

THE CIRCLE IS OPEN TO ALL

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Issue No. 9 November 2019
www.cambridgejungiancircle.com

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Earth Guardians
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Totems Ancient Ones

Tree Mask Plants Witnessing
Baby Elephant Future or Famine
Monkey Mind Trickster
Sculpted by Earth Guardians
through Lorna McNeur 2017-18

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The opinions, beliefs, and views, expressed here do not necessarily reflect the views of our Editorial Board.

Introduction to this issue

The decision discussed in the last issue to adjust our focus seems to have been right, but still quite revolutionary for us, and therefore exciting and specially significant. We agreed that we would put some extra attention on Jungian thought as it is relevant to the ecological problems the planet faces because of human action. It seems that the better we understand the drives, strengths and weaknesses of the mind the more we may hope to reduce carbon emissions and even halt species extinction, and it is the knowledge that Jung and post Jungians have much to offer the world in what may at first appear controversial.

There are vast questions and difficulties confronting the world for which we clearly have few if any answers and the planet is still warming, the waters expanding and the polar ice melting, the seas rising, rain forests shrinking and it is more and more certain humanity is a primary cause and we all inhabit an *unus mundus*., one interconnected world.

The question at its challenging and pointed is what can we people do about it? Only a little perhaps but that may be more than we know. We can start to learn more of ourselves, and who we are in relationship. Jung, that far-sighted man said to John Freeman in 1956 almost wailing that we are: 'pitifully unaware' of ourselves and that 'we need more psychology'. He had had time to reflect on the human horrors of world war 2. Now we are starting to face unimaginably greater devastation which our unbridled western ways are causing.

I suggest our niche, our purpose, as a quiet small group of ordinary folk, lies there - helping to realize the individual in his and her environment, in our wholeness completeness, complexity in due humility. No small task.

Some Special Thanks

The Cambridge Jungian Circle has a reorganized committee and we welcome Gill Brown as our new Chair, and thank Thomas Rochford for his two intense and transformative years in that office. He has moved to being the Treasurer again, as Pantea Loftian needed to devote more of her time to her own work. We also welcome Nigel Dawson as Honorary Secretary as Neil White's time in that office came to a close. Thank you so much, for what you both have given, Pantea and Neil!

It is to me utterly extraordinary that over the years so many have given their time and energy freely, in our commercial age and that we have reached into the inner

worlds so often all this time and show every sign of continuing as new minds join us and give us their new insights and energies.

It all involves some personal sacrifice to give, gratis, a part of one's life to helping others and this has been going on for some 27 years, though I believe that almost all who have done so would agree that they have themselves developed through the experiences with us that they would not otherwise have had. (What I can say is that the many and varied contacts I have made has been a major transformative factor in my own life).

Lorna McNeur has kindly agreed to continue to be the committee member responsible for looking after our vital plenary and workshop programme for the year.

Judy Hanmer remains our contact with the small groups who, as you will see within continue to thrive. I serve on the committee simply as the Co-Ordinator of the Chronicle. Judy and I may also be said to represent an element of continuity - having been around from the start.

We all hope that if our offerings in the Chronicle encourage others to approach Jung's extraordinary work it will be well worthwhile.

Some Guidelines

The Chronicle circulates on paper but also widely on line and goes to many countries and it is our hope that it will be of interest to people who are not either well versed in psychological matters, and even less perhaps in Jungian terminology.

We believe that when understood Jungian thought can be of special significance in giving insights and even in changing people's attitudes towards the planet – his later work on this is ground-breaking so we want to do what we can to help develop it and we ask all contributors to write in plain language and where technical terms are unavoidable a short explanation in brackets or as a footnote would be much appreciated.

Other ways of communicating are always welcome – such as illustrations or cartoons. Ω

Introducing you to the Chronicle Bee

What does the bee symbolise for you?



BOOK REVIEWS

Review by Rita I'Ons **The Running Hare** by John Lewis-Stempel.

I recommend this book which advocates enlightened farming methods which reject lethal chemicals and we can all learn from it starting with our own gardens.

John Lewis-Stempel is a farmer and conservationist in Herefordshire and an excellent nature writer. The first

book of his I read was "*The Running Hare*" *The Secret Life of Farmland*. It is about the 15 acres of farmland he hired and farmed in the traditional chemical free way over 2 years. The result was that the land became full of animals, birds and plants which had been common in his 1970's childhood. He describes in detail the day to day and season to season minutia of the farmland which is fascinating. The excitement of the fauna and flora returning to the land

is infectious. Even the hay tasted nicer and the old farm hands around agreed that that was as it used to be. Poetry is brought into the text every now and then and old sayings and farming customs, history too which add to the interest.

Lewis-Stempel compares his few experimental productive acres teeming with life with the sterile vast acres of land 'farmed' by agribusiness. Ω



Review by Lorna McNeur: **Earth, Climate, Dreams: Dialogues with Depth Psychologists in the Age of Anthropocene**

Edited by Bonnie Bright and
Jonathan Paul Marshall

This book presents a series of dialogues held in the past few years, between Bonnie Bright, Depth Psychologist, and relevant psychologists, scientists, and educators.

The term Anthropocene defines Earth's most recent geologic time period as being human-influenced, or anthropogenic, based on overwhelming global evidence that atmospheric, geologic, hydrologic, biospheric and other earth system

processes are now altered by humans. <http://anthropocene.info/>

Throughout this book are numerous gems of wisdom and deep perceptions of not only what is happening regarding the current climate crisis (political, personal, environmental, et al), threatening the existence of Life & the Planet but there are also discussions on what each of us can be doing about it, on daily manageable levels. The discussions encourage both inner and outer work from a Jungian perspective; engaging masculine and feminine perspectives towards healthy people and Planet.

Dreams factor highly in this conversation, referred to as the Voice of the Earth, calling to us through our unconscious, about how

we can heal ourselves and the Planet. Because we are in the Age of Information that relies on rational thinking; we can be dismissive of all other forms of Deep Communication through feeling, perception, emotions, and many forms of Spirituality. The other Living Beings on the Planet can help with their powers of telepathy, (animals and plants) but our current mind-set disables us from hearing and respecting them, and Our Home, the Planet. There is much work to be done on ourselves as human beings, if we are to engage deeply enough with our fellow inhabitants, and unconscious realms, to find ways of healing our Planet, and maintaining existence. Ω



Review by Judy Hanmer **The Earth has a Soul** **C.G. Jung on Nature, Technology & Modern Life** Edited by Meredith A. Sabini (North Atlantic Books 2008) **Healing the disenchantment of the age**

This is a very nicely produced book and a valuable work of reference, bringing together Jung's views on the ecological crisis he could see coming and his concern for our loss of connection with nature. To organise this vast quantity of material the editor, Meredith Sabini, imagined posing the following questions to Jung: "How did the loss

of connection with Nature come about? Was it ever any different? What are the consequences of this loss? Have we really 'conquered Nature'?" Most of Jung's answers are still relevant today, although the language he couches them in can seem a bit dated.

Sabini spent several years trawling through the *Collected Works*, Jung's letters, seminars and interviews and his work on dream analysis and the interpretation of visions. Nearly a third of the book is taken up with quotations from *Memories, Dreams, Reflections* but for those of us who are already familiar with this work it is well worth reading the comments

and explanations with which she links them together.

One of her comments struck me particularly forcibly: 'Our evolutionary task, according to Jung, is not to return to Nature regressively, but to retain the level of consciousness we have attained and then enrich it with experience of this primordial foundation upon which it rests. Healing contact with Nature can be reached from the outside - a dip in the sea or walk in the woods - or from the inside, through experience of the unconscious and through dreams'. (p.195) Ω

A PAGE OF POETRY

Haikus from our summer party and elsewhere - and other poems written or found by members

Out of the garden party came from ...

Liz, Prudence, Thomas, Jo, Judy, Gill

Tree encountered in wood
symbolising lifetime Quest
What am I here for?

Neat and complete, I
clamp the pages tight, with no
thought for what's within.

Fertile limbs around
the melodic ritual surface
slowly fall through time.

They overlook me
watch with care this stage of life
a dynamic love.

For all that strains the
brain, eight hundred years of pain
gives me a head start.

Quiet my garden
A beautiful flower
betrayed by the road.

To An Old Friend

Here's a shifting loss:
return without a future
present sans being.

I Buy One Shirt

Unwrapping it takes
this card, paper, plastic, string
to be thrown away.

2019

On Meeting

Can you awake enough to let me in?
and indeed I you?

For we are all almost infinitely unaware
until we truly let the other in

let them speak
and when we hear

we both become a little less unaware.

Anon

Credo

Grow old gracefully
let greed die: my offer stays
one life more - or less

What's The Matter?

Can you name your thought?
if not I have no placing hook
to hold its beauty

*This poem by the fourteenth century poet Hafiz
might still seem very relevant.*

Out
Of a great need
We are all holding hands
And climbing.
Not loving is a letting Go.
Listen,
The terrain around Here
is
Far too
Dangerous
For
That.

Discussion Point 1

"It is sufficient to point out that sexuality seems to be the strongest and most immediate instinct standing out as the instinct above all others (but) I must emphasize that the spiritual principle does not, strictly speaking, conflict with instinct as such but only with blind instinctuality which really amounts to an unjustified preponderance of the instinctual over the spiritual." (C.G. Jung CW 8 para 108))

Just one of many possible questions: might 'blind' instinct be the drive to the 'giantism' of unsustainable consumerism, itself largely driven by sexuality? (Think cars!)

TOWARDS CLARIFICATION of the Chronicle's Proposed Green Role - Richard Barwell

I have been giving thought to what attitudes we in the Circle and in the Chronicle can usefully take towards our planetary situation and I am clear that we should seek to find our own particular niche in what is a crowded place. What might the Circle and thus the Chronicle uniquely offer?

My own 'feeling of our times' is that there are a plethora of scientists and intellectuals who have realised the awful danger humans and other species are heading into: in the main they are agreed now that it is our own activities which are, at very least, partly responsible for climate change and species extinction. We need to take it utterly seriously. For me that is our starting point.

Even to begin to understand it is a massive task, covering many diverse subjects so I believe we ought not to be too ambitious for the Circle. It is probably best if we limit our activities to bring to bear what we know of the Jungian community's experience and knowledge and find out what it can bring to the planetary issues from the standpoint of psyche, as far as we are able. Our vocabulary itself might be valuable but often not widely understood. From the beginning we have been clear we will try to be open to the people we meet outside our sometimes rarefied places. For instance how many people in or out of our Circle are comfortable with the term 'psyche'?¹

I feel strongly we shall not add much by spending our time on whether the planetary changes are of human or natural origin because if the latter we can do little, but if the former then we might add our mite to the thinking. The Circle is primarily concerned with Jung's life and his (analytical) psychology which so essentially includes the environment. Others are almost certainly better equipped and more able than we are to take the position of the earth forward from the work of their own disciplines, of which it is very important we are increasingly aware. For example from the cores drilled out of the ice sheets in the polar regions, glaciologists can tell us about the past levels of CO₂ in the atmosphere going back thousands of years such is crucial evidence for pointing to where we are now in the history of the Planet and may be heading.

Starting with Jung's own experience as a psychotherapist (a doctor of the mind or soul) he developed several theories as a result of his practical and detailed relationships with his patients. From that came ideas about the 'non-separateness' of individuals from the world beyond the person's own body and mind at a deep level of which mostly people were not aware (conscious) of. They were being driven in ways they did not know much, if anything, about. Before World War 2 he found his German patients showed in their paintings and dreams that there was a great disturbance coming. These works are in the archive of the Jungian Institute in Küsnacht, Switzerland where I was once shown, and have never forgotten them.

Jung himself had feared for his sanity as he tells us in his autobiography and of the terrible destructive visions he had just before the first World War. He tells us in *Memories Dreams Reflections* that when finally war was declared he was relieved to find he had not been insane and had somehow connected to what he later named the *collective unconscious*.

The Rainmaker was an account by Jung's friend, Richard Wilhelm who witnessed it in China. It illustrates what is of even more significance now than when he saw it. Here it is: a certain province China was suffering severe drought so the cattle were dying in the fields, because there was no grass and still no rain fell for months on end. People were also dying. It must have seemed like climate change, but the people heard that in another province there was a man who could make it rain, and they sent for him. He was an old man who when he arrived locked himself into a little shed but nothing seemed to happen for three days, except desperation was increasing.

Then it began to pour with the blessed rain, and even hail and snow.

When the little man emerged into the wet, they asked him what he had done. '*Oh nothing,*' he said, '*but I was out of Tao and then I got myself back into Tao, and of course it rained*'. Perhaps the best idea of Tao for us is balance with nature. Jung once told his colleague Barbara Hannah, who became a Jungian analyst in New York, that she should always tell the Rainmaker story before any lecture she would give.

Synchronicity² is a theory Jung developed along with the Nobel physicist, Wolfgang Pauli. It suggests connections between our inner and outer worlds which are meaningful but which do not follow the normal laws of cause and effect. It looks as if meaningful connections are made in ways our rational minds do not yet understand.

Jung learned most of all, he says, from his own personal exploration of his crisis because it forced him to explore in a depth few could have worked though and learned so much from. It was he said the 'prima materia'³ for the rest of his work – out of which emerged his most valuable realizations and, eventually, his *Red Book*⁴ and his later works.

These and other profoundly evolutionary views of our world, specially concerning the collective unconscious, were the tasks of the last part of his life, and which few have so far fully assimilated. It is that which makes Jung's life and work still so important and exciting and which I intuit has much to offer the nine billion people to live soon, by providing sets of images, some from ancient times, which can guide and direct our understanding and actions as individuals and as connected elements in the world psyche in a programme of what may be 'self defence'.

I think our Circle can do its bit to help these and other ideas to become more widely discussed and perhaps a bit better understood and more mainstream.

I hope this illustrates the point I have reached in trying to see what direction the Chronicle might take on 'Green Jung'. Clearly it is nothing more than the merest start and cries out for many more comments and inputs, ideas and inspirations and I expect amplifications - a key Jungian method of exploration. There is much more...

¹ *Psyche*: usually our internal world its symbol is often a butterfly.

² *Synchronicity* - Jung: *An A-Causal Connecting Principle*

³ *Premia materia* - the raw or basic material

⁴ *Red Book* - His unique record of words and images from his personal inner world. ♀

Cambridge Jungian Circle: Small Groups Autumn 2019

For some, meeting to explore aspects of Jung's work within an informal group is a good way forward. For more information and to check on vacancies contact Judy Hanmer: jhanmer789@btinternet.com (small groups co-ordinator)

New Alchemy Group: Contact Judy Hanmer (see above)

Meets on the second Tuesday of the month.

Creative Arts Contact Clarissa Cochran <clarissa@clarissacochran.com>

Meets on a Friday near Saffron Walden (daytime)

Divination Cards: Contact Thomas Rochford 07500 669002

Meets monthly on a Saturday morning

Dream Group 1: Contact Judy Hanmer (see above)

Dream Group 2: Contact David Warner: 01449 612730

Meets monthly in central Cambridge

Red Book Group: Contact Rosie Crump 01638 743664

Meets monthly on first Thursday morning in Reach ☺



Hand-sewn tapestry poster made by Extinction Rebellion North Norfolk group, for the 2019 London XR March and Camp-in



ENVIRONMENTAL CRISIS & THE CRISIS OF PSYCHE

Gill Brown, Chair CJC

"So far as we know, Earth is the only planet which supports life, and it is the only planet on which we can survive. Our bodies and our minds are fashioned by it. Our hearts resonate with it."

Bob Brown, Co-founder of Bush Heritage Australia

As we earth-dwellers begin to face up to the consequences of our actions on this planet and many countries (and organisations within them) start to show their recognition of the challenges ahead by making Climate Emergency Declarations, I have begun to wonder how we, as Jungians, would approach such a task.

Certainly, we would consider the psychological effects of climate change – we know that populations who are displaced or disadvantaged by its impact are likely to experience severe mental health outcomes. Simultaneously, we are beginning to recognise how the daunting realities ahead might overwhelm our own young people and affect how they feel about navigating their lives.

Perhaps we need to be making a Psychic Emergency Declaration – to address an inner condition of unpredictable change, accelerated by the realisation that we are not separate from, or unaffected by, the natural phenomena that surround us?

Jung says:

"All of the mythologised processes of nature, such as summer and winter, the phases of the moon, the rainy season, and so forth, are in no sense allegories of these objective occurrences; rather they are symbolic expressions of the inner, unconscious drama of the psyche which becomes accessible to man's consciousness by way of projection – that is, mirrored in the events of nature" (CW 9)

If we cannot believe in the forces and places that formed us to continue unchanged, surely we must be challenged at the very core of our beings, at the very essence of our identities?

I think it is unavoidable that an inner drama should play out within us that mirrors the outer one. What furies are unleashed in the unconscious by what might be regarded as a matricide on a macrocosmic scale? What is the impact on the psyche of our idealised earth mother, our ever-bounteous goddess archetype – this "super imago" – failing to sustain us?

Jung both noticed and addressed the condition of the 'orphaned' human psyche. He observed that:

"Through scientific understanding, our world has become dehumanized. Man feels himself isolated in the cosmos. He is no longer involved in nature and has lost his emotional participation in natural events, which hitherto had a symbolic meaning for him. Thunder is no longer the voice of a god, nor is lightning his avenging missile. No river contains a spirit, no tree makes a man's life, no snake is the embodiment of wisdom and no mountain still harbours a great demon. Neither do things speak to him nor can he speak to things, like stones, springs, plants and animals. His immediate communication with nature is gone forever, and the emotional energy it generated has sunk into unconscious." (CW 18)

The 'primitive' who still retains the ability to talk to the spirits of nature is indeed fortunate, as:

"the primitive tribe... immediately falls to pieces and decays when it loses its mythological heritage, like a man who has lost his soul. A tribe's mythology is its living religion, whose loss is always and everywhere, even among the civilised, a moral catastrophe." (CW 9)

"Even among the civilised"; the same 'civilised' who are gradually, painfully realising that those 'primitives' we looked down on for their lack of sophistication and economic development must now lead us. With their intimate understanding of their environments and their fellow beings, with their recognition of their place in the ecosystem, we now need them to show us how it is to act as spiritual and physical caretakers of the land.

So if we the 'civilised' do not retain the 'primitive's' ability to experience the world outside as reflected and accessible within, how should we ever hope to address our inner devastation?

With Jung, we do perhaps at least have the tools to begin. We can ask our dreams, revisit our myths and our cultural inheritances. We can acknowledge that the collective shadow has the power to create enormous external harm just as external forces have the power to define our inner lives.

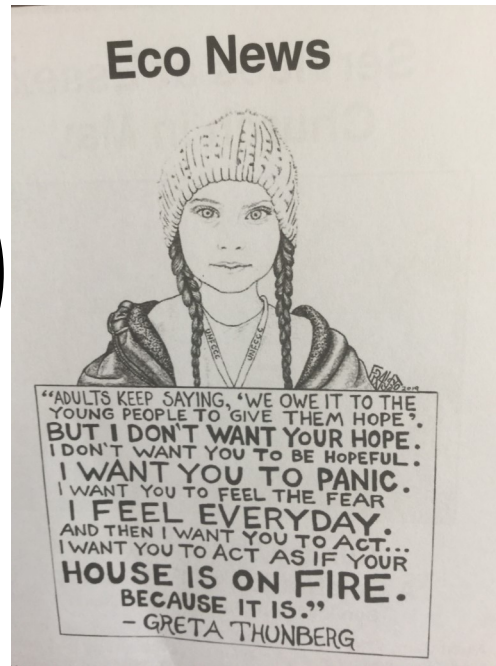
We can, if we watch closely, see the stirrings of new myths. Ones that seek to redefine us as collectively capable beings, conscious and conscionable. Myths that say beyond the limits of our Ego, beyond our separateness, the vast earth holds all.

And maybe it dreams? Dreaming us, a new humankind, into being?

Gill will be facilitating a workshop on Ecopsychology: Exploring the Self in Nature in June 2020. Ω



When children act like leaders and leaders act like children “...the times they are a-changing”.



Solutions to crises often come from the most unexpected places.

When anxious waiting stops

When anxious *waiting* stops, and *wants* diffuse,
and neither presses hard for consequence
then new views open, and receptive cues
bathe in a kind of floodlit innocence.

Through bones and organs and their folds and layers,
foraging the body's semi-porous skin
the unexpected may come streaming in
on sudden flood, catching one unawares.

When you no longer look, it's then you see,
when you stop listening consciously, you hear
unnoticed pattern, innate harmony,
and plural demarcations disappear.

Through mists of dream and daydream's musing haze
the self itself attains clear-focused gaze.

RICHARD BERENGARTEN

From

Notness : Sonnets

Shearsman Books, Bristol

2015 ♀

LETTERS

Dear CJC Chronicle Editor,

I would like to express my gratitude for the Cambridge Jungian Circle. I am a fairly recent member of the Jungian Circle, in the past two to three years, yet have experienced an enrichment in so many ways; creatively and intellectually, with a calm sense of having been welcomed and able to belong and participate.

The Plenary meetings have been seamlessly inspiring and the Workshops, for me, have opened up new and exciting opportunities for growth. I am especially grateful for the Small Groups, which have fostered opportunities for deep learning.

All the above gifts have been made possible by the underlying ethics of Jung no doubt, and manifested by a small team of compassionate volunteers who relate warmly and authentically in Jungian principles. Most particularly, is the presence of the long serving Richard Barwell, the gentle gadfly and co-ordinator of the Chronicle who keeps encouraging questioning and exploring. The charismatic leadership of Thomas Rochford this past two years has been impeccable along with his communications of Events and website updating. Lorna McNeur's organising and coordinating of the Events, and the updating of these website pages, are

hugely appreciated. Many thanks to Judy Hanmer for her invaluable, Small Groups coordination.

There are others who add to the feelings of welcome like: Linda Robinson and Judy graciously serving tea and biscuits, Margot Butterworth superbly managing the CJC Library, Neil White and Pantea Loftian who greet us warmly at the door with their respective hats on as Secretary and Treasurer. They and Thomas stepped down from these roles in our recent July 2019 AGM, so a very special thanks to them!

All in all, thank you!

Pat Carney Ω

Dear Richard,

The CJC Committee would like to voice their support for your 'Green Jung' focus in the Chronicle. We recognize that it is vital that we all, in our different ways, explore ecological solutions on both individual and collective levels. Going forward, we would like to ensure that these concerns are regularly addressed by speakers and workshops for the circle.

We thank you for your invaluable efforts and we and

welcome suggestions from your readers of any other ways in which we could, as an organization, support this work.

Yours sincerely,

On behalf of the CJC Committee,

Gill Brown, Chair Ω

A Lovely Japanese Story....taken from 'Earth Climate Dreams' about the value of memory.

It is told by Erel Shalit (Jungian Analyst) Page 225 - (See this Chronicle p3)

It was time to harvest the rice and everyone was hard at work in the plain except for a man and his grandson who were cutting their crop up on the mountain. Suddenly the old man shouted: "Set fire to all the rice-NOW!" but the boy thought his grandfather had finally gone off his head and did nothing. So grandfather did it himself and the whole field was soon ablaze.

Then the people down below looked up and seeing the fire started to run up the hill to help put it out. When they reached the top they saw, out to sea, a great Tsunami rolling in which soon swamped the whole plain.

Only the grandfather was old enough to remember about tsunamis, because there had not been one for 50 years.Ω

Discussion Point 2

'...we doctors often have the greatest difficulty in persuading our patients that the wicked father who forbade everything is far more inside themselves than outside themselves. Everything that works from the unconscious appears projected on others. Not that these others are wholly to blame, for even the worst projection is at least hung on a hook, perhaps a very small one, but still a hook offered by the other person.' C.G. Jung CW8 para 99

Just one of many possible questions: good to recall in any conflict resolution?Ω

Dear Editor,

I have worked alongside Thomas Rochford this past year and a half, in my role as CJC Events Secretary, and I have found that the number of things that he does, in his compassionate commitment to CJC, is to my mind, most extraordinary. He does so with such ease that anybody could easily be forgiven for not noticing much of what he does, behind the scenes.

As the Chair of CJC for two years from 2017-2019, Thomas led with charm & charisma, in Plenary Talks, and also in Committee meetings in the warm and generous hospitality of his home. His Plenary Talks introductions were always well researched and warmly welcoming for both speaker and audience. Not to mention hosting the CJC garden parties annually, in his gracious garden, alongside his wife, Fahim. Monthly newsletters and much more add to the long list of his CJC contributions.

Thomas excels as an IT expert for our monthly Plenary Talks, manoeuvring the potential minefield of technicalities, especially on Skype Talks from overseas; he also makes a video of each PlenaryTalk and he has done a huge amount of work on the website, including the video Library and uploading the full

range of Chronicles. Luckily, the Events Secretary has now taken over the task of uploading the current schedule of events along with the subscription pages, which Thomas also initiated; and will now share the video making with Thomas. Basically he has overhauled the CJC website to a high level of expertise for which we are all very grateful.

The reason I have very happily taken the time to name the numerous involvements of Thomas with CJC, is because that for a great many hours per month, Thomas makes time for CJC, completing all of the above and much more, quietly in the background with no fanfare. His modesty and perseverance are astounding, and as he can tend to hide his light under a bushel, I thought I would take this opportunity to sing his praises of our now, ex-Chair, since our last AGM and Chronicle 8 publication in June 2019. Having now become again CJC Treasurer, Thomas continues many of the numerous tasks above but now the role of Chair is in the very capable hands of Gillian Brown. A warm welcome to Gill, and to Nigel Deacon too, in his new role as Honorary Secretary.

Yours Sincerely,

Lorna McNeur Ω

From Editor:

Dear Lorna,

Thank you for your important letter highlighting Thomas's contributions to the Circle which are going to help us far into the future, by, for example, facilitating our international connections.

I want to say how strongly I agree with you and add my thanks to Thomas. You actually illustrate how one

person can make a big difference to many others, an example of the right one at the right time.

Again, my thanks to you and also to Thomas and Fahim.

Goodness knows how many meetings have been held in their welcoming home!

Richard Barwell Ω

INTERNATIONAL PAGE - NEXT ISSUE

It is hoped to begin a new section in the next Chronicle devoted to international contributions, articles, letters, illustrations which will focus on how Jungian ideas can offer us special perspectives on human and global individuation in this ecological crisis. What are other countries attitudes responding to climate change, species extinction etc.

There are many Jungian therapists across the globe and we feel there is much to learn from them as well as others about the different effects of climate change which are not the same in Britain - melting glaciers, forest fires, flooding, and loss of species together with our human reactions. One thing is sure however that there is a growing global awareness at both conscious and

unconscious levels. Sharing of people's experience* can do nothing but good!

Please contribute to this!

Richard Barwell

**And Jung himself realized how important it was to reflect on actual experience. Ω*

Discussion Point 3

'Taking it seriously does not mean taking it literally, but it does mean giving the unconscious credit, so that it has a chance to co-operate with consciousness instead of automatically disturbing it' C.G. Jung CW8 para 184

Just one of many possible questions: how much do we take the unconscious seriously?Ω

Thought arising during Suki Heath's talk on 18th October 2019 on 'The Healing Power of Images:-

'One of the extraordinary features of Jungian psychology, which is special and possibly even unique, is the way in which it works with inner images. We could not think of another psychology which so profoundly trusts that kind of inner work. This is another reason why 'Green Jung' is potentially valuable to the future of life on earth'. Richard Barwell.



From a New Enthusiast

Jung talks of Giantism and it feels to me as if that is one of our present diseases - just look at how our cars get bigger and bigger - and I suppose the opposite is littleism or perhaps smallism. Well, I've just become really excited by Bonsai trees. The term means 'tree in a pot' from the

Japanese, and they are almost always very small trees trained in certain shapes. I doubt they absorb much CO₂ but at least they only require small resources and the skill and culture are engaging and like many miniatures can be exceptionally beautiful and thus keep me off the streets. I seem to be engaged in a special relationship with this small, living, being.

Richard



What on earth is this?

Yin-yang?

The future of the earth?

Procreation below?

Taken by Lorna McNeur



'Meditate awhile on the wisdom and beauty that is at risk if we fail to awaken to the dangers to our Planet'.





THE BIG GREEN Arrow

Pointing the Way...

Look here for inspirational questions on Green Jung.....

PLEASE SEND IN YOUR GREEN JUNG QUESTIONS AS ONE OR TWO
LINERS TO BE ADDED HERE NEXT TIME

EXAMPLES

*How can Jungian ideas make a difference?
If something happens in one place and touches the collective
unconscious it happens everywhere. Oh yea?*

Are we plain greedy?

Do we suffer from giantism?

How long do we have?

What do our schools teach about being human and planetary?

*Can we provide enough sources, information - e.g. best of science &
culture?*

What's the difference between fake news and true news?

Can we use everyone's English?

*How do people, animals, plants and the basic rocks and earth fit
together?*

Are the "planet's problems" socially acceptable - yet?



Climate Change and Jung

Gordon Blythe: 'thoughts occasioned by Benjamin Martin's entry for the Jung Essay Prize',
(Benjamin Martin who is a faculty member at the University of Melbourne, Department of Music)

Jung did not live to see the onset of climate change but he lived through two world wars and the threat of nuclear war so there is little question as to what his response to this current disaster would have been. It was set out as long ago as 1933, a significant year in world history, in a lecture entitled 'The Meaning of Psychology for Modern Man'. Here we read *'If things go wrong in the world, this is because something is wrong with the individual, because something is wrong with me'*.¹

These words were chosen by the author of one entry for the Jung Essay Prize, Benjamin Martin, to introduce his paper. He goes on to relate Jung's teaching to the current dissociation in politics, between incompatible left and right, particularly in the U.S.A, but also to be seen in Europe, a mental disconnection which makes concerted action difficult or impossible.

Global climate change results from countless individual actions, past and present - burning coal, driving cars, taking flights, using air-conditioning, eating meat - the list is long. While governments may do much the individual is the final arbiter of the future. But if the individual is suffering, as Jung has suggested, from a split consciousness, the saving action is unlikely to emerge. And governments are made up of individuals, elected by individuals.

Martin continues with a commentary on a concurrent crisis in religious faith, exemplified by the Catholic church's unsuccessful attempt to reconcile science with religion, a problem long ago anticipated by Jung. So scientists become the new priests of reason but their good intentions are frustrated by more powerful forces in the world. *'But fear of evil which one does not see in one's own bosom but always in somebody else's checks reason every time, although one knows that the use of this (nuclear) weapon means the end of our present human world.'*²

Such might well be said of global warming. So once again we are brought back to the individual and the need to put our own house in order. It is not a comforting creed. Far easier to put our faith and

hope in politicians, in carbon capture, planting trees or some other panacea.

Martin comes back to religion, specifically to Jesus of the New Testament and the importance of psychic facts or myths, increasingly discounted in present-day Christianity in favour of illusory scientific facts and unreal statistical claims, of the collective. The only reality is the individual. Only the individual can change the world. The paper ends with a Jungian exercise in active imagination.

I do not know whether Jung ever considered the possibility that Homo Sapiens might become extinct, following into oblivion about 95% of all species produced by creative evolution. Certainly, ten thousand years of history have demonstrated that the species is deeply flawed. Whether the flaw is fatal remains to be seen. It seems increasingly likely that the end of the world as we know it will come as rising sea levels and excessive temperatures render large areas of the earth uninhabitable. Perhaps when numbers are reduced to a few survivors in remote places (Shangri-La?) the individual may prevail. I am not optimistic.

At the risk of trying the patience of readers, I would like to quote again Jung's most (in my view) significant pronouncement: *'Wars, dynasties, social upheavals, conquests and religions are but the superficial symptoms of a secret psychic attitude unknown even to the individual himself....The great events of world history are, at bottom, profoundly unimportant. In the last analysis, the essential thing is the life of the individual.....We are not only the passive witnesses of our age, and its sufferers, but also its makers. We make our own epoch.'*³

Shall we also destroy it?

¹ CW 10; 329 ² CW 10; 575 ³ CW 10; 315 Ω

[Sadly we did not have space to publish the whole essay. Ed]



I understand the Cambridge Jungian Circle's environmental policy statement has now been completed and will soon be available to members and others. Something everyone needs to consider. Ed

Discussion Point 3

...in the last analysis, most of our difficulties come from losing contact with our instincts, the age-old forgotten wisdom stored up in us. Q: does this also apply to how we are damaging the planet - or have some of our instincts (say, of self preservation) yet to kick in?

From *Jung Speaking: Interviews and Encounters* (Princeton 1977)

The Problem of the Collective Shadow: Carl Jung and the Contemporary Politics of Identity

By PAA Kweku Quansah

Faculty Member University of Ghana

In *Memories, Dreams and Reflections*, Jung recalled:

"In October while I was alone on a journey, I was suddenly seized by an overpowering vision. I saw a monstrous flood covering all the northern and low-lying land between the North Sea and the Alps. When it came up to I saw that in the mountains grew higher and higher to protect our country. I realized that a frightful catastrophe was in progress. I saw the mighty yellow waves, the floating rubble of civilization, and the drowned bodies of uncounted thousands. Then the whole sea turned to blood. This vision lasted about one hour. I was perplexed and nauseated, and ashamed of my weakness." (Jung, 1961, p. 215)

The meaning of the vision was not obvious to Jung then. That the vision predicted an impending danger of catastrophic proportions was a hypothesis Jung would scarcely have found credible. Indeed, Jung interpreted the vision as a symptom of a latent psychosis in his own psyche. Not until Jung had plunged himself into the depths of the unconscious and consequently developed his theory of the collective unconscious did the significance of the vision become apparent to him. The vision, as Jung subsequently came to comprehend it, was a premonition of the horrific events of the First World War. More than that however, it was a moral call, an invitation to understand the factors behind the unleashing of evil of such great magnitude and what may be done to avert the repeat of such horrors. What did Jung comprehend and what is the lesson for our times?

Describing the psychic state of the people of Germany before the onslaught of the First World War, Jung wrote: "There the First World War released the hidden power of evil, just as the war itself was released by the accumulation of unconscious masses and their blind desires", (Jung, 2014, p.222)

As everybody familiar with Jung's writings knows, the shadow is all the blind hidden instincts in an individual, the consciousness of which is absolutely necessary for positive psychic development. However, contrary to Freud, Jung noted that the shadow possessed collective dimensions. Thus it was possible for a group of people at some particular moment in time to be actuated by the same blind urges and desires. Indeed one could even speak of an actual collective acting out of the blind urges and instincts, a phenomenon Jung called *mass psychosis*. The individual becoming conscious of his own shadow is the essence of the moral problem for Jung. By failing to be conscious of his own shadow, the individual externalizes the moral problems of his life and happily abdicates responsibility for his own moral development. But as Jung once said, the projected shadow finds a hook that lures it out, for it so happens that the "demon" that has fled its original place of habitation finds an all too welcoming place of abode.

Thus by this process of externalization of the shadow, there emerges an individual in the world, totally lacking in consciousness of his own shadow and precisely for that reason becoming the rallying point for the blind urges of the masses. A leader and his followers are consequently caught up in a delightful reverie, reclining blissfully in the paradise of a collective shadow. The leader's command is the people's will and the people's will is the leader's command. Jung characteristically described the situation:

"..... the tide that arose in the unconscious after the first world war was reflected in individual dreams, in the form of collective, mythological symbols which expressed primitivity, violence, cruelty: in short, all the powers of darkness. When such symbols occur in a large number of people and are not understood, they begin to draw these individuals together as if by magnetic force, and thus a mob is formed. Its leader will soon be found in the individual who has the least resistance, the least sense of responsibility and because of inferiority, the greatest will to power. He will let loose everything that is ready to burst forth and the mob will follow with irresistible force of an avalanche" (Jung, 2014, p.220)

What is at issue here is the appearance of an archetypal pattern. Jung had detected the constellation of this pattern in the events leading to the First World War and subsequently warned of its appearance prior to the incident of the second world war. Unfortunately, Jung's warning went unheeded. A critical mass of people in Germany at the time abandoned the moral task of becoming aware of their own blind instinctual urges and consequently burdened Hitler with their own shadows. It was thus inevitable that Hitler would be the channel through whom all the collective shadow of rage, anger and lust for blood should be let loose. Hitler himself, as Jung correctly noted, was rather too eager to be the "saviour" of the people and was no less blind to the sinister forces in himself. After the Second World War, the question was often posed to Jung as to whether a third catastrophe of no less significant proportions was possible. Jung warned that the only danger is man himself and his refusal to acquaint himself with his psyche and its shadow contents. He anticipated that should man fail at this task, an evil of even greater proportions would stare him in the face for modern man possesses weapons of destruction that make the accomplishments of the past ages in this respect seem rather childish. How does Jung's warning stand with us today ?

The election of Donald Trump was telling of the psychic situation of a critical mass of people in America. The American philosopher, Richard Rorty had, in this regard, exercised quite a spectacular gift of clairvoyance. In *Achieving Our Country*, Rorty predicted:

".....members of labor unions , and unorganized unskilled workers, will sooner or later realize that their government is not even trying to prevent wages from

sinking or to prevent jobs from being exported . Around the same time, they will realize that suburban white-collar workers-themselves desperately afraid of being downsized-are not going to let themselves be taxed to provide social benefits for anyone else. At that point, something will crack. The non-suburban electorate will decide that the system has failed and start looking around for a strongman to vote for-someone willing to assure them that, once he is elected, the smug bureaucrats, tricky lawyers, overpaid bond salesmen , and postmodernist professors will no longer be calling the shots..... One thing that is very likely to happen is that the gains made in the past forty years by black and brown Americans, and by homosexuals, will be wiped out. Jocular contempt for women will come back into fashion. The words "nigger" and "kike" will once again be heard in the workplace. All the sadism which the academic Left has tried to make unacceptable to its students will come flooding back. All the resentment which badly educated Americans feel about having their manners dictated to them by college graduates will find an outlet.” (Rorty, 1997, pp 89-90)

It was surely not for nothing that three days after Trump’s election, Rorty’s book sold out on Amazon after soaring very high in ranking. A disgruntled and dissatisfied people and the appearance of a would be saviour. Who could miss the archetypal situation here? Ever since the election of Donald Trump, the world has witnessed a continuous upsurge in the politics of identity. Radical feminists seem to have found vindication for their claim that woman are victims of the tyrannical rule of the patriarchy. Consequently, as one such radical feminist remarked on social media, women should allow themselves to feel “justified rage”. Matters are not any better with regards to the issue of race. The black population flared up in rage when the American President used that rather unkind word to describe the countries of Africa. The LGBT community equally did not take it kindly when Trump announced his intention to ban transgender Americans from serving in the U.S military. The BBC reported that “LGBT advocacy groups were blindsided and outraged by the president’s sudden announcement” (BBC, 2017). Of course, on the other side are those who see in the American President, the possibilities of consolidating their identity and solidarity. The Charlottesville incident only gave us a little foretaste of the potential of the collective shadow to wreck havoc. Thus it comes as little surprise when at the not too long ago 100th Armistice Day, the French president, Marcon, cautioned the convocation of Western leaders that “there are old demons coming back to the surface ready to wreak chaos and death”. What has Marcon caught a glimpse of? What are those “old demons”? Is it not about time we paid attention to Jung’s prescient warnings ? I should like to end this essay with yet another of Jung’s perceptive quotes:

“The collective man threatens to stifle the individual man, on whose sense of responsibility everything valuable in mankind ultimately depends. The mass as such is always anonymous and always irresponsible. So-called leaders are the inevitable symptoms of mass movement. The true leaders of mankind are always

those who are capable of self-reflection and who relieve the dead weight of the masses at least of their own weight, consciously holding aloof from blind momentum of the mass in movement.” (Jung, 2014, p.154)

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The Entangled Bank

(From any addition of Origin of Species – Heard on Open Country 31/ 8/19)

Darwin says: –

“It is interesting to contemplate an entangled bank clothed with many plants of many kinds with birds singing in the bushes, with various insects sitting about and with worms crawling through the damp earth, and to reflect that these elaborately constructed forms, so different from each other and dependent on each other in so complex a manner have all been produced by laws acting around them.

There is a grandeur in this view of life having been originally breathed by the Creator into a few forms, or into one, and that whilst this planet has gone circling on according to the fixed law of gravity from so simple a beginning endless forms, most beautiful and most wonderful, have been and are being evolved.”

(It was mentioned that this is the only place where Darwin refers to evolution). Ω



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 Chronicle No 9 publication date

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GILL BROWN, CJC CHAIR, ECOPSYCHOLOGIST

FRIDAY 17TH JANUARY 2020 REGRESSION TO THE PAST FOR FREEDOM IN THE PRESENT
BRIGET RATTIGAN, INTEGRATIVE PSYCHOTHERAPIST

FRIDAY 21ST FEBRUARY 2020 SIGNIFICANCE OF JUNG IN TODAY'S WORLD
MARK ARGENT, PSYCHOTHERAPIST, SPIRITUAL DIRECTOR

FRIDAY 20TH MARCH 2020 JUNG & TECHNOLOGY
PANTEA LOFTIAN, PhD, MSc

FRIDAY 17TH APRIL 2020 THE ANCESTORS FAMILY & ANCESTRAL PATTERNING
MELANIE REIN JUNGIAN ANALYST, PHD, G.A.P. IGAP

(DATE TBA) MAY 2020 A QUESTION OF SELF: JUNG, IFS, SOMA, & SHAMANISM
CAMILLO GALLARDO, JUNGIAN ANALYST, IFS, G.A.P.

FRIDAY 19TH JUNE 2020 CAMBRIDGE JUNGIAN CIRCLE AGM - FURTHER DETAILS TO BE ANNOUNCED LATER

(Also Chronicle No 10 publication date)

WORKSHOPS

Held at

Hartington Grove Friends' Meeting House,
CB1 7UB. They are open to Members and Visitors.
Registration fees payable for both.

WORKSHOP: SATURDAY 25TH APRIL 2020 1.30-4.30
**PHILEMON, KA, AND THE EMERGENCE OF THE CREATIVE SPIRIT IN JUNG'S RED BOOK AND ART 1919-1923:
 SOME REFLECTIONS**

DIANE FINIELLO ZERVAS TRAINING ANALYST, IGAP, EDUCATOR (RED BOOK SEMINARS), AUTHOR, PRIVATE PRACTICE LONDON

WORKSHOP: (TBA) SATURDAY IN JUNE 2020

ECOPSYCHOLOGY: EXPLORING THE SELF IN NATURE –

GILL BROWN, MA SOPH, BRCP, VICE CHAIR CJC, PSYCHODYNAMIC PSYCHOTHERAPIST & ECOPSYCHOLOGIST ♀

NEXT CHRONICLE—No 10

Our next issue will appear, deo concedente, in the last plenary of 2020 the deadline to receive writing or images is

No later than 1st JUNE 2020

(It would, however, be so helpful to have material sooner than that, You might be surprised how long it takes to collate, check it out and start to make it presentable for the proof readers to bring it to its final form).

All submissions please to Richard Barwell - rparwell@granary.f9.co.uk

As ever I am greatly encouraged by and grateful to our present contributors! But without the editorial board there would be no Chronicle to keep you amused etc. Thanks to all so much!

Editorial board: Judy Hanmer – Lorna McNeur - Gordon Blythe - Ed. Richard Barwell ♀