Engaging with, Applying, Reflecting on – Symbols of Transformation
10th Annual Conference of Research in Jung and Analytical Psychology
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PROGRAM ABSTRACTS

AYERS, Mary

Jung’s Blind Spot: Repression of Dependence
Jung advances Freud’s Oedipal theory by theorizing that man must forsake his ego strength and return to the mother intermittently for connection to the feminine. However, in his heroic identification, he blindly reinforces shame and the denial of dependence. This contributes to the creation of a succubus culture.

BAILEY, Lee

You will be Transformed into a Machine, a Robot
A major symbol of transformation is the android robot, an archetypal image of the Machine Self. It is a god-like myth of machines dominating humanity’s soul. But robots are only puppets acting out the rationalized power-hungry fantasies of engineering culture, freed from psychological self-awareness.

BARRE, Robin

The Minotaur and Zoë: Dionysian Symbols of Adolescence
The literature often regards adolescent development as pathological or a means to an end. In this paper, the author invites reflection upon and celebration of the liminal space of adolescence through the Dionysian symbols of zoë and the Minotaur. Implications for educators will be presented.

BROWN, Gary

Thomas Mann’s Magic Mountain: An Analysis Fusing Philosophy and Psychology
In response to the early twentieth century cultural crisis, while Jung developed his descriptions of psychic transformation within the limits of contemporary language, phenomenologists refined a more fitting language to express the process of human experience. I use Magic Mountain to demonstrate how these converge.

DeARMOND, Isabelle

Archetypal Imagery Among Hospice Workers During Encounters With Death
In a study of 17 hospice workers, the archetype of transformation, with the dying as a symbolic image, is activated. There is also a broadening of consciousness through interconnectedness and redemption through suffering. By attending to the transformation of the dying, they transform themselves.
DeMARIO, Marilyn  
**Books Constructing Readers: A Looping Photographic Essay**

This digital video photo-essay asks readers and observers to consider just what it is that books demand of readers and how our understanding of the act of reading is opened up and changed when we understand books themselves as agents.

DE VEAUX, Marcella  
**In Search of Home: Jung’s Collective Mourning for Africa**

This presentation will provide a more intense gaze into Jung’s engagement with the Motherland, Africa, accessed through the lens of Depth Psychology and Eco-Psychology.

DOBSON, Darrell  
**Interacting Narratives: Acknowledging the Self in the Construction of Professional Knowledge**

In narrative approaches, teachers’ professional knowledge is generally understood to be constructed through conscious intention (Chosen Narratives) and through contextual influences (Life Narratives). Using the concept of Self Narratives allows teachers and teacher educators to work with the inevitable and powerful unconscious dynamics that influence their teaching practice.

FIKE, Matthew  
**C. G. Jung and the Strange Case of Orfeo M. Angelucci**

The Epilogue to Jung’s *Flying Saucers: A Modern Myth of Things Seen in the Skies* (1958) includes commentary on Orfeo M. Angelucci’s *The Secret of the Saucers* (1955). This presentation reviews Jung’s remarks and then provides a more thorough psychological reading than Jung achieves.

FREDERICKSEN, Don  
**Solastalgia and Loss of Soul**

Solastalgia is the name that has been given to the psychological distress in which one feels homelessness while still in one’s home; its context is environmental and/or cultural degradation over which one has no control. Film and dreams will serve as examples.

FROEHlich, Royce  
**The Dorje and the Bell: Buddhist Symbols for Transformation and Their Relevance for Psychotherapy**

This Powerpoint enhanced presentation will look into Jung’s West/East understanding. Through Vajrayana Buddhist symbols for wisdom and compassion, and images from *The Red Book* as touchstones, we will explore some fundamental concepts shared by Jung and Eastern traditions, especially the psyche’s ‘self-generating nature’.
GATES, Robin  
**Alchemical Transformation in the Classroom**

C. G. Jung discovered that the alchemical process approximates the archetypal pattern of development and individuation. This process can occur with students, and the teacher can assist it by consciously holding the learning environment as a container for transformation while balancing non-traditional values with traditional ones.

HALE, Cynthia  
**What About Being Red? Engagements with the Color of Jung’s *Red Book***

The color red is central to our first perceptions of Jung’s *Red Book*. As a form of embodied psychological perception, it provides a unique and archetypal portal into our engagement with Jung’s inner journey of transformation. This paper appears in *Psychological Perspectives* Winter 2011 issue.

HOCKLEY, Luke  
**Healing Fictions – The Transformative Power of Cinema**

Images are central to Jungian psychology, but Jungian theory says little about the media. Equally, cinema theory largely ignores personal meanings. Bringing these two perspectives together shows how meaning exists in-between body and screen. This is ‘the third image’; it embodies the spirit of psychological transformation which I think of as ‘Somatic Cinema’.

HYATT, Karen  
**Frozen Assets: A Courageous Response**

*Frozen Assets: A Courageous Response* employs symbols from dream, Hebrew story, and resourceful actions from individuals in response to the economic chaos during the last few years. Participants will create the opportunity to re-imagine their own gifts and how these might be nurtured in community.

JORDAN, Annie  
**Symbolic Living: Conscious Relationship with Natural Metaphors through Cross Cultural Lens**

Beyond fighting or mediating pain, what is there to be found in a symbiosis of symbolic living? Beyond the entwined reptilian bodies heralding health, a saviour, what shifts in relationship when rhythm becomes the focus? The Mayan snake may have something to say.

LANDWEHR, Margarete  
**Aronofsky’s ‘Black Swan’ as Shadow Figure & Symbol of Transformation**

As shadow figure, the black swan serves as an archetypal symbol of transformation as dancing this role in “Swan Lake” transforms Nina from an innocent child into a mature woman as she channels her dark, destructive, and sexual impulses into great creativity, a brilliant performance.
LOGHRY, John

Jesus, Son of the Underworld: Toward a More Vital Symbolism of Darkness

The co-morbidity of monotheism and paranoid-schizoid ideation shows Christianity to be a defense against the compensatory function of the unconscious. We will review several mythical figures that fell into the one-god’s shadow when polytheism collapsed and how they can move the monotheist toward redemption.

MARTINEZ, Inez

Numinosity in Literature


MARTINEZ, Inez (Chair), ROWLAND, Susan, and WEST, Rinda

The Question of the Psychological Significance of Gender: Literature and Myth

In Symbols of Transformation, Jung says: “differences of sex are at bottom secondary and not nearly so important psychologically as would appear at first sight.” This panel will interrogate that statement using myth and literature, focusing on Persephone, the hero, sacrifice, the mother archetype, and individuation.

Inez Martinez: Literature by “visionary” women authors (e.g., Gilman’s “The Yellow Wallpaper,” Chopin’s The Awakening, Olsen’s “Tell Me a Riddle,” Lessing’s “To Room 19,” and Morrison’s Beloved) renders sacrifice by women and the relationship of mothering to individuation as indissolubly affected by gender role.

Susan Rowland: The Hero/ine’s Descent in Symbols of Transformation, Sense and Sensibility (Jane Austen) and the Personal myth of the Woman Writer. The Persephone myth becomes a way of exploring gender and/or embodiment, the “personal”, Jane Austen and S of T’s assumption that “the hero” is masculine.

Rinda West: This talk will look at Margaret Atwood’s novel Surfacing as an example of the female hero’s journey into her familial past, her descent and reemergence, and her struggle to find symbolic expression for her inner life.

MCDONOUGH, Richard

Wittgenstein’s Dreams and his Jungian Archetypal Symbolism

Although Wittgenstein is usually associated with “linguistic” philosophy, his works employ Jungian archetypal-symbolism: the emergence of order from chaos, finding the center, the Labyrinth, etc. The paper also shows how this is relevant to Wittgenstein’s “alchemical” dream—yielding a
literary-“existential” perspective on Wittgenstein.

MILLER, David L.

“C. G. Jung’s Warning about Faith: The Psychological Danger of Belief”

If it was not obvious earlier, it has become dramatically apparent since the experiences of 9/11 that religious belief can be dangerous to the health of the body politic. However, 87 years before the tragic events of 2001, C. G. Jung had observed that belief is dangerous, not only in the socio-political domain, but also to the psyche. In the recently published Red Book, from a section likely written in 1914 when he was 39 years old, Jung says forthrightly: “I believe that it is better in our time if belief is weak…. It is dangerous to believe too much.” This presentation will inquire into what Jung may have meant by this these strong words. It will explore his warning about the psychological danger of belief, connecting Jung’s view to a growing contemporary literature that seeks to separate belief from authentic faith.

MITCHELL, Robert

Teaching Symbolic Systems in K-12 Education

Imaginative/fantasy thinking is a corrective balance to the deficient mode of directed thinking. Non-logical, imaginative thinking relies on symbolic systems for its structure. I will use the curriculum outline from my book to show a re-structured K-12 curriculum that teaches symbolic systems.

NAIFEH, Sam

Transformation in Jung’s Use of Myth

Critical transformation in Jung’s use and understanding of myth from publishing analytical psychology’s founding work Transformations and Symbols of Libido (1911/1912) through its revision in Symbols of Transformation finds significant substantiation in The Red Book. Consequently, psychology of the individual increasingly contacts art’s deepest expressions.

NELSON, Elizabeth

Psyche’s Knife: Our Recurring Fascination with Armed Women

Learning to wield power effectively within love relationships requires a long, difficult apprenticeship, a task aptly rendered in the Greco-Roman tale Eros and Psyche. At the center of the story is an armed woman who we’ve nearly forgotten and the weapon she uses, Psyche’s knife.

PANCHUK, Myron

Jung’s Libido Theory: The Prophet Elias and Prometheus in Chernobyl, Ukraine

An icon of the Prophet Elias’s ascent into heaven, and a statue of Prometheus, both located in Chernobyl are deconstructed in terms of Jung’s expansive reformulation of Freud’s libido theory and the movement of psychic energy from a lower to higher gradient.

PORTERFIELD, Sally

Where is Dan Brown When We Need Him? A Search for Unity in Symbols

The twentieth-century has been cited as the age of anxiety, as war and
pestilence destroyed the old world. Physical schisms created similar fissures in the collective psyche, prompting a quest for fusion with some larger entity. Missing symbols are one key to that lost identity.

POTTENGER, Dennis

**A Monstrous Thing: Mother, Father, and the Making of a Minotaur**
Building upon Jung’s essay, “The Battle for Deliverance from the Mother,” the author uses the Cretan myth of Theseus and the Minotaur as a metaphor for the journey of transformation he undertook to sacrifice shamed aspects of his personality introjected from his mother.

PROUVÉ, Vincent

**The Dynamic of Transformation: Rethinking Schizophrenia with C.G. Jung**
C. G. Jung has revolutionized psychology, giving us new concepts and methods to enhance the therapeutic approach of schizophrenic patients. With the research of J. W. Perry and I. Prigogine we can consider schizophrenia as a strategy of renewal, an attempt, chosen by the whole psyche, to reach a higher level of development.

ROBBINS, Lee

**Revisioning the Child Archetype Through the Red Book**
Jung’s rebirth experience in the *Red Book* emanates from the Child, which is a uniting symbol and a carrier of the transcendent function; holding together warring opposites like madness and sanity; teaching us to live in not-knowing, until an original experience is born in ordinary life shifting personhood from ego to self.

ROWLAND, Susan

**Oedipus, His Trickster, Her Symbols, and Our Transformation in Detective Fiction**
Jung's controversial revision of Oedipus in *Symbols of Transformation* begins his own transformation of the symbol. For the archetypal symbol roots us in the body and nature/as goddess including trickster, hunter and literary detective!

SAVETT, Susan

**Alchemical Virtual Realms: Virtual Vessels of Psyche**
Technological virtual realms are vibrant alchemical vessels in which Psyche plays within the dimension of virtuality. Virtual worlds are a potent new dimension for expression of archetypes through symbolic representation, resulting in an explosion of psychic material from the unconscious. What might Jung say?

SCHUL, Jeanne

**I Dance the Body Electric: Approaching Individuation Through the Chakra System**
Jung was intently interested in the symbolism of the chakras which he felt reflected the process of individuation. This movement approach to active imagination focuses attention on each of the chakras, which opens that energy center and invites healing mobility and a sense of wholeness.
SEFCOVIC, Enid

**The Crone: A Diffusion Study of the Transformative Power of the Archetypal for Contemporary Older Women**

Efforts to recuperate the *crone* archetype as a positive symbol for aging women are evaluated, using a diffusion study of published literature and a survey, to assess whether the archetype is becoming a source of rich associations for modern older women or whether negative connotations prevail.

SELIG, Jennifer

**Dethroning the Mandala, Crowning the Mandorla: A "New" Symbol for Our Times**

Jung asserted that the most important instinct was the religious instinct for wholeness, and he exalted the mandala as its symbol. This presentation proposes a revision: that the religious instinct is for *connection*, and the symbol for connection is the feminine *mandorla*.

SHAPIRO, Jordan

**Uroboros, Temenos and Tupperware: The Cartesian “ins” and “outs” of Symbolic Transformation**

Uroboric edgeless-ness can be understood as narcissism, the individual self devours the other. And vessels have borders, the barbed-wire *temenos* of the Cartesian self-enclosure. This round-table discussion will ask if Jung’s attempt to reconcile the tension of opposites ultimately relies on Descartes’ subject-object split.

THOMPSON, Ashley

**Equus in the Moon: A Remembering of the Horse-Human Relationship**

The archetypal energies between horse and human carry the potential to go beyond a healing relationship with the personal and merge with the divine. A lost connection to nature and the divine within is transformed and revived through the symbolic interweaving of horse and human.

TRAVIS, Susan

**A Slave's Journey: Facets of Power and Transformation**

As current as it is ancient, the slave industry peppers the archetype of "power" with some of the most poignant images of humanity. When applied to tangible experiences, a Jungian perspective adds dimension and insight to trafficking dynamics and deepens the opportunities for social transformation.

WEST, Rinda

**The Anima in Feminist Fiction**

This presentation will look at works by feminist writers of speculative fiction, such as Marge Piercy, Octavia Butler, Ursula LeGuin, Doris...
Lessing, and Margaret Atwood, to discover what is emerging in the symbolic imaginative expressions of contemporary women’s coming to consciousness.

**WYATT, Susan**

**Hawaiian Dreams and *Shark Dialogues***

Kiana Davenport's *Shark Dialogues* is a vivid example of weaving psychological and symbolic themes to depict tumultuous change in the Hawaiian islands. This paper focuses on the image of the shark as energizer and spiritual guide for the encounter of transformative symbolic movement with nature.