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CAMBRIDGE JUNGIAN CIRCLE
CHRONICLE

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About this Chronicle.



Part of the Cambridge Radio Telescope at Lordsbridge. What is it seeing?

This, in some ways is quite an informal publication, judging, by the most welcome contributions and support, and is now starting to become established. However it is perhaps neither ‘fish, flesh fowl nor good red herring’, being a combination of items of news of the Cambridge Jungian Circle, interspersed with thoughtful, sometimes academic, and sometimes personal pieces including poems and pictures of a more spiritual and soulful nature. I wonder sometimes about that mix - does it cause the Chronicle to fall between the two stools of serious Jungian thought and the more mundane work of the Circle? But perhaps that is a false dichotomy.

Usually my inner discussions justify this approach, and I think: ‘well, the Circle is a serious endeavour and is not a simple hobby’. Without being too pompous I hope it does address some of the fundamental questions we all may choose to face, or which face us. Of course Jung grappled in the depths of his being in this area in a spiritual scholarly way and the record he left us can often be a help on our own spiritual journeys.

The Circle amazingly now has 25 years of experience to draw on, so our day to day operations, ideas and solutions may be of some use to other people elsewhere on the planet who may be involved in, or considering starting, something similar - that is providing, in all modesty, a structured forum for anyone, not just therapists, to meet and share using Jung’s own extraordinary life and work and those that have come after him as touchstones.

Thus the dichotomy of the work itself and the way we, at least, are trying to help that work along do perhaps cohere within the covers of our bi-annual Chronicle, What matters most of all is of course what sustenance each reader gains from the sense of sharing in the nuggets of meaning or wonder our contributors bring us as we face the flickering mystery we call life.

Certainly, as the co-ordinator of the Chronicle I would deeply appreciate others’ opinions of, and ideas for taking it on to the next edition at the end of the year.

I do hope you find some nourishment in this Fourth Issue! ■

Richard Barwell

Co-ordinator

Circling the Solstice

On Saturday 10th December 2016 over a dozen members met at Judy Hanmer's lovely house to Circle the Solstice which Jane our Chair opened by lighting a large central candle from which the flame was passed round to each of us holding our own little night-light, and so we became a unity. Someone read a Celtic poem and we talked quietly together knowing that in a few days we would go through the winter solstice. I am sure many kinds of thoughts were going through our minds as Christmas and the year end approached.

Judy then provided what used to be called a shared meal which was very flavoursome.

He read a quotation he had brought from *The Edge of the Sacred* by the Australian Jungian writer and speaker David Tacey* which he was asked to include in the next Chronicle - here it is:-

*"Hillman argues that 'man (humanity) exists in the midst of psyche; it is not the other way round. Therefore, soul is not confined to man, and there is much of psyche that extends beyond the nature of man'. He claims that all things in the world have a mythopoetic dimension. Although soul is associated with 'innerness', it is wrong to claim this innerness for human persons; 'interiority is a metaphor for the soul's nonvisible and nonliteral inherence' which is found everywhere, whether in animate or in so called inanimate things. In a sense, Hillman extraverts our sense of interiority, so that it becomes a property of the world, just as he extraverts the notion of anima (in Jungian terms, the soul in man) so that it becomes the anima mundi or soul of the world. Hillman's work has been very influential, and has given rise to a school of discourse on the anima mundi, a discourse based mainly in philosophy, phenomenology, and philosophical psychology". *(Harper Collins p 157) ■*

REFLECTIONS AS AN OUTGOING CHAIR OF CJC

Jane Earle

It has been a privilege to be Chair of CJC for the last few years. There have been crises and difficulties along the way but in talking to others who have been a part of CJC for longer than I have, I know that this is the nature of the Circle. However there is a steadiness at the core which has withstood the test of time.

When I became Chair, we weren't making use of the benefits that technology and the internet can bring. The committee was willing to consider how we could make use of these resources and so we embarked on a programme of integrating more of them. We were slowly nudging our way along until Thomas Rochford joined the committee.

After Thomas joined the committee our programme of integration stepped up several notches! As Treasurer he has done a great deal in turning ideas into a reality. This has meant that Members have the option to pay for annual subscriptions and workshops, etc. by bank transfer rather than having to find a stamp and an envelope to post them. In addition, he has made our plan to get the DVD library available for streaming and download via the internet possible and it is now in the Beta testing phase. Current plans under development include a "Fresh to Jung" course available on line. We have also been discussing the use of video conferencing for live presentations from prominent Jungians in other countries who would otherwise not have been available to talk for us.

In addition to Thomas's skills and determination, the enthusiasm of Richard Barwell as

Vice Chair has been hugely beneficial in instigating development and the support of Judy Hanmer, Michael Gould, Elaine Mingay (nee Heinzlemann) and latterly Neil White has been instrumental at the heart of the committee. Other big contributions from outside the committee have come from Rita I'Ons, Clarissa Cochran, Margot Butterworth, Caroline Connell, Marisa Baltrock, David Warner and Suzie King and have been instrumental in keeping the Circle functioning and making forward plans.

My main thought as I prepare to step down is how the life of the Circle depends on us, the membership. The Committee and all the support for its administrative functions is composed of members of CJC, not paid employees. With this in mind, I ask you to consider what you can offer no matter how small to contribute beyond the membership fee that you pay each year.

As many of you will already be aware, I have recently moved away from Cambridge and now live in Lincolnshire. Although I won't be visiting plenaries every month I will be coming back from time to time and I will be remaining a member. Happily, the changes that have taken place in the last few years mean that I can still enjoy plenary talks via the streaming and download service! I will still be involved by taking care of the website and will shortly be building a new website to incorporate our new features. I look forward to seeing you at the AGM and hopefully a summer gathering sometime in July or August. ■

Jane Earle MA is a BACP Senior Accredited counsellor and UCKP Registered Psychotherapist who works online via video conference. www.janeearletherapy.com

Letting Go of Growth - Orpheus and Eurydice and the Defended Complex

Simon Howes

As a practicing psychotherapist, I tend to think of therapy as being focused on the themes of growth and self-development. Equally though, as Freud and Jung both recognised, therapy could also be said to be about the areas where we are blocked to growth and the places where we are resistant and defended against beneficial change. In this article I want to consider what happens when we encounter resistance to growth in another who is close to us, and in particular when it is a resistance that manifests itself in destructive and harmful ways.

Jung believed, initially as a result of word-association experiments carried out during his time as a psychiatrist at the Burghölzli clinic, that these resistances surface when a 'complex' is activated and that all of us have complexes and resistances and that understanding them can lead to healing. An everyday example of a complex could be a belief that expressing emotions is a sign of weakness, and so, if we hold to this idea consciously or unconsciously, whenever we are faced with trauma and strong feeling, our resistances will surface and we will do everything we can to suppress our emotional life, even though it may ultimately be more beneficial for us to learn to express how we feel. A choice is activated in this situation between confronting the underlying complex, and as a result potentially re-evaluating our long-held beliefs, or strengthening our defences to protect against this introspection and the pain and fear that it may bring into our awareness.

In my clientwork I often use the metaphor of being on the outside of a walled city to illustrate both the exclusion we feel and the options open to us when we encounter a defended complex in another person. If we feel our partner has an unhealthy balance between their work and home life, we can try to enter through the front gates of the defended citadel by being direct and telling them that we are unhappy about the situation. If this doesn't work and the behaviour continues we may try to find another entrance to circumvent the defences by using humour (e.g. 'Again with the I-pad?' or 'You should have married your Filofax, not me'). Alternative side-gates include being confrontational and telling them that if there aren't significant changes within a set timescale then there will be consequences, or to say nothing and bide our time, with the intention of trying a softer approach by reintroducing the topic at a later date when the other person may be more amenable. All of these methods have the intention of raising consciousness about what is happening and, even if they are defended against and it does not appear to have been the case, they can sometimes still sow seeds under the surface. Ultimately though, whether the kernel of the issue is to be reached or not has little to do with the person challenging it, but more so the level of defence in the person with the behaviour concerned.

On the occasions that we cannot get through someone's defences about an issue that is bothering us, it is

helpful to know that this is the case, as we can then make clearer decisions about whether it is something we are willing to tolerate knowing it may be unlikely to change. Sometimes resistances can manifest in verbal abuse and aggression, or destructive behaviour – which is a way of communicating that it is a preference to sacrifice or attack the relationship than to look at the underlying wound - and it may be that if we stay too close to the person and their hostility in situations like these, we in turn can suffer damage ourselves. It's probably accurate to state that this dynamic plays a key role in co-dependent relationships and also frequently in relationships where addiction is present, as one party spends energy trying to get the other to change, and the other party may not be willing or able to make the alterations to their lifestyle that the relationship needs in order to progress to a more healthy level. Of course, at an extreme level, wherever the potential for violence is present the priority should always be on keeping ourselves and those around us safe, rather than focusing on different ways of relating.

I have found that the Greek myth of Orpheus and Eurydice offers a helpful way of understanding the experience of wrestling with another's resistances, and what happens when we cannot influence another whose behaviour is repeatedly destructive. In the story, Orpheus is a very talented musician who is happily married to Eurydice, but their union is shattered when she is bitten by a snake and dies suddenly. Orpheus is consumed by grief, and travels to the Underworld to try and bring her back to life, and he is favoured by the Gods who agree to let him lead Eurydice out of the Underworld on the condition that he does not look back at her before they leave. This attempted exit fails though, as at the last moment Orpheus turns around and Eurydice is as a result banished to the Underworld forever.

The snake that bites Eurydice and sends her into the Underworld could be interpreted as being analogous to our partner or relative getting 'bitten' by a complex, and the subsequent journey to the Underworld and desire to bring her back to life corresponds to both the felt compulsion to understand the unconscious pieces of our partners' wounds, and also the longing to bring that person back into conscious relationship by highlighting their unhealthy behaviour, a longing which in this myth is not fulfilled as is sometimes the case in life itself.

The myth ends with Orpheus being killed by beasts, and his body being sent back down to the Underworld to join Eurydice, with his head kept in the realm of the living by the Muses so he can sing indefinitely and share his musical gifts. I feel that this ending of the myth illustrates the split that can occur in our psyches if we choose to remain close to someone who is struggling with an addiction or acting out abusive behaviour. As much as we may want them to change, they may be equally resistant, and the chaos they are consumed with can affect our own life because we are either around it or on the receiving end of it, hence the formation and ethos of groups like Al-Anon which are focused on understanding what it means to be in relationship with a person who at times may be attacking relationship itself.

It could be argued that when people place distance between themselves and family members who exhibit ongoing destructive behaviour, it is because they are faced with a choice of either being like a dismembered Orpheus, perpetually caught between trying to reconcile the chaos of their family member's actions with their own idea of what is healthy, or the alternative of having distance from the chaos but no relationship with the damaged party. This is a very difficult choice to make, and whichever option is chosen it is best if it is chosen consciously, although, as above, at all times the priority should be our own safety.

If we make a choice to maintain a relationship with a family member who continues to behave injuriously towards us in defiance of our feelings, or if we opt to remain in a work situation where the team dynamics are unhealthy and not open to change, it is best if we do so through recognising each situation for what it is and the effect it has on us and our own wellbeing, and also keeping an eye on how this changes over time. This is preferable to the alternative mode of getting stuck in a repeated compulsion of trying to rescue the other out of the Underworld of their damaging behaviour into

something more healthy, a path that they may not be able or ready to take, and a process that can result in us becoming an unconscious version of the dismembered Orpheus - anguished, disempowered, and neither fully present to life around us, nor truly accepting of our partner's needs and their own place in their developmental process. Although I do believe that there is always a space for hope, as heartbreakingly sad and painful as it may be, it is sometimes only through letting go of our attachment to growth in others, or separating from them with love if that serves us best, that we get what we need in order to be able to grow ourselves, and at times unexpectedly grant them what they need, in order that they may carry on with their own personal journey on the difficult road of individuation.

Simon Howes is a BACP Accredited Counsellor and Psychotherapist in practice in Northampton. For further details about his training and qualifications please visit his website www.northamptoncounselling.co.uk. ■

Hanging up clothes in the late summer sun

Simon Howes

There is no judgment in the air,
With socks hung here and socks hung there.
A gentle breeze, the clouds look down,
And I peg up the dressing gown.

There's nothing but conspiracy,
Lies in between the world and me.
To leave things wet and take them dry –

Relationship.
Like you and I.

TRUE IMAGINATION: THE DREAMING BODYMIND

Prudence Jones

(Explanatory notes to an experiential plenary I gave at the CJC on 20th January 2017).

Jung: Mind and Body

We don't usually associate Jung with body psychotherapy, and yet in his writings and his life he showed a constant engagement with the physical world. He worked through his own breakdown after the split with Freud by reverting to a childlike game of building miniature houses with pebbles from the lakeside by his home, externalising further spontaneous images through painting and inscribing the illuminated manuscript of his Red Book. Both of these are processes of utter absorption in creative physical activity, an absorption which we exercise all the time as children but which all too often we lose as adults.

For Jung this process of attentive engagement in creatively shaping the continuously emerging products of the unconscious in the physical world is a true union of the opposites: in this case of body and spirit. In a lecture delivered to the literary society of Augsburg in 1926, Jung states: "This living [human] being appears outwardly as the material body, but inwardly as a series of images of the vital activities taking place within it. They are two sides of the same coin," and again: "[J]ust as the material of the body that is ready for life has need of the psyche in order to be capable of life, so the psyche presupposes the living body in order that its images may live. [CW8 *The Structure and Dynamics of the Psyche: Spirit and Life* (1926) pp.325, 326] Our experience of the mind or spirit (the same word is used for both in German) is simply the subjective, "internal" correlate of the processes and products of the body which can be observed by ourselves or another person from outside, objectively. The two are different aspects of the same unified whole, experience and observation, but in our thought and much of our activity they have become artificially split. Creative play reunites our conscious mind with our unconscious process, reuniting mind and body.

Jung also describes some of his patients expressing their imaginative fantasies through dance. Equally, physical movement itself can spark feelings and images which illuminate the unconscious mind. Through following the breath into movement, moving where the body wants to go, we are actually contacting the unconscious. It may reward us with an image or a feeling, or simply continue expressing itself through movement. Starting with the work of Mary Starks Whitehouse in the 1950s, dance therapy has developed as a form of active imagination, continued by Jungian analyst Joan Chodorow, Linda Hartley and others.

The body and the emotions: Feeling-tone

It is well known that from his earliest work onwards Jung understood all psychological functioning to centre on an

emotional core. "The essential basis of our personality is affectivity [emotion]. Thought and action are ... only symptoms of affectivity," he wrote in *The Psychology of Dementia Praecox* in 1907. But he also linked the emotions with bodily states, with the concept of "the powerful and ever-present feeling-tone of our own body ... The feeling-tone is an affective state accompanied by somatic innervations [physical nerve-activity]." [CW3 p.41] Much later, in the Tavistock Lectures, he returns to the feeling-tone, describing it in much the same way, and more recent physiological work has corroborated his observations, linking external stimuli with powerful emotions and reactions through the brainstem. But Jung's concept of the feeling-tone may also include more informational content, similar to what Carl Rogers' associate Eugene Gendlin developed in his idea of the *felt sense*. This is:

"a bodily sensation, but ... not merely a physical sensation like a tickle or a pain. Rather, it is a physical sense of something, of meaning, of implicit intricacy. It is a sense of a whole situation or problem or concern, or perhaps a point one wants to convey. It is not just a bodily sense, but rather a bodily sense of ..."
– Eugene T Gendlin. *Focusing-Oriented Psychotherapy: A Manual of the Experiential Method* (1998)

Finding the exact word or phrase, the *mot juste* or what Gendlin calls the *handle*, which names or describes such a felt sense brings a sense of physical release and psychological resolution. The exact expression can't be forced but has to emerge into consciousness as a given (in Jung's language an *Einfall*) from the unconscious. Here again is a practical means of linking conscious and unconscious, mind and body, with the effect of making meaningful sense of something that was only dimly sensed before.

Jung's idea of **true imagination**, as opposed to mere idle fantasy, was borrowed from mediaeval theology. True imagination, for the monks, was visionary activity given by God, revealing truth, whereas mere fantasies were untrue and potentially if not actually of the Devil. In the 1935 Tavistock Lectures, describing his technique of active imagination, Jung mentions this together with word association and dream analysis, as one of his three methods of communicating directly with the unconscious.

"Fantasy is mere nonsense, a phantasm, a fleeting impression, but imagination is active, purposeful creation ... the images have a life of their own and ... the symbolic events develop according to their own logic – if your conscious reason does not interfere." [Jung 1935: 192-3]

This recalls the characteristic of an intense feeling-tone in an earlier Tavistock lecture, that of being intimately involved with bodily sensations, whereas

“something that has little tonus and little emotional value can be easily brushed aside because it has no roots.” [Jung 1935: 79]

True imagination, then, is rooted in the unconscious process which is tied in with physiological processes, grounded in the body. The body, says Jung in his commentary on Nietzsche, is what gives us substance. It casts a shadow, to be sure, but if we deny it we become flat and two-dimensional, transparent people without depth or weight.

Process psychology

I took the phrase **dreaming bodymind** from Jungian analyst Arnold Mindell, who extended Jung’s insight that the mind is the body experienced from within while the body is the mind experienced externally. Mindell sees the continuous psycho-physical process of living as the primary material of personal development. Physical processes and unconscious or semi-conscious symbolic processes are in constant activity, expressed through the various “channels” (or modalities) of

visualisation, hearing, proprioception (body feeling), relationships (transference etc.), kinaesthesia (sense of movement), and world phenomena (projection, synchronicity etc.). As long as we are alive and sentient our vital processes are working and can be contacted by focusing on one or more of these modalities, which are all expressions of the embodied minds – or thinking bodies – which we are. Simply to see these all as forms of active imagination, as in Jung’s 1916 paper *The Transcendent Function*, can mislead us into thinking that we can turn them on and off at will. The concept of the dreaming bodymind however reminds us that our psychophysiological processes are in continuous operation. Our process never stops, our dream never stops, but as Jung saw clearly, the dream is located and finds its final expression in the body. ■



From Neil White



Local flowering
Spring in a mind's eye
Non-localised I

The Origins of the Society for Psychical Research in Cambridge.

Gerard Joyce

Stepping out of Trinity College on a brilliant starry and frosty December night almost one hundred and fifty years ago, two men walked through Cambridge. Their excited talk was of the great philosophical questions. Is the universe knowable? Does it have a purpose? Can we survive death? They pledged to help each other in a new search for answers. They were to become, ten years later, two of the founders of the Society for Psychical Research (SPR). One of its aims was to use the methods of modern science to find out what could be learned about the unseen world. Its hope was not only to ascertain whether a human personality could survive physical death, but also if communications could be established with such an entity. If successful, then it would be by scientific rigour and not by philosophical speculation or by recourse to religious belief, that survival could be demonstrated.

The two figures were Henry Sidgwick, philosopher, classicist and one of the country's leading intellectuals, and the young Frederic Myers, minor poet and critic. Together with musicologist Edmund Gurney, another Fellow of Trinity, they shouldered much of the work of the new Society. It was due to Professor Sidgwick's eminence, wealth and influence that several well-known figures of the scientific and educational Establishment were to join as members. Among these were Alfred Russel Wallace, Charles Richet, William Barrett, William James and Henri Bergson, along with writers, poets and politicians including Tennyson, Ruskin, the Balfours and Gladstone. Later, Freud, Adler and Jung were to join. The six committees of the Society were to examine in an empirical, unbiased way the claims of spiritualist manifestations, alleged haunting, mesmerism, telepathy and automatic writing. Experiments and investigations were conducted against a backdrop of Britain's fascination for the supposed wonders and sensationalism of spiritualism and trance. There was something of the parlour game and the music-hall about the public's insatiable appetite. Visionaries and eccentrics abounded. The SPR would expose many fraudsters and charlatans.

None of these topics was examined with mere quaint curiosity. Each of the founders already had strong personal motives in the quest for truth. Sidgwick and Myers, both sons of the rectory, had lost faith in the mysteries of the Christian religion. With a growing number of educated Victorians they, too, had heard the Sea of Faith's 'melancholy, long, withdrawing roar.' For Sidgwick, only a belief in some kind of theism and survival could allow morality and law to prevail over a bleak future for humanity. Gurney, a Unitarian minister's son, had lost three sisters in a tragic boating accident on the Nile; grief and searching never ended for him. For Myers, it was the loss of his beloved Annie Marshall to suicide in 1876.

The formation of the SPR in 1882 thus presented a context in which serious, modern study of psychic phenomena could be conducted by eminent and professional persons whose findings would be put before the public. The very methods of scientific enquiry, which were thought to have undermined humanity's need for religious belief, were now being used to investigate the possibility of one of religion's greatest claims: life in a hereafter. The founders were dissatisfied with current

paradigms on offer. Many phenomena surrounding mesmerism, apparitions and spiritualism needed an explanation other than spiritist or animist interpretations. Automatic writing and telepathy provided Myers in particular with clues to a hidden intelligence at work within the one holding the pen. He explored the plausibility of a subliminal conscious self, profounder and wider than a supraliminal consciousness which accounts for an individual's practical, everyday activities and decisions. Importantly, he believed this subliminal mind to be a universal human feature reaching into collective and spiritual domains.

By 1892 he was sure that 'the stream of consciousness in which we habitually live is not the only consciousness in connection with our organism'. New personalities within the body might explain the individuality and characteristics of some automatic writing and utterances. For Myers the full spectrum of consciousness extended from organic processes within the body through a range of the trivial, the repressed, the delusional and the terrifying to the transcendent and the ecstatic. Such a spectrum contains both 'rubbish heap as well as treasure house.' Hypnosis, dreams and automatic writing were windows upon the past, the present and harbingers of the future. We can appreciate the contribution made by the psychical researchers upon which later psychologists built. Myers' own work, significant and prodigious though it was, was largely neglected outside the SPR and he was soon eclipsed by Freud. In a 1919 address to the Society, Carl Jung honoured the work of Myers and his attempts to construct a model of the human psyche which might defy the extinction of death. We know how pressing the quest of psychical research was to become throughout Jung's career.

With the notable exception of Mrs Nora Sidgwick, an activist and feminist, all the core SPR founders were dead by 1905. Its work continues today and there is renewed interest and a wider appreciation of Frederic Myers. His reputation has been disputed by differing factions. For all his character flaws, he was a pioneer and precursor of future developments in psychology. Ever the optimist, he saw humanity on the threshold of a cosmic evolutionary stride, ushering in universal peace where great spiritual advances would result from an 'uprush' of creativity and love from the subliminal. Matter and spirit, no longer seen as opposites, would belong to a greater Unity to which future generations would progress. He was convinced he would survive death and from the Other Side would communicate proof of this. His tale does not end with his demise in January 1901. Astonishing, incredible claims of his and other SPR members' supposed survival came through a bewildering series of thousands of intriguing and, at times, amusing post-mortem cross-correspondences and séances over three decades. But that, as they say, is another story. ■

gerard joyce <gerard8@btinternet.com>

Some helpful reading:

Journal of Proceedings of the Society for Psychical Research.

Gauld, Alan, The Founders of Psychical Research
Routledge & Kegan Paul.

Gray, John The Immortalization Commission Allen Lane.

Hamilton, Trevor, Immortal Longings ia.

THE DEITY RISES

By Gill Brown

S h h h
A slow hissing

Snakes curl around my arms
Leaves glisten
Water tumbles over stones

In the dark waters
Something stirs

In my hunter heart
Something stirs

In the whirlwind
She rushes past me
Too fast to catch
Too fickle to pray to

Will I fight for her?
She has my soul's loyalty
To the mouth of death
And further

She caresses gravestones
Stirs the passion of
my womb

It is a dark winding through
Tangled roots
Falling water
moving ever further in

As the spider watches
As the bat screeches
Even the raven master fears her name

Eeeha Eeecha
Eeeha Eeecha
She wears my cloak
She treads in my shoes

It is a long time becoming
A season of forgotten ways
She carves a fierce path
A raw flight

To the soul of the world

*(Gill contributed this
moving poem to the Dark
Goddess evening held in
April at the emergency
plenary when the speaker
was unable to come).*



A beautiful Figtree Blue butterfly on an *Aloe arborescens* flower at Hawane, Swaziland.

The Wounded Butterfly

It was not until I read the third edition of *The Chronicle* that I noticed the butterfly in my photo had a damaged wing. Do I take so little notice of nature and the environment that I don't see the obvious? Do I/we all not realise what we are doing to our planet in our bid to get what we want? We need nurture and not plunder.

Rita I'Ons

Is Our ‘Collective Unconscious’ Becoming *Conscious*?

by Magdalene D’Silva*

in Tasmania (2017)

Introduction

This article wonders whether Carl Jung’s idea that all human beings have the same ‘collective unconscious’, is more profound than inheriting different archetypes in our psyche? Are we all essentially united at our core by a divine collective spirit of cooperation and collaboration? If so, are we currently *unconscious* of our connection so that we have instead let ourselves become intoxicated with a false urge to ‘compete’ and thus increasingly reject collective action - such as ‘democracy’ which, some say, we have allowed to be captured by private despotic rentier financial global elites (see eg. Ann Pettifor 2017)?

The tragic events at Manchester Arena recently, were broadcast around the world to places as far away as Tasmania. Yet it was reports of collective unconditionally loving *non-competitive* human responses of cooperation and kindness from strangers, the homeless and local taxi drivers, that inspired this Australian to ask: *why are human beings taught fear from early childhood where we are forced to ‘compete’ individually against each other, against our planet and against ourselves?*

Collective Unconscious - Love

Jung’s whole collective unconscious idea cannot be distilled fully here. This article instead considers a broader meta-physical interpretation of ‘collective unconscious’ as the real possibility that all people, our world and entire universe are at their core - divinely connected by one energy called *love*.

Jung described the collective unconscious as “...a part of the psyche which can be negatively distinguished from a personal unconscious... it ... is not a personal acquisition. ... the contents of the collective unconscious have never been in consciousness, and have therefore never been individually acquired, but owe their existence exclusively to heredity... the collective unconscious is made up essentially of archetypes”.¹

Jung was not atheistic. When an interviewer asked Jung whether he believed in God, at the time he replied ‘I don’t need to believe – I know’.² The various archetypes Jung referred to in his writings (eg. ‘dual mother’) indeed seem to share a common theme: duality between physical and divine.

Eckhart Tolle (who was himself a Cambridge University PhD student before leaving) says:

‘For thousands of years, humanity has been increasingly mind-possessed, failing to recognize the possessing entity as “not self”. Through complete identification with the mind, a false sense of self – the ego – came into existence’.³

The *external* physical world of material bodies needing to ‘compete’ to survive, *seems* real in the day to day consciousness of our own personal lives. Our non-physical *inner divine* world is then denied by our secularised atheistic society as: make-believe, irrational, a mental disorder and unscientific. *Jung’s collective unconscious may thus accurately describe human beings’ spiritual crisis of a split psyche that denies our true collectively shared inner divine One Self that is connected by love.* Collectively unconscious, we are effectively ‘asleep’ to our connectedness and mistakenly feel separated and frightened of each other and of our world. We are then fooled by political-economy ideologies that proselytize ‘competition’. Whilst radicalisation is blamed for terrorism – this article queries whether a more pervasive religious-like ideology is radically driving widespread terror via the worship of ‘competition’ which arguably now contaminates everyone’s lives? Renegade economists are exposing this dogmatic religious-like ideology as: *neo-liberalism*.

Conclusion

According to Tolle, any negative emotion not fully faced and seen for what it is in the moment it arises, leaves behind remnants of pain⁴ which ‘join together to form an energy field that lives in the very cells of your body ... the pain-body is not ... just individual in nature. It also partakes of the pain suffered by countless humans throughout the history of humanity ... This pain still lives in the collective psyche of humanity’.⁵

‘In many parts of the world, there is an emerging sense of social justice that our ancestors couldn’t even have dreamed off ... Until the new consciousness which is awareness-based, grows ... temporary regression to the ... (unconsciousness) can easily occur. Just as the caterpillar becomes dysfunctional shortly before it undergoes its metamorphosis into a butterfly, the egoic state of consciousness ... will likely cause a growing number of acute crises... Acute crises always precede ... consciousness’.⁶

This article thus concludes by asking whether a widespread worship of neo-liberal ‘competition’ (instead of collective cooperation) throughout almost every aspect of our lives, is more responsible for escalating global terror, inequality, injustice and political instability – all of

which might also be, the unwitting spiritual sign that our collective unconscious *is* becoming conscious? ■

* Magdalene is a former senior practicing dispute resolution solicitor (Sydney). In 2014 and in 2015 she was offered a place in the law PhD program at the University of Cambridge at which time she signed up to the Jungian Cambridge Circle, as part of her proposed doctorate hoped to consider Jung's archetypes (candidature not commenced due to insufficient funds). Magdalene is currently a University Associate (honorary) at the University of Tasmania's Faculty of Law. As this piece was written in Magdalene's personal capacity she is best contacted at: mdsi7688@uni.sydney.edu.au.

¹ Carl Jung, 'The Concept of the Collective Unconscious' 99 <<http://bahaistudies.net/asma/The-Concept-of-the-Collective-Unconscious.pdf>> accessed 29 May 2017.

² <https://www.youtube.com/watch?v=eTBs-2cloEI>. ³ Eckhart Tolle, *A New Earth* (Penguin 2015) xv - xvii.

⁴ Ibid 141. ⁵ Ibid 142. ⁶ Eckhart Tolle, *A New Earth* (Penguin 2015) xv - xvii.



Streaming of our Films

This year the Cambridge Jungian Circle will have been running for 25 years and it is specifically open to anyone interested in Jungian ideas. Did you know there is now available over 120 films of talks given to the Circle almost from its very beginning? The speakers are knowledgeable and professional men and women.

However, the committee is really surprised and wonders why there seems to be little interest so far by members in being able to watch and learn from these talks on their own computers, tablets and phones, by the straight forward process of streaming. Also, it is free provided you are a current member.

We feel that it is a wonderful opportunity to see some amazing talks, to learn how Jungian thought, psychology and history has continued to develop in many of our fascinating films. If you are seriously interested in the Jungian world you cannot fail to learn from a study some of these remarkable talks on your own computer. The topics covered are wide-ranging and likely to be of general not just therapeutic concern – which of course is the whole ethos of the Circle itself.

Maybe there is a misunderstanding about what we offer or how to access it. Or maybe all our members are under some archetypal 'busy spell'!

Here then is the deal:

If you are a member then look at the list of films (see next page) and if you find a topic that interests you email one of us and ask for an instruction sheet on how to receive a film on your computer. We will check that you are a member and up to date and if you are we will send you the simple instructions and your password.

If the film you want is not yet set up for streaming we will arrange to do this and let you know when it is ready. (There are some 50 films already available).

If you are not a member then please apply to Thomas Rochford, our Treasurer, and you will receive membership details. This applies to wherever you are in the world and have an internet connection. EASY.

There is a full list of all our films on our web site which will be able to be seen without moving from your computer!

This is a unique opportunity for you to learn about the Jungian world and how valuable it is whether you are an experienced therapist or simply curious for your own life!

Good viewing!

Thomas Rochford <treasurer@cambridgejungiancircle.org> or Richard Barwell rpbarewell@granary.f9.co.uk

(NB In June at our AGM the offices will probably change but the addresses given above will still apply). ■

Cambridge Jungian Circle Talks on Film Which Members May See On Their Own Computers

(To set up please email <thomas.rochford@cambridge-serendipity.com>)

Speaker	Title	Length	Date	Year
Roland Hindmarsh	Introduction to Jung	00:55	20-Nov	1992
Michael Edwards	Jung Art & Individuation	01:40	21-May	1993
Ann Baring	Myth of the Goddess	01:12	18-Feb	1994
The Feminine Group	Women who run with the Wolves	01:35	15-Apr	1994
Bill Burritt	Archetype of the Journey	01:41	16-Sep	1994
Hazel Guest	Introduction to I Ching	01:15	16-Dec	1994
Roland Hindmarsh	Basic Symbols in the I Ching	01:11	21-Apr	1995
Joanna Brieger	Jung as a Way of Life?	01:46	17-Nov	1995
Isobel Clark	Islam & Integration	01:32	17-Jan	1997
Alan Hassall	Me & My Shadow	01:18	21-Mar	1997
John Lewis	Putting the Soul Back into Psychotherapy	01:31	17-Feb	1997
Jack Herbert	Blake and Jung	01:48	19-Dec	1997
Ben Wright	Arthurian Legends & the Grail Quest	01:32	16-Jan	1998
Hazel Guest	The Use of Active Imagination in Therapy	01:29	20-Nov	1998
Piers Vitebski	Where Is the Underworld?	01:37	19-Feb	1999
David Lorimer	Near Death Experience	01:29	21-May	1999
Ann Baring	The Dream of the Water: A Quest for the Numinous	01:25	March	2000
Gilly Crow	Alchemy	00:53	19-Jan	2001
Jim Fitzgerald	The Key to the Secret	01:33	20-Apr	2001
R Hindmarsh / Myfanwy Rees	Jung Life & Work / Dreams	01:26	Sept	2001
Lewis / Simpson	Analytical Psychology / Synchronicity	01:27	21-Sep	2001
Helen Morgan	New Physics & Jungian Thought - an Unus Mundus?	01:33	18-Feb	2002
Gilly Crow	Everyday Alchemy	01:45	15-Oct	2004
Matthew Harwood	The Secret of the Stone	01:32	20-Sep	2002
Diane Hirst	Interface Between Art & Psychology	01:21	18-Oct	2002
Marie Angelo	Alchemy - Jungian Perspective on Splendor Solis	01:44	15-Nov	2002
Trevor Jameson	Picasso Woman with Vase	01:02	19-Sep	2003
Les Oglesby	False Self or Mask of the Soul	01:32	16-Jan	2004
Maureen Cantwell	Mary Magdelene & the Redeeming Power of the Feminine	01:37	21-May	2004
Dilys Phipps Nilsson	Reflection on Answer to Job	01:38	19-Nov	2004
Prudence Jones	European Spirituality	01:29	21-Oct	2005
Howard Cooper	Jacobs Ladder	01:26	18-Nov	2005
Celia James	Sandplay & the Healing Nature of Self Expression	01:07	Dec	2005
Eric Hutchison	Transfiguration of Death on the Journey into Life	01:47	07-Feb	2007
David Blass	Dragons East & West	01:19	21-Apr	2006
Diana Grace-Jones	Vengeance not Justice	01:11	15-Sep	2006
Myfanwy Rees	Images for Today from Celtic Mythology	01:30	Nov	2006
Prue Conradi	The Hare's Bride	01:51	April	2008
Birgit Heuer	The Experience of the Numinous in the Consulting Room	01:18	Feb	2013
Darlane Pictet	Soul in the Red Book	01:25	Oct	2014
Jane Earle	Some Jungian Thoughts On Our Present World	00:25	16-Sep	2016
Malcolm Guite	The Rime of the Ancient Mariner	01:21	21-Oct	2016
Bigit Heuer	The Words We Work With That Work on Us	01:05	17-Feb	2017

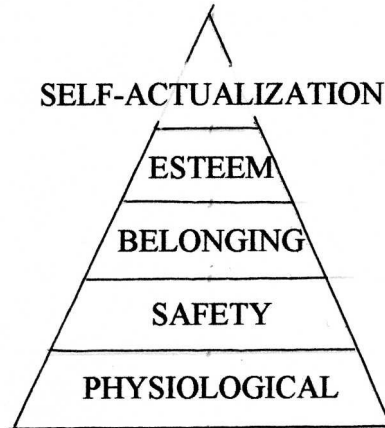
INTEGRATION

A summary of 'the Walrus's Handbook' by Hazel Guest

(2016, Archive Publishing, Dorset, England. ISBN: 978-1-906289-29-4. Paperback, illustrated, 229 pages. £19.95.

For most of the 20th century Freud's theories and experimental psychology dominated the psychology profession in Britain and the USA while Jung's work which included the spiritual element was regarded as non-scientific. As a relatively new discipline, psychologists were desperate to have their profession accepted as a branch of science, so the universities mostly ignored Jung.

This gave the American psychologist Abraham Maslow a problem. In 1943 he published his seminal work on motivation theory, the Hierarchy of Needs, consisting of five categories of need from Physiological to Self-Actualization¹, where Self-Actualization is about achievement and realizing one's full potential.



Maslow's 1943 version

At the same time he acknowledged that certain motives were not included in his list, for example aesthetic appreciation, ethical issues, and religious beliefs, all of which transcend self-interest and can be categorised as spiritual. Therein lay his problem. He wanted to be scientific and have all of his human motivational needs rooted in our biology as a species, the result of evolution. So those other motives which transcend the ego and therefore are spiritual, did not seem to fit.

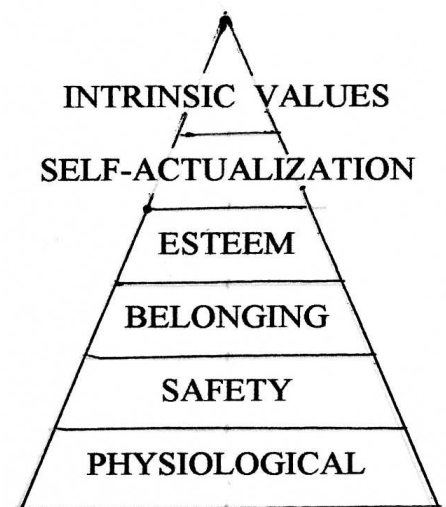
He spent thirty years trying to resolve this dilemma and finally concluded that there should be a sixth category in the list. So he added Intrinsic Values² which covers motivations transcending self-interest. In so doing he was asserting that the spiritual aspect of the human psyche is the result of our biological evolution as a species. Unfortunately he died shortly afterwards and did not have the opportunity to promote this new version. The first version had become so popular especially within the business community, that the addition appears not to have been noticed, and much of the psychological literature continues to reproduce the 1943 version completely omitting the spiritual element.

'The Walrus's Handbook'³ aims to put this right. It also explains how each level has its own Shadow aspect. For example motivation at the Physiological level includes a drug addict's need for another fix, and at the level of Self-Actualization includes tyranny and greed. Could it be that by teaching Self-Actualization as the highest human motive, business studies courses inadvertently encouraged their students to become the generators of recent financial crises?

Even motivation at the level of Intrinsic Values has its Shadow, as it includes bigotry and a terrorist's religious beliefs. In fact most religions recognise the existence of a spiritual Shadow. Either their deities combine good and bad aspects, or their God is all good and has a satanic counterpart.

Belonging's Shadow is illustrated by the ease with which convicts in prison can be radicalised. They are vulnerable because of their sense of alienation from society.

The six categories of motivation are linked in a hierarchical structure with those lower down the list tending to take precedence over those higher up. For example a person who is starving will not be concerned over whether



Maslow's later version

food is presented in an attractive and pleasing manner.

This hierarchical structure means that our physiological, emotional, social and spiritual needs are not separate but are inter-related in a continuum.

Part 2 of 'The Walrus's Handbook' features the Scale of Responses devised by a Jungian psychiatrist, Ian Marshall⁴.

0: Neutrality

-1: Self-Assertion

-2: Attack

-3: Retreat

-4: Self-Abasement

-5: Despair

-6: Depersonalisation

+1: Exploration

+2: Co-operation

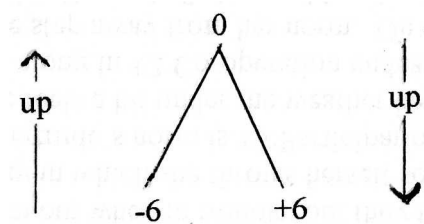
+3: Participation

+4: Generativity

+5: Emancipation

+6: Transpersonalisation

It is like a step ladder that is folded in half so as to reveal pairs of opposites. This means that on the right-hand side 'up' is down and 'down' is up.



±1: establishing the nature of a situation

±2: functioning with, or against, others

±3: totally involved in, or withdrawn from, the situation

±4: feeling extremes of capability

±5: extremes of the spirit

±6: ego-less states

The Scale covers all possible responses to situations. Plus and minus do not mean good and bad. A plus sign indicates that one accepts the situation to some extent whereas a minus sign tells us that there is some discontent with the situation that has occasioned the response. In fact every one of the responses is appropriate in some circumstances. It is appropriate to be remorseful (-4) having caused harm, and it is also appropriate to experience disorientation (-6) briefly when emerging from unconsciousness after an accident or operation.

Everyone has their normal position on this scale. We have probably all come across the bossy person at -1, the shy child at -3, or the ever-helpful person at +2.

Once again there are patterns of inter-relationship. For example a bereaved person typically descends to -5: Despair or -4: Self-Abasement ('How can I cope now?') and then slowly over time ascends the ladder one step at a time back to their normal position. The tricky bit is when they reach -2: Attack. This can take the form of suing the national health system or even anger at the lost one for passing away so suddenly. Friends are tempted to try putting an end to these outbursts, but this is a mistake as it only pushes the bereaved person back down again on the ladder. Every step must be experienced fully if the person is eventually to recover a satisfactory and stable normal position on the scale.

Meditation also produces a one-step-at-a-time ascent from the normal position, with the intention of achieving a spiritual experience at +5 or even +6.

There are other patterns of interaction which are described in the book, together with some scenarios for the

reader to analyse --- with suggested answers provided.

Since every response is accompanied by a physiological correlate, this Scale also demonstrates that the physiological, emotional, social and spiritual aspects are not separate human characteristics but are interlinked in a continuum.

This has important implications for counselling and psychotherapy as it means that a holistic approach is essential. Body, mind, emotions and spirit are not separate, the health of each affecting the whole.

'The Walrus's Handbook' was written for the general public, with teachers, parents and counsellors particularly in mind. The title is a reference to Lewis Carroll.

'The time has come' the Walrus said,

'To talk of many things.'

At age 87 I felt the time had come to put some thoughts into writing. ■

References

1. Abraham H Maslow, 1943. A theory of human motivation. *Psychology Review*, vol.50, 370-396. Reprinted as chapter 2 in his book *Motivation and Personality* and in many other books and journals.
2. Abraham H Maslow, 1967. A theory of metamotivation: the biological rooting of the value life. *Journal of Humanistic Psychology*, vol.67, 93-127. Reprinted as chapter 23 in his book *The Farther reaches of Human Nature*.
3. Hazel Skelsey Guest, 2016. *The Walrus's Handbook: Understanding Ourselves – a continuum from the biological to the emotional, social and spiritual aspects*. Dorset: Archive Publishing.
4. Hazel Guest & Ian Marshall, 1997. The Scale of Responses: emotions and mood in context. *International Journal of Psychotherapy*, vol.2, no.2, 149-169.

Two Poems by Ann Eberhardie

Being

Wind and Sea pass through me
Permeable like the sand
Particles shift and re-combine
Nothing, and All is mine.

Isle of Iona

Nightfall in May

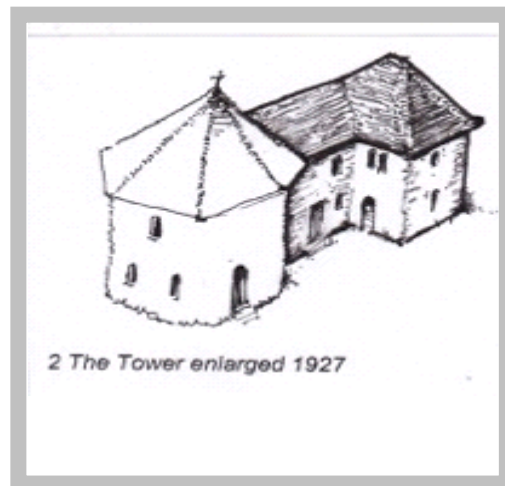
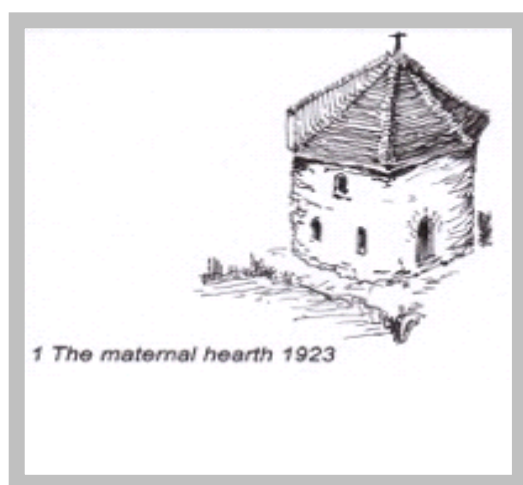
Soft ripples on the lake extend
The moonstone colours of the sky
White flowers hold the failing light
Like snowflakes just before they die.

Deep pulses run to claim the night
Like sweeping tides on empty sand.
The last pale shapes dissolving, leave
Silence and darkness o'er the land.

JUNG AND ARCHITECTURE

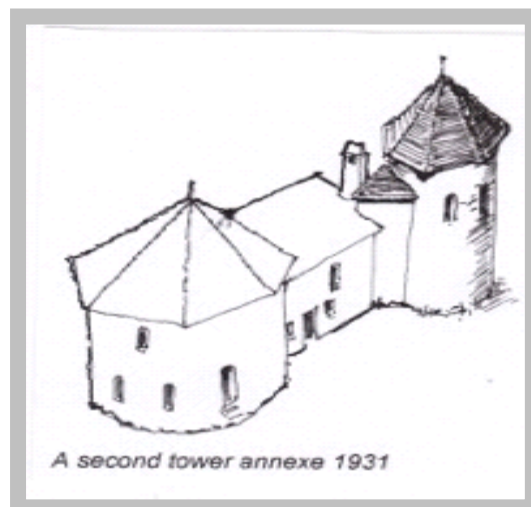
by Gordon Blythe

The Tower at Bollingen on Lake Zurich was perhaps Jung's only venture into architecture but its lessons are of significance to us all. Built between 1923 and 1957, the stages of its evolution are described in his autobiography. We read that, after the years of writing and painting, he needed to express himself in more tangible materials, to make 'a representation in stone' of his thoughts and of the knowledge he had acquired. In declaring this, he suggests an unconventional view of building and its potential for symbolic expression. Jung actually made little mention of architecture, even in his one work (CW 15) which specifically deals with art but other writers who knew his work, including Mircea Eliade and Gaston Bachelard, have identified an archetypal influence in building forms, reinforcing or diluting an aesthetic concept. The first building, started after the death of his mother, was a simple two storey round hut with a conical roof, (1) and 'represented the maternal hearth', a place of 'repose and renewal'. Traditionally, the hearth is both the physical centre of the family, the constituent unit of society, and a symbol of spiritual solidarity. Ritual and ceremony centred on the hearth affirm loyalty to the family and to the social group.



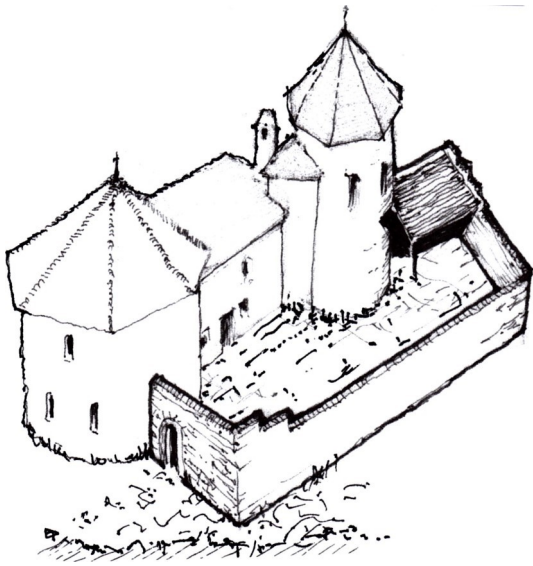
2 The Tower enlarged 1927

After four years he began to feel that the tower was not enough and added the annexe, making a more conventional family house (2) However, in enlarging it, he lost space where he could be alone, so a further addition was made, to provide 'a place of spiritual concentration' (3).



3 A second tower annexe 1931

Then, needing a space that was open to the sky and the weather, he built the courtyard with its loggia, the fourth stage of what now appeared as a quaternity. (4) During the building Jung had not been fully conscious of the underlying meaning of the Tower for him. He had merely followed 'the concrete needs of the moment.....in a kind of dream'. Now he began to realise its meaning. After his wife's death he saw that the central section represented himself, but incompletely. He therefore added the top storey as his ego-personality, so creating 'a symbol of psychic wholeness'. (5)



Courtyard and loggia 1935

The Tower has few of the qualities normally associated with architecture (as distinguished from mere building), neither symmetry, formal or organic, nor recognisable style, though some have suggested inspiration from the Chateau de Chillon on Lake Geneva, a type of medieval Swiss vernacular (6) This is perhaps surprising as Jung was well aware of the significance of symmetry in the ground plans of buildings which often take a mandala form, showing the influence of a projection from the unconscious. This is seen in many Renaissance religious buildings (7) as well as the modern cathedral at Brasilia and in many cities, from Rome to Washington DC. In 'Man and his Symbols' Aniela Jaffe tells us that ' Every building that has a mandala ground plan is the projection of an archetypal image from the human unconscious onto the outer world.

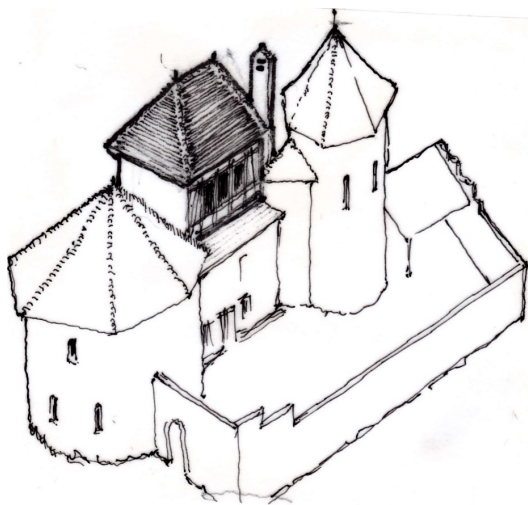
Jung speaks of symbols throughout his teachings, not least in his last written work, the opening chapter of 'Man and His Symbols', where he tells us that the soul gives birth to images which can be turned to account in the objective world by artistic means, which we can assume includes architecture. A conscious realisation of images may produce a new attitude to the world.

As an architect, I would like to believe that the Bollingen Tower, and its underlying psychology had significance in the development of architecture in the 20th century.



Chateau de Chillon

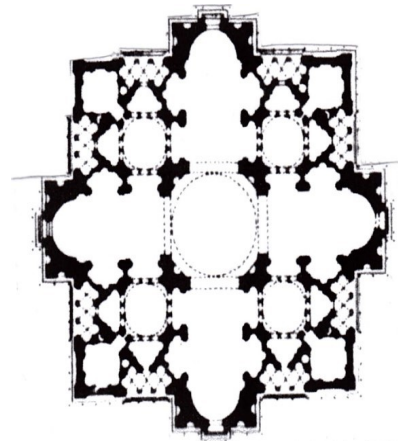
Obviously, Jung influenced a generation of thinkers and they, in turn, contributed to the climate of western thought in which modern architecture developed. Some architectural historians, notably Pevsner, have invoked the zeitgeist to explain the rise of modern architecture, an explanation to which Jung would probably be sympathetic. In one of his few



The completed dwelling 1955

However, one Californian architect, Robert Lym, uses the Tower to illustrate an evolving spatial order, suggesting that the same processes may apply in all homes. Space is identified as 'neutral', where life and its physical environment are separated, and 'acute', where the boundaries may dissolve. (Eliade sees similar categories, called sacred and profane.) The different types of space provide settings for all the many rituals of everyday living.

Few of us may be able to design or build our own houses but the spaces we create, by use, by furnishing and decoration, can promote spiritual growth and well-being and produce a new attitude to the world. To quote Gaston Bachelard, 'the house is one of the greatest powers of integration for the thoughts, memories and dreams of mankind'.



7 Bramante's plan for St Peter's Rome - a typical Renaissance mandala plan (not built). ■



The Tower from the Lake today. Some further additions were made to the courtyard and loggia after 1935

Noticing, Thinking About and Reflecting on the Generational Bonds that Can Heal Yonca Ozkaya

I hear the news. I read the news. Daily. I also focus on what I do as a profession. I continue to work, mainly with children and young people who, naturally, are powerless. They can feel out of control. Grown-ups decide on the children's behalf. They have to comply – to survive. They can choose to protest in our sessions – non-verbally but creatively.

I am a grown-up and the current developments in our world leave me feeling as if I am powerless. I am also in touch with a sense of “things are getting more and more out of control”. Though I know that I have options. I can communicate and take action to keep my integrity. I am able to contribute to efforts to manage the unhelpful dynamics and to make sense of the extraordinary circumstances, however distressing they might appear.

The children and young people tend to be unaware of the big picture of our world. They may be facing the possibility of lost opportunities. The grown-ups tend to be aware of what is no longer there and what is disappearing. Never having known the power versus having known it, but losing it, on different levels. Childhood and teenage stages versus the age of maturity and wisdom. One precious option that remains open for all to manage the sense of loss is our natural capacity to have fun – regardless of whether it may have been curtailed or not allowed to flourish.

When the environment lets fun free, all the horrible things can be pushed aside, temporarily, and vital energies can be charged. The things we cannot change, at present, remain. The sense of feeling out of control may persist – but with the renewed energy of fun we can face all whilst feeling stronger.

Children play and have fun. Teenagers can do that, too. For the wise and experienced all the art forms are available to make use of creatively.

My experiences and observations, both professionally and personally, enable me to appreciate the quality of sharing when it comes to having fun.

There may be an illness. There may be a separation looming. There may be a loss. Fun empowers us to cope and feel much better when we enjoy it whilst being connected to another.

My parent-child work has opened a door to witness the bond between grandchildren and grandparents. They wish to be acknowledged. They convey, when attending the session, “I am here. This is my grandchild. I am the wise and experienced one in my family and I can help.” Not necessarily, at least initially, it is a smiley communication. Once they realise that the therapy is not about blaming them for things that have gone wrong, but making the most of their support, trust rules.

The bond between a grandchild and a grandparent in the room feels magical. The child appears to feel free and the grandparent proves that, once the child's need is clarified, he or she is capable of sacrificing priorities to support the new generation.

Sometimes life cuts that bond short. The memories of childhood may fade, but the efforts and unique qualities of a previous generation can inspire hope – unexpectedly.

My grandparents have long gone. Their grandchildren are facing an unpredictable present dictated by political developments. Simultaneously, the perceived chaos appears to bring an unexpected source of hope to the surface. A land that was invested in by one grandfather, with no hope of developing it, gains its freedom to signal financial relief. My other grandfather was born in a country which is now perceived as creating an opportunity to access freedom and related chances. Their children, grandchildren and great grandchildren can obtain an additional citizenship.

Sometimes the reconnection of a great grandchild with a great grandfather does not require such desperate efforts. Albums created with black and white photos of the past, combined with the efforts of younger generation to trace the family connections can suffice to inspire a journey “to find them”. I recently felt privileged to witness such a spiritual reunion. A smiling great grandchild in front of the house where the great grandfather had lived. The joy that was radiated was unique.

This human bond that seems to go beyond the boundary of life and death and its capacity to heal, regardless of the upset that might have been present for the previous generations, these, I believe, keep the hope alive.

We all have a role to play, if we choose to, to ensure the best for the young generation - be it in therapy rooms or in family homes.

The destructive qualities linked to being a human can spoil and interrupt the development of others, but the unique determination to overcome, strengthened by the impossibilities, will ensure the genius of human mind to remain active and continue to create alternatives.

I am not omitting my two grandmothers. They had lived with the impact of the Second World War. They knew the value of saving and making most of what was available. They taught me the technique of choosing the best Mediterranean vegetables, the art of cooking and baking and enjoying meal times together. Whenever I am in the kitchen preparing meals, I feel very happy and reconnect with them in spirit. This bond gives me the encouragement to work towards what I believe in – regardless of the challenges.

Yonca Ozkaya is currently practising as a specialist counsellor / therapist at Ealing Alternative Provision in London and as a counsellor and assessor at Renew Counselling, Sycamore Centre in Chelmsford. Born in Istanbul, Turkey. Attended an Austrian convent school, followed by a degree in International Relations at Istanbul University. Original profession in journalism as a foreign news reporter which led to a broadcasting job at the BBC World Service Turkish Section: She is based in Suffolk with special interests in writing and organising fun events for family and friends. ■

yoncaoj@googlemail.com

People Active in and for the Circle

Composition of the Committee up to 16th June 2017

Jane Earle - Chair Richard Barwell - Vice Chair & Chronicle Thomas Rochford - Treasurer

Neil White - Secretary Judy Hanmer - Small Groups Rita I'Ons - Membership

Jane and Richard have to stand down by rotation and Rita will be standing down too.

Margot Butterworth - Librarian Elaine Mingay - Film Streaming

Caroline Connell - Plenary Assistant

The following proposals for officers to replace the retiring ones have been received by the Secretary:-

Chair: Thomas Rochford – Proposed by Richard Barwell, seconded by Jan Earle

Vice Chair: Gill Brown – Proposed by Jane Earle, seconded by Thomas Rochford

Treasurer: Pantea Lotfian – Proposed by Thomas Rochford, seconded by Neil White

Meetings Secretary: Sue Lewis – Proposed by Judy Hanmer, seconded by Richard Barwell

In the absence of any sustained objections or alternative proposals they will automatically be regarded as elected.

Judy Hanmer will, pro tempus, continue to assist with our small groups which have always been a vital part of the Circle's functioning and cohesion. And in addition Jane Earle, though now living away from Cambridge, will undertake developments and improvements to our internet operations. Richard will be happy to continue to coordinate the production of the bi-annual Chronicle. ■

The Circle has only ever functioned from the enthusiasm and energy of volunteers and from the above list this is set to continue well into the future, and somehow that seems utterly right and well within the spirit of Jung himself.

As the departing Vice-Chair I very much want to say what a genuine pleasure it has been working with the present committee and I have immense personal gratitude, as I think we all have to, Jane Earle who has done an astonishing job for us, with great generosity of spirit steering us through tricky conditions and guided the committee with understanding and wisdom, always encouraging each one of us who have each done our best.

As one of the two founders along with Roland Hindmarsh who is now not well enough to participate any more I continue to care profoundly about the Circle because it does provide life changing insights for people who absorb Jung's thinking which happens in a great variety of ways by the fact that the Circle provides meeting places and ideas exchange which may often run counter to present day trends. In his Commentary on the *Secret of the Golden Flower* Jung agrees with the main text that the right outcome will come about if the right person takes the action, even if the action itself may not be right! I am thus full of optimism for the life of the Cambridge Jungian Circle. The people are the key! ■

The NEXT CHRONICLE...

...will be available in November 2017.

Mid October is the deadline for your contributions of pictures and text and questions concerning matters Jungian or able to be seen in a Jungian mode. You do not have to be a member. It is always good to have any original reflections, or comments on books you have read. Your photos or drawings may for example have a certain symbolic significance will also be gratefully received. ■

Correspondence and Contributions to:- rpbarwell@granary.f9.co.uk

www.cambridgejungiancircle.com

THE YEAR AHEAD

15th September 2017 Martin Knops Plenary and Workshop the following day.

20th October 2017 Plenary with talk by Les Oglesby (a past Chair)

17th November 2017 Chronicle Published - Richard Barwell (a past chair) discusses The Self

December 2017 No activity

19th January 2018 Plenary Gary Sparks Talk by Skype from USA on Jung and Pauli*

16th February 2018 Plenary Spike Bucklow The Alchemy of Colour - (Red)*

16th March 2019 Plenary Mark Williams*

20th April 2018 Plenary Matthew Harwood New Approach to Active Imagination and, next day a workshop on same subject open to those attending the plenary

18th May 2018 Prudence Jones (a past Chair)- Jung and Nietzsche

15th June 2018 Plenary AGM : Chronicle Published

***Please note these may be subject to change - consult our official programme ■**

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