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Introduction

Elizabeth Éowyn Nelson

“Your life needs the dark.”

C. G. Jung, *The Red Book* (360)

“Dark times are among the best teachers.”

Richard Rohr, *Simplicity* (52)

Welcome to the 2021 volume of the *Journal of Jungian Scholarly Studies*. Although the board of the Jungian Society for Scholarly Studies wisely chose to cancel the conference planned for July 2020, the editorial team chose to go ahead and publish works of Jungian scholarship and art suited for the spirit of the time that draws upon the spirit of the depths. Such is our task. The breadth of thought and feeling exhibited by our contributing essayists, poets, and visual artists confirms the choice. The 2021 volume includes three long scholarly essays, introduced below, as well as provocative shorter pieces gathered in a section of the journal entitled “Conversations in the Field.” The scope of the conversations is large, extensive, and diverse—as have been our concerns since March of 2020—and we are pleased that the section reflects the thinking of established Jungians as well as new voices. The topics addressed include systemic racism, systemic misogyny, LGBTQ+ concerns, and, of course COVID-19. Two essays on the psychological attitude open and close the Conversations in the Field.

Perhaps the wisdom tradition that is depth psychology was never more necessary than in this year of pandemic and quarantine. At the time of publication, April 2021, COVID-19 is directly responsible for over three million deaths worldwide. Indirectly, that is, as a contributing factor to other morbid conditions, it is responsible for many more. We do not yet have adequate statistics on the economic, institutional, political, and cultural costs of the pandemic, and we have only begun to adumbrate its full effect on soul and mind.

Readers will not be surprised that the theme of the 2021 volume is katabasis, journey through the underworld, and that the two of the three long scholarly essays in the volume address the topic of leadership. The pandemic has revealed great leadership on the world’s stage just as ruthlessly as it has revealed the misguided and dangerous narcissism of putative leaders who seek personal aggrandizement at the expense of collective well-being.

Works on leadership are plentiful. A keyword search on Amazon reveals that there are more than 60,000 published books currently available, to say nothing of the articles, editorials, blogs, and training programs including undergraduate and graduate degrees in leadership. The number of Jungian works is much smaller yet makes a unique theoretical contribution to leadership literature.

The first long essay in the 2021 volume, “C. G. Jung’s Thoughts on the Concepts of Leader and Leadership” by John G. Corlett and Laura F. Chisholm, curates Jung’s ideas by tracing them to their sources in *The Collected Works*, published letters, printed speeches,

and transcribed media interviews. Corlett and Chisholm point out that “Jung neither consolidated nor systematized his thinking on leadership. Until now, the disparate elements have existed in a disorganized state, sprinkled across nearly three decades and various volumes.” Adopting an intuitive approach informed by the authors’ interdisciplinary training and professional experience, they organize the excerpts into five key themes: the concepts of the “true” leader, the “so-called” leader, the connection between the achievement of personality and the leader, the link between leadership and the acquisition of prestige, and the influence of the great symbolic principles on the leader. Corlett and Chisholm readily acknowledge “the problematic aspects of Jung’s writings” yet propose that “his thoughts on leadership, while situated within a troubling cultural context, can provide valuable touchstones for future scholarly work.” I wholeheartedly agree. I predict that the essay will become a classic source for future leadership studies.

The second long essay, by Matthew A. Fike, is an erudite exploration of *King Lear* and *The Red Book* that, placed in conversation with C. G. Jung’s thoughts, is a deep meditation on individuation and leadership. Fike’s breathtaking scholarship, which grants readers profound insights into both texts, compares and contrasts the katabasis of the aged Lear and the aging Jung. He notes that “various aspects of Jung’s self-indictment in *The Red Book* apply to Lear as well,” including egocentrism, pride, tyranny, ambition, vanity, self-interest, general recognition, and personal advantage. Fike concludes by stating, “As Lear approaches the end of his life, suffering abides, senility qualifies learning and wisdom, and loss outweighs reconciliation.” Indeed, Shakespeare’s play dramatizes the old king’s enantiodromia, not his individuation. “The depths demand that he [Lear] take a careful look at himself on the way to building a psyche focused inward on love instead of outward on power, pomp, and prestige.” This he does, but it is not enough. “Lear’s journey is tragic because he does not achieve the ideal—the collapsing of binaries into a new third state.” Instead, as Fike asserts, “Lear has become old without becoming wise.”

Fike informs us that “Lear’s attempt to rule the outer world has resulted in inner poverty.” Jung’s katabasis, reflected in *The Red Book*, reveals something quite different, the courage to descend. Fike quotes the following passage from *The Red Book* to diagnose Lear, but it stands as a “broader diagnosis and prescription” for anyone aspiring to be a true leader:

One who wants to rise above himself shall climb down and hoist himself onto himself and lug himself to the place of sacrifice. But what must happen to a man until he realizes that outer visible success, [which] he can grasp with his hands, leads him astray. What suffering must be brought upon humanity, until man gives up satisfying his longing for power over his fellow man and forever wanting others to be the same[?] (390–91)

On the need to “climb down” and more, Fike’s essay and the essay by Corlett and Chisholm speak to each other about a topic of immense concern in this cultural moment, when “the suffering brought upon humanity” by the pandemic and quarantine has been a collective katabasis. The world is in dire need of true leaders, not so-called leaders. Moreover, the need calls for leadership at many levels, in any situation or moment, when psychological wisdom is wanted: in our personal relationships, at home and at work, and in our communal and political lives. As Corlett and Chisholm tell us, those who aspire to Jung’s idea of a “true leader” must devote themselves to individuation. *The Red Book* and *King Lear*

dramatize the painful ordeal of becoming a true leader, something that is not apparent, and cannot be apparent, in the scattered fragments on the topic of leadership in Jung's works. In a time of collective katabasis, we need leaders who are unafraid of the dark.

True leadership is not limited to political or cultural elites. Many people influence the lives of others in smaller, quieter, and less public ways. For them, katabasis is still the price of psychological wisdom. No one can travel the path of soul without undergoing the experience of death, symbolic or literal, and the slower, reflective pace that accompanies death. Soul "remains patiently in the present, close to life" (Moore, xv). Living close to life and to death is an idea that echoes throughout the third long essay in this volume, "Lioness Dreaming: A Somatic Approach to the Animal Ally." The essay narrates an exceptional, numinous experience with an aging lioness in the South African bush, a landscape in which death is ever present. Meeting the lioness was dreamlike, an encounter with an autonomous Other who was both deeply strange and strangely familiar. The lioness, who now lives in what Australian aboriginals call the dreaming, has become the author's cherished elder and teacher. Wisdom appears in many places and in many forms.

A personal coda

I recall a profound lesson about pain from my teacher Cherie McCoy more than three decades ago: *The only way out is through*. This statement is the cornerstone of embodied emotional wisdom. It applies to gestation and childbirth, it applies to symbolic birthing processes, and it summarizes every katabasis throughout history. No one gets out of the underworld, netherworld, underland, or the Great Below without going through the entire journey.

As I assumed various leadership roles over time, I learned that aspiring to become a true leader is an ordeal, a process both joyful and painful. Pain has a remarkable ability to concentrate the mind when we imagine it as agony—that is, as an agon or struggle between positions or persons. Then exhausted and bewildered leaders can discard the self-torturing query, *Why am I still here?* and ask the archetypal question, *Who and what am I serving?* In this process I discovered the deeper motivation to continue to lead because I, in turn, was being led by something and someone much more profound. In fact, I was being loved by it and by them.

The figures Jung encountered on the journey he describes in *The Red Book* must have inspired his feelings of awe before the mystery of love that bears all things and endures all things. The editorial staff and I hope that the pieces in this volume of the *Journal of Jungian Scholarly Studies* will inspire a small measure of the same in readers.

Works Cited

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- Rohr, Richard. *Simplicity: The Freedom of Letting Go*. Translated by Peter Heinig, rev. ed., The Crossroad Publishing Company.

Storyteller

Alexandra Fidyk

The raven came again on Christmas, the first thing
I saw outside my steamed up morning window.

(It was not the gift I had imagined.)

There—
against the frozen windscape,
against the freeze-frame of lake, its vast expanse
white on white, adorned, encased
by ice crystals and reflected light,
 his shining blue-black feathers
 radiant with life.

They belied this harsh place.
Its unbearableness.
Its arduous survival.

He hopped on the snow-packed earth, stealing
bits of this and that, scraps unseen
by any other eye,

divining the story of this land.

ESSAYS

C. G. Jung's Thoughts on the Concepts of Leader and Leadership

John G. Corlett and Laura F. Chisholm

Abstract: A review of the written record suggests that C. G. Jung had relatively little to say about leadership. It also appears that the scattered comments he did make on the topic have garnered him little credit. Sensing, however, under-acknowledged value in Jung's offerings, the authors of the present study curate the various pieces of this material and comment on the relevance of Jung's thoughts to the field of leadership studies. The authors suggest caution in interpreting his ideas, given the differences between social norms prevailing in Jung's time and those current today, and recommend avenues for further application of Jung's ideas on leadership.

Keywords: archetype, cultural relativity, Dionysus, C. G. Jung, leader, leadership, leadership theory, personality, prestige, "so-called" leader, symbolic principles, "true" leader

Introduction

During his long career, C. G. Jung commented on leadership in a desultory manner. In what follows, the authors thematically organize Jung's previously uncollected statements on this topic, offer context and comment on the material where it seems useful to do so, and suggest two paths for further inquiry into leadership that could be seen as having fidelity to Jung's views on the matter.

Jung touched on the concepts of leaders and leadership—and a handful of closely related topics—on some dozen and a half occasions between 1932 and 1956, as recorded in his *Collected Works*, published letters, printed speeches, and transcribed media interviews. This study considers the following to be the principal sources of Jung's ideas about leaders and leadership: a 1932 lecture entitled "The development of personality," in which Jung detailed his ideas about the connection between leadership and individuation (1970b, paras. 284ff.); a 1933 lecture entitled "About psychology," in which Jung introduced the concepts of the "true" and the "so-called" leader (1970a, paras. 326ff.); a 1935 essay entitled "Phenomena resulting from the assimilation of the unconscious," in which Jung considered the development of prestige as a primary underpinning of leadership (1966b, paras. 237ff.); a 1936 newspaper article entitled "Wotan" in which Jung reflected on Adolf Hitler as a leader (1970a, paras. 391ff.); a collection of newspaper and radio interviews given by Jung during the 1930s and 1940s to a variety of media sources, in which Jung discussed the personalities of various world leaders of the time (found largely in McGuire & Hull, 1977); a 1942 lecture entitled "The gifted child," in which Jung focused on the relation between the leader and the collective unconscious (1970b, para. 248); and a 1945 newspaper article entitled "After the catastrophe" in which Jung returned to the theme of Hitler. (1970a, paras. 400ff.)¹

Apart from the "Wotan" essay just noted, Jung's ideas about leadership have received scant attention in the significant body of work on leadership produced in recent decades by Jung-oriented scholars. Instead, these scholars have developed their arguments

around one or more of Jung's more fully developed and better known ideas. Prominent scholarship in this field includes work relating leadership to the following: psychological types—Bridges (1992), Kroeger and Thueson (1992), Kroeger (1993), McCaulley (1993), Kets de Vries et al. (2010); Pearman (2014), Khan et al. (2016); archetypes—Neumann (1954), Mitroff (1989), Colman (1995), Pearson (1998), Conforti (1999), Mark and Pearson (2001), Corlett and Pearson (2003), Feldman (2004), Stein (2004), Abrahamson (2007), Colman and Ubalijoro (2012); the organizational unconscious—Corlett (1996), Stein (1996), Samuels (2000); myth—Gemmill and Oakley (1992), Bradley (2000); the Feminine—Beebe (2000), Meador (2000); individuation—Jironet and Stein (2012), Scott (2012); politics—Flowers (2000), Hinton (2000), Singer (2000); and dreams—Aizenstat (2012), Taylor (2012).

As was his wont in many arenas of his work, Jung neither consolidated nor systematized his thinking on leadership. Until now, the disparate elements have existed in a disorganized state, sprinkled across nearly three decades and various volumes. Moved to heighten the profile of this material by a sense of its potential value to leadership studies, the authors grappled with how best to bring some kind of order to it without reading into it more than Jung intended. A chronological arrangement of the material with an item-by-item commentary initially seemed plausible; but, in a dry-run of this approach, seemingly related fragments kept popping up erratically and disjointedly along the timeline. Utilizing conventional leadership models to frame Jung's thoughts also seemed to have promise, but none of the models assayed proved to be the equal of Jung's intellectual breadth. In the end, the authors approached the organization of the essay with intuition informed by interdisciplinary training: personal and professional grounding in social and humanistic psychologies; academic study in analytical psychology, history, economics, change theory, and diversity; and first-hand experience with leadership and management.

The authors' somewhat open-ended approach led to the creation of a kind of catalogue of Jung's fragmentary thoughts about leadership, organized around five themes: the concept of the "true" leader, the concept of the "so-called" leader, the connection between the achievement of personality and the leader, the link between leadership and the acquisition of prestige, and the influence of the great symbolic principles on the leader. The paper deals with these themes in the order noted, quoting or paraphrasing what Jung actually said or wrote on the subject at hand and providing contextual material from Jung's corpus and interpretive comments where these seem warranted. Interpretation turned out to play a fairly challenging role in dealing with the media material, given the tendentious nature of some of the questions Jung was asked to answer and the notoriety of the public figures he discussed.

The paper concludes with a broader discussion of the implications and import of Jung's thinking and points to opportunities for additional study informed by Jung's writings. It is offered with the hope of stimulating dialogue on and inquiry into Jung and leadership at a time when Jung's arguably valuable reflections are uniquely germane to current events. The authors acknowledge their own intrinsic biases and privileged positions within an inherently racist and sexist society. Without seeking to excuse the problematic aspects of Jung's writings as it relates to these issues, they propose that his thoughts on leadership, while situated within a troubling cultural context, can provide valuable touchstones for future scholarly work.

Jung's "True" Leader

In a February 1933 lecture entitled "About psychology," Jung (1970a, para. 326f.) stated:

The true leaders of mankind are always those who are capable of self-reflection, and who relieve the dead weight of the masses at least of their own weight, consciously holding aloof from the blind momentum of the mass in movement. But who can resist this all-engulfing force of attraction, when each man clings to the next and each drags the other with him? Only one who is firmly rooted not only in the outside world but also in the world within.

Jung's statement seems to point to a "true" leader who, above all, is introspective and who learns through inner work the importance of refraining from projection and of creating and maintaining a clear boundary between the Self and the collective psyche. Self-reflection leads the "true" leader down the path of self-development, a veritable leitmotif, of course, in Jung's corpus. Jung returned to the link between the leader and self-development—that is, individuation—in an interview broadcast on Radio Berlin in June, 1933. In the interview, he said: "Only the self-development of the individual, which I consider to be the supreme goal of all psychological endeavor, can produce consciously responsible spokesmen and leaders of the collective movement" (McGuire & Hull, 1977, p. 64).

As for refraining from projection, Jung's use of the phrase "relieving the dead masses at least of their own weight" in the 1933 lecture can be understood at least in part as a metaphorical description of leaders who recognize and withdraw the projections of their shadow contents. By adhering to this discipline, "true" leaders can minimize the loss of personal integrity that can result from "foisting their own mistakes and merits onto others," Jung's tongue-in-cheek allusion to projection (Jung, 1960, para. 584).

Eschewing projection also allows the "true" leader to avoid creating what Jung labeled unconscious, or "imaginary," relationships (1960, para. 507) with the led, relationships based on images that are frequently more reflective of the projector's complexes than of the object itself (1971, para. 812). Instead, by virtue of consciousness and emotional maturity, the "true" leader is able to foster what Jung termed "psychological relationships" (1970b, para. 325f.) with the led, relationships built on the mutual withdrawal of at least some projections and "mutual appreciation, understanding, and adaptation on the basis of each other's reality without either person losing his or her own individuality" (Mattoon, 1981, p. 213).

Jung discussed how important it is that the leader create and maintain a clear boundary between the Self and the collective psyche in a 1935 essay entitled "Phenomena resulting from the assimilation of the unconscious." He imagined how in a prehistoric community a quasi-historical figure he termed the "outstanding individual" became the first person to make the enormous psychological leap from languishing in identity with the unconscious collective psyche to seeing the first glimmerings of consciousness. This leap put this person on the road to self-realization and garnered them both deep respect in the community and a position of inchoate leadership (1966b, pars. 237–240).

Putting a Face on the "True" Leader

It appears that Jung did not write in detail about any historical "true" leader. That said, it seems that, during a 1936 visit to the United States, Jung may have glimpsed just a bit of

the “true” leader in U.S. President Franklin D. Roosevelt. Having observed Roosevelt at close hand on several occasions, Jung told a reporter for the *New York Times*: “I am convinced that here is a strong man, a man who is really great. Perhaps that’s why many people do not like him” (McGuire & Hull, 1977, p. 88). Just two weeks later in an interview published in the *Observer*, Jung continued his praise of Roosevelt: “Make no mistake, he is a force—a man of superior and impenetrable mind.” But then he added that Roosevelt “has the most amazing power complex, the Mussolini substance, the stuff of a dictator absolutely” (pp. 92f.).

In its real-world messiness, the on-the-one-hand-on-the-other-hand treatment of Roosevelt may shed light on how Jung might have meant the reader to understand his somewhat abstruse presentation of the “true” leader quoted above. Taken as a commentary on his own definition, Jung’s juxtaposition of Roosevelt’s greatness and fallibility suggests that the reader probably needs to understand the “true” leader to be an unreachable ideal. That said, Jung reminded us that “unattainability is no argument against the ideal, for ideals are only signposts, never the goal” (1970b, para. 291). So, in his greatness, Roosevelt exemplifies the ideal of the “true” leader, while in his darker qualities he personifies the flawed human, who, in striving to be a leader, inevitably misses the mark at times along the way. Jung described Roosevelt as a stereotypically masculine leader who wields power and strength and is also flawed to the point of dangerous dictatorial proclivity. A contemporary reader might want to consider how integrating feminine/anima aspects of Self within the “true leader” ideal would form a more balanced leader. Although Jung himself did not make such a connection in reference to leadership, his description of the hermaphroditic *rebis* in his 1940 essay *Psychology of the child archetype* (1969b, para. 292) implied that a non-binary leader who expresses a mature integration of traditionally masculine and feminine aspects of Self could become a “subduer of conflicts and a bringer of healing” (para. 293) to social groups, organizations, and nations. The ability to integrate conscious and unconscious aspects of mind is reflected in 21st century Western culture’s growing appreciation for both gender fluidity and the Indigenous Two-Spirit identity described by Lang (1997).

A humanized version of the “true” leader—accomplished, visionary, humane, and replete with human foibles—is probably what most of us mean when we use the word leader to describe someone. This is the exceptional person who possesses deep insight into the human condition, an unassuming character, a superior intellect, well-tuned people skills, and at least some understanding of their personal shadow. These characteristics probably bring the word leader to mind when we think of the great figures from history or those everyday managers and executives in our work lives for whom we would do almost anything.

Jung used the term “true leader” two additional times after introducing it in the February 1933 lecture noted at the beginning of this section. During an interview on Radio Berlin in June of that year, Jung said: “The true leader is always one who has the courage to be himself, and can look not only others in the eye but above all himself” (McGuire & Hull, 1977, p. 64). In a 1938 interview with H. R. Knickerbocker, Jung said: “The true leader is always *led*” (p. 119; emphasis in the original). These quotations are mentioned here rather than at the beginning of this section, as each is embedded in a longer statement that includes a reference to Adolf Hitler and by doing so could raise questions about how it stacks up against the meaning of “true leader” as discussed above.

Looking at the entire statement in which the June 1933 quotation is embedded, the authors conclude that the reference there to Hitler, although admittedly ambiguous, could be seen as indirect support for Jung's central point about the importance of self-knowledge on the part of the leader. Leading up to the quotation, Jung noted a then-recent statement by Hitler about the leader needing to have the courage to go his own way. Jung then went on to ask (arguably about Hitler) "But if he doesn't know himself, how is he to lead others?" (p. 64).

The 1938 quotation seems to be more problematic. The larger statement of which it is a part describes Hitler as someone with virtually no filter between his consciousness and his unconscious, someone, moreover, who acts with little or no reflection on what he hears from within (p. 119). Constituting the last sentence of the statement, the quotation in question seems pretty clearly, however, to label Hitler a "true leader," i.e., one described earlier in this section as a person who maintains an appropriate boundary between their unconscious and their presence in the world. For the authors, this clash raises considerable uncertainty about what Jung was saying.

Jung's "So-called" Leader

In the same 1933 lecture in which Jung introduced the concept of the "true" leader, he first used the term "so-called" leader, asserting: "So-called leaders are the inevitable symptoms of a mass movement." In the same breath Jung implied that the "so-called" leader lacks both self awareness and any understanding of projection (1970a, para. 326).

In a 1936 newspaper article entitled "Wotan" Jung observed: "But what a so-called Führer does with a mass movement can plainly be seen if we turn our eyes to the north or south of our country" (para. 395).

In a 1957 book entitled *The undiscovered self (present and future)*, Jung, reflecting on totalitarian rule, wrote: "Furthermore, in order to compensate for its chaotic formlessness, a mass always produces a 'Leader,' who infallibly becomes the victim of his own inflated ego-consciousness, as numerous examples in history show" (para. 500). Given the context, Jung was probably being ironic here, inviting the reader to understand by his use of the apostrophes and the upper case "L" that he actually meant "so-called" leader.

These three quotations as a whole seem to point to a "so-called" leader who is unaware of the subjective unconscious, who regularly projects shadow contents onto others, and who—caught up in the unconscious projections of the mass movement—is subject to the whims of the collective psyche. Jung illustrated these characteristics with remarks about Italian dictator Benito Mussolini, Soviet dictator Joseph Stalin, and German dictator Adolf Hitler.

Jung was struck by the degree to which Mussolini was unaware of his subjective psyche. Substantiating his March 1936 characterization of Mussolini as a "so-called" leader (1970a, para. 395), Jung went on later the same year to note that, Mussolini, betraying his "identity with the Caesar," had "produced once more all the stage scenery of the Imperium which will soon reach from Ethiopia to the pillars of Hercules as of old" (1980, paras. 1328, 1333). In other words, Mussolini had identified with his Caesar complex. Jung returned to the theme of Mussolini's struggle with identity in a 1938 newspaper interview, noting that Mussolini "feels that he coincides with the national need" (McGuire & Hull, 1977, p. 129).

Attributing this kind of grandiosity to Mussolini resonated with Jung's comments in the 1935 essay noted above about what he termed "psychic inflation" (1966b, para. 227). Developing the theme further, Jung wrote: "When, therefore, I identify myself with my office or title, I behave as though I myself were the whole complex of social factors of which that office consists" (para. 227). "*L'etat c'est moi* is the motto for such people" (para. 227).

Discussing Stalin, Jung seemed to imply that, had he been asked, he would likely have put Stalin on his list of "so-called" leaders. He labelled Stalin a "strongman" who is "devouring the brood," "destroying what Lenin built." He saw Stalin as a "brute," who reminded him of a "Siberian saber-toothed tiger" with a "smile like a cat which has been eating cream." He saw "no difference between Stalin and Ivan the Terrible" (McGuire & Hull, 1977, pp.115–117, 130).

As with his evaluations of Mussolini and Stalin, Jung's assessment of Hitler made a strong case for the validity of his 1936 characterization of the German dictator as a "so-called" leader (1970a, para. 395). Jung was struck both by Hitler's lack of self-knowledge and by the depths of his unconscious psychological entanglement in the Nazi mass movement.

Regarding Hitler's lack of self-knowledge, Jung observed on one occasion that Hitler suffered from a complete absence of insight into his own character (1970a, para. 418). In a 1939 interview, Jung offered several observations that underscored this point. He said: "Hitler is all mask" (McGuire & Hull, 1977, p. 138). He noted: "It is certain that Hitler does not understand himself" (p. 138) and observed: "Hitler has no real *personal* psychology" (p. 136; emphasis in the original). He argued that Hitler's passion for Germany was rooted in a "tremendous mother complex" (pp. 128f.).

Bolstering the case for Hitler's ignorance about his subjective psyche, Jung observed that Hitler was "diagnosed clinically as an hysteric" (1970a, para. 419). Jung noted further: "A more accurate diagnosis of Hitler's condition would be *pseudologia phantastica*, that form of hysteria which is characterized by a peculiar talent for believing one's own lies" (para. 419). Underscoring this point, Jung wrote elsewhere of Hitler: "In other words, he was a 'pathological liar'" (1980, para. 1384).

Jung believed that Hitler "represented the shadow, the inferior part of everybody's personality" (1970a, para. 454). On the power of Hitler's shadow over his behavior, Jung wrote:

Hitler's magic, for instance, consisted in his always saying what everybody was afraid to say out loud because it was considered too disreputable and inferior (resentment against the Jews). But his daemonism lay in the fact that...he himself obviously became the victim of the daemon which had taken total possession of him" (1975, vol. 2, p. 82).

Reflecting on Hitler's relation to the collective unconscious, Jung said of Hitler: "He is the loudspeaker which magnifies the inaudible whispers of the German soul until they can be heard by the German's unconscious ear" (McGuire & Hull, p. 118). Jung observed further that the German leader's "unconscious has exceptional access to his consciousness...and he allows himself to be moved by it" (p. 119). Jung suggested that Hitler is "like a man who listens intently to a stream of suggestions in a whispered voice from a mysterious source and then *acts upon them*" (p. 119; emphasis in the original). Finally, Jung observed

that “Hitler has sacrificed his individuality, or else does not possess one in any real sense, to this almost complete subordination to collective unconscious forces” (p. 136).

Jung’s concept of the “so-called” leader—much like his description of the term “true” leader—may seem at first glance to have an absolute and unyielding quality about it. However, the pictures Jung painted of Mussolini and Hitler arguably move the reader out of the rarefied air of psychological theory and make the case that the term “so-called” embraces a range of very human behaviors. Jung’s examples delineate a portion of this range, running from Mussolini’s brutishness and dictatorial strutting to Hitler’s totalitarian frenzies and downright evilness. But Mussolini would seem to represent only the middle of the range and Hitler the extreme negative. At the relatively benign end of the range are organizational and political figures who, while demonstrating a lack of self-awareness no better or worse than that of their peers, engage in activities that stand in the shadowy margins of societally accepted behavior. Such behavior by leaders is dealt with, for example, in scholarship on the following: alleged anti-competitiveness activities in the “Big Tech” world (Popiel, 2018), cheating on environmental controls in the automotive industry (Mujkic & Klinger, 2019), and alleged private executive misconduct (Lin, 2020).

It is worth emphasizing that Jung not only coined the terms “so-called” leader and “true” leader in the very same 1933 lecture but also introduced the two terms in consecutive sentences. Although Jung did not—then or ever—discuss the relationship between these concepts, it seems highly unlikely that this pairing was accidental. In juxtaposing the two terms, Jung was perhaps hinting that the “so-called” and the “true” in some way define each other, that they represent competing psychological tendencies and potentials that become constellated in the psyches of all who throw their caps into the leadership arena.

Personality and the Leader

In a 1932 lecture entitled “The development of personality,” Jung said of personality: “It is able to cope with the changing times, and has unknowingly and involuntarily become a *leader*” (1970b, para. 306; emphasis in the original). In the same lecture, Jung noted that the person moving consciously toward developing a personality, remaining true to the law of the archetypal Self, becomes “the hero, the leader, the savior” (paras. 307ff.).

The term personality, as Jung used it in this speech and throughout his corpus, means “a well-rounded psychic whole” (1970b, para. 286). He observed: “The achievement of personality means nothing less than the optimum development of the whole individual human being. A whole lifetime, in all its biological, social, and spiritual aspects, is needed” (para. 289). Elsewhere, Jung noted that achieving an individual personality is in essence the phenomenon of individuation (1971, para. 757), a process of self-realization that enlarges the scope of the psyche by bringing into consciousness all the various contents of the personal unconscious, including shadow material (1966b, 103n, and para. 218).

At their respective cores, both quotations above suggest that Jung saw a causal relationship between the development of personality and the emergence of the leader. The authors suggest that Jung was arguing that the character of a leader grows out of the profoundly difficult, lifelong work of learning about and embracing the complexities of the personal psyche, the same work that governs the evolution of his “true” leader.

In these statements, Jung was referencing what one might name more precisely the conscious personality of a person who has confronted and integrated into consciousness most of what Jung labeled the “inferior personality” (1967b, para. 267) or “shadow”

(1969a, para. 292). Such a person might equate with the “true” leader. By contrast, it is precisely the “hidden, repressed, for the most part inferior and guilt-laden personality” (1968, para. 422) that the “so-called” leader has neither acknowledged nor integrated into consciousness. Thinking along these lines provides not only a more robust and complete understanding of personality but also a clearer sense of the profound differences between the “true” and the “so-called” leader.

Prestige and the Leader

In the 1935 essay already cited, Jung reflected on the obvious fact that throughout history many individuals have succeeded in acquiring prestige. He acknowledged the role played in this development by an individual’s “will to power.” But he was quick to note that “the building up of prestige is always a product of collective compromise: not only must there be one who wants prestige, there must also be a public seeking somebody on whom to confer prestige.” Pursuing this theme further, Jung observed that individuals may secure offices and titles for themselves by dint of significant personal effort but that the dignity of these positions “rests solely on collective approval” (1966b, paras. 227, 237f.).

In this reflection Jung referred to one of the persons seeking prestige as a “chief” and to those who accord him prestige as “his followers” (paras. 237, 238). With Webster’s definition of prestige at hand, namely a “commanding position in men’s minds” (1965, p. 674), it seems to the authors that in this passage Jung was—without using either the word leader or the word leadership—suggesting that leadership is rooted in a kind of mutuality.

A relational basis for leadership implies that the leader and the led engage in a two-way authorizing process similar to that which underpins other interdependent social roles (e.g., teacher, physician, mentor, pastor). The person who would lead has what Jung called a vocation, “an irrational factor that destines a man to emancipate himself from the herd and from its well-worn paths” (1970b, paras. 300–303). Though yearning to answer the unconscious call to leadership, such a person must in some manner find in others a validation of the call. The led must “sign the leader’s license to operate” (G. L. Peabody, personal communication, 1987) before the leader/leadership nexus can come into being. Through this dynamic those who become followers legitimize, or at least acquiesce to, the would-be leader’s desire to lead. Seen in this light, leadership is a functional relationship requiring both the psycho-social interpenetration of leader and led and the engagement of both in the leadership enterprise.

In the scenario from which Jung derived these comments about prestige, the one seeking prestige is evidently conscious to some significant degree; that is, moving on a path toward becoming a personality. By contrast, the persons bestowing the prestige seem to be essentially unconscious, willing to honor and elevate the “magically effective figure” (1966b, para. 237). This is but one possible authorizing dynamic along a spectrum of scenarios, each with a different mix of leader unconsciousness/consciousness and follower unconsciousness/consciousness. It is important to consider the implications of leadership prestige bestowed via unconscious authorization. This dynamic helps to explain the strong and enduring appeal (to some, at least) of leaders who are blind to their own shadows; given Jung’s definitions, those who share shadow material with a leader would view these as “true”/conscious leaders, while those who are not held in thrall by the same complexes would perceive them as obviously exposed “so-called”/unconscious leaders. The authors propose that reasoning along this line implies that unconscious authorizing dynamics

contribute to the deep and powerful political divide revealed so strongly in the last three U.S. presidential elections. It also follows that unconscious bestowal of prestige and power, especially among folk who do not consciously espouse racist ideology, is worthy of consideration as an important dynamic in the perpetuation of systemic bias and White supremacy. The authors invite further scholarly dialogue on these topics, especially from those with lived experience of racism and other forms of systematic oppression.

In the best of circumstances, the prestige dynamic would seem to pull the leader-follower relationship out of the thrall of *participation mystique* and put it on a footing of mutual consciousness. The best case—and one that would seem to define the challenge of leadership in our own time—would pair a “true” leader with conscious followers. To this point, Neumann suggests that as human history unfolded, evolution came to be “characterized by a progressive democratization, in which a vast number of individual consciousnesses” work productively at the common human task” (1954, p. 434).

The worst case would link a “so-called” leader to an unconscious rabble. Suggesting support for this point is Jung’s statement about Hitler in a 1946 BBC broadcast:

and thus a mob is formed. Its leader will soon be found in the individual who has the least resistance, the least sense of responsibility and, because of his inferiority, the greatest will to power. He will let loose everything that is ready to burst forth, and the mob will follow with the irresistible force of an avalanche. (1970a, para. 449)

It follows that the power of this dynamic correlates with the power of the complexes being activated and with the degree of unconsciousness of the material that comprises the complexes shared between leaders and the led.

The Leader and the Great Symbolical Principles

In a 1942 lecture entitled “The gifted child,” Jung said:

Human leadership being fallible, the leader himself has always been, and always will be, subject to the great symbolical principles, even as the individual cannot give his life point and meaning unless he puts his ego at the service of a spiritual authority superordinate to man. The need to do this arises from the fact that the ego never constitutes the whole of a man, but only the conscious part. The unconscious part, of unlimited extent, alone can complete him and make him a real totality. (1970b, para. 248)

It would seem that Jung was arguing here that the person called to be a leader cannot become a vital and creative practitioner of leadership without honoring and opening up to the power of the collective unconscious, notably the “great symbolical principles.” Jung apparently used this term just in this instance, but he uses similar language in several other places in his corpus, in each case making the connection between something very much akin to his symbolical principles on the one hand and the archetypes on the other. Four examples of this follow. First, Jung recounted the connection made by Paracelsus between “eternal principles” and the “archetypal nature of consciousness” (1967a, para. 208). Second, in the same volume Jung wrote: “The empiricist tries, more or less successfully, to forge his archetypal explanatory principles....The Hermetic philosopher regarded these psychic premises, the archetypes, as inalienable components of the empirical world-picture” (para. 378). Third, Jung used the term “archetypal principles” to describe the

“Great Mother” and the “Father of All” (Jung et al., 1964, pp. 94f.). Fourth, Jung’s musings about what he labelled the “principles” of “love” and “forethinking” (Jung, 2009, pp. 252–4) suggest to the authors that in Jung’s mind these elements were closely related to symbolical or archetypal principles.

From these examples the authors conclude that Jung may have intended the reader to see a close kinship between symbolical principles and the archetypes. And, whereas Jung had no more to say about the symbolical principles and leadership, he did connect two archetypes, the Hero and the Savior, to the concept of leader (1970b, para. 323). In the same vein, he linked the phrase “ruler of men and spirits” to the archetype of the mana-personality, and he implied that the archetype-derived symbol of the Great Mother (1969b, para.148) connotes the exercise of power and influence (1966b, paras. 377, 379, 389).

Beyond Jung’s own musings, it would seem that any number of archetypes could plausibly be seen to influence the behavior of any given leader. Other candidates might be any of the twelve archetypes—among them the Lover, the Sage, the Magician, and the Creator—that Corlett and Pearson discussed in their reflections on organizational wholeness (2003). The list could also include many of the leading Greek gods and goddesses—each of whom symbolizes an archetypal pattern (Jung, 1969b). Zeus, Athena, Apollo, Dionysus and Hestia come readily to mind.

While Jung did not venture in his writing about leaders beyond representatives of the Western dominant-culture pantheon, other cultural traditions could richly inform inquiry and expostulation regarding archetypal “flavors” of leadership. Worth noting in this context are the three archetypally energized constructs posited by Samuels: the “erotic leader,” the “trickster-as-leader,” and “sibling leadership” (2000, pp. 39ff.). Also relevant are the relational models of leadership discussed by Stivers (2002), as well as the attributes of depth-inspired leaders that Hillman (1995) described, which “free the idea of leadership from images of the biggest, the bravest and the brawniest” (para. 1) and instead draw their influence from intuition, action balanced with reflection, an ability to be “tuned to the hidden” (para. 13), and affirmation of “the psyche’s need to idealize, to imagine the far-off and the wonderful and let itself be captivated by vision” (para. 16).

Assuming a kind of synonymy between the great symbolical principles and the archetypes, it would hold that if, as Jung wrote, all archetypes have both positive and negative valences (1970a, para. 461), then so would the great symbolical principles. For a leader, this would make the embrace of these principles a weighty matter indeed. Jung made no mention in the statement that begins this section of the paper about how “true” and “so-called” leaders might be similar or different in their awareness and appreciation of the influence of the symbolical principles on their behavior. The reader might, however, infer from points made previously that the “true” leader would stand in awe before these primal elements of the collective unconscious. Having developed firsthand knowledge of the hallmarks of daemonic possession, such a leader could carefully guard against falling unknowingly under the power of either their constructive or destructive energies. By contrast, the “so-called” leader would witlessly and unconsciously fall under the sway of the collective unconscious in all of its manifestations, unleashing the scourges of psychic inflation and identity on friend and foe alike.

In ways that bring to mind the influence of the great symbolical principles, emotionally and psychologically charged philosophical ideas also can have powerful positive and negative effects on the cultures and leaders over which they hold sway. As

with the symbolical principles, such “big” ideas are typically found in human experience paired with their opposites. The positive connotations can all too easily become the “received wisdom” in the collective mind of a dominant coalition. At the same time, the negative implications can easily slip into that coalition’s behavioral shadow, alienating or disadvantaging individuals who differ from the majority by virtue of race, gender, sexual orientation, or ability.

A good example of this dynamic might be “freedom,” as currently understood and practiced in U.S. society. It would seem that the dominant—mostly male and White—coalition assumes that the fruits of freedom, among them liberty and justice, are available to all. They are, however, arguably denied to many who are Black, Brown, female, or divergent from the dominant coalition’s standard of “normal” in other ways. Liberty and justice for all lie in the shadow of freedom when freedom is interpreted by the powerful as doing what I want, or what we want, while consciously or unconsciously depriving others of their freedoms.

Faced with the shadow of freedom, “true” leaders would check both their personal shadows and the collective shadow for adverse impacts on any and all and seek to ameliorate untoward consequences. At the organizational level, such action could involve analyzing work processes to insure sure that there are no factors at play that prevent any individual from being as fully engaged in the work as they choose. Application of an “equity lens” framework—a consciously applied tool that guides structured reflection upon potentially unexplored implications prior to allocation of resources—is another example.² At the national level “true” leadership could look like the establishment of truth and reconciliation efforts. Ignorant of the shadow of freedom, “so-called” leaders would, by contrast, blindly assume that the fruits of freedom are enjoyed fully by all. At the organizational level, this inequity could yield work processes and a work culture that militate against women, people of color and “others” of many descriptions. At the national level, it could lead to fundamental disenfranchisement and the legitimization of systemic bias.

Discussion

In a narrow sense, what Jung has left us in his fragments amounts to a list—admittedly of the authors’ construction—of some significant acquired leader traits. The list includes the following: a deep personal knowing about the interpenetration of the rational ego and the irrational Self; an abiding respect for the influence of projection and *participation mystique* in the realm of leader-follower relationships; the clear knowledge that leader and led alike must in some sense conspire if the leadership dynamic is to come into existence; and a profound sense of wonder about and respect for the power of the objective psyche, not only over human happiness and global sustainability but also over misery and destructiveness. The authors would argue that every item on the list has *prima facie* validity and import, if only because each one stems from the breadth and profundity of Jung’s life-long study of the human condition.

A wider view of the discrete elements of Jung’s thinking traced in this essay demonstrates that each element is clearly grounded in Jung’s concept of the psyche. Jung’s concepts of the “true” and the “so-called” leader both focus on the intrapersonal aspect of the psyche. Taken together, they make the case for the centrality of individuation, or developing a personality, on the part of anyone aspiring to be the kind of leader suggested

by Jung's description of the "true" leader. The inferred connection between prestige and leadership focuses on the interpersonal aspect of the psyche and argues that leadership at its best has an essentially relational quality. Jung's reflection on the influence of the great symbolic principles (archetypes) on the leader focuses on the role the transpersonal aspect of the psyche plays in energizing the leader/leadership nexus. Arguably, this deep-lying congruence among the fragments—suggesting the influence of a kind of implicate order of Jung's own creation—adds to the gravitas of each piece.

Further underscoring the substantive import and scholarly relevance of Jung's leader/leadership fragments, some of the particulars of Jung's thinking can be seen—in the useful work of both Kahn et al. (2016) and Amanchukwu et al. (2015)—to intersect with tenets of one or more conventional leadership theories. Jung's ideas about the development of personality seem to relate to the notions in traits-based and skills-based theories about the importance of learning and knowledge development on the part of the would-be leader. Ideas ascribed above to Jung about the reciprocal, relational nature of leadership seem to correspond to the thinking in contingency and transactional theories about the roles played by both leader and led in the development of leadership in given situations. Jung's ideas about the apparent role of symbolic principles and archetypes in the inspiring of leadership seem to share ground with the concepts in transformational leadership theory pointing to how the best leaders call followers to the kind of higher and more universal needs, goals, and purposes that Abraham Maslow placed at the apex of his hierarchy of innate needs (1943).

Jung does not indicate clearly to which arenas or levels of socio-political activity his various comments on the leader/leadership nexus apply. This lack of clarity may simply be an artifact of Jung's not having systematized his thoughts on the subject. The reader cannot know for certain if Jung saw a distinction in principle between the ways leadership is practiced at the international, national, communal, and organizational levels. But there is evidence for making a reasonable guess as to what he might have said.

The data to support this conjecture may lie in the context of Jung's various remarks. The backdrops of his abstract comments about leaders and leadership run a broad gamut from worries about the stirring of the political mob, to a critique of the educational system, to an analysis of early clan politics, to somewhat jaundiced views about business and bureaucratic affairs, to idealistic speculations about human striving writ large. As for Jung's reflections on actual leaders, the context was the tumultuous events and chaotic politics of his day. Jung was prescient enough to identify the Germanic Wotan complex as an active underlay to the dramatic sociopolitical context of his early 20th century experience, yet it is likely that even he was under the influence of this *zeitgeist*. While it is, of course, challenging to untangle contemporary cultural complexes and projections without the benefit of hindsight, Jung's comments about leadership still provide a useful opportunity for reflection upon contemporary leaders. Archetypal musings aside, the bottom line here for Jungian leadership theorists is that Jung has provided several broad, fluid concepts about leadership and left the door wide open as to how and where they might be applied.

Finally, a word on "fragmentary," which—stated or implied—has been a constant in this essay. Have the authors "discovered" fragmentariness in Jung's treatment of leadership, or has a certain fragmentariness in their own views on the subject colored their analysis? Upon reflection, it would seem to be some of both, and the authors have come to

suspect the unpredictable presence of Dionysus in both halves of the equation. Jung himself made a connection to Dionysus in his essay “Wotan” (1970a, paras. 391ff.), suggesting an archetypal backdrop to the social and political chaos that rocked Europe during the first half of the last century. At some level, this atmosphere must have influenced Jung’s writing on leadership. A similarly disordered and unpredictable quality characterizes the political, economic and social disruptions of our own time and has undoubtedly played a role in shaping the authors’ views of Jung’s work.

Looking Ahead

Moving from discussion to speculation, the authors suggest that in his insistence on the fundamental relationship between becoming a leader and engaging in the individuation process, Jung may have unintentionally left a clue about how Jungian leadership theorists might move ahead with fundamental fidelity to his legacy. Jung once noted: “If the encounter with the shadow is the ‘apprentice-piece’ in the individual’s development, then that with the anima is the ‘master-piece’” (1969b, para. 61). If one were to take the shadow used in this way as standing for the personal psyche and the anima for the collective psyche, one would have a framework within which to explore the relationship between leadership and individuation through two different, but interrelated, Jungian lenses. In each case the focus would be on the ways in which the relative psychological maturity of the leader translates into either effective or ineffective leadership.

The “apprentice” approach would focus on the personal psyche of the leader. Work along this line would start, of course, with the relationship between ego and the shadow. It could also include analysis of the relationship between the ego and the persona, psychological types, and projection; and it might extend to a consideration of the complexes and to aspects of the Self. Jung’s (1960) *The structure and dynamics of the psyche* might be a likely starting place for such research. The work of any number of Jung’s followers could also offer valuable input; among many who could be named here, the researcher would do well to consult Quenk (1993) on psychological types, Edinger (1972) on the ego, Stevens (1982) on the Self, Jacobi (1959) on the complexes, Bly (1991) on the shadow, and Mattoon (1981) on projection and the persona.

The “master” or expert approach³ would center on the leader’s relation to the collective psyche. Work along this line might start with the anima and animus, and would also examine the archetypal dynamics of the structures and processes mentioned in the preceding paragraph (Mattoon, p. 187). From there the exploration could move in any number of directions, including the synchronistic phenomenon of Dionysian leaders finding their way to power in times of chaos, manifesting common archetypal themes: verbal (and perhaps literal) dismemberment of those who threaten the leader’s power and of existing structures and institutions; chaos and unpredictability; theatrics (especially the public tragedy of downfall); lack of a moral code beyond the self-serving; and the unconscious intoxication of power. Scholars could also analyze manifestations of the unconscious self-centeredness of Narcissus as reflected in leadership. Such inquiry could—and should—extend to expression of feminine, non-binary, and non-Western archetypes. For example, a potent opportunity for scholarship lies in the exploration of the archetypal energies of the Hindu dark mother goddess Kali in the leadership of contemporary liberation movements, such as Me Too and Black Lives Matter, that seek to dismantle oppressive White- and male-dominant power structures.

The authors encourage scholarly inquiry and dialogue along the “apprentice” and “master”/expert lines, as well as constructive debate about whether it is possible to square the problematic nature of much of Jung’s original considerations of leadership—including his use of language—against contemporary understanding of White oppression and structural racism. In these troubled and chaotic times, it behooves scholars not only to return to basics but also to question basic assumptions.

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Notes

¹ A chronological list of all the Jung material consulted in the research and writing of this essay includes the following: a 1932 lecture entitled “The development of personality” (Jung, 1970b, paras. 284ff.); a 1933 interview on Radio Berlin (McGuire and Hull, 1977, pp. 64f.); a 1933 lecture entitled “About psychology” (Jung, 1970a, paras. 326ff.); a 1935 essay entitled “Phenomena resulting from the assimilation of the unconscious” (1966b, paras. 237ff.); a 1936 lecture entitled “Psychology and national problems” (1980, paras. 1315, 1317); a 1936 newspaper article entitled “Wotan” (1970a, paras. 391ff.); a 1936 interview with the *New York Times* (McGuire and Hull, 1977, p. 88); a 1936 compendium of interviews with assorted journalists (pp. 91–93); a 1938 interview with H. R. Knickerbocker (p. 119); a 1939 interview with an English psychologist, published in *The Psychologist* (p. 137); a 1940 lecture at the Eranos meeting (Jung, 1969a, para. 222); a 1942 lecture entitled “The gifted child” (1970b, para. 248); a 1943 essay entitled “The Mana-personality” (1966b, paras. 374ff.); a 1945 interview published in *Die Weltwoche* (McGuire and Hull, 1977, p. 152); a 1945 article in the *Neue Schweizer Rundschau* entitled “After the catastrophe” (Jung, 1970, paras. 400ff.); a 1945 letter to Albert Oeri (1975, vol.1, p. 367); a 1946 BBC radio broadcast (1970a, paras. 444ff.); a 1952 letter to Horst Scharschuch (1975, vol. 2, pp. 81f.); and a 1956 book entitled *The undiscovered self* (1970) paras. 500, 535).

² An example of a tool used to promote equity and empowerment currently used in public administration is the *Multnomah County, Oregon equity and empowerment lens*. This package of structured questions, principles, and processes is intended to make planning, decision making, and resource allocation more racially equitable. These resources are available on the Web at <https://multco.us/diversity-equity/equity-and-empowerment-lens> (accessed November 11, 2020).

³ The authors acknowledge the potentially offensive implications of the word *master*, which has been used in this instance to imply expertise rather than a power differential. We have chosen to echo Jung's original phrasing of the master/apprentice analogy in an attempt to accurately represent his original language, albeit in translation.

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The Work of Redemption: *King Lear* and *The Red Book*

Matthew A. Fike

Abstract. *The Red Book* by C. G. Jung remains an unexplored analogy for William Shakespeare's *King Lear*. Jungian critics of the play have mainly emphasized Lear's extraverted rationality versus his need to foster introversion and love. Jung's visionary experiences suggest an additional pattern: a departure from an initial state of psychological dysfunction, an encounter with unconscious forces, and a return that reflects inner progress. Within this tripartite structure, the two works share many themes and image patterns; but whereas Jung achieves genuine individuation, Lear's progress is more akin to enantiodromia than to the ideal that *The Red Book* proposes—a balance or unity of opposites in the creation of a new third state of being.

Keywords: Jung, Shakespeare, *King Lear*, *The Red Book*, individuation, enantiodromia

Introduction

Johannes Fabricius argues in *Shakespeare's Hidden World: A Study of His Unconscious* that Shakespeare's plays are about individuation, the process of making the unconscious conscious and moving toward the wholeness of the Self (9, 11). Although the study does not mention *King Lear*, a key statement does apply: "If errors are unconsciously motivated, the single error and its specific nature may provide an illuminating avenue to the unconscious" (13). In Lear's *hamartia* (the quantification of love in the division of the kingdom), ego mistakes persona for the Self, and the shadow erupts. Although other scholars explore the resulting psycho-dynamics, *The Red Book*—C. G. Jung's "soul epic" (Rowland 111), which records his descent into the unconscious—has remained an unexplored analogy, largely because it was not published until 2009.

Murray Stein notes the relevance of Homer's *Odyssey*, Virgil's *Aeneid*, Dante's *Divine Comedy*, Goethe's *Faust*, and the Bible for study of *The Red Book* ("How to" 285–86). However, there is no evidence that Jung ever read *King Lear*, and Sonu Shamdasani frankly asserts that "[f]igures from Shakespeare's plays do not feature in Jung's pantheon" (*C. G. Jung* 19). In fact, in *The Collected Works* Jung refers more frequently to Rider Haggard than to Shakespeare (CW 20, 316 and 614); and *The Red Book*, though massively allusive, has no internal connection to *King Lear*. Yet Lear's experience on the heath and Jung's exploration in the depths are so similar in image and insight that perhaps both authors tapped the same wellspring of human experience through the visionary mode of literary composition (CW 15, par. 139). Although Jung, of course, falls far short of Shakespeare as a literary artist, the works' imbrications suggest that perhaps Harold Bloom errs in his study of the Western canon by overlooking Jung and claiming a lack of "cognitive originality in the whole history of philosophy comparable to Shakespeare's" (10).

As Mathew V. Spano and others have noted, *The Red Book* enacts the individuation process, which Stein divides into the three phases in Jung's midlife crisis: destructuring, liminality, and restructuring; or sacrifice of the heroic attitude, initiation into the depths, and inner transformation ("Carl Jung's"). For Nathan Schwartz-Salant, the movement includes narcissism or an "ego-self merger," episodes of chaos/disorder/madness, and individuation through an "ego-self relationship" (14–15). Similarly, Sanford L. Drob understands *The Red Book* as a journey from conscious ego/persona to a confrontation with the shadow in the unconscious and finally to individuation and the Self (113, 146). As a tragedy, however, *King Lear* dramatizes a truncated version of the individuation process. Lear departs from civilization because of circumstances brought on by various psychological problems, encounters the unconscious on the heath, but does not fully return from the depths in the final scene. Whereas Jung's account hopefully identifies the union of opposites as a means to move successfully toward individuation, Lear's experience, though not entirely hopeless, more nearly approximates enantiodromia, a shift from one quality to its opposite or, in Jung's words, "the emergence of the unconscious opposite in the course of time" (CW 6, par. 709). Although *King Lear* overcomes the perils of persona and makes notable progress with the shadow and the anima, this essay argues that he ultimately does not achieve the hallmark of individuation in *The Red Book*—the uniting of opposites into a new third state of being.

Previous Criticism

The first Jungian criticism of *King Lear* is Maud Bodkin's *Archetypal Patterns in Poetry*, first published in 1934, which interprets Lear as both a broken father and "a superhuman figure" who shouts at the elements (16–17). Writing several decades later, Sven Armens, in *Archetypes of the Family in Literature*, focuses on the main characters' archetypal identifications such as Goneril the Terrible Mother, Cordelia the Kore and the Good Mother, Edmund the egoist, and Edgar the warrior-hero or statesman-hero. Armens's sense that Goneril is "the malformed 'masculine' woman" (175) signals animus possession, though the concept is left unmentioned. The archetypal approach continues in the 1980s with James P. Driscoll's *Identity in Shakespearean Drama*, which argues that "[t]hrough Lear never attains wholeness, throughout *King Lear* he expands consciousness toward self-knowledge" (149) by moving through stages represented by Yahweh (wrathfulness, injustice), Job (suffering, loss, humility, patience), and Prometheus (awareness of evil, assertion of human good, zeal for justice). Also, Ann E. Imbrie's 1986 article summarizes the main archetypal approaches by mentioning motifs such as "the blind seer, the proud king's abasement . . . the suffering servant, the wise fool, the demon-god or *dioboia* . . . the descent into the underworld, the demon-woman, the wheel . . . the sacrificial victim . . . the tyrant-father, and many others" (69). Lucy Loraine Tubbs, in her unpublished 2010 dissertation, adds to the archetypal approach and reads Lear's descent as an example of Erich Neumann's uroboric state—possession by the unconscious or "the chaotic mingling of consciousness and the unconscious" (33).

Cordelia alone, Driscoll claims, achieves the fourth archetypal stage, Christ (wholeness); however, his assertion that she "symbolizes ideal identity—changeless perfection that needs no improvement, learning, or growth" (142) is questionable in light of her statement of intention upon returning to England.

O dear Father,

It is thy business that I go about;
 Therefore great France
 My mourning and importuned tears hath pitied.
 No blown ambition doth our arms incite,
 But love, dear love, and our aged father's right.
 Soon may I hear and see him! (4.4.23–29)

Cordelia may not be in a state of inflation (“blown” or prideful “ambition”), but her love for her father has poisoned her time abroad, and she seeks justice by bringing the French army to English soil, with civil war (analogous to World War I in Jung’s experience) being as much an emblem of psychological division as the storm on the heath. Even for Cordelia, perfection of character is out of reach; individuation is a lifelong process, and wholeness can only be approached, never fully achieved.

The standard Jungian interpretation of *King Lear*, which begins in 1966 with James Kirsch’s *Shakespeare’s Royal Self*, emphasizes concepts from depth psychology other than the archetypes. According to Kirsch, Lear begins the play out of touch with the unconscious because he represses affect, projects the anima onto his daughters, and embraces the ego. But the Self creates a situation that enables the “gaining of consciousness” (199); that is, through suffering, individuation arises. When Lear’s affects take possession of his consciousness, he descends into madness as Shakespeare understood it: “a condition in which the images and the tempestuous emotions of the unconscious have taken complete possession of him” (269). Along the way, various details signal the dynamics of the unconscious: the word “nothing” is synonymous with the unconscious; the Fool’s statements “speak directly to the unconscious in Lear” (213); Nero’s fishing “in the lake of darkness” (3.6.6–7) symbolizes Lear’s growing introversion or attention to inner processes, including the unconscious; and his restorative sleep in act 4, scene 7, symbolizes the ego’s immersion in the unconscious, which helps him toward psychological “[r]ipeness” (5.2.11) or “the greatest possible maturity of the psyche . . . the highest possible consciousness” (292). In Kirsch’s reading, then, Lear’s Christ-like suffering “[u]pon a wheel of fire” (4.7.48) brings psychological benefit in an “inner kingdom” (288). If *The Red Book* had been available, Kirsch might also have noted Jung’s similar image of suffering: “I saw my body lying on sharp needles and a bronze wheel rolling over my breast, crushing it” [437]. Wheels as instruments of torture, however, contrast with *The Red Book*’s mandala images, which signify wholeness and the Self, and with Jung’s sense that he is bound to “the wheel of creation,” which is “the revolving wheel of endless happening” (533).

Alex Aronson’s *Psyche and Symbol in Shakespeare*, published in 1972, adds some important points to the idea that suffering results in individuation. Lear’s “darker purpose”—his heretofore “undeclared intention” (Bevington 1172, note on 1.1.36)—is to divide the kingdom in order to prevent “future strife” (1.1.44) and perhaps, as Coppélia Kahn suggests, “to keep his hold on Cordelia at the same time that he is ostensibly giving her away” (39). But Aronson rightly implies that the phrase “darker purpose” heralds movement in the unconscious: Lear transitions from Logos/reason (Goneril and Regan) to Eros/love (Cordelia), from consciousness to affect and the unconscious, or from ego through loss of reason into the unconscious and finally to insight. Significantly, Aronson notes Jung’s association of the eye and the sun with consciousness (CW 14, par. 271), which relates to the play’s sight pattern and Lear’s references to the sun and Apollo. The phrase “ocular proof” from *Othello* (3.3.376), Aronson suggests, is “Shakespeare’s

metaphor for ego-consciousness attempting to achieve self-knowledge by the use of eyesight only” (27). In other words, King Lear must stop trying to mask psychological problems by focusing on actions in the external world, much as Gloucester, who “stumbled when [he] saw” and could “not see / Because he [did] not feel,” learns to see “feelingly” (28; 4.1.19, 67–68; 4.6.149).

According to Aronson, Lear must integrate the anima, which surfaces negatively in his remark, “O, how this mother swells up toward my heart! / *Hysterica passio*, down, thou climbing sorrow! / Thy element’s below” (2.4.55–56). Aronson mentions that the Arden edition traces the Latin phrase to “*Passio Hysterica*” in the first English book on hysteria, Edward Jordan’s *Brief Discourse of a Disease Called the Suffocation of the Mother*, which was published in 1603, two years before *King Lear* was written (227). In Janet Adelman’s 1992 reading of the passage, the mother (womb) sounds analogous to the anima: “if he was once inside it, it is now inside him, and his suffocating emotions are its sign” (114). Both critics, had they known *The Red Book*, might have quoted Jung’s statement there as a parallel passage: “‘Oh most sinister womb! Do you want to suck the life out of me for the sake of the shadow?’” (488). Both passages reflect the dangers of loosing “the anarchic contents of the maternal unconscious” (227). Aronson does link Lear’s remark about suffocation by the mother to his later diatribe on female sexuality (227–28; 4.6.107–31). As Kenneth Tucker notes in 2003 in *Shakespeare and Jungian Typology*, however, Lear eventually moves beyond his aversion for the feminine and toward greater emotion, love, and selfhood (129).

H. R. Coursen’s two articles, dated 1980 and 1984, duplicate some points from previous studies but add noteworthy details. In “The Death of Cordelia: A Jungian Approach,” Coursen notes, for example, that sexuality run amok in the kingdom is the shadow quality of Lear’s absolute control and that he projects his negative anima onto all women. Although the king awakens to anima/intuition, he becomes as extremely childlike at the end as he was childish at the opening. In other words, though Coursen does not use the term, the king’s journey is an enantiadromia. Consequently, Lear’s rumination on “the mystery of things” (5.2.16) is “yet another dangerous inflation, an obliviousness to the power principle he has exercised so capriciously as king” (10). Coursen’s second article, “‘Age is Unnecessary’: A Jungian Approach to *King Lear*,” provides a typological analysis of the Lear-Cordelia conflict: Lear’s personality is characterized by extraverted thinking and focuses on outer goals, whereas Cordelia, as an introverted feeling type, focuses on the inner life. Lear’s long-repressed affect manifests in a compensatory explosion of rage—“Lear overcompensates” (90)—which sounds again like enantiadromia. In addition, his tearing at his clothing at 3.4.108 “recreates physically what is happening to him psychologically” (87). Coursen might also have mentioned that Lear’s inner turmoil is mirrored in both the microcosm of personal dishevelment (“his little world of man” [3.1.10]) and the macrocosm of the storm, which come together in the phrase “[t]his tempest in my mind” (3.4.12).

Departure

Stein considers *The Red Book* to be “a foundational text for Jung’s later works in psychology” (“How to” 280); and Lance S. Owens and Stephan A. Hoeller, in their general overview of *The Red Book* in the *Encyclopedia of Psychology and Religion*, call its publication “a watershed moment in the understanding of the life and work of C. G. Jung”

(2). Since Jung's visionary account provides the raw material from which he developed much of the psychology that critics have applied to *King Lear*, it is sensible to consider the parallels between the two texts.

The Red Book begins with two passages from Isaiah that introduce themes relevant to *King Lear* and establish Christ as a symbol of the journey toward individuation and the Self. In the first passage, "He is despised and rejected of men; a man of sorrows, and acquainted with grief" (117; Isaiah 53.3). Regarding Christ's pain, Jung subsequently states: "No one can be spared the way of Christ, since this way leads to what is to come. You should all become Christs" (137). As Jung notes elsewhere, "[t]here is no birth of consciousness without pain" (CW 17, par. 331), a formulation similar to Aeschylus's claim in the *Agamemnon* that "wisdom [or learning] comes through suffering" (line 211). The second passage, from Isaiah 35, suggests that one's suffering may take place away from civilization, and the passage includes various motifs that anticipate the play: wilderness, desert, blindness and sight, fertility, healing, and dragons. Later, the spirit of the depths tells Jung, "The desert is within you" (123), much as the storm on the heath corresponds to madness in Lear's psyche. According to Isaiah, however, "the habitation of dragons, where each [man] lay, shall be grass with reeds and rushes" (118). Together, the Old Testament passages suggest that a confrontation with the unconscious ("the habitation of dragons") through suffering in a rural area (desert, heath) provides an enhancement to psychic well-being (fertility). In Isaiah, *King Lear*, and *The Red Book*, landscape merges with inscape and signifies personal growth.

Whereas the reptilian imagery in Jung's approach to Isaiah seems positive, elsewhere in *The Red Book* dragon and snake frequently represent repressed content, which will bring harm if ignored. For example, "it is wise to nourish the soul[;] otherwise you will breed dragons and devils in your heart" (130). Even positive qualities may eventually fester in the unconscious: "If one waits long enough, one sees how the Gods all change into serpents and underworld dragons in the end" (287). Later, "Izdubar [Gilgamesh], the mighty, the bull-man" (278), reinforces the threat by perhaps implying that the repressed material in the unconscious may appear in dreams: "In the night all the serpents and dragons crawl out of their holes and you, unarmed, will inevitably fall victim to them" (292). The individuation process can be perilous, Jung says, for one may be "devoured by the serpents and dragons lurking on the way to the land of the sun"; but "the divine worm . . . awaits your unsuspecting heel" (297), which adapts God's curse on the serpent in Genesis 3.15 to suggest that affliction may be purposeful. In summary, Shamdasani quotes Jung as stating that "the threat to one's inmost self from dragons and serpents points to the danger of the newly acquired consciousness being swallowed up again by the instinctive soul, the unconscious" (qtd. in Jung, *TRB* 169, note 140).

The play's reptilian imagery is even more pointedly negative in reflecting violent emotion, ingratitude, and rapier words. After stating that he is fonder of "[t]he barbarous Scythian" than he is of Cordelia, Lear responds to Kent's attempted objection by saying, "Come not between the dragon and his wrath" (1.1.116, 122). In other words, *Do not dare to separate the repressed content in the unconscious ("dragon") from its projection ("wrath")*. Whereas the dragon's wrath represents his affective response to Cordelia's honesty, he soon realizes her virtues and projects his anger onto Goneril and Regan, stating that having a "thankless child" is "sharper than a serpent's tooth" and that Regan's tongue is "[m]ost serpentlike upon the very heart" (1.4.287–88, 2.4.161). As in *The Red Book*,

dragons and snakes suggest unconscious content and instinct, which must be integrated lest Lear be consumed by these forces. So far, though, the reptile images are affective projections onto his daughters rather than a conscious acknowledgement of his own culpability or need for inner work.

There is no doubt in the elder daughters' minds that Lear—now in his eighties (4.7.62)—lacks a little psychologically. Goneril notes “how full of changes his age is” and speculates on “the unruly waywardness that infirm and choleric years bring with them.” When Regan suspects that the cause is “the infirmity of his age [senility],” Goneril observes that Lear has not done sufficient inner work: “the imperfections of his long-ingrafted condition” (unruly affects that he has ignored) mean that “he hath ever but slenderly known himself” (is not individuated). As a result, even “[t]he best and soundest of his time hath been but rash” (anger marred even his best years), and his behavior is now characterized by “inconstant starts” (impulsive outbursts) (1.1.292–303; Bevington 1176, note on line 303). In Goneril's “As you are old and reverend, [you] should be wise” and the Fool's “Thou shouldst not have been old till thou hadst been wise” (1.4.237, 1.5.43–44), it is clear that Lear's age has outstripped his individuation. Instead, he seeks a reversion to childhood, wishing “to set [his] rest / On [Cordelia's] kind nursery,” a hope not lost on Goneril who notes that “[o]ld fools are babes again” (1.1.123–24, 1.3.20). When he makes mothers of his elder daughters, he receives not “kind nursery” and pleasant retirement but what the Fool describes as a spanking (1.4.169–71).

As the play opens, one of the roots of Lear's psychological problems is clearly recognizable, as others have noted, in his embrace of rationality over affect and extraversion over introversion. He has focused on his kingly persona and neglected his inner life, much as Jung's initial attitude is “devotion to the ideals of [his] time” (120). In each case, there is an embrace of outwardly focused values such as reason, extrinsic utility, value, pride, and the pomp of kingship/professional success. Moreover, as Kahn states, he has spent a lifetime defending “against admitting feelings and the power of feminine presence into his world” (45). Depth psychology holds, however, that there must be a complementary inner movement so that the content repressed into the shadow is acknowledged and integrated, which is one way to interpret Prospero's remark about Caliban in *The Tempest*: “This thing of darkness I / Acknowledge mine” (5.1.278–79). Lear must now acknowledge the spirit of the depths, which leads to the unconscious, the archetypes, the feminine, inner worth, intrinsic utility, and basic needs. Jung's statements about his own orientation to the two spirits eerily sum up the king's situation: “I had cultivated my spirit, the spirit of this time in me, but not that spirit of the depths that turns to the things of the soul, the world of the soul” (142). Therefore, it is necessary for Jung to kill Siegfried—“my power, my boldness, my pride” (163)—who represents intellect (Corbett 66); Jung's “conscious attitudes,” “heroic idealism,” and “ego's will” (*MDR* 180–81); or, as John Beebe and others have noted, perhaps not Freud but Jung's “*sonship* to Freud” (43; emphasis in the original). Slaying Siegfried is essential in the individuation process, for “[i]f the hero in you is slain, then the sun of the depths rises in you” (Jung, *TRB* 154).

Lear's attempt to rule the outer world has resulted in inner poverty, a situation summed up nicely by the Cabiri who claim to be “the master of the lower nature” (425) and personify “the forces of deep unconscious” (Stein, “Carl Jung's”). “You are a Tom Thumb in the brain,” they tell Jung, but “beyond the brain you gain the form of a giant”

(428). Because his emphasis on the scientific method has caused him to overlook the potential of irrationality and the unconscious, his brain has impoverished him: “Ultimately, where you mistakenly imagine that you are rich, you have actually become poor, and you stand amidst your forms like a beggar” (311). Just so, Lear’s worldly prowess has miniscule significance, and he has ignored the inner life that would make him truly great. The words of Jung might well be the words of Lear if he were honest with himself: “I long sought to hold that other spirit [of the depths] away from me” (119). As a result, Lear is in a state of positive inflation, unaware that he has already lost the game. As Jung writes, “He who believes he is really living his ideals, or believes he can live them, suffers from delusions of grandeur [inflation] and behaves like a lunatic in that he stages himself as an ideal [persona]; but the hero has fallen” (273). Lear follows “a blind desire for the hollow things of the world” (129) and searches for himself outside of himself (130). Now the call is to “[turn] away from outer things” in order to “[reach] the place of the soul” (129), for as Jung states in *Liber Secundus*: “Little good will come to you from outside. What will come to you lies within yourself” (376).

The opening scene displays multiple flaws in Lear’s psyche and character that also find parallels in *The Red Book*. To begin with, Jung’s idea that “formation” (persona) inhibits “force” or life force (311–12) informs Lear’s role in scene 1. Good persons who have “lost their force completely to their formation,” Jung writes, “seek to force others into the service of their formation with unconscious cunning and power”—exactly what Lear intends in the love contest—becoming “bad in their goodness without knowing it, since their longing for satisfaction and strengthening will make them more and more selfish.” Jung continues: “But because of this the good ones will ultimately destroy their own work, and all those whom they forced into the service of their own work will become their enemies”—as the elder daughters do in short order—“because they will have alienated them” (312). Also, the following statement in *Scrutinies* sums up his treatment of his favorite daughter: “You exploit the good faith of others[;] you gloatingly catch them in your snares and speak of your benevolent superiority and the prize that you are for others” (464).

Many additional character flaws and shortcomings are on display in Lear’s reaction to the love contest. Regarding his lost temper and dignity, Jung would say to him, “[Y]ou utter a discordant clamor before those whose respect you wanted to exact” (466). In other words, Lear meets Jung’s definition of a fool: “A fool is one who exterminates his love for the sake of love. . . . He forces himself upon others; therefore he is cursed into forcing himself upon himself in a cold nothingness” (434). Here is what Lear should have said to his elder daughters: “Do not speak to me about your love. What you call love oozes with self-interest and desirousness. But you speak about it with great words, and the greater your words are, the more pathetic your so-called love is. Never speak to me of your love, but keep your mouth shut. It lies” (465). Instead, his threat to disinherit Cordelia redounds when she becomes Queen of France, he a homeless pauper. Various aspects of Jung’s self-indictment in *The Red Book* apply to Lear as well. Egocentrism: “You begrudge the other the sunshine, since you would like to assign it to those whom you favor because they favor you” (464–65). Pride: “your childish pride, your craving for power, your desire for esteem, your laughable ambition, your thirst for fame without feeling sick. The playacting and pomposity become you badly and you abuse them to the best of your ability” (462). Tyranny: The division of the kingdom shows that “[t]he virtue of giving is the sky-blue

mantle of the tyrant” (409). And a host of other negative qualities are present: “ambition,” “vanity,” “self-interest,” “general recognition,” and personal “advantage” (464). The problem is that Lear attempts to find in the outer world what is available only within, to seek well-being in applause rather than self-esteem. Similarly, Jung criticizes the tendency “to live from the other instead of from himself” and “to find what he [Ammonius, the anchorite] needed in the outer” (477, 262). By seeking love in the wrong place and in the wrong way, Lear falls victim to what *The Red Book* calls “the terrible deceit of life,” in which what seems valuable is actually not (236). “Deceitfulness surrounds the giver because his own enterprise is deceitful. He is forced to revoke his gift and to deny his virtue” (476); therefore, Lear disinherits Cordelia and denies his love of her. In short, the king’s psyche is stunted because he has embraced the spirit of the time’s outer orientation and neglected the spirit of the depths’ call to do inner work.

Shakespeare suggests that a key reason for Lear’s failure to individuate is a female-sexuality complex. Speaking to Regan, he states, “If thou shouldst not be glad, / I would divorce me from thy mother’s tomb, / Sepulch’ring an adultress” (2.4.129–31). That is, *If you are not glad to see me, then you are not really my biological daughter*. Peter Rudnytsky interprets the remark as “Lear’s fantasy” rather than as proof of actual adultery (294), but the statement is part of a strand of language related to whoredom and aberrant sexuality. For example, the Fool comments to him on the weather: “This is a brave night to cool a courtesan” (3.2.79). Goneril criticizes his “hundred knights and squires”—like Siegfried in *The Red Book*, they represent the heroic attitude—for their debauchery, “[e]picurianism and lust,” which make her home “more like a tavern or a brothel / Than a graced palace” (1.4.238–43). In act 3, Lear and Edgar (disguised as Poor Tom) exchange diatribes against female sexuality. Lear, the real madman, condemns his “pelican daughters,” an image that suggests feeding at a bloody breast (Bevington 1196, note on 3.4.74); Edgar, the pretend madman, condemns “the act of darkness” and advises Lear, “Keep thy foot out of brothels” (3.4.74, 86, 95); and perhaps Lear projects his own misuse of office onto a “rascal beadle” who whips a whore but “hotly lusts to use her in that kind” (4.6.160–63).

Of course, Edgar’s diction anticipates Lear’s bitter condemnation of female sexuality in act 4, scene 6, where the verse form enacts the dissolution of his psyche. He begins at line 107 by declaring himself “every inch a king,” but the iambic pentameter quickly breaks down along with his psyche. The lines vary between four syllables (“Adultery” is its own line for emphasis) and twelve. He mentions both licit and illicit sexuality (“lawful sheets,” “copulation,” “bastard son”); considers his daughters both human and subhuman (“centaurs” below the waist); and then drops meter completely to describes their nether region as “hell . . . darkness . . . the sulfurous pit, burning, scalding, stench, consumption”—some of the ugliest prose in all of Shakespeare (4.6.107–29). Then, for good measure, he calls Gloucester “blind Cupid,” the symbol of brothels (line 137). The play’s sexually charged language suggests that Lear is out of touch with the anima and that he projects his dysfunctional feminine principle onto his elder daughters and women in general, much as the Centaurs attempt to abduct not only the bride Hippodamia but also other Lapith women. Insofar as he considers his good daughter a mother and his wife and evil daughters whores, it appears that Mary, Eve, and Helen are mixed up in his psyche. If Lear and Jung were entirely parallel figures in terms of love, the king would find a way to integrate the negative anima (Goneril and Regan), not just embrace the positive anima

(Cordelia), as Jung eventually manages to accept the Salome in him and to transform her cruelty and selfish Eros into Agape.

Animality goes hand in hand with aberrant sexuality in *The Red Book*, as in Jung's noting that "the reek of the human animal streamed over me. Luscious-lewd whores giggled and rustled along the walls" (272). Similarly, Ammonius says, "I drank wine and saw that women were beautiful. I wallowed in pleasure and wholly turned into an animal" (270). In addition to the nexus of sexuality and animality, the fact that human beings *are* animals is a major theme in *The Red Book*. There are references to "the human animal" (231, 240), and animality is in turn associated with irrationality—we are "the irrational animal" (260)—as well as monstrosity. "It seems to me," says Jung, "that I have become a monstrous animal form for which I have exchanged my humanity" (157). Further, Izdubar reminds Jung that human beings are a mixture of higher and lower, rational and irrational, civilized and bestial. In the individuation process, Jung argues, one must acknowledge the depths of one's own animal nature: "He who never lives his animal must treat his brother like an animal. Abase yourself and live your animal so that you will be able to treat your brother correctly" (342). He who does not acknowledge his baser element—the animal nature's "frights and desires" (377)—is bound to treat others monstrously, whereas he who acknowledges his own animality will treat them properly. That is, if a person represses animal baseness and sexuality into the shadow, he will project them onto unsuspecting persons; but if he brings them into the Self, then he will foster the harmony enjoyed by animals of the same species. Jung advises, "Break the Christ in yourself so that you may arrive at yourself and ultimately at your animal which is well-behaved in its herd and unwilling to infringe its laws" (343). Jung devotes a whole paragraph to describing how "[t]he animal does not rebel against its own kind" and "lives fittingly and true to the life of its species" (341). Shamdasani's notes are helpful here. He states that Jung comments on living from one's animal nature as follows: "Yet in nature the animal is a well-behaved citizen . . . you become a peculiarly law-abiding citizen, you go very slowly, and you become very reasonable in your ways, in as much as you can afford it" (qtd. in Jung, *TRB* 342, note 180). However, as Shamdasani himself states, "In 1939, [Jung] argued that the 'psychological sin' which Christ committed was that 'he did not live the animal side of himself'" (335, note 174).

One may detect some inconsistency in Jung's argument at this point. How can Christ, the symbol of suffering into the Self, be faulted for not acknowledging the body life that he shares with the animals, especially if his forty days in the desert parallel Lear's stormy night on the heath? And did Christ not instruct us on how to live harmoniously with our fellow citizens? Despite these quibbles, the key point is that our animal nature is waiting for us to acknowledge it. Jung writes, "What you excluded from your life, what you renounced and damned, everything that was and could have gone wrong, awaits you behind that wall before which you sit quietly" (340). *Negative* animality (desires) must be integrated rather than projected so that *positive* animality (harmony) can be achieved in the social sphere. The two types represent the dynamics of the shadow: "Thus we probably have to accept our evil without love and hate, recognizing that it exists and must have its share in life. In doing so, we can deprive it of the power it has to overwhelm us" (312). The shadow, once befriended, becomes a brother rather than an antagonistic Other, its energy can promote well-being, and now "growth begins" (366).

The animal imagery in the play—Shakespeare mentions sixty-four different species (Muir 31) and specifically links Goneril to a variety of creatures to emphasize “bestial self-seeking” (Bodkin 15)—demonstrates a mixture of projection and acceptance of animality on Lear’s part. In Lear’s remarks and the Fool’s, the elder daughters are negatively associated with predation, cunning, cruelty, and ingratitude. His “dog-hearted daughters” (4.3.46) are like “she-foxes” that deserve hanging (3.6.22, 1.4.316–19) or like the cuckoo who bites the head off the mother sparrow that feeds it (1.4.213–14); and Goneril, who has a “wolvish visage” (1.4.307), is worse than a “sea monster” in her ingratitude (1.4.259). Jung’s remark sounds critical of Lear: “Man, you have even forgotten that you too are an animal” (391). Failing to live his animal, he projects his repressed animal nature onto his daughters, seeing in them his own unacknowledged animality. Nevertheless, being on the heath does remind the king that he has a physical body. A gentleman’s comment that Lear has been out in the storm when bears, lions, and wolves would take shelter (3.1.10–13) suggests that the king is experiencing the same physical vulnerability that the animals do. To the poorly dressed Edgar, he comments that “unaccommodated man is no more but such a poor, bare, forked animal as thou art” (3.4.105–07) and tears off his own clothing as if to share in the bestial state he has just described. Perhaps, as Northrop Frye speculates, these details suggest that Edgar as Poor Tom “provide[s] a solid bottom for Lear’s descent” by protecting him from “the world of the furies and fiends” (Northrop 109). A bit later, during the trial scene, Lear’s affects “personify as ‘little dogs,’ and therefore he sees them as ‘barking at him’” (Kirsch 251; 3.6.61–62). In *The Red Book* Jung calls his “thoughts, those unruly hounds” and refers to his ideals as “yapping and squabbling” dogs (148, 275), much as one of the female dead calls his virtue “‘a wagging dog, a growling dog, a licking dog, a barking dog’” (490). Shakespeare’s canine reference echoes the Fool’s statement: “Truth’s a dog must to kennel. He must be whipped out, when the Lady Brach may stand by the fire and stink” (1.4.109–11). He means: *Truth must be forced out of the house and stay in a kennel so that female flattery may have the preferred position.* When Lear condemns his elder daughters as dogs, the Fool reminds him that he banished his truthful daughter and favored her dishonest siblings. Commenting on his reign, Lear finally admits to himself that “a dog’s obeyed in office” (4.6.158–59). Finally, in prison the king remarks, “He that parts us shall bring a brand from heaven / And fire us hence like foxes” (5.3.22–23). Lear exaggerates: *He who would part us will need heavenly fire to drive us out of prison, much as fire and smoke drive foxes from their den.* In other words, the lines imply “that only death will part them” (Bevington 1213, note on lines 22–23). Maynard Mack suspects an allusion to the heavenly fire that drives Vice offstage in the morality play (59), but there is also a biblical allusion: “So Samson went and caught three hundred foxes, and took torches; and he turned them tail to tail, and put a torch between each pair of tails” (*Harper Study Bible*, Judg. 15.4). Whatever its source, the imagery suggests that Lear now participates in the fox-like nature that he once projected onto his daughters, though the fantasy of a happy life of confinement with Cordelia does not measure up to the harmonious living and good citizenship that should result from integrating the shadow.

Encounter

King Lear’s descent on the heath to the level of the animals contrasts markedly with Jung’s portrait in *The Red Book* of Philemon’s proper retirement. “He was probably only a magician by profession, and he now appears to be a pensioned magician who has retired

from service. His desirousness and creative drive have expired and he now enjoys his well-earned rest out of sheer incapacity, like every old man who can do nothing else than plant tulips and water his little garden” (397). The reference to gardening echoes two earlier allusions to *Candide*. The soul says, “Be content and cultivate your garden with modesty”; and Jung writes: “I return to my small garden that presently blooms, and whose extent I can measure. It shall be well-tended” (375–76). Stein considers the Voltaire allusion to represent minding one’s own business and loving the soul (“Carl Jung’s”); but these passages also suggest that an elderly person should acknowledge his waning faculties, avoid worldly concerns, and engage in a humble routine that creates beauty. Instead, Lear ironically gives up his office but seeks to retain the trappings of power—his one hundred knights who do not serve him long or well—as he approaches an inner realm where “no father, no mother, no right, no wall and tower, *no armor and protective power* come to your aid” (315–16; emphasis added). Then he walks out onto the heath where a “tempest” in his mind (3.4.12) will mirror the “pitiless storm” in nature (3.4.29), as for Jung rain represents “the mourning of the dead in me, which precedes burial and rebirth” (164). As in *King Lear*, so in *The Red Book*: “eternal chaos . . . rushes toward you as if carried by the roaring wings of a storm” (339). In both works, bad weather signals the loosing of the unconscious.

Jung is clear that a descent through suffering into the unconscious is a necessary part of the individuation process. Individuation progresses only if one confronts the “innermost and lowermost,” as he says in an earlier draft (qtd. in Jung, *TRB* 119, note 6). “Your life needs the dark” (360) or “the abyss and awfulness of matter” (313), and *The Red Book* offers diagnosis and prescription that sum up Lear’s situation precisely:

One who wants to rise above himself shall climb down and hoist himself onto himself and lug himself to the place of sacrifice. But what must happen to a man until he realizes that outer visible success, [which] he can grasp with his hands, leads him astray. What suffering must be brought upon humanity, until man gives up satisfying his longing for power over his fellow man and forever wanting others to be the same[?] (390–91)

Christ-like sacrifice and suffering in the psychological depths must displace and compensate for lust for power and desire that others conform to one’s wishes. Having left behind the spirit of the time, Lear now allows the spirit of the depths to lead him downward and inward. As Jung puts it, “He [the spirit of the depths] forced me down to the last and simplest things” (120), to “littleness . . . [or] the small as a means of healing the immortal in me” (121). For Jung and for Lear, simplicity and littleness refer to the bare essentials of life—fire, food, and shelter. Much as Jung says to Izdubar, “I’ll make a fire to warm us” (281), “fire and food” are greatly to be desired on the heath (3.4.151). Lear’s statement—“The art of our necessities is strange, / And can make vile things precious” (3.2.70–71)—corresponds to “the valuation of the smallest things” in *The Red Book* (156). Both Lear and Jung shift from worldly values to appreciation of life’s necessities. Elsewhere a similar transition is from cleverness to simplemindedness: “*Cleverness conquers the world, but simplemindedness, the soul. So take on the vow of poverty of spirit in order to partake of the soul*” (146; emphasis in the original). Once Lear’s courtly calculation and Jung’s scientific acumen are left behind, the inner work may begin. Lear might then say of the

heath what Jung says of the desert: “My soul leads me into the desert, into the desert of my own self” (141).

Lear’s descent, which is an encounter with poverty and physical extremity, enables him to confront his own inner destitution and to admit that he has not taken proper care of the “[p]oor naked wretches” whom he sees on the heath (3.4.28). He feels compassion for the realm’s disadvantaged who endure “the pelting of this pitiless storm” and realizes the necessity of social justice (3.4.28–36). Those people receive a local habitation and a name in Edgar/Poor Tom who is to Lear as a lowly figure is to Jung—a man who is dressed poorly, has scars on his face, and lacks an eye. Jung observes, “He is poor and dirtily clothed, a tramp.” As if summing up the situation on the heath, the man says, “‘It’s damned cold’” (232). The point is that Lear/Jung must embrace in themselves not the king/scientist but the madman/tramp. “What would poverty, nakedness and unpreparedness be without consciousness of weakness and without horror at powerlessness?” Jung asks (378). He wants “to be poor and bare . . . to stand naked before the inexorable” (377), language that echoes Lear’s commonality with the “[p]oor naked wretches” he observes and the “poor, bare, forked animal” he supposes Edgar to be (3.4.106). Physical descent is the gateway to the psychological depths. Or, as Regan aptly puts it, for “willful men” like Lear “[t]he injuries that they themselves procure / Must be their schoolmasters” (2.4.304–06).

There is also something more positive: both Lear and Jung have companionship in the depths where growth takes place. Jung writes, “With fear and trembling, looking around yourselves with mistrust, go thus into the depths, but do not do this alone; two or more is greater security since the depths are full of murder” (168). The statement seems to qualify the statement at the end of *Liber Secundus*: “The touchstone is being alone with oneself. [¶] This is the way” (458). During his visionary period, Jung “carried on a full psychotherapy practice, and did not lose contact with his family life” (Schwartz-Salant 13), much as Lear has the companionship of Kent, Gloucester, the Fool, and Edgar. Lear is down but not alone, and “the mind much sufferance doth o’erskip / When grief hath mates, and bearing fellowship” (3.6.106–07). Descending to the shared poverty of others has psychological benefits, Jung says, for “insofar as you live the life of your fellow beings and descend to their lowliness you also climb into the holy stream of common life, where you are no longer an individual on a high mountain, but a fish among fish, a frog among frogs” (237). Applied to *King Lear*, the remark points toward the play’s religious dimension. Although Bloom reductively holds that *King Lear* “do[es] not yield to Christianization” (51), Shakespeare includes the Christian paradox that one must fall in order to rise; and, as Roy Battenhouse notes in *Shakespeare’s Christian Dimension*, *King Lear* is actually a Christian play about a pagan world (446). Abasement is essential to individuation, as Jung suggests in stating, “If you believe that you are the master of your soul, then become her servant” and vice versa (140; emphasis in the original), for when “brought low . . . only there do we attain clear knowledge of ourselves” (238). “Therefore he who strives for the highest finds the deepest” (357). As *King Lear* and *The Red Book* both emphasize, however, the journey downward and inward does not have to take place in social isolation. Insofar as Lear does shadow work with his male companions, the heath functions much like the “initiation into the ‘men’s house’ and ceremonies of rebirth” that Jung observed in Africa (*CW* 7, par. 314; 18, par. 363). In order to do anima work with a contra-sexual partner (the “master-piece”), one must first do shadow work with other males (the “apprentice-piece”) (*CW* 9i, par. 61). It is notable that when Lear asks, “Who is it that

can tell me who I am?” the Fool replies, “Lear’s shadow” (1.4.227–28). A similar exchange occurs in *The Red Book*. When Jung asks, ““What will remain of me?”” Philemon responds by saying, ““Nothing but your shadow”” (540).

As Kirsch states, “The Fool acts as a typical *spiritus familiaris*, the objective spokesman for Lear’s unconscious” (218); or as Rudnytsky states more simply, the Fool is “Lear’s psychotherapist” or “the voice of Lear’s unconscious” (298–99). In their remarks, Lear and the Fool engage in the technique that Jung used to generate his inner dialogues—active imagination—which plays a salutary role. The word “conceit” (4.6.42) in Gloucester’s transformation at “Dover” and Lear’s actual use of “imagination” at the end of his tirade against female sexuality (4.6.131) suggest that the two fathers are engaging with inner forces. On the imaginal plane, Lear must now do the psychological equivalent of what Philemon has done—taking “the dirty wanderers unsuspectingly into [his] hut,” which then becomes “a golden temple” (Jung, *TRB* 408). *The Red Book* also affirms the value of such shadow work in Christological terms: “Therefore after his death Christ had to journey to Hell[;] otherwise the ascent to Heaven would have become impossible for him. Christ first had to become his Antichrist, his underworldly brother” (167). In other words, confronting and integrating the shadow are essential to the individuation process, and these processes are essential in turn to Lear’s individuation. Because he has neglected not only the “[p]oor naked wretches” in his kingdom but also the corresponding figures within his psyche, ego and persona must now be cast off: the depths demand that he take a careful look at himself on the way to building a psyche focused inward on love instead of outward on power, pomp, and prestige.

Since Lear has become old without becoming wise, he must use his remaining time to make psychological progress toward individuation. The situation is the same with Gloucester who wishes to sit down and “rot even here” (5.2.8), to which Edgar replies, “Men must endure / Their going hence, even as their coming hither; / Ripeness is all” (5.2.9–11). In David Bevington’s explication, “Humans shouldn’t die before their time, just as fruit doesn’t fall until it’s ripe” (1213, note on line 11). Or in Frye’s words, “man does not own his life, and must wait until it concludes of itself” (*Northrop* 118). Both explications fall a bit short. Ripeness or full maturity is the goal, but endurance is the essential quality along the way. Ripeness is also an important theme in *The Red Book*. Early on, the spirit of the time buoys Jung’s reason, allowing him to see himself “in the image of a leader with ripe thoughts” (134) but this inflationary orientation immediately yields to a better way: “So: if you are childlike beings now, your God will descend from the height of ripeness to age and death” (135; emphasis in the original). Paradoxically, if one is childlike, one moves inward and abandons what passes in the world as “the height of ripeness”—kingly power, applause—and advances toward “age and death,” which promote a kind of ripeness that is compatible with the spirit of the depths. Jung describes the transition as follows: “The time is still not ripe. But through this blood sacrifice, it should ripen. So long as it is possible to murder the brother instead of oneself, the time is not ripe. Frightful things must happen until men grow ripe. But anything else will not ripen humanity” (153–54). The spirit of the time allows one to repress content into the shadow (“murder the brother”); but through sacrifice, frightful occurrences, and suffering, progress can be made toward wholeness (ripeness). In this process, death has a catalytic effect: “Death ripens. One needs death to be able to harvest the fruit . . . limitation enables you to

fulfill your being”; without death, Jung suggests, individuation (“meaning”) would be a lesser imperative (267).

One final reference to ripeness brings us back to King Lear’s situation. In reference to “the Gods,” Jung writes that “[o]ld and overripe, they have fallen and been buried in an egg” (305), which is an image of enclosed potential. Although Jung “felled the Great One,” he “enclosed him lovingly in the maternal egg” (305). When the egg is opened, “*Izdubar is standing before me, enormous, transformed, and complete*” (306–07; emphasis in the original). What is no longer workable (“old and overripe”) can be transformed by the agency of the anima (“maternal egg”) into something whole. The egg imagery in King Lear, however, offers a tragic alternative to the hatching of Izdubar.

FOOL. Nuncle, give me an egg and I’ll give thee two crowns.”

LEAR. What two crowns shall they be?

FOOL. Why, after I have cut the egg i’ the middle and eat up the meat, the two crowns of the egg. When thou clovest thy crown i’ the middle and gav’st away both parts, thou bor’st thine ass on thy back and o’er the dirt. Thou hadst little wit in thy bald crown when thou gav’st the golden one away. (1.4.153–61)

The passage echoes Lear’s statement to Goneril and Regan: “This coronet part between you” (1.1.139), an impossibility that foreshadows conflict between the Dukes and disaster for the king himself. As “[t]he fool” (Jung’s fellow patient in a madhouse) comments on his situation (350), so the Fool in *King Lear* sums up Lear’s *hamartia*. When the egg is cloven in two, the result is not the hatching of some “God” but consumption of kingship (“the meat”) and the division of the kingdom (“gav’st away both parts”), resulting in an inappropriate reversal of power (“bor’st thine ass on thy back”). Yet the Fool is speaking from the point of view of the spirit of the time, not realizing that brokenness in the psyche and in the body politic may yet produce a new and better crown if the maternal soul (Cordelia, anima) is embraced in the depths. In *The Red Book*, Jung’s soul (in the form of a white bird) gives him exactly that, “a golden royal crown” inscribed with the words ““Love never ends”” from 1 Corinthians 13.8 (441)—a crown not of the world but of the soul. A bit later it is “the crown that unites the separated” (454). The egg cloven in two like two crowns represents both Lear’s *hamartia* and the potential for renewal, as Jung suggests in observing that “[o]ut of the egg . . . will rise the eagle or phoenix, the liberated soul” (CW 12, par. 306). When the egg of ego/persona cracks open, a person can integrate the unconscious and move toward the proper ripeness of individuation.

Return

Because King Lear has placed too much emphasis on the outer world and too little on his inner life, he projects repressed content onto others, considering himself “a man / More sinned against than sinning” (3.2.59–60). As Jung knows well, “What we neglect in ourselves blends itself secretly into our actions toward others” (479). He also states that “through constant outer life we forget the self and through this we also become secretly selfish in our best endeavors” (479), as Lear does in the love contest. Then, on the heath, Lear confronts content that he has repressed into the unconscious, doing shadow work with other men and anima work with Cordelia. As Drob sums up Jung’s journey in *The Red*

Book, “one discovers the depths of one’s soul through a courageous encounter with chaos, madness, and the infinite possibilities of sense and nonsense” (88). In other words, both Lear and Jung engage in “the work of redemption,” which arises from “an increased need for love” and a “desire to alter our own condition” (Jung, *TRB* 478–79). Yet Lear’s journey is tragic because he does not achieve the ideal—the collapsing of binaries into a new third state—but merely enantiodromia.

Jung’s statement perfectly articulates the key process: “We are crucified between the opposites and delivered up to the torture until the ‘reconciling third’ takes shape” (*Letters* 375). The idea that suffering transforms binaries into a new and reconciling third state appears in *The Red Book*—“[a] sacrificial blood binds the poles” (122), for “balance is godly” (150)—but there are other metaphors. Fusion: “one arose from the melting together of the two” (171). Journey: “So the path of my life led me beyond the rejected opposites, united in smooth and—alas!—extremely painful sides of the way which lay before me” (284). *Via media*: “the God calls me toward the right and the left, his voice calling out to me from both sides. Yet the God wants neither the one nor the other. He wants the middle way. But the middle is the beginning of the long road” (393). Personification: “The opposites embrace each other, see eye to eye, and intermingle” (415). Marriage: “I must unite the two conflicting powers of my soul and keep them together in a true marriage until the end of my life” (405). And procreation: “*If you marry the ordered to the chaos you produce the divine child, the supreme meaning beyond meaning and meaninglessness*” (139; emphasis in the original).

From various specific binaries that *The Red Book* articulates arises a new and positive third state of being. Drob summarizes many of the binaries as follows: “word and thing, knowledge and error, sense and nonsense, presence and absence, permanence and change, identity and difference, public and private, freedom and necessity, God and humanity, good and evil, spirit and nature, and mind and matter” (46). He sees Jung’s purpose in *The Red Book* as “reclaim[ing] the value of hitherto debased terms of a series of polarities: madness/sanity, evil/good, chaos/order, doubt/certainty, empty/full, etc.” (148). It is particularly important to reconcile the shadow and the anima in the relationship with Salome: “he must learn to love the shadow and anima aspects of himself”; “[b]y loving Salome, Jung in effect accepts his shadow and anima, forges a new self, is identified with Christ, and ushers in the new God.” It is the transcendent function that “*transcends* and unifies opposing tendencies and attitudes,” that is, consciousness and the unconscious (Drob 54, 62–63; emphasis in the original). In Daryl Sharp’s definition, the transcendent function is “[a] psychic function that arises from the tension between consciousness and the unconscious and supports their union” (135).

In addition, Jung notes that “virtues and vices are brothers” (*TRB* 266), just as they are literal brothers, Edgar and Edmund, in *King Lear*. And there are further binaries relevant to the play. “One cannot live with forethinking alone, or with pleasure alone. You need both” (181). As before, “[i]f forethinking [reason, understanding] and pleasure [feeling, love] unite in me, a third state arises from them, the divine son, who is the supreme meaning, the symbol, the passing over into a new creation” (189). Similarly, as with the Red One and Ammonius, Jung says elsewhere that “[s]exuality and spirituality are pairs of opposites that need each other” in order to produce a whole (qtd. in *TRB* 528, note 112). A person must not reject lust (the Red One) in favor of spirituality (Ammonius) but must instead achieve a synthesis of both, as those two characters do when they interact in chapter

7 of *Liber Secundus*. The following observation illuminates the sexual dynamics of Shakespeare's play: "The sexuality of man goes toward the earthly [carnality, Edmund, the elder sisters], [but] the sexuality of woman goes toward the spiritual [love, Cordelia]. Man and woman become devils to each other if they do not distinguish their sexuality" (529). Body and spirit must commingle in the interest of living one's animal. Sense and nonsense—another major opposition that must experience a "melting together . . . which produces the supreme meaning [third state]" (120)—are multivalent. The terms suggest not only meaning versus absurdity or a commonsense scientific outlook versus illogic but also the empirical perception of the outer world via the five senses versus nonsensory perception of what lies within, literally sense versus *non*-sense, consciousness versus the unconscious. To combine these ways of seeing is meaningful, says Jung, because "[d]epts and surface should mix so that new life can develop" (152), especially via shadow work: "If I accept the lowest in me, I lower a seed into the ground of Hell. The seed is invisibly small, but the tree of my life grows from it and conjoins the Below and the Above" (356).

A couple of binaries in *King Lear* relate directly to *The Red Book*, but there are many others—the play is *built* on binaries. Jung says to Elijah that "whoever possesses wisdom is not greedy for power" (439). As wisdom and folly unite in the Fool's advice to Lear, wisdom and power unite in the survival of Edgar and Albany at the end of the play, though, as James Shapiro points out, "the widowed and childless Albany offers little prospect for the renewal of the kingdom" (303). For Lear, however, wisdom and power remain in effect a binary—he is restored to his former power at 5.3.304–06 only to die a dozen lines later. Similarly, in the third sermon to the dead, Jung mentions another binary that obtains in *King Lear*: "Everything that you request from the Sun God produces a deed from the devil" (521), which nicely glosses Lear's "Now, by Apollo—" (1.1.161). The unconscious compensates: by overemphasizing what Apollo represents—Logos and male power in the external world—Jung and Lear both move toward wholeness via a confrontation with Eros and the anima in the inner world. The contrast resembles the juxtaposition of Jung's No. 1 and No. 2 personalities (*MDR*, chapter 3, esp. 87–88), which encompass various binaries common to *King Lear* and *The Red Book*. These include the spirit of the time/depths, civilization/heath, Tom Thumb/giant, sense/nonsense (or *non*-sense), persona/shadow, ego/Self, extraversion/introversion, repression/compensation, and projection/individuation. Other binaries specific to the play are pride/humility, tyranny/social justice, applause/self-esteem, pomp/basic needs, and day/night.

As Drob points out, "Jung understood the development of the Self, of the 'new man,' in terms of a coincidence of opposites which re-incorporates the rejected pole of a number of value pairs" into a "*coincidentia oppositorum*, the co-existence, blending, and interdependence of opposites" (44–45). Similarly, binaries are also key to understanding the difference between tragedy and comedy. A comedy like *A Midsummer Night's Dream* begins with a departure from an initial setting where the binaries' first terms constitute a problem, moves to an encounter in which the binaries' second terms are engaged, and achieves a return that enables the creation of a new third state in which opposites are reconciled. For example, as Frye affirms, "[i]n comedy the erotic and social affinities of the hero are combined and unified in the final scene" (*Anatomy* 218). By overcoming problems, characters in a comedy bring renewal and reconciliation out of chaos and suffering. Tragedy shears away that reunifying third phase so that a character like Lear shifts from one extreme to another—enantiodromia—rather than fully synthesizing

opposite parts of his psyche. He ends up not at a wedding celebration like the characters in *Dream* but in prison where, instead of merging reason and affect, he abandons the one and embraces the other. As Lear approaches the end of his life, suffering abides, senility qualifies learning and wisdom, and loss outweighs reconciliation.

Of course, being imprisoned can be meaningful, as Jung suggests at two points in *The Red Book*. He learns that the one-eyed man is “a former convict” who lost an eye in a brawl over a woman who was pregnant with the other man’s bastard; the half-sighted man says that “it was beautiful in prison,” and Jung opines to the reader how hitting bottom makes one cognizant of “the whole height of reality” (235). After all, at rock bottom, there is nowhere to go but up. Later Jung speaks to a woman who also lauds the positive potential of imprisonment: “there I have peace and can collect myself. . . . Doors of iron, walls of stone, cold darkness and the rations of penance—that is the bliss of redemption” (499). Consequently, it is possible that Lear’s intention to “take upon ’s the mystery of things, / As if we were God’s spies” (5.3.16–17) reflects “the work of redemption” (478) if “mystery” refers to the positive second half of the binary. In *The Red Book*, the spirit of the depths tells Jung that the world’s mysteries dwell in him (121); he claims to be ignorant of the “mystery” of his soul, which appears in his dreams “as a child and as a maiden,” that is, as a Cordelia figure (131); “mystery” relates to inner growth (135; emphasis in the original); it is a general term for interiority (202); the spirit of the depths “leads mankind through the river of blood to the mystery,” meaning that suffering leads to individuation (205); and “mysteries” are “the otherworldly powers of the spirit and desire” (439). In short, “mystery” characterizes the inner world, the No. 2 personality, and the second term in various binaries. By facilitating the apprehension of mystery, time spent in prison may not be all bad.

But does Lear, as Kirsch affirms, move from “pagan doctrines through suffering and spiritual regeneration to *an inner experience of God*” (311; emphasis added)? The pagan doctrines are sufficiently evident in Lear’s earlier invocation of Hecate, Jupiter, and Apollo; but the claim of “an inner experience of God”—in Jung, “the experience of the numinosum [is] wholly immanent,” as Lionel Corbett reminds us (69)—may be based on a misreading of Lear’s use of “the mystery of things” and “God’s spies” in his statement about imprisonment with Cordelia.

No, no, no, no! Come, let’s away to prison.
 We two alone will sing like birds i’ the cage:
 When thou dost ask me blessing, I’ll kneel down
 And ask of thee forgiveness. So we’ll live,
 And pray, and sing, and tell old tales, and laugh
 At gilded butterflies, and hear poor rogues
 Talk of court news; and we’ll talk with them too—
 Who loses and who wins; who’s in, who’s out—
 And take upon ’s the mystery of things,
 As if we were God’s spies; and we’ll wear out,
 In a wall’d prison, packs and sects of great ones,
 That ebb and flow by the moon. (5.3.8–19)

In keeping with the strand of religious language (“blessing,” “forgiveness,” “pray”), which suggests that Lear has developed a more peaceful, positive outlook as a result of his suffering on the heath, perhaps the statement “And take upon ’s the mystery of things, / As

if we were God's spies" signifies something esoteric or spiritual. If, as Mack states, Lear and Cordelia "will be in the world but not of it" (113), there may even be a hint of a new third state. Perhaps, as Bevington suggests, "God's spies" are simply "detached observers surveying the deeds of humanity from an eternal vantage point" (1213, note on line 17). But given what frames the key statement—"court news" as well as "packs and sects of great ones"—it seems likely that the primary meaning of "the mystery of things" and "God's spies" is horizontal and human rather than vertical and spiritual. Interest in current events also appears to qualify Kirsch's sense that Lear ends up detached from reality in a state of total introversion, as well as Aronson's claim that Lear's imagined paradise-in-prison involves "a permanent retreat from the reality of human society" (188).

Given the prison passage's ambiguity, it is likely that Lear has achieved enantiodromia rather than a new third state. Nearing the end of his journey, he still expresses interest in the outer world of the court, which reflects the first half of the binary, but there may also be some engagement with the second half in light of *The Red Book's* relation of "mystery" to inner life and individuation. In a positive reading, his new outlook on life reflects not only anticipation of the pleasure of discussion with his favorite daughter but also some degree of synthesis of inner and outer. Perhaps discoursing on "the mystery of things" refers to the archetypes that underlie human behavior; to what Coursen, referring to Kent, calls "an ability to sense the interior content of the exterior world" ("The Death of Cordelia" 5); or to Jung's idea "that the spirit of the depths in [him] was at the same time the ruler of the depths of world affairs" (123). In a more skeptical reading, however, Lear has swung from rejecting Cordelia to embracing her. Now he projects his potential for happiness onto her and makes her responsible for it, much as he expects his daughters to flatter him with their expressions of love in scene 1. In light of Jung's statements in *The Red Book*, the skeptical interpretation seems to carry more weight. Individuation, Jung asserts, involves "unit[ing] with the serpent of the beyond" and "accept[ing] everything beyond into myself" (430) or what Shamdasani calls "a synthesis of the individual [psyche] with the collective psyche" ("*Liber Novus*" 51). A swing to the opposite such as Lear achieves is supposed to be a *step* in this process, not a final destination. As Shamdasani states, "By what [Jung] termed the law of enantiodromia, or the reversal into the opposite, the other function entered in. . . . The development of the contrary function led to individuation" ("*Liber Novus*" 56; emphasis added). To say that Lear has made *no* progress would be inaccurate: he *has* grown, and both inner and outer seem present in his "mystery" speech; however, his new outlook *reverses* his opening mindset but does not constitute a new third state that arises from proper integration of the many binaries that structure the play. Neither Lear's experience of opposites nor his work with shadow and anima has transformed him into a *senex* like the prophet Elijah in *The Red Book*. Although certainly a "child-changed father," he remains, by his own admission, old and foolish (4.7.17, 61, 90).

Conclusion

In *The Red Book*, the "Pleroma" is another way that Jung expresses the uniting of opposites. He calls it a state "in which all opposites are canceled out and unified" (517), "a state of fullness where the pairs of opposites . . . are together" (qtd. on 509, note 82). Since opposites are united in the Pleroma and the unconscious, "the pursuit of one quality will necessarily bring on its opposite" (Drob 267). For example, Pleroma encompasses both

nothingness and fullness, which apparently coexist there without contradiction. Contrary to Lear's prediction that "[n]othing will come of nothing" (1.1.90), something does come of nothing: the king's debasement on the heath and in prison may not lead to complete spiritual fullness, but he makes some progress on the journey toward individuation, though he does not achieve the proper balance of the reconciling third state. Pleroma's identification with the *unus mundus*, the one world or unitary world, a field of energy that unites matter, psyche, and spirit, also has a parallel in the play. Lear's experience spans all three dimensions: a descent into nature and the unconscious, followed by a physical death and a transition to the spirit world. Despite the final scene's apocalyptic nihilism, there are indications of the afterlife in Lear's apparent ability to see Cordelia's spirit and Kent's conviction to follow his "master" on a "journey" into the afterlife (5.3.317, 327–28). A. C. Bradley claims too optimistically that Lear dies in a state of "unbearable joy" (291; emphasis in the original), but there is a sense in Edgar's closing remark that lessons have been learned: "The weight of this sad time we must obey; / Speak what we feel, not what we ought to say" (5.3.329–30), which is certainly "a vindication of the conduct of Cordelia and Kent in the opening scene" (Frye, *Northrop* 115). Since their blunt honesty is endorsed and expedient lies are condemned, the play's final speech reverses Lear's *hamartia*. As Fabricius proposes, error opens the pathway to individuation. One must respond or suffer the consequences of repression, for as Coursen rightly states, "Man may ignore his unconscious, but it will not ignore him" ("The Death of Cordelia" 6). These remarks are in sync with the moral of *The Red Book*: "The spirit of the depths demands: 'The [inner] life that you could still live, you should live'" (134). As with *King Lear*'s tragic outcome, sometimes that greater life exacts a high price.

Contributor

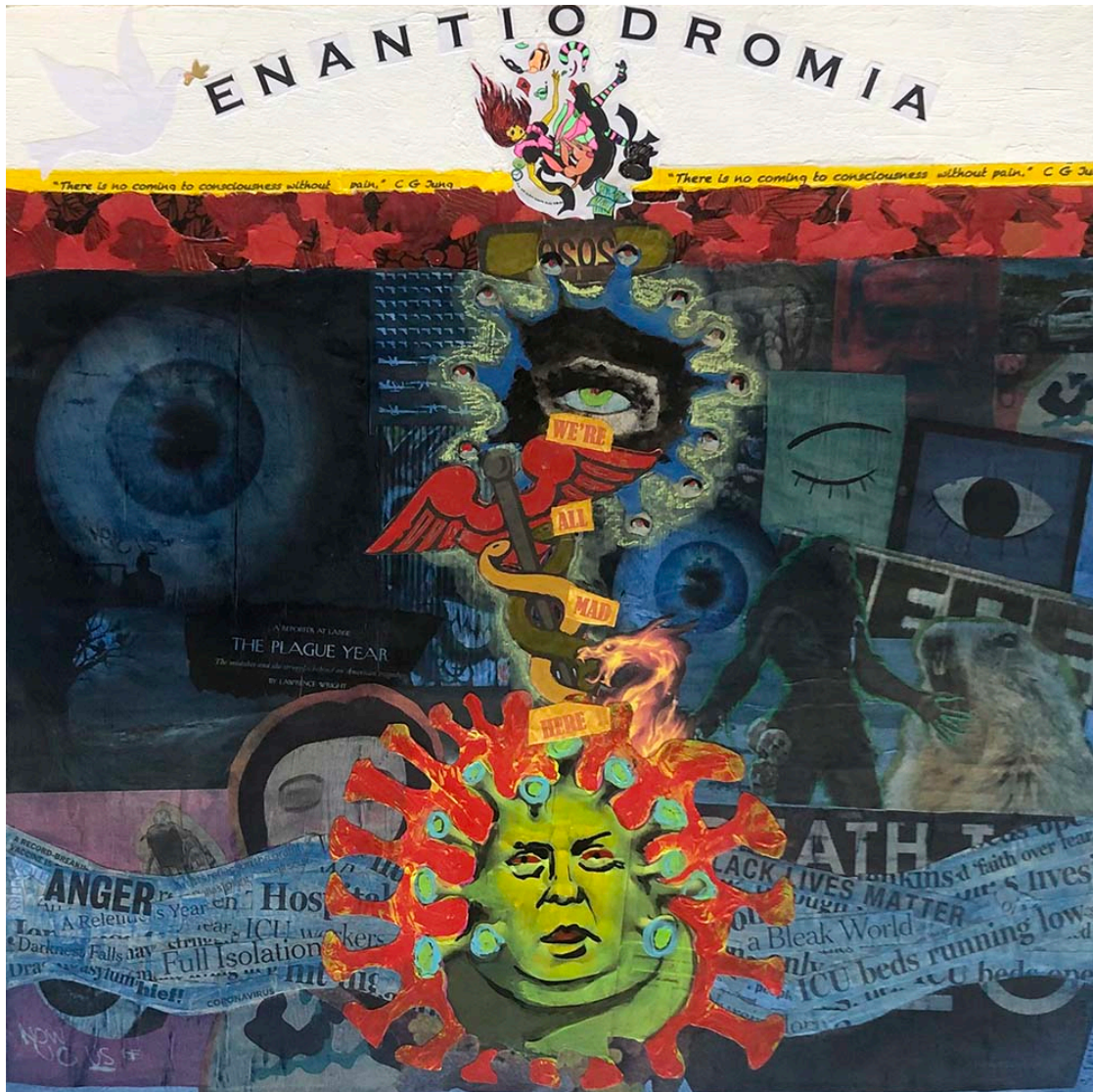
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Alice in Underland
Shirl Hughes Terrel

Lioness Dreaming: A Somatic Approach to the Animal Ally

Elizabeth Eowyn Nelson

Abstract: The essay uses Jungian and transpersonal psychologies to describe a profound encounter with an aging lioness in the South African bush. It explains *somatic dreaming* as a practice of intentionally dwelling with exceptional experience by focusing on the bodily responses of the dreamer and the vivid somatic aspects of the dream images, or figures, as embodied others. The autonomous figures of what transpersonal psychology calls an exceptional human experience (EHE) and Jungians describe as a numinous waking vision (in contradistinction to a night time dream) are both deeply strange and strangely familiar. What are the possibilities and challenges of somatic dreaming while awake? How might such an approach evoke and express soul? The author contends that hosting living images in and with the body can be powerfully transformative, altering the course of one's life.

Keywords: dreams, exceptional human experience (EHE), Jung, numinous, peak experience, somatic dreaming, transpersonal psychology, visions, wild animal encounter

Jungian and transpersonal psychologies place importance on non-ordinary or exceptional human experiences, though they use different language to describe them. Transpersonal psychology explores what Maslow (1971) called the farther reaches of human nature by investigating the “extension of consciousness beyond the usual ego boundaries and the limitations of time and space” (Grof, 1973, pp. 48–49). Jung borrowed the term *numinous* from Otto's conceptualization of “the holy” (*das heilige*) to describe something similar. “One has the feeling that ‘one is in contact with something that is wholly other—beyond the sphere of what is usual, intelligible and familiar’” (Corbett, 1996, p. 12). Whether one calls the encounter an exceptional human experience (EHE) or numinous, such an event is rare.

Transpersonal psychology asserts that exceptional experiences can be induced through intentional practices (Maslow, 1969). Numinous experiences, on the other hand, are spontaneous and “meant,” implying the action of a transcendent power (Hillman, 1994, p. 67). Neumann (1955/1983) used the phrase “biopsychical seizure” to describe their overwhelming effect (p. 4). Though seizure implies a momentary response, the impact is durable, often exerting “a decisive influence on the mood, inclinations, and tendencies of the personality, and ultimately on its conceptions, intentions, interests, on consciousness and the specific direction of the mind” (pp. 4–5).

The essay applies somatic-dreaming to an exceptional/numinous human experience that was, and continues to be, spiritual and transformative. It describes a personal encounter

with a solitary, aging lioness in the South African bush as the central case study. Meeting the lioness while in South Africa was in itself extraordinary, but the story did not end there. Upon returning home to Los Angeles, thousands of miles and entire worlds from the lioness, I used somatic dreaming techniques to dwell with the lioness again and again.



Figure 1: The lioness. Photograph by Rupert Harris, used with permission.

Many spiritual people adopt practices to dwell with the sacred. Christians, for instance, describe “walking with God” to express their intimate, daily conversation with Jesus. Dwelling and walking indicate the important role of the body in sacred experience. Likewise, somatic dreaming focuses on the bodily responses of the dreamer and the vivid somatic aspects of the encounter. It produces a vivid and meaningful “felt sense” (Gendlin, 1981) of occupying two distinct worlds at one time. One’s customary orientation to consensual reality, the so-called objectively real, continues and is simultaneously transcended, creating an expansion of consciousness beyond the ego. Somatic dreaming also focuses on the body of the other that one encounters in the dream, which often carries a numinous quality. It is a potent way to evoke and express soul and to discover soul companions.

The lioness has become a soul companion to me, an animal ally or “helping spirit” (Raff, 1997, p. 113). I remember her, call upon her, and feel her presence often—which is what many traditionally religious believers say about their relationship with God.

The common ground of transpersonal and depth psychologies

As I reflect on Jung’s work, one core purpose emerges: to make a sacred place in the lives of well-adapted adults for “the irrational and the incomprehensible” because they are real—no matter how much the rational mind resists. Yet how? Jung’s (1929/1957) answer was to cultivate a “new attitude” that is receptive to the spontaneous images arising from a

transpersonal source (the psyche), to trust the images as purposive and meaningful, and to turn to them for guidance. Such an attitude “is of the greatest value for one who selects, from among the things that happen, only those that are acceptable to his conscious judgment, and is gradually drawn out of the stream of life into a stagnant backwater” (p. 17). A strong ego is critically important in well-adapted adults, but Jung warned against rigidity. If ego boundaries are not permeable to the irrational and the incomprehensible, one may be destined for a narrow, parochial life of stagnation rather than growth.

Most transpersonal psychologists would agree with Jung. Maslow (1969) explicitly advocated “sacralizing of all of life” (p. 8) instead of confining sacred experience to culturally determined times, places, and forms. What naturally arises from this expansive approach is interest in dreams, waking visions, and numinous /exceptional experiences that dissolve the boundaries of conventional ego psychology. Hartelius, Rothe, and Roy (2013) define transpersonal psychology as “a transformative psychology of the whole person in intimate relationship with an interconnected and evolving world” (p. 14). These words are reminiscent of Jung’s assertion that individuation “must lead to more intense and broader collective relationships and not to isolation” (1921/1971, p. 448).

“Intimate relationship” is usually understood as something arising between human beings. Transpersonal psychology, like depth psychology, expands the idea of intimacy to include a feeling of belonging or communion with something other than human, like the elder lioness. Both agree that transformative intimacy is possible with a startlingly full spectrum of others—whether that other is encountered in waking, dreaming, or dream-like moments.

A dream is anything told as a dream

Before I introduce the elder lioness—*magogo mafazi ngala* in the Shangaan language of South Africa—it is important to say something about my approach to dream. The dream state is commonly thought of as something that occurs exclusively during sleep. Deslauriers (2013), writing about transpersonal psychology and dreams, stated that, “it is generally admitted that waking, dreaming, and sleep represent discrete states of consciousness. However, the boundary separating the states of dreaming from waking is not fixed” (p. 514). Krippner (1990) has suggested that one not agonize over indeterminacy but instead take as a dream “anything that gets told as a dream” (p. 199).

It has been my experience that working with dream returns me to the quality of time I experience in dream; the quality my colleague Joseph Coppin has named “dreamish.” Dreamish time is similar in some respects to the aboriginal idea of “the dreaming,” which is paradoxically ancient and eternal, then and now and yet to come (Berndt, 1987, pp. 479-480). For aboriginals, the dreaming is a source of the sacred. The view concurs with Krippner’s (1990) observation that “among native people, dreams are often a kind of shorthand for experiences in which contact with spiritual beings is made; thus they are a potentially religious experience” (pp. 199-200). Like other religious experience, “their impact may be felt, and their understanding unfolded, over a number of years” (Deslauriers, 2013, p. 513).

During the original dream experience and in the telling afterward, images pour forth that are sometimes nonsensical, sometimes vivid, sometimes fleeting. Regardless of when or how the images arise, they are mysterious and, above all, autonomous, placing dreamers in a relational world not of our own making. “Self-boundaries are expanded in contact with

others in dreams, including numinous contact with the departed in visitation dreams; with spiritual teachers in guidance or teaching dreams; or in dreams where one is emulating an aspect of a teacher” (Deslauriers, 2013, p. 517). Moreover, “relational connections are not limited to the human world” (p. 518). The images (which one could call figures, beings, or presences) are not controlled by the dreamer yet remain both deeply strange and strangely familiar. I suggest that the richness of some images arises through intentional cultivation of their strange familiarity. We never forget that they belong to themselves, and we always remember that they have claimed us.

Strange familiarity describes how I feel about the lioness. Here is the beginning of our story. The end has not yet been written, and it may never be.

Case study: *Magogo mafazi ngala*

I should commence the story by saying that my reason for traveling was an academic conference. I had no personal feelings about going to South Africa in particular, and I have no South African relatives that I know of. It just happened to be the setting that particular year, and both a dear friend and I had papers accepted. *Why not go?* I thought. In fact, we had originally planned the trip to include only the conference in Cape Town and immediate return to Los Angeles until one of his friends wisely suggested going on a safari while there. Through a South African friend who lives in Santa Barbara, we contacted an expert guide who planned our eight days in the bush.

From our first encounter with the animals—a half-dozen elephants at a sanctuary just outside of Kruger National Park—I felt something stirring deep within. I began to weep steady, slow, and quiet tears for no discernable reason. I felt myself sink into the dreamish state, as though I were simultaneously traversing the land and being pulled underneath it. I was disoriented, on occasion physically dizzy, as well as unusually quiet. I welcomed the pace of safari, which is slow and patient. No one can drive in Kruger National Park above 35 miles per hour on any road, but visitors do not want to because they are constantly scanning the landscape for game, some of which is very shy or has camouflage down to an art form. Scouting for animals is exciting and fatiguing, and I descended further into a dream-like state.

Let me pause the narrative for a moment to note that my embodied response to safari already suggests many attributes of numinous or sacred irruptions into ordinary life, which include “tears, goosebumps ... and feeling ‘wonderstruck’” (White, 1998, p. 134). I was in a nearly constant state of wonder and had an uncanny feeling of homecoming. I cried but did not sob. Instead, the tears simply rolled down my cheeks silently and dripped off my chin as though I were inexorably dissolving something; I know not what. Later I discovered that my experience fits nine qualities of transformative weeping reported by Anderson (1996), which include relinquishing superficial concerns; re-integrating lost aspects of self; being in profound relationship with the impulse of life; holding together the bittersweet polarities of existence such as life and death, joy, and despair; acute perception of the tragic dimension of life; changes in visual perception; and, finally, expanded awareness (pp. 168–171). Although I was driving through the South African bush in deep conversation with my companions, in awe at each new sighting of the beautiful animals (even the ugly ones were beautiful), I felt the inner silence and solitude that Krishnamurti (1993) asserted is a prerequisite for knowing love. “Only when your heart is empty of the things of the mind, is there love... love without separation, without distance, without time,

without fear” (p. 37). The tears had indeed begun to empty my mind, and my heart was growing full.

Part of the safari consisted of three-hour game drives at dawn and at dusk in the Timbavati area west of Kruger. Exploring the land at these twilight hours intensified my temporal disorientation. We had not entirely dispensed with chronological time, but safari seemed to unfold to an ancient, primordial beat. As I recall the experience now, it is a mood that envelops me. Already the game drives were extraordinary, and I had not yet met the lioness.

On the morning of the second-to-last day in the bush, we had been driving for about two hours seeing very little game, but I didn’t mind. The skies at sunrise and sunset were magnificent. Then the stillness was interrupted by a burst of radio chatter. In the third hour, the drivers and spotters aboard the game vehicles in the area—who are in constant radio contact to cooperate in game tracking—shared the news. A lioness had been spotted. We drove immediately to the area, then slowed to a stop.

At first the lioness was simply a beautiful animal and a rare sighting, and we were enchanted. We slowly trailed her in the vehicle for about twenty minutes at a respectful distance. She completely ignored us. The lioness walked several paces, gazing straight ahead, paused for a time, and then continued on her way. After a short while I began to notice her gait: how carefully she stepped, how slowly. Then I saw the visible wounds on her back and flanks, dark jagged stripes and knots of scar tissue from long-ago wounds and a brighter red patch of a new wound above her bony hips. She was lean, her face thin, and her coat lacked the glossy texture of youth and health. Her appearance was utterly heartbreaking. The wilds of Africa broke my heart repeatedly, the aged lioness more than any other.



Figure 2. The lioness. Photography by Rupert Harris. Used with permission.

After she moved into the bush where we could not follow, our guide told us about her. She is well known in the area, about 16 years old. A solitary, wounded lioness must

keep moving, with little rest, because her own pride will not accept her and because she cannot remain in another pride's territory. In the sense that she knows only the present moment, not the arc of her life, she cannot be a tragic figure. She lives an animal existence, not a narrative one as we humans do. But she does know that she is in physical pain, limited, and alone. She probably feels sadness, too (Bekoff, 2008)—although it is startling and shameful to think that some people still deny that animals *have* emotional lives. Moreover, since lions are a social species and lionesses in particular live, hunt, play, and raise their young together, *magogo mafazi ngala* may acutely feel the sadness of solitary life.

The lioness has become a beloved companion who continues to be alive for me on a daily basis, though we live more than 10,000 miles apart. She is objectively real, a being of grace and dignity, and, for me, our meeting then and our ongoing relationship now is deeply emotional. She continues to transform my life and work in subtle ways. I feel claimed by her in the way that indigenous peoples of North America, who belong to distinct animal clans, would easily understand. *Magogo mafazi ngala* will live in my heart until I die. This essay is dedicated to her.

Psychological transformation in the wild

There is surprisingly little psychological research on transformational encounters with wild animals, though the general field of ecopsychology is growing rapidly (Buzzell & Chalquist, 2009, Jung, 2002, Plotkin, 2007, Roszack, Gomes, & Kramer, 1995). A 1998 phenomenological study by DeMares and Krycka on wild animal triggered peak experiences was the first project of its kind, the authors claimed. Whereas that study focused on human encounters with dolphins and whales, the participants' experience is similar to my encounter with *magogo mafazi ngala*. Both demonstrate the profound and transformative intimacy offered by the more-than-human world.

Jungian psychology and transpersonal psychology face a common challenge. It is not enough to describe a subject; they "must also convey the shifted vision within which this subject matter is considered" (Hartelius et al., 2013, p. 4). Transpersonal psychologists categorically reject reductionism and embrace a holistic vision of people, "their relationships with values, visions, and experiences that took them beyond the boundaries of their individual sense of self" (p. 7). The shifted vision of Jungian psychology begins with the "fundamental premiss [sic] of depth psychology" that Freud (1960/1989) described more than a century ago, without which our field makes little sense: "the division of the psychical into what is conscious and what is unconscious" (p. 3). Jung used both "psyche" and "soul" in his descriptions of the unconscious but was consistent in his regard for its autonomy. "If the soul is really only an idea," Jung (1954/1969) stated "this idea has an alarming air of unpredictability about it—something with qualities no one would ever have imagined" (1954/1969, p. 168). For example, who would have imagined that I would meet a soul companion on safari and that she would be an elder lioness?

Some psychologists may ignore psyche or soul, but it cannot be eliminated. It is the fact of the psyche, something like the invisible yet tangible fact of gravity, which shapes the perspective of depth psychology. Like the gravitational field, the field of psyche is experienced viscerally, in and through the expressive body. The psyche is not only symptomatic but also somatic—that is, psyche is embodied in much more than our illness or disease. "The embodied psyche is foundational to the self in relation with many kinds of others" (Coppin & Nelson, 2017, p. 152).

For many contemporary Jungians, especially of the archetypal school, our disciplinary vision is most succinctly defined by Hillman. In his 1975 text *Re-visioning Psychology* he said that soul is a perspective that deepens events into experiences through “reflective speculation, dream, image, and fantasy” and confers significance through its “special relation with death” (p. xvi). As a Jungian, I named the encounter with *magogo mafazi ngala* a “waking dream.” However, an interested audience in the 19th century might have understood the terms “supernatural” or “paranormal.” Contemporary terms for such an encounter include peak experiences, transpersonal, transcendental, or praeternatural experiences, extraordinary phenomena, or metanormal functioning (Palmer & Broad 2002, p. 31). “Often—and, we believe, unfortunately, because the term suggests that these are not normal or natural—these are called *anomalous experiences*” (p. 31). Although EHEs are “reported widely in the general population,” they are “often misunderstood, not discussed or shared, and even discouraged and feared” (Palmer & Hastings, 2013, p. 334). Early research on ecstatic experiences by Laski (1961) confirms the finding: they were more common than some believe yet rarely reported because many people feared judgment. Her participants remained silent rather than subject themselves to embarrassment or ridicule (p. 8). Since ecstatic experiences were thought to be abnormal or unnatural, those who had them were as well.

How poignant. The very irrational moments that Jung viewed as essential to a full life are closely guarded secrets, often for good reason. “One must remember that when our patients were children their precious experience of the numinosum was often envied, ridiculed, attacked or stolen, and they are understandably reluctant to re-expose themselves to such wounding” (Corbett, 1996, p. 19). Jung’s own experience of the numinosum was a closely guarded secret until the publication of *Memories, Dreams, Reflections* in 1963 and *The Red Book* in 2009—and he has been attacked and ridiculed for them. Yet, when composing his autobiography around 1960, he admitted that “all my works, all my creative activity, has come from those initial fantasies and dreams which began in 1912, almost fifty years ago. Everything that I accomplished in later life was already contained in them” (1963/1989, p. 192).

Meeting the lioness was unexpected and fleeting. Dwelling with her since then has produced a slow, inexorable transformation of my character. She continues to be alive to me, as though I have just met a long-lost member of my family. I wonder what she is doing right now in the same way my imagination reaches out to the people I love. Mostly, I wonder about the lioness’s suffering and the hour of her death because the bush is not kind to the very young and the very old. Her measured stride, age and experience remind me that I, too, am approaching my senior years and need to move carefully. Her solitude reminds me to be grateful for the dense fabric of loving relationships I still enjoy, and it prompts me to enfold her in that fabric, in my imagination and my stories. The people I love the most know about *magogo mafazi ngala*, and for some marvelous reason, they accept her importance to me. In the bush, lioness and I cannot walk side by side. In the dreaming, we can. We do. And I always weep.

Image: The common element of dreams, waking visions, and EHEs

The core ideas of Jung’s (1963/1989) method for working with dreams have far-reaching implications for this essay. “I took great care to try to understand every single image,” he said, and “to realize them in actual life” through paying attention to the ethical obligation

imposed by the dream image (p. 193). “That is what we usually neglect to do,” Jung says, because we fail to comprehend that “the images of the unconscious place a great responsibility on a man. Failure to understand them, or a shirking of ethical responsibility, deprives him of his wholeness and imposes a painful fragmentariness on his life” (p. 193).

For Jung, the source of images could be night-time dreams or waking visions produced through his method of active imagination. Similarly, one might argue that the residue of an EHE is one or more images that remain in the person’s memory, can easily be recalled, and have a transformative effect. Though exceptional experiences are shared with very few people, as mentioned above, they become an essential part of one’s story.

Regardless of the source of the images, they “compel participation,” asserted Jung (1955/6/1970, p. 496). We must not stand by and watch impartially, adopting the lazy attitude of someone sleepwalking through life. The image is a gift and we must offer something in return. But what? At the very least, we offer our close, careful, respectful attention. Beyond that, we must ask the image what *it* wants, and listen carefully for the answer. Doing so is not as simple as it sounds even when, as in my case, the encounter was a waking dream with a living creature. After all, I spent only twenty minutes in the presence of *magogo mafazi ngala*, and the rest, an empiricist might argue, is pure fantasy. Such objection clarifies the first step in working with dream or visionary material: one suspends the ego that has been disciplined to view objective, material reality as the only reality and to believe that imagination is inimical to intellect. Working with images requires “an alert and lively fantasy, and this is not an attribute of those who are inclined by temperament to purely intellectual concepts” (p. 180). Whereas concepts are tidy, offering us “something finished and complete,” he said that “an archetypal image has nothing but its naked fullness, which seems inapprehensible by the intellect. Concepts are coined and negotiable values; but images are life” (p. 180). Moreover, it is the very life in the images that suggests a method for working with them.

But before discussing method, one must seriously question whether it is even possible to pay close, respectful attention to all the images that pour forth in dream, vision, and exceptional human experience. For those of us with busy lives and voluminous dreams, paying close attention to every image is an impossible obligation. I cannot work with every image, nor do I really want to. But some images stand out. They are archetypal in the sense that Hillman (1997) used that word: the image has value to me, and I am willing to spend my time to explore its value. “Rather than pointing at something, ‘archetypal’ points to something, and this is value. By attaching ‘archetypal’ to an image, we ennoble or empower the image with the widest, richest, and deepest possible significance” (p. 83). Certainly there is some choice involved, yet most dreamers I have worked with possess at least a provisional sense of an archetypal (valuable) image. Archetypal images draw attention; they resonate; they seem to have more emotional intensity than other images often by being baffling, strange, weird, frightening, or surprising. I pay particular attention when a dream image exhibits autonomy, by which I mean that, within the ecology of the dream, it goes about its own business, defeating any attempts to make the dream exclusively about the parochial or narrowly self-interested ego.

Because transpersonal and Jungian psychologists share an interest in an expanded sense of self, they view dreams as both personal and more than personal. Of course, dreams happen to and are recalled by individual persons and they can and do illuminate personal issues. I can even say, from my own experience, that the dreaming psyche seems to have

some personal stake in my well-being. And thank goodness for that. Yet archetypal images, those with value, resonate precisely because they transcend personal concerns. Like primordial images that possess “an archaic character” through their “striking accord with familiar mythological motifs” (Jung, 1921/1971, p. 443), archetypal images suggest the deep rootedness of human beings in the collective unconscious. Moreover, they function to draw (or shove) us out of familiar concerns, beliefs, assumptions, and habits of mind into a wider life. As Jung argued, “the primordial image has one great advantage over the clarity of the idea, and that is its vitality. It is a self-activating organism, endowed with generative power” (p. 447).

Somatic dreaming and the archetypal image

Twice in the last few pages I have mentioned the life, vitality, or generativity of archetypal images. “What makes an image archetypal is that so much wealth can be got from it. An archetypal image is a rich image” (Hillman, 1977, p. 80). Regardless of whether the source of the archetypal image is dream, waking vision, or EHE, how can we discover its wealth? Somatic approaches, which fully engage the body of the dreamer with the body of the image, seem especially fruitful. Because such approaches are peculiar and transgressive, it may be best to begin by explaining what they are not.

Most methods of dream analysis typically begin with a verbal report: we record the dream in the morning, we tell it to someone, or maybe we do both. Immediately, we move away from the original medium—the dream as a dramatic scene—toward recollection in language. In the translation from enactment to report, something is gained, and something is lost. The dreamer gains a dream story. Although it may be nonsensical or awkward as a narrative, the dream might be rich in recollected detail. “The pool was 15 feet deep, and at the bottom was a small square red box, with the lid tilted open 30 degrees.” However, the dreamer loses the multi-sensory lived experience of the image. Was the pool water warm or icy cold? Did it smell of chlorine, or the sea, or a fresh spring? Was the box plastic or metal, and how did it feel to her fingertips? Or did the dreamer even get in the water? If not, might she want to? Yalom (1989) noted that the “march, from image to thought to language is treacherous. Casualties occur: the rich, fleecy texture of image, its extraordinary plasticity and flexibility, its private nostalgic emotional hues—all are lost when image is crammed into language” (p. 180). Once adequate words have been found and some understanding is reached, the thinking mind can be tricked into believing it has gotten to the bottom of the image. But “the depth of the image, like that of psyche, is endless” (Hillman, 1978, p. 158).

A somatic approach, by contrast, begins with the assumption that the dreamer engages the entire bodymind when working with the images, greeting the images as autonomous and embodied, too. Images are not flat, two-dimensional pictures, like a *New Yorker* cartoon. “It is only our bias for the visual that leads us to expect psychological imagery to appear as pictures. A fully experienced image is a synaesthetic impression.... That is to say, an image is a total sensation: seen, heard, felt, smelled, and intuited” (Moore, 1990, p. 81) Working somatically with images *recapitulates the total sensation that is the lived experience of the dream*. In other words, it is something like method acting. The dreamer gets into the scene and the scene gets into the dreamer.

To employ the entire bodymind in image work, dreamers train all of their senses—touch, taste, smell, and hearing in addition to sight—for the purpose of appreciating the

image. One can think of it as dwelling with the image for a time, long before (or even instead of) analyzing the image. As we do so, we gain a nose for the particular and become aware of “an animal discrimination going on below our reflections and guiding them” and we learn “to tune in and get in touch, to sniff out and long savor, to accord with the hidden and the invisible sense in an image that makes it really matter” (Hillman, 1979, pp. 192–193).

Tuning in with the bodymind shows that dreams, like myth, always are. Their aliveness can be quickly recalled and explored in the present moment no matter how many months or years have passed. Aizenstat’s (2009) method of DreamTending, which closely follows Hillman, is one of the better approaches for emphasizing the aliveness of dreams. One of the four tenets of his method is explicit in this regard: the dream is happening now. It is no coincidence that Aizenstat’s method incorporates somatic elements and that he is finely attuned to the intercorporeal field between the dreamer and dream tender.

Since 2009, I have been developing and teaching a somatic method of working with dreams that is grounded in what I call the *somatic imagination*. In introducing the phrase *somatic imagination*, I am honoring a remarkable group of depth psychology pioneers: Whitehouse (1956/1999a, 1963/1999b), Chodorow (1997), Adler (1999), and Woodman and Dickson (1997), as well as Hanna (1970), one of the original thinkers in the field of somatic studies. Their work helped me define four central elements of somatic imagination essential to working with dreams. I will use my exceptional experience with *magogo mafazi ngala* to illustrate them.

The first element in somatic dreaming is keen awareness of the body, or *soma*, the term Hanna borrowed from the Greek. It is the root of the word *somatics*, a discipline in its own right (Levine, 1997, Johnson, 1998, McNaughton, 2004), to describe “me, the bodily being ... pulsing, flowing, squeezing and relaxing—flowing and alternating with fear and anger, hunger and sensuality” (Hanna, 1970, p. 35). Because psychic life is rooted in and expressed through the sensuous, sensitive flesh as it is lived from moment to moment, *soma* cannot be left out of any exploration of dreaming psyche. For example, when we first sighted the lioness, I was acutely aware of the absolute stillness of my body, as though my heart and breath had stopped. Watching her in the bush was mesmerizing. I began to observe the sinuous movement of her shoulders and hips as she walked on her sturdy legs, and I noticed how the large pads of her feet descended to the earth and spread slightly. I felt the soles of my own feet relax. Then, when I realized how slowly and painfully she was moving and learned that she had no territory of her own in which to rest safely, I began to recognize her physical pain without the possibility of relief. For the rest of her days, *magogo mafazi ngala* would grow weaker, and without a pride she would be increasingly vulnerable to predators. Her body and my body were in sympathetic resonance. Sorrow and fatigue overwhelmed me.

Second, working with dreams somatically requires close, respectful attention to the body’s dynamic expressive power, which makes itself known in a variety of ways: subtle or obvious, fleeting or slow. Somatic expression also can manifest in an image, emotion, sensation, thought, or inchoate “felt sense” (Gendlin, 1981, p. 10) of dream images. As the encounter with *magogo mafazi ngala* unfolded, I was completely absorbed in all of the ways she moved, paused, and gazed at the terrain. Although her focus was steady, there was a barely perceptible side-to-side rhythmic swaying of her head. When I mimicked her movement with my own head, the words “no, no, no” came to mind and tears welled in my

eyes. *No, this is too much. No, I can go on no longer.* It could be either, or both, or something I have not yet understood. The practice of somatic dreaming fosters the emergence of a living symbol to produce greater understanding without the conceit of final understanding. Enacting the subtle movement of *magogo mafazi ngala's* expressive body with my own gave rise to new thoughts and deeper emotions about my own aging, the ways in which things that used to be easy are now difficult, overwhelming, and painful. The enactment also brought to mind my frail mother who, in the last year of her life, daily faced new physical pain and the relentless deterioration of extreme old age. I was anguished by the obvious physical weakness of *magogo mafazi ngala*—what felt to me like a longing for rest—matched by the unremitting need to keep going to survive. The timing of the wild-animal encounter as I, my mother, and the lioness all face our mortality was not lost on me.

Third, working somatically with dream material can also profit from a dexterous use of body-oriented language. Sensate vocabulary expressing the felt experience of somatic moments such as tightening, loosening, gurgling, buzzing, fluttering, sharp, warm, cool, and so on is helpful. I noted my own somatic response to the lioness: shallow breath, hot pain around my heart that welled up as hot tears, and a sympathetic ache in my knees and pelvis when she slowly lowered herself to the ground for a brief rest. With her belly to the earth and her head on her paws, I wondered if the dry brush was painful on thin, old skin. I wondered if she could truly exhale or if she must remain vigilant.

A fourth element that provides the foundation for somatic dreaming is the willingness to honor embodied emotional life as a necessary and valued expression of the soul. As early as 1956, Whitehouse (1999a) conjectured that the body *is* the unconscious. By disregarding the body, we risk “enthroning the rational, the orderly, the manageable” (p. 45). Reason has its place, but if we resort to it as the only or dominant way of being, we cannot skillfully approach dream images as autonomous entities that are beyond ego control and threaten to decenter an orderly life. For instance, everything I have described so far about my encounter with *magogo mafazi ngala* can, from one perspective, be described as irrational. Yet my own subjective feeling of awe and then grief then were quite real and I can recall them now vividly, as though I never departed from South Africa. Moreover, the lioness’s own pain was quite evident with every step she took, and she was clearly a solitary wanderer without a pride of her own. Is it not far more irrational to imagine that our animal cousins feel nothing of what we do?

To summarize, in a somatic approach to archetypal images, dreamers carefully witness what occurs for them physically and emotionally, and they discover the startling amount of visceral information the images open up. In addition to focusing attention on one’s own body, dreamers are also asked to observe the body of the image: its aliveness, its expressive power, following “the precise movements of its spontaneity” (Hillman, 1979, p. 148). Is it a leap to assume that images are autonomous beings with their own subjectivity? Yes, of course. Furthermore, it is not a leap many people are able or are willing to make. It is difficult to relinquish the comfort of the known. Body, dream, unconscious, and archetypal image—all are *terra incognita* for a surprising number of perceptive and thoughtful people. Yet my own experience as a teacher and a dreamer has convinced me that such a radical leap is necessary to reveal the generativity, purpose, and transformative potential of dreams, visions, and extraordinary/numinous human experiences. Nothing else helps us greet the images as souls on a soul level (Hillman, 1977, p. 80). When we do, the dream becomes far more than an interesting or entertaining story

that we ultimately archive. Instead, it “is a timeless moment, when the mundane meets the divine” (Woodman & Dickson, 1997, p. 165).

Transformation and biophilia

Jungian and transpersonal psychologies possess an ecological sensibility. They are aligned with a growing movement across many disciplines that embrace the concept of *biophilia*, “the innate [human] tendency to focus on life and lifelike processes” (Wilson, 1983, p. 1). Wilson also called it “the innately emotional affiliation of human beings to other living organisms” and urged us to “understand why, in what circumstances and on which occasions, we cherish and protect life” (p. 129). Like Carson before him, Wilson feared that humanity would one day awaken to a silent spring, the title of Carson’s haunting 1962 book that launched the ecology movement. Wilson (1993) spoke unapologetically, if carefully, about the spiritual value of nature (p. 29). “Given that humanity’s relation to the natural environment is as much a part of deep history as social behavior itself, cognitive psychologists have been strangely slow to address its mental consequences” (p. 34). He urged all of us to ask “what will happen to the human psyche when such a defining part of the human evolutionary experience is diminished or erased?” (p. 35).

Wilson’s question is indeed central for people but not for nature. Many cognitive psychologists might scoff at the idea that something beyond a personal *human* encounter has value—if they even possessed the capacity to imagine it. That such an encounter with a wild animal could offer profound intimacy is even further beyond consideration. Yet there is no better word than intimacy. In DeMares and Krycka’s 1998 study, participants universally described feelings of “awe, elation, deep joy, and unconditional love” in the interaction with dolphins and whales and, “as the years pass, they continue to have vivid recall of the event, and equate it with their most satisfying moments,” fashioning it into “a story they will be sharing with others for the rest of their lives” (pp. 174, 167). I already think of my encounter with *magogo mafazi ngala* as an exceptional experience and a cherished memory. It is a story I keep and a story I tell, as I have done in these pages. However, because I approach it from a somatic dreaming perspective, the story is more than a memory. It is alive. She is alive.

Of course, contemporary psychologists, biologists, and ecologists did not discover humanity’s affinity with nature and the deeply spiritual relationships with other creatures that some people experience. Biophilia is akin to the way indigenous peoples have understood their relationship to all forms of life for millennia. Rolling Thunder, a Cherokee-Shoshone medicine man, said that we must respect the fact that “all things—and I mean *all* things—have their own will and their own purpose”; furthermore, respect is “a way of life,” which means that “we never stop realizing and never neglect to carry out our obligation to ourselves and our environment” (quoted in Boyd, 1974, p. 71). When we pay attention to humanity’s place in the interconnected and evolving world, our obligation becomes clear. Or it should.

The kind of animal encounter I had in South Africa is life changing in part because it calls attention to our obligation to the planet. “A consistent pattern in the lives of many committed environmentalists,” Swan (2010) observed, “is having had one or more extraordinary life experiences in nature that seem to ignite a spark in the soul” (p. 9). Out of the eight kinds of experience he describes, one is “interspecies communication and cooperation,” which he illustrates through stories of human encounters with a whale, a blue

jay, and a stag (p. 15). Swan's metaphor—igniting a spark in the soul—is sweetly reminiscent of a lyrical passage in Hillman's powerful 1982 essay urging us to “imagine the *anima mundi* as that particular soul-spark, that seminal image, which offers itself through each thing in its visible form” (p. 77). Perhaps those who have had profound encounters in the natural world have seen and felt that soul spark in the other, regardless of whether that other is whale, dolphin, lion, tree, sky, or any of the innumerable forms of life. Perhaps they have recognized the deep intimacy possible with the natural world and felt the kinship that can transform one's vision.

Living with *magogo mafazi ngala*: My ethical obligation

The story of *magogo mafazi ngala* is, on the face of it, the kind of tale many visitors to Africa return to tell. I saw thousands of animals on safari, about a dozen moved me deeply, and two I will remember forever (both hyenas, but that is another story). *Magogo mafazi ngala* inscribed herself in my soul. I learned and repeated her sonorous name like a mantra for days after the encounter. I say it with great respect and love now, and I hope that my words honor her. She has been my archetypal companion throughout the writing, the kind of relationship I cherish and have explained elsewhere (Nelson, 2013, Coppin & Nelson, 2017). My experience on safari also fits the formal definition of encounters with the numinous as well as EHEs. Meeting *magogo mafazi ngala* was a spontaneous event, far beyond my ability to plan or arrange, on at least two levels: I could not command the lioness to appear and I had no command over my emotional response. Neither the encounter nor my weeping was an ego project; they decisively transcended the ego. I felt awe, durable unconditional love, and joy at the presence of the lioness, blended with terrible compassion for her painful wounds and old bones.

Compassion but not pity: *magogo mafazi ngala* was too dignified for that. At 16 years of age, she is a survivor, which says a great deal about her skill and capacity as a predator. She was, in her youth, a pristine example of what Grace (2001) described so eloquently.

Everything about the lion's body says “hunter.” The supple spine enables the lion to press its belly close to the ground when it is stalking and then to arch into a bow to catapult itself toward its prey. Powerful leg muscles launch the hunter's leap: from a standing position, a lion can jump over a fence the height of two men or spring forward a distance of 12 meters (40 feet). A running lion can reach bursts of 64 kilometers per hour (40 miles per hour), so if one is charging toward you from a distance of 100 meters (300 feet), you have less than six seconds to escape. (p. 9)

The words portray *magogo mafazi ngala* once upon a time but no more.

If soul has a special relationship with death, then the bush is a particularly soulful environment. Safari in the South African bush—and in other wilderness—confronts visitors with the daily reality of predation. When *magogo mafazi ngala* was young and healthy, she aimed her aggression at the weak and the vulnerable, creatures not unlike herself now. The landscape enacts death every moment. It is also vitally alive. Predators and prey define one another through the act of killing and being killed. They shape one another literally, too: “The beauty of the antelope, their fleetness and grace, their vital tension, are evolutionary products of a constant predator pressure that has eliminated the

stolid and slow” (Schaller, 1972, p. 407). Because the predator-prey relationship has remained largely unchanged over the eons, visitors enter primordial time. If fortunate, they readily find every stage of life displayed in one landscape, from the wide-eyed cubs, pups, and calves who draw us close, to the scattered bones that make us recoil in uneasy silence. Rarely in ordinary life are humans confronted with the archaic layers that undergird waking reality and so much evidence of decay and death. An animal’s familiarity with death may suggest why we view them as “carriers of soul, perhaps totem carriers of our own free-soul or death-soul” (Hillman, 1979, p. 148). I learned that they are there for themselves, first and foremost. With a predator’s easy capacity for nocturnal life, they may also be there “to help us see in the dark” (p. 148), where darkness symbolizes an underworld perspective, a death perspective, wholly different from the light of conscious reality.

Although safari was not the weird concatenation of objects, people, and events produced by night time dreams, it was a dream-like encounter with things I had never seen before. Particularly on the game drives, I had no control over what creatures would show up, how, and for how long. Like *magogo mafazi ngala*, dream images are autonomous, walking through the landscape of our imagination. We do not control them. They are not even ours. In fact, safari is reminiscent of Hillman’s (1979) statement about archetypal images, which uses especially apt language. “To our animal faith,” he begins, “the image is simply there, living, moving like the airs we breathe, whether we believe in it or not, whether it numinously nods or not, whether we understand it or not” (p. 143). The lioness was simply there, moving according to her own needs. She never once nodded at me or any of us. And though I can conjecture about her experience, it would be the worst sort of arrogance to say that I understand her.

But I want to understand. One could say that the effort to recall a dream or work with images bespeaks the desire to understand. Thus, if I were to use the traditional moves of depth psychology, I would begin with association: what occurs to me in relationship to lioness? The move keeps lioness in the personal sphere, as though she were here for me. Next, I would amplify the image, drawing on cultural, mythical, religious, and historical associations to lioness. Amplification keeps lioness in the human sphere in a broad sense since it invites one to trace the history of human-lion relationship. However, it is possible to use amplification to move beyond the human sphere and learn about lioness by studying zoology, ecology, ethology, and wildlife management. Upon my return from South Africa, I did exactly that. I read numerous books and articles on lion society and lion behavior and watched as many videos as I could find. A Jungian analyst would agree: this is amplification. For me, it was more personal. I felt and feel an obligation to *magogo mafazi ngala*. She was a gift to me out of the dreaming, and I want to give something in return.

Part of what I give back is my time and dedication to learning about lions and my vow continually to seek ways of preserving these magnificent, endangered predators. I have already incorporated her story in my teaching and writing, and I will continue to speak on behalf of our animal kin. Although I feel *magogo mafazi ngala* close to my heart, I know that she belongs to the South African bush and has her own destiny, just as figures in a dream or vision belong in and to the dream. She is not mine; they are not mine. But we can visit awhile, like soul friends. Thus, part of what I give back is my deepest respect for lioness as a unique creature: her distinctive slow walk, the well-aimed gaze, her solitude, and her complete engagement with the path ahead, whatever it brings. I honor her with my entire bodymind by using somatic dreaming techniques to recapitulate her walk when I

move too fast and center my gaze when I am distracted. It is a way of being with lioness in the dreaming, a deep emotional and sensory embrace that collapses the physical distance between us. I call her my teacher.

Contributor

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CONVERSATIONS IN THE FIELD

What Is a Psychological Attitude?

Douglas C. Thomas

A few weeks ago, I was in session with a client, who is herself a therapist. She was using the therapeutic moment to voice the truth of what she was really feeling: despair and depletion. She said she was at a loss how to offer her clients any sense of hope, when she herself felt so hopeless about the state of the nation and the world. Her questioning made me ponder how I negotiate this same territory both in therapy and in life. Hope is not always the antidote to despair. Sometimes allowing people to speak the truth of their lived experience is a source of some comfort and renewal.

I understand the depth of feeling my client was expressing. I feel it too. A sense of tragedy and doom hovers in the air all around us. That mood seems to be the general tone of 2020. People get annoyed with the repetitious use of words like “unprecedented” and “historic,” maybe because they are clichés, and the last thing you want for describing something truly unprecedented is a cliché. The year has been a cascade of disasters, almost better left unnamed so that something like a holy kind of knowing can be held silently between all of us. We all know the litany of terrible events. People are suffering terribly. It is a hard time to be a therapist with this much trauma and calamity happening all around us and regularly pulling us into a different category of dual relationship as both helper and co-victim.

Yet I feel in my heart that it is a great time to be a therapist. In the midst of so much devastation, I’m grateful to be working in this field. Psychotherapy offers everyone who comes to us the chance to pause once a week and reflect on the complexity and the terror of what is occurring. It provides an opportunity to meet the moment with a psychological attitude. Helping people attend to the logos of psyche in their lives is what I consider to be my main job. Understanding what I mean by that phrase, “a psychological attitude,” is what makes all the difference between thriving as a professional helper and burning out.

Being a psychotherapist not only brings me satisfaction by helping distressed people in a time of massive crisis—my work also helps me cope. If I weren’t working to develop a psychological attitude with my clients, I don’t think it’s an exaggeration to say I would be filled with despair, paralyzed with fear, and drawn more deeply into the surrounding chaos until it was inside me. My work saves me. My work and my family. Didn’t Freud say the fundamental definition of a fulfilling life was to be successful in work and in love? I agree, so long as we can add “with a psychological attitude” as a caveat at the end of the statement.

What does it mean to develop a psychological attitude in the Jungian sense? It means becoming aware of how the mind is always operating concurrently in multiple dimensions. A psychological attitude based on the Jungian tradition recognizes the distinction between outer events and inner processes such as perceptions, thoughts, and feelings; beneath that interiority are our memories, dreams, desires, and aspirations; and beneath that are the deeper mysterious autonomous fantasies that animate the whole show. Depth psychology posits that the inner world has everything to do with how we experience and understand the outer world. A psychological attitude requires a slowing down in the physical dimension and a turning inward with deepening reflection. It leads to self-

exploration and a special kind of curiosity that is restorative. Most of all, a psychological attitude opposes literalism, which regards world events as one-dimensional (which is to say non-metaphorical), concrete, and fixed in their physical facts without any room for interpretation or subjective flexibility.

The existential threats of this moment are intensified by political narratives merging with collective paranoid fantasies. The psychological risk, which is already apparent, is a mass psychosis, an immersion into a quagmire of conspiracy theories. For those seeking certainty and reassurance, the natural tendency is to turn to scientific literalism for fast answers. Indeed, it is helpful to notice how the unrelenting barrage of dangers activates the sympathetic nervous system; we oscillate between choosing fight or flight to act on the stress hormones pulsing through our bodies. At such moments, knowledge of our biochemistry is a gift that supports adaptive responses like deep breathing and self-soothing skills. At the same time, a psychological attitude invites us to reflect on what is happening in our minds, as the preoccupation with annihilation versus survival leads to a surplus of literal thinking. The imagination grows anemic when literal thinking dominates the psyche, and we have a diminished ability to think creatively or to work with ideas as a form of play. A psychological attitude nourishes the imagination, which in turn becomes the source of new ideas, alternative perspectives, creative empathy, and inner truth.

The notion of play in the present moment might sound absurd. Frankly, playing in the face of such impending disaster connotes naivete and unexamined privilege. Yet play is how soul finds its way into the world. I have written elsewhere for this journal about the vital dimension of play in our psychological lives (Thomas, 2019). Play as an operation of the psyche is neither frivolous nor superficial. It was Huizinga (1950/2014) who observed that play is an element in the weightiest of cultural activities including warfare, religion, politics, and law. A psychological attitude provides a framework for turning the urgency of existential dread into a poetics of the moment, in which multiple perspectives and dynamic relationships can be formulated and played out in a game of deep understanding with the soul.

My final thought about a psychological attitude concerns the archetypal image of standing. In a time of extreme adversity, a psychological attitude brings us the clarity to stand in our truth. My client said she was seeking hope. Truth is different from hope and, in my opinion, is more important. A sense of tragedy and doom hovers in the air. Hoping that it will pass is not enough in order to live well today. Gaining the personal clarity to know what one stands for, to recognize and honor the images and the values that move through one's being, to discover the ways in which each person uniquely creates psychological reality with the people and creatures in the surround—an integrated co-created system of deep collective intelligence—this is what helps us face the truth of what is happening in the world with the inner truth of the imagination. And it was Plato who taught that where there is truth, there is beauty. Learning how to move from dread and terror to truth and beauty is both an invaluable skill and a supreme gift.

For me, there is not a better profession in these terrible times.

Contributor

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Healing Trickster

Acrylic on canvas, by Heather Taylor-Zimmerman

Emergence

Sandra Nnabuiife Nwagboso

Prima materia = existence, nature, being, earth, pre-, de-, in-, post-,human, global space, pathogens, ACE-2 proteins

Unum vas= BSL-4 lab, micro biome, human body

Vas hermeticum=isolation, lockdown, quarantine, confinement

Procedure: Cook matter
to generate, exchange, harness energy,

and
disintegrate parts, dismember bodies,
separate organic and inorganic,
Segregate colourless and colourful.

Discover :
all is matter
all lives matter
all matter is important
all lower goes higher
all higher comes lower.

Chaos of
infection
symptoms
illness
hospitalisation
possible/impossible recovery

and
confusion
fear
anger
terror
depression
chaos
disorder
loss
death

Entomb pride, overthrow arrogance,
topple authority, challenge pacts,
surmount terrains, defy orders,
erode regulations, inundate worldviews,
question ideologies, erase thresholds.

fuelled by fire of contagion
through nigredo, albedo, citrinitas and rubedo: essential stages of being.

transmute into
consciousness,
co-existence,
other life,
transformation,
preservation,
sustainability,
innovation

and

A fragile homunculus: metaphor of post-pandemic emergence.



Hummingbird's Daughter

Acrylic on canvas by Heather Taylor-Zimmerman

Pandemic, OCD, and Meeting the Dark Father in the Cave of Descent

Bianca Reynolds

Like much of the world, my hometown of Brisbane, Australia, spent months of 2020 in a state of lockdown, in response to the global coronavirus pandemic. This time of retreat, of alienation from the familiar comforts of the social world, proved a test of endurance and resilience. People's sense of control and stability began to fray and fragment. Appointments with my psychodynamic therapist, who had been overseeing my individuation journey for five years, suddenly became difficult to obtain, as more and more people who had never before sought therapy emerged, in my therapist's words, "out of the woodwork." With my background in Jungian psychology, it was easy to interpret the pandemic as a crisis not only of public health but also of an entire culture's—perhaps even an entire species'—ego identity. Humanity is addicted to its self-image of strength, of infallibility as the dominant species. A virus that cannot be readily contained or cured reveals the illusory nature of this sense of control. We are not as strong as we imagine.

Recognition of our innate vulnerability is a kind of shadow confrontation on the scale of the species. We are destabilized by the realization that we have been dwelling in a world of illusion, and we lose our existential footing. To borrow a metaphor from post-Jungian feminist mythologist Sharon Blackie, we are drawn at this juncture into the cave of descent. The descent may be an unwilling one, but it is psychologically necessary. Blackie explains:

Caves are the black, chasmal mouths of the Otherworld; the gateways to transformation—the deep and enduring transformations which are delivered from exposure to the darkest of places. The night-filled, fecund womb-places of the Earth—out of them we are reborn. (114).

If individuation—birth of the higher Self—is ever to occur, we must for a time abandon the comforts of the sunlit world we have known and travel below, to contend with whatever monsters might roam in the shadow realm. The human species has been forced to make such a descent in 2020, to stare into the face of its shared shadow and acknowledge its dependence upon illusion. I have of course been party to this descent. However, I have also made a solitary journey into the cave, and met a far more personal shadow.

Before the onset of the pandemic, I had been working for a children's charity in a major pediatric hospital, engaging directly with seriously ill children and their families. Performing this job had been a kind of exposure therapy for me; I had, since early childhood, identified with a diagnosis of Obsessive-Compulsive Disorder (OCD), with particular anxiety around contamination. In the hospital environment, I had developed certain rituals around hand sanitization and cleaning of shared surfaces. Through the example of my colleagues, I had learned what was considered "enough" in terms of cleanliness. I had identified the threshold at which I could feel safe. However, when the pandemic reached Australia, hospital safety protocols were enhanced and moved into a state of constant evolution. Hands had to be cleaned constantly; innumerable surfaces had to be religiously monitored and sanitized. My OCD-inflected brain searched frantically for the threshold of "clean enough," but it had disappeared. I no longer felt safe.

I stepped down from my role at the hospital shortly before mandatory lockdown laws were implemented. For months, I only left my apartment to buy groceries and, every few weeks, to see my therapist. I spent boundless time in self-reflection, and as active case numbers dropped and the world around me began to right itself I finally contended with my OCD. It had been some years since I consulted the professional literature on my disorder, and I was not abreast of all the subtypes through which it is currently understood to manifest. Immersing myself in research, I realized that, although contamination anxiety had been the gateway to my experience, my disorder had evolved considerably over 25 years. I now identified with six subtypes of OCD, among which contamination anxiety was a relatively minor player. The subtype whose description most arrested me, and which, it transpired, I most needed to confront at this stage of my individuation journey, was scrupulosity.

Scrupulosity, or religious OCD, presents as an obsessive fear of sin and divine punishment. As I worked with my therapist, it became clear that this was a problem area in my psychology. Having been raised in a conservative religious environment, I had developed during childhood a legalistic and vengeful God-image, despite my stated beliefs to the contrary. My concept of faith was of a rules-based morality system, wherein ingrained fear/shame responses are triggered by any perceived transgression. My therapist helped me to recognize the patriarchal nature of this religious culture; God was always masculine, and his authority was handed down through fathers and male leaders. Unconsciously, I had come to believe that feminine power was a dangerous, unholy thing. Even at my best, I was irredeemably less-than, abjectly female.

The recognition that I had introjected a violent misogyny was both deeply upsetting and profoundly illuminating. It made sense of an experience I had had at a Jungian conference in 2018, where I had encountered images of my anima and animus through a guided active imagination process. The animus, who appeared as a frustrated, overworked warrior/protector, regarded the carefree anima with vitriolic derision. She was reckless, selfish, and naïve, too wrapped up in the enjoyment of her own existence to be of any practical use. Evidently, there was no communion between the masculine and feminine principles in my psyche. They were opposed, unappreciative of one another's contribution.

Reflecting in 2020 on this active imagination exercise and on my more recent discoveries with my therapist, I realized that the God-image I had spent my life trying to appease was the archetypal dark father, who visits threat and violence upon his children. Far removed from any kind of divine benevolence, he arose from my own Obsessive-Compulsive thinking and gave voice to my internalized patriarchal oppression. He could never be satisfied by my best efforts because I unconsciously believed that my lot was to fail. Deep in the unconscious layers of my psyche, I had created a mechanism for self-sabotage: the glorification of an impossible standard of human perfection, with condemnation as an inescapable end.

I do not mean to suggest that OCD and other such recognized mental illnesses are illusory constructs; I fully acknowledge the scientific basis of their diagnosis. However, in my own experience, it has been powerful to recognize my OCD as a kind of Jungian shadow complex. I believe that if, deep in my shadow, there exists a core belief that I am a fallen, unacceptably feminine child whose very nature offends a dark masculine authority, then my unconscious psyche is powerful enough to ensure its own punishment. Put another way, if I believe I deserve to suffer, and the world outside does not make me

suffer enough, then my psyche compensates by creating its own suffering. With my predilection to OCD, this self-perpetuating suffering has taken the form of a paralyzing anxiety disorder in which I am always to blame.

It is startling to enter the cave of descent and realize that the God-image I have served for so long does not offer me love or protection. With its illusion stripped away, I stand alone in the darkness of the shadow realm, unsure what dangers I may meet there. Painfully, there is no road to individuation that avoids descent, and each of us must grope for our own path through the darkness. We may call out to one another, though; we may light torches to show the paths we have taken. Perhaps a fellow traveler, newly awoken to an awareness of their own self-abasing scrupulosity, will follow me into the cave and find easier footing because I have traveled there before them. Blackie reminds us that the cave is transformative, that the pain we experience there is a birthing pain. We must allow the false, egoic self to crumble before we can arise to the light of higher Selfhood. Perhaps the God-image I reach for now does not exist without, as an overbearing authority opposed to my nature. Perhaps it exists within, attuned to my being, uniting my feminine and masculine principles and igniting the flame of inner authority. Perhaps, when I have walked through the cave, I will emerge to discover that my higher Self and my God-Self are one and the same.

Contributor

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Do Bats Die of COVID? A Mythic Lesson from a Deadly Virus

Thom F. Cavalli

The fact that bats do not die from the SARS Coronavirus offers us an excellent metaphor for learning a valuable lesson from these social creatures. Bats that carry the virus are virtually immune from its toxic effects because of the benefit they derive from the vigorous act of flying (Cunningham, 2020). We too “fly” through life while trying to maintain a safe passage through the opposing tensions of life. Many myths teach us to steer a straight course to avoid psychological calamity and even death. Odysseus carefully navigated his ship between Scylla and Charybdis, and grew stronger for it by exposing himself to their threats but not succumbing to them. By contrast, there is the youthful Icarus whose hubris sent him plummeting into the sea when he flew too near the sun.

There are two bats in the COVID narrative, the actual one in Wu Han, China, that carried the disease, and another mythical one we find in movies, myths, and legends. Each type of bat represents a foreign danger; the former amplified by the curious custom of eating bats in some parts of the world, and the second, by associations with the bat that is most familiar to anyone who has ever watched a vampire movie. Of the 1,400 species of bats, “vampire bats draw perhaps the most ire,” says Dr. Carter, a behavioral ecologist at Ohio State. In an article, “Holy misdirected anger! Bats are not to Blame,” experts make it clear that we can learn a great deal from these intelligent mammals (Christian Science Monitor, 2020).

For one thing, bats instinctively know to social distance when one of them falls ill. “They represent kind of the pinnacle of evolution in my mind,” says Dr. O’Keefe, a wildlife specialist at the University of Illinois. She adds, “The fact that they can fly and that they use echolocation to navigate at night in the dark is remarkable. Bats are just super cool, and we know so little about them, and we have so much to learn from them” (Christian Science Monitor, 2020). Psychologically, they may teach us something about immunity from our own toxic thoughts, the ones we keep hidden away in our unconscious mind.

The Shadow is the likely place where toxic thoughts are stored. Hidden from consciousness, repressed thoughts surely contribute to physical illness in any number of ways. In the case of the Coronavirus, there is at least an indirect link between mental disorder and the likelihood of contracting the disease. People who lack self-awareness, positive self-regard, and good communication skills increase their susceptibility to the disease (Center for Disease Control, 2019). To the growing list of precipitating factors that increase one’s chances of contracting the disease I would add certain types of shadow problems that pose physical danger to specific areas in the body. One factor that contributes to a shadow complex is an overblown ego.

While medicine cannot yet explain why the virus initially targets our lungs, mythology and analytic psychology offer an imaginative insight into why the respiratory system is a primary site of infection. From this perspective, the virus is seen within the context in which we live as it affects our health. We live in a world of hyperreality where the speed of life is accelerated and exaggerated—inflated, as it were. It is unfortunately apparent that this terrible pandemic has been used for political purposes. Could it be that psychological inflation is a common element that exists between a sick society and

heightened vulnerability to this disease? Simply stated, we live in an overblown reality that is at once thrilling and dangerous. Psychological inflation can cause such hubris in the ego that eternal truths and facts are blown out of proportion to the detriment of critical thinking. As much as some world leaders want to magically wish the virus away, the fact remains that at the time of this publication, April 2021, 2.75 million people worldwide, and over 550,000 US citizens have died from this virulent disease.

These statistics describe a demographic reality. Mythology on the other hand reveals reality as seen through the lens of the collective unconscious. One relies on outer quantifying signs, the other on symbolic representations of unconscious dynamics. Daily death tolls and case numbers are useful in managing the rate of contagion, but they do not tell us anything of the ongoing inner processes of individual and collective individuation. We get a very different understanding of the bat and COVID when we consider this social creature from a symbolic perspective.

Bats frequently symbolize death and rebirth. The death part of the equation evokes the image of the Shadow, that repository of repressed desires and emotions. Denial and repression are defenses that make conscious contents unconscious, a process that in effect makes them unavailable, deadens them, we might say, to the process of conscious integration. Undigested contents of the Shadow may well be toxic to the body as well as the mind. In some extreme cases, these unintegrated contents can become alien to the conscious ego and in extreme instances cause dissociation and paranoia. The classic literary example is Dr. Jekyll and Mr. Hyde, the former representing an outwardly successful persona, and the latter, a murderous Shadow.

The persona is the mask we present to the outer world, but it can conceal as much as it reveals, and is always a compromise with societal demands. The irony in the case of COVID is that it is precisely those people who refuse to wear masks who are in effect masking a deep insecurity. They think mask wearing makes them appear weak when in fact just the opposite is true! Outwardly they present an inflated image of strength, but inwardly there is terror of being dominated by political oppression, and worse, by an illness they cannot control.

Such hubris can lead to a situation where shadow or persona becomes split off from one another. While archetypes often overlap, a schism between them can have serious consequences. A split-off shadow behaves autonomously, carrying out every repressed, amoral desire. Its expression is no longer contained within the psyche and instead acts out. Equally dangerous is an autonomous detached persona in someone whose identity is based solely on what others think of them. In either case, the loss of identity is tantamount to a psychic death.

Rebirth, by contrast, recognizes that these powerful archetypes not only exist but to a great extent determine the course of our lives whether or not we recognize them. As the poet W. H. Auden (2004) tells us,

We are lived by powers we pretend to understand:
They arrange our loves; it is they who direct at the end
The enemy bullet, the sickness, or even our hand. (p. 70)

In the face of such power, humility is the best antidote for ego inflation and neglected shadow contents. If we are to live peacefully within ourselves, we must do so by

recognizing archetypal powers that can appear in any form, including poison carried by unwitting, maligned bats.

We must learn to love what is not given to love-big ego, shadow, virus, bats. Like the bat, we must fly knowingly with our shadow, giving it the recognition it requires and approaching it with respect and humility. We turn to another poet, Wendell Berry (2010), to learn how to approach these dark things.

To go in the dark with a light is to know the light.
To know the dark, go dark. Go without sight,
and find that the dark, too, blooms and sings,
and is traveled by dark feet and dark wings. (p. 84)

Like the proverbial “bat out of hell” this Coronavirus thrust our world into a dark cloud of disease and destruction. Suddenly, the archetypal shadow emerged from the realm of psychological conception, and into living reality where it strikes at the heart of human existence. As a symbol, the bat serves to teach us how to fly in the darkness of our shadow *without* falling victim to its poison. In light of these observations, it behooves us to further explore potential psychoidal connections between mind, body and environment to arrest COVID and more effectively address future viral outbreaks.

Contributor

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Owl Magic

Acrylic on canvas by Heather Taylor-Zimmerman

The COVID Pandemic and the Feeling Function

Vicky Jo Varner

In March 2020, the coronavirus pandemic was closing in. My husband and I were in the north eastern region of Great Britain between pet-sits just as the lockdown came into effect, and we needed to drive 300 miles south in order to take up residence with friends who had offered us shelter.

On our way, we found ourselves proximate to a tiny village named Eyam, better known as “The Plague Village.” Something archetypal seemed to beckon us there, and we made a brief stop in order to experience its ambience firsthand since it was eerily parallel to the exigency we now found ourselves in.

Entering the village and reading its signage, we learned how a bale of cloth infested with fleas carrying the bubonic plague was delivered there in 1665. Its tragic effects were devastating. Entire families sickened and died. Under the persuasive leadership of the local rector, William Mompesson, and his predecessor, Thomas Stanley, the villagers voluntarily agreed to abide by a strict quarantine in order to prevent the spread of the Black Death beyond the village perimeter. Appreciative neighbors charitably left food and medical supplies at the quarantine boundary, which saved these villagers from certain starvation during their period of isolation.

One can barely conceive of the fear and claustrophobia these inhabitants suffered, as 260 of the village’s 350 inhabitants died before the plague claimed its last victim in December 1666. Given their ultimate sacrifice at the height of the plague scare, the name Eyam has come to mean noble selflessness and heroism. It is impossible to visit this quaint village and not feel moved by the calamitous events that transpired nearly 350 years ago.

The cultural juxtaposition of this medieval chivalry with the response of many contemporary individuals to the Coronavirus epidemic provides a shocking contrast. Many Americans have shown angry resistance to government strictures regarding safety measures with COVID, in some cases dismissing the virus as merely a conspiracy or hoax. Anti-authoritarian attitudes abound, with mask-wearing sneered at as a sign of weakness and social isolation guidelines decried as infringement on civil liberties.¹ This militant individualism has been copied by other factions worldwide who likewise resent the imposition put on them.

Unknowingly presaging such reactions, in her final lecture titled “C. G. Jung’s Rehabilitation of the Feeling Function,” von Franz (1986) observed that “the contemporary *Zeitgeist* belittles feeling” (p. 13). She indicated that “our modern scientific and technological world and its mode of life are mostly influenced by scientists whose main function is extraverted or introverted thinking” (pp. 10–11), and lamented, “Feeling decency [compassion] is obviously *not* rewarded in this world; being decent is considered foolish, unwise, and naïve” (p. 12). This callousness toward others flies in the face of morality and simple courtesy. It harkens back to barbarous times when human life was given little regard and seems contrary to our supposedly more civilized era.

Jung (1973) recognized that “we have become lopsidedly intellectualistic and rationalistic and have quite forgotten that there are other factors which cannot be influenced by a one-track rational intellect” (p. 128). In Jung’s theory of psychological types, the

thinking function is correlated with intellect and is the function that makes decisions based on logic. The feeling function, as a counterpoint to thinking, makes decisions based on values. Both Jung and von Franz were describing their own European context in the early 20th century, but it could be argued that the same attitude prevails in contemporary European and American culture. In our modern age of technology, scientism²—the dogmatic view that principles of science may be ported into every other aspect of human life—has supplanted a sense of interrelating community. Individualism is glorified above all else, and the most fundamental values are relegated to the shadows.

When Jung visited the United States in 1925, he spent time with Native American tribal chief Ochwiay Biano (Mountain Lake). Jung (1989) described one of their encounters in a passage from *Memories, Dreams, Reflections*. Ochwiay Biano observed: “‘See how cruel they look, their lips are thin, their noses sharp, their faces furrowed and distorted by folds. . . . We do not understand them. We think that they are all mad’” (pp. 247–248). When Jung asked why he thought they are all mad, Mountain Lake replied, “‘They say they think with their heads’” (p. 248). Jung exclaimed, “‘Why of course, what do you think with?’” (p. 248). “‘We think here,’” said Chief Mountain Lake, indicating his heart (p. 248). Could any gesture more poignantly represent the lack of empathy so many present day dissidents seem to display?

This privileging of the thinking function became especially apparent in recent months with the cavalier responses to the Coronavirus pandemic. Just as von Franz (1986) noted, such reactions indicate a “one-track intellect” (p. 14) that “belittles feeling” (p. 13). She lamented that much of our modern society displays “a lack of true differentiated feeling” (p. 11), and instead we are subjected to the cruel, unreflected thinking of an inferior quality expressed as dogmatism.

In stark contrast, consider the reactions of people living in collectivist cultures, like Japan and Korea. In these societies, the populace automatically and enthusiastically embraced the safety guidelines decreed by their governments, resulting in fewer lives lost. Their reactions might be attributed to a more evolved feeling function as sanctioned by those affiliative societies.

Kant wrote, “Morality is always paramount. It is the holy and inviolable thing which we must protect, and it is also the reason and purpose of all our speculation and inquiries” (Kant, as cited in Jung, 1983, p. 23). Among the pandemic deniers, it would seem there is a lack of morality—and of common decency—in today’s dangerously contagious environment.

Several academic studies confirmed what seems instinctively obvious—the stressors associated with the pandemic “contribute to widespread emotional distress and increased risk for psychiatric illness” (Pfefferbaum & North, 2020, p. 510). Contributing factors include fear of catching the virus, pain at the loss of a loved one, loneliness due to social isolation, and depression as a result of job loss. Pfefferbaum and North’s suggestion that “communities should work together to identify, develop, and disseminate evidence-based resources related to disaster mental health” (p. 512) requires a shift in our cultural attitude.

It is difficult to change the mindset of someone who vehemently opposes virus safety measures, but perhaps there are ways to reawaken the values-based feeling function in such individuals by appealing to their sense of belonging—perhaps through their sense

of connectedness to their family, community, or church group. This scenario is not mere wishful thinking on my part. I wholeheartedly agree with Jung (1946/1985), who declared,

The unrelated human being lacks wholeness, for he cannot achieve wholeness only through the soul, and the soul cannot exist without its other side, which is always found in a ‘You.’ Wholeness is a combination of I and You, and these show themselves to be parts of a transcendent unity” (pp. 244–245).

We need each other—and need to take care of one another—if we are to be whole human beings.

For the sake of our collective psyches, a move toward Eros is warranted—a move that honors values and relativizes intellect. The pandemic has created a “perfect storm” that might be viewed as a signal to restore our depreciated feeling function to its rightful place in collective consciousness. Our neighbors surely deserve to be shown the kind of care and compassion that the noble medieval village of Eyam mustered in the face of their own devastating plague crisis.

Contributor

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Notes

¹ Reed (2020), a Registered Nurse in New York, expressed dismay at the callous suggestion that “COVID-19 only kills between 1–2% of those infected” (p. 1), and the lieutenant governor of Texas suggested that “grandparents are willing to die for the US economy” (Rodriguez, 2020, p. 1).

² “Scientism is neither open-ended nor unbiased. Rather it is a kind of orthodoxy, dogmatic and dismissive of experiences that don’t fit within its belief system” (Haisch, 2006, p. 35).

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Three Ds

Sandra Nnabuike Nwagboso

Nature: free spirit

Goal: nurture

Humans: insane species

Goal: conquest

Note: To capture a free spirit is to entomb existence.

Entomb = control, exploit, pollute, three Ds.

Manifestations of inflated human persona.

Man explodes being and implodes his survival.

Man, the great shadow of existence and being.

He embodies inner and outer darkness.

Drunk on control and diseased by change,

Ego explodes in darkness.

A troubled inner state births three Ds: degenerate, degrade, destroy.

Environmental collapse: that great projection of man's inner turmoil.

Man's carelessness: shadow projection of global proportions.

Humanity, that shadow of reality needs a raise of
consciousness and unconsciousness.

Covid-19 is catalyst

via a sweeping pandemic.

The Othering of the Mother: Tales from a Global Pandemic

Jemma Elliot

The unrelenting events of the first year of the new decade have taken a toll—from an unforgivably deadly global pandemic, to natural disasters of historic scope and number, to social and political upheaval in the United States that not only brings into question the collective character and moral stability of our nation but simultaneously threatens the very foundation of our hard-won democratic way of life. And at the center of each of these swirling catastrophes are the women, more specifically, the mothers, who represent a large sector of our population but still, in 2020, receive inferior resources, equity, compensation, and recognition. The threat to the physical, mental, and psychological well-being of our mothers is immediate. The potential for the current crises to create long-term negative impacts on mothers, and to further undermine previous progress to improve systemic inequities, is real. I am worried about the mothers. We should all be worried about the mothers. In this worry, though, my adherence to the application of a depth psychological frame for complex problems such as these offers an outlet for hope, for broadened perspective, and even for meaning making. In this time of an intensely extreme tension of the opposites, might we, as a whole, be able to hold the possibility of a rise in collective consciousness, a re-framing of the feminine, a re-imagining of the archetype of the mother? Might we, as a collective, see potential for the painful alchemical fire to bring, ultimately, transcendence—transformation of systemic misogyny and the relegation of the feminine—a more conscious awareness of the shadow's work in this realm?

As an educator and clinician, I find that my ethical professional responsibilities focus on awareness of dynamics, trends, and concerns impacting the populations I educate and treat. Central among those in my focus, always, are the mothers: the women who, by choice and by necessity, carry endless moving parts; the women who, by cultural expectation and gender mandates, step across the threshold of overwhelm daily; the women who, perhaps as much or more so than any other, intrinsically understand the alchemical pressure and dizzying possibility of the transcendent function. In usual times, these women are pushed to their very edge. In global pandemic times, there is no edge but only infinite responsibility, where any boundary or container must be repeatedly constructed through intensive personal effort. In global pandemic times, for the mothers, the long-existing patriarchal and misogynistic systems that relegate and quiet them are exponentially intensified. In the seemingly intractable pandemic requirement that mothers must choose between safe childcare and effective education for their children versus their careers or continued pursuit of necessary personal education (Golodryga, 2020) or in the dearth of dialog about and services available to support them (Mahajan, White, Madgavkar, & Krishnan, 2020), mothers know that not only are they on their metaphorical and literal knees but also that they have been forgotten. Perhaps it is not even that they have been forgotten but more accurately that they were not considered in the first place. The forces of years of unconscious cultural relegation seem to insist that mothers should simply carry on, quietly and gratefully. And the mothers reply:

Enough already. When people try to be cheerful about social distancing and working from home, noting that William Shakespeare and Isaac Newton did some of their

best work while England was ravaged by the plague, there is an obvious response: Neither of them had child-care responsibilities. (Lewis, 2020, para. 1)

Across recent headlines and studies, the data indisputably repeats that women—mothers specifically—are disproportionately impacted by the current national and global crises (Golodryga; Gupta; Guterres; Lewis; Mahajan et al.; Wenham, Smith, & Morgan). Just between August and September of 2020, almost 900,000 women left the workforce, nearly half of those women of color, compared with only about 200,000 men (Gupta, 2020). With an intensifying misogynistic political administration, women faced impending threats to healthcare access and reproductive rights (Wenham et al., 2020). Collaterally, Guterres (2020) noted the lack of decision-making power for women: “while women make up seventy percent of healthcare workers, they are vastly outnumbered by men in healthcare management, and comprise just one in every ten political leaders worldwide—which harms us all” (para. 11). And there is, perhaps, no clearer example of our collective need to reframe our understanding and care of the mother archetype than the recriminating wrath of our great Mother Earth herself. Despite a record-breaking year for hurricanes, typhoons, fires, and heatwaves, a resounding denial of our mother’s (and mothers’) needs remains. Again, we must call in the frame of depth psychology—the ability to see imaginally, archetypally, and metaphorically—if true work is to commence. We must call in the reverence and presence of Gaia, the power and healing of Isis. We must make amends with the mother.

While navigating the setbacks of a dynamic time, women and mothers continue to persevere, asserting their presence. With the November 2020 election, women hold more Congressional seats than ever before. While the September death of Ruth Bader Ginsburg dealt a heavy blow to the collective maternal psyche, the November victory of Kamala Harris as the first woman and person of color to be elected Vice President reignited hope for women’s representation and empowerment, while normalizing all forms of motherhood, as Harris often cites her stepchildren as a central motivator for her work. As depth psychological scholars, writers, educators, and clinicians, we have a responsibility to be present to this call. I implore us all to attend to the topic more critically and centrally, not just in the immediate ways of offering interpersonal support and intervention to our students and patients but in a more broadly felt and understood sense in which the images, data, culture, and history of the crisis are brought forward into our conversations and pedagogy. Perhaps because I lost my own mother this year, or perhaps because I personally understand the immeasurable challenges of being a full-time working mother in a global pandemic, or perhaps because of my alarming concern for my own patients in crisis and students forced to delay their higher education due to the impossible choices facing them, I am worried about the mothers. We should all be worried about the mothers.

Contributor

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Marionette on street. Sintra, Portugal 2019 © Lisa Nackan
(used with permission)

Becoming Eve

Alexandra Fidyk

You expect me to submit
forget my animal root
lie down, play dead, surrender.

Bear your seed but abandon
my rhythm, my core.
Forget my voice, my truth.

What shall I trade for the
denial of self and her sisters,
Rage, Betrayal and Humiliation?

To succumb is to agree
to the fall, the split, the loss.
Motherline—as if she never was.

Interfering with Gender Identity Freedom by Sex Selection

Dragana Favre

In the unpredictable and rapidly altering world of 2020+, human beings cope with changes by attempting to control, accelerate, and adapt the selected natural processes whose biomechanical mechanisms we think we understand. Sex selection is the practice of using medical techniques to choose the sex of unborn child. Its psychosexual consequences will be analyzable only in the coming generations yet it is imperative now to consider the possible implications of sex selection for the psyche of both the present human performing it and the human of tomorrow who will live it. As Jungian depth psychology is interested in the archetypes of contrasexuality and in the interlacing individual and collective/cultural unconsciousness, it is well suited to investigate this issue further.

There are, of course, numerous ethical, medical, social, and spiritual controversies about this procedure. Sex selection disrupts the natural sex ratio and reinforces sexist and discriminatory stereotypes towards women (Dickens, 2002) and members of the LGBTQ+ population. On the other hand, clinical cases of parents reporting gender disappointment can have severe psychological and behavioral consequences for the family and its members. Next, the severe risk of some sex-linked diseases facilitates choosing this technique. Also, the number of repeated pregnancies until the child of the desired sex is born increases the mortality rate during the pregnancy, especially in developing countries (Dickens, 2002).

Parents who chose the method of sex selection are rarely aware of the long-lasting impact of influencing the child's future gender, his/her social identity, and his/her Otherness. The complexities of desired parental role are overwhelming; it is verbalized and acted, with putative consequences for the child, including survival guilt and being-the-chosen guilt.

In parallel, the complex of perfection is promoted, since imperfection in meeting parental projections is punished already in the process of prefertilization (Lieman & Breborowicz, 2014). The undesired child is rapidly replaced or abolished. The idea of the unborn undesired child can survive, encysted inside the complex of desired parental role, sometimes transformed into parental guilt, transmitted to the next born child, or sublimated into the creative process.

The newborn child of the desired sex is corrupted from its conception by parental projections. Its gender "belongs" to him or her, however unconsciously parents claim the success of its achievement. Both acting upon and betraying these parental projections interfere with the spontaneous psychosexual process. Neumann (1954) stated: "In reality every individual is a psychological hybrid ... and the integrity of the personality is violated when it is identified with either the masculine or the feminine side of the symbolic principle of opposites." When parental egos or parental contrasexual complexes contaminate these masculine or feminine sides of the symbolic principles of opposite in the child during its early development, their presence becomes overemphasized, and it is impossible to ignore it. The child compensates often neurotically, and her/his assimilation into a whole individuated personality stumbles. Enacting the desired gender preference encourages

strict gender boundaries and the expected gender behavior discriminating against those who do not adhere to them.

An analytical psychotherapeutic approach could be a valuable tool for the “naïve” future parents, for those parents already interested in using the sex selection procedure, for those in the sex selection process, for those who question their decision after the birth of their child, and for the children whose sex was selected. Different psychoanalytical approaches are adapted to each of these situations.

Young people in the reproductive period who are just beginning to deal with the topic of parenthood, and who are also on the analytical path, are likely to find themselves in a whirlpool of understanding their own complexes. The relationship to animus and anima, as well as the transgenerational transmission of the complex in the family with special reference to the genogram, can serve as an introduction to understanding one’s gender, its role, expectations, and the need to correct disadvantages or transmit advantages to the next generation. Often, an Adult-in-a-client encounters a Child-Other for the first time. The analyst can be a mediator and an optimal vessel in which these ideas will be deposited, catabolized, and examined. The analyst does not actively guide clients toward this topic but notices and welcomes the relationship between the client and the Other, especially the Other to whom the client is not horizontally related. Attitudes towards the Other who either could control the client’s birth or whose existence could be controlled by their values, call for the general question of the place of the Other in their world and, consequently, the client’s place in the world outside intrapsychic reality. This question expands further on the boundaries I/Other and compensation of one’s own male-female continuum and develops as the question of the gender’s place in the love/parental/family relationship.

If analysts meet with future parents who have either doubts or bias towards this procedure, and it has already entered their conscious process, understanding the formation of these queries is useful. It is possible to talk more specifically about future parents’ expectations, desires, and fantasies. Fear of or prejudice about a particular gender often remains vague and distant from consciousness until their first verbalization. In addition to everything stated above, there is also an important time component here. Approaching different time frames through which the client observes the inter- and intrapsychic world is necessary for adequately welcoming his or her diverse facets. Learning about his or her gender-related desires and preconceptions here and now (Kairos) accompanies the study of fantasies, values, and prejudices during different periods of life (Chronos) and their perception from an unlimited (Aion) perspective.

With people who have already chosen sex selection and/or are in its process, an analytical approach is very helpful. Entering the time-limited interval can easily activate the expression of transgenerational transmission and release the contents stored in the shadow. It is necessary to examine impartially the possible expression of the complexes of healers or rescuers, their landing into the conscious ground, and gradual conceding to the Other as a separate entity. Grieving and naming a place for a dead-non-existent-unelected child contributes to the psychological release and differentiation of the next child of the chosen sex.

Parents may, after the birth of a sex-selected child, question their decision. Perceiving, listening, and reconciling the unconscious images with the conscious contents encourages understanding the relationship between the I-Then and the I-Now,

differentiating between real child and fantasy, separating imagined and born child from parental ego and the emotional and temporal rapport to the already made decision. It is worth noticing the presence of, and caring for, the grief of perfection, the grief of omnipotence, and the grief of the power to shape one's own and others' futures.

Finally, working with children whose sex has been chosen by their parents is the most complex. A general "why me?" question is followed by more specific intrapsychic questionings: who died for me to live; will I be annihilated if I am not what my parents wanted me to be; where is my personal place in family and society; am I really who I am, or am I fulfilling the imposed role; do I have the right to change my sex (even if it's not my clear wish, but is there at all that option—do I have free will); what if I were a boy/a girl instead; am I the owner of my sexual identity and my future parental desire; is this my own identity?

Individuation cannot be manipulated; it is elastic and dynamic, and it makes its own meandering pattern through the net of the collective psyche. However, linear time reminds us not to overlook any new and incarnated threats to gender identity.

Contributor

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Everything that Exists Holds a Place in the Universe

Zonia Lucero

“To go in the dark with a light is to know the light. To know the dark, go dark. Go without sight and find that the dark, too, blooms and sings and is travelled by dark feet and dark wings.”

– Wendell Berry: *To Know the Dark*

To be surrounded by empty with
Space vast and
Star filled.
To Feel the empty,
Go empty—no attachments
Go without need—no expectation
Find the emptiness
Birthing and
Full
Filled by
Empty thoughts
Empty movement.
Silent
Rotating
Spheres and
Galaxies
Glitter filled nights
Raining down
Feelings and
Promises to yourself
About
Allowing life to remember itself alive.
The moon is like that—ever changing orb
Disappearing in the night sky
Slowly
Over time
Until the
Empty is full and
So are you—
It's like its telling you
There's
No way
Your prayers and dreams have been forgotten and
Only
A Way

Everything that exists
Emerges from

The void
The mysterious
The unknown
Leave room—
Stay empty—Feel Full.

Think of how water must feel when it is
Plucked
From the oceans and rivers
As
It rises
Into clouds and floats—
Over land
Merging with air
As its just about to become its fullest and
Fall nurturingly to the ground.
Or

When tall grasses blooming in
Sunlit breezes
Sway like
Peace and
Soft Embrace
Every moment saying
“Thank you for this whisper that assures me.”

When we
Pray our hearts
Grateful
Swaying to whispers
Nurturing our earth
Stargazing dark
We're like water
Light as
Air in the Sky
Swaying Golden
Peace
And as with them,
Perfection—
Everything that exists
Holds a place
In
The Universe.



Otter Kin

Acrylic on canvas, Heather Taylor-Zimmerman

Enervating Racism: Illustrative Contributions of Two Views of Unconsciousness

Inez Martinez

Exploring the roles played by unconscious processes in the development and undoing of racist attitudes, feelings, behavior, and institutions seems an obvious undertaking for depth psychology with its understanding of the collective and personal unconscious. Ignorance of the outer world constitutes another form of unconsciousness. Each perspective contributes to addressing collective problems such as racism, an aspect of American shadow.

The healing potential of Jung's theory of shadow seems particularly relevant to America's racist history. George Floyd's recorded and televised murder by a white policeman sparked a long-evaded white awakening to that history. (I am using the terms "white" and "black" as socially racialized constructs of skin color in American culture.) White supremacy was dramatically demonstrated by police, the enforcement arm of the state, choosing to kill an unresisting black man. The officer's knee on Floyd's neck became an icon of systemic racism.

Acknowledgement of the existence of racism constitutes a first step toward possible psychological change. In *Integrity in Depth* John Beebe writes that "in the view of self-psychology . . . shame is the crisis that emerges when the ideal aspirations of the self founder" (64). Racism causes America's "ideal aspirations" as the land of freedom and opportunity with equal rights for all to "founder." The systemic racism revealed in Floyd's murder, however, has not apparently led to collective shame over America's racist history. Rather, police were scapegoated as if they were the cause of American racism. American racism is itself a shameful aspect of a much more comprehensive collective American shadow of individualistic pursuit of prosperity and power at the expense of others.

The religious motives of the Puritans have obscured their lack of right to occupy American land. Europeans, whose arms, ships, tools, and increasing numbers enabled them to subdue indigenous peoples and to import as chattel captured Africans to work the land, established their supremacy in America. They racialized white skin color as the mark of that supremacy. These practices of conscienceless self-interest have evolved into corporate capitalism whose ruthless prioritizing of profits over any ideals—preservation of life, rights, the planet—currently threatens human survival. Individuals' entitlement to "pursuit of happiness" without concern for others unconsciously enacts the American shadow as a cultural ideal. This shadow thrives on dehumanizing others who differ from the dominant group. The dehumanization of racism has provided justification for pursuit of wealth on the backs of people of color. The unconsciousness of ignorance has both sustained American racism and more recently failed to naturalize it.

Socialization occurs because humans are born ignorant, a universal condition of unconsciousness endemic to our species. Ignorance operates as a shaping force in every culture, every psyche. It functions, for example, in every human action undertaken in ignorance of ensuing unintended consequences. On the individual level a painful example is not knowing what our parenting is actually doing to our children. On a collective level an example is using fossil fuels to improve the quality of our lives. Born knowing nothing,

each generation is imprinted with the current state of the culture into which it is born as if that transient, limited state were reality itself. Socialization naturalizes culture. This unconscious process bears upon the American dilemma of how to enervate racism.

In America's beginnings, white children born into the culture of white supremacy were socialized into accepting their entitlements and dominance as natural. To the extent that they conformed with their culture they did not experience the dehumanization of people of color as unjust. For the last forty years the expanding possibilities of representation contained in the explosion of types of media have added a form of socialization that can oppose other socializing forces perpetuating racism. Children born during these years have been exposed to media images of black Americans that undercut dehumanizing racist stereotypes. This range of images includes black Americans as prestigious and often wealthy celebrities, athletes, actors, stylists, entertainers, professors, attorneys, news commentators, artists, physicians, mayors, congresspersons, generals, United States Chief of Staff, Attorney General, and President. Contemporary media no longer naturalizes an assumption of white superiority and black inferiority.

Black Americans have struggled for four hundred years to achieve these changes in the ways they could participate in American culture. They have had allies in the Americans of all colors who embraced the ideal asserted in the Declaration of Independence that all humans have equal rights. Black Americans' incremental gains of liberty since emancipation have actually led to visible changes in the culture. This change is demonstrated in the white voting practices of the 2020 presidential election. Racist policies such as obstructing Muslim immigration, caging migrant children separated from their parents, and validating police violence against black people were on the ballot in Trump's person. White Americans were the only group in which a majority voted for Trump (Blow). A slim majority of white youth, however, those born between 1992 and 2002 and therefore eligible to vote, did not. Eighteen percent of those young white voters reported that a major factor in that decision was the public murder of George Floyd by a white policeman (Center).

The incremental changes achieved by anti-racists in America changed the representation of black Americans by 2020 to a point where the majority of recent generations of white people had not been socialized into supporting a racist for President. Incremental change has transformational value in inching up that long arc of history toward justice, but it has not and cannot alone eradicate racism. Ignorance, what one does not know of the world, is corrected as one gains knowledge. Systemic racism can be ameliorated by correcting ignorance. Racist hearts, unfortunately, are not converted simply through registering something about the outer world previously unknown. Racism as an inner reality remains an unsolved moral challenge.

Jung's theory of the unconscious as an active, creative dimension of psyche offers possibilities for psychological change. His theory concerning shadow, for example, applied to social inequities leads not just to outer-world amelioration but potentially to inner-world transformation. The current rise of white supremacist violence as exhibited in the insurrection at the United States Capital on January 6, 2021, indicates how intensely resisted such a transformation is. Jung claims that morality is a "function of the human soul" (*CW* 7, par. 30). The belief that Americans are entitled to self-aggrandizement at the expense of others has legitimized every immoral horror Americans have committed in its name—taking land, enslaving lives, subordinating life to amassing capital. If a critical mass

of Americans were able to recognize the shadow immorality of pursuing prosperity at others' expense, that acknowledgment would be the first step toward an integration of collective shadow potentially enervating racism in American culture. The tribal experience of othering and exploiting those who differ would lose legitimacy. Being human would suffice for being accorded equal rights. Organizing an economy whose bottom line was equal rights to life rather than privileged rights to profits would become a social priority. In such a psychological milieu, white supremacy would become a relic of the social order lacking commitment to the common good. The further steps of shadow integration—shame, sorrow, remorse, empathy, restitution—should they be collectively endured, would morally transform American society. The American dream of individual material prosperity would be subordinated to a vision of furthering the moral function of the human soul.

Contributor

Inez Martinez PhD writes in various genres—essays, fiction, drama, poetry. The perspectives from which she writes have been informed by Interconnections between imaginative literature, Jung's writings about the unconscious psyche, women's studies, social justice movements, time spent in nature, and generative conversations with friends.

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Harmonia Mundi

Jussi Jaakola

We all have the right to feel safe
Growing cities, traffic congestion, climate change
Housing instability, homelessness, poverty

Social distancing
The toll the pandemic is taking
New perspectives and typologies for life

Atmospheres that change with the light
Images of irreversible reality
All possibilities remain open

The dynamism of change
Visions of a brighter day
Visions of peace

Sounds of the city no longer perceived as noise
Finding common points, vertical and horizontal links
Identifying conflicts

Resilience and vulnerability
Tolerance and humility
Insight and humanity

A subdued color palette with a reserved stillness



*Maybe the angel is as deeply below us as it is above us.. encountered in
descent through the earth as it is in ascent toward the heavens..*
Robert Romanyshyn

Navigating the Underworld

Digital photography, pixel manipulation, Marilyn DeMario

Effective Conflict: Taking the Psychological Attitude Public by Transcending and Including Ideology

Peter T. Dunlap and Lisa A. Pounders

To begin, the authors admit that we are card-carrying progressives, dyed-in-the-wool Jungians, and, occasionally, human beings. We would like to spend more time simply being human. However, as progressive Jungians we are often busy worrying over and railing against injustice—that is when we are not busy doing work that supports a comfortable living. It can be hard to feel one’s humanity while being so focused on the world’s problems. Let us unpack this sentiment a little.

Being a *progressive* means that we value a determined effort to pursue environmental sustainability and social justice. As a result, we risk scapegoating conservatives and even moderate liberals—in other words, well-fed Democrats. As *Jungians* we risk keeping our psychological attitude well hidden, tucked away, for example, in a posh private practice office or an academic classroom. Additionally, as *progressive Jungians*, if we leave our psychological attitude in the clinic or classroom, we risk enacting the shadow that a progressive ideology casts. Whereas we are more than capable of analyzing political culture using multiple Jungian ideas—the shadow, archetypes, cultural complexes—we often neglect actively engaging in the full potency of a psychological attitude. In other words, when just thinking about such problems from only one perspective, we miss an opportunity to experience psyche’s capacity to transcend and include ideology.

The idea of *transcend and include* is derived from complexity-based theories of human development. It recognizes that any stage of human development, individual or collective, must be witnessed, looked at from the outside, in order to decenter from it and thereby gain sufficient perspective to begin imagining a more complex and integrated response to our follies. Albert Einstein was onto this understanding when he said that no human problem could be solved from the level of thinking that caused it. Basically, *transcend and include* requires us to step outside of our ideology, right or left, liberal or progressive, and view the entire situation as a political spectrum psychologically and developmentally.

On the one hand, the liberal-progressive lens recognizes and is concerned with addressing climate change and multiple issues of social injustice. This focus is part of its brilliance, part of the way it is the wind of the future. As progressive Jungians, we love and live for such a breeze. However, the liberal-progressive ideological lens can also cast a long shadow because it too readily identifies bad guys—a list of favorite others to blame. Coming through the difficulties of 2020, the authors imagine that most bad-guy lists start with the same name at the top, and it is not Voldemort.

If we integrate an active psychological attitude into our liberal-progressive lens we are better able to identify the rhythms of political and moral development, which can help us avoid demonizing anyone, even what’s-his-name. Along this path we can follow a new generation of cultural leaders including international law professor Nils Melzer, the UN Special Rapporteur on Torture. As Johnson (2020) highlights, Melzer avoids blaming human suffering on “Bad actors . . . Psychopathic leaders . . . [bureaucratic incompetence

or] generalised maliciousness” (Getting Real section) because Melzer (2020) believes that “human decision-making is guided predominantly by unconscious emotional processes pursuing the fulfilment of basic human needs” (p. 4). In other words, Melzer recognizes the need to take into account a psychological attitude.

Importantly, Melzer’s perspective highlights how the liberal-progressive critique is often too engaged in faultfinding. Certainly there are bad actors afoot, and we have just barely escaped from the clutches of what many have identified as a sociopathic leader. Certainly bureaucracies are incompetent, and too many political organizations, corporations, think tanks, and even communities are selfish to the point of maliciousness. Certainly our integrity depends, for example, on our taking action against systemic racism. But once these issues have been named, part of our attention needs to turn in a new direction, which requires that we both transcend and include ideology.

If one identifies with the political left, we can imagine how easy it is to form arguments against valuing the right. After all, they, the right, deny climate change, place corporate profits over workers’ rights, delude themselves that racism is dead, undermine minority voting rights, and oppose a woman’s right to choose. However, can we imagine containing these limitations of the right without dismissing their valuation of “faith, family, and country” (McIntosh, 2020, p. 18). Can we transcend and include what they represent without retreating into our own ideology that risks cutting off from this deep psychic and cultural root? How do we not retreat into ideology—into the easy outrage that looks for people to blame while thinking that only one side gets things right? There is a place for ideology, but it does not belong at the center of our political attention. What is the alternative, then, to realizing progressive values? Perhaps Melzer can help.

In his 2020 report to the United Nations General Assembly, Melzer recommends that “any global governance system seeking to fully realize [the promises of] . . . the Universal Declaration of Human Rights, must be based on a realistic, empirical and science-based conception of human nature” (p. 4). According to him, we need to develop “normative and institutional frameworks specifically designed to overcome the increasingly existential risks from human self-sabotage” and moral disengagement (p. 4). Melzer’s point is that we need to enlist and enact a psychological understanding of transcend and include in collaboration with science-based laws and policies.

As Jungian scholars, psychotherapists, and psychologically minded citizens, we are capable of contributing to Melzer’s goal. However, we need to persist beyond individual endeavors. We are capable of turning our professional, academic, and training organizations toward the goal by helping to develop theories and practices that reduce projection and polarization and increase the conflictual but harmonic interplay between opposing ideologies. Each perspective has a contribution to make: conservatives emphasize tradition, maintaining and protecting existing and familiar group identities but not changing too fast; liberals emphasize opening to new freedoms, opening group boundaries, and advocating for more inclusive ethics of care, with progressives pulling in this direction with greater intensity. Taking both perspectives into account implies that liberals and progressives are the cutwater of human development and conservatives are the ballast. If we assert that our ideology is the correct one, on any given issue or day we might be right. But human development is complex, and it is too easy to confuse being right with righteous indignation and outrage, left or right.

Our psychological training can contribute to reducing ideological polarization when we apply it to helping one another develop greater community-mindedness and inclusivity, address the sacrifices needed to mitigate climate change, and engage the profound humility needed to attend to systemic racism. For any of these endeavors to be possible we need to stop scapegoating those who seem to be rooted in the past and take on the responsibility of our own shadow work. Whereas it is possible to support another group's development, we cannot force it and still hope that we collectively progress.

To address such goals, there are developmental theories that can help us understand political culture. One lens that is readily available and relatively easy to understand is social psychologist Jonathan Haidt's research that identifies the way in which conservatives and liberals are particular combinations of essential values with each primary ideology emphasizing different combinations. In his theory of "moral foundations," Haidt (2013) proposes five moral foundations:

- *Care*: cherishing and protecting others; opposite of *harm*.
- *Fairness* or *proportionality*: rendering justice according to shared rules; opposite of *cheating*.
- *Loyalty* or *ingroup*: standing with one's own group, family, nation; opposite of *betrayal*.
- *Authority* or *respect*: submitting to tradition and legitimate authority; opposite of *subversion*.
- *Sanctity* or *purity*: abhorrence for disgusting things, foods, actions; opposite of *degradation*. (p. 146)

According to Haidt's research, liberals emphasize the first two categories and are more or less invested in the last three categories while conservatives value all five.

Haidt argues that democratic institutions depend upon all of these values to make effective political decisions. Moreover, the conflict between the ideologies—what Jung (1955–1956/1970) would call the "tension of opposites" (p. 418)—becomes the means by which the culture and the species evolve. Successful political and moral development requires the interplay of conflict. If we are not able to maintain this dynamic tension, then social institutions will suffer, and democracy may collapse. In 2019 Haidt said that "there is a very good chance . . . that in the next 30 years we will have a catastrophic failure of our democracy" (as quoted in Kelly, 2019, para. 6). Certainly, the January 6, 2021 storming of the United States Capitol and attack on Congress underscore Haidt's prognosis.

If it were easy to balance conservative and liberal-progressive values, we would already be doing so. If it were easy, we would not be under the current threats to democracy. While each side is capable of being despotic, while each side demonizes the other, each is nevertheless a source of genuine cultural authority. When both sides are engaged in *effective conflict*, which is a central tenet of the democratic electoral process, each point of view performs a beneficial function in political and moral development.

Conservatives, liberals, and progressives all participate in the process of human development and could do so with increased consciousness and intent especially if fierceness and compassion are balanced while wholly embodying humility and courage. We resolve the tension and polarization between differently minded groups by recognizing and integrating one another's values—thus adding to and developing a larger collective story inclusive of ourselves in the process. Learning how to tell a new story that does not

scapegoat others or fall into any other stereotypical pattern of conflict is necessary and possible. However, such an effort is also difficult because it requires learning to think developmentally about ourselves and each other. It requires identifying each of our developmental blind spots and cultivating the practices with one another that transform these limitations. Actively engaging a psychological attitude will establish a more balanced story, one that ultimately could bring liberals and progressives together to effectively meet the political right. It is a story that invites the right to share the left's vision of the future and the left to acknowledge the strength of the right's reverence for the wisdom of the past. Let us work to bring the right and the left together in effective conflict, inviting both to the table to negotiate humanity's future.

Contributors

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The Torch and the Tide

Elizabeth Eowyn Nelson

Limned against the night, the torch performs
its sinuous dance—a leaping, crackling column of fire
that forever changes yet remains the same,
as the philosopher taught long ago in a dusty Milesian town.

How many nights did he watch the flame
devoted, in love with its aliveness?
How did he see so long ago, what *did* he see—
the column that is always itself or endless transformation?

He became a torchbearer, the old secret man
speaking in shards down the generations
to people with shattered attention who cannot long listen
who have forgotten—if they ever knew—the slower arts.

How did the old man learn to speak?
Did he imagine us, the many who hasten, careless
and the few who worry the shards in trembling fingers
feeling the wisdom that pierces the heart?

Here is what *I* believe:
On a warm night enchanted by sea-smell,
the Milesian walked a silvery path that spooled
the horizon to his sand-encrusted toes.

On the slow tide, a familiar shape
gently surged, curled, rolled,
retreated—shy—then gathered itself to roll again,
floating darkly, steadily near.

The Milesian stepped forward, eyes hungry,
though the sea, ever serene, kept its ancient rhythm
until, with final sigh, the sea begat
the Old One, stately on four feet.

She stopped. And as the Milesian sat
gently resting his palm on her cool, hard shell
still damp from the sea, they spoke nothing, hearing all
in the hiss and sigh of the curling tide.

Who knows how long the still-dark night embraced
the pair beside the moving waters?
Yet before they bade farewell the Milesian knew
that torch and tide sing the same song.

BOOK REVIEWS

Review of *Red Book, Middle Way* by Robert M. Ellis

Ellis, Robert M. *Red Book, Middle Way: How Jung Parallels the Buddha's Method for Human Integration*. Equinox Publishing, 2020. 224 pp. ISBN-10 1800500084 / ISBN-13 978-1800500082. \$89.49 (cloth) / \$32 (pbk).

Reviewed by D. J. Moores

The Red Book: Liber Novus is central to Carl Jung's work because it contains the seed experiences that grew into his individuation model and analytical theories about the unconscious. Consisting of bizarre visions and fantasies that Jung experienced after his break from Freud, *The Red Book* is an extremely strange work, and it can seem impenetrable to many who are otherwise deeply read in analytical psychology. In order to avoid being misunderstood and charged with self-aggrandizing inflation—or worse, psychosis—Jung provided an explanatory apparatus in every section of the text. Still, for anyone who has read it, the first time through is a tough slog, and Jung's interpretations need . . . well, interpretation.

Those who have never read Jung before and only know about him through secondary sources might want to avoid *The Red Book* as a first selection, since it is not like anything else that he wrote and reads more like literature than empirical psychology. This literary quality is likely one of the reasons why Jung was so hesitant to publish the book in his lifetime. Because he agonized over whether he was engaging in art or science in his work, as he explains it in *Memories, Dreams, Reflections*, he was likely concerned that *The Red Book* would lay bare the artistic dimensions of his ideas. The thought that he might have been doing art rather than science was quite disturbing to him. Regardless, *The Red Book* reads like a work of literature, one crafted around productive thematic tensions and featuring several colorful, mythological characters.

It is thus no wonder that Robert Ellis, in his most recent study, serves the function of a literary critic. In *Red Book, Middle Way: How Jung Parallels the Buddha's Method for Human Integration*, Ellis offers an interpretive discussion of the text in a manner that crystallizes understanding. Like a literary critic bringing an abstruse text into clearer focus, Ellis does a fine job of analyzing several themes in *The Red Book* in a way that the best literary critics do: he helps readers bring to full consciousness what they may be only half aware of. Those like myself who read *The Red Book* and walk away more than a little confused will have several aha moments when reading Ellis's commentary on it. I make this claim about the literary quality of Ellis's study, knowing that he likely did not intend his work to be understood in such a way. His concerns are surely religious and philosophical as much as they are psychological, and to foist the model of literary critic onto him is in some ways to do an injustice to his fine work. Still, his study is an extremely helpful guide through the challenges of understanding what might be Jung's most difficult text.

Ellis's book, as the title suggests, shows several interesting connections to Buddhism, particularly the kind of balance between extremes that the Buddha established as an ideal. *The Red Book*, as Ellis points out, is principally about achieving psychic equilibrium through integration of unconscious energies and avoiding the absolutizations

that often occur in such an engagement. Jung's overarching theme in every vision is the danger of overidentifying with an unconscious energy that erupts into consciousness or undervaluing it through repression, sublimation, projection, or some other process. In all the sections a discerning reader can see Jung skillfully avoiding the pitfalls of inflation and deflation, of neither declaring absolute truth nor embracing meaningless relativity, of neither allowing ossification of ideas nor nihilistically shattering all concepts. He walks a tightrope through many treacherous terrains, and someone who had the same experiences in a different age would be hard-pressed to resist the temptation to go one way or the other and adopt the kind of absolutizations that *The Red Book* warns against. The middle way is a safe route through potentially perilous extremes.

Ellis's connection of Buddhism and Jung is by no means a stretch, as some comparative studies are, since Jung himself repeatedly uses the phrase "middle way" throughout *The Red Book*. While Ellis claims that this use of the term is "not a product of Buddhist influence but rather an instance of another thinker independently developing approaches that parallel those of the Buddha" (7), I find it difficult to believe that someone like Jung, who was so familiar with and drawn to Eastern spirituality, did not internalize Buddhist ideas. Regardless, the connection between Buddhism and analytical psychology that Ellis articulates enables readers to orient Jung's ideas more towards the East than perhaps Jungian scholars have thought possible. Although *The Red Book* is Jung's most recent publication, its content represents him at one of his early periods. It shows that from the beginning, his central theme, whether derived spontaneously or by influence, resonated with ideas found in Buddhism.

Red Book, Middle Way is organized into twelve chapters, each of which deals with a different theme found in Jung's text. While Ellis is a first-rate scholar, with several previous books to his credit, *Red Book, Middle Way* does not read like a traditional scholarly tome: there are few footnotes, and the bibliography contains only sixty entries. Still, it offers several productive ideas and represents an important contribution to post-Jungian studies. Clearly learned, Ellis does make valuable use of critical perspectives outside analytical psychology in drawing upon the work of George Lakoff and Mark Johnson on embodied meaning and experience as well as some of the findings on the differences in the brain hemispheres from neurology. Such an approach, which eschews the tedious footnoting and referencing sometimes overdone in scholarly work, is highly refreshing and shows Ellis to be a bit of a pragmatist who knows how to write substantively and penetratingly without the need for academic bloat. I think that this is a fitting characteristic of a commentary on *The Red Book*, particularly because Jung himself is confronted by an old scholar in one of his visions and points a few barbed criticisms at such an individual, chief among which is that he has lost connection to real life and lives solely for the object of his study.

While Ellis judges *The Red Book* to be "one of the most remarkable, and above all helpful, documents yet produced by Western civilization" (1), praising its Buddhist-like wisdom and clearly deriving inspiration from it, he challenges Jung not only on his problematic comments about Jews, his use of logical fallacy, and his appeals to astrology but also on his windy, gnostic diatribe known as the "Seven Sermons to the Dead," which Ellis justifiably says "is out of harmony with the rest of *The Red Book*" (169) because it violates the middle-way principle and undermines Jung's goal of outlining a means of practical integration. "How can a man who has done so much to help us recognize our own

multiplicity and non-essentiality go on about essences?” he asks. The answer, Ellis says, is that Jung is flawed. “Too many of us,” he adds, “have projected the wise old man archetype onto him, and here is the reminder of our mistake” (174). The antidote he offers is ironic: “If you are impressed by Jung, try to be Jung at his best rather than copying Jung. To do this we will need to avoid the extremes of uncritical acceptance or rejection and work out the middle way in our own lives” (80).

The middle way for the Buddha represented a balance point between the hedonism of the palace and the rigors of the forest-dwelling, Shaivite ascetics whom he later joined. For Jung, the middle way is a balance point between psychological tensions or polarities, without which there is a freezing of living waters, a kind of psychic death, like that of the old scholar. A good example that Ellis discusses at length is the devil image. “Taking the devil seriously,” he says, “does not mean going over to his side, or else one becomes the devil.” Embracing the devil, rather, “means coming to an understanding. Thereby you accept your other standpoint. With that the devil fundamentally loses ground . . .” (111). *Red Book, Middle Way* is filled with such explications that position the individuating self precisely between productive tensions. When these are fully embraced one way or the other, the result is psychopathology, but when one successfully walks the tightrope between them, as Jung repeatedly shows himself doing in *The Red Book*, the consequence is a deepening of individuation and the discovery of Self.

The only shortcoming in this otherwise fine study is a lack of substantial closure. Ellis finishes *Red Book, Middle Way* with an anticlimactic, one-page conclusion. Perhaps he is reflecting *The Red Book* in doing so, since it, too, ends abruptly. After reading such an insightful work, however, I wished for more. In general, he might have discussed how his concept enriches or challenges the field of Jungian Studies, particularly its robust religious discourse. I particularly wished that he had taken up the question of the nature of Jung’s visions as they are recorded and explored in *The Red Book*. Of course, the text represents Jung’s engagement in what he would later call active imagination, and many of the sections represent a kind of meaningful fantasy play in which Jung worked through a psychological crisis. But the nature of his visions is more complex and cannot be reduced to mere imagination, particularly since they seem to erupt into his consciousness as if from outside. It might be edifying to know to what extent the visions were like (or unlike) epiphanies, ecstasies, and mystical states. Ellis might have explored this question in a more substantial conclusion, relating it to a Buddhist context. Still, perhaps such discussion would have led him too far from his middle-way thesis. And perhaps I should listen more carefully to Jung’s criticism of dusty scholars and their sometimes-trivial concerns! *Red Book, Middle Way* is nonetheless a fine work in being not only a valuable explicatory apparatus but also an insightful identification of an Eastern concept in one of Jung’s early writings, one that would profoundly inform the rest of his life and work.

Contributor

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Review of *A Process Spirituality* by Sheri D. Kling

Kling, Sheri D. *A Process Spirituality: Christian and Transreligious Resources for Transformation*. Lexington Books, 2020. 296 pp. ISBN-10: 1793630429 / ISBN-13: 1793630421. \$95 (cloth) / \$45 (ebook).

Reviewed by D. J. Moores

As most Jungian scholars know, Jung, an empiricist, was resistant to making metaphysical claims, confining his statements about the sacred to those rooted in observation, direct experience, and inferences based on textual evidence. Still, the question of religion is central to analytical psychology, and, to do the inner work it calls for, analysts often complement their therapy with some set of religious ideas and values, whether informally in an embrace of contemporary churchless spirituality or more formally through participating in a historical religion. Sheri D. Kling supports such a conception in her new monograph, *A Process Spirituality: Christian and Transreligious Resources for Transformation*, which represents a productive fusion of analytical ideas with those of Alfred North Whitehead, a mathematician and metaphysician whose concepts bear a striking, though relatively unexplored, resemblance to Jung's. While there is no indication that Jung read Whitehead, a slightly older contemporary, he might have concluded, as he did after studying alchemy, that Whitehead's metaphysics is a nuanced description of the psyche in projection. While such a point may seem reductive and a bit unfair to Whitehead, it is worth noting that the Jungian *psyche*, after all, is a Greek term for the soul. The mysterious depths in depth psychology represent a portal to the numinous that can be reached only through reason's transcendence, the dynamic at the core of most religious experience, as numerous scholars of mysticism have observed. Analytical psychology, then, while positioned as an empirical bulwark against metaphysical abstraction, invites religiosity and warmly welcomes any system of spiritual ideas that facilitates numinous experience resulting in positive transformation. While Jung would have disapproved of a purely theoretical metaphysics divorced from nature and the body, it is likely Kling would have captured his attention because her aim is not to advance a set of seductive abstractions that have no bearing on real life but to advance an embodied theology and a praxis rooted in dreamwork, both of which can result in "the facilitation of psycho-spiritual wholeness" (220).

The book, an attractive hardcover tome with the fitting, symbolic image of a red butterfly rising above a backdrop of blue ones, consists of eight chapters organized into three sections—"Fragmentation," "Integration," and "Transformation"—each of which shows Kling's immense learning and multidisciplinary engagement with the work of several scholars, including those in the fields of post-Jungian thought, neurology, and dream research, among others. After discussing the contemporary problem of intra- and interpersonal fragmentation and its multiple causes, Kling goes on to say in chapter two that what we need to overcome such fragmentation is a "generative synthesis" consisting of "(1) a metaphysical/theoretical framework that coheres with (2) a psycho-spiritual/empirical framework, both of which are supported by (3) a spiritual practice that

facilitates transformative lived experience that confirms both frameworks through direct experience” (25). In the remaining chapters she explicates this tripartite synthesis, offering a fruitful discussion of Whitehead and Jung.

Acknowledging that reading Whitehead is a tough slog even for theology students, Kling clearly elucidates core Whiteheadian concepts on “process theology” (in which God is forever changing through temporal processes) and draws parallels between these and Jung’s process of individuation. In her interdisciplinary approach, she sees several “resonances” between the two. In both, for instance, “there is no substantial self that endures through time. Personality or selfhood is not fixed, self-contained, or self-sufficient but is inherently relational. My self is in process and ever changing; it is a strand of unity, a historic route of occasions, and the flow of the body’s experience” (202). In addition to a dynamic conception of selfhood, she also sees a strong connection between Whitehead’s dipolar God, which is both primordial and consequent, and the archetype and its image. A dipolar God is the partial effect of its own cause, just as the archetypal image is partially conditioned by the underlying archetype from which it emerges.

Both thinkers, moreover, avoid the trap of determinism: just as God co-creates the world and does not fatally determine its processes but changes through them in Whiteheadian metaphysics, so the individuating person, through the confrontation with the unconscious, changes the collective energies in a circular exchange. “Because the world is co-created,” she observes, “everything that happens does not happen according to divine will” (78). Whitehead and Jung, then, advanced systems in which individuals enjoy a high degree of agency in determining what they and the world will become.

Still other connections, too numerous and nuanced to discuss in detail here, include a conviction that suffering can be healed through religious experience, a condemnation of mind/body dualism, a belief in underlying forces that nevertheless are not deterministic and thus enable agency and the exercise of freewill, and an orientation towards “positivity, creativity, and zest for life,” all of which enable a “restoration of meaning and value without negating multiplicity and diversity” (156). Kling’s study makes it clear that the overlapping terrain in both thinkers is sizeable and warrants more scholarship.

In making these insightful connections, Kling does not merely bring the two sets of ideas together for the sake of academic comparison but puts them to use in meaningful ways. This synthesis is the real importance of the book. “It is my own deep conviction,” she writes, “that any theology that does not help people to experience transformative encounters with God is a worthless theology” (57). A few other Jungians have made connections between the two thinkers, but Kling expands on such scholarship in a robust discussion, and she does so in a way that registers at once on theoretical and practical planes of significance. The counterbalance to the rarified ideas of the two great thinkers is a thorough treatment of dreamwork, which functions as ballast in the system she advances. “A *relational-imaginal theory of dreaming*,” she writes, “is a foundation upon which we can posit a praxis of dreamwork for [. . .] conscious transmutation through raising unconscious propositions to intellectual and religious feelings, resulting in more conscious decisions, less reactivity, better alignment with initial aims and more wholeness and flourishing” (ellipsis in original; 220). Through attentive dreamwork, people can strengthen their relationship to the divine and co-create a better world through the resolution of intrapsychic tension and interpersonal discord.

Such a praxis is clearly religious and informed by Kling's Christianity. In the book's preface she discloses her Lutheran background but also makes clear her present-day commitment to "working as a reformist within a Christian paradigm that is neither exclusive nor limited to resources within classical Christian theistic frameworks" (xvi). This receptivity to other religious ideas is admirable but slightly problematic: while her subtitle promises both "Christian" and "Transreligious" resources, Kling does not make it clear how the system she insightfully proposes is inherently Christian. She does include a brief discussion of Christians participating in dreamwork groups in addition to a few other references to the religion, but, otherwise, the discussion seems wholly transreligious, particularly since there is no connection to the central element in Christianity—Jesus. Perhaps here I am arguing more with Whitehead than with Kling, but I cannot help viewing a Christianity devoid of the historical Jesus as no Christianity at all. I say this not as a disappointed Christian—to the contrary, I support Joseph Atwill's compelling thesis that Jesus was a literary character invented by the Flavian Caesars who needed a pacifist, turn-the-other-cheek version of the messiah to quell the rebellion of militant Jews threatening Roman rule in Judea. I speak instead as a scholar who suggests that *A Process Spirituality* might have a wider appeal if it did not include the word *Christian* in its title, especially since the author is so thoroughly committed to transcending so many of the borders demarcating the faith. To her credit, she does acknowledge that the "Christian Church has not yet embraced a metaphysical theology that shows how *value, relationality, and positive transformation* are key aspects of embodied reality" (147). I simply wish that there were either more discussion of the Christ archetype or no mention of Christianity in the title.

Still, this is a remarkable book written by an erudite scholar who has not only superlative critical skills but also a clear desire to reach outside of theory into lived, bodily experience, someone who wants to effect positive change in a fragmented world. Her closing point illustrates her sincerity and conviction: "In this wounding and whole-making reality—no matter how many categories of adverse childhood experience you have survived, no matter how divisive your politics, no matter how lonely or addicted your life is, no matter how fragmented and alienated we all are—we *matter, we belong, and we can be transformed*" (emphasis in the original, 230).

A Process Spirituality is a carefully organized, nuanced discussion of how to overcome division within oneself and the world. Kling's fusion of the metaphysical and the archetypal represents not only sophisticated erudition but also a praxis in which all people doing inner work might participate.

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CONTRIBUTORS

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Inez Martinez PhD writes in various genres—essays, fiction, drama, poetry. The perspectives from which she writes have been informed by Interconnections between imaginative literature, Jung’s writings about the unconscious psyche, women’s studies, social justice movements, time spent in nature, and generative conversations with friends.

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Dr Bianca Reynolds is an academic, writer, and theater-maker based in Brisbane, Australia. She holds a PhD in playwriting and Jungian psychology from Queensland University of Technology. Bianca is a published playwright and co-Artistic Director of

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Shirl Hughes Terrell, PhD, has a passion for Jungian and aesthetic studies and values the profundity of images and words as symbols of transformation. She is board member of the Jung Society of North Texas and works with NAMI, TX. Shirl collaborated with Dallas artist, Katherine Baronet, on this project.

Douglas Thomas LCSW, PhD, has a private Jungian-based psychotherapy practice in Pasadena, California, where he specializes in work with dreams, LGBTQ issues, and alternative sexualities. He also teaches as adjunct faculty at Pacifica Graduate Institute in Santa Barbara, California. Dr. Thomas has written articles for the *Journal of Jungian Scholarly Studies* and *International Journal of Jungian Studies*.

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Heather Taylor-Zimmerman, PhD, is an artist and depth psychologist with degrees in art history and archetypal psychology. Her dissertation focus was Jung's art-based methodology from *The Red Book*, which forms the foundation for her teaching and healing. Heather lives amongst the cathedral forests and deep water in the Pacific Northwest.

Artist Statements

The art of Marilyn DeMario

Navigating the Underworld represents my experiments with mixing and mingling figurative and abstract images using digital photography and pixel manipulation. The intention is to explore the liminal space between that which is present and that which is possible, the representational and the imaginative, the conscious and the unconscious minds, the world and the underworld. If it were music, it would be jazz; if it were poetry, it would be from the school of e e cummings, if it were dance, it would be improvisational.

My personal preference is to always juxtapose images and words. Although it can be argued that each puts limits on the other, it can just as easily be said, I think, that words enrich images and visa-versa. In any case, when put together, they make something new.

The art of Shirl Hughes Terrel

Alice in Underland is surrealist collage, the artistic method I chose to capture 2020's tumultuous events—the breadth and depth of North America's plunge into the dark underbelly of the Shadow archetype. Catapulting into relief Covid-19's stranglehold on our nation's psyche, fallout from this insidious disease spewed its shards, forcing us further downward into the abyss.

Using paper images, newspaper, and acrylic paint, I incorporate fairytale Alice's fall while emphasizing three stages of the alchemical process at work during 2020. (1)

Nigredo—blackest of the black, putrefaction—overlays images of monsters, fiery dragons, destruction, and death symbolizing the *prima materia* we wrestle with when confronting our Shadow. Hermes, mythological god, leads the dead souls to the underworld and to the River Styx, symbolized here as the river of words drowning us in 2020. Multiple images of eyes seek conscious awareness, especially, *Eye*, an astonishing multimillion-dollar, three-story sculpture in Dallas upon which *Black Lives Matter* protesters adorned provocative graffiti, NOW UC US. (2) Albedo—purification, whitening—locates the principle of enantiodromia, the emergence of the unconscious opposite, the dove. And, (3) Rubedo—wholeness, redness—devoid of images yet is infused with blood as our culture fervently seeks its magnum opus.

Notes

¹ Israel, C. (2020). *Healing*. [Oil on canvas]. Private collection.

² Pool, S. (2020, June 3). *Eye*. [digital image]. Retrieved from <https://www.dallasnews.com/arts-entertainment/visual-arts/2020/05/31/dallas-giant-eyeball-sculpture-was-vandalized-with-a-message-now-you-see-us-heres-what-the-artist-thinks-about-that/>

³ Welinoo. (2020, March 25). *Covfefe-19*. [Graffiti]. Street Art Tour, Paris, France. Retrieved from <https://www.streetarttourparis.com/art-inspired-by-covid-19/>

The art of Heather Taylor-Zimmerman

Over the last year I have gone through a *nekyia* or journey through the underworld, undergoing the diagnosis and treatment of cancer. Navigating surgeries, chemotherapy, and radiation during a pandemic led me inward and downward, reflecting C. G. Jung's movement into his own inner depths in *The Black and Red Books*. On my journey, I was drawn to create a series of animal images, reflecting Jung's emphasis on living your animal as a service to the dead in his creative opus. I explored what I could learn from animals in relationship to my animal nature.

At times I created drums and entered into ritual, calling out to ancestors both human and nonhuman. Accompanied by the haunting call of raven, eagle, and owl, I created images from my experience of being present with the medicine of moss, cedar, and fern. From the painting of Hummingbird's Daughter which captures the bird's symbolic nature as a healer and helper to the playful gift of Otter Kin, I was called to connect my nature to nature to heal wounds both personal and collective. My descent into the depths followed animals who I tracked to find my way through to the other side.