depth-psychological level, the play explores the duality of reality, questioning when and how we are real. Set at the turning point of Shakespeare's career—between light-hearted comedies and darker tragedies—*Twelfth Night* marks the end of unrestricted frivolity, much like the conclusion of the carnival season it represents.

This presentation delves into the duality of persona and performance, analyzing the play’s characters and their struggles through the lens of the histrionic personality structure. With a compassionate perspective, it considers the inner conflict of those who cannot find their true selves and those who try to love them. Drawing connections between Shakespeare’s themes and modern psychological concepts, the presentation reveals insights into the deeper layers of the self and the performative nature of identity.

**Bio:** Joel Crichton is a Jungian Psychoanalyst, trained at the C.G. Jung Institute of Zürich, and resides in Victoria, Canada. A former actor, playwright, and musician, Joel has a deep appreciation for the creative process and its psychological impact. He is particularly interested in personality typology, literature, and martial arts. His lectures have explored archetypal and complex dynamics in gaming, and his work has been published in *Jung Journal* and *Quadrant*. Currently, Joel is working on a Shakespeare-focused project, supported by an endowment from the Kristine Mann Library in New York.

**Presenter: Rebecca Damien**

**Title:**Renewing the Unconscious in Dialogue with the Shadow: The Beginning of a Collective Integration from our Origin

**Abstract:**Our current anthropocentric climate thrives on unsustainable practices, fueled by exaggerated egocentrism. Edward C. Whitmont emphasizes that while the shadow cannot be destroyed, it can be destructive. This paper explores the archetype of the shadow as an ancient remembrance of an earlier consciousness structure, proposing that individual and collective destructive energy can contribute to healing if acknowledged rather than denied. According to Whitmont, forming a relationship with our shadow is part of healing the individual split, a process that requires engaging both the archetypal shadow and waking consciousness.

John S. Torday’s research on cellular life emphasizes the homeostatic balance of life in response to the Singularity, which, despite its immense density, organizes life in ways that trace back to the origins of spacetime. In today’s world, remembering these origins is a key challenge for psychic vitality. Jean Gebser’s concept of Nekyia, the mythological experience of "death in life," serves as a guiding principle for integrating shadow work into our consciousness. By engaging in dialogue with various energies within the shadow, we can restore balance between spirit and soul, archetype and complex, and move toward a more complete relationship with the shadow as part of the collective healing process.

**Bio:** Rebecca Damien, Ph.D.(c), is an Adjunct Lecturer at the California Institute of Integral Studies (CIIS) in the Transformative Inquiry Department. She has previously taught at Inner Mongolia Agricultural University and currently teaches for the Transformative Leadership and Transformative Studies programs at CIIS, offering courses such as Integrative Seminars and Archetypes, Movies, & Reality. Her work focuses on the emergence of consciousness from unconscious processes. Rebecca’s dissertation explores artistically rendering dreams, and she has presented on using self-portraiture to gain insight into severe nightmares at the International Association for the Study of Dreams.

**Mark Dean**

**Title:**Polarity and Plurality: An Examination of the Role of Opposites in Jung in Light of Gebser

**Abstract:**In discussions of polarization and duality, the functional understanding of opposites in the process of emergent consciousness and individuation is often overlooked. Jung’s work frequently references the pluralistic nature of human consciousness and its vital role in individuation. This presentation sheds light on these themes by integrating the insights of Jean Gebser (1985), whose exploration of consciousness offers clarity on how dualities function within the psyche. Viewed through Gebser’s lens, duality is seen not as an isolated phenomenon but as part of a broader dynamism that drives transformation.

By examining how psychic energy moves through diverse structures, or modes, of consciousness, we gain a deeper understanding of how duality operates within the individuation process. This presentation emphasizes that duality is just one component of a larger process, which involves multiple modes of awareness. By situating duality within this broader framework, we can better appreciate its role in Jung’s vision of psychological transformation.

**Bio:** Mark Dean is a senior Jungian analyst practicing near Reading, Pennsylvania. He currently serves as president of the Philadelphia Association of Jungian Analysts and is a graduate of the IRSJA. With a background in visual arts, having been a practicing artist in his youth, Mark now teaches and supervises at both the Philadelphia Jung Institute and The C.G. Jung Institute of Pittsburgh.

**Dóra Dergez-Rippl**
**Title:** Ancient is the New Modern – How Jung Can Help in AI Debates on Artificial Soul

**Abstract:**
As artificial intelligence research strives to create an "artificial soul" immune to the flaws, weaknesses, and mysteries of human psyche, the question of whether it is possible to model consciousness by eliminating contradictions through complex algorithms remains a hot topic in contemporary philosophy. This lecture argues that we must not neglect the historical philosophical discourse on the soul to address this modern issue. By revisiting ancient philosophical notions of the soul—from the Presocratics to Augustine—and their connections to Jungian thought, I demonstrate that these age-old ideas offer valuable insights into today’s debates about AI and consciousness.

I also explore Jung’s concept of enantiodromia, the idea that opposing forces in the psyche maintain psychological energy, akin to the conservation of energy in physics. If polarity were to disappear, Jung argues, there would be no exchange of energy. Building on this idea, I question whether it is possible to design an algorithm that captures the complexity and openness of human consciousness. In conclusion, I argue that maintaining the mystical, ineffable quality of the human soul safeguards the unique, heroic journey of individuation—a journey that should not be supplanted by machines. Jungian psychology, with its emphasis on the depth and mystery of the human soul, can play a vital role in philosophical debates on artificial souls and AI development.

**Bio:** Dóra Dergez-Rippl, PhD, is a philosopher and assistant professor at the University of Pécs, Faculty of Cultural Studies. She also teaches and supervises at the Doctoral School of Philosophy and is a researcher at the Hungarian Academy of Arts – Researcher Institute of Art Theory and Methodology. She completed her PhD in philosophy in 2014 and conducts research on contemporary theories of art, the psychology of mythology, literature, art, and the philosophical questions surrounding artificial intelligence and human creativity. In 2023, she completed the theoretical course of the Hungarian Association for Analytical Psychology and actively participates in its conferences.

**Roula-Maria Dib**

**Title:** Ekphrastic Dualities in Arts-Based Research: Making the Unconscious Conscious through Poetic Inquiry

**Abstract:**
This presentation delves into the intersection of ekphrasis, poetic inquiry, and arts-based research (ABR), exploring how ekphrastic poetry not only vividly describes art but also acts as a transformative and translative medium. By amplifying and expanding the meaning of artwork, ekphrastic poetry highlights and blurs the boundaries of dual natures—particularly introverted/extraverted, visual/verbal, and artistic/scientific. Central to this inquiry is the role of conscious and unconscious modes of perception in ekphrastic writing and how the act of seeing informs the creative process.

The presentation will examine the translatory path from visual to verbal, with reference to Carl Jung’s insights on the unconscious in artistic creation. It will explore distinctions between introverted and extraverted art and how these relate to the ekphrastic act. Furthermore, the talk will draw on Rainer Maria Rilke’s philosophy, particularly his concept of "thing-poems" (dinggedichte), to demonstrate the deep connections between perception, creativity, and the artistic process. Practical applications of ekphrasis in poetic inquiry and arts-based research will be highlighted, showcasing how these approaches can enrich qualitative research methodologies by bridging the gap between art and science while communicating complex human experiences.

**Bio:** Roula-Maria Dib, PhD, is the founding director of the London Arts-Based Research Centre, editor of the literary and arts journal *Indelible*, and creative producer of the event series *Indelible Evenings* and *Psychreative*, a virtual salon for researchers, artists, and writers with a background in depth psychology. As a literary scholar, poet, and editor, her research explores the intersections of literature, modern poetry and poetics, creative writing, and Jungian psychology. She is the author of *Jungian Metaphor in Modernist Literature* (Routledge, 2020) and the poetry collection *Simply Being* (Chiron Press, 2021).

**Mark G. Downey
Title:**Learning to Kill What We Love: Active Imagination with Plants as Shadow Work

**Abstract:**In his later years, Jung lamented the emotional disconnection between Western humanity and nature, noting the profound energy lost through this alienation. Today, as ecological crises intensify, psychologists and ecologists alike have called for practices that reconnect humanity with the more-than-human world. Active imagination has been proposed as one such practice, with the potential to reconnect egoic consciousness to the Other, including nonhuman beings, within the framework of ecological individuation.

This paper explores the relationship between humans and plants through a dialogue between active imagination and the practices of gardeners, herbalists, and plant-lovers who engage with plants as conscious beings. By examining the imaginal experiences of five Western authors who dialogued with plants, this exploration outlines how active imagination offers a depth-psychological language for understanding human-plant interactions. This practice serves as a tool for transforming humanity’s hyperseparation from nature into a more integrated, lived experience of interconnectedness.

Active imagination with plants reveals the relational nature of the Self and offers a unique opportunity for shadow integration. It evokes love for plants, but also confronts the fundamental need to kill, consume, and use them—challenging Western heroic fantasies and the hyperseparation of love and death. Ultimately, this practice fosters more authentic relationships with plants and other beings, grounding the self in love for the Other.

**Bio:** Mark G. Downey is a Ph.D. Candidate in Clinical Psychology at Pacifica Graduate Institute and a registered psychological associate in private practice at the Santa Barbara Psychoanalytic Group. His dissertation, titled “Active Imagination with Plants,” explores relationships with nonhuman beings through depth psychological practices. Mark has worked in ecological conservation in Kenya and Madagascar, as well as in outdoor, sandplay, and horticultural therapy settings in the United States.

**Gilad Elbom
Title:**Sol and Luna in Cosmological Contexts: An Encounter with the Divine Anima

**Abstract:**The episode in rabbinic literature describing the humiliation of the moon (b. Chullin 60b) can be interpreted as God’s encounter with his anima, his feminine soul. In this cosmological narrative, the moon—a female personification—complains to God about the injustice of being overshadowed by the sun, a stronger source of light. From a Jungian perspective, the moon represents the anima, making her neglected presence known to the male ego. Contrary to a theology of divine immutability, this story suggests that God recognizes his limitations, admits to mistakes, and seeks greater awareness. Here, humanity’s capacity for maturity becomes a model for God’s evolution.

The moon in this narrative acts as a precursor to Eve, representing the anima figure that inspires God toward introspection and individuation. This paper offers a Jungian analysis of the Talmudic story, with attention to its kabbalistic developments, suggesting that open communication between the conscious and unconscious facilitates the psychological evolution of the self and the rectification of gender imbalances. The Talmudic moon, referencing Isaiah’s prophecy that the moon will shine as brightly as the sun (Isaiah 30:26), suggests that without such communication, the dream of an integrated self, egalitarian society, and balanced divinity will remain unfulfilled.

**Bio:** Gilad Elbom is the author of Kabbalah as Literature: The Revolution of Interpretation (Fortress Press, 2024) and Textual Rivalries: Jesus, Midrash, and Kabbalah (Fortress Press, 2022). He is a Senior Instructor in the School of Writing, Literature, and Film at Oregon State University and serves as the fiction editor for North Dakota Quarterly.

**Susan K. Faron**
**Title:** The Feminine Function - Two Men's Experiences

**Abstract:**
The feminine function, often unrecognized or rejected in men, extends far beyond its association with women. This presentation explores how the integration of the feminine principle reveals itself, particularly in its role as a peacemaker. Drawing on the experiences of two men, this exploration highlights how feminine wisdom, characterized by qualities of eros and emptiness, plays a vital role in human functioning. These qualities, while traditionally seen as feminine, are inherent in both men and women, transcending contemporary gender expressions. The integration of these aspects offers a path toward healing and balance, fostering inner peace and transformation.

**Bio:** Susan K. Faron, Ph.D., is a Diplomate Jungian Analyst and graduate of the Research and Training Centre for Depth Psychology according to C.G. Jung and Marie-Louise von Franz in Switzerland. She has lectured at the San Francisco Analytical Psychology Club and presented internationally. Since 1983, Dr. Faron has focused on adult development, working with individuals in private practice. She is the author of *Wise Old Woman Spirit - Help as a Partnership*. Her current work explores the “missing opposites” in human functioning, with a focus on eros and emptiness, unique to the feminine principle and present in all individuals.

**Dragana Favre**

**Title:** Cosmic Syzygy and Psychic Forces: Exploring the Interplay Between Universe Dynamics and the Human Psyche

**Abstract:**
Like the image of the Ouroboros, where extremes connect, nature encompasses many dimensions and magnitudes. From vast cosmic voids to the subatomic scale of quarks, we create theories to explain cosmology and particle physics. However, beyond and beneath these observable realms lies the unconscious, which remains largely unknown. This presentation explores the relationships between various dimensions, both known and unknown, suggesting that they may be interconnected, like the serpent biting its tail. Movement is fundamental, and while the expansion of the universe continues, it does not lead to destruction; instead, there are forces of attraction, or gravity, that foster clusters of togetherness. These cosmic movements parallel the psychic forces of expansion and unity observed in psychotherapy. Drawing on Jung’s concept of syzygy—Animus and Anima—this presentation considers how these cosmic forces are mirrored within the human psyche. Animus as expansion and Anima as gravity are explored through the lens of yin and yang, proposing that these forces extend beyond the social constructs and historical narratives, inviting us to see cosmological forces within ourSelves.

**Bio:** Dragana Favre, MD-PhD, is a Swiss-Serbian analytic psychotherapist, psychiatrist, and neuroscientist based in Geneva, Switzerland, where she maintains a private practice. She has authored numerous scientific articles and is particularly interested in the relationship between the unconscious and temporality. Her main areas of professional focus include liminal states during existential crises, time perception, and transgenerational (or “epigenetic”) psychotherapy. Additionally, Dragana is a science fiction writer and has a deep appreciation for contemporary art.

**Phil Garrity**

**Title:** “One-Yet-Two”: A Self-Exploration of Individuation Among Identical Twin Brothers

**Abstract:**

In this presentation I explore the complexities of individuating as an identical twin, grounding the discussion in my lived experience and that of my brother Jo. I explore how our initially fused identity in childhood–exemplified by a shared name of “YaYa” that emerged organically from our preverbal twin language–would undergo various cleavages that gradually separated us (or threatened to permanently separate us), including a tumultuous divorce in late childhood, the contentious forging our own identities in adolescence, the resulting struggle to understand and accept each other as individuals, and our own brushes with death in early adulthood–me with bone cancer and Jo with suicidal depression.

I explore how, during my own treatment for cancer, I pushed Jo away as he served as a vessel for my own grief that I didn’t want to face–the cumulative losses we had experienced to the integrity of YaYa, our family, and now, potentially, our mortal bond. After my recovery from cancer, Jo’s grief deepened into suicidal depression, reversing our roles to an uncanny degree as I now sat bedside in the hospital, terrified I would lose my brother to a mysterious disease beyond my control. Here I draw on Jung’s description of “enantiodromia” to analyze these dynamics, in particular how Jo emerged as that “unconscious opposite” or “powerful counter-position” in the interpersonal domain, which was mirrored by an intrapsychic process of confronting the “inner stranger” in myself–the disavowed parts of me that I had refused to accept. In this way, I explain how the intrapsychic work of making peace with the inner stranger has facilitated the interpersonal work of making peace with the outer one. At its core, this presentation is a story of deep love, a meditation on grief, and the dilemma of living as an "unus-ambo," what Henry Corbin defines as “one-yet-two.”

**Bio:** Phil Garrity is a Ph.D. Candidate in Clinical Psychology at Pacifica Graduate Institute and a predoctoral intern at the C.G. Jung Institute of San Francisco. His dissertation is currently in development and focuses on the intersection of Christian mysticism, analytical psychology, and psilocybin-assisted therapy to treat existential distress among end-of-life patients. For the past decade he has worked in the global health field, helping to strengthen health systems in Latin America and Africa with a particular focus on cancer and palliative care programs. He holds a Master of Divinity from Harvard Divinity School and a Bachelor of Arts from UCLA.

**Michael Glock**
**Title:** Shadow and Substance: Shaping the Self in a Shifting World

**Abstract:**
In a world marked by social, political, and institutional turmoil, conventional mental health strategies often fall short. This paper introduces a groundbreaking approach rooted in Depth Psychology and Carl G. Jung’s Analytical Psychology, emphasizing Emotional Imagination (EI) as a powerful therapeutic tool for navigating the reimagining of the Self in an era shaped by social media, political instability, and widespread institutional distrust. Emotional Imagination taps into the brain's ability to generate emotionally vivid scenarios that mimic real-life experiences, leveraging the science of mirror neurons. These neurons, which respond to both our own actions and those we observe, play a crucial role in enhancing empathy and deepening social connections, especially in our increasingly digital lives. EI offers a path to restore lost connections and meaning, using nostalgic reverie to ground individuals amidst chaos.

Jung’s theories on harmonizing the ego and the shadow guide the therapeutic process, creating a balanced and integrated psyche. Dr. Glock’s 3-Stage Method supports this transformative journey: 1. Discovery of Unconscious Forces: Uncovering hidden emotions and instincts within the psyche; 2. Resolution and Reprogramming: Shaping thought patterns and behaviors to foster healing; and 3. Positive Reframing and Reinforcement: Establishing healthier paradigms for sustained personal growth. This innovative method revitalizes mental health by combining Jungian wisdom with cutting-edge, virtually-delivered therapeutic techniques.

**Bio:** Michael Glock, Ph.D., is a futurist from New Zealand with a German passport, currently residing in Los Angeles. He is the COO and Co-Founder of Joymind, an American hypnotherapy wellness platform. Dr. Glock has spoken at prestigious institutions worldwide, including Yale, Cornell, and the Jung Institute in Switzerland. His expertise spans Hypnotherapy, Neuro-Linguistic Programming (NLP), and Depth Psychology. Through his work, he helps individuals and organizations unlock their potential using creative, multidisciplinary approaches.

**Maxim Ilyashenko**
**Title:** Was Jung a Non-Dualist?

**Abstract:**
Inspired by the recently published book Reflections on the Life and Dreams of C.G. Jung: By Aniela Jaffé from Conversations with Jung, this presentation explores Jung's most intimate reflections on life and death, raising the question: Was Jung a non-dualist? In this short presentation, I will delve into Jung's philosophy and his possible alignment with non-dualism, a worldview that transcends the dualities of mind and matter, life and death, and the physical and spiritual realms. Through analyzing Jung’s reflections, as presented by Jaffé, I will examine whether Jung’s perspective on the unconscious, archetypes, and the transcendent function point towards a non-dual understanding of existence.

**Bio:** Maxim Ilyashenko is a Jungian psychotherapist (MsPsy, UKCP, ECP) practicing in London since 2015. He has a special interest in music, arts, mythology, dreams, and Jung’s Red and Black Books. Last year, he presented his paper "Seven Songs of a Tamarisk Tree" at the IAJS conference on Jung and Islam.

**Dr. Vanessa Jankowski**
**Title:** Modern Challenges for Individuated Consciousness According to Jung, von Franz, Hillman, Woodman

**Abstract:**
This paper explores the works of C.G. Jung, Marie-Louise von Franz, James Hillman, and Marion Woodman, focusing on their insights into the challenges facing modern consciousness. Each theorist identified fractures between key archetypal pairs that must be reconciled for transformation to occur in modern Western consciousness. Through comparative analysis, the research argues for a model that integrates key components from each theorist to create a more unified and stable consciousness.

Jung’s foundational theory emphasizes the self and spirit, while von Franz highlights the importance of uniting psyche and matter to establish a personal connection to the cosmos. Hillman’s focus on the soul examines how uniting historical and contemporary archetypes, such as the senex and puer, can make the soul conscious. Woodman’s work on embodiment offers a way for the soul and archetypes to be lived physically and creatively. Together, these insights form a comprehensive framework for integrating personal and transpersonal consciousness, with a renewed awareness of the archetypal feminine and masculine. This model offers a psychological toolkit for addressing the crises of modernity and catalyzing transformation in the 21st century.

**Bio:** Dr. Vanessa Jankowski, LCSW, holds a M.A. and Ph.D. from Pacifica Graduate Institute and a M.A. from the University of Chicago. As co-founder of the Center for Change & Healing, she provides psychotherapy, workshops, and consultations, drawing from her dual perspective as a practitioner and scholar. Her publications focus on the practical application of Jungian theories, with a specific interest in psyche and matter. Dr. Jankowski’s work emphasizes the importance of awareness of archetypes in daily life and its transformative potential for modern Western consciousness.

**Maria Kasparian**
**Title:** When Gods and Man Meet

**Abstract:**
When a new infant enters the world, the soul enters a state of forgetfulness to undergo the human experience, necessitating the adoption of defenses for survival (Neumann, 1970). Over time, the soul aspires to break free, shedding layers and yearning for nakedness. Simultaneously, it is drawn towards the ultimate truth, God. While inhabiting a body, individuals seek social connections, love and hate, affection, and aversion. This creates a dynamic tension between personal and collective identities, both driven by the pursuit of God. According to Edinger's (1999) work, an inflated ego invites the gods to pursue the human soul. It is through suffering that the soul reconnects with the divine. Excessive love or hate (Aumer, 2014) can amplify the intensity of the shadow (Jung, 1959) (Doe & Smith, 2023), allowing it to manifest more profoundly. The approach of analytical psychology (Jung, 1968) integrates the symbolic and collective elements inherent in individuals with corresponding components derived from the realms of religious history, primitive psychology, and similar domains. This paper aims to explore the convergence of a clinical practice with the therapist’s exposure to mythology, delving into the interconnection between individual psychology and the enduring strata of humanity that persist within the contemporary human psyche. This paper delves into Carl Jung’s concept of a “third thing” that arises within one’s psyche and during psychoanalytic encounters and Thomas Ogden’s notion of the “analytic third” in the clinical context.

This study aims to deepen the understanding of the role of myth, archetypes, and symbolic imagery in psychoanalysis, offering a perspective on how individual and collective unconscious dynamics contribute to personal transformation and healing.

**Bio:** Maria Kasparian is a licensed psychotherapist and a fourth-year Ph.D. student at Pacifica Graduate Institute. Originally from Lebanon with Armenian heritage, Maria moved to the U.S. in 2011, earning her M.A. in Clinical Psychology with a Depth specialization from Antioch University, Los Angeles, while learning English. Fluent in French, Armenian, Arabic, and English, Maria has volunteered in various mental health settings, including schools, clinics, and nonprofit organizations. She completed her MFT internship at the Jung Institute in Los Angeles and currently works with a dual diagnosis population and maintains a private practice. Her work focuses on helping clients understand symptoms such as anxiety and depression, fostering personal growth through the therapeutic process.

**Lindsay Kerr**
**Title:** Psychedelic Psychotherapy: A Paradoxical Predicament

**Abstract:**
In the last decade, psychedelic psychotherapy has gained a resurgence in popularity, with some referring to it as the "psychedelic renaissance." Worldwide research explores the profound potential these medicines have in benefiting mental health. However, it is important to acknowledge that psychedelic medicines originate from indigenous practices and are still used in ancient ceremonies around the world. Currently, these sacred medicines are often regarded as novel, breakthrough treatments in Western mental health, creating a juxtaposition between their ancient, spiritual roots and their modern, medicalized use.

Carl Jung was skeptical about psychedelics, warning against overwhelming the psyche. Today, we find a paradox between the media’s sweeping claims about psychedelics and the rigorous integration work required for lasting benefit. While psychedelic reductionism—reducing these experiences to symptom management—may shift public perception from fear to acceptance, it risks neglecting the noetic and numinous qualities inherent in the psychedelic experience. This paper explores the revelatory nature of psychedelics, their potential for soul-revealing encounters, and the necessity of integrating these profound experiences into lasting psychological and spiritual growth.

**Bio:** Lindsay Kerr is a licensed professional counselor and a partner with DeNovo Therapy, where she integrates ketamine-assisted psychotherapy into her work treating depression, anxiety, and trauma. She combines her curiosity for exploring consciousness with therapeutic yoga, EMDR, and psychedelic-assisted treatments. Currently pursuing a PhD in Depth Psychology and Integrative Healing Practices at Pacifica Graduate Institute, Lindsay is committed to understanding the healing potential of psychedelics and the importance of integrating these experiences into psychotherapy.

**Chiyoko Kobayashi Frank**
**Title:** Individuation Seen in Pictures of Ten Ox-herding and *Rosarium Philosophorum*

**Abstract:**
Jung’s concept of individuation—discovered through the analysis of over 8,000 patient dreams—represents the universal and natural psychic maturation process. It involves the integration of unconscious contents, often contradictory to the conscious ego, as individuals journey towards the center of the self. This process parallels Zen Buddhism’s satori attainment, both guided by religious attitudes, and can be understood as a unification of opposites.

In this paper, I compare the satori process, represented in the *Ten Ox-herding* pictures, and Jung’s alchemical individuation process, depicted in the *Rosarium Philosophorum*. Both processes, I argue, reflect the universality of archetypes and the collective unconscious. Furthermore, Jung’s view of "nothingness" as both full and empty parallels similar ideas in Zen teachings and the *Ten Ox-herding* pictures. The discussion will highlight the paradoxical and irrational nature of both the individuation and satori processes, showing their essential similarities.

**Bio:** Chiyoko Kobayashi Frank, Ph.D., is a Japanese-born clinical psychologist and psychoanalyst based in Ithaca, New York. A member of the C.G. Jung Institute in Zürich, Dr. Frank holds a doctoral degree in psychology from Cornell University. She has a private practice in Ithaca, where she provides psychoanalysis for individuals from diverse sexual, racial, and cultural backgrounds. She also works part-time in a New York City-based clinic, specializing in neuropsychological assessments. Her research includes publications on the neural basis of Theory-of-Mind, and her current interests focus on reconciling science and religion.

**Robert Langan**
**Title:** C.G. Jung, the Unlikely Spinozist: How Jung’s Curious Reading of Spinoza Betrays the Psychiatrist's Struggle with Inner and Outer

**Abstract:**
This paper examines the contradictory way in which Swiss psychiatrist C.G. Jung engages with the work of 17th-century Dutch philosopher Baruch Spinoza. Although Spinoza is mentioned by name only seven times in Jung’s Collected Works, there is a strong affinity between their core ideas, particularly concerning the transcendental immanence of Spinoza’s God and the monism that underlies Jung’s writings. Their theories of knowledge and affectivity further reinforce this connection. Despite these affinities, Jung frequently denounces Spinoza, often in confused and paradoxical ways. For instance, in The Phenomenology of the Spirit in Fairy Tales (1948), Jung criticizes Spinoza’s treatment of the concept of ‘spirit,’ only to arrive at a conception of the Divine that closely mirrors Spinoza’s own.

This presentation explores the reasons behind Jung’s perplexing relationship with Spinoza, ranging from theoretical disagreements to possible prejudice. The most plausible conclusion is that Spinoza’s ideas force Jung to confront the outer world in ways that challenge his deep-seated preference for the inner world, which his psychology prioritizes. Ironically, to resolve this dilemma, Jung must grudgingly adopt a Spinozist perspective, surrendering to the philosopher’s worldview despite his initial resistance.

**Bio:** Robert Langan is a writer based in southern New Jersey. He holds a doctorate in Psychoanalytic Studies from the University of Essex. His research interests include Jung and Spinoza, speculative metaphysics, and typology.

**Yuan Lin**
**Title:** A Jungian Perspective of Wang Yang-ming's Philosophy of Heart-Mind

**Abstract:**
Wang Yang-ming (1472–1529), a key thinker in 16th-century China, is renowned for his reform of Confucian thought and his development of the Heart-Mind School. His philosophy, emphasizing "Liang-chih" (Intuitive Knowing or Conscience), "Heart is Reason; Reason is Heart," and "Unity of Knowledge and Action," argued that every person can become a sage. While some scholars in the Qing Dynasty blamed his teachings for the fall of the Ming Dynasty, Wang's ideas had far-reaching impacts on East Asia, influencing Japan's Meiji Restoration and spreading globally in the 20th century.

This paper examines Wang Yang-ming’s philosophy from a Jungian perspective, focusing on the psychological integration of the unconscious and consciousness in the concept of Liang-Chih. The paper explores Wang’s Heart-Mind theory and his views on good and evil, proposing that his work contains depth psychological insights relevant to contemporary psychological and cultural issues. In today’s polarized and chaotic world, a depth psychological understanding of Wang Yang-ming’s work offers pathways for "making darkness conscious." The presentation will highlight how his teachings have helped East Asian cultures psychologically and what might be missing from modern interpretations of his work.

**Bio:** Yuan Lin is a Ph.D. candidate in Depth Psychology with a specialization in Integrative Therapy and Healing Practices at Pacifica Graduate Institute. She holds a Bachelor’s degree in English Literature from Beijing University of International Studies and an MBA from Fordham University. Yuan has worked in cross-cultural exchanges, including serving as an interpreter for Dr. Henry Kissinger and UN Secretary-General Boutros-Ghali. Inspired by Jung’s personal journey, Yuan turned inward, finding that Jungian psychology complements her own cultural roots and offers deep insights for modern China, where the psyche is often neglected. As a lifelong “translator,” Yuan bridges Jungian and Chinese theories for soul healing and Self-cultivation in today’s world.

**Ryan J. Maher**
**Title:** Pan and the (M)Other

**Abstract:**
The death of the god Pan signaled the decline of a polytheistic consciousness connected to the anima mundi and the rise of a monotheistic, patriarchal order in the West, which distanced the earth from the sacred. This transformation entrenched dualistic paradigms, dividing the sacred from the non-sacred, the mind from the body, and the self from the other. The shift toward dualism, culminating in Cartesian rationalism and the Industrial Revolution, alienated humans from their instinctual nature and the earth. As we face global ecological tipping points, this alienation contributes to widespread anxiety and panic—areas under Pan’s influence.

This paper explores the archetypes of the “Mother” and the “Other” within Pan’s mythology to examine the theme of duality. Using a psychodynamic lens and Jung’s complex theory, the paper reveals self-regulatory patterns in constellated experiences of anxiety and desire. Pan, whose being embodies the dichotomy between animal and human nature, offers insights into our own fragmentation and reactivity in the face of existential threats. Ultimately, Pan guides us toward integrating a different consciousness, one that fosters a more ensouled relationship with our instincts, each other, and the earth.

**Bio:** Ryan J. Maher, MA, LMHC, is a psychotherapist, writer, and presenter with a focus on trauma, dreamwork, liminality, and the psyche’s relationship to the earth. A graduate of the Chicago School of Professional Psychology, Ryan completed a certificate program in Jungian Psychotherapy through the C.G. Jung Institute of Chicago, where he is an affiliate member. His work on Pan’s mythology has been featured in the Myth Salon and the podcast Jung in the World. He is also a member of the Jungian Psychotherapists Association.

**Farânak Mirjalili**
**Title:** Good and Evil at Work in the Zoroastrian Creation Story

**Abstract:**
Creation stories often weave together narratives of creation and destruction, offering cultural and ancestral meaning to the universe and grounding the human psyche. The Zoroastrian creation story stands apart in its intricate interplay of opposites, reflecting Zoroaster’s teachings of stark duality. In this narrative, the forces of good and evil, represented by Ohrmazd (God of light and wisdom) and Ahriman (his shadow twin), exist from the very beginning. In the heretical branch of Zurvanism, these forces are even born as twin brothers from the same source. Remarkably, Ahriman is not solely destructive; rather, he serves as a catalyst for the transfiguration and regeneration of life on Earth. This presentation offers a psychological interpretation of this cosmic drama, drawing on Analytical Psychology to explore its archetypal significance. The work of Donald Kalsched, particularly his theory on the ‘light and dark angel,’ provides a contemporary Jungian framework to understand the archetypal dichotomies of good and evil depicted in the Zoroastrian creation myth. By integrating Jung’s exploration of the ‘dark side of God,’ this presentation delves into the cosmic drama of duality that has resonated with humanity for millennia.

**Bio:** Farânak Mirjalili is a Jungian analytical therapist, trained in The Netherlands and currently completing her second round of analytical training at the C.G. Jung Institute in Küsnacht. Her therapeutic work centers on feminine consciousness, embodiment, and cultivating mythic imagination. Farânak earned a Research Master’s degree from the Center for History of Hermetic Philosophy and Related Currents at the University of Amsterdam, where she conducted three years of field research on psycho-spiritual alchemy. She is the founder of the Anima Mundi School, collaborating with a collective of women to blend depth psychology, ecopsychology, and mythic imagination in a three-year program called "Ecologies of the Imagination."

**Charles J. Morris**
**Title:** Jung and Non-Duality: *Coincidentia Oppositorium* and Buddhist Emptiness

**Abstract:**
Jung emphasized the tension of opposites and duality as essential to psychological development, while Buddhist traditions often highlight non-duality and “emptiness” as paths toward spiritual realization. Are these perspectives contradictory or complementary?

Jung was well-versed in Eastern philosophy and engaged deeply with early translations of Eastern spiritual practices. However, his identity as an empiricist and his focus on observable human psychology meant that he sometimes expressed dualistic tensions in his views on the East, which occasionally became one-sided rather than integrating into a transcendent third.

Buddhism, by contrast, holds non-duality as the ultimate nature of reality, and meditative training focuses on realizing this non-dualistic view. While this approach aims to relieve human suffering, it can sometimes bypass the complexities of soul work and everyday life. This creates a divide between those who seek an escape from ordinary reality and those who view non-duality as an abstract philosophy.

As Eastern and Western philosophies continue to converge, the dualities within this relationship are also collapsing. In a modern culture defined by polarization, exploring the paradoxical relationship between duality and non-duality is essential. This presentation argues that while Jung’s emphasis on duality offers a valuable framework for healing societal divisions, non-dual philosophies and practices also hold crucial insights for personal and collective transformation.

**Bio:** Charles J. Morris is a PhD candidate (ABD) at Pacifica Graduate Institute, holding a Master’s degree in Mindfulness Studies. He practiced and taught within the Tibetan Buddhist tradition for 15 years. Charles spent 20 years in engineering and HR leadership at Microsoft, where he helped pioneer the company’s mindfulness program. He is currently working on his dissertation, Imaginal Yoga, which brings together Jungian imagination, Hillman’s ideas, Henry Corbin’s mundus imaginalis, and Tibetan Tantric yogic practices.

**Christopher S. Morrissey**
**Title:** Anima Projection and Psychological Types: Tamar, Rahab, Ruth, Bathsheba

**Abstract:**
In Energies and Patterns in Psychological Type, John Beebe introduces a model where the superior, auxiliary, tertiary, and inferior functions of consciousness correspond to shadow counterparts: the opposing personality, senex/witch, trickster, and daimonic personality. This paper explores the relationship between these shadow functions and anima projection. Since the anima acts as a gateway to the unconscious, the inferior function may reveal shadow aspects when anima projection is involved in shadow consciousness.

Toni Wolff’s structural forms of the feminine psyche—the mother, Amazon, hetaera, and medial woman—offer a complementary framework to Beebe’s analysis of archetypes within consciousness. Wolff’s forms are not directly reducible to Jung’s functions of thinking, feeling, sensing, and intuition but can be understood through Beebe’s model of the psyche’s reservoirs. Using case studies from the Hebrew Bible, this presentation examines the narratives of Tamar, Rahab, Ruth, and Bathsheba to explore anima projection and its connection to shadow consciousness. Tamar reflects the fearful anima projection related to the mother, Rahab exemplifies the virginal Kore consciousness of the Amazon, Ruth embodies the hetaera as she helps Boaz confront his shadow, and Bathsheba represents a missed opportunity for sophianic mediation, where David’s anima projection prevents him from gaining insight.

**Bio:** Christopher S. Morrissey is an Assistant Professor of Philosophy at Trinity Western University. He has taught Greek, Latin, and Philosophy at the Seminary of Christ the King at Westminster Abbey, British Columbia. Christopher has served as both Associate Editor and Managing Editor of The American Journal of Semiotics. His publications include Hesiod: Theogony / Works and Days (Talonbooks, 2012) and The Way of Logic (Nanjing Normal University Press, 2018).

**Ryan Nielsen (1)
Title:**The Trumpet Shall Sound: Music as Bridge for the Unfolding Soul

**Abstract:**A pivotal moment in my teaching career occurred when a student asked, “How do you play music with emotion?” This profound question led me to experiment with two contrasting approaches to playing the trumpet. The first involved disconnecting from the body and soul, playing purely from the intellect, which resulted in a lifeless sound. The second approach reconnected my awareness to the body and soma, allowing the music to unfold with emotional resonance and life. The room fell silent as students could feel the difference. This experience revealed that inner shifts manifest in sound, showing music's potential as an experiential bridge to the unfolding soul. In this session, I will explore the practice of music, specifically the trumpet, as an embodied enactment of Jung’s hypothesis on psyche and soma interacting at a “zero point.” Drawing from the works of Marion Woodman and Marian Dunlea’s Bodydreaming, I will discuss how music becomes a living metaphor, an alchemical laboratory where breath, movement, sound, and the self interact in the dance of transformation.

**Ryan Nielsen (2)
Title:**The Blues, the Gods, and Me: Imaging the Unimaginable

**Abstract:**American author Albert Murray makes a bold claim that challenges a core Jungian idea: the Blues, as an archetype, cannot be imaged. It is too ancient, too pervasive, too successful in its shape-shifting trickster nature. The devil of the Blues can only be related to through sound and dance, evoked in ritual play. Murray suggests that the musician serves as a priest or priestess, evoking the ambiance of Dionysian revelry in a celebration of festive earthiness, akin to a fertility ritual. Here, human suffering becomes the prima materia, transformed not as personal release but as a refinement within cultural tradition—a container for transforming our relationship to suffering.

Yet, musicians continue to try and image the archetype of the Blues. Composer Wynton Marsalis, for instance, wrote All Rise, a 12-movement piece inspired by the Blues form. Marsalis's use of 12 measures and 12 movements suggests a developmental cycle, with allusions to the Zodiac’s 12 signs, representing the cycle of Life/Death/Life embodied in cyclical sonic form. From the creative impulse in movement one, drawing from The Rite of Spring, to the "rushing of waters" in the final movement that evokes the voice of God, Marsalis taps into the archetypal potential of the Blues. This presentation explores the Blues as ritual play, examining its archetypal and astrological dimensions to gain deeper insight into this timeless musical form.

**Bio:** Dr. Ryan Nielsen is a versatile trumpet artist, equally adept in both classical and jazz music. He runs a popular YouTube channel, "Ryan’s Trumpet," with thousands of international subscribers. Ryan has performed and recorded with acclaimed artists such as Kobie Watkins Grouptet, Ra Kalam Bob Moses, Delfeayo Marsalis, and the Summit Brass. In addition to contributing regularly to the International Trumpet Guild Journal, he co-authored The Classroom Guide to Jazz Improvisation (Oxford). His work also explores Jungian and somatic approaches to healing as they relate to music and the trumpet.

**Sandra Nnabuife Nwagboso**
**Title:** Splitting the Marble Room: A Jungian Analysis of Akwaeke Emezi’s Freshwater

**Abstract:**
This paper examines *Freshwater* by Akwaeke Emezi as a literary portrayal of the Ogbanje—spiritual entities from Igbo cosmology—who maliciously invade the protagonist Ada’s psyche, initiating her encounter with the unconscious. The Ogbanje, through their possession of Ada’s body, fracture her psyche into dualities, creating internal chaos and disintegration. Using C. G. Jung’s framework on duality, this analysis delves into Ada’s conflict-ridden relationship with the Ogbanje, referred to as her “brothersisters,” and the profound psychological splits their presence induces.

Central to the discussion is Asughara, one of the Ogbanje, whose self-idolatry threatens Ada’s mental and emotional wellbeing. This paper explores the manifestations of chaos in Ada’s inner world and scrutinizes how the Ogbanje fragment her psyche, challenging her mental stability and pushing her toward potential madness or suicide. It investigates whether these subliminal forces aid Ada in navigating her disturbed existence, eventually leading her toward wholeness and spirit-realization. The paper concludes by proposing that Ada’s journey reflects a transformation from spiritual ignorance to an enlightened awareness that allows her to integrate the potentialities within her psyche, fostering her spiritual growth.

**Bio:** Sandra Nnabuife Nwagboso is a lecturer in the Department of English and Literary Studies at the Federal University Oye-Ekiti, Nigeria. She teaches courses such as European Literature, African Women’s Writings, and Advanced Research in Fiction. Her research interests span African and European Literature, Literary Theory and Criticism, Psychoanalysis, Gender Studies, and Creative Writing. Sandra has published in several academic journals and edited volumes, and she is also a poet.

**Sarah D. Norton**

**Title:**Climates of Uncertainty and Possibility: Confronting Giants on the Black and White Path

**Abstract:**In *The Red Book*, Jung writes of the black and white path: “One half of the way is white, the other black... But so it must be” (Jung, 2012, *Liber Novus*, p. 278). This dual path, filled with fire and ice, life and death, and the conscious and unconscious, mirrors the crises facing our modern world. The giant of climate change looms, as poisoned villages lie in its wake. To confront these giants, we too must walk the dual path, guided by imagination, dreams, and creativity.

In the face of climate chaos, opposing viewpoints block progress, creating seemingly insurmountable impasses. However, a third way is needed—one fertile with possibility, where fire and ice meet, where death gives way to new life, and where the future is yet unwritten. This presentation explores our wounded planet through a depth psychological lens, presenting the uncertainty of our times as an opportunity for transformation. By bringing the unconscious aspects of the climate crisis to light, we can chart a new path forward.

**Bio:** Sarah D. Norton, PhD, is an independent scholar who earned her MA and PhD in Depth Psychology with an emphasis in Jungian and archetypal psychology at Pacifica Graduate Institute. Her dissertation, *Arctic Imaginings: Chasing Ice through Jung’s Liber Novus into the 21st Century*, was completed on Earth Day 2020. Sarah is passionate about intersectional environmentalism, grief work, and creativity. She collaborates with the London Arts-Based Research Center, the Natural Spirituality Gathering, and *The Rose in the World* on conferences and publications.

**Anna Oberleitner
Title:***Solutio* through *Mortificatio* or the Tsunami which Cleans the World

**Abstract:**John, a 10-year-old boy grappling with impulsive outbursts directed at his mother, begins psychotherapy and discovers sandplay as an expressive medium. In the initial sessions, chaotic battles dominate the sandbox, with no clear distinctions between good and bad forces. As time progresses, differentiation emerges—conflicts become shorter, and a city is built in the sand. However, this paradise city is repeatedly destroyed by tsunamis. John's unconscious fear of the climate crisis manifests through the archetypal motif of the flood.

Through symbolic actions in sandplay, the chaos in John’s psyche is brought to the surface, leading to a pivotal moment where, after flooding the sandbox, a shift occurs. No longer driven by the need to act out, John is able to sit down and articulate his anxieties about the world, his future, and his inner battles. Using John’s sandplay process as a case study, this presentation will explore how symbolic expression in therapy allows dualities such as good-bad, life-death, and construction-destruction to unfold, enabling differentiation and development. The solutio through mortificatio—symbolized by the flood—becomes a necessary step for psychological integration.

**Bio:** Anna Oberleitner is a fully qualified Jungian Analyst and a Social Worker with a Master’s degree. Based in Vienna, she has been practicing psychotherapy since 2020. Anna also teaches social work at the FH Campus in Vienna and currently serves as the second chairperson of the Austrian Association for Analytical Psychology (ÖGAP). Since 2020, Anna has integrated sandplay into her practice and is undergoing training with the International Society for Sandplay Therapy (ISST) to become a certified sandplay therapist.

**Dorte Odde
Title:**Imaginatio and the Red Book

**Abstract:**In today’s climate of polarization, especially within Western political landscapes, imagination seems largely neglected, with the world often being viewed as solely real. However, by engaging with The Red Book, we can see a different perspective, one where chaos and creativity are intertwined. This presentation argues that The Red Book has a transformative effect on its readers, a phenomenon referred to as performativity. Transformation as performativity happens through imaginatio, the Latin term for imagination, and what alchemists called imaginatio vera—the true imagination. This form of imagination is not opposed to reality but is a unique form of cognition, existing in-between intellect and body.

The philosophical foundations of imaginatio are explored through Henry Corbin's seminal work on the mundus imaginalis. Imaginatio is understood as an active, heart-centered way of sensing that creates lasting images, integrating embodied emotions. In this process, aesthetics, art, emotions, therapy, and reflection merge, breaking the subject-object divide and facilitating an embodied "presencing"—a way of being in the world that fosters fundamental psychic changes, or what can be described as moments of individuation. Active imagination, therefore, is framed as a presencing approach, offering a powerful tool for personal transformation.

**Bio:** Dorte Odde, Ph.D. in Cultural Sociology, is a Jungian Analyst (IAAP, DSAP) based in Copenhagen, Denmark, where she runs a private practice focused on dialogue, relations, and creativity. She developed the arts-based program The Other Academy - Go Stillpoint for artists and has been a researcher and teacher at various Danish universities, currently teaching at NTNU in Norway and the Jung Institute in Copenhagen. Dorte is co-founder of The Society for Jungian Socioanalysis (SJS) and is also a poet and writer.

**Mark Matthew Palmer**
**Title:** In the Future There Will Be No Language: A Dream of Dualism and Its Potential Transcendence

**Abstract:**
This presentation explores a profound and numinous dream that directly engages with the concept of dualism and suggests the possibility of its transcendence. Jungian psychology views differentiation as essential to the development of consciousness, creating the split between subject and object, conscious and unconscious. But if such dualities are inherent to conscious ego development, how can they ever be transcended?

Jung proposed that consciousness exists to reflect the unconscious Self back to itself. This process, known as mirroring, allows the Self to become aware of its own antinomies through the conscious recognition provided by the ego. In this framework, psychological dualism becomes both necessary and purposeful, aiding the Self in its quest for wholeness.

However, contemplative spiritual traditions have long sought the cessation of dualistic thought, aiming to reach a state of unknowing in which the ego and the divine Self become indistinguishable. In such a state, the Self would act directly through the ego, free from the limitations imposed by dualistic perception. But does this state of non-dualism still qualify as conscious, given the absence of differentiation, thought, or self-reflection?

This presentation opens up this intriguing question by using dream imagery and Jungian theory to explore the ineffable mystery of non-dualism, using the very tools of language and differentiation that dualism provides.

**Bio:** Mark Matthew Palmer is a Jungian analyst based in Dublin, Ireland. He teaches in the Guild of Analytical Psychology’s postgraduate and introductory courses and serves as the Coordinator at the Guild (G.A.P.). He is an Associate Lecturer at PCI College, Ireland, where he lectures in Jungian psychology and psychoanalytic/psychodynamic theory for the BSc Honours Degree in Counselling & Psychotherapy. Mark holds an MA in Classical Spirituality and has a keen interest in the intersection of mystical theology, contemplative practice, and depth psychology. In addition, he is a multidisciplinary artist, working across sound, writing, video, and performance.

**Max Phillips
Title:**Beyond Easy Tolerance or the Greater Jihad

**Abstract:**C.G. Jung's psychology is often associated with introversion and legitimizing the inner life of the psyche. However, recent developments in depth psychology, particularly in Jungian circles, have placed a growing emphasis on politics and social action. Jung warned of the dangers of mass movements, cautioning against enantiodromia—the tendency of extreme positions to become their opposite. He also emphasized the peril of attributing archetypal significance to secular matters, which can lead to fanaticism.

This paper examines the role of analytical psychology in an increasingly politicized world. It draws from the medieval Islamic philosopher Ibn 'Arabī, who proposed a tertiary vision that perceives the *barzakh*—a line that simultaneously divides and connects opposites. The discussion is further illustrated through the life and teachings of the 20th-century Malian Sufi, Tierno Bokar. The paper concludes with an exploration of the concept of *jihād*, which refers to both inner and outer struggle. Ultimately, the argument posits that Jungian psychology need not be confined to the binary of action vs. inaction but offers a third, more challenging path.

**Bio:** Max Phillips, MSc., is a Jungian analyst in private practice in Brighton and London. He trained with the Independent Group of Analytical Psychologists (IGAP) and in psychodynamic psychotherapy at the University of Exeter. He is a member of the UK Council for Psychotherapy (UKCP) and the British Psychoanalytic Council (BPC). Max’s interests lie in exploring the intersection between the archetypal, intrapsychic, and relational aspects of human experience and how these dynamics apply to clinical work.

**Lynne Radomsky
Title:**Eros in Dark Times

**Abstract:**We live in a collective state of chaos and liminality, where visible and invisible intruders have breached our borders. In this transitional space, we are confronted with a battle between order and chaos, good and evil. Now, more than ever, we are called to acknowledge the debt we owe both to nature and to our inner natures, a debt that is Promethean in scale. Only by facing this challenge can the self-regulating healing power of the psyche be restored. This presentation explores these themes, drawing on the alchemical process of dismemberment and dissolution, with the potential outcome of a new form of coagulatio emerging through the restoration of the feeling function. The talk will circumambulate this alchemical theme as a reflection of our times and the transformative power of Eros in the process of individuation.

**Bio:** Lynne Radomsky, Ph.D., is a clinical psychologist and Diplomate Jungian analyst based in Cape Town, South Africa. With over 30 years of professional experience, she works in private practice and provides post-graduate clinical training and supervision. Lynne has a life-long interest in alchemy, the mystical traditions of Orthodox Judaism, and the indigenous spiritual and healing rituals of African cultures. Her personal experiences with indigenous initiation practices deeply inform her work. She has published extensively on these topics, including her recent book Where Dreams Come Alive: The Alchemy of the African Healer (Chiron Publishers, 2019), which explores the alchemical and psychological dimensions of African initiation rituals.

**Evangeline M.L. Rand**
**Title:** A Post-Corona Historic Crowning: A Myth in Evolution

**Abstract:**
In his Late Thoughts (MDR, 1963, p. 331) Jung suggests that “the Christian nations” have “come to a sorry pass” since “their Christianity slumbers and has neglected to develop its myth further in the course of the centuries”, leaving us “sickened”, “perplexed”, and “stupefied” from the lack of a myth commensurate with standing face to face with the “terrible question of evil.” (Nazism and Bolshevism at that time.) The myth has become mute. His first public statement to this effect – noting an underlying Christian lack of humility that would prevent development - was in the summer of 1923 at the seminar in Polzeath, Cornwall.

An awakening of the Christian myth may be tentatively glimpsed through the recent coronation of British King Charles 3rd. and Queen Camilla. Ancient life-giving rites and rituals were honoured, elaborated, and enacted with profound creativity rendering them germane to a nourishing resonance in the contemporary world, yet engaging the very opposites with which the alchemists “confront(ed) one another in enmity or attract(ed) one another with love.” (CW 14, Mysterium Coniunctionis: An enquiry into the separation and synthesis of psychic opposites in alchemy.)

Through the lens of Maria’s tetractys axiom (Jung as Artisan, 2022 p.165 - 7) we discern that “beauty lies in the coming to rest of opposites, that have been sharply distinguished, in the connectedness of a harmonious unity”. (quoted by Kalched, p. 175, Trauma and the Soul: a psycho-spiritual approach to human development and its interruption.) Considering the coronation through this lens a few themes will be elaborated. Particular attention will be paid to reflections of British Nigerian Professor of Public History, David Olusoga, and the glorious voice of Pretty Yende, -- South African, Zulu, opera singer, personally invited by the King to contribute to the occasion.

**Bio:** Evangeline M.L. Rand, Ph.D., is a Registered Psychologist in Canada who has practiced at the Child Development Centre in Edmonton, where she established the Child Sexual Abuse Program. She has served on the faculty of St. Stephen’s Theological College and Adler University in Vancouver. Dr. Rand maintains a private practice in Edmonton. Born in India, she completed her studies at Goldsmiths College (London), the University of Alberta (Canada), and International College (California, U.S.A.). She is the author of four books, including Jung as Artisan: Cross Connections with India, which won the 2022 best book award (history) from the IAJS.

**Claire Savage**
**Title:** Jung and Nicolescu: The Play of Opposites and the Spark of Life

**Abstract:**
This presentation examines the concept of opposites through the perspectives of C.G. Jung and theoretical physicist Basarab Nicolescu. Opposition plays a foundational role in Jung’s psychology, manifesting in theories such as the transcendent function, active imagination, the unconscious, the shadow, and the reconciling symbol. Despite its importance, Jung’s ideas are rarely integrated into mainstream disciplines like teacher education and counseling psychology. Jung himself lamented the lack of a "self-consistent mathematics" in psychology, acknowledging that the field lacked an external framework to reflect itself objectively.

Jung intuited a deep relationship between physics and psychology, suggesting that nuclear physics and the psychology of the unconscious would one day converge—one through the atom, the other through the archetype. Nicolescu’s quantum scientific theories and transdisciplinary approach show that opposites, rather than being antagonistic, can collaborate to create new realities. This aligns with Jung’s belief that “life is born only of the spark of opposites.” By moving from the outdated models of classical science, which reject reconciliation of opposites, toward a quantum scientific paradigm, we can integrate and transcend the opposites themselves.

**Bio:** Claire Savage is a special education teacher and educational psychologist. Her final dissertation has recently been approved by the Depth Psychology Department at Pacifica Graduate Institute. Claire’s research interests focus on the intersection of Jungian studies, spirituality, and well-being, and she is passionate about sharing these ideas with colleagues in teacher education and counseling psychology. She lives and works in San Francisco.

**Susan E. Schwartz
Title:**Narcissist Isolation, Singularity and Denial of the Other: Where is Echo?

**Abstract:**Narcissism has fascinated psychoanalysis since its inception, becoming a central theme in analytical exploration. Despite its prominence, narcissism remains complex, multifaceted, and often misunderstood. This presentation delves into the figure of Echo, exploring her symbolic significance and how her loss of self-love reflects the feminine body as the abject—a concept from Lacanian psychoanalyst Julia Kristeva. Echo lost her body due to lack of love, and in narcissism, we see a similar alienation from the self and denial of the shadow. The narcissistic facade of self-idolatry and superficiality masks an internal void, with illusions maintained to avoid intimacy and connection.

This discussion will explore how the isolation and singularity of narcissism, often described with traits like grandiosity and exhibitionism, contribute to alienation in relationships and reflect a broader cultural decline. The absence of duality and plurality in narcissism impacts not only the individual but also society as a whole. By expanding on the symbolism of narcissism, this presentation moves deeper into the psyche, revealing a search for meaning and a potential path toward consciousness. Relating to the unconscious allows individuals to break free from the narcissistic defense of singularity, offering hope for those caught in the dynamics of narcissism, whether in themselves, their relationships, or through the effects of a narcissistic parent.

**Bio:** Susan E. Schwartz, Ph.D., is a Jungian analyst trained in Zurich, Switzerland, and a clinical psychologist. She presents at Jungian conferences and teaching programs worldwide and writes extensively on Jungian analytical psychology. Her works include The Absent Father Effect on Daughters: Father Desire, Father Wounds (translated into several languages), Imposter Syndrome and the ‘As-If’ Personality: The Fragility of Self (2023), and A Jungian Exploration of the Puella Archetype: Girl Unfolding (2024), with a forthcoming book on narcissism (2025), all published by Routledge. She maintains a Jungian analytical practice in Paradise Valley, Arizona, and can be found at [www.susanschwartzphd.com](http://www.susanschwartzphd.com/).

**Harry Shirley**
**Title:** The Mandelbrot Set as a Symbol for the Self

**Abstract:**
The Buddhabrot, a unique rendering of the Mandelbrot set, transcends its mathematical origins to reveal deep connections with human consciousness and artistic expression. This presentation explores the intricate fractal geometries of the Buddhabrot and its symbolic resonance with the chakra system, alchemical and Renaissance art, positioning it as a representation of the Self and the journey of individuation.

At its core, the Buddhabrot exhibits a complex, iterative structure that echoes the recursive patterns found in nature and the universe. Its formations closely mirror the ancient chakra system, symbolizing different stages of consciousness and personal development. The ascending layers of the Buddhabrot’s fractals suggest a visual pathway of spiritual and psychological growth, paralleling the individuation process described by Carl Jung.

Furthermore, the Buddhabrot has unconsciously influenced art, including alchemical symbols and Da Vinci’s works, such as the mystery behind the Mona Lisa's smile. This presentation bridges mathematics, art, and religion, revealing how the Buddhabrot encapsulates the fractal structure of individuation. Its infinite depth and interconnectedness symbolize the human psyche, where recurring themes, memories, and archetypes are integrated into a cohesive whole. The Buddhabrot serves as a powerful visual metaphor for creation, duality, unity, and enlightenment.

**Bio:** Harry Shirley is the Editorial Development Manager at Nature Portfolio and an expert trainer for Nature Masterclasses. With nearly a decade of academic research experience and numerous publications in chemistry, Harry has worked with world-leading research groups in Auckland, New Zealand, and Oxford, UK. Since leaving research, he has focused on education and training, with a special interest in incorporating Jungian approaches. He is currently exploring the possibility of training as a Jungian analyst.

**Matthew Switzer**
**Title:** The Dark Christ: Jung's Black Books, Gnosis, and Psychospiritual Responses to Empire at the Ends of the Aeon

**Abstract:**
This presentation delves into the dualism surrounding the legend of Simon Magus within C.G. Jung’s analytic psychology, with particular attention to Jung’s *Black* and *Red Books*. Jung imagined Simon Magus, the gnostic magician, as “hiding in Philemon,” revealing the figure’s complex significance within Jung’s spiritual and psychological explorations. The presentation covers the historical context of Jung’s engagement with Simon Magus, his portrayal in Gnostic literature, and the contemporary scholarship on Gnosticism since Jung. By tracing the magician’s appearances through myths, legends, gospels, alchemical symbolism, astrology, and dreams, we uncover the psychospiritual responses to colonization and empire that link Jung and Simon Magus across aeons. Through these investigations, we are invited to ask: Who is Simon Magus, and what can he reveal about the spiritual and psychological tensions of our time?

**Bio:** Matthew Switzer is a PhD candidate at the California Institute of Integral Studies, specializing in Philosophy and Religion with a focus on Ecology, Spirituality, and Religion. He holds an MA in Philosophy, Cosmology, and Consciousness, as well as a BA in World Literature and Cultural Studies from the University of California at Santa Cruz. A former teacher and volunteer at the C.G. Jung Institute of San Francisco, Matthew’s dissertation research focuses on Marie-Louise von Franz’s integral ecology of dreams and its implications for environmental peacebuilding. He resides in Half Moon Bay, California.

**Benjamin J. Swogger**
**Title:** The Duality of Instinct and Archetype: The Biological Stranger and Archetypal Enemy in Contemporary Thought

**Abstract:**
Jung’s work often presents instinct and archetype as opposites—unknowable in themselves yet represented to us psychically. At times, he hints that instinct and archetype, like matter and spirit, may be aspects of a single reality. Whether read as a dualist, dual-aspect monist, or otherwise, Jung’s notion of instinct remains central to his empirically-derived concept of archetype. This presentation explores the relationship between instinct and archetype, highlighting the work of philosopher Maxine Sheets-Johnstone, who connects biological and psychical patterns.

Drawing from Sheets-Johnstone’s paper *“The Enemy: A Twenty-First Century Archetypal Study”*, this presentation examines how the archetypal figure of the enemy emerges from the evolutionarily-given archetype of the stranger. This instinctual root has far-reaching social and political ramifications. By recognizing the instinctual basis of contemporary conflicts, we may reduce their archetypal hold on us and begin to heal the profound social and psychic fragmentation that defines our current age.

**Bio:** Benjamin J. Swogger is a doctoral student at the University of West Georgia, where he researches historical and theoretical aspects of analytical psychology. His recent publications include *In Memory of Anthony Stevens: A Career Retrospective with Emphasis on His Formative Role in the Archetype Debate* (Journal of Analytical Psychology, 2024) and *Historical Foundations of Affectivity and Learning Research: C.G. Jung’s Word-Association Experiments* (Springer Nature, 2023). Benjamin has also served as an athletics coach at Carnegie Mellon University.

**Vicky Jo Varner**
**Title:** The Imposter Syndrome as Inner Duality: An Archetypal Perspective

**Abstract:**
The concept of "Imposter Syndrome" is often viewed as a personality flaw to be overcome, but this session explores it from a Jungian perspective, informed by the ideas of C.G. Jung and Jungian psychiatrist Dr. John Beebe. While Imposter Syndrome can be understood as an aspect of the shadow, a more nuanced approach reveals valuable insights when viewed through the lens of typology. Dr. Varner will discuss the "upsides" of Imposter Syndrome, showing how it may be celebrated rather than lamented. She employs guided active imagery techniques to help clients establish an inner dialogue with their Imposter phenomena, balancing the adversarial negative aspect with the agentic self, which embodies the positive aspects of this archetype. This process offers a new perspective within the psyche, enabling positive personal outcomes. For longer sessions, Dr. Varner incorporates a visualization exercise to help participants "meet" and engage with their adversarial selves.

**Bio:** Vicky Jo Varner holds a PhD in Depth Psychology with an emphasis on Jungian and Archetypal Studies from Pacifica Graduate Institute. She has presented at conferences for the International Association for Jungian Studies, Imagery International, the International Society for Dialogical Studies, and the Association for Psychological Type International in the US, UK, Europe, and Australia. Vicky Jo has taught Jung’s Structure of the Psyche to graduate students at the University of Philosophical Research and currently serves as Senior Editor for Psychological Perspectives, an academic journal published by the Los Angeles Jung Institute. An MBTI Master Practitioner and ICF Professional Certified Coach, she specializes in alchemical typology, imaginal personifications, and visualizations.

**Erin Vazquez
Title:**Jungian Alchemy for Parents of Neurodivergent Children: Facing Generational Trauma, Consciously Healing, and Empowering Special Gifts

**Abstract:**Parents of neurodiverse children often stand at a crossroads between societal expectations and their child’s unique potential. This paper explores how Jungian alchemy and the process of individuation provide a powerful framework for parents to confront generational trauma, engage in conscious healing, and empower their children’s special gifts. By addressing the dualities between societal conditioning and their child’s inherent potential, parents can nurture an environment that fosters their neurodivergent child’s development and self-actualization.

Through Jung’s metaphor of alchemy, this presentation outlines a three-stage transformation process for parents: 1) Nigredo (Blackening): Confronting generational trauma, societal biases, and the shadow aspects of neurodivergence; 2) Albedo (Whitening): Working through personal and collective shadows, integrating polarities, and fostering new insights into neurodiversity; and 3) Rubedo (Reddening): Emerging with a transformed perspective that views neurodivergence as a unique gift rather than a deficit, empowering both parent and child.

Parents who engage in this deep shadow work not only support their child’s growth but also promote healing within the family, challenging the traditional dualities of “normal” versus “disordered.” This paper offers a path toward a more inclusive, empowering future for neurodivergent individuals and their families, grounded in Jungian principles of wholeness and integration.

**Bio:** Erin Vazquez is a clinical psychology Ph.D. student at Pacifica Graduate Institute. She is the mother of a 6-year-old autistic boy and the spouse of a Lt. Colonel in the Space Force. Erin’s personal experiences drive her passion for integrating depth psychology with parenting neurodivergent children. She advocates for breaking generational patterns, empowering parents, and creating societal change to better support neurodivergent families. Erin’s work is dedicated to fostering a paradigm shift in how neurodiversity is viewed and supported, helping parents navigate the challenges and gifts of raising neurodivergent children.

**Peggy Vermeesch
Title:** Star Trek’s New Borg: Transformation of the Collective Shadow According to Neumann’s New Ethic

**Abstract:**
In light of Neumann’s theories of the Old and New Ethic, this presentation explores the collective unconscious in its devouring and destructive shadow aspect, as illustrated by the Borg in Star Trek. By leading a one-sided life focused on eliminating anything incompatible with their highest values, Star Trek’s United Federation of Planets projects its repressed shadow onto the Borg, who unconsciously embody this shadow. The need for shadow integration on both individual and collective levels becomes apparent. This transformation is further examined through the character Jurati in the Star Trek: Picard series (2022-2023). Through active imagination, Jurati engages in dialogue with her inner shadow figure, which leads to the creation of a new, more moderate Borg. This dynamic exemplifies the transcendent function, where the integration of the shadow alters the collective unconscious, offering a symbol of hope for societal healing.

**Bio:** Peggy Vermeesch is an independent researcher in Jungian studies. She holds a master’s degree in geology from the Catholic University of Leuven (Belgium), an MSc in oceanography from Southampton University, and a PhD in geophysics from Imperial College London. Peggy has worked as a researcher at the University of Texas at Austin and Southampton University. She authored “Making Informed Decisions on Childbirth: One Scientist's International Perspective” under the pseudonym Sofie Vantiers. Currently, she works as a Jungian-oriented therapist in private practice and teaches English for psychologists in master’s programs at Western University of Brittany (France). She writes for Espace Francophone Jungien (EFJ) and Jungian Psychology Space (JPS), serving as a bilingual liaison between the francophone and anglophone Jungian communities.

**Arne Vestergaard**
**Title:** Socioanalysis: Exploring Sociality by Sociality

**Abstract:**
This paper elaborates on a peer-reviewed article published in Psyche and Logos, a Danish psychological journal, in 2023. It presents an expanded discussion for a Jungian audience, focusing on Jungian perspectives and contributions to socioanalysis. The empirical basis for this exploration is a practical research project that the author coordinated from 2021-2023, examining the socioanalytic approach to group supervision.

Group supervision is commonly used in organizations to enhance individual competencies and well-being, as well as to develop the professional field. However, many of these methods focus too narrowly on the individual, emphasizing conscious, rational solutions while neglecting the socially constructed and constitutive aspects of the professional field. This project explores the potential of a socioanalytic approach to address these limitations by incorporating the unconscious, silenced, and neglected dimensions of sociality. The research findings suggest that socioanalysis offers a bridge between the conscious and unconscious aspects of sociality, extending from professional, collegiate relationships to the broader societal, organizational, and political contexts in which they operate.

**Bio:** Arne Vestergaard is a Danish psychologist, PhD in Organizational Psychology, and Jungian Analyst (IAAP) in private practice in Copenhagen. With over 30 years of experience as an organizational psychologist, consultant, and supervisor, he has specialized in Jungian analysis since 2010. Arne has co-authored two articles on Jungian Socioanalysis in the Journal of Analytical Psychology (2021) and, with Pedersen J.H., published a 2023 article on socioanalytic approaches to group supervision in Psyke & Logos, a peer-reviewed Danish psychological journal.

**Jingchao Zeng**
**Title:** Jung on Astrology and Synchronicity: The Problem of Physical and Non-Physical Duality

**Abstract:**
Jung’s interest in astrology began as early as 1904, influenced by Alan Leo’s theosophical astrology, and continued throughout his life. This presentation builds upon my recent article in the International Journal of Jungian Studies and explores Jung’s development of synchronicity theory in relation to astrology. I will discuss Jung’s shift from a physicalist ontology—where reality is seen as composed of tangible properties—towards a dual-aspect monism framework as he evolved his theory of synchronicity.

I will examine Jung’s changing views at three key time points. In 1911, Jung approached astrology from a physicalist perspective, interpreting it through the theory of libido. Between 1928 and 1950, he began to integrate physicalism with synchronicity. By 1950, Jung’s own astrological experiment led him to reject the physicalist foundation of astrology, confirming that synchronicity events involve archetypes, meaning, and coincidence rather than efficient causation. However, even after 1951, Jung maintained a degree of sympathy towards physicalist explanations of astrology. This presentation analyzes Jung’s evolving relationship with astrology and synchronicity, offering a new perspective on the dualism between physicalism and non-physicalism within Jungian psychology.

**Bio:** Jingchao Zeng, M.A., is a PhD student in the Department of Psychosocial and Psychoanalytic Studies at the University of Essex, UK, where he also earned a M.A. in Jungian studies. Jingchao is the co-organizer of the synchronicity research group and previously worked as an assistant lecturer in the department. His PhD thesis, titled "From Physicalism to Dual-Aspect Monism: Jungian Understandings of Principles Behind Divinatory Techniques," explores Jungian psychology in relation to divinatory techniques like astrology and the I Ching. He has published articles in the Journal of Analytical Psychology and the International Journal of Jungian Studies.