Shadow and Society: The Forgotten Child in Collective Contexts

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Abstract. In this paper, the archetype of the Child is considered as a psychological presence that fosters creativity and relationality for individuals and groups. The capacity for integrating the shadow aspect of human nature is a crucial psychological solution for reducing harmful biases and projections that negatively impact the subtle and emergent potential of the archetypal presence of the Child, along with the experience of actual children. A working hypothesis is that attentive listening to the voice of the divine child within each person supports processes of personal growth and spiritual transformation, in so doing mending the woundings of colonization and traumas inflicted by families and cultural systems. A Jungian perspective reveals a wound: the forgetting, through abuse or neglect, of the human relationship with the divine child archetype. The problem, from a Jungian perspective, becomes perilous, psychologically speaking: A person cut off from the child has no access to the bridge back to the Self, which cannot be discovered without the animating presence of the divine child. With the re-membering of the archetypal child in mind, the paper places emphasis on engaging with transpersonal forces that serve what Jung believed to be the religious function of the psyche. Jungian practitioners in community-based endeavors strive through arts-based practices to facilitate the integration of shadow aspects, as well as methods that seek to decolonize minoritized and marginalized frameworks and promote multiple ways of knowing.

Keywords: archetype, borderland consciousness, bullying, child archetype, decolonization, complex, cultural complex, indigenous wisdom, multiplicity, numinous experience, shadow archetype

Introduction: The Child, the Shadow, and the Making of a More Conscious World

Jung (1951/1969) viewed the child archetype in the framework of potentiality beyond the confines of the conscious realm—a realm of sentience that invites engagement and even "wholeness" with transpersonal aspects of the psyche (p. 178). Jung (1943/1966) believed the way the child archetype emerges within society has a determining impact on the fate of actual children, and foundationally involves what he referred to as the "'shadow' archetype,' which he described as "the dangerous aspect of the unrecognized dark half of the personality" (p. 96).

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This paper considers the archetype of the Child as a psychological presence that fosters creativity and relationality. The capacity for integrating the shadow aspect of human nature is a crucial psychological solution for reducing harmful biases and projections that negatively impact the subtle and emergent potential of the archetypal presence of the Child, along with the experience of actual children. Classical Jungian and archetypal perspectives are employed in the following pages to explore the synergistic interplay between the personal work of individuation and the softening of complexes at work at the level of the group. Related to the idea which says that working on one's self has a positive impact on the world around us, Jung (1934/1954) himself hinted at a core issue facing western culture when he wrote, "If there is anything that we wish to change in the child, we should first examine it and see whether it is not something that could be better changed in ourselves" (p. 170). From a Jungian perspective, breaking faith with this shadow part of our nature by means of denial and projection cuts off a vital element in the potential for individual and collective compassion as evidenced in repetitions of harmful and ever-repeating characterological patterns.

For example, the often-bullied child who defends against unhealed wounds by setting off dangerous fireworks or getting in fights is seen as a bad seed, an anomaly, a frayed thread in the garment of society. In another instance, after a teenager was killed in a school shooting in Texas, Paul Gosar, a conservative member of Congress from Arizona, condemned the shooter as a "transexual, leftist, illegal alien" (Mahdawi, 2022, p. 1). From a Jungian perspective, Gosar may have been guilty of projecting what could be considered his own unconscious shame, rage, and self-hatred onto a teenager. With the theme of this paper in mind, Gosar's prioritizing of guns and conformity to the dominant cultural norms illuminates a core issue in the United States: a society bent on divisiveness that is willing to sacrifice the well-being and mental health of children to the enforcement of conforming identities and values**.**

The pervasiveness of bullying in secondary school settings is a clear example of the polarized intolerance to diversity that often impacts and sometimes targets children. Whether a child is seen as over-protected or as neglected, misunderstood, abused, and bullied, children in the United States are influenced by cultural identity expectations, and the voice of wonder, paradox, and multiplicity is all but forgotten. Without the safety and secure attachment needed to discover themselves, children are subject to the violence of adults and other young people who are forced to defend their own fragile sense of self against underlying vulnerability and what Gilligan and Snider (2018), writing about patriarchy, have called "the pain of loss" (p. 135).

With these thoughts in mind, I explore the child as guide and catalyst, as an archetypal presence that invites deep listening to inner voices and embodied engagement with multiplicity. "In Hillman's view," wrote Moore (1989), "we need a psychology that gives place to multiplicity, not demanding integration and other forms of unity, and at the same time offering a language adequate to a psyche that has many faces" (p. 37). From an archetypal perspective, an ego open to seeing, and being seen by, these faces of soul, including the child, "offers considerable rewards. We find vitality in tension, learn from paradox, gather wisdom by straddling ambivalence, and gain confidence in trusting the confusion that naturally arises from multiplicity" (p. 38).

The Child, the Shadow, and the Personal Work of Individuation

As an individual, educator, and psychologist, I contemplate troubling questions. How am I complacent about the violence affecting children? I acknowledge my complacency in those moments I have remained silent when I could have spoken out on behalf of children, such as becoming more verbally and physically involved in explicit activism. I am aware that silence in many cases suggests complicity in the perpetuation of violence. I also recognize that I could become engaged in forming more opportunities for active ways of attending to the injustices regarding children. While I have engaged in some endeavors, if I honestly appraise my efforts, they have not risen to the occasion of the profound need. What are the shadow and shame of the colonized and colonizing in my own ancestry and my own education and training in depth psychology? For answers, I must start with myself. I have attempted to do so by participating in a small group that has met monthly to examine feelings and perceptions around race through prompted questions that participants take turns reflecting on in an open and vulnerable manner, often sharing experiences from childhood. One aspect that we explore together is that of ancestry. The unknown past of my Portuguese ancestors from Madeira, Portugal, has compelled me to look into the shadow of my ancestors' possible role in colonization and the slave trade, and at the possible perpetration of violence on children by those in my family who may have participated in harmful oppression long before I was born.

Although I have no evidence that people in my family's past harmed children, engaging in active imagination and creating art around ancestral exploration have impacted how I relate to the intergenerational implications and impact on children. In addition, years of Jungian analysis have deepened my relationship to my own shadow material and shifted my perception from guilt over the abandoned child in dreams to curiosity and connection. Working on imaginal ground, I have found it useful to honor archetypal psychologist Hillman's (2007) warning that in the instances of recognizing where the abandonment of the child has taken place, "sometimes the more we worry over the child the less the child really reaches us" (p. 88). He viewed our introspective relationship to these dynamics of human experience as yielding transformation through "imaginative power" (p. 121). For the adult, he explained,

> So, as long as we take up any dreams mainly from the position of the responsible ego, by reacting to it with guilt and the energetics of seeing matters straight, improving by doing, by changing attitudes, extracting from dreams moral lessons for the ethically responsible ego, we reinforce the ego. We thereby emphasize the parent—child cleavage: the ego becomes the responsible parent, which only further removes us from the emotions of the child. (p. 88)

Hillman added,

> The face of the child is eternally theirs, and if we are created in the image of the divine, so a face of the child in us is static, eternal, not able to grow. . . . We might imagine that child's abandonment and need for rescue as a continuous state. (p. 106)

We may sit with this tension of opposites through Jungian approaches that coax us into facing our individual and collective shadows. Through these experiences, we can hope to

witness the shifts that occur in our relationship to the perennial child within, such that insight and compassion may emerge. As Jung (1928/1966) articulated in relation to the shadow aspect of human nature, "the use one makes of one's seven devils" makes a difference in how we live our lives internally and externally. With the psychological value of the shadow in mind, Jung suggested that explaining these "devils" (p. 238).

> as meaningless robs the personality of its proper shadow, and with this it loses its form. The living form needs deep shadow if it is to appear plastic. Without shadow it remains a two-dimensional phantom, a more or less well brought-up child. (pp. 238–239)

The metaphor of the well-brought-up child suggests a stiltedness, a paucity of life force, an inauthentic quality as opposed to the vibrancy and numinosity that a divine child image might suggest—and what may follow from an acceptance and integration of such. In this light, Jung attributed the "'divine' to the workings of autonomous contents" of the psyche with "a force as real as hunger and the fear of death" (p. 239). Without such a force, a sense of the "centre of the self" or "unknowable essence," also called the "God within us" will be lost to us, and we may be compelled to repeat the same destructive, often unconscious patterns (p. 238). From an archetypal perspective, this divine aspect or "God within" can be imagined as the child archetype, whose manner of manifestation has an impact on how we address the actual child, for as Hillman (2007) so astutely articulated, "whatever we say about children and childhood is not altogether really about children and childhood" (p. 83).

With these thoughts in mind, in a 1939 keynote address to the Child Welfare League of America, poet and civil rights activist Jordan (2002) pinpointed the responsibility adults have to engage with shadow and become more conscious stewards of a child's well-being:

> Our children will not survive our habits of thinking, our failures of the spirit, our wreck of the universe into which we bring new life as blithely as we do. Mostly, our children will resemble our own misery and spite and anger, because we give them no choice about it. In the name of motherhood and fatherhood and education and good manners, we threaten and suffocate and bind and ensnare and bribe and trick children into wholesome emulations of our ways. (p. 277)

Jordan's words ring true today, more than 70 years later. Indeed, we live in a time of interpersonal suffering, group violence, and ecological crisis. But the theory and practice of Jungian psychology may be uniquely positioned to help reveal the healing already present in the wound. From a Jungian perspective, the problems of human life, wrote academic Weiner and social worker Simmons (2009),

> hold our hidden nature. The process [of individuation] takes us from the "I" that is not God and not us, to the Big "I" of Individuation, where the organism realizes its full expression. Then you are you, and the problems of your life that retarded your progress become actualized wellsprings of accumulated energy and consciousness now lived. (p. 7)

In this spirit, and building on Jung's ideas around the psychological complex, Singer and Kimbles (2004) offered an astute statement about what follows from a narrow, inflated consciousness that has forgotten the child. In pioneering cultural complex theory, these Jungian analysts warned that "the inner sociology of the cultural complexes can seize the imagination, the behavior and the emotions of the collective psyche and unleash

tremendously irrational forces in the name of their 'logic'" (p. 7). "Based on repetitive, historical group experiences which have taken root in the cultural unconscious of the group . . . group complexes are everywhere and one can easily feel swamped by their affects and claims" (p. 7). "Mostly, these group complexes have to do with trauma, discrimination, feelings of oppression and inferiority at the hands of another offending group" (p. 7). "Group complexes," Singer and Kimbles concluded, "litter the psychic landscape and are easily detonated as the literal land mines that scatter the globe and threaten life—especially young life—everywhere" (p. 7).

Psychologically, if we do not recognize and integrate our individual and collective shadows, the divine child will continue to beckon as compensation for the overly rational. Unacknowledged, the child will continue to invite us to engage with the symbolic versus the literal. The child's invitation is to open us to the awe of the spiritual resonance of *anima mundi*, into a numinous and potentially transformative experience where we can be authentically relational and engaged in feeling and action with ourselves and others.

Listening to Multiplicity: The Divine Child as Guide to Numinous Experience

Psychologists with Jungian and post-Jungian orientations recognize a perennial divine child as an archetypal emergence that goes beyond the literal child. Regarding its multiple and paradoxical aspects, Jung (1951/1969) proposed that

> the child is all that is abandoned and exposed, and at the same time divinely powerful; the insignificant, dubious, beginning, and the triumphal end. The "eternal child" in man is an indescribable experience, an incongruity, a handicap, and a divine prerogative. (p. 179)

In this respect, the subtle or divine child in individual and collective contexts becomes an emissary opening us to numinous experience and considerations of what Jung (1943/1968) called the "religious function" of the psyche (p. 13). Jung borrowed the word *numinous* from Rudolph Otto, a German theologian. Writing about the strong emotion that is constellated in the presence of a transpersonal Other, Otto (1917/1958) described "the feeling of personal nothingness and submergence before the awe-inspiring object directly experienced" (p. 17). From a Jungian perspective, numinous experiences are often associated with the constellation of the Self, an upper-case metaphor used to evoke "the archetype of wholeness . . . , a transpersonal power that transcends the ego" (Sharp, 1991, p. 119). Traveling in this realm, recognition of the divine child can open us to the guiding presence of an archetypal force when we place our attention on our inner world and learn, from lived experience, how awareness and acceptance of our own shadow impact how we understand and treat ourselves and others.

Some people seem almost intrinsically attuned to the divine child, a numinous archetypal image that evokes the beauty and terror "of both the irrecoverable past and an anticipation of future development" (Sharp, 1991, p. 34). Regarding people who seem especially open to the presence and strong emotion of the numinous and deep connection to nature, Jungian analyst Bernstein (2005) used the term "living in the borderland" (p. 6). Bernstein used the term similarly to and acknowledged its source from Anzaldúa (1987), a feminist poet and theorist, who wrote about a "liminal state of *nepantla* where transformation begins via the experience of multiple perspectives and the collapsing or

bridging of binaries" (Fike, 2018, p. 62). Anzaldúa (1987) further amplified the metaphor of the bridge with

> Bridges are thresholds to other realities, archetypal, primal symbols of shifting consciousness. They are passageways, conduits, and connectors that connote transitioning, crossing borders, and changing perspectives. Bridges span liminal (threshold) spaces between worlds. . . . Transformations occur in this in-between space, an unstable, unpredictable, precarious, always-in-transition space lacking clear boundaries. (p. 1)

From a Jungian perspective, it is important to be able to "bridge" conscious and unconscious processes by choice and with awareness and imagination, as "a bridge enables a third space that allows one to connect across locations, even as we recognize the liminality of our locations" (Malhotra & Pérez, 2005, p. 50). The "third space" may perhaps be conceived as Hermes, or the child guide, a psychic messenger residing between and within opposites, "symmetry breaking" birthing new levels of complexity and emergence, enlivening that which "begets new possibilities" (Cambray, 2009. p. 109; Fike, 2018, p. 64; Malhotra & Perez, 2005, p. 50). Childhood trauma may lead someone to the psychic borderland as a refuge, though, a defense from approaching the overwhelming feelings associated with the injustices of human life and relationships. In these instances, the capacity to bridge may not be accessible, that is to say, the child archetype as a divine bridge or guide to growth and transformation may be inaccessible to consciousness. In this sense, the developing child may develop a pattern of dissociation, disconnecting from social engagement with its perceived risks and perpetual wounding, residing instead in an inner world of fantasy and finding solace solely in the non-human (Bernstein, 2005; Kalsched, 1996). A lack of groundedness, of meaning, of the capacity to live symbolically, is often the result of trauma-induced forms of dissociation, as a traumatized psyche may be seduced, "bewitched" by the symbolic and thus pulled into and consumed by such as an "archetypal defense," leaving little room for active and healthy engagement with the image or with others (Kalsched, 1996, p. 146). An aptitude for being in relationship with the symbol rather than possessed by it is an important distinction and one that has implications in group and community contexts as well.

Psychologically, it might be said that the narcissism of American society has inflicted neglect on children and created adults who, having experienced a lack of support themselves, become narrowly identified with power archetypes. Focused on what Jung (1928/1966) called the "will to power," people who are unconsciously pursuing inner agency through outer achievement lose interest in imagination, which seems of little or no practical value. In this way a person's relationship to imagination, and to engagement with the transformative presence and power of images and symbols, is hindered (p. 53).

Nectar and Poison: Alchemy, the Child, and the Birth of Something New

In the spiral patterns of a life, rather than discarding certain aspects, we incorporate them; thus, we both include and transcend chapters of the past as our life narrative becomes more encompassing. A powerful alchemical image that captures the essence of including and transcending is that of Mercurius as an older child who both *holds* a crown and *wears* a crown (Jung, 1953/1968 p. 248). Symbolically, we might view the crown as the God-image or divine "inner child" within. Through work with our dreams, in active imagination, and

in non-literal ways of engaging with material life, our relationship with this divine image can deepen. The energy held in the symbol can then be transformed and released, leading a person into a new space. Here, a person can hold a crown (embodied connection with the child) and at the same time wear a crown (a symbol of the wisdom of the God-image that points to increased consciousness and expanded awareness).

Jung studied alchemy for more than three decades. In alchemy, there is recognition of how profoundly the symptoms of a faltering society—such as the harmful treatment of children in the United States, including the psychological neglect of the divine child—may paradoxically hint at imaginal and psychological remedies. The alchemist Paracelsus (1951/1979), although speaking of the practice of medicine, offered an intriguing contemplation that can be applied to Jungian psychology in collective contexts in these challenging times: "Is not the mystery of nature concealed even in poison?" and "Why then should poison be rejected and despised, if we consider not the poison but its curative virtue?" (p. 95). To fall away from the types of polarizations, projections, and assumptions witnessed in political, religious, racial, and other contexts, depth psychology in community-based approaches may offer dialogue with the symbolic and imaginal, inviting a surrender into the multiplicity of the child within, even the poisonous pieces, for many voices are hovering in the channels of the unsaid.

The transformative value of a child's voice shines through in a memory from the historical past. It was 1963. Martin Luther King Jr. had come to Birmingham, Alabama, to protest segregation. When arrests failed to generate meaningful media attention or create political leverage with city officials, King decided to get arrested himself. The weekend he spent in jail that Easter weekend produced "Letter from Birmingham Jail" (King, 1998, pp. 187–204), what Sundquist (2009) called King's "single greatest essay" (p. 36). As a protest King's arrest did nothing to change the racist status quo. With the campaign close to collapse, one of King's advisors persuaded him "to let students, including children as young as six years old, join in" the fight "to desegregate Birmingham stores and other facilities, as well as force the hiring of blacks by businesses and city services" (Sundquist, 2009, p. 36). Further, "What became known as the Children's Crusade," wrote Sundquist (2009), "brought thousands of young protestors into the streets" (p. 36).

> Day after day, the children of Birmingham and the parents who joined them were brutalized and arrested—all so that they could try on clothing in a downtown store, eat in the same restaurants as whites, play in the same baseball park. When asked by a policeman what she expected to get by going to jail, a tiny girl replied simply, "Freedom." "No Gabriel trumpet," wrote King of the incident, "could have sounded a truer note. (p. 37)

How might depth practitioners attuned to the unseen but somehow palpable presence of archetypal forces bring forth the life-giving animation of the child archetype? Professor of world religions Burleson (2014) suggested that "sustaining contradictions long enough to see truer truths is a hallmark of a Jungian approach" (p. 224). Through the experience of holding the tension of disparate realities, Burleson **says** that we are able to recognize that "we are interbeings" (p. 229). The practice of depth psychology, he adds, encourages the creation of an inner space where a practitioner can listen for these "truer truths." Burleson further elaborated on the inner space by saying that "listening, as opposed to talking about,

professing, or debating a held position, is fast becoming a lost art in the body politic, where the loudest voices compete for microseconds of the public's limited attention" (214).

Burleson suggested that opportunities to cultivate empathy and awareness be included in schools and universities, offering that perhaps it is time to focus on a pedagogical shift to foster the aptitude for deep listening. The way to alter pedagogy skillfully is by incorporating "contemplative phenomenological practices in the classroom" (p. 221). Then, the students' extending from the classroom into community settings, may internalize the value of such and pay it forward. Accompanied by depth practitioners in the process of listening for the voices of multiplicity, hearts hardened by unhealed wounds and by the limitations of complex-burdened experience may open into increased awareness and expanded possibilities. With imagination and persistence, people on this path may become attuned to the divine child in moments of experiencing that mysterious sense of full emptiness, a fractal movement in the perpetual field that has no beginning or end, a "transcendent consciousness" released from the trappings of dogma and ego (Corbett, 2007, p. 221).

An example of the deep mystery or religious experience associated with the divine child archetype is the way in which dreams are understood. Deepening reflections on images that emerge from the unconscious has implications for the value of facilitating dreamwork and active imagination in community-based venues. In his work with people in psychotherapy, Jung (1951/1969) noticed that dreams in which the divine child appears to have a discernably different quality from those that include an image of a personal child. The personal child, Jung believed, will often appear in human form and remind one of "personal experiences, things forgotten or repressed." Dream images of the divine, or archetypal, child, on the other hand, tend to have "an impersonal character." These images, Jung wrote, are usually not associated with material having to do with personal family history. Instead, they "have their closest analogues to mythological types" and will emerge in dreams that may even feature non-human figures or forms (p. 155).

With these thoughts in mind, it seems critical during current times to hold an integrative conceptualization of the archetypal child, and of real children, that includes both actual and subtle considerations of the child image. Psychiatrist and Jungian analyst Corbett (2007) has proposed that *"*from the archetypal viewpoint . . . every child reflects or is a human embodiment of the archetype of the **D**ivine **C**hild, a child of God, a manifestation of the transpersonal Self" (p. 110). Regarding the traumatization of the actual child and its effect on the capacity to access the subtle transformational aspect of human experience, Corbett further explained that if this aspect is ignored or abused, it may be challenging to bring it back into aliveness again. Symptoms arising from the unresolved grief of a neglected, forgotten, or narcissistically injured child manifests in a variety of ways, including the development of a false self.

The Inflated Ego and the Spoiled Child

As those with Jungian and post-Jungian orientations know, a psychological symptom of an individual or society may be viewed metaphorically as a messenger from the child god Hermes, or Mercurius, calling attention to what needs distinct acknowledgment. As social commentary that still feels painfully relevant, Jungian analyst Edinger (1992) elaborated on Jung's thought, saying that "the infantile psyche is in a state of identification with the Self and it is in a state of inflation" (p. 45). Without self-reflection, without learning from

the suffering of breakdowns and mistakes or confronting and integrating what we refer to as shadow aspects, "the psychology of the spoiled child short-circuits this cycle. The child's ego/Self identity goes uncorrected" (pp. 46–47).

Thus, rather than focusing on the greater good of the collective and treating people as deserving in themselves, others are used as a means to an end, manipulated to satisfy personal, individual, political, and material needs or desires fueled by a dominant, inflated sense of self. One could even say that the American way is that of the "spoiled child," a phenomenon we see in egoic stances that result in polarizations in the political arena, the need to "win," the adoration of celebrities, self-proclaimed spiritual experts, overly litigious actions, and destruction of the environment, as well as the need for immediate gratification via conspicuous consumption, as if getting "more" will somehow lead to something "better" or to the reduction of suffering. From a Jungian perspective, these dopamine-surging compulsive activities are symptoms of an imagination gone awry, impairing a person's ability and willingness to see, engage, and value the transformative potentials of the shadow child. For as the child is forgotten, the potential of the archetype remains unconscious, and there is no containment or limit for this grasping and seeking.

Hillman (2007) explained that inflation and "contaminating the imaginal with the impulsive" are often seen in "shadow" manifestations of what may be considered "a monster child whom we have been abandoning for centuries" (p. 99). Jungian scholar, Slater (2014), amplified Hillman's perspective. Monsters, Slater wrote,

> may troll around under bridges, or sleep curled around treasure; but once awakened, like the Harpies and the Furies, they are in our face. Their proclivity is to dismember and devour us, or at least threaten to do so. (p. 193)

When monster/shadow aspects are "split off" into the collective unconscious, the abandoned, demonized aspect of the child archetype has the potential to possess an individual or group. If integrated into consciousness, though, the child can lead the way to the unfoldment of individuation. As Jung (1951/1969) said, "viable progress only comes from the co-operation of both" conscious and unconscious, because the child archetype is "a symbol which unites the opposites" (p. 164).

Amplifying the observation of power dynamics gone awry, Jungian analyst Roy (2008) warned that "unconscious identification captures an immature ego (as in a non-ego of a child) more readily" (p. 70). Further still, in the context of the collective, Roy asserted that

> leaders such as Adolf Hitler or Osama bin Laden do not identify with the complete image of the Self. They tend to consciously identify with the positive side but carry the negative side unconsciously where it appears in projection on their enemies. The carrier of such monumental negative projection feels compelled to act demonically. . . . In the current post-enlightenment era the collective tendency is to question and reject the validity of the existence of such unconscious entities. This very denial creates a countertendency towards such unconscious forces in a fundamental fashion. . . . The leaders can do anything with the followers. (pp. 70–71)

Individuation, the Child, and the Cultural Complex: An Archetypal Perspective

The resonance of Roy's words related to dynamics at work in western culture seems clear. Linking in with the transformative potential of personal complexes, depth-oriented individuals have the needed base to broaden psychological inquiry into the area of complexes at work at the level of the group. In the context of group complexes, a question comes to mind: is there "a psychological solution" to our current cultural problems (P. Dunlap, personal communication, July 7, 2022). To begin exploring these dynamics in relationship with the child archetype, we might ask what it means to seek a "psychological" solution. Hillman (2007) hinted at the meaning when he suggested that we should refrain from placing individuation and development in the same category so that we may rather "reflect more precisely the actualities of experience." He asked, "Is not psychology's task to reflect the psyche as it is rather than to structure it with a hermeneutic system or inculcate through therapy a psychological dogma?" For Hillman, focusing on "the psyche as it is" parallels "constellate[ing] that level of archetypal subjectivity which is the child" (p. 121). The deeper inquiry is one Hillman further explored with his focus on the meaning of psychological knowledge.

Hillman (2016) asserted that if we wish to speak genuinely about psychological knowledge, we must recognize it as perhaps a way of knowing that exists in the realm of uncertainty and meaning-making but surfaces "when evoked by a challenge," for "the soul's knowing is brought about by provocations of the world" (p. 155). He expressed that both "failure and venture . . . [are] part of instigating the new start in regard to the child by stimulating our imagination about archetypal childhood" (2007, p. 121). Hillman (2016) proposed that one must take a "leap" away from all the logos and individualism of current psychological and psychotherapeutic paradigms. Unlike empirically driven models of the mainstream, post-Jungian approaches increasingly advocate for *leaping* into ways of knowing that are not confined to Eurocentric approaches or consulting rooms. An awareness that our "parental inflation" is "compensatory to the child" drives the impetus for moving beyond the boundaries of Eurocentric focuses (Hillman, 2007, p. 120). Instead, the psychological task now may well be to listen actively to echoes from the vast transdisciplinary and multicultural field of the ancestral past. I moved into such a space in a conversation with an elder from the Chumash tribe, a Native American people of the central and southern coastal regions of California. I wanted to know how he felt about white appropriation of indigenous traditions. "People have lost the way to communicate with nature," he said, "because they were not educated [about] the laws of nature" (T. Muhuawit, personal communication, July 26, 2010).

With ecological crises, and the harm caused by cultural complexes in mind, it might well be time to turn to learning more from indigenous ways of being and knowing. Jung (1951/1969) reflected such an indigenous sensibility with the statement:

> The "child" is born out of the womb of the unconscious, begotten out of the depths of human nature, or rather out of living Nature herself. It is a personification of vital forces quite outside the limited range of our conscious mind; of ways and possibilities of which our one-sided conscious mind knows nothing; a wholeness which embraces the very depths of Nature. (p. 170)

The term "indigenous sensibility," emphasizes a way of knowing that has deep respect for both the subtle nature of our existence and the way in which we literally treat the non-human. Further comments from Muhuawit, the Chumash elder, seem to be attuned to what Jung was articulating:

> What's necessary is to live in harmony with nature. So, I talk about nature, I am talking about all peoples. When I talk about people, I am talking about not just the human race, but the Stone people, the Winged people, the Fish people. Everything that exists [is] alive . . . Nature is alive, it has a living entity. (T. Muhuawit, personal communication, July 26, 2010).

In his way, Muhuawit spoke about access to the divine child, and to the way in which literal children can learn to trust the teachings of the adults in their world. How might depth psychology move toward what Jung (1951/1969) called a remembrance to "wholeness," a recalling of ways of working toward personal growth that respond to the invitation of the archetypal child (p. 165)? To explore this important question further, in addition to therapeutic approaches, the field of Jungian studies might consider looking more closely at the ways in which psychological research is conducted. In particular, those following Jung's map of the soul could consider cultivating skill at decolonizing the voice of the divine child**.**

Participatory Frameworks: Decolonizing the Child's Voice

Depth psychologists and others are leading the way for participatory, companionate models of research and practice, as evidenced in psychologist Ciofalo's (2019) anthology, *Indigenous Psychologies in an Era of Decolonization*. The book addresses Hillman's assertions by suggesting transdisciplinary and inclusive frameworks that *do* leap away from logos and individualism, and the white-privilege traditions of the academy. By creatively augmenting community-based psychological contexts, the contributing authors in this volume suggest hope for policy changes that do not forget the actual child or subtle nature of the divine child.

Ciofalo's initial work at a Lacanja elementary school opened her to conversations within the intergenerational community of the Lacandan rainforest in Mexico where she and the others spent "long hours sitting outdoors in the midst of the rainforest within a cacophony of birds and insects" and spoke together about "what indigenous psychologies meant to each" person as well as what they felt about being devalued. She and the others spoke of the aggressive dominance of "other ideologies on indigenous cultures" (p. vi). The indigenous participants acknowledged how their cultures have courageously carried on in the face of many harmful experiences imposed on them. Focused on decolonizing psychology, Ciofalo's book has offered examples of how to work *with* rather than talk *about* marginalized and traditional peoples. For example, in the way of indigenous Māori scholar Linda Tuhiwai-Smith, who advocates for decolonizing research methodology, Ciofalo utilized her own relationships and engaged in participatory research by inviting indigenous youth from the Mexican rainforest to write chapters from their own lived experiences. One of them, Garcia (Kin et al., 2019), wrote about wanting a

> just society where the main goal is the conservation of our cultural heritage taking care of Mother Nature. We use strategies such as theatre plays, poems in our own languages, paintings where we express our feelings, and crafts.

> Indigenous young people want to be heard and taken into account within society. We want to participate in local decision-making, especially when it affects the integrity of the young population. (p. 214)

The authors in Ciofalo's book wrote that there are several projects planned. One of the projects is to create a "community school that promotes teaching for children and youth and that utilizes theatre" for such purposes (Chanabor et al., 2019, p. 162). With participatory endeavors, engaging collaborative inquiry through the arts deepens a sense of spiritual connection and authentic relationship. Ciofalo provided an exemplary framework for blending eco-therapeutic practices, the arts, and oral traditions. Her work synthesizes the actual child with the voice of the perennial divine child. Including children as actual research participants and inviting their voices as authors in a scholarly book used in doctoral studies are examples of shifting the current favoring of hierarchical structures of knowledge.

The Child, the Wounds of Colonization, and the Redeeming Value of Indigenous Myths

Though Ciofalo's (2019) perspective is an inspiration, it is also an anomaly in psychology, because she invites child voices as researchers and solution builders. Further, it invites psychological solutions that embrace many ways of knowing and praxis and that emphasize a sociocentric way forward rather than perpetuating what psychologists Dhar and Dixit (2022) referred to as "psychology's deep connections with powerful institutions and ideologies" that egocentrically give only "lip service" to indigenous ways of knowing and that do so through the lens of the "Global North" concentration of randomized control trials (pp. 120, 124). These authors also pointed out, as Ciofalo did, that imposing psychological meaning systems is a form of violence. Amplifying how the globalization of psychology has reinforced the dismissal of indigenous ways, Dhar and Dixit (2021) discussed how "the discipline of psychology creates certain forms of crisis, often in the service of fundamentalism" and by imposing "Euro-American theories" on other countries, perpetuating the wounds of colonization (p. 108).

The child image has been prevalent in the symbology of all indigenous traditions and shows up in different stories passed down verbally. For instance, we might reflect on learning from the "Quichua-speaking woman" in Brazil who "began receiving prophetic messages in 1963 from "the baby in her womb," an occurrence that led to a following "that soon supplanted the traditional all-male political leaders in her community" (Tedlock, 2005, p. 206). The child image in the Beng tradition of Africa offers contemplation on ancestral grief (Brewster, 2019). With the child image as inner motif of the sacred, Jungian-oriented practitioners may also be inspired by cults in North Asia that have viewed children as serving shamanic purposes (p. 234). We can also engage in active imagination with the Huichol Goddess Nivetuka, the "Goddess of Children" (p. 235). These are only a few examples of how the child motif shares important psychological and spiritual functions around the globe.

How might we come to terms with the paradoxical nature of the juxtaposition of sociopolitical human life and primordial reality? A way toward a psychological solution for our ills is to listen to the compensatory call of the child, often heard in the echo of the marginalized who may have kept oral traditions and honored the archetypal child voice. As Jung (1951/1969) warned in his essay "The Psychology of the Child Archetype,"

> if we cannot deny the archetypes or otherwise neutralize them, we are confronted, at every new stage in the differentiation of consciousness to which civilization attains, with the task of finding a new interpretation appropriate to this stage, in order to connect the life of the past that still exists in us with the life of the present, which threatens to slip away from it. If this link-up does not take place, a kind of rootless consciousness comes into being no longer oriented to the past, a consciousness which succumbs helplessly to all manner of suggestions and, in practice, is susceptible to psychic epidemics. (p. 157)

How, then, can the intentions of a well-meaning group of Jungian and post-Jungian scholars and practitioners who honor the depths of the subtle and divine child affect the larger social systems? Political correspondent Levin (2022) reflected on the theme of the forgotten child in current collective contexts. When discussing a shortage of baby formula during the COVID-19 pandemic, Levin (2022) quoted journalist Cruz who said, "Migrants and immigrants of all ages are the perfect bogeyman." Referring to the stance of many far-right people who complain about United States laws that require that detainees are fed and attended to for survival needs, Cruz spoke of how complainers have spoken about "they" as the Other in derogatory ways, with such statements as "First, they take their jobs; now they want to take food out of babies' mouths" (Cruz, 2022, para. 11, as cited in Levin, 2022, p. 1). Along with injustices suffered by migrant children and women in relation to pregnancy, many cultural commentators believe that it is simply incomprehensible that legislation regarding gun control is still lacking in the United States (Brownstein, 2022).

The Forgotten Child and Minoritized Populations

Those engaged in an inquiry into the fate of the child cannot help acknowledging that, tragically, it has been left to the children themselves to try to change the world. How many more child voices do we need to hear pleas such as Swedish activist Greta Thunberg's demand for environmental consciousness or Magdalena Gamez Grigorio, the girl abandoned by the mechanisms of the U.S. Immigration and Customs Enforcement (ICE), sobbing and demanding that our government not "leave the children with cryingness!" (as cited in Papenfuss, 2019, para. 2). Most recently, the overturning of Roe v. Wade portends grave repercussions not only for those who are forced to give birth but also for the children who must withstand worsening conditions of poverty, rejection, possible violence, marginalization, and lack of access to medical care, not to mention the future we all face in the context of global warming and the carbon footprint.

Pulling again on the thread of the forgotten child, depth psychology offers a solution to the neglect of the child's archetypal presence by translating insights from the individual to the group and continuing to address ways in which psychology has been complacent in the perpetuation of violence brought about through collusion with the power and privilege inherent in Whiteness and western colonization. Muhuawit (2010) stressed the importance of collaborating with knowledge and the wounding that comes from the devaluation of others' ways of knowing:

> Native people have to understand that non-native people when they came here —– they came without a spiritual way of life. The first people who came, they were a lost people. So, the native people had to teach them how

> to live. But they forgot to ask the people who are already here. (T. Muhuawit, personal communication, July 26, 2010)

Post-Jungian frameworks that engage concepts of cultural complexes and the multicultural imagination and demonstrate active agency in nurturing the bridge from actual to archetypal child offer a path for the possibility of a healing process for both children and adults. The value of making room for the forgotten child may have especially profound value for people with ethnic heritages that include Black, Indigenous, and Other People of Color (BIPOC), as well as contexts such as sexual orientation, gender identity, ableness, socioeconomic status, and other marginalized groups. Encouraging diverse authors, educators, presenters, psychologists, and others from marginalized groups to engage with the child could amplify the bandwidth of the voice of the child's forgotten presence in both its material and subtle meanings.

For instance, through poetry, lectures, and books, Jungian analyst Fanny Brewster has spoken about archetypal grief in relation to child loss in the context of how slavery in the United States has impacted generations of Black women. In one work, Brewster (2019) wrote about the image of the child as a spiritual messenger in the Beng tradition of Africa. For this writer, the child served as a bridge between life and death, but also as a messenger relaying to us sacred African traditions that have dissipated through the years during and after slavery. With the loss of ritual, Brewster believes, came the loss of ways to attend to grief. Supported by Jungian concepts, Brewster has critically addressed the racist language Jung used to describe Africans (such as "primitive"). By exposing the racist shadow of white privilege, first in Jung himself and by extension in the field of analytical psychology that grew up around its founder, Brewster (2020) has contributed to a growing awareness within the Jungian community of the need to empathize with the lived experience of non-white Europeans. I have personally witnessed the profound impact Brewster's teachings have had on doctoral students from diverse backgrounds. My sense, from these experiences, is that such inquiry expands the bandwidth of Jung's work toward increased diversity and inclusivity—a necessary contribution toward mending fractured trust with minoritized populations. Dhar and Dixit (2022) argued that "addressing marginalized voices without reconstruction requires understanding suffering and healing on their own terms—epistemologically and methodologically" (p. 125). This declaration echoes the suggestion Hillman (2007) made regarding the way psychology might engage (and even serve) the archetypal presence of the divine child. From an archetypal perspective, Hillman said, we must focus on "the psyche as it is" (p. 121).

Crucially, focusing on engaging the imagination systemically and in studies that have a phenomenological focus on lived experience serves to "enhance knowledge and inform dialogues about not only *what is*, but also *what is possible*" (Morrissey, 2022, p. 245). This sentiment sounds like Jung's notion of the child archetype as potential, as past, and also as futurity. The meaning of the message here seems clear: in forgetting the life-giving potential of the child, we fail to mine the ground of things for the gems that through the personal and group work of individuation might manifest as psychological and social solutions for individuals and groups, as well as the much-needed empowerment of marginalized voices.

The Child as Messenger in Art and Literature

When we recognize and engage the subtle realm, the child may be animated rather than sacrificed. Two images from visual art and literature evoke and amplify a certain kind of child sacrifice. One image is a large underwater sculpture in the Bahamas. Artist and activist Taylor (2014) installed a 17-foot sculpture of a young Bahamian girl, shoulder bent and holding up the ocean in the same manner as the Greek mythological giant, Atlas, who carried the world on his shoulders. The sculpture (see Figure 1) is a poignant image that calls our attention to how we are placing the burden of our ills on the shoulders of children.

Figure 1
Ocean Atlas

Note: Sculpture and photograph by Jason deCaires Taylor. Used with permission.

It is probably no accident that Taylor's sculpture depicts an indigenous child. The sculpture represents the child that has been abused and dismissed for so many years of colonization, for, as was said earlier, what is most necessary now to reclaim the marginalized voice of the child is the ancestral wisdom of nature-based knowledge and practice in the context of community-based, collaborative engagement. The indigenous children will be (or are already) the elders from whom (and with whom) we can learn if we assist and collaborate with them rather than putting the entire burden of the future on their shoulders.

Another compelling image of the burden placed on children is from a short story, "The Ones Who Walk Away From Omelas," by the late author Le Guin (1973). In a classic example of scapegoating, the story depicts a young, neglected child who is locked in a small basement room; the child's suffering is deemed necessary for an entire town's success and wealth. At first, the child cries out for help, but the cries fade into a numb whimper once the child realizes that any request for help is futile. Some people leave the town, not wanting to be part of such a community. Others feel bad about the child—but not bad enough to give up any of their goods or to question their sense of false safety and happiness that arises from their comfort and wealth. An astute review of Le Guin's short

story by *New York Times* political and cultural commentator Brooks (2015) accented the themes of "trade-offs" made by many of us who preach about the ills of exploitation and enslavement but "don't actually live according to that moral imperative" (p. 2). From a Jungian perspective, the trade-offs Brooks refers to often include forgetting the child, both literally and in terms of the divine child's subtle complexity. In many ways, these trade-offs tend to involve scapegoating.

In an astute amplification of this unfortunate kind of multi-layered trade-off, Perera (1986) introduced the myth of Azazel, the goat god, in her book on the scapegoat complex. She wrote that the scapegoat is a "chosen one" whose "sacrifice is identified with the divinity" (p. 49). As in the Le Guin story, Perera articulated that "the victim serves a transpersonal purpose of atonement that is essential for the sustenance of the group's life and well-being" (p. 49). In a similar manner to Perera's intriguing exploration of the scapegoat complex, the dismissed, forgotten child in current collective contexts may also be functioning in what she called a "medial capacity" (p. 102). Yet, instead of recognizing a capacity for growth and awareness, we see in western culture a marked animosity toward those who advocate for forgotten children. Most often this animosity is noted in political and religious extremist stances that result, for example, in the woeful crisis in childcare support in the United States for the children that are already here while thwarting choice about bringing even more into the world or banning certain books in the schools and demonizing critical race theory.

With advice that the story should be explored psychologically in the wider fullness of the psyche, Perera (1986) suggested that Jungian practitioners may be guided by the divine child's invitation to soften polarizations between groups. She noted that "the contemptuous, accusatory perfectionism of the demonic Azazel can, thus, transform into an ego capacity for critical differentiation of carefully witnessed events" (p. 94). In addressing the question of opportunities for transformation, Perera wisely offered something similar to what Hillman (2007) was proposing when he wrote of the importance of enlivening *all* sides of the child to reduce the constellation of shadow defenses toward the multiple aspects of the child's archetypal energy.

Cultivating a Connection with the Forgotten Child

The child archetype as "creator" in each of us may serve as a guide to bring to light that which is scapegoated within ourselves and in groups. Along these lines, Jungian author, artist, and educator Wood (2022) proposed "contemporary creators are our mythmakers" (p. 10). In tune with the stance of Jung and Hillman on the compensatory function of the child archetype, Wood stressed that when "the creative depths erupt onto the surface, they have the potential for rebalancing or compensating for one-sided, unbalanced, stagnant, and dangerous states of consciousness" as there is an opportunity to "transcend the personal to allow something transpersonal to be revealed" (p. 49).

When Jungians engage outside the typical consulting room, cultivating a connection with the forgotten child can also include advocating for social and emotional learning (SEL) with children. Consistent with depth approaches that foster relationality, it is "a process where students develop emotional regulation capacities, gain emotional clarity, and learn to identify certain emotions, increase empathic abilities, learn to make responsible choices, imagine growth promoting goals, and partake in growth-promoting relationships" (Kazanjian, 2022, p. 241). As a multicultural, humanistic psychologist who

embraces a depth psychological perspective, Kazanjian (2022) noted that when educators "are mindful of the miracle of being, they can help a diverse body of students live in the present, where culturally relative self-actualization is found" (p. 250). Living in the present is how creators are manifested, how the archetypal child dances through, a yin/yang of possibility and integration.

In the same vein Wood (2022) proposed that "as our world faces multiple grave and even existential crises, we need the world-bridging creator more than ever" (p. 57). Creators come in many forms and function in a variety of ways. Creative approaches to healing intergenerational trauma and to acknowledging the ways we have let ourselves and others down can foster an acceptance of both the "childish and childlike" aspects of ourselves individually and collectively, reducing the propensity to project what we experience as socially reprehensible in ourselves onto others (Hillman, 2007, p. 118). The creative incorporation of literary venues and storytelling among groups, for example, may open us to reflect on the multifaceted elements that each of us holds within ourselves, including the child self, the subtle psychic core of the archetypal divine child. Creating together and sharing stories in groups can relax defenses and reveal intersubjective possibilities. An example of invigorating stories among disparate groups is how personality psychologist Allport (1979) proposed years ago in the development of contact theory, that people from opposing political sides should share only their personal stories, not political stories when placed together in groups (a practice that the organization StoryCorps [https://storycorps.org] has established). The child as creator resides in the mythopoetic as a storyteller of psyche.

Creativity, Indigenous Remembrance, and the Turn Back to Story

Because imagination into the experience of the Other serves to foster empathy and compassion, Jungians often turn to engage with art, story, and image as "soul-making" (Wood, 2022, p. 100). Regarding the souls of those considered Other, Rowland (2012) proposed, "If a story has been distorted then, given the mythical core of consciousness, story is also the way back" (p. 85). She stressed that particularly in the case of stories and experiences that connect us to "other kinds of reality" and "other kinds of being in non-human nature . . . we need a different story to re-originate our ego" (p. 85). Tuhiwai-Smith (1999) asserted that "the project of creating is not just about the artistic endeavors of individuals but about the spirit of creating" (p. 158). Speaking to how creating may be linked to working relationally toward healing, she claimed that "communities are the ones who know the answers to their own problems, although their ideas tend to be dismissed when suggested to various agencies and governments" (p. 159).

The indigenous value of creating through the group was amplified by Jungian psychologist Neumann (1949/1954), who asserted that the arts were "collective" experiences and that "the collective re-enactment of the determining archetypes in religious festivities and the arts associated with them gives meaning to life and saturates it in the emotions set free by transpersonal psychic forces in the background" (pp. 370–371).

As a teacher, I once witnessed the transformative power of arts-based creativity in a small group setting through the efforts of a bilingual, bicultural, Jungian-oriented doctoral student who offered group therapy to a Spanish-speaking immigrant farming community in Guadalupe, California. As a psychotherapist, this man had a great deal of experience working with interpersonal trauma and crisis at a mental health agency in Los Angeles.

Even with his background, the therapist was surprised at the depth and intensity of the trauma experienced by families in Guadalupe. He wondered how to address the apprehensive group about engaging in psychotherapy.

Sitting with the group, the therapist felt uncomfortably out of attunement with his typical way of working. Then he thought of his grandmother, a healer in Mexico, who had just passed away a couple of months before. Infused with his grandmother's presence, the man began to tell the group stories that his grandmother had told him about their indigenous past. He decided to incorporate music into the experience as well. What happened next opened a window of meaning-making in a safe context for a Catholic community indoctrinated to believe that being Catholic meant the sacrifice of indigenous sacred traditions. The therapist's work inspired several members of the community to begin to organize peer support groups for the sharing of their traditional stories and songs. His work also opened the community to the idea that it was not shameful to seek emotional support from those in the field of psychology. When healthy change begins to take place, there is a fractal quality with ripple effects across all areas of life.

Reconnecting with the Numinous Character of the Child

I have often introduced *metta*, a type of Buddhist meditation, in therapeutic contexts and invited people to envision their own image as a child. I have found that inviting those in meditation to bring compassion to elements they find reprehensible in themselves or others can have profound effects. I have seen more than once how heart-centered compassion serves to ease the shame that often occurs in working with shadow material.

From a Jungian perspective, of course, addressing the "abandoned child" and the 'shadow' of that archetype is necessary for healing, growth, and the furthering of the work of individuation (Hillman, 2007, p. 116). Psychologically, the child archetype keeps calling, inviting us away from one-sidedness. As Hillman (2007) articulated,

> without the shadow of the childishness how do we enter truly the consciousness of the child? Is there a way to innocence and humility other than through ignorance and humiliation, by being made simple, small, fearing? To be led by the little child then psychologically implies to be led not only by one's spontaneous surprise and frank wonder where something is new and we are innocent, but also by one's childishness: by the sense of loneliness and abandonment and vulnerability, by the idealizations of Greatness upon outer authorities and the inner powers of our complexes who give us parentage, by the intoxications of magical invincibility, by the peculiar sexuality which is both hermaphroditic and incapable of being actualized, and by the unadapted pitiless feelings, the child's cruelty, the short memory, stupidity, which too form the stuff of innocence. (pp. 116–117)

Both Jung (1951/1969) and classics mythologist Kerényi (1941/1949) elaborated on the child archetype's frequent presentation in nonhuman form and/or in the image of an orphan in myth and imaginal realms. The orphan child will often emerge in dreams during difficult experiences and major life changes, suggesting that an important process is seeking an unfolding and wants to be seen, felt, and heard. The numinosity of the image sets it apart

from the ordinary and hints at potentiality that can impact human life and individuation. With these potentials in mind, let us consider the following passage.

> Abandonment, exposure, danger, etc. are all elaborations of the "child's" insignificant beginnings and of its miraculous birth. This statement describes a certain psychic experience of a creative nature, whose object is the emergence of a new and as yet unknown content. In the psychology of the individual there is always, at such moments, an agonizing situation of conflict from which there seems to be no way out—at least for the conscious mind. . . . But out of this collision of opposites the unconscious psyche always creates a third thing of an irrational nature, which the conscious mind neither expects nor understands. It presents itself in a form that is neither a straight "yes" nor a straight "no," and is consequently rejected by both. For the conscious mind knows nothing beyond the opposites and, as a result, has no knowledge of the thing that unites them. Since, however, the solution of the conflict through the union of opposites is of vital importance, and is moreover the very thing that the conscious mind is longing for, some inkling of the creative act, and of the significance of it, nevertheless gets through. From this comes the numinous character of the "child." (Jung, 1951/1969, pp. 167–168)

We can explore the character and functioning of the child archetype in societal developmental contexts involving conflict as well, where we need the child symbol to edge us along. As Jung further articulated,

> our modern moral conflict is still an objective calamity that threatens life itself. Hence not a few child-figures are culture-heroes and thus identified with things that promote culture, e.g., fire, metal, corn, maize, etc. As bringers of light, that is, enlargers of consciousness, they overcome darkness, which is to say that they overcome the earlier unconscious state. (p. 169)

In doing so, these "child-figures" invite us to face the uncertainties of life, the blend of the pragmatic and the cosmic, what needs to be done on the ground, so to speak, along with the insight of expanded awareness. Literal children such as Greta Thunberg, as mentioned above, or Nobel Peace Prize Laureate Malala Yousafzai, to name just two, have invited new ways to be with each other in this world in what they symbolized. The child is a "creator" who manifests an alternate path, a birthing forward.

The child is a symbol of the Self, according to Jung (1951/1969). We can see in the symbol of the child that "the *world itself* is speaking" (p. 173) and that "the 'child' symbolizes the pre-conscious and the post-conscious essence" of the human being, the "all-embracing nature of psychic wholeness" (p. 178). When we acknowledge this truth, egoic attitudes do not hold dominion, and the forces that perpetuate power and control over nature become less prevalent, as with indigenous ways. The child archetype beckons us hopefully in the direction of psychic wholeness; it is important that we listen both individually and collectively.

Hillman further advised, "The adult must go back to childhood to re-find imagination—feeling it unreal, autoerotic, primitive—for lost childhood has meant lost

imaginative power" (p. 122). He urged us to lean into "a psychology less given over to the child, its woes and romanticism," for

> we might then have a psychology descriptive of man, an aspect of whom is perennially child, carrying his incurable weakness and nurse to it, enacting the child neither by development nor by abandonment, but bearing the child, the child contained. (p. 122)

Applied Relational Approaches to Cultivate Connection with the Child

From a Jungian perspective, we have discussed a number of ways to remember and engage with the forgotten child, including integrating dreams and engaging in active imagination, indigenous myth, and storytelling. We have also explored ways that arts-based practices focused on equity and inclusion can bring the neglected and injured archetypal presence of the child back into a conscious and more caring experience for individuals and groups. Practical, applied relational approaches that nurture body-mind liberation and provide an opening to affect and heart-centeredness can also be found in equine and other interspecies therapies such as the program at Aimee's Farm Animal Sanctuary (2022) in Arizona, where healing and connection with other-abled individuals are being fostered through touch (i.e., hugging abandoned farm animals). Jungian educator Jonathan Erickson (2022) articulated how important it is to acknowledge that non-human animals are relational "feeling, experiencing beings" and that they "have consciousness" (p. 7).

When children inflict harm on other children, a Jungian approach to psychology would offer that the remedy is often in the symptom itself. Hillman (2007) stated that "childhood pathological conditions contain futurity. The very way forward through the condition so unwanted, ugly, and preposterously expectant lies just in the conditions themselves" (p. 94). A relational, unbiased restorative-justice approach to conflict introduced in high schools and even earlier can be conceived as a distinctive depth psychological solution to the splits that can occur early in one's life, for, as Hillman reflected on the subtle nature of the archetypal child across the lifespan, "by recognizing a basic cry we may evoke this child in the pathology; it is as if there were a basic cry in persons that gives direct voice to the abandoned content" (p. 94).

Carrying into adult contexts where conflict has resulted in violence, some correctional facilities' administrators have now included restorative-justice workshops, Alternatives to Violence programs, and even a sweat lodge such as the one at California State Prison, Corcoran. When I co-led some workshops at Corcoran Prison—I contributed some experiential work (psychodrama, guided visualizations, trauma education) while my partner taught restorative- justice frameworks—we asked the inmates to write to their child selves and, if willing, to share with the group. It was fascinating and profoundly moving to hear what they had to say and to note their affect as they read their words. I felt deeply for the child that was left behind, abandoned, ostracized, and for how some of these men were arising from very dark nights of the soul and finding compassion for themselves and others, guided by relating with the child and all it bore.

From a Jungian perspective, it is important to understand that "the cry is never cured." Once given "voice," the abandoned child becomes an ever-present "archetypal necessity;" as Hillman (2007) concluded, we now have not only the child's "vulnerability" but also its "evolving futurity" (p. 95). I have found that small groups offer a space for listening to the cry of the child within in a bid to nurture a different association to the harms

once done to self and others. In these settings, an opening to listening and hearing has often led to understanding, acceptance, and a realization that someone's present and future do not have to be defined by the past—even if that someone is incarcerated. I once heard an inmate in a restorative justice facilitation say, "Thank you for making me human again" (personal communication, Corcoran Prison, 2013). In this intimate moment of unconditional regard and nonjudgment, there were no dry eyes in a room full of those who had committed egregious acts. In prison, a place of confinement, the transformative expansiveness of the divine archetypal child was present as we worked to rewrite personal stories of limitation.

Grounded in the theory and practice of Jungian psychology, it has been a working hypothesis of this paper that the neglect of the archetype of the Child is a symptom of a society that has become harmful, and even toxic, to both individuals and groups. In keeping with Jungian theory, the child as a symptom of dysfunction is also a herald of increased awareness and expanded possibilities. As Jungian analyst Estés (2011) has suggested, through the personal work of individuation,

> a place has been prepared for the Child of Light to be born. Again. Right there in each person's weeping, happy, exhausted, frozen, but warming-up-now heart. And we are changed. We have gone through the dark desert, and we've been whipped around by memory—ancestral and common, personal and momentous. . . .We are together in all this. No one will be left stranded, for we are the new innkeepers. (p. 266)

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