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Just as this Chronicle was closing to be printed this day, news came of the Queen's death.

That she fulfilled her last official duty of state welcoming her last prime minister with such a lively, engaged, smile only a few hours beforehand is a witness to her courage and commitment to us all. May she rest in peace.
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What's Going On? - What's Coming Up? What Are We Doing?

What an age to live in! There is an even greater need for individuation than when I was 4 in 1942. when the world faced such tests. It took me 50 years to encounter Jung but certainly better late than never: that was 31 years after Jung was gathered to his ancestors.

Since 1992 I have been lucky to have met so many men and women whose lives have been enriched, deepened, and invigorated because of our Circle.. That seems to be true for most of our members.

What happens here is a kind of magic, it involves sharing our personal truth and testing it as we come to appreciate the depths of Jung's own struggle as his No 1 and No 2 personalities fought for recognition. He was real!

I hope this little Chronicle helps readers to reflect on what others tell us in its pages and that it will continue to have a special life which I was particularly encouraged to experience at the Roundtable meeting, held during the year, during which I had almost lost sight of our vision.

A great thank you then to those at that meeting and to those who have so generously contributed to these pages!

But I want to appeal on behalf of the committee for more people to offer what help they can to the present committee because there is no doubt that their great efforts have greatly benefited the Circle, but also taken its toll on them personally. They need help, and the future of the Circle depends on it.

There is so much for everyone of us to learn for our own and our families' and our nation's benefit and for humankind to evolve into how we are all part of a universal on-going story of survival of life on planet earth. What we learn of Jung's life and work is extraordinarily valuable on that elemental path, and changes what we all do with our lives.

It is a fact that we do now have a worldwide reach, and our little magazine here is a witness of that - and the life and work of C.G. Jung has worldwide meaning when he is better understood—this IS our opportunity and our task.

Like Jung himself this is all real: it is unique and true, a fact confirmed in so many daily ways as it addresses our relations with ourselves, with others, and the universe through the steady discovery of difficult truths and helping us make hard changes.

Richard Barwell,
Editor.

Where Are We Heading?

Yonca Ozkaya

This was question I often found myself asking during the lockdown periods when we all were attempting to navigate life with Covid-19.

When my partner was diagnosed with terminal illness, when one after another a close family member and friend passed away, when finding out about the death registration online, and later on when attending Bereavement Journey online course, reflecting on my faith journey and attempting to re-structure my life on all levels, I asked myself what I did want to do with my life, how I could make most of the opportunity to change things to ensure a meaningful and peaceful way of being. This naturally involved reflecting on my life and also on my family tree, with multiple branches.

This two-three year process allowed me to remain on the career path I had been developing for the last 20 years. Change of location felt necessary, also reducing my full-time commitment to part-time.

When I felt the new structure of my life was starting to have a good base, news from Ukraine reached my consciousness. My initial reaction was incomprehension, as if I was mishearing the information. Switching the TV on, which was a rare occasion in my current routine, and sitting in front of the evening TV news followed. I was watching the correspondents who had reported from the Middle East decades ago. My memory started to produce many images from many past conflicts. Some of them I had witnessed, and others I had heard from the wise generation, and in films and documentaries.

The narrative that there were Neo-Nazis in Ukraine, took me to my knowledge of the Second World War. Almost 77 years later, the unprocessed trauma appears to be fully alive. I thought of observing not having had a chance of processing trauma in a therapeutic way. Past and present were mixed up in the mind. I also thought about the deep need to get rid of that trauma by powerful projections.

All those mothers and young children on the roads hoping to reach the safety in another country, leaving all materialistic possessions and related experiences behind. The main image on our TV and mobile phone screens. The trauma experienced in Eastern European countries during Nazi times are expressed by many. The wound is open and talking. As if on the opposite side, the wound is detached from the conscious awareness. The deep hurt must be returned to whom is perceived as responsible. Again the past and the present gets mixed up. On the TV I see young faces of the leaders and citizens. They cannot have been involved in the atrocities on the Russian soil during the 2. World War.

I am fully aware that my inner world is hurting. I remember what I had witnessed in the past and what I heard others had experienced or their elders had experienced. Tuning in to other's emotional state of mind is essential in counselling and therapy. However, right now I feel my tuning in capacity to so many hurting souls, not only in the current conflict zone, but

all related past traumas in the world. Vietnam comes to my mind. Iraq-Iran war, Afghanistan, Turkey and also Central and Latin American civil wars.

The collective unconscious must be fully alert throughout the world right now. Some are capable of making sense and using that understanding to bring healing in diverse ways. Some appear to need to suppress their unconscious further and remain stuck in a revenge-seeking mind set.

My way of attempting to calm the anxiety and fear linked to what I think I am observing is to access information. I read the chapter on Russia in 'Histories of Nations' edited by Peter Furtado, published in 2013. Dina Khapaeva's lines woke me up to deep realities of the Russian psyche. I read that the Russian state was formed in Kiev during the initial century, in the 800s. Not by the Russians but upon their invitation by the Vikings. The destruction and violence throughout its history aimed at its people, not only by foreigners, but by the Russians themselves (pg. 94).

I reflected on the reported communications and made more sense in its historical psycho-social context. Then I got in touch with hopelessness. There is a mind-set formed by thousands of year's historical influence, determined to execute the principles that has been the norm.

Keeping in mind the communication reported from the West, I sense a deep need to avoid Third World War. To avoid that, 'collateral damage' appears to be allowed.

In the consulting room, I am fully aware of the need not to react to diverse projections in the clients' narrative. That facilitates containment. It is a long process and I need to survive to role-model that emotional pain can be felt, made sense of and freedom from the trauma can start.

I then ask myself how the political leaders could achieve such a containing dynamic. They are not necessarily known for their capacity to be just, and they appear to be skilled in creating dynamics of sibling-rivalry.

I re-read some pages in the 'Blood Lines, from Ethnic Pride to Ethnic Terrorism' by Vamik Volkan, published in 1997. There is a reference to 'struggles to adjust to political and historical change' (pg. 225). Volkan asks 'How do the mental representations of chosen traumas or chosen glories become dormant so that they do not inflame large-group sentiments? How do members of a group adaptively mourn past losses and changes so that they do not induce feelings of anger, humiliation and the desire for revenge?'

Volkan states that 'humans cannot accept change without mourning what has been lost.... We also mourn the loss of persons and things that we hate, since, like love, hate connects us deeply to one another.' (pg. 36) Regarding mourning and the capacity to forgive, Volkan explains that 'Forgiveness is possible only when the group that suffered has done a significant amount of mourning. The focus should be

on helping with the work of mourning and not on the single (seemingly magical) act of asking forgiveness.' (pg. 226)

There is a quote in the book expressed by the co-chairman of the Commission on Global Governance, Sir Shridath Ramphal, and his colleagues at the United Nations, during the second Global Security Lecture at Cambridge University in June 1995.

"... We urgently need a new universal ethic of survival and a reordering of global priorities appears no longer to be in doubt.... There can be no global security without the ascendancy of rule of law worldwide." (pg. 227)

Volkan concludes by saying that 'the psychoanalytic study of the psychology of large groups can do much to illuminate this large, shadowy area. Better understanding and application of these ideas may help unveil those irrational and stubborn factors that lead to violence so that they can be dealt with more effectively, so that we

can bring our worst enemies – our shared identity conflicts and anxieties – from darkness into light.'

Yonca says:

'I am 5th generation on my mother side family branch, that started in Syria and Lebanon, followed by immigration to Cyprus, and then my maternal grandfather to Turkey. I am told about Greek Cypriot family members in that branch! The second branch on that side came to Turkey via Yemen after Syria, and married another branch arriving from Bosnia. There appears to be a link to Celts in Anatolia, too. Yonca says:

My father's side is from Mongolia, Central Asia. I am again the fifth generation.

When you add to that mixture my having been educated by the Austrian nuns in Istanbul, then my need to explore my faith becomes clearer.'

Should We Re-Think Memories Dreams Reflections?

Richard Barwell

It is possible that *MDR* is one of the most read but least understood works of Jung. I have just read it again for the nth time with a new idea in mind and arrived at a fresh understanding of Jung.

He only announced his ideas about synchronicity after much thought and quite late in life and only well after he had come to terms, in depth, with alchemy and subatomic physics, by way of Einstein himself and his patient, then shy collaborator, Wolfgang Pauli, 1945 Nobel Prize winner for Physics. These facts suggest he was exploring a connection between mind and matter. Indeed synchronicity theory involves a non-causal connection between our inner and outer worlds.

If Jung was right, that there can be a living connection between mind and matter it represents a major change in our normal assumption that inert matter is not involved in mind at all. The very possibility ought to make us very careful indeed as to how we conduct ourselves both individually and collectively, because we are composed of and surrounded by matter, and our planet's capacity to support us is dependent on how, and how much, we use the earth's substance.

Take the I Ching for instance. Jung spent a lot of time asking it questions by randomly casting the reeds he had cut from the lakeside. He concluded that it or they knew more about his mind than he had thought likely. How, then did his random throwing of those reeds link him up with that ancient Chinese book of wisdom?

In *MDR* there are numerous examples of the outer and inner worlds connecting, dreams that Jung had with outer world events, the near drowning of his grandson, the patient's scarab dream and the meanings these gave to him or to another person. It was, he felt, necessary for the connection to be meaningful.

He writes of the stone he sat on as a child and the dialogue he had with it - there was the splitting table be-

side his mother - and breadknife blade that divided itself up into several pieces which I was shown when I visited his son, also the repeated bang in Freud's bookcase in Vienna. It seems to me the No 2 personalities which he and his mother both had were features of their psychological make-up and which predisposed Jung to explore the parapsychological and mystical, which distressed Freud, who was not at all interested in anything smacking of the occult.

This is a brief account of why I think Jung had the amazing visions and dreams in 1913 which he stated were the foundations for the rest of his work and which eventually took him to work on the symbolism of alchemy for over ten years in which he found the '**unus mundus**'. It was alchemy which gave him proof of the connections over space and time which led to the development of the famous collective unconscious. With that idea he moved decisively beyond the merely personal unconscious, which in analytical psychology is largely replaced by the shadow.

To best understand it is essential when studying Jung's thought to treat it as a whole and it seems probable that he was using his findings from his theoretical work with the collective unconscious and may even have regarded this question of psyche and matter as an extension of that work and not as seeing it as a further major step as I do. The hints are there to see once the idea surfaces - he says: '*The collective unconscious is common to all; it is the foundation of what the ancients called "the sympathy of all things"*'. For example the theory of archetypes which is key in the collective unconscious is also part of synchronicity since he says the most likely moments for it to occur are at those times when the person is archetypally affected, specially around life's key events, love and death in particular.

I have come to see *MDR* as his account of his life-long search to balance those two personalities of his, and only when he reached older age was he safe enough, particularly while at the Tower to explore the full implica-

tions of No 2 specially with regard to his / our relationship to inorganic matter.

I was privileged to talk briefly with Dr von Franz when she was very ill and I was a true greenhorn. With her permission I recorded the conversation and this is a part of what she said: *'the development of modern science is archetypally pointing at a union of the natural science with the humanities and the union of the problem of mind and matter and all that is prepared in Alchemy. Alchemy had the presupposition that matter was somehow alive and the New Age philosophers.....return to that now. Then you have the unity, of the unity of the humanities as a science of mind and the natural science as the science of matter and they have to come together and they are coming together in a kind of New Alchemy - not a return to the middle ages - but picking up what was the threads which were abandoned then. Jungian psychology is that unitary science because when you study dreams... so I saw the psyche of matter, what Jung terms the collective unconscious is in a way the psyche of matter'.*

On page 237 of MDR - The Work - **Jung says:** *"One night I awoke and saw, bathed in bright light at the foot*

of my bed, the figure of Christ on the Cross. It was not quite life size, but extremely distinct and I saw the body was made of greenish gold...the green gold is the living quality which the alchemists saw not only in man but also in inorganic nature...this spirit has poured himself out into everything, even into inorganic matter'.

Beneath the unconscious, which as Jungian's we will be aware of, it seems that Jung at least glimpsed this other layer where we are in some way connected to the original bedrock creation of the earth that is normally out of the sight of the ego but yet at archetypally constellated junctures we connect with, as he did, when his house was haunted until he began to write his 'Seven Sermons of the Dead'.

It is this which may help explain the way the I Ching 'knows' and how synchronicities occur.

All this requires much more research and space to explore whether Jung might have known of this universal unconscious but was not given the time to offer it fully.

But try re-reading MDR through this lens and see what you find. Do let me know what you discover!

How I Encountered Jung's Work as a Child Natalija Strevens

"What is a psychologist?" I asked my grandfather.

I was six and my parents wanted me to start school a year earlier than usual. For that to happen I had to have a chat with a psychologist. I was intrigued by the man who interviewed me and with my grandfather's explanation: "A psychologist is someone who understands how the mind works".

Years later, when I was twelve and visited the cinema with my friends to see the first Star Wars movie, I was drawn to the ideas of a unified force and synchronicity. The metaphors used in that film said something to me. Although I did not understand those metaphors through my logical mind, they touched something that had already developed in me, during years spent avidly reading fairy tales, myths and legends from all over the World.

A few years later, in my early teens, I tried to understand symbols and to find a more logical explanation and information about myths and legends. Therefore, I started to read books that aimed to explain what symbols mean and to postulate as to what they might reference. Those books frequently cited the name of Carl Gustav Jung.

At the age of fifteen, the book "Four Archetypes" was the first I read. I remember slowly re-reading the concepts on person and persona, on shadow, and at one point being in complete confusion about Anima and Animus.

Most of all I was drawn to the idea of "The shadow", having feared the dark and what may lurk there since very early childhood, I found it liberating that it could be positive and that what I feared might be a part of me. How to apply this new knowledge was a mystery to me, but it was reassuring to know about it. I stopped fearing the dark.

For anima and animus, I understood that it was all about balance, and although I understood the description of the main archetypes, I still did not understand how they worked in practice, let alone what they meant for me.

With my current awareness it seems to me that I understood the concepts, and they definitely resonated with me on a deep emotional level. However, I believe that the knowledge and articulation of what I read had to wait a few more years for conscious rationalisation and its actual use. The various people and experiences I have encountered throughout my life have served as signposts and reminders of those first steps.

(Natalija now takes care for our website)



On 19th May Jean Clark 's long life was beautifully celebrated as she was laid to rest at Barton Glebe Woodland Burial and a goodly number of our members celebrated her life alongside her family.

There is great sadness at the loss of a woman, born in 1925, who had quietly brought our Circle so much wisdom and indeed joy from the humour and the depth of her reflections on her remarkable life, which had not always been an easy one.

She had probably read and retained more of Jung's works and works about him than any one of us and her own library was stuffed with them and much else besides, some of which have come to us.

We miss this warm and gifted person who had been a member almost from the beginning and we will always continue to do so, but also give great thanks for the long gift of her unfailing friendship.

Dear Jean...

Understanding the Influence of the Cultural Unconscious on the Process of Individuation as Viewed through the Alchemical Metaphor

Adrian Campbell, PhD

Hillman and Jung (1965/1997; 1934/1954) both understood the impact of group on the individual; however, Jungian Psychology has traditionally attempted to view the individual as an isolated being, paying attention primarily to the inner processes leading towards individuation, rather than viewing individuals as interconnected beings highly influenced by the communities they live within. Though this approach is in alignment with the traditional western lens, the work of Singer and Kimbles (2004; 2014) has begun to shift the Jungian focus to include the impact of cultural complexes and joint experience, helping us to more fully understand the individual experience through the context of their community. If we accept Hillman's (1965/1997) definition of "self as the interiorization of community", then any attempt to view an individual as isolated from one's community can only lead to an incomplete image and subsequent misunderstandings (p.196). It is true that individuation is a solitary undertaking, one that works "to integrate the unconscious into consciousness", however when we view the individual as a member within their community we can begin to observe interferences from the cultural unconscious, a term introduced by Henderson (1984) as that "level of psyche between the personal and the collective unconscious" (Jung, 1981, pg.83; Weisstub & Galili-Weisstub, 2004, p.152; Jung, 1970).

Jung (1966) spoke of relationships as helpful in the individuation process, often acting as a mirror reflecting back to us our own truth, and whether dyadic or communal, they help individuals create a sense of identity and sense of self, often acting as "an anchor and a compass so that people know who they are and where they are going" (Callero, 2013, p.78). However, Jung (1970) also warned that groups can be dangerous if one becomes "absorbed by the opinions and tendencies of collective consciousness" (Jung, 1970, pg.425). Though groups may provide an individual with a sense of comfort and companionship during the lonely process of individuation, it is possible that the comfort of the collective may sway the individual away from the hard work of "higher self-development", trading it for a more convenient and attractive set of prescribed beliefs (Jung, 1983, pg. 220). The less mature the ego, the greater the threat, for only a strong ego can maintain its integrity by choosing not to identify with either opposite, self or group, but rather demonstrating an understanding of "how to hold the balance between them" by being "conscious of both at once" (Edinger, 1994; Jung, 1970, pg. 425).

As individuation is a "natural psychic occurrence", the process takes place whether or not the individual is conscious of it (Jung, 1983, pg.277). Due to this lack of consciousness, when the individual is immersed within a group, the threat of a contaminated internal mixture being created is not recognized, which can be fatal to the identity of the individual (Edinger, 1984). Viewing the process of individuation through the alchemical metaphor, "a concretization, in projected and symbolic form,

of the process of individuation", allows the influence and impact of the collective to become more clearly identifiable (Jung, 1983, pg.140; Edinger, 1994). The influence of the cultural unconscious can begin as early in the process as *calcinatio* and continues through *olutio*, *coagulatio*, *sublimatio*, *mortificatio*, and *coniunctio*.

The Materia Matters

Calcinatio, is the process of purification through fire and "psychologically it would signify the death of the ruling principle of consciousness, the highest authority in the hierarchical structure of the ego" (Edinger, 1994, p. 19). It is seen by many to be the first stage in the alchemical process and is worked with whatever *prima materia* or substance has been brought forward from the unconscious of the individual. This can happen as part of the psychotherapeutic process or resulting from a life event which includes an ending or metaphorical death of some kind. When this process occurs naturally and in an undisturbed fashion, the individual has the opportunity to suffer through the fire and emerge reborn, "phoenixlike, in a purified state" (p.19). However, if *calcinatio* is "performed on the wrong substance or by a false method" it will corrode instead of calcify, causing damage to the essential nature of the individual.

Large communities, such as religious groups or the military, often demand that an individual prescribe to their beliefs and take part in their rituals of belonging, in effect leaving the old self behind. The ritualistic processes, even those with the purest of intent, cannot bring about the desired transformation as the method is considered false if not initiated by the individual. In addition, if the *materia* brought forward to be worked through the process of *calcinatio* is forced through the urgings of the collective, it can only lead to corrosion and the beginnings of internal contamination (Edinger, 1994).

This contamination by the collective's influence only increases as the individual continues into the alchemical stage of *olutio*. During *olutio* a dissolution takes place, causing "one form to disappear and a new regenerated form to emerge" (Edinger, 1994, p.51). If this occurs while an individual is immersed within a collective that holds a "superior, more comprehensive viewpoint", the cultural unconscious of the group may become the dissolving agent, swallowing up the individual, and acting as a "containing vessel for the smaller thing" (p.56). Though a mature ego may experience this as a threat, as an "annihilation of itself", an immature or weakened ego may "find it pleasant to surrender to containment" (p.52; p.49). It is this "blissful *olutio*" that Edinger (1994) warns is the most dangerous, as it leads to a self-surrendering and regression which must be reconciled during a later stage of development (p.49).

Once overwhelmed by the cultural unconscious during the stage of *olutio*, the rejuvenated, yet contaminated, form of the individual longs to move into *coagulatio*. In *coagulatio* the newly introduced psychic content from the cultural unconscious of the group becomes attached to the individual's ego through exposure to "the storm and stress of action, the churn of reality" (Edinger, 1994, p.85). The presence of others who share the cultural unconscious is meaningful during this

time, as the relationships an individual forms are an external expression of the cultural unconscious beginning to take root within the individual. These relationships, along with any other practices or symbols of community identity, such as group prayer or chanting, unified marching or dancing, display of pins or badges, and the wearing of uniforms, help to concretize the psychic content into a “particular localized form”, solidifying the contaminated internal mixture (p.83).

Life and Death of a Fanatic

It is during the alchemical phase of sublimatio that an individual has the opportunity to “learn how to see themselves and their world objectively” (Edinger, 1994, p.125). Coming into sublimatio “matter and spirit are intermixed in a state of unconscious contamination” which is purified through separation of the two (p.125). Spirit is given the opportunity to “seek out its own purity” and then identify that which is considered “flesh and matter” (p.125).

It is through “reason, which gives people a standpoint outside their personal likes and dislikes” that sublimatio can teach individuals “how to be reflective spectators of themselves” (Edinger, 1994, p.125). When reason is present, an individual can clearly see that which must be separated out and destroyed through the processes of separatio and mortificatio, however when an individual has become overwhelmed by the unconscious of the community, when one has “lost the possibility of being a carrier of the opposites”, that which must be destroyed is no longer an enemy within, but rather projected outward and the individual is caught in participation mystique (Edinger, 1995, p.323; Edinger, 1994). It is this projection of evil outside of oneself, the “need to locate the blame or the source of it”, that creates the “mass man” or fanatic, “the ever-ready victim of some wretched “ism”” (Jung, 1969, pg.425).

Once one separates from the group and re-enters the alchemical fire of calcinatio to begin burning away the influence of the cultural unconscious, they will eventually re-encounter the phase of sublimatio, and be faced once again with the opposites of spirit and matter, good and evil. Edinger (1995) warns that “the very survival of the ego depends on how it relates to this matter, because in order to survive it is essential that the ego experience itself as more good than bad” (p.321). The individual will be faced with their behavior as the mass man, and any actions taken against the projected Other. If the ego “experiences itself as more bad than good, it has no grounds for survival” and suicide becomes a significant threat for the individual (p.321).

Complications of a Contaminated Internal Mixture

The final goal of alchemy is coniunctio, the true transformation of self, where “two substances come together to create a third” (Edinger, 1994, p.211). Throughout one’s lifetime there are many lesser coniunctios that take place, characterized by a union of opposites that have been “imperfectly separated” resulting in contaminated mixtures. As mentioned above, the process will then begin anew, with each cycle bringing further distillation towards a more pure union. The influence of the cultural consciousness adds a particular dif-

ficulty as one merges not only less pure parts of themselves, but with psychic contents that do not belong to them at all.

At completion of an alchemical cycle with an overwhelming cultural unconscious present the individual’s identity becomes contained within that of the collective, creating not only a contaminated mixture, but a false coniunctio (Edinger, 1994). When the individual separates from the group and enters the fires of calcinatio once again, they are plunged into prima materia with no clear sense of identity. This can leave the individual “feeling adrift at sea, searching for a safe harbor- asking ‘Who am I?’ and ‘What should I do?’ (Callero, 2013, p.78).

Edinger (1984) describes the loss of one’s central myth as “the shattering of a vessel containing a precious essence; the fluid is spilled and drains away, soaked up by the surrounding undifferentiated matter” which can create a loss of meaning, leading to an experience of emptiness and despair (p. 9-10). This type of breakdown creates a certain type of internal chaos, designed to bring forth “the birth of a new central psychic dominant” which will stabilize an individual with a strong enough ego. Helping them to re-create a sense of purpose and meaning (p. 11).

However, depending on the circumstances of separation and the ability of the ego to hold the tension of the opposites, they may experience “difficulties of adaptation, a relative loss of reality, [or] psychic disorders of greater or lesser intensity” (Jacobi, 1959/1971, p. 16). If the separation, or even the struggle around the separation, is unexpected, it can feel as if one is experiencing a “disintegration of the foundation of one’s life”, which can often lead to depression and once again, possible suicide (Baring, n.d., Section 18, para. 8). ”

Conclusion

It is through the more holistic viewpoint of the individual that we can better understand the impact community and cultural unconscious has on the process of individuation. Too often the devastating losses of community, group, and non-familial relationships are disregarded and not given the weight they deserve. When this occurs, symptoms are not accepted as grief and the individual has greater difficulty moving through the individuation process to a true coniunctio or transformation of self. We must honor the influence of the group in order to raise our consciousness as individuals and as members of the collective unconscious.

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She currently consults for the nuclear industry, maintains a private coaching practice, and presents internationally on topics relating to well-being and personal development from a somatic depth psychological viewpoint. Her background in Leadership Development, along with her education in Jungian and Somatic Psychology, Energy Healing, and Dream Work lend a special twist to her work and keeps every experience individualized and unique.

To learn more or to contact Adrian, visit her website www.EnergeticPsyche.com

Interested in editing the Chronicle? I am getting long in the tooth!

Contact Richard on rpbarwell@outlook.com

New Idea from Round Table Meeting

CHRONICLE ZOOM GROUP

It was mentioned at the recent Roundtable Meeting how useful it would be if readers who wanted to discuss an article in the Chronicle could meet on Zoom. As all past issues are available to members on our website this could apply to back issues as well.

We would like to offer this facility to members and we would need a 'go-to' person to act as the Chronicle Zoom Group facilitator. If you would like to offer to do this for the Circle please let me know.

Editor rpbarwell@outlook.com

*True Friends
No guard stands between
their private curtilages:
a rare combining.*

Jung & Maslow – Individuation & Self-Actualisation

Robert Kenna

Jung believed that each of us is unique. The individuation process is Jung's way of explaining the path for each of us to grow and achieve our optimal personal development. The individuation process enables us to increase our consciousness and heal the fracture in our mind between what is conscious and unconscious bringing them to wholeness in our psyche. In the 1940's and 1950's Abraham Maslow, an American psychologist developed a theory of psychological health based on a hierarchy of needs in which self-actualisation is the ability to become the best version of oneself.

Maslow stated:

'This tendency might be phrased as the desire to become more and more of what one is, to become everything that one is capable of becoming.'

Maslow's idea of self-actualisation has become interpreted as the full realisation of one's 'true self'.

So, what is Maslow's theory of the hierarchy of needs? Maslow based it on a pyramid of five stages of intrinsic needs. As an individual acquires the requirements of one level they move onto the next. Stage One are the physical and physiological survival needs – e.g. Bodily functions and needs such as air, food, water, sleep and reproduction. Stage Two is safety and security. Once humans know they can rely on food and water they are able to focus on personal and financial security – e.g. Physical safety of the body, the security of employment, health and property and family members. Stage Three is love and belonging. Once a person feels secure about their home, their health and so on they can focus on feeling part of a group – e.g. A family, a sports or work team, a group of friends or interest group such as the Cambridge Jungian Circle. Stage Four - With physical needs, security and the needs for belonging acquired humans move on to wanting esteem - e.g. Self-esteem, confidence, a sense of achievement and respect for others and from others. Stage Five is the top level of Maslow's pyramid where people become fulfilled and truly become themselves. They are confident in their opinions and their place in the world. Here they can experience creativity, morality, problem-solving and spontaneity, a lack of prejudice and an acceptance of facts.

It helps to think of these stages as a pyramid as it is easier to visualise the climb up and down these levels at different stages of our lives. Unless the lower stages are met humans cannot move up to the next stage.

Recognising our similarities to others, celebrating our differences and accepting them is an important part of integrating all the parts of our personalities many of which we are not presently conscious.

Robert Johnson, the Jungian psychologist offers a direct way to approach the inner world of the unconscious in



his book 'Inner Work - Using Dreams & Active Imagination for Personal Growth' and states:

"Because this process of actualizing oneself and becoming more complete also reveals one's special, individual structure. It shows how the universal human traits and possibilities are combined in each individual in a way that is unlike anyone else."

Jung and Maslow both believed that connecting with the 'true self' is the purpose of life.

Jung wrote in 'Two Essays on Analytical Psychology' Individuation means becoming an 'in-dividual,' and, in so far as 'individuality' embraces our innermost, last, and incomparable uniqueness, it also implies becoming one's own self. We could therefore translate individuation as 'coming to selfhood' or 'self-realization'.

Both Jung and Maslow have made invaluable contributions to the study of the human condition. Jung with his focus on creating a bridge between the conscious and unconscious as a part of the individuation process and Abraham Maslow with his focus on the integration of self (Self Actualisation).

For Jung and Maslow the purpose of one's life is for each of us to realise our true potential and to become a whole person in our own right.

For Jung and Maslow the purpose of one's life is for each of us to realize our true potential and to become a whole person in our own right.

A Walk on the Beach

Bright sea mirror shines
stones glare up as coloured eyes
view surf tumbling cream.

RJM

CJC 30th Anniversary Garden Party: Reflections by Richard Barwell, founding member, given on Zoom July 2022 at the Friends Meeting House, Cambridge—where it all began...

30 Years of the Cambridge Jungian Circle!!

A third of my life has been spent with the Cambridge Jungian Circle and I regret none of it because the very best thing about it all has been the people who have come to us out of the blue to become a part of our very structure, some for short times, but many for a long time and some of whom are still with us. People from every kind of life have rocked up and have found something here to enliven their spirit and have in turn given the rest of us so much.

It all began with Roland Hindmarsh who became our first chair and gentle guiding hand he was. I had met him as a tutor at the Parkside counselling course I enrolled on, and then when he gave a series of clear lectures first on Freud and then on Jung. Before that in a rough part of my life I had found a dusty volume called 'Boundaries of the Soul' in the public library by a Jungian analyst in Chicago, June Singer who had trained in Zürich. It was so new to me and just marvelous, and I realized others might find Jung helpful.

When I went to see him it turned out that Roland had had the same kind of idea when we discussed starting '*something Jungian in Cambridge*'. As he was already versed in Jung, things began to happen.

We arranged an open meeting in 1992 to take soundings and another in the September and, hey-presto it was up and running, with a structure pretty much as it is today, but with Roland as Chair and myself as Hon Sec. We had a treasurer and a small Groups and Meetings Secretaries, and we met in Roland's small study and rolled up our sleeves and got on with the job. I think of people like Rita I'Ons, Liz Keate, Heather Bowcher, Ruth Driver, and many others over the years, who helped get us and keep us going.

We were so lucky! All the way through people with energy and ideas appeared and became involved and, do

you know I don't think one of them ever regretted it and every one was a volunteer - all of them! I think we all loved the challenge of being, as we thought then, the only non-professional Jungian group in the world, open to anyone. All other groups were professional and involved with therapy and training in one way or another.

Then one day I had a call from a woman from Australia, Joan Snedden, who had seen our poster in the grad pad. It turned out she was involved with the C.G. Jung Society of Melbourne and was in Cambridge for several months. She helped a lot and generously shared their experiences and she and her husband even joined us members. When she went back home she sent us two large sacks of books for our fledgling library. We still speak on Skype quite often though very sadly her husband died a few years back.

This was all new to me and I was surprised that a number of professional Jungians, mainly analysts, came and helped us, contributing as equals in our discussion groups without ever being anything other than ordinary members: Johanna Brieger was extraordinary and was a real friend to us. Michael Simpson another – they and others deepened our understandings beyond measure.

Looking back I continue to be amazed how easily it all went, much of which was due to Roland's kind and knowledgeable chairmanship. We also set ourselves up with that constitution and became a charity which has been helpful over one or two testing periods we have inevitably had. Years on, tragedy struck us when Liz Keate who was our much loved Chair then died suddenly one week-end in mid flow. Apart from our shock and grief at her loss we then needed our Constitution to find out what had to be done. She was a marvelous, passionate, woman and I still miss her.

Richard Barwell

Jungian Learning Community Last Meeting - Next Meeting

We ended our year on the night of the solstice and we will be meeting again by Zoom on 20th September at 7.45pm.

We opened up a new approach for our next year's programme by agreeing that we would consider Jung's theory of the **collective unconscious**, which is so huge a topic that we can discuss elements of it each month next year on the 3rd Tuesdays until June 2023.

It may also be the most significant set of ideas in terms of our relationship to the planet and help us see why we need to change our lives to preserve the environment and protect other species.

For our first meeting of the year we shall each come prepared to offer what we have learned about a key idea involved, which Jung drew from the medieval alchemists, that is Jung's use of the term **Unus Mundus** as a part of his view of the background of our existence. Doubtless our on-going discussions will touch on the

question of whether we humans are involved in the Unus Mundus or are distinct from it. This phrase involves much more than the English translation, One World, suggests.

Some of the other areas we expect to explore will be the theory behind the I Ching, and Jung's frequently referred to, but often misunderstood, Synchronicity. As we discussed this programme we were also reminded of the story of the Rainmaker which may well re-surface.

The Jungian Learning Community is intended to be for those who are or have been involved with therapy or counselling as an aid to help them understand Jungian thought for their own and their clients' benefit.

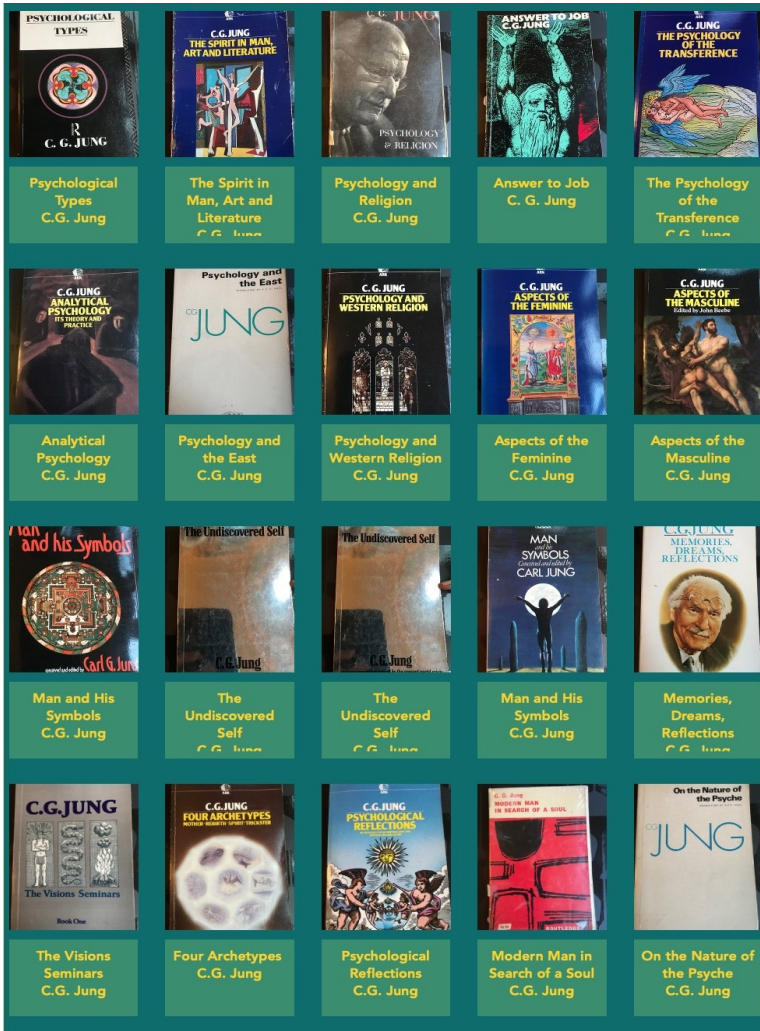
At present there are 7 members and we would be pleased to have new people join us. If you might be interested our convener is Margot Butterworth who may be reached by email at:

margotbutterworth@btinternet.com She will be happy to answer any questions you may have.

Richard Barwell

NEW CJC LIBRARY—ONLINE

A few of our books for on line borrowing...



Thanks to Patrick Johnson for giving us this year

The Red Book - A Readers Edition .

Easier borrowing...

This is an exciting new page on our CJC website, showing all of our books that can be borrowed locally. Many thanks to Lorna, & to Margot Butterworth who manages our Library!

These books are available for pick-up & drop-off once monthly on Plenary nights, to local members in and around Cambridge.

Just address your email as "Library books", and request the book you want, and email to this address at least three days before the Plenary date: cambsjc@gmail.com

We are also starting to look at building an online collection too.

From Librarian: It looks good and will save a lot of carrying of books! Thanks!

Margot Butterworth

*This looks a really useful way of borrowing!
Must have taken a lot of work. Editor*

Message from Robert Kenna

Here are some of the audiobooks available:

Jung :An Introduction to his Psychology,
Modern Man in Search of a Soul, Memories,
Dreams and Reflections
The Red Book: A Readers Edition,
The Archetypes & the Collective Unconscious,
Psychology of the Unconscious
The Undiscovered Self

www.audible.co.uk

Thanks so much Robert - Editor

**Earth Weeps
by
Fiona Chaney**



This is a memory of our ancient earth

This is a song of Spring, Summer, Autumn and Winter

This is a whispering of the earth, air and woodland streams where I lay bearing witness to the silent murmurings of time and movement reaching ever onwards leaving its traces on my surface

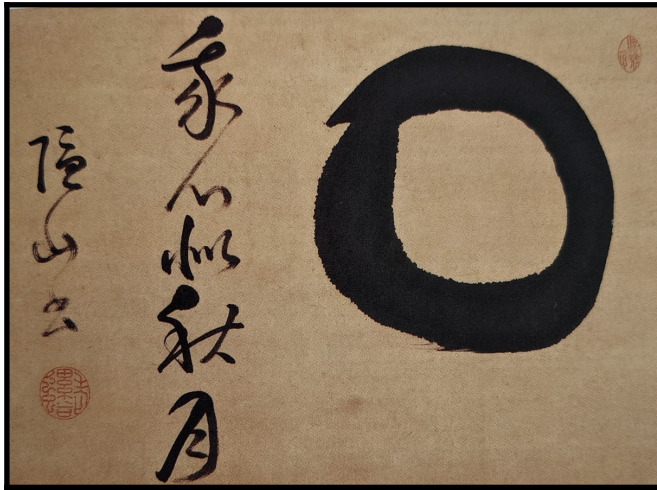
A Prayer revealed in light.

(iona explains how this extraordinary image is etched by the elements for 18 months on to 60 x 70 cms steel plates by being immersed into the earth, streams and then the air of the local landscape, so the they make their own marks on them. The medium is Monoprint Intaglio.)

Carl Jung, Gaia, and the Horizon

Clarissa Cochran

Jung writes much on the symbolism of the circle. He found that his patients returned again and again to depicting circular images or mandalas. For him they were the archetype of wholeness, reaching back to the neolithic rock engravings of sunwheels, (from before the invention of the wheel), or the uroborus, (the snake with its tale in its mouth - famous for being the dream image that lead to the discovery of the molecular structure of the benzene ring as a closed carbon ring).



The zen 'enso' - a circle drawn or painted with one brush stroke bears a remarkable similarity to the uroborus, especially in this example by Inzan Ien (1754 - 1817). As with many ensos the image is accompanied by a poem, in this case by Han-shan, "My heart is like the autumn moon", and the top of the character for moon, (bottom character of the poem), echos the way the brushstroke starts. It is said that the enso represents the search for simplicity and enlightenment and that only if we are mentally and physically complete can we draw a true one. Some use drawing them as a daily spiritual practice.

Circles have significance in all religious traditions, notably in ritual and in architecture.

Famously, Giotto was sent a messenger from the Pope who wanted to commission a fresco artist. Giotto was asked for a competitive sample drawing. Giotto, (14th century Italian artist), is said to have flicked his wrist, pen in hand and drawn a perfect circle.

We live on a circular world, we are fascinated by our neighbour the moon as with the less visible celestial spheres and we are embedded in the circle of the horizon. I have been working recently on collages where I am constantly drawn to a distant horizon. There is something extremely powerful about that "still horizontal perfection", in contrast perhaps to a more rugged shoreline - Jung's 'tension of opposites' - and the moving breathing waves, rough or gentle, or a rhythmic

repetition of the incoming or outgoing tide. Perhaps its the much needed serenity in a confusing and chaotic world, feeling ever more troubled and less safe. A possibility of groundedness - the 'even keel' of some stability, some level where we can find harmony. The search for the sliver of silver light on the horizon representing a search for enlightenment and hope. The image of the horizon is like a spirit level searching for balance.

Which brings us back, - full circle - as it were, to the need for connectedness and meaning. James Lovelock, famous for the Gaia hypothesis - proposed in the early 70s - the idea that all living things and life itself, combined with the physical systems around them, regulate the earth's chemistry and temperature, thus keeping conditions stable enough for life to carry on.

Lovelock has died, aged 104. Amongst many scientific achievements was a carbon capture device which detected man made pollutants in the environment which enabled Rachel Carson to write "The Silent Spring" in 1962 which became a catalyst for the environment movement. It was established that smog was caused by coal fires and demonstrably the clean air act went a long way to reversing it. The invention of which Lovelock was most proud was a small box with a few curved wires. It was the device that alerted us to the dangers of chloroflorocarbons or "man-made greenhouse gases". The discovery of the hole in the ozone layer and its connection to CFCs followed.

His vision of the planet as a living entity that had evolved through increasingly complex feedback loops was explained in a series of books such as 'Gaia: a new look at Life on Earth'. He was grateful to his neighbour William Golding, ('Lord of the Flies' author), for suggesting the name Gaia after the Greek Goddess of the Earth rather than the prosaic 'Earth System Science'. Lovelock argued that instead of seeing Earth's fitness to support life as a monumental benign coincidence we should see atmospheric conditions as part of the process of life itself, not fixed but in dynamic equilibrium with plants and animals. Gaia he said helped to restore "the sacramental side of science". That we have been pushing the Earth too far, resulting in extreme weather events - wild fires, floods etc is explored in the aptly titled 'Revenge of Gaia'.

Lovelock and others in the environmental movement warned us many decades ago.

At last we are waking up. Effective action against global warming has been painfully slow. The Earth may well survive us humans as we are simply embedded in her if we are unable to help restore balance.

The Power of Creativity

Dr Susannah Self

When we are touched by something we are able to feel in to things beyond the limits of our personal education and by that experience and that by opening up to the essential imagination we also expand our compassion.

James Hillman (Wood, 2022: 93)



Home: Dusk at Holkham Bay, North Nor-

In this materialistic modern world, the function of our individual creativity is increasingly being placed under siege. Take for example British education where the growing necessity to achieve set outcomes threatens to dampen personal expression. Organisations like Ofsted enforce result tables as the key measurements by which we judge education's success. However, there is an unnoticed flaw which ruptures this approach, it is the elephant in the room. The result is a chemical experiment that no longer works because a vital ingredient is missing. This is the nurturing of our imagination and the freedom to explore with it. The indomitable spirit of creativity holds a potent key to unlock our humanity so that we become reflective and develop compassion for others. Yet at the world's peril personal creativity is being overlooked. To express the resulting dangers more poetically, it is the humanities that make us human. They open up a sense of possibility and bring meaning to our life. By ignoring imagination's potential, we are more likely to fall prey to the growing tide of mental health difficulties. Gradually a new awakening to creativity's efficacy has led to a back-pedalling so that for example GP surgeries have taken to suggesting a range of creative practices to treat depression and anxiety such as: be in nature or engage with art and music to charm away the internal troubles of the soul. These are the practices of ancient shamans, the healers.

In the dense lush forests of British Columbia a hundred years ago, the Canadian painter Emily Carr not

only recorded the last dwellings of the indigenous Native Americans on the Pacific coast but she also embodied the quality of their interaction with their landscape by employing her imagination. The resulting paintings portray something far deeper than the surface of the scene. They are a visual manifestation of the collective unconsciousness.

Further down the Pacific coast at Esalen, Big Sur, CA, the ancient Esalen tribe used to visit for sweat lodge ceremonies on the cliffs. Here, sulphurous hot springs meet the sea's crashing waves and sea otters convene near the shore to gorge themselves by cracking open abalone shells with stones on their chest. Meanwhile on the horizon sometimes orcas and grey whales can be heard singing. Millenia later Jack Kerouac took refuge in a shack on the water's edge and generated an unsurpassed stream of consciousness of delicate brilliance in *On the Road*. Today the site hosts the Esalen institute where you can reflect inwardly through interactive courses in the arts and self-development <http://www.esalen.com/>. I presented creative music workshops there for ten years with my composer/cellist husband, Michael Christie. Further still down the coast in New Mexico at <http://www.rancholapuerta.com/> I received instructions from a shaman as to how to lead sacred prayer flag making ceremonies and develop my Sound Healing practice. <https://youtu.be/PJtJcNeIBEA> . 5 minute meditation on the goddess Aphrodite.

Moving inland to the Rocky-mountains of Canada at The Banff Centre, one of my most significant early creative teachings I received came from a week working with the iconic American composer John Cage. He chose his extraordinary piece *ARIA* for me to perform. We laughed our way through the week exploring a range of playful approaches to this improvisatory work. His mischievousness set me on an eternal trip of joy. Together we metaphorically drank the champagne of alchemical creativity without a clue as to what would happen!



Susannah Self with John Cage at The Banff Centre, Canada 1987

All I know about method is that when I am not working I sometimes think I know something, but when I am working, it is quite clear that I know nothing.

John Cage (Larson, 2012: 239)

This synchronistic encounter with Cage went on to inform the pathway of my whole creative life so that my recent PhD research which I completed in 2020 led full circle to my syncretic practice of Art-Sound-Installation. In this crossing-over of art forms, I compose music, devise soundscapes, make film, create three-dimensional installations and incorporate improvised voice and dance performances. You can see a sample of this in my piece *HER BODY* commissioned by Tête à Tête Festival 2021: <https://vimeo.com/615142400>.



HER BODY: Self 2022

I was inspired to make a fusion of these practices because of Cage's far-reaching associations with creatives in other art forms such as the artist Robert Rauschenberg and the dancer Merce Cunningham. The process took me decades to arrive at and came about in a way as Jung describes, "I began to understand that the goal of psychic development is the Self. There is no linear evolution; there is only a circumambulation of the Self." Cage was deeply influenced by Zen Buddhism which empowered a creative approach that allows work to manifest. The American composer John Adams describes the process

John Cage was also instrumental in making me comfortable and in tune with new technology. His playful yet disciplined approach to objects of

twentieth-century life like radios, loudspeakers, microphones, tape-recorders and even computers had for me the effect of empowerment. He gave me the courage to see technology as fertile terrain for creativity.

(Adams, quoted in Farrar, Straus and Giroux, 2008: 20–24)

In Mary Antonia Wood's newly published book *Reimagining Creativity and the Call to Create*, she re-contextualises the concept of creativity as a calling to every person, not just to professional artists. In other words she suggests that it is everyone's birth-right and necessity to be creative. This can be expressed in a multitude of forms ranging from engaging with the humanities to being in nature or even simply cleaning one's home. Mary Antonia suggests that creativity has been appropriated by capitalistic patriarchal systems much in the same way that religion tends to distract from the aims of deep spiritual engagement. In response to this Universal calling, as part of my creative portfolio, I run workshops that incorporate art, music, story-telling, sound healing and ceremony. This summer at www.skyros.com I observed with pleasure the bubbling creativity available to all during my *Dynamic Beach Art Course*. There were participants ranging from professional artists to young people and the creatively shy. In the workshop we gathered driftwood and stones from the beaches and like Rauschenberg transformed them through the power of ceremony and imaginative practice so that

'the objects not only suggest new possibilities, things I would have never thought of if I'd stayed in the studio - they also set up resistances that I find very useful.'

(Rauschenberg, 2017: 235)

I find the insights of James Hillman particularly helpful for accepting the messy and sometimes perplexing process of engaging with one's unique creativity. He explains how creativity can have a deep impact on our daily life by delivering refreshment and deep meaning even through simple pursuits. Jung's play with stones at the edge of the lake, where he built towns and castles, comes to mind for its remarkable restorative effect during a six year period between 1913 and 1919 when he struggled with his "confrontation with the unconscious". Jung literally engaged with his creative play to such an extent that he found himself embarking on a shamanic journey of disorientation, descent and re-birth. This period in many respects was the ultimate making of him. By post-humously sharing his deepest insights and bizarre fantasies in his black note books and ultimately *The Red Book*, we are liberated to allow ourselves to imagine. This creative play is of a totally different order to the nineteenth century model of artist as hero in order to be psychically creative.

If we imagine ourselves engaged as artists in life, if we use artists as our models then we would

work with the daily mess of our lives as the material for psychological creativity...I want to get far far away from creative in the romantic sense. What I mean is having gratitude towards what one is given, for out of that makes one's life, or to say it directly: You don't have to become creative because the psyche is already that: right in its mess there is creation going on. The artist fantasy of oneself accepts the mess, likes it, needs it

James Hillman (Wood, 2022:96)

In my practice as a composer I want to also engage with all of the arts as part of my practice. This inevitably leads to me being described as a polymath, which can carry a sense of ridicule because there is a pressure in modern society to conform and specialise in just one thing. However, this approach shuts down creative thought. Yet I am encouraged by how some composers have painted, like Schoenberg, and some painters have been deeply involved with music, like Paul Klee



Beneath the Depths: Acrylic on Indian Watercolour paper: Self 2022

To conclude, being an archetypal artist involves everyone allowing themselves to be creative daily in some way. It doesn't have to be something we would necessarily associate with being an artist. It could be arranging flowers, cooking, gardening or whatever takes your fancy. Or it could be taking a delight in nature. Recently I returned from five weeks of facilitating at Skyros and I kayaked and swam in the bay of Atsitsa daily. Here to finish is the feel of it.

The waves were now lapping in her body, they had a soft but urgent feel like the tug of a lover. Her soul had become a part of the bay which sang in gentle over-tones. She was in some sort of tantric bliss, a total release from



Skyros

her cares that she had never felt before. A letting-go. A sense that no matter what, this bay would still be here for millenia and that she was a part of it. Seawolf swam out into the centre of the bay. The saltiness of the sea was so intense that it virtually lifted her out of the water so that she was a flying fish. Deep beneath her, the subterranean depths hummed with infinite blues and jade streams of filtered sunlight. The sea had become her mother and her father impregnated in the rocks, watched over her from the striated cliffs.

She swam into a cove and landed. This was the part of the cliff face where her dead analyst lived. His strong bald head was tilted to the right side in a pondering pose. He knew the secrets of her soul and even though long dead from this planet, he spoke to her heart directly and honestly in loving tones. He had helped her become the Seawolf that she was. The wolf of the sea, a Mediterranean Viking of no fixed abode except possibly this bay. This bay located on a far-off Greek island in the Aegean sea.

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Chair's Report

Reflections on the Past and Upcoming Year: New Normals

We have much to celebrate ! We are starting a new Season of plenaries, we are returning to Hartington Grove for Live Plenaries after 2.5 years away, and we are still celebrating our 30th Anniversary !

Covid has changed the world, and our world, substantially. With the zoom revolution, we have become a very different community. So far our 'new normal' involves the combination of a local, national, and international community of both members, guests, and speakers. Suddenly the CJC's perspectives are accessible for sharing worldwide, thus enabling us to contribute our voice to the huge changes happening globally in these tumultuous times. Our plenaries offer enriching Jungian perspectives on topical issues dominating our Times: Climate Change, Apocalyptic fears, Pandemic Politics, Race Relations; and all the issues bubbling to the surface in such times of global upheaval. How does the shadow appear in all of this; projection, archetypes, collective unconscious, and more?

Rebuilding the new shape of our community after Covid is yet another challenge. The covid zoom revolution opened doorways to alternate ways of meeting, for our local community as well, that we would not have explored otherwise. Zoom monthly Plenaries have enabled some local members to join us, who did not attend previously, due to after dark driving, and/or living out of town. Zoom is here to stay and our preferred venue at Hartington Grove now has zoom equipment for hire; that we have been learning to use over the Summer. We can continue connecting with our local, national, and international communities and speakers.

I suspect that this coming year will be about trying out various different ways of maintaining and building community, in some of the ways described above, and in ways that we will all discover along the way. Another exciting year of challenges and discoveries ahead!

Plenaries

We were deeply honoured, to have the world renowned wise Elders, Donald Kalsched and Anne Baring grace us with their presence this year. We have also been extremely fortunate this year to have our horizons further expanded beyond the more familiar white western psychology perspectives, by including speakers offering wider cultural experiences on Jung and Depth psychology from their unique perspectives, including: British Jamaican, Canadian/British Chinese, and African American. At the beginning, middle, and end of the year, we were offered glimpses into the creative realms of opera, film, art and architecture, experienced through the medium of video presentations. Every one of these eight plenaries this year, addressed the contemporary issues of Climate Change, Covid, Race Relations, and Apocalyptic fears; as perceived through the Jungian lens, each in their own extraordinarily unique ways.

Finances: General Overview

The use of Zoom for our meetings has helped our membership to grow this year so our income has also grown. From this we have been able to invest in various improvements, such as better computing equipment, and a much needed web overhaul plus improving speakers' honoraria to bring us more in line with international norms. Then we also plan to send paper copies of this Chronicle out to UK members as far as we can. The Myth Making prize has not gone ahead however as we have not yet had anyone offer to act as the (paid) coordinator which we still hope to progress with its improved fee offer. Can you help get this moving?'

CJC Committee & Volunteers

We have had great fun in each other's company on the Committee this year. We have 1-2 hr meetings once monthly, filled with enjoyment and laughter that magically oils the machinery of efficiency! The 'new normal' for our Committee is also international. Andy has been Secretary from the USA for the past two months and Richard has 'zoomed in' from Scotland for the past two years. It's all good fun, so do come and join us!

We are greatly indebted to our long serving wise elders, Richard Barwell and Judy Hanmer, and are thrilled that Fiona Chaney can take Judy's place now as Small Group's Coordinator. Many thanks to Judy for her invaluable work in so many ways, through the years! Richard has been an absolute rock and anchor in his role as Chronicle Editor, and wishes to hand over the mantle, after he completes the upcoming edition in September, in this our 30th anniversary year, and he being a founding member! Many thanks Richard! Andy has been a god-send as an excellent Honorary Secretary and Social Media person this year, and we are deeply sad to see him go. Nigel has just completed his first year of the onerous task of Treasurer for which we are all amazed and impressed! Gill has been our legal beagle all year and quietly kept us on course, for which we are truly grateful.

As current Chair, I will hold with my promise to be Chair for two years (2021-23). It has been a true honour and exciting to have been CJC Chair this year, and I am looking forward to this coming year too! If we are to continue our passionate work together, we all need to make this a team effort together, over the course of this coming year 2022-23. We need more volunteers for these positions: Membership Secretary, Chronicle Editor, Secretary, Social Media, Website Wizard, and possibly Chair. So if you fancy any of these positions, just let us know and we will be happy to discuss things with you. Just email with the title: 'CJC Positions' cambsjc@gmail.com

We will send out information about all of this for another exciting Round Table Discussion, to see if we can strengthen our community together.

2021-22 ACTIVITIES & 2022-23 PROGRAMME

Plenaries 2021-22

We began this year with **Susannah Self** presenting her debut performance of her fascinating new opera, "The Red Book Opera". This inspiring evening and discussion was followed later by the renowned wise Elder, **Anne Baring**, who delivered a stunning talk on "The Great Works of Alchemy: Healing the Neglected Soul". We completed the Autumn with **Dwight Turner** who gave a truly inspiring and energising plenary on "Individuation, Privilege, and Otherness: Dreams & Active Imagination" and was asked if he could give a Dreams workshop next year.

In January, **Christopher Hauke** intrigued us all by exploring aspects of the covid zoom revolution in his talk on "The Screen and the Soul: Virtual Reality, Real

Reality and How it is". **Kevin Lu** then addressed issues of "Racial Hybridity: Jungian and Post Jungian Perspectives", expanding our awareness of realms more familiar than we realised. **Ayana Jamieson**, in her plenary on, "Mythology of Modern Life: Archetype of Change", introduced us to the African American writer, Octavia Butler, who addressed visionary perspectives on the apocalyptic fears of our times.

Donald Kalsched then gave a deeply moving plenary on "Inner and Outer Democracy: Healing our Polarised World". We completed the year with a presentation given by myself on, "The Soul of the City - Journey to the Centre: When Central Park Heals New York City".

Lorna McNeur, Chair

Plenaries 2022-23 (details on website link below)

We are delighted to present our new group of speakers:

16 Sept **Jason Whittaker**: "Jung, Frye, and William Blake: Creativity and the Unconscious".

7 Oct **Kayleen Asbo**: "The Black Madonna" (**ist Fri in Oct**)

18 Nov **Fanny Brewster**: "Racial Legacies: Jung, Politics and Culture", fireside chat on latest book written with Helen Morgan.

20 Jan **Andy McCormack**: "History, Tragedy, Comedy, Futurity: Drama and Jungian Theories of Childhood, Contemporary Fiction"

04 Feb **Dwight Turner** Dream **Workshop**: "The Colonialist Within"

17 Feb **William Bloom**: "The Art of Dying"

17 March **Native American Wabanaki Healing Centre**: "Ancestral Healing Ways"

14 April **Manda Scott**: "British Mythical Past: Journeys & Dreams"

19 May **Chris Bache**: "The Living Classroom"

TBD **Kevin Lu** Workshop

Also see: <https://www.cambridgejungiancircle.com/events-2022-23>

Many thanks to our CJC membership who recommend our speakers, thus contributing to exciting times, discussions, and inspirations in our Jungian community, and in the quality of our lives. Just send an email titled, "Speaker Suggestions" to: cambsjc@gmail.com

Self & Shadow

This work emerges from
mists and dreams bringing life
and rekindling the spirit
within me once again –
nothing is left behind but
carried forward into the new.

Prompted by a concentric
dance these circles flow and
turn. The shadows and
darkness moving into light.

Herein is the silent world of
ideas and inner stirrings

A searching for forms -
waiting to unite the visible



By Fiona Cheney

with the invisible and before I
know it

A new form has been built -
harmony springs to life.

This is a creative reality, a
part of the continual weaving
of connections that take place
within my living heart

Just what it is

It is as it is

A silent world light and dark

I reach out Bearing witness to
the shadows and the light