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Cover art: *Solastalgia,* digital rendering using Snapseed of acrylic threaded fibres through stabilizing plastic backing for embroidery, by Regan Holt

CONTENTS

Rabbit

Inez Martinez

Before Covid 19
when I walked carelessly upon the earth,
I once stood on an Overlook in canyonlands
and gazed down a rocky hill
to Santa Cruz Lake sparkling
with sunkisses, a liquid jewel
in the brown valley of boulders and brush.
A flicker caught my eye.
Focusing, I made out a tiny rabbit,
a cottontail crouched by a rock three times her size.
Suddenly she spurted
across an open space
to halt just as suddenly
beside a large bush.
After moments of reckoning,
she dashed again, from the protection
of one bush to another . . . .
As she made her halting journey
along the shore of the lake
my heart followed with a pang
watching a life curtailed as prey.

Gone my cultivated life
thinking myself exempt
from that wary way.
I no longer sympathize from afar
as I step off the curb dodging
the oncoming stranger—
evading the unseen predator
I know flies on his breath
seeking me.

Editor's Introduction

Elizabeth Èowyn Nelson
Lisa A. Pounders

"In giving content form, the lead must be left as far as possible to the chance ideas and associations thrown up by the unconscious."
—C. G. Jung, "The Transcendent Function" (85)

Welcome to the 2022 volume of the Journal of Jungian Scholarly Studies. Once again, due to the ongoing COVID-19 pandemic, the Jungian Society for Scholarly Studies (JSSS) wisely chose to postpone having a conference until 2022. Although typically the journal tends to publish papers associated with JSSS yearly conferences, as with the 2021 volume the editorial team considered it important to publish a 2022 volume of the journal. Part of the mission of this journal is to support and broadcast Jungian, post-Jungian, and archetypal studies-based peer-reviewed essays alongside curated book reviews, poetry, and visual art. It is our hope that the ongoing amalgamation of multi-disciplinary scholarship speaks not only to the depths of psychological inquiry but also enlivens our response to the present collective cultural moment we find ourselves in. For the 2022 volume, there are three long peer-reviewed essays, a shorter curated scholarly essay in the "Conversations in the Field" section, three book reviews, six poems, six works of visual art, and one hybrid collaborative piece combining poetry and visual art. Whereas an overriding theme was not offered for this volume, when reviewing the selected work, the editorial team noticed an introverted atmosphere, a sense of turning inward that includes reflecting on the importance of relationships. This atmosphere feels like a response to having been forced into isolation, perhaps with proximity to select others, during times of quarantine and the "lock down" phases of the pandemic—experiences that fostered self-reflection and an appraisal of what we value most in our personal lives, communities, and the world at large.

The first long essay by Jonathan Erickson, "Revisioning the Animal Psyche," explores an appraisal of our relationship with animals. Erickson posits that there is an "emerging paradigm" within Western culture whereby animals are being recognized as expressing forms of consciousness, thereby expanding the concept of psyche beyond human psychology. The author focuses his well-organized argument on how depth psychology has the potential to contribute to opening "up new spaces in human-animal relationships because it is a form of psychology devoted to uncovering, making space for, and attending to that which has not yet come fully into consciousness." In the process, the paper explores the history of our assumptions about animals, reviews recent scientific inquiry concerning evolutionary cognition in animals, and considers how Jungian depth psychology might contribute to our understanding of the animal psyche, particularly in relation to our own.

Matthew A. Fike's long essay, "Jung's Letter to Major Donald E. Keyhoe," is a thorough and finely crafted discussion of Jung's relationship to the ufology of the mid-twentieth century. It focuses on correspondence between Keyhoe, who published five books on UFOs, and Jung, who was fascinated with the symbolic meaning of UFO

sightings but less certain of their physical existence. Fike describes the U.S. government's efforts to deny the facts about UFOs, a denial that Jung considered foolish. "Nothing helps rumors and panics more than ignorance," Jung writes in his letter to Major Keyhoe. Fike concludes his essay with a statement of startling relevance in the summer of 2022: "The human desire to reveal the truth is stronger than the political and economic need to conceal it." Let us hope this is so.

Rounding out the section of long essays is John G. Corlett's, "A Leadership Framework Derived from the Ideas of C. G. Jung," which is a thoughtful contribution to leadership theory. Corlett first identifies three contemporary leadership issues—the personal development of the leader, the day-to-day conduct of leadership, and the role of leadership in organizational change. Then he describes four general themes in Jungian theory that contribute to a notional leadership framework—vocation, individuation, the process of becoming a leader, and the practice of wholeness-oriented leadership. Corlett situates his framework within contemporary leadership theory and concludes the essay with five case studies of public figures to demonstrate its utility. In a time when there is critical need for mature, whole-minded, individuated leaders, the framework offers a fine standard by which contemporary individuals can, and should, be judged.

This year's "Conversations in the Field" section features an essay by Inez Martinez, a personal response to the need to increase diversity in Jungian communities including the JSSS. She begins with Hans Georg Gadamer's idea of a clearing that shapes what is visible and possible within a cultural space. Although Jung and the JSSS's mission statement affirm an inclusive psyche, the cultural clearing of Jung's thought, asserts Martinez, did not in fact include psychological experiences of all groups. Martinez then sets out to learn about psychological experiences of groups she does not belong to, finding two potent works: *Braiding Sweetgrass* by Robin Wall Kimmerer and *Four Hundred Souls* edited by Ibram X. Kendi and Keisha N. Blaine. Martinez models how to enlarge our inherited, unquestioned cultural clearings to embody inclusivity.

The remaining contents of this volume are summarized here more briefly. The three book reviews offer introductions to current research in diverse topics—psychedelics and neuropsychology, arts-based research from a Jungian perspective, and the psychology of father daughter relationships. Interspersed throughout the journal are stimulating works of poetry and art that serve to counterbalance and complement the more traditional academic nature of the essays and book reviews. Of note in this issue is the presentation of Chun Yu's elegant poem, "The Soul," in both English and Chinese—a first (and we hope not the last) bilingual offering. Overall, the 2022 volume's diverse collection of topics, research, and creativity brings to mind the transcendent and emergent quality found in *bricolage*—a creative process of assembling a unifying work from a variety of available things. The editorial staff hope that the reader's experience of this volume of the *Journal of Jungian Scholarly Studies* deepens their existing knowledge and facilitates new connections with the material.

Work Cited

Jung, C. G. "The Transcendent Function." *The Collected Works of C. G. Jung*, edited by Herbert Read et al., translated by R. F. C. Hull, 2nd ed., vol. 8, Princeton UP, 1953–79, pp. 67–91. Bollingen Series 20.

ESSAYS

Carousel #2

Digital photograph on silk by Kirsty Wagstaffe

Revisioning the Animal Psyche

Jonathan Erickson

Abstract: A new paradigm for understanding animals and our relationship to them is emerging from scientific inquiry. This paper explores our historic beliefs about animals, reviews advances in animal research that are calling for a revision of those beliefs, and asks what contributions the field of depth psychology might make to the project of revisioning the animal psyche for the 21st century. Particular emphasis is given to mapping Jung's biological understanding of psyche and archetype onto the emerging scientific model of evolutionary cognition, as well as consideration of imaginal consciousness and projection dynamics.

Introduction

The practice of depth psychology carries an ethical injunction to look beyond appearances, to question assumptions, to hear the unheard and see the unseen. Psyche is often invisible at first glance, lest why should depth psychologists need to make such effort to uncover and commune with her? Among the many aspects of our modern human life that fall into the background of silent assumption, the question of animals—what they are, what they experience, what they need from us—is worthy of renewed consideration from a depth perspective.

There is an uncomfortable emerging consensus, not just among animal lovers and pet owners, but also among neuroscientists, that animals are feeling, experiencing beings. The Cambridge Declaration of Consciousness (2012), put forth by a consortium of brain scientists, recognizes that non-human animals have consciousness, albeit perhaps a consciousness qualitatively different from our own. Nevertheless, this recognition of subjective being in animals continues to clash, often painfully, with centuries of collective assumption that animals are unfeeling biological machines, little more than a resource for human use, entertainment, and consumption.

A new paradigm for understanding animals and our relationship to them is emerging from scientific inquiry. Depth psychology, for its part, may have an important contribution to make in helping us understand why common cultural beliefs and perceptions from centuries past continue to occlude this new vision of life on earth. Our field can name the projections, the stories, the myths, the shadows that mar our relationships with our animal kin. Though animals cannot speak to us with symbolic verbal language, nevertheless we have a different set of skills to listen to them. We may listen by attending to psyche in all its manifestations, paying greater attention to animals' bodies, movements, and relational behaviors—and through our willingness to engage with animals as embodied living images in relationship with us and our world.

This paper will explore the emerging paradigm around animal consciousness, and the stalwart resistance to it, in the context of depth psychological understanding. A sampling of the startling and often delightful new evidence around complex cognition in animals will be reviewed. Finally, we will consider the contributions depth psychology might make to the project of revisioning the animal psyche for the 21st century.

It should be noted that this emerging perspective on animals is new to Western Culture, Western philosophy, and Western science. It is not new to humanity. Indigenous people around the world have lived in kinship with animals as non-human persons for millennia. The aim of the present work is to address a meaningful shift within the Western scientific paradigm specifically—a shift with the potential to bring Western civilization into greater harmony with the natural world.

The Old Paradigm

Since 2009, every summer solstice the Chinese city of Yulin celebrates a dog meat festival, in which people gather to eat hundreds, if not thousands, of dogs (Block, 2021). This practice is perhaps more likely to alarm the Western mind because we have a different set of cultural stories about dogs: that they are our guardians, our protectors, members of our family, sometimes our "best friend." The fact that, for many Americans, a dog-eating festival is more offensive than a pork barbeque is an example of what social psychologist Melanie Joy (2011) has coined *carnism*: the set of culturally constructed beliefs that determine the proper use of animals. For anyone who has raised and emotionally bonded with a pig (the author being one such person) the notion that dogs are inherently less appropriate for eating appears quite arbitrary. Pigs, when raised with love and engaged in relationship, can be clever, communicative, thoroughly emotional companions. When science measures pig intelligence, it finds them smarter than dogs, smarter perhaps than some human toddlers.

Setting aside the ethics of killing and eating an intelligent being, I raise the issue of eating pigs to demonstrate the degree to which our automatic, culturally transmitted ideas about animals are often based in little more than popular storytelling. Because the pigs cannot advocate for themselves, at least not in a manner than most humans are prepared to understand, we are free to project onto them as we will. Unless we have a particular experience to color (or individuate) that projective relationship, the default projection will be the collective story we have inherited from our cultural group. In Europe, a thousand years ago, the primary story about animals came from the church: God put them on Earth as a resource, to be used as humans see fit.

Though it will not be the focus of this paper, it is worth noting that there are strong financial interests in continuing to view animals as commodities. Factory farms, corporations dealing in animal-derived products, and industries devoted to resource extraction and land development all have vital moneyed interests in maintaining these collective stories about appropriate animal use. To further complicate matters, such interests are not simply a matter of wealthy executives supporting the status quo—millions of humans have their livelihood wrapped up in such activities and could potentially suffer real economic harm if laws and practices around animal use suddenly changed. The factor of human economic need makes for a tangled knot, not easily untied.

The cultural stories that threaded this knot go back millennia. We see animal life first formally codified into a hierarchical system in the 4th century BCE with Aristotle's *Scala Naturae* ("ladder of nature"). Here animals were ranked according to their level of perfection, with human beings placed at the very top. Though Aristotle brought some empirical effort to his grand design, it was inevitably speculative, coming as it did some two thousand years before the advent of formal scientific method. The *Scala Naturae* was adopted by the early church and integrated with a biblical ethos that placed humans at the

center of creation. Thus, our Western myth of the animal world was established for thousands of years to come.

In the 17th century, René Descartes further formalized this mythology into the philosophy of his time and took it to a new extreme. Following the mind-body split explored in his meditations, he declared the entire world outside of the subjective human mind to be a kind of mechanism. Animals were part of a machine world. Descartes declared them unconscious automatons, incapable of feeling pain. Such a conception, of course, paves the way for all manner of abuses by removing any moral consideration about the experience of non-human animals. If they cannot feel, we cannot hurt them.

We find an early contradictory argument from the unlikely voice of Charles Darwin. Among Darwin's (1872/2005) lesser-known works is *The Expression of the Emotions in Animal and Man*, which advances a robust, detailed argument for the evolutionary continuity of emotions between humans and their non-human kin. Emotions, the book argues, are embodied responses to events and circumstances, both positive and negative. Although Darwin's work does little to escape the hierarchical elements of the Western myth, it opened up a new space for considering the emotional experiences of animals as being analogous to our own.

Jung on Animals

The brief historical sketch above provides some cultural context to evaluate Carl Jung's views on animals. Jung mentions animal life's significance to humans and to psychology in several passages without ever taking it on as a central topic. Though these ideas are not well developed, his viewpoints nevertheless offer a helpful starting point for depth psychological discussion of the animal psyche. His views on animals follow a similar track to his writings on gender: at once forward thinking for his historical and cultural milieu while at the same time largely under the sway of the dominant cultural myths of his time. Recounting his childhood, Jung (1961/1989) writes:

> Because they are so closely akin to us and share our unknowingness, I loved all warm-blooded animals who have souls like ourselves and with whom, so I thought, we have an instinctive understanding. We experience joy and sorrow, love and hate, hunger and thirst, fear and trust all in common—all the essential features of existence with the exceptions of speech, sharpened consciousness, and science. . . Animals were dear and faithful, unchanging and trustworthy. People I now distrusted more than ever. (p. 67).

These statements go beyond a mere scientific recognition of shared traits between animals and humans. Jung's words suggest a deeply felt sense of kinship, a sameness of experience rooted in the embodied exigencies of life on earth. Such reaching for connection through a deeper stratum of shared being mirrors Jung's lifelong project of seeking truth beyond the surface of the conscious mind and its conventional collective understandings. He expresses a level of trust in the deeper felt-connection that, at least some of the time, feels more nourishing than conventional human relationships with all their complications.

Eventually Jung's sense of kinship with animals took on an ethical dimension. Regarding the practice of animal dissection, he writes: "I could never free myself from feeling that warm-blooded creatures were akin to us and not just cerebral automata. Consequently, I cut demonstration classes wherever I could" (1961/1989, p. 101). His

conviction was strong enough to turn him away from a deeper study of physiology and may be counted among the many threads of influence that led to his interest in psyche. Though not a prominent aspect of his work, Jung's feelings about kinship with the animal world continued throughout his career. He writes in *Symbols of Transformation:* "Emotional manifestations are based on similar patterns, and are recognizably the same all over the earth. We understand them even in animals, and the animals themselves understand each other in this respect, even if they belong to a different species" (1919/1956, p. 234). And later in life: "Even domestic animals, to whom we erroneously deny a conscience, have complex and moral reactions" (1958/1964, p. 446). To attribute not only emotion but also complexity and morality to some animals is a bold and unusual stance for a thinker of Jung's era. Again, we see an ongoing movement toward both a shared sense of being and primal human-animal understanding throughout his works.

Jung's statements detailed above are admittedly better understood as expressions of personal conviction and worldview rather than as any kind of cohesive theory. We come upon the latter more fully in Jung's discussion of animals in relation to archetypes. "There is nothing to prevent us from assuming that certain archetypes exist even in animals, that they are grounded in the peculiarities of the organism itself" (1917/1953, p. 69). The same idea is later expressed with greater conviction in his ETH lectures: "Archetypes go back not only through human history, but to our ancestors the animals. That is why we are able to understand animals so well and make friends with them" (2018, p. 177). Just as Darwin demonstrated the continuity of emotional expression in animals and humans, Jung is here suggesting a similar evolutionary progression with regard to archetypes in the evolution of psyche. The mother archetype, then, is experienced and expressed by the mother bear nurturing and protecting her cubs. We are better able to understand and empathize with her because we share a deep intuitive understanding with the archetypal pattern of motherhood. This line of thinking is particularly interesting in light of Downing's (2006) assertion that for Jung, archetypes are instincts made psychologically meaningful. Thus, the mother bear cares for her cubs not merely out of blind, compulsory instinct—she also *experiences meaningful existence* in the fulfillment of that pattern. It would of course not be the "meaning" found in words or rational understandings. But if we expand our definition of meaning to include the emotional, the somatic, and the imaginal, there is nothing to preclude the notion of a bear living a meaningful life freed from our semantic constraints. These possibilities and the evidence supporting them will be discussed in greater detail below.

Though Jung's childhood recollection limited his sense of kinship only to warm-blooded animals, his theory of archetypes in the animal kingdom extends all the way down the ladder. In *The Nature of the Psyche*, he uses the examples of leafcutter ants:

> Every instinct bears in itself the pattern of its situation. Always it fulfills an image, and the image has fixed qualities. The instinct of the leaf cutting ant fulfills the image of ant, tree, leaf, cutting, transport, and the little and gardens of fungi. If any one of these conditions is lacking, the instinct does not function, because it cannot exist without its total pattern, without its image. Such an image is an a priori type. It is inborn in the ant prior to any activity (1946/1960, p. 201).

It remains a stretch, in Jung's time and in ours, to attempt to conceive of an insect *psychology* (modern parlance goes so far as to acknowledge "insect cognition" with its computational overtones). Yet here Jung seems to be suggesting an imaginal basis to psyche that is present in an embryonic form even in the supposedly lowly ant. To be clear, ascribing a baseline archetypal psychic existence to the ant does not imbue it with other psychological qualities such as empathy, self-awareness, complex cognition, and the like. Rather it opens the door for even invertebrates to experience some small measure of imaginal consciousness. Jung's assertion about the ant can be read as an antecedent to neuroscientist Rodolfo Llinas' (2001) theory, discussed below, that image-making has been the among the primary functions of the animal nervous system from the beginning.

The Emerging Paradigm

Over the last few decades an abundance of new research has turned many of our entrenched Western assumptions about animals on their head. In the words of primatologist Franz de Waal (2016):

> Everyone must have noticed the avalanche of knowledge emerging, diffusing rapidly over the internet. Almost every week there is a new finding regarding sophisticated animal cognition, often with compelling videos to back it up. We hear that rats may regret their own decisions, that crows manufacture tools, that octopuses recognize human faces . . . we speak openly about culture in animals and about their empathy and friendship (p. 5).

This summation draws attention to the fact that it is not only new research that is emerging, but also a renewed cultural hunger to understand and wrestle with these issues.

To provide a framework for understanding how the scientific understanding of animals is shifting, de Waal uses the concept of *evolutionary cognition*. The basic premise of evolutionary cognition, and the related field of cognitive ecology, is that different organisms have evolved different kinds of minds to suit their particular needs. This shifts the conversation away from a strictly hierarchical and one-dimensional scale of intelligence that places humans being at the top and replaces it with a more open-ended exploration of how different kinds of intelligence have emerged in different animal bodies. The mind did not evolve in a single straight line from worm to human but rather branched out into a multiplicity of successful, species-specific modes of cognition. As de Waal (2016) puts it, "I look at human cognition as a variety of animal cognition" (p. 5). Evolutionary cognition's shift in emphasis is much closer to Darwin's original understanding of evolutionary development, and marks a significant departure from the *scala naturae* that has for so long been ingrained in Western thought.

Importantly, the emergence of evolutionary cognition provides a scientific basis for reconsidering our aversion to so-called *anthropomorphism*—the practice of projecting human qualities onto animals. An evolutionary model of mind assumes, on the contrary, that we would expect to see many shared traits in human and animal minds resulting from our shared cognitive heritage. Animal minds may at times resemble human minds because both are branches with origins in the same cognitive root. Of course, the concept of *projection* itself comes out of depth psychology, so depth psychologists especially will be wary that when observing another being, be they human or non-human, we are likely to

project contents that are not there. We might expect this to be particularly true with animals, whose modes of communication are not easily understood by most humans. But that projection works both ways: we may project thoughts onto animals that they are not having, but so too we may project our cultural assumptions onto animals (i.e., that they are dumb, unfeeling machines). A commitment to the latter stance has been encapsulated by de Wall (2016) in the term *anthropodenial*—then denial of our evolutionary kinship with the animal world.

As an example of what a differently intelligent non-human mind might look like, consider the case of the Clark's nutcracker. In the fall, this busy bird stashes pine nuts in hundreds of locations, some of them distributed over many miles. Later, throughout winter and spring, the bird returns, remembers those hundreds of locations, and retrieves the majority of the nuts (Balda & Kamil, 1992). Imagine a typical human attempting such a thing: being tasked with stashing coins in hundreds of individual caches throughout a forest, in places hidden from view, *without making notes or drawing a map*. Imagine that same human coming back months later, remembering each location, and recovering all of the coins. Perhaps you, the reader, might consider how well you would fare at such a task? That we can imagine a human doing so at all is likely due to stories of savants with extraordinary memories. But what for a human would be an act of rare cognitive genius is business as usual for Clark's nutcracker.

We should acknowledge that the words "mind" and "cognition," as conceived by scientists, are not quite equivalent to what depth psychology refers to as "psyche." Nor can they be completely disentangled. The more poetic term *psyche* is broader in scope and evokes the soulful aspect of our being, those elements that cannot adequately be expressed in the machinations of cognition. Psyche evokes the unconscious, the imaginal, the emotional, the intuitive, the somatic, and perhaps the spiritual. But for psyche to encompass the fullness of being, it must encompass and integrate the cognitive aspect of that being as well.

Indeed, Jung (1946/1960) writes about the evolution of the psyche in biological terms, using language reminiscent of modern evolutionary cognition:

> In view of the structure of the body, it would be astonishing if the psyche were the only biological phenomenon not to show clear traces of evolutionary history, and it is altogether probable that these marks are closely connected to the instinctual base. Instinct and the archaic mode meet in the biological conception of the "pattern of behavior" (p. 200).

A reductive focus on cognition may be useful in scientific research but represents only part of the story. Here, Jung is suggesting a branching evolution of the fullness of psyche in a framework that is largely compatible with the model of evolutionary cognition. This suggests the possibility of a psychological tree of life, a polymorphous psyche growing, developing, and differentiating into manifold forms over hundreds of millions of years.

Contemporary Animal Research

Dozens of books have been published detailing new evidence and perspectives on animals, all in greater depth than a single article can hope to encompass. What follows instead is a brief survey, a sampling of different and extraordinary minds across the species spectrum, to give the reader a taste of the emerging paradigm.

Mammals

The easiest starting point in discussing a reevaluation of the animal psyche are those big-brained creatures who have the longest history of surprising us with their high intelligence and complex social and emotional lives. Jane Goodall and her fellow primatologists have been telling us about the human characteristic of primates for the better part of a century. Apes are perhaps easier to recognize and accept as kin because of all the animals they look the most like us and share the closest genetic heritage. More astounding, and perhaps more evocative of wonder, are the cases of elephants and cetaceans, whose bodies are not remotely human and whose massive brains remain largely mysterious. All three of these groups, elephants, cetaceans, and apes, have demonstrated themselves to be creative problem solvers and tool users. Equally important, all three engage in social systems complex enough that it is becoming increasingly routine to speak in terms of these animals having *culture*. All have complex forms of communication, and all have been observed mourning their dead (see de Waal, 2001; Bradshaw, 2009; Casey, 2015). Elephants and cetaceans, in particular, stand at the threshold between the familiar and the alien—we recognize their intelligence but struggle to understand it. Their brains are enormous, complex, and quite different from ours. Dolphins' brains follow the general framework of human brains but have an extra lobe, the paralimbic, which may be involved in social and emotional intelligence (Hof, et al, 2005). And elephants' brains not only are physically larger than ours—they actually contain three times as many brain cells (about 270 billion) as human brains do (Herculano-Houzel et al., 2014). While the elephant cerebral cortex is smaller than a human cortex, elephants have enormous cerebellums, unprecedented in the animal kingdom. In humans, the cerebellum is involved in motor coordination and in some communication functions, and Herculano-Houzel et al. (2014) have speculated that this massive brain region may be necessary to operate the complex musculature of the trunk. But his argument is less compelling when considering neuronal requirements of complex motor activities in other species. For example: humans playing the piano despite their smaller cerebellums. Or consider the octopus, which has only 500 million neurons, 0.002 percent of the elephant brain, yet is able to manipulate its tentacles deftly to move objects and manipulate tools. The elephant's use of the cerebellum therefore remains quite mysterious. Our last common ancestor with elephants lived more than 100 million years ago, a sufficient timespan to evolve uses for the cerebellum that do not exactly mirror our own.

A deep dive into studying the lives of elephants, cetaceans, and apes reveals the need to speak of them psychologically, to recognize the complexity of their experience as subjective beings, even as we recognize important differences between their minds and our own. Here, perhaps, the skeptic may be tempted to make a concession: that there may be more than one intelligent species cohabitating our planet. Perhaps for these three we can make an exception, while comfortably holding on to our collective myths about "lesser" species.

Consider, for example, the sheep, who to this day is regularly invoked as a symbol of the mindless follower. Jung too used the metaphor of the *herd* (borrowed presumably from Nietzsche), sometimes invoking the image of separating from the herd to illustrate the work of psychological individuation. So widespread is this story about the mindlessness of sheep, it might seem foolish to study their minds at all. Nevertheless, research by Kendrick et al. (2001) found that sheep have an extraordinary capacity to recognize each

other's individual faces. Note that this is not a matter of having a heightened sense of smell whereby we can imagine each sheep has an esoteric scent marker. The study involved sheep looking at photographs of other sheep in their herd. It would likely surprise most humans to know that individual sheep have faces that can be distinguished from one another. But when prompted in the lab, sheep responded to pictures of sheep that they knew, not to pictures of sheep who were strangers. These results may not be a penchant for abstract thought, but it does speak to a nuanced social intelligence concerned with relationships—a mind that is organized differently; not mindless.

Birds

The phrase "bird-brain," a pejorative used to suggest that a person is stupid, has been in use since the early 20th century, following several centuries of use of the similar "bird-witted" (Bird-brain, n.d.) It is true that birds have relatively small cerebral cortexes, and all other things being equal, it may seem intuitive to assume that a smaller brain would be less capable. However, in recent decades a closer study of bird intelligence, particularly among parrots and corvids, has rendered some astonishing results.

The most famous of these cases is probably the gray parrot Alex, who worked with researcher Irene Pepperberg (2008) for years to demonstrate an uncanny understanding of language, color, shape, and numbers. Alex actually appeared to understand many of the English words he had been taught, and he was able to use those words to demonstrate his comprehension in real-time tests. When presented with a collection of differently colored objects and asked, "how many are blue?" he would speak the correct number out loud. When asked "what shape is green?" he would reply with the word "square." Alex even demonstrated an ability to do basic addition. These results were quite shocking to the scientific community, which had long assumed that bird brains were incapable of these cognitive feats.

Likewise a fascinating body of research has explored the minds of corvids—the family of birds that includes crows, ravens, jays, magpies, and jackdaws (Ackerman, 2016). Corvids have been known to recognize themselves in mirrors, suggesting a level of self-awareness. They are able to recognize faces of individual humans and have been known to hold grudges against them for quite some time. Crows appear to develop regional dialects: when attempting to join a new crow community, a newcomer will make an attempt to start vocalizing in the new dialect. Corvids have also shown themselves to be efficient tool users, reshaping sticks to create hooks, and even solving multi-step puzzles to unlock a tasty treat. This last observation suggests a capacity to actively imagine future steps in a problem, using imaginal cognition to achieve their aims.

Fish

In the titular song on Ani DiFranco's (1998) highest charting album, *Little Plastic Castle*, she sings:

> *They say goldfish have no memory*
> *I guess their lives are much like mine*
> *And the little plastic castle is a surprise every time*
> *And it's hard to say if they're happy*
> *But they don't seem much to mind*

DiFranco is here using the supposedly amnesiac goldfish to express her own whimsical experience of days blending together. The song is ultimately more concerned with the singer's lived experience, and perhaps more generally the human condition, than it is with the fish per se. Nevertheless, it contains an affirmation of kinship (I am like a fish) and a seemingly friendly attitude to the goldfish's imagined existence. But friendly or not, the song does not give the fish much credit.

The popular notion that goldfish have three-second memories is just one example of a general cultural belief that fish are unintelligent. Even Jung (1961/1989), who wrote warmly of animal kinship in his youth, mentions a disdain for cold-blooded creatures. In fact, fish can have quite prodigious memories. Studies of goldfish memory have consistently found that the fish will remember key features of an environment even after being removed from it for a year (Balcombe, 2016).

Even more striking is the case of the frillfin goby, a small fish that lives in tidal pools along the Atlantic. Because life in tidal pools can sometimes mean becoming trapped in small pools with a predator at low tide, the frillfin goby has developed a seemingly haphazard strategy of hurling itself out of the water and into an adjacent pool. At first glance this appears to be a "Hail Mary" move based on the premise that anything is better than getting eaten. Surely, the fish ends up beached on the rocks as often as not? But, in fact, these fish never seem to miss. They always seem to know *exactly* where the next pool is—without being able to see it—and how to project themselves aerodynamically the correct distance to safety.

In a formal study, Aaronson (1971), concluded that during high tide, the fish swims around and completely memorizes the topography of the region, calculating which areas will become pools at low tide. When the goby was studied in the lab, only one learning session was required during a simulated "high tide" to give the fish a 97% success rate in making their jumps. Without that single learning session, their success rate was only 15%. This study demonstrates both an extraordinary capacity for visual memorization and a remarkable embodied intelligence, in that the fish is somehow able to calculate intuitively the exact speed and trajectory necessary to fly through the air and land in the next pool.

Invertebrates

Even insects continue to surprise us. For those struggling to accept that sheep can recognize the individual faces of their friends, it may be astonishing to learn that the same capacity has been demonstrated by at least one species of wasp (O'Grady, 2021). We have known for some time that honeybees are able to communicate specific locations to each other through a "waggle dance" (Riley et al., 2005). Studies have shown that bees are able to map large locations, meaningfully discern between different colors and shapes, and even show some recognition of human faces (Collet & Collet, 2000; Dyer et al. 2005). Recent research has provided evidence not only that bees can count but also that they seem to have some understanding of the number zero (Warren, 2018). An impressive resume indeed for a brain that is smaller than a grain of rice.

Of course, the real star of the invertebrate world is the octopus, which defies all convention about what an invertebrate should be capable of **(**Godfrey-Smith, 2016; Montgomery, 2015). Octopi are problem solvers, tool users, tricksters, master escape artists; and like so many other animals they seem to have a capacity to recognize individual human faces. The mimic octopus has even been known to shapeshift into an imitation of

other animals as a disguise. These feats are accomplished with a brain and nervous system estimated at 500 million neurons, less than one percent of the brain cells found in a typical human. Octopi are a particularly fascinating example because they are so alien: boneless, multi-limbed shape-shifters with embodied brains that extend to the tips of their tentacles. Yet even these strange aquatic beings show sparks of conscious intelligence when we pay attention. Even these aliens are distant kin.

Shifting Perspectives on Human-Animal Relationships

Mounting evidence for the sentience, intelligence, and emotional sensitivity of animals creates an ethical injunction both to examine deeply and to revise our relationships to the non-human world. Political movements for animal rights and animal liberation are not new (Singer, 1976), though they have often been relegated to the fringes of society. Thus why the 2012 Cambridge Declaration of Consciousness represents such an important step forward:

> The absence of a neocortex does not appear to preclude an organism from experiencing affective states. Convergent evidence indicates that non-human animals have the neuroanatomical, neurochemical, and neurophysiological substrates of conscious states along with the capacity to exhibit intentional behaviors. Consequently, the weight of evidence indicates that humans are not unique in possessing the neurological substrates that generate consciousness. Non-human animals, including all mammals and birds, and many other creatures, including octopuses, also possess these neurological substrates.

The declaration was made by scientists and is based on decades of study and comparison of human and non-human brains. It is a powerful acknowledgment of our transforming understanding about what animals are and how we should relate to them.

Another important development is the recent emergence of multi-species ethnography (or trans-species ethnography) as a research method. Although there are many different approaches to what multi-species ethnography can be, the basic idea is to take the method of ethnography, as developed in anthropology to study human cultures, and to widen its scope to include non-human species as well. In some cases, the research strives for a better understanding how non-human animals participate meaningfully as a part of a human culture. In others, the entire enterprise is reframed as the meeting of human and non-human cultures or as case studies of integrated interspecies communities. I participated in the latter approach myself, studying human-elephant relationships at a sanctuary in Cambodia (Erickson, 2018). Multi-species ethnography is only just beginning, but the shift in frame from hierarchical dominance and ownership to inter-species coexistence holds great promise.

An important contribution to the new discourse from depth psychology is Mary Watkin's and Gay Bradshaw's (2007) theoretical paper calling for a *trans-species psychology.* Here Bradshaw and Watkins integrate principles from ecopsychology and liberation psychology to advocate for a psychological model in which animals are recognized and approached as individual agents with their own psychic reality. "The model of the trans-species psyche explicitly names the interpretation of human and animal domains in parity, absent assumptions of ascendance" (p.71). In other words, the playing

field is leveled. Humans are not masters; animals are not possessions. Rather, the meeting of human and animal is reframed as the meeting of two interpenetrating psychic realities.

Depth Psychology's Contribution

Depth psychology has the potential to make important contributions to the project of revisioning the animal psyche. These contributions will not happen automatically—indeed, the first step may be for depth psychologists to reflect on practices of relating to animals only as they relate to human psychological well-being. We should beware of tendencies to reduce animals to symbols and synchronicities on the path to human individuation. Animals may serve this function, but they are also intelligent agents of their own needs and life experiences. James Hillman and Margot McLean address this concern directly:

> I wouldn't want to forget about the real fox. I think it is important to see the same respect given to the real animal wherever it appears. I think it is important to see the animal as you do in dreams, but dream animals must not be segregated from the animals living out back under your porch or in the bush. . . . One must be careful when adopting an "inner" animal that the connection to the animal world is not reduced to a "feel-good-about-me" condition." (p. 5)

The butterfly emerging from the chrysalis may reflect back to us our psychological transformations, the eagle our newfound ability to soar, the elephant a reminder of our stalwart inner strength. But the butterfly, the eagle, and the elephant do not exist solely as symbols for our own benefit—they exist also for themselves. Thus, we undertake to revision the animal psyche not for our own benefit, but rather to be in better relationship with our non-human kin.

Archetypal and Imaginal Bases for the Animal Psyche

The evolutionary cognition model suggests a tree of life that maps not only the transformation of biological forms but also the branching forms of mind and cognition, patterns of experience and behavior. As discussed above, it is a natural progression to expand our conception of this tree to include the total psyche. Jung conceived of archetypes as a priori structures of behavior and experience that organized psychological life, and he recognized that some of these archetypal patterns would necessarily be continuous with the animal world. Again, the fierce love of the mother bear serves as a symbol for motherhood precisely because it exemplifies an aspect of the mother archetype in its wild and primal form.

To move beyond reducing the bear to a symbol in service of our own psychological understanding, we must make an effort to understand her from her own perspective. Attempting to do so with an animal was long considered a vexing philosophical quandary, if not an outright impossibility. But if we take the Cambridge Declaration and the science that supports it seriously, new avenues emerge for how we might utilize our shared neurobiological traits to begin to bridge the gap between animal experiences and our own. Talking grey parrots and signing apes notwithstanding, any such attempt must be willing to leave a dependency on verbal language aside. I have argued elsewhere (Erickson, 2016) that a somatic approach opens new lines of communication and understanding by emphasizing the shared experience of embodiment. We shit our attention to what it is like

to be an embodied being, with bones and skin and muscles, to feel the pleasures and pains of life, to experience a felt-response to the world in our viscera, to engage the world through the prism of sensation and emotion. We are similar enough to animals physiologically that by coming more fully into our own embodiment, we can better understand them in theirs.

Another promising approach to understanding psyche in animals is to focus on the imaginal. Jung (1946/1960) talked about the work of leafcutter ants in terms of the fulfillment of an image: a wholistic pattern inborn in the colony (p. 201). Ants do not share our complex neural architecture around the construction of sensory imagery, but image, more broadly used, simply refers to a meaningful shape or pattern. An animal as neuronally modest as the frillfin goby appears to have a remarkable ability to retain detailed internal images of tide pool topography. Corvids seem to be able to imagine the future uses of tools while solving multi-step puzzles. Because the neural systems that support sensation and imagination are so entangled (Kosslyn et al., 2001), it seems likely that any creature capable of receiving information in a particular sense modality (sight, sound, touch, etc.) would also be capable of at least rudimentary imaginal thinking in that modality. Animal behaviorist Temple Grandin, who herself thinks in pictures, has long advocated for an understanding of the animal mind as being based on images rather than words (Grandin & Johnson, 2006).

Neuroscientist Rodolfo Llinas (2001) argues a similar theory—that image-making has been the primary function of all nervous systems tasked with navigating the environment, from the beginning. Even for a creature as simple as a worm, any effective movement through the environment, towards nutrition or away from danger, would depend on the integration of sensory data that could order and form "an internal reckoning—a transient sensorimotor image—of what might be outside" (p.18). What Llinas suggests here is that the original purpose of the nervous system in animal life was to generate images for use in navigating the world. This would mean that, at a basic level, image was the basis for psyche a half billion years before humans arrived on the scene.

From the premise that the animal psyche exists in a world of somatic experience and multisensory imagery, it is only a small step further to recognize that consistently meaningful images experienced by animals over vast generations can be understood as archetypal patterns of experience and behavior. Patrice Jones (2010) suggests that in the case of birds, archetypes might include: *Mother, offspring, predator, safe space, competitor, flock, sibling/cousin, friend/ally* (including allies of another species). We might also add, in the case of monogamous birds, the archetype of *partner.* In each case, the word is a conceptual stand-in for a recognizable and meaningful pattern of experience. It might even be argued that animals' lack of words enables them to experience these archetypal patterns more fully than we humans with our distancing penchant for abstract thought.

Projection and Transference

Another potential contribution depth psychology can make to the expanding field of animal studies is our framework for understanding the complex phenomena of projection and transference dynamics. Depth psychology has long recognized that the human condition includes the external projection of unconscious images, expectations, and narratives, particularly in relationships. Marie-Louise von Franz (1980) goes so far so to suggest that projection is the beginning of every meaningful relationship, that we could not connect without it, and that the gradual process of withdrawing our projections is how a relationship

deepens over time. The question is not whether humans project onto animals—of course we do, just as we project onto each other, more or less constantly. Rather the aim here would be to better recognize these inevitable projection dynamics and work with them consciously. Transference between human and animal—in either direction—is not so much a mistake as a recurrent starting point. Recognizing and working with these dynamics consciously over time has the potential to deepen communication and understanding with non-verbal beings.

The Subtle Art Interpretation: Letting Psyche Speak

Ultimately, depth psychology is well positioned to open up new spaces in human-animal relationships because it is a form of psychology devoted to uncovering, making space for, and attending to that which has not yet come fully into consciousness. Phoebe Green Linden (2010), who has spent decades of her life in an inter-species community of parrots, argues that Jungian dream interpretation has much to tell us about trans-species understanding. Although Jung was fascinated by mythic and archetypal symbolism in dreams, he was also quite careful to treat each dream, and each dreamer, as a unique phenomenon. Thus, while there might be a likely interpretation for a given symbol—"the ocean represents the unconscious," for example—any new dream brought to him involving an ocean would have to be evaluated on its own terms, depending on the experience and associations of the dreamer. Jung's (1945/1969) rule for each new dream presented to him in analysis was to tell himself, "I have no idea what this dream means" (p. 283), and then to collaborate with the dreamer to uncover its meaning. Linden (2010) draws a direct parallel: "In much the same manner as a dream interpretation, interpretation in a trans-species community is fresh each time, layered within the 'imagination and intuition [which] are vital to our understanding" (p. 17). Linden advocates for a holistic approach to interpreting our interactions with animals, making plenty of room for empirical data, but also allowing emotion, imagination, and intuition to carry us through the inevitable ambiguities of the process. This is not to say that we should accept our fantasies about the animal as real but rather to allow ourselves to try on different fantasies, different images, and different meanings as the interactions continue. Such an iterative process of uncovering and constructing inter-species understanding requires a willingness to revise our assumptions when the animal offers us something new or unexpected.

Such a process is reminiscent of the hermeneutic circle in the interpretation of texts, whereby we progressively understand the whole in terms of the part and the part in terms of the whole. Similar to von Franz's (1980) assertion that no relationship can begin without projection, Gadamer (1975/2004) argued that in the hermeneutic process of developing new understanding, we must begin with our fore-conceptions, our assumptions, as an entry point for initial interpretation. We cannot proceed without these assumptions and projections, yet the real work of understanding another text—or another mind—is a willingness to revise those assumptions over time. Contained here is an injunction to move our understanding beyond rigid rational categories and live instead in the complex space of relational knowing. We come into deeper relationships with animals by building and revising imperfect nonverbal communication from one moment to the next.

The task is great, and so is the reward. Out beyond our limiting beliefs, our obsession with conceptual hierarchies, and our own psychological navel gazing, waits a

vast wild world waiting to welcome us home. A world where the human mind is revealed as but one aspect of a vibrant, living, more-than-human psyche.

Contributor

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Red Thread Dreaming

Alexandra Fidyk and Darlene St. Georges

Red Thread whisps
dances, divides
spins

Smoky sky pierced by indigo
grasses, stained by life lines let
unwrit stories

dreams of solitude
wrapped in crimson threads
threading horizons
with long shadows

stolen, dream worlds ruptured
shallow burials
mounds forgotten

inked across indigo grasses
where crow feather dances
balancing on smoke
with x-ray vision

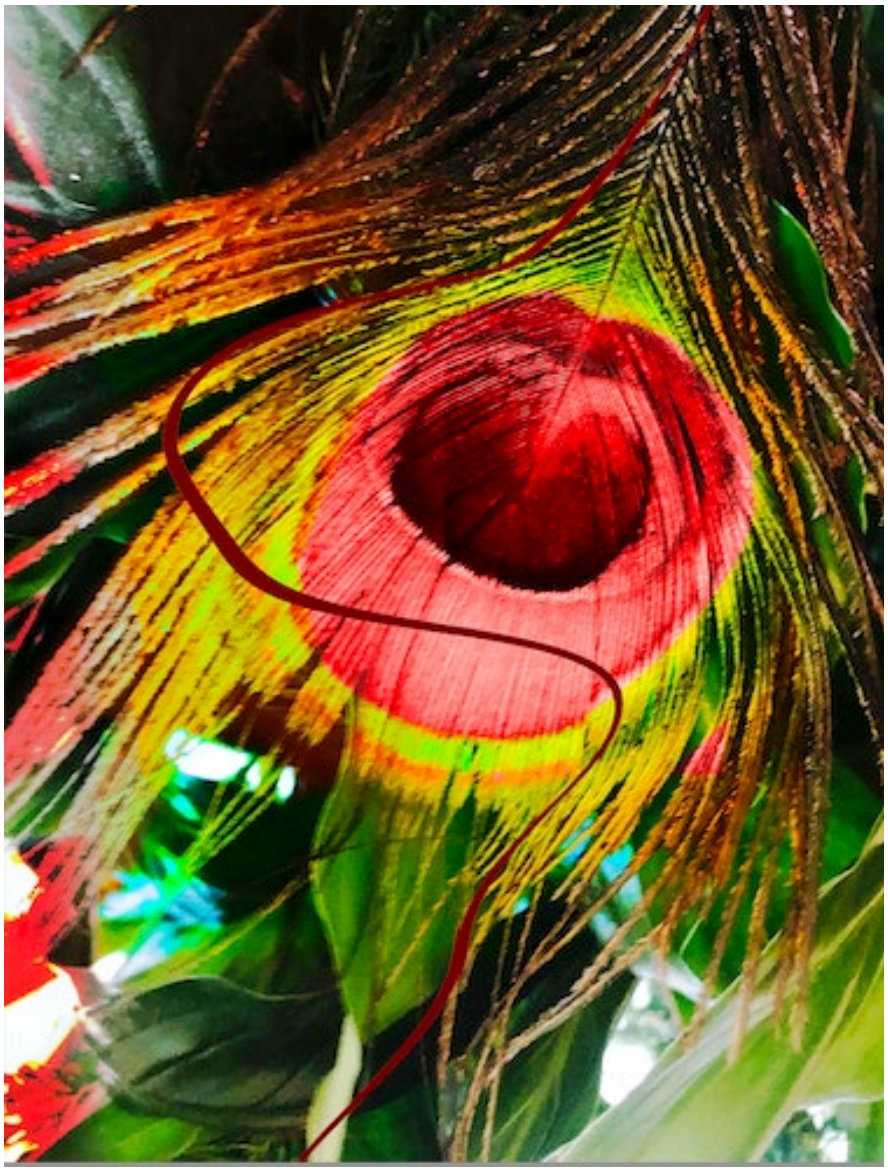
Crow on guard, divides the world
stitched with blood memory
bound, reddens the world

dreaming
dreaming
dreaming

sliding down thin red lines
slipping into caverns

running
running
out of time

Red Thread whisps
dances, divides
spins



Greening

Among the cows
bossy and maternal
sweet calves buck the air

Felled poplar with rotting core
offers secret hide-a-way—
china shard of pink peony
glass bottle of electric oil
peacock feather, precious
vibrant
eye intact

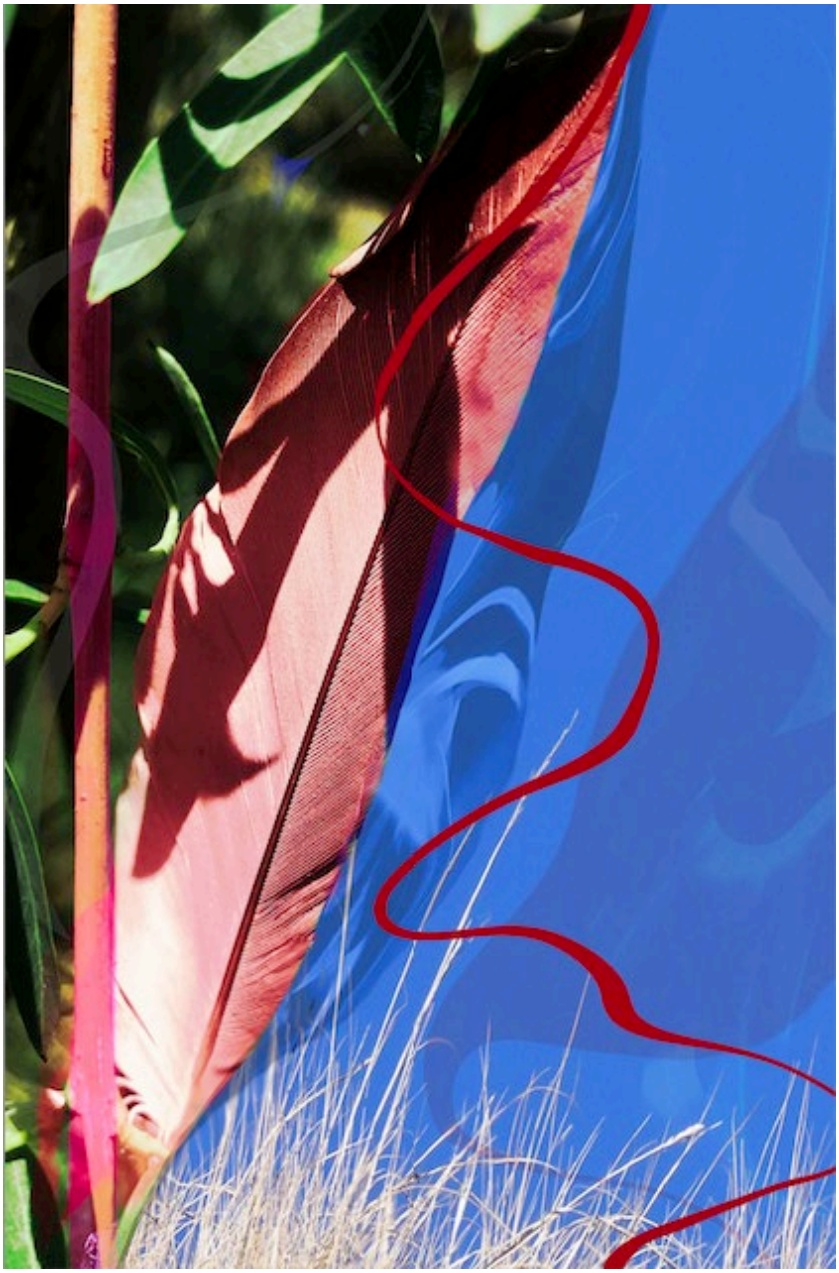
Reddened with life-promise
radiating heartlines
unearth ancient secrets
treasures of time
of mineral
of heat

Anomaly with golden peaks
cupped by leaves and mosses
protective garland
concealed, at least in the beginning

Greening death
the rot of what has been
from which we all rise

Heart gem ringed by peridot
sings of beauty too
tender for farm life

Red Thread whisps
dances, divides
spins



Reddening

Haunting shadows cast
lines over the greening realm,
radiant dream of what might be

Tender, soft, subtle
Dove
pauses on the edge
conjuring energy from the underworld
pulling up shadows
provoking memory

threshold of multiple dreams
limen of unbearable weight
and simplicity, reaches down to the
shores of ancient seas, sky-blue
aching
pulling
pulling us into being

the oldest Sister
crosses realms
piercing dimensions
planting bloodlines
tending ancient songs
that cross seas

While the grasses, yellow
point to our mortality
aging into brittle shards—
sun-readied to ride the night sky
of the Pharonic dream.

Red Thread whisps
dances, divides
spins

Red sandstone breathes porous
the curve of night's longing
low light refracts against pocked granite
radiant in contrast

Ancient and forlorn
Crow accepts its fate

luminous vertebrae
suspended precariously in saltine waters
unscared
bowed by the weight of bone and the unsaid

Messenger of night stories

Owl anticipates the cruelty of what's to come
swaying delicately above dense lunar sediment
innocence lost too soon—

Red Thread Dreaming

List of Images

Image 1: Crow
Photographed by Alexandra Fidyk; digitally rendered by Darlene St. Georges

Image 2: Peacock
Photographed by Alexandra Fidyk; digitally rendered by Darlene St. Georges

Image 3: Dove
Photographed by Alexandra Fidyk; digitally rendered by Darlene St. Georges

Image 4: Owl
Photographed and digitally rendered by Darlene St. Georges

Jung's Letter to Major Donald E. Keyhoe

Matthew A. Fike

Abstract: In 1958, C. G. Jung clarified his views on UFOs in a letter to prominent investigator Donald E. Keyhoe. The present essay analyzes the letter and the two men's main writings on UFOs in the context of Keyhoe's life, 1950s ufology, and historical revelations since his death in 1988. Like Donald H. Menzel's meteorological explanation, the conservative opinions of Edward J. Ruppelt in Project Blue Book, and the unfair distortions by Edward Condon in his report for the Air Force, Jung's psychological perspective on UFOs sits uneasily with Keyhoe's absolute insistence that they are extraterrestrial. Despite receiving criticism from his peers for championing this view, Keyhoe was arguably the greatest contemporary influence on Jung's thinking about UFOs. Charles A. Lindbergh's 1959 meeting with Jung, in which they discussed Keyhoe's work, shows that Jung's interest in the subject waned as he neared the end of his life. Nevertheless, he had unknowingly borne witness to a shadowy cover-up that violated the freedom of information, stymied even well-connected investigators like Keyhoe, and continues today despite scholars' efforts to disclose the truth.

Keywords: C. G. Jung, Donald E. Keyhoe, UFOs, flying saucers, Edward J. Ruppelt, Project Blue Book, Donald H. Menzel, Charles A. Lindbergh, Steven M. Greer.

Introduction

C. G. Jung's position on UFOs was misrepresented in the media. In 1958, the year in which he published *Flying Saucers: A Modern Myth of Things Seen in the Skies*, he wrote a letter to Major Donald E. Keyhoe to clarify his stand on the issue. As the letter makes clear, Jung remained noncommittal, but the overwhelming evidence presented in Keyhoe's books enables a more nuanced and critical understanding of Jung's reluctance. The case that Keyhoe advances for UFOs, which is often based on official United States Air Force reports, deserves both more credence and more criticism than Jung affords it in his comments in *Flying Saucers*, elsewhere in *The Collected Works*, in the *Letters* (vol. 2), and in *C. G. Jung Speaking*. This essay analyzes Jung's letter to Keyhoe in its biographical and historical contexts, comments on Jung's impediments as a reader of controversial information, and relates Keyhoe's work to advancements in ufology during the past thirty years. What emerges is a portrait of Keyhoe as a conscientious but single-minded investigator whose decades-long fight for the freedom of information about UFOs may ironically have played into a shadowy disinformation campaign that obscures a deeper level of secrecy and violates our liberty to learn about one of the most controversial and important subjects in human history.

According to Jerome Clark, in the 1950s and early 1960s Major Donald Edward Keyhoe, United States Marine Corps, retired, was "the world's most famous UFO proponent . . . widely regarded as the leader of the field" (558). As Brenda Denzler notes more pointedly, "in the mid-1950s the role of thorn in the government's side belonged first and foremost to Keyhoe's NICAP," the National Investigations Committee on Aerial Phenomena (17).[1] His pursuit of disclosure, however, was not without its critics. Of his first publication on UFOs, an article in *True Magazine* entitled "The Flying Saucers Are Real," David M. Jacobs states that Keyhoe uses "his imagination liberally," treats surmises as facts, and is weak on scholarship and reliable information (qtd. in Clark 559). Similarly, Curtis Peebles maintains that Keyhoe's first UFO book, *The Flying Saucers Are Real*, like the article it was based on, "was not marked by either scholarship or logical thought" and that his "writing style was to make an assumption, then write as if it were a fact" (45, 91); conflating assumption and conclusion is the fallacy known as begging the question. Criticizing the lack of scholarship and logical thought in Keyhoe's second book, *Flying Saucers from Outer Space*, Peebles writes, "All the information was filtered through Keyhoe's absolute belief that flying saucers were real and [that] the Air Force knew it" (90). Similarly, Renato Vesco and David Hatcher Childress accuse Keyhoe of promulgating his "antigravitational energy hypothesis" in his books despite lack of "hard scientific data," of claiming that the flying saucers were from Mars, and then of shifting to an "unspecified interstellar origin" when attacked by astronomers (34). Despite criticisms such as these, Keyhoe's books are heavily laden with information. For example, *Flying Saucers from Outer Space* cites dozens of case files cleared by the Air Technical Intelligence Center (ATIC). Even if he did sometimes turn guesses into facts, his use of the military's own documentation makes Jung's lack of a committed stand seem insufficient. Keyhoe's work is loaded with interesting data that support at least the notion that UFOs are machines of some sort, though not necessarily that they are from outer space.

From a contemporary perspective, some adjustment of Keyhoe's extraterrestrial thesis is required. On the one hand, thanks to the work of researchers such as Steven M. Greer, whose compendium *Disclosure* presents a compelling case based on reliable witnesses' testimony and government documents, there is no doubt that some of the things seen in the skies are extraterrestrial spacecraft.[2] On the other hand, though, historical studies that postdate Keyhoe's work show that human development of antigravity technology (flying disks) probably began in Nazi Germany during World War II, continued after the war in a variety of locations (including the United States), and went "black" in the late 1950s.[3] Perhaps too, as Nick Cook points out, Thomas Townsend Brown "had developed a concept for an air vehicle, shaped in the form of a disk, years before anyone had coined the term flying saucer" (24). Excellent studies in the manmade UFO camp include Linda Hunt's *Secret Agenda* (1991), Vesco and Childress's *Man-Made UFOs 1944–1994* (1994), Cook's *The Hunt for Zero Point* (2001), Joseph P. Farrell's *Reich of the Black Sun* (2005), Jim Marrs's *The Rise of the Fourth Reich* (2008), and Henry Stevens's *Hitler's Flying Saucers* (2012). As these studies suggest, humanity's foremost technological advances are classified and kept secret from the public. For example, Vesco and Childress write, "*Human technology, especially when directed by the military . . . has advanced much more than seems apparent or than is publicly known*" (45–46; emphasis in the original). Unfortunately, the government and the military still deny or distort the UFO phenomenon much as they did in the 1950s, a particularly active decade for UFO sightings.

Keyhoe did his best to bring light to the shadows, but the possibility that the United States had built upon Nazi technology remained for him what a former Secretary of Defense would call an "unknown unknown."

Military Officer, Writer, Investigator

During the early part of his career, Keyhoe forged solid connections in the military and the aeronautical industry that would serve him well later on as a UFO investigator.[4] He graduated from the United States Naval Academy in 1919, was trained as a balloon and airplane pilot, and served in the Marine Corps. In 1922, Lieutenant Keyhoe was injured in a crash on Guam, took up writing during his convalescence, and left the Marines in 1923 but returned to active duty in World War II in the Naval Aviation Training Division, retiring at the rank of major. Between 1924 and 1926, he did editing work for the Coast and Geodetic Survey, becoming in 1926 chief of information at the Civil Aeronautics Branch of the United States Department of Commerce. After Floyd Bennet and future admiral Richard E. Byrd flew over the North Pole on May 9, 1926, Keyhoe helped with the national tour of their plane; similarly, in 1927, he served as aide to Charles A. Lindbergh on the 48-state tour that celebrated his solo flight to Paris and promoted aviation. A year later Keyhoe published *Flying with Lindbergh*, an account of that 95-day trip.

By 1928, Keyhoe was a successful freelance writer of fiction and nonfiction. In particular, "[d]uring the late 1940s and early 1950s, he personally test-flew a wide variety of aircraft and evaluated their performance and features for True Magazine [sic]" ("Donald Edward Keyhoe"). When *True* approached him and asked for a manuscript on flying saucers, he was initially skeptical; but his piece, "The Flying Saucers Are Real," published in the January 1950 issue, argued that flying saucers are machines from outer space. According to Peebles, the article "was later described as the most widely read and discussed magazine article up to that time" (41). Later that year, Keyhoe parlayed the article into his first UFO book, *The Flying Saucers Are Real*.

The 1950s saw an increase in UFO activity, including two flyovers of Washington, DC, in July of 1952. According to Keyhoe, "In 1952 more than a thousand sightings were reported as spacecraft maneuvered over cities, airports, military bases and atomic energy centers" (*Aliens* 68). In the words of USAF Captain Edward J. Ruppelt, aeronautical engineer, specialist in technical intelligence, and head of Project Blue Book (the UFO-investigation wing of the Air Force, formerly called Project Sign and Project Grudge), "During a six-month period in 1952 alone 148 of the nation's leading newspapers carried a total of over 16,000 items about flying saucers" (13). These incidents were part of what historian Richard Dolan calls "the crescendo of UFO sightings" in that year ("UFO Invasion"). Fifty-one cases released by ATIC, which kept "track of all foreign aircraft and guided missiles" and oversaw Project Blue Book (Ruppelt 7), formed the backbone for Keyhoe's 1953 book, *Flying Saucers from Outer Space*, one of two Keyhoe books to which Jung specifically refers in *Flying Saucers: A Modern Myth of Things Seen in the Skies*; the second is Keyhoe's 1955 book, *The Flying Saucer Conspiracy* (Jung, *Flying Saucers*, *CW* 10, par. 591, n. 4).[5] In 1957, Keyhoe replaced Thomas Townsend Brown, the father of antigravity research in the United States, as director of NICAP, whose purpose under Keyhoe's leadership, according to Peebles, was to lobby Congress for hearings and to investigate UFO sightings (116). The year 1958 saw several significant events: Jung published *Flying Saucers* (*CW* 10); on March 8th Keyhoe was interviewed on television

by Mike Wallace (the interview, "Major Donald Keyhoe Part 1 of 3," is available on YouTube); and on August 16th Jung wrote his letter to Keyhoe. Finally, in 1960, Keyhoe published *Flying Saucers: Top Secret*, the last of his books that may have received Jung's attention, though there is no evidence that it did.

Keyhoe's fifth and final UFO book, *Aliens from Space: The Real Story of Unidentified Flying Objects*, published in 1973, has been criticized as his weakest because of chapter 16, "Operation Lure" (290–302), which proposes a way of attracting UFOs to a specific location. The plan was not an original idea but rather was based on the Canadian Defense Research Board's unsuccessful landing field in Suffield, Alberta (52, 291). Keyhoe believed that Operation Lure would improve on the Canadian model. Although his proposal, a sort of duck-decoy strategy for attracting extraterrestrials, seems naïve today, other aspects of *Aliens* should be taken more seriously. Keyhoe provides information on UFO events over missile silos, attempts to shoot down UFOs, CIA and Air Force cover-ups, attempts to create zero-gravity machines, giant spaceships in orbit around Earth, and corruption in the Air Force's commissioned investigation of UFOs (directed by nuclear physicist Edward Condon at the University of Colorado at Boulder).

Jung comes up twice in Keyhoe's *Flying Saucers: Top Secret*. The first reference is to NICAP members. He lists people who "ignored possible ridicule—members like Dr. Carl Jung, Senator [Barry] Goldwater, [American actress and producer] Gloria Swanson and cartoonist Ted Key" (48). One wonders how Jung would have felt about being mentioned in the same sentence as an actress and a cartoonist, but Goldwater emerges as a man of great integrity and as a strong proponent of UFO disclosure. Over a decade later, Keyhoe writes, "Senator Barry Goldwater, a major general in the AF Reserve, told me he tried repeatedly to get the truth about UFOs" but was stonewalled because UFOs received a classification higher than Top Secret (*Aliens* 89, 188). With Goldwater, a sitting senator, pilot, and Air Force Reserve officer, Jung is in good company. The second reference is to the *APRO Bulletin*'s inaccurate attribution to Jung of belief in the physical reality of UFOs (APRO stands for Aerial Phenomena Research Organization). The article, entitled "Dr. Carl Jung On Unconventional Aerial Objects" and reprinted from the *Flying Saucer Review*, is cast as a first-person statement by Jung that resulted from an interview. In the text, Jung affirms that "something has been seen" and that the phenomenon is not "purely psychological" but is likely natural and physical (1). Later in the piece he states, "*That the construction of these machines proves a scientific technique, and one immensely superior to ours, admits of no two opinions*" (5), but the emphasis is probably the editors' insertion. Evidently, what Jung considered healthy speculation came across as an endorsement of the *Bulletin*'s pro-UFO position, and he may also have objected to being called "our most recent consultant" for having sent a copy of *Flying Saucers* to the editors ("An Editorial" 2, 5). In "On Flying Saucers," Jung bluntly says of the *Bulletin*'s coverage of his position, "This report is altogether false" (*CW* 18, par. 1445); he was not the UFO proponent that he had been made to appear. "On Flying Saucers" ends with his letter, in which he attempts to set the record straight. Keyhoe quotes the letter in its entirety in *Flying Saucers: Top Secret* (235–36).

Jung released corrective statements to United Press International and NICAP. The editors of *The Collected Works* state that Jung's letter to Keyhoe "was published by NICAP in the *UFO Investigator* [sic], I:5 (Aug.–Sept. 1958)" (*CW* 18, par. 1431, n. 1). "Dr. Jung Sets Record Straight" begins by quoting this statement by Jung:

> My special preoccupation does neither preclude the physical reality of the UFOs nor their extraterrestrial origin, nor the purposefulness of their behaviour, etc. But I do not possess *sufficient* evidence, which would enable me to draw definite conclusions. The evidence available to me, however, is convincing enough to arouse a continuous and fervent interest. I follow with my greatest sympathy your exploits and your endeavours to establish the truth about UFOs. (1; emphasis in the original)

The article then refers to "the unfortunate misunderstanding which resulted from inexact quotation of his views by a British magazine" and states that the erroneous view of Jung's position "had remained undenied for several years due to Doctor Jung's ignorance of its existence" (1). What follows is a numbered list of steps that led to the misrepresentation and the attempts to correct it. In the interview, Jung "examined several possibilities" but did not state an "absolute conclusion" (1). Through editing for length and errors in translation, the impression that Jung endorsed UFOs "as interplanetary spaceships" was given. The distortion, which "was generally accepted as factual" in the absence of a denial by Jung (3), was repeated in the media. "Sections which Doctor Jung had discussed hypothetically in the original interview were released as his exact views, with the headlines generally announcing Doctor Jung's opinion that the UFOs are real and possibly controlled by beings from another world" (3). On August 13, 1958, Jung released a correction, stating his views and calling APRO's "re-publication . . . to have been a regretful accident" (3). The promulgation of misinformation occurred because he had simply never seen the English version of the original interview. The article concludes with the full text of his letter to Keyhoe, dated August 16, 1958.

Jung's Letter to Keyhoe

Since Keyhoe's work has largely faded from public memory despite his books' continuing availability on the used-book market and in libraries, it is little wonder that the importance of the Jung-Keyhoe relationship has not been recognized. Fortunately, Jung's letter provides a suitable entry point for gaining a better understanding. Jung opens the letter by stating that he has read "all that [Keyhoe had] written concerning Ufos," that he subscribes to the NICAP Bulletin, and that he is grateful to Keyhoe for his work "in elucidating the thorny problem of Ufo-reality" (*CW* 18, par. 1447). After mentioning the APRO Bulletin's inaccurate reporting, Jung states his true position: "'Things are seen, but one does not know what.' I neither affirm, nor deny." He denies neither "the physical reality of the Ufos nor their extraterrestrial origin, nor the purposefulness of their behaviour, etc." because he lacks "sufficient evidence that would enable [him] to draw definite conclusions." As a psychologist he focuses instead on UFOs' "universal significance," meaning what they say about the psyche of human observers (par. 1448). But if, says Jung, the Air Force or the government is withholding facts about UFOs in order to prevent panic, it is "the most unpsychological and stupid policy one could invent" (par. 1449). Indeed, "[t]here can be hardly any greater shock than the H-bomb and yet everyone knows of it without fainting" (par. 1449). The public handled the threat of nuclear annihilation; therefore, it can handle the truth about a less-threatening reality. Jung closes the letter by declining Keyhoe's offer to send him clippings.

Jung's comment about the stupidity of a cover-up directly opposes a conclusion that was published two years later in the Brookings Institution Report (Michael et al.). Its

conclusion that public disclosure of an alien presence would lead to widespread chaos among the religious and scientific communities was used to justify the continuation of the cover-up. As Nick Redfern notes, NICAP's newsletter, *The U.F.O. Investigator* (Dec. 1960 / Jan. 1961), published an article called "Space-Life Report Could be Shock" (sic), which references NASA's release of the report. Therefore, Keyhoe would have been aware of the Brookings Report; but since he does not directly mention it in *Flying Saucers: Top Secret* (1960), a book that Jung may not have read anyway, it is likely that Jung never heard about it. There is no mention of the report, for example, in the index to *The Collected Works*.

Despite initial praise, the letter actually undercuts Keyhoe's position on UFOs. Jung claims to have read all of Keyhoe's work, and in "On Flying Saucers" he states that he has "read all the available books" but cannot "determine even approximately the nature of these observations" (*CW* 18, par. 1431). Here is an even more tentative claim from later in the same text: "Despite a fairly thorough knowledge of the available literature (six books and countless reports and articles, including two eyewitness reports), I still do not know what kind of reality the Flying Saucers may have. So I am not in a position to draw conclusions and to form any reliable judgment. I just don't know what one should make of this phenomenon" (*CW* 18, par. 1444). A combination of scientific skepticism and his own psychological theory renders Jung incapable of saying for sure that 1950s-era UFOs even have objective reality: he does not affirm Keyhoe's basic claim that they are actual machines, preferring to remain in a state of belief perseverance governed by his own psychological point of view and conceptual system. For Jung, flying saucers are mere projections, a natural phenomenon that provides a hook for projections to hang on, synchronicities, archetypal symbols of the Self, or compensation for modern spiritual penury. Regarding the latter, he claims in *C. G. Jung Speaking* that the absence of miracles in modern times leads us to project our "expectation of a savior" onto the observed objects (390).[6] As for the archetypes, Marcia Jedd accurately states, "Jung thought of flying saucers or UFOs as a profound archetype, underlying both psychic images and physical shapes" (55). Although not Jungian, Peebles aptly sums up the Jungian position: "The *idea* of disk-shaped alien spaceships becomes the symbol for hopes and fears about the world. We watch the skies seeking meaning. In the end, what we find is ourselves" (291; emphasis in the original).

In a 1967 address to the American Society of Newspaper Editors, atmospheric physicist James E. McDonald gently debunks the notion of UFOs as archetypal projection in a brief discussion of "panic reactions among *animals* in the vicinity of a close-range UFO" (20; emphasis in the original). After referencing Jung's suggestion about archetypal projection, McDonald states:

> If cows, horses, dogs, pigs, cats, and birds share our archetypal images and psychically project them, then perhaps I'm wrong in suggesting these cases rule out purely psychological explanations of the UFO phenomena. To date, however, I have found no psychologists who are willing to go so far as to suggest that bovine, canine, and equine archetypal images are identical with ours. (21)

In other words, McDonald suggests that if animals lack human archetypes, then the UFOs that scare them are likely not human psychological projections but actual physical objects. Keyhoe would agree. He writes highly favorably of McDonald in *Aliens from Space*, noting

that he "co-operated with NICAP in several hundred investigations" (29); his unimpeachable scientific and military credentials are an important part of Keyhoe's argument (175). There is, of course, a counterpoint: Peebles undermines McDonald's credentials with an *ad hominem* attack, describing him as a "'believer' in UFOs" and as "an angry, aggressive, driven, manipulative and ambitious individual" (172).

In order for the psychological explanation to hold, though, Jung has to address actual evidence of UFOs' physicality. In *Flying Saucers: A Modern Myth of Things Seen in the Skies*, he says that "either psychic projections throw back a radar echo, or else the appearance of real objects affords an opportunity for mythological projections" (*CW* 10, par. 782). One supposes that he means *natural* objects here. He even sounds like a UFO debunker in a letter written to Charles B. Harnett on December 12, 1957: "I am informed by experts on radar that such observations are not beyond reasonable doubt" (*Letters* 403). In that letter, he is not sure that UFOs are machines: "they could be anything, even animals," meaning presumably birds (403). But in a letter written on May 24, 1958, to J. E. Schulte, he says that they may be mere psychological projections (440–01). If UFOs are psychological rather than physical, then they are subjective vision or hallucination, either individual or collective (*CW* 18, par. 1431). So Jung reads Keyhoe's books, appreciates his work, does not believe that the flying saucers are physical objects, but notes that they resemble natural phenomena like "ball lightning, or strange, stationary will-o'-the-wisps (not to be confused with St. Elmo's fire)" (*CW* 18, par. 1437).[7] Insofar as Jung does not align with the conclusion that UFOs have physical reality, much less that they are alien machines from outer space, his letter to Keyhoe damns with faint praise and shows how firmly Jung remained on the fence.

Such extreme ambivalence in light of Keyhoe's meticulous research is problematic. Let us consider, first, a passage from his 1955 book, *The Flying Saucer Conspiracy*, which Jung claims to have read.

> Hundreds of saucers had been reported in Ceylon, Canada, Brazil, Argentina, Australia, New Zealand, Africa, and all parts of Europe. In many of these countries the witnesses were expert observers: pilots, meteorologists, astronomers, and weather-bureau observers. In one typical French case it was the government weather station that had reported sighting an oval-shaped craft moving with tremendous speed. (203–04)

If Jung read Keyhoe's 1960 book, *Flying Saucers: Top Secret*, he would have encountered Keyhoe's similar statement to one of his interlocutors:

> You'll find officers and technicians in all the armed forces, captains of United Airlines, Eastern, TWA, National—all major United States lines and several foreign. Also CAA [Civil Aviation Authority] tower and radar operators, White Sands rocket experts, scientists, astronomers; and besides all the technically trained people there are hundreds smart enough to be successful lawyers, doctors, businessmen—[.] (85)

How could Jung—how could *anyone*—read summary statements such as these and not believe at least that the things seen in the skies were physical objects? Did Jung not wonder, if UFOs were a purely psychological phenomenon, why Air Force jets chased them or why pilots and air traffic controllers were not fired for reporting them? Moreover, how is it, as prominent UFO researcher Steven M. Greer likes to ask, that we can send a person to his

death based on the testimony of one witness yet not believe in a phenomenon seen by thousands of credible witnesses around the world?[8] With respect to UFOs, the answer is that the perseverance of belief powerfully inhibits change. Conceptual systems are resilient, as the United States government knows well and as Jung's skepticism illustrates.

Keyhoe's main conclusions present a radical challenge to the status quo and to Jung's position in his letter. Keyhoe asserts that UFOs are real physical machines that come from outer space—perhaps Mars or Venus or some planet in another solar system within the Milky Way. Earth has been observed for at least 200 years, and astronomical journals printed reports of saucer- and cigar-shaped objects in the 19th century ("The Flying Saucers Are Real"). If there were sightings before the Wright brothers flew, UFOs cannot be of Earth origin, for antigravity disks were obviously not invented before airplanes. As Keyhoe tells Mike Wallace, the extraterrestrials' purpose is "probably a long-range survey" ("Major Donald Keyhoe Part 1 of 3"). Another main point is that UFO sightings increased in the nuclear age, suggesting the visitors' concern with our weaponry. If our rockets and nuclear bombs were perceived as a threat by extraterrestrial civilizations, it makes sense that UFOs were seen especially over "air bases, cities, [and] key industries" (*Flying Saucers from Outer Space* 59).

According to Keyhoe, the objects themselves are of three types. There are small remotely controlled disks, large presumably crewed disks, and really large cylindrical mother ships. The UFOs could be secret devices from the United States or Russia or merely natural phenomena, but Keyhoe rules out all but the interplanetary interpretation. He is especially critical of the idea that common phenomena—for example, birds, fireflies in the cockpit, reflections, Venus, and weather balloons—account for the sightings. In particular, the sightings cannot be chalked up to the temperature inversions proposed as an explanation by Donald H. Menzel, an astrophysicist who directed the Harvard Observatory, whom Peebles calls "the leading independent skeptic in the 1950s and 1960s" (113). One of Menzel's arguments was that a temperature-inversion layer causes a radar beam to bend downward and pick up an object on the ground, making it appear on the screen as if it were in the air. With respect to the UFO controversy, then, Keyhoe is to alien machines as Menzel is to temperature inversions and other natural phenomena.

Menzel's temperature inversion theory plays a role in Keyhoe's 1953 book, *Flying Saucers from Outer Space*. This possibility and other natural explanations appear in Menzel's own 1953 book, *Flying Saucers*, where he asserts that "the different types of optical tricks that the atmosphere and its contents can play upon our eyes" account for flying saucers (6).[9] According to Keyhoe's *NICAP Special Bulletin*, however, Menzel cast a shadow on his own work: "Dr. Donald H. Menzel, harshest skeptic of UFO reports, has admitted that he failed to get all the factual evidence before debunking important sightings." The article also states that "the chief AF consultant on UFOs, noted astronomer Dr. J. Allen Hynek, had labeled Menzel's UFO explanations as 'not a serious treatise'" ("Menzel Admits"). Similarly, McDonald levels harsh criticism at Menzel's body of work, stating that "he seems to calmly cast aside well-known scientific principles almost with abandon, in an all-out effort to be sure that no UFO report survives his attack. . . . I simply do not regard them as substantial scientific analyses of the UFO phenomena. I believe they should be ignored" (8, 10). Jung is in agreement, referring to "[s]o-called 'scientific' explanations, such as Menzel's reflection theory" and stating that Menzel "has not succeeded . . . in offering a satisfying scientific explanation of even one authentic Ufo

report" (*CW* 18, par. 1435; 10, par. 781). And again: "So-called 'scientific' explanations, such as Menzel's reflection theory, are possible only if all the reports that fail to fit the theory are conveniently overlooked" (*CW* 18, par. 1435).

Whereas Menzel was a mere annoyance, Keyhoe's major beef was that the facts were being covered up by the Air Force, the CIA, and the United States government in order to prevent panic and hysteria. His response in *Flying Saucers from Outer Space* is to craft a statement that expresses what he wishes the Air Force would admit:

> Evidence shows that the saucers are real, that they are some kind of revolutionary machines. There is no sign that they are dangerous or hostile. We don't know where they come from, but we are certain they do not come from Russia or any other nation on earth. It seems likely they come from another planet and are making a friendly survey of the earth before attempting contact. (88)

As Keyhoe states in his Foreword to Leonard H. Stringfield's *Situation Red, The UFO Siege!*, "If an advanced alien race is observing our world, we should be told the truth—even if the Air Force does not have all the answers. The cover-up must be ended. The public should be sensibly prepared—for whatever may develop" (xiii).

Criticism of Keyhoe

From a contemporary standpoint, further criticism of Keyhoe's work for its missing historical cruxes is possible, and it is here that the shadow of secrecy and injustice begins to emerge. Neither in his books nor in the *NICAP Bulletin* does Keyhoe express an awareness of major developments that are standard fare in today's ufology.[10] The following brief survey of significant historical events reveals both the limitations of Keyhoe the investigator and of Jung the reader: Keyhoe's silence on these matters almost certainly indicates that Jung remained uninformed.

To begin with, Keyhoe seems unaware that the real purpose of Project Blue Book (1952–69) was to reveal less-sensitive information in order to conceal even greater secrets. As Michael Salla, a leader in the field of expolitics, writes in *Antarctica's Hidden History*, only the least significant UFO files "were made available to the public through Project Blue Book" (199). Worse than that, according to McDonald, "[a]t Bluebook [sic] the most outrageously unscientific 'explanations' were assigned to important sightings," and he believes that Blue Book "patterned" its meteorological explanations after Menzel's work (3, 10). Thus, as Stevens writes,

> This agency would have then been in a position to "explain" or spin the data so as not to alarm the populace while still maintaining secrecy concerning its own projects. . . . The Air Force experimented on flying saucers on [the] one hand while gathering reported sightings from civilians on the other hand, spinning and manipulating the information according to the dictates of their agenda. (179)

Although Keyhoe was regularly critical of the Air Force's obfuscations and evasions, he was unaware that Project Blue Book itself, as these statements suggest, was part of a larger attempt to cover up the truth. But what truth lay at the heart of the cover-up? The likely answer involves a German connection and enables a surprising gloss on one of Jung's statements about UFOs.

The first piece of the argument is Project Paperclip whose existence and implications Keyhoe never mentions. By the mid-1950s, Paperclip had brought more than sixteen hundred ex-Nazi scientists to America in order "to assist the United States in continued covert development and research on a whole host of black projects" (Farrell 239). According to Hunt, "In direct defiance of President Truman's policy, the Paperclip masterminds brazenly had the German scientists' records changed to expunge evidence of war crimes and ardent nazism [sic] and secure permanent immigration status for them in the United States" (265). Among those seeded into the aerospace industry, Wernher von Braun, a former member of the SS and the father of the Saturn V rocket, was the most prominent. According to Stevens, von Braun had been involved in the German saucer program, and "in the 1950s the United States Air Force was busy developing and testing flying saucers derived from captured German technology" (65, 179). One may safely assume the participation of at least the less-prominent German scientists in U.S. flying saucer research, which remained secret beneath NASA's public advances in rocketry. As Farrell writes, "there are indeed two space programs inside the U.S. government, the public NASA one, and a quasi-independent one based deep within covert and black projects" (317; cf. 346). What Keyhoe was aware of and kept quiet about is an open question, but his writings do not mention the possibility that UFO sightings might have had connections to covert U.S.-German collaboration on disk development.

The 1947 crash in Roswell, New Mexico, and the subsequent cover-up—other noteworthy omissions from Keyhoe's work—illustrate the kind of subsequent incidents that Project Blue Book was designed to conceal and may also have a German connection. A newspaper story based on the Air Force's initial press release is entitled "RAAF Captures Flying Saucer On Ranch in Roswell Region" (RAAF stands for Roswell Army Air Field). Then the Army did a 180-degree turn, promoting instead the weather balloon story that commenced the cover-up. Unfortunately for the Army, the officer who posed in an official photograph with weather balloon material was holding a memo whose visible text has been digitally enhanced. It clearly concerns a UFO crash: "AND THE VICTIMS OF THE WRECK IN THE 'DISC' THEY WILL SHIP" (Roswell weather balloon image). The text probably refers to the fact that the Army would ship the materials and alien corpses retrieved from the crash site to what is now Wright-Patterson Air Force Base near Dayton, Ohio.

There is no consensus on the provenance of the bodies and technology involved in the Roswell cover-up, but the alternatives can at least be adumbrated. There are three possible origins of the advanced technology: extraterrestrial, terrestrial, and a combination of both. Colonel Philip J. Corso, in his controversial book *The Day after Roswell*, reports seeing the alien corpses, and he describes his distribution of alien artifacts to research facilities in the United States, a move that aided technologies whose development was already under way such as computer chips, fiber optics, lasers, and Kevlar®. Corso's findings diverge markedly from Ruppelt's claim that "[w]e had never picked up any 'hardware'—any whole saucers, pieces, or parts—that couldn't be readily identified as being something very earthly" (213). A more recent eyewitness is Richard Doty whose 2018 interview with Greer testifies to the Roswell craft's extraterrestrial nature ("Unacknowledged"). Farrell presents a more balanced analysis, stating that "the biological information [about crash victims and those who touched them and soon died] certainly tends to favor the ET origins hypothesis, and the technological information a terrestrial—

and German—one" (302). The latter possibility is strengthened by the fact that German scientists from Project Paperclip were called upon for assistance with the wreckage because the ship looked like their designs (302); however, Farrell also suggests the alternative possibility that the Nazis had back-engineered an ET space craft (309). It could be, then, that the ET myth was a cover story for advanced terrestrial or hybrid technology—possibilities that Keyhoe's books never acknowledge.

On a side note, the year 1947 resonates in ufology for reasons other than the Roswell crash. In that year Kenneth Arnold's description of UFOs sighted over Washington state on June 24th led to the popularization by the media of the terms "flying disk" and "flying saucer." That year also saw the creation of Majestic Twelve. The National Security Act of 1947 established the CIA, the Air Force as a separate branch of the military, and the National Security Council. As Marrs describes, within the NSC was a subcommittee that had "control over rocketry, space, alternative energy sources, and even UFOs. And it is here that researchers have tracked the mysterious group known as Majic Twelve, later known as Majestic Twelve or simply MJ-12" (164). In MJ-12 the shadow of injustice receives a local habitation and a name, for it was one of the great original violators of the freedom of information about UFOs. Yet Keyhoe was probably unaware of it: the entity that is calling the shots when he attributes agency to "'somebody upstairs'" is probably the CIA (*Flying Saucers: Top Secret* 107).[11] Ironically, Keyhoe did not know that Menzel was not just the Director of the Harvard College Observatory but also a member of MJ-12. As Marrs writes, "In Menzel we find a man who, while publically known simply as a notable astronomer, had intriguing and high-level intelligence connections" (172). Menzel's public UFO denunciations masked his secret oversight of the UFO issue, and 1950s ufology's striving for disclosure would have been much more accurate and effective if Keyhoe had been able to publicize the great detractor's membership in the agency that was created to deal with aliens' visitation of Earth.[12]

But we must return to the Germans. Keyhoe does mention the Nazis at two points in *The Flying Saucers Are Real* but stops short of suggesting that the sightings over American soil had anything to do with Nazi anti-gravity disks (119, 171). This possibility is the most difficult to believe but also potentially the most significant for twentieth-century history and for Jung as a reader of UFO literature. Thanks to various sources, we now know that some of the flying saucers Keyhoe writes about were probably of German rather than extraterrestrial origin. For example, Marrs notes that "[t]he Germans were defeated in World War II . . . but not the Nazis" and that "flying saucers" were among the Nazis' technological developments (4, 52; ellipsis in the original).[13] Stevens mentions additional theories about Nazi expatriates' relocation to South America, Greenland, Canada, the United States, the Canary Islands, and Switzerland (5, 186, 189–91, 193). Similarly, Farrell discusses the Antarctic theory (238–62) and considers the possibility of German bases in the high northern latitudes (255–62). Regarding Antarctica, his list of facts versus allegations confirms the presence of both German and American expeditionary forces (260–61).

A fuller version of the Antarctica theory, as described by Salla, states that the Nazis, although they lost the final battles of World War II, survived the war because, starting in 1939, they moved their research into antigravity propulsion to caves beneath the Antarctic ice (43). Operation Highjump was Admiral Richard E. Byrd's Antarctic expedition in 1946–47 to ferret out the Nazis whose presence in Antarctica violated the Monroe Doctrine,

the 1823 policy against European colonialism. There is no doubt that the expedition's purpose was a military offensive, for it included, as Farrell notes, an aircraft carrier, two seaplane carriers, two destroyers, two escort ships, two fueling ships, a submarine, helicopters, DC-3s, an armored tracked vehicle, and four thousand troops (246–47). In the ensuing conflict over Antarctica, Nazi UFOs destroyed U.S. Navy aircraft. According to Erich J. Choron, "On 5 March, 1947 the 'El Mercurio' newspaper of Santiago, Chile, had a headline article entitled 'On Board the Mount Olympus [sic] on the High Seas,' which quotes Byrd in an interview with Lee van Atta." (The *USS Mount Olympus* was the flagship of Operation Highjump.)

> Adm. Byrd declared today that it was imperative for the United States to initiate immediate defense measures against hostile regions. Furthermore, Byrd stated that he "didn't want to frighten anyone unduly" but that it was "a bitter reality that in case of a new war the continental United States would be attacked by flying objects which could fly from pole to pole at incredible speeds."

It is possible that the UFOs seen over Washington, DC, in 1952 and many others spotted during the 1950s were actually Nazi saucers developed at bases in Antarctica or elsewhere and that the Nazis' purpose was to use their superior technology to intimidate the U.S. government into providing industrial support.

It may also be, then, that Nazi flying saucers are an unrecognized part of Keyhoe's investigation. Playing chicken with military and civilian aircraft and scaring civilians on the ground—things that Keyhoe reports—sound more like Nazi intimidation than benign observation by extraterrestrial anthropologists. Although shrouded by time and secrecy, an additional set of Nazi-related events is probable and may eventually enter the mainstream history of the 1950s. According to Salla, in perhaps the greatest historical irony of the twentieth century, President Eisenhower, who had led the Allies to victory in World War II, capitulated to the Nazis in a meeting at Holloman Air Force Base in New Mexico on February 11, 1955, clearing the way for the Germans to infiltrate the U.S. military-industrial complex even more openly than Project Paperclip had allowed (*Antarctica's* 115–16).[14] Indeed, "[t]he secret agreement reached at the Holloman AFB meeting led to full cooperation between the Eisenhower administration and the German breakaway group in Antarctica"; the German space program was actually "a joint venture with the U.S. military-industrial complex," even part of "a negotiated surrender" (133, 361, 369).

This discussion of events related to German post-war technological developments is not without relevance to Jung's interest in UFOs. The possibility that Nazis continued their research and infiltrated the U.S. military-industrial complex sheds light on a footnote in Jung's "On Flying Saucers." He states: "George Adamski's book (with Desmond Leslie), [*The*] *Flying Saucers Have Landed* appeared in 1953 (London). In it he tells the story of how he met a saucer-man in the California desert" (*CW* 18, par. 1433, n. 2). Adamski claims that the man was from Venus, but Salla argues that the possibility that the man spoke German and the similarity between the photographs of the craft and diagrams and photographs of the Nazi Haunebu II anti-gravity machine support the notion that Adamski had contact with a German, not an extraterrestrial (*Antarctica's* 165–70). As Stevens emphasizes in *Hitler's Flying Saucers*, "The Haunebu pictures strongly resemble the Adamski saucer pictures of the early 1950s," and he cites authorities who "maintain

that these 'Adamski saucers' are really the German-designed Haunebu type saucers" (121). How was Adamski's claim received by Keyhoe's followers? According to an article in the *NICAP Bulletin*, "Approximately 85% of NICAP members who voted in the recent ballot on claims made by George Adamski are convinced that his claims are false" ("Final Adamski Vote"). Adamski might have received a more favorable vote if NICAP members had known about the possible German connection.

Although Keyhoe and NICAP sought to force the Air Force to acknowledge that UFOs were machines rather than natural phenomena, the possibility that they were terrestrial (perhaps of Nazi origin) was well beyond his system of thought and never occurred to Jung either. In addition to being apparently unaware that Project Blue Book's true purpose was to mask the truth, Keyhoe, the top private UFO investigator of the 1950s, shows no awareness in his books of the Brookings Institution Report, Project Paperclip, or key facts of 1947—the Roswell crash, the creation of MJ-12, Menzel's double role, and Operation Highjump. By not factoring in the role of the military-industrial complex, Keyhoe played into the hands of the Air Force. Its obstruction of his quest for the freedom of information on the UFO subject obscured the greater secret that many of the craft may have been Nazi in origin and that the U.S. military-industrial complex, via Project Paperclip, was in league with a remnant of its former enemy—a secret much more sinister than extraterrestrial visitation.

Unbeknownst to Keyhoe there was more in play than the disclosure/nondisclosure binary suggests, and his struggle to disclose lesser information helped to preserve the secrecy of greater information. For example, he never mentions the Roswell incident, which probably involved extraterrestrials, while insisting on the extraterrestrial nature of flying saucers that may have actually been, either partly or fully, of terrestrial design and construction. As General Nathan Twining wrote on September 23, 1947, "It is possible within the present U. S. [sic] knowledge—provided extensive detailed development is undertaken—to construct a piloted aircraft which has the general description of the object [a flying disk] . . . which would be capable of an approximate range of 7000 miles at subsonic speeds. . . . The phenomenon is something real and not visionary or fictitious" (qtd. in Cook 37). In other words, Keyhoe's struggle with the Air Force to reveal the existence of flying saucers from outer space, which he considered a binary tug of war, was actually more like a shell game whose third option escaped his awareness. Thus, Keyhoe appears to have fallen for the red herring that Stevens describes: "The [U.S.] government has used 'flying saucers' to cover its own testing of secret aircraft. It uses the UFO-extraterrestrial ploy superbly. When a UFO is seen by civilians, a controlled procedure is enacted. This procedure plants or encourages witnesses who expound an extraterrestrial origin in a given sighting" (ii). Unfortunately, the intent to distract and conceal continues to the present day, as Salla describes: "In 2015, Edward Snowden leaked National Security Agency documents that showed how all classified programs have cover programs, along with contrived cover stories to maintain secrecy" (263). With respect to the official secrecy surrounding UFOs, not much has changed in sixty years. The implication is that if Keyhoe and even Ruppelt, the foremost civilian and military UFO investigators of the 1950s, were kept in the dark despite their best efforts, then Jung, who relied on them for much of his information but did not believe a good deal of it, was even further removed from the truth.

Ruppelt, Lindbergh, Greer

Despite Jung's skepticism about flying saucers and Keyhoe's many deficiencies and omissions as an investigator, his work had a substantive impact. Jung calls him "a reliable man" and states that his books "are based on official material and studiously avoid the wild speculation, naïveté, or prejudice of other publications" (*CW* 10, par. 603, 591). He notes Keyhoe's detailed account in Flying Saucers from Outer Space of the "struggle with the Pentagon for recognition of the interplanetary origin of the Ufos" (*CW* 18, par. 1434, n. 4). In addition, Jung, as a writer, borrowed various details from Keyhoe, as the following significant echoes suggest. UFOs are saucer- and cigar-shaped and appear to have "interest in airfields and in industrial installations connected with nuclear fission" (*CW* 10, par. 602). Regarding photographic evidence and radar traces, Jung, despite his denials elsewhere, contrasts "the comprehensive reports by Ruppelt and Keyhoe, which leave no room for doubt," with Menzel's insufficiencies (*CW* 10, par. 782). Finally, in his letter, Jung's previously quoted statement about the H-bomb seems to echo Keyhoe's reason for advocating disclosure. Here is Keyhoe in *Flying Saucers from Outer Space*: "It [disclosure of the saucers' extraterrestrial origins] would have caused some alarm. But gradually Americans would have accepted the facts, even the possibility of a saucer attack—just as we now have accepted the dangers of A-bomb attack" (88). Jung's statement about the H-bomb repackages Keyhoe's point about the A-bomb.

Jung's comment on Ruppelt indicates that he had read Ruppelt's 1956 publication, *The Report on Unidentified Flying Objects*. But equating Ruppelt and Keyhoe means that Jung did not read either very well. In the book, Ruppelt calls Keyhoe's *True* magazine article a "potboiler" (65), declares that *The Flying Saucers Are Real* parlays correct facts into incorrect conjectures" (83), states that Keyhoe "needles the Air Force" over its conclusions on a UFO incident in North Dakota (42–43), reaches different conclusions than Keyhoe on an array of UFO sightings, and sarcastically indicts him for his account in *Flying Saucers from Outer Space* of the mental state of General Samford prior to his controversial press conference. "This bit of reporting makes Major Keyhoe the greatest journalist in history. This beats wiretapping. He reads minds. And not only that, he can read them right through the walls of the Pentagon" (168). Ruppelt also criticizes Keyhoe's *Flying Saucers from Outer Space* for its use of cases cleared by the Air Force Press Desk: "The book was based on a few of our good UFO reports that were released to the press. To say that the book is factual depends entirely upon how one uses the word. The details of the specific UFO sightings that he credits to the Air Force are factual, but in his interpretations of the incidents he blasts way out into the wild blue yonder" (236). Keyhoe cites fifty one cases, but Ruppelt's point seems to be that not all of them are "good," which means that a case is rich with details that are worthy of careful investigation and therefore unlikely to be a hoax.

Ruppelt's skeptical scientific approach in *The Report* aligns with Jung's own view, and one becomes a bit impatient with both men's conclusions. On the one hand, Ruppelt presents himself as an honest investigator who makes a good-faith effort to evaluate data and reach scientifically justifiable conclusions, and sometimes what Keyhoe considers a space craft does turn out to have a natural explanation. On the other hand, the trouble is that the three standard conclusions—knowns, unknowns, and insufficient information—preclude the conclusion that UFOs might be declared actual machines. Regarding *The Report*, Jung states: "I came to the same conclusion as Edward J. Ruppelt, one-time chief

of the American Air Force's project for investigating Ufo reports. The conclusion is: *something is seen, but one does not know what*" (*CW* 10, par. 591; emphasis in the original; cf. *CW* 18, par. 1448). But this interpretation of the data seems out of sync with the obvious reality of what is described in some of the case files. For example, when a UFO over Michigan goes fourteen hundred miles per hour; changes speed; does a 180-degree turn; is chased by an F-94 whose pilot and radar operator both see "a large bluish-white light, 'many times larger than a star'"; is radar locked, which proves that it is some kind of machine; and is tracked by radar operators on the ground—the reader becomes a bit impatient and begins to side with Keyhoe's more affirmative position (171–72). A bit later a Rand Corporation scientist confronts Ruppelt with words that articulate the reader's view: "'What do you want? . . . Does a UFO have to come in and land on your desk at ATIC?'" (186). It is clear to today's reader, if not to Ruppelt himself or to Jung, that some of the elusive lights and objects described in *The Report* cannot possibly be airplanes, balloons, or natural phenomena but must be unconventional machines made on Earth or somewhere else. Although Ruppelt, to his credit, acknowledges that high-level officials in the Pentagon secretly discussed the extraterrestrial possibility, *The Report* ends disappointingly: "Maybe the earth is being visited by interplanetary spaceships. Only time will tell" (243). In his view, as of 1956 the jury on UFOs was still out despite Project Blue Book's exhaustive investigation. In light of Ruppelt's less-than-definitive take on UFOs, it is little wonder that Jung himself chose to withhold judgment. It is perhaps understandable that he was unable or unwilling to take the intellectual leap required to affirm UFOs' mechanical nature: neither did Ruppelt.

Jung's affirmative statement about the reliability of the two men means that he did not distinguish Keyhoe the journalist from Ruppelt the scientist, and Keyhoe was the greater influence on Jung's thinking. Still, as Jung's conversation with Lindbergh reveals, Keyhoe may ultimately not have had much influence on Jung at all, or perhaps "the 'Old Wizard,'" as Lindbergh calls him, just lost interest in UFOs at the end of his life (*C. G. Jung Speaking* 409). Lindbergh, who visited Jung in 1959, the year after he published *Flying Saucers: A Modern Myth of Things Seen in the Skies*, finds him somewhat intellectually disengaged. Here is Lindbergh's account, which appears in *C. G. Jung Speaking*: "To my astonishment, I found that Jung accepted the saucers as factual. On the one hand, he didn't seem in the least interested in psychological aspects. On the other, he didn't seem at all interested in factual information relating to the investigation of flying-saucer reports." This is a sad statement because it suggests that Jung, who was now in his mid-eighties and would pass away two years later, was disengaging from one of the interests that had fired his intellect. He certainly *had* been interested in UFOs' psychological aspects; *had* doubted their physical reality; but, as his subscription to the *NICAP Bulletin* suggests, *had* been intrigued by their physical properties. Lindbergh continues: "When I told Jung that the U. S. [sic] Air Force had investigated hundreds of reported flying saucer sightings without finding the slightest evidence of supernatural phenomena, it was obvious that he did not wish to pursue the subject farther. . . . He referenced Donald Keyhoe's book about flying saucers." When Jung seems largely disinterested in the important point that Lindbergh is making, Lindbergh tries again by stating that he had spent a lot of time with Keyhoe, meaning on their 48-state tour, and tells Jung about "the high-level Pentagon conference cited by Keyhoe, again in the early chapters of his book, to substantiate his claims about the reality of flying saucers. . . . So

far as I could judge, Jung showed not the slightest interest in these facts" (407–08). Lindbergh may be referring here to the opening chapters of *The Flying Saucer Conspiracy* where Keyhoe states that officials at the Pentagon read proofs of *Flying Saucers from Outer Space* and tried to discredit him and his work. In any case, it appears that Jung, once an avid consumer of UFO material, had ironically lost interest in one of the most important issues of the modern period. In fact, if UFOs are really from outer space, then the aliens' visitation of Earth is "'the biggest story since the birth of Christ,'" as one of Keyhoe's interlocutors calls it (*The Flying Saucers Are Real* 54). In that case, it would also be, as Ruppelt speculates, "the biggest story since the Creation" (57).

As the Lindbergh conversation and the letter to Keyhoe indicate, Jung would not have agreed with the implication of a probably unintentional pun that appears in *Flying Saucers from Outer Space*. Keyhoe says to his Air Force press contact, a civilian named Albert Chop, that "'these secret briefings are the *key* to the w*hole* deal'" (126; emphases added). The phrase's punning on Keyhoe's name suggests that, in the 1950s, his investigative work on UFOs did provide a key to the whole issue, in his own opinion at least. Though Keyhoe is largely unknown today, Jung's references fortunately provide a suitable reminder of Keyhoe's important disclosure work. The continued delay in official governmental disclosure, however, remains problematic because the clean energy systems reverse-engineered from captured extraterrestrial craft remain classified. Keyhoe was aware of this link between the UFOs' antigravity propulsion and the future of energy production on Earth. He quotes William P. Lear, the founder of the Lear Jet Corporation, as stating, "'Unlimited power, freedom from gravitational attraction, [and] an infinitely short travel time are now becoming feasible'" (*The Flying Saucer Conspiracy* 251). In fact, according to Lear (in Keyhoe's paraphrase), "an American aviation company . . . was already conducting gravitational-field research" (258).[15] Keyhoe published Lear's claims more than six decades ago, yet the military-industrial complex that Keyhoe fought to expose and that President Dwight Eisenhower warned us about retains a stranglehold on the UFO issue and related technologies. In a famous statement that points to the shadow hanging over a system that limits justice and liberty, Eisenhower states, "In the councils of government, we must guard against the acquisition of unwarranted influence, whether sought or unsought, by the military-industrial complex" ("Eisenhower"). In Salla's interpretation, "Eisenhower's speech was a veiled warning about the sinister influence the Fourth Reich had achieved through its infiltration of the U.S. military-industrial complex, and the danger this posed to American liberties and the incoming Kennedy administration" (*Antarctica's* 179–80). The point, as Farrell states, is that "in importing ex-Nazi scientists and their unusual methods and insights and experimental results (often achieved at the cost of enormous human suffering), we inadvertently imported an underlying ideology at variance with traditional morality" (195). Keyhoe would not have been entirely surprised to learn how deeply the shadow of secrecy actually ran.

In addition, he would agree with the following psychological statement: "Power that is exercised without abiding by the archetypes of 'Truth and Justice' will always be perceived as a form of tyranny by its citizens, thereby weakening the political system from within" (Salla 377). Even the victories that Keyhoe did achieve were ironically undermined by the injustice of a cover-up involving a deeper layer of the military-industrial complex related to German research in far-flung regions of the planet and Project Paperclip in the United States. He was also the victim of his own assumption: insisting that UFOs were

extraterrestrial led him to overlook the possibility that many of them had actually been built on Earth. Unfortunately, the Air Force and the federal government are today no more forthcoming than they were in the 1950s despite Greer's Disclosure event on May 9, 2001 at the National Press Club in Washington, DC. Realizing the futility of attempting to get the government to disclose its greatest secret, Greer now emphasizes the importance of making free energy available to the world and the possibility of direct contact with extraterrestrials via his CE-5 (close encounters of the fifth kind) initiative, which involves training ordinary people to make contact with the sort of extraterrestrial surveyors whom Keyhoe supposes to be watching us.[16] Although it is impossible to know what Keyhoe said in reply to Jung's letter, or if he replied at all,[17] it is reasonably certain that Keyhoe would be pleased to know that a tenacious spiritual warrior like Greer is leading the movement for Truth and Justice in our own era; that the CE-5 initiative enables people to bypass the national security state to establish their own contact with extraterrestrials; and that recent historical research, though it qualifies an aliens-only interpretation of UFOs, does enable a nuanced reply to the kind of skepticism that Jung expresses in his letter. Human technology accounts for some UFO sightings but not all.

Conclusion

Keyhoe's final reference to Jung's letter comes in excerpts at the very end of *Aliens from Space* (305), but his use of Jung's words is problematic. "More and more," writes Keyhoe, "members of Congress, the press and the public have come to realize the serious situation of which the late Dr. Carl Jung, the famous Swiss analyst, warned some years ago. A member of NICAP, he wrote me from Zurich."

> Dear Major Keyhoe:
>
> I am grateful for all the courageous things you have done in elucidating the thorny problem of UFO-reality [Jung: Ufo-reality] . . . [Keyhoe's ellipsis here and below]
>
> If it is true that the AFF (American Air Force) [Keyhoe's insertion] or the government [Jung: Government] withholds tell-telling facts [Jung: telltale facts], then one can only say that this is the most unpsychological and stupid policy one could invent. Nothing helps rumors and panics more than ignorance. It is self-evident that the public ought to be told the truth . . .
>
> I remain, dear Major,
>
> Yours,
>
> *C. G. Jung*

That withholding information is a "stupid policy" is true enough, but Keyhoe shears away Jung's heavy reservations about the UFO phenomenon itself. In fact, he edits the letter to create the exact impression—of Jung as a UFO proponent—that Jung wrote the letter to counteract. Now the person he contacted to help him correct having been quoted out of context *is quoting him out of context*. Thus, Keyhoe is guilty of the kind of intentional omission that he criticizes in the Condon Report (1969).

Vesco and Childress point out damningly that Condon's staff of fourteen people did not include anyone "skilled in the fundamental technical disciplines that concern aviation" (323), which means that amateurs' assumptions were passed off as experts' conclusions. Keyhoe, of course, was critical of the report's findings. First, he states: "In

the opening sections, Dr. Condon denied that UFOs were anything but illusions, ordinary objects, and fabricated reports. Many witnesses, he declared, were inept, unduly excited or otherwise unreliable." Second, Keyhoe points out the misuse of information: "The fact that the jet did not catch fire until it crashed is left out. . . . Scores of other serious UFO cases were left out, and thousands of other reports were omitted because of this decision by Dr. Condon. . . . As a result, over 98 per cent [sic] of the UFO evidence was ignored, including many unexplained top-witness reports" (*Aliens* 268). As Colin Bennett notes, "The Condon Report was an exercise in cultural vanishing" (iv). Similarly, Jung's skepticism and hesitation in his letter—"I do not possess sufficient evidence which would enable me to draw definite conclusions" (*CW* 18, par. 1448)—is left out by Keyhoe, the great critic of intellectually suspicious omissions. In other words, Keyhoe himself was not above a bit of rhetorical legerdemain to promote his own position. Although the manipulation of Jung's words is a tiny violation of fair-mindedness compared with the huge cover-up present in the Condon report, cherry picking the letter points to the intellectually divisive nature of the UFO issue and suggests, at a minimum, that Keyhoe was guilty of confirmation bias. In his final book, then, he extracts points from Jung's letter that are compatible with his political agenda and omits Jung's deep ambivalence "concerning the physical nature of the Ufo-phenomenon" (*CW* 18, par. 1448). If Jung had lived another twelve years and had read *Aliens from Space*, he would certainly have taken umbrage with Keyhoe's dubious use of his words.

It would be an unfair exaggeration, however, to claim that efforts in the 1950s resulted in no genuine progress toward Disclosure and totally frustrated Keyhoe's efforts. For example, in 1956 the publication of Ruppelt's *The Report on Unidentified Flying Objects*, despite the author's own skepticism, "jarred the censors with its massive verified evidence and disclosures about secrecy" (Keyhoe, *Aliens* 90). Although by 1959 "Ruppelt reversed all he had disclosed, rejecting all his strong evidence and ridiculing expert witnesses" (90), *The Original 1956 Edition* is still in print today, and the reversal itself may be positive evidence of UFO truths that the second edition denies.[18] As Ruppelt's *Report* and Keyhoe's five books attest, the human desire to reveal the truth is stronger than the political and economic need to conceal it. When Official Disclosure eventually occurs (likely in the present century), we should remember that Keyhoe's work played no small role in keeping the issue above ground.

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Notes

[1] For a detailed description of Keyhoe's organization, see "The NICAP Story."

[2] For full details on this source and others, see the works-cited list.

[3] Note that the essay uses "disk" to refer to flying saucer, though some authors (problematically) prefer "disc."

[4] Sources for the biographical information in this section are Clark's entry on Keyhoe in *The UFO Encyclopedia* and two Web sites: "Donald Edward Keyhoe" and "Donald Keyhoe."

[5] Jung's note also mentions *The Truth about Flying Saucers* (1956) by Aimé Michel who, in reviewing the primary and secondary texts on UFOs available in the mid-1950s, remains open to the extraterrestrial hypothesis. He states, for example, "If these objects [saucers] were haunting the sky not only in 1942, but as far back as 1936, it is long odds that they come—or at any rate some of them come—from *elsewhere*" (108–09; emphasis in the original). In using Keyhoe's work as a source, Michel offers the following kindly evaluation: "He is sometimes rather enthusiastic in his comments, but in recording facts he is scrupulously honest and conscientious" (11). Jung must have appreciated Michel's inclusion of UFO cases from Europe and Africa, as well as the author's scientific and mathematical explanations of observed phenomena. Like Keyhoe and Jung himself, however, Michel is dubious of Donald H. Menzel's meteorological explanations.

[6] Peebles makes a similar statement about so-called "contactees": "The contactee myth can be thought of as a messiah-based religion for an age when traditional religion had lost its meaning" (105).

[7] In the following statement, Keyhoe relies on information from Marcel Minnaert's *The Nature of Light and Colour in Open Air*: "The methane marsh gas, according to Minnaert, can produce lights known as 'will-o'-the-wisp.' They resemble tiny flames, from one half an inch to five inches high, not over two inches across" (*Aliens* 119). It was J. Allen Hynek who first linked marsh gas and UFOs. Keyhoe considers swamp gas, as it is popularly called, a risible explanation for UFOs and an insult to the public's intelligence. Whereas the skeptical Pebbles analyzes Hynek's finding more affirmatively (169–72), *The U.F.O. Investigator* published an article entitled "Swamp Gas Answer Disproved" in the March–April 1966 issue.

[8] Greer has made this statement in various contexts, but its source appears to be Lieutenant Colonel Charles Brown who states: "It is sort of strange but we send people to prison, we send people to their death because of eyewitness accounts of crimes. Our legal system is based on that to a large degree. Yet in my following of unusual aerial phenomena for the past 50 years, there seems to be some reason to discredit very viable and very reputable witnesses when they say something is unidentified" (qtd. in *Disclosure* 34).

[9] Menzel published two other books on the subject with co-authors: *The UFO Enigma* and *The World of Flying Saucers: A Scientific Examination of a Major Myth of the Space Age*.

[10] See www.cufos.org/UFOI_and_Selected_Documents/Special%20Bulletins.pdf for some issues of the *Bulletin*. The following publications were scanned by The University of Ottawa and sent to the author: the *NICAP Bulletin* for February 1954, January 1959, April

1959, November 1959, and June 1961, as well as the *NICAP Special Bulletin* for August 1957, November 1958, May 1960, October 1960, and September 1965. These issues likely may not include the *Bulletin*'s entire run, but they are representative of its main purpose: to discuss UFO sightings and to push back against the Air Force. There is no mention of larger historical developments such as those that the following paragraphs describe. NICAP also published *The U.F.O. Investigator*, which focused on UFO facts, the Air Force's cover-up, and attempts to get Congress to hold hearings. For an example, see www.cufos.org/UFOI_and_Selected_Documents/UFOI/014%20OCT%201961.pdf. Bound volumes of *The U.F.O. Investigator* are available at the University of Wisconsin at Madison. The author surveyed the volume that includes 1958–67, which concludes with some issues of the *NICAP Bulletin* and *Special Bulletin*.

[11] In *Aliens* Keyhoe states: "The Central Intelligence Agency is the power behind the UFO secrecy. . . . The CIA take-over of the Air Force investigation occurred in 1953" (77–78). Chapter 5 is entitled "The CIA Takes Over" (79–91). In a March 1954 letter, Keyhoe states: "Actually the Air Force is not the only agency involved [in the conspiracy]; the CIA, National Security Council, FBI, Civil Defense, all are tied in at top levels. The White House, of course, will have the final word as to what people are to be told, and when" (qtd. in Peebles 111).

[12] The skeptical Peebles states that Menzel's participation in MJ-12 was a fiction: "Clearly, Menzel had been included as an act of revenge for his past activities" (267). However, Stanton T. Friedman devotes a whole chapter in *Top Secret/Majic* to Menzel's participation classified programs (26–40). Also, his Appendix A provides a presidential "Briefing Document" dated November 18, 1952, in which Menzel is listed as an original member of MJ-12 (233). Friedman states, "What I have been able to do is to demonstrate that Menzel could very well have been part of such a high-level group despite his public persona [as a UFO debunker], and that his inclusion on the Majestic-12 briefing document is thus no deterrent to that document's validity" (39). Friedman's list of Menzel's high-level connections in Appendix C bolsters the credibility of his participation in MJ-12 (243–44).

[13] Marrs's chapter 7, "Project Paperclip and the Space Race" (149–77), is particularly relevant. He references two important sources: Stevens's *Hitler's Flying Saucers*, which includes a chapter on electro-magnetic propulsion (85–153); and Hunt's *Secret Agenda*. More recently, Salla's YouTube lecture, "Antarctica's Hidden History," provides a concise summary of what he unpacks at greater length in his book *Antarctica's Hidden History*. All citations to Salla below refer to the latter work.

[14] The hidden history of the United States in the twentieth century includes the possibility of other meetings. Eisenhower may have met in February of 1954 at Edwards Air Force Base with "Nordic" extraterrestrials and later that year with the Greys. An article by Peter Carlson in *The Washington Post* reports Salla's conclusions as well as the cover story (that the president went to the dentist's office). Carlson writes, "The 'Nordics' offered to share their superior technology and their spiritual wisdom with Ike if he would agree to eliminate America's nuclear weapons." According to the story, the president declined but later struck a deal with the Greys for technology in exchange for human experimentation and cattle

mutilations. Paul Blake Smith, in *President Eisenhower's Close Encounters*, the best overall source on the Edwards AFB encounter, suggests that the meeting spanned February 19–20, that the aliens looked like us (with small differences), and that they were about 5'6" tall. He does not identify them as Nordics, and he affirms that Eisenhower actually did receive emergency dental work. The case that Smith makes, though somewhat inferential, is solid and convincing.

[15] Keyhoe's article "Saucers Secret: Antigravity" is relevant here: "Our government, hoping for a technical breakthrough, has set up 46 different research projects on various aspects of gravity control. The Air Force is running 33 of these projects and the others are divided among five other agencies" (2). Cook confirms that Lear was part of discussions on antigravity ships (3–4). There are also clean energy machines not related to UFOs. For example, as of 2017, 5,784 applications for U.S. patents had never seen the light of day (Dilawar). Some of these are for patents on free-energy machines that have been sequestered in the interest of national security and the stability of our oil-based energy infrastructure.

[16] See Greer's Web site, siriusdisclosure.com, for information on his films, including *Close Encounters of the Fifth Kind: Contact Has Begun*, directed by Michael Mazzola.

[17]For example, the Donald Keyhoe archive page at www.cohenufo.org/DONALDKEYHOE/kyhoufmd.htm does not include his correspondence.

[18] Keyhoe expresses his concerns in "Capt. Ruppelt Revising His UFO Book: Air Force Rumored to be Pressuring Former project chief" in the March 1960 issue of *The U.F.O. Investigator*. The article includes Keyhoe's lengthy letter to Ruppelt. In the same issue there is a shorter article that criticizes him: "Ruppelt Reverses Stand on UFOs." Whereas Keyhoe believes that Ruppelt was coerced, Peebles simply states that "years later his widow . . . said his switch was caused by the continuing lack of any physical evidence, as well as by the contactees" (140). Jung himself dismisses the account of a contactee named Orfeo Angelucci. For a more affirmative reading of Angelucci's *The Secret of the Saucers* (1955), see the author's book *The One Mind*, chapter 5.

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The soul

Chun Yu

From across time and space
Quietly landing into the body

Sometimes bright
Sometimes gloomy
Warm and soft like flush of dawn
Delicate and ephemeral like twilight
A void flickering with electrons
A quietness overflowing with reverie

Silent black gold
Hidden in deep guts
Ever morphing mist
Floating in heart's atrium

Always swiftly evading
My grasp and embrace
But ever lingering
In the body

Where are you from?
Who made you and
Your carrier—
This mortal body of
Countless senses and feelings
Yet measuring merely a few feet?

Why only in a moment of
The body's quiet evanescence
You emerge as a misty glow
In the shape of a prodigal child
Rollicking in the human world
A corner of the universe?

Violation

Kristi-Anna Steiestol

shrill
blabbering voice
following me
like a magnet
yet repelling
repulsing
all sanctuary
within radius

Self

Watercolor, acrylics, and markers, by Betty Paz

A Leadership Framework Derived from the Ideas of C. G. Jung

John G. Corlett

Abstract: The author proposes a framework for understanding leadership that in his view derives from the work of C. G. Jung. The framework is offered as a potential advance in the study of wholeness as it pertains to the concepts of leader and leadership. The framework is contextualized with numerous references to Jung's wider work and compared to the life experiences of several notables, including Jung himself. Suggestions are offered regarding work that might prove useful in testing the framework's validity and applicability.

Key words: C. G. Jung, analytical psychology, leader, leadership, wholeness, personality, leadership framework, individuation, self-awareness.

Introduction

As documented by Corlett and Chisholm (2021), Jung hinted at the idea of leadership in widely scattered comments. Poring over this fragmentary material, I experienced a growing sense that there might be more there than immediately met the eye. Intuition sparked the idea that Jung could after all have left behind some clue about how all his bits and pieces fit together. What follows is an effort to tease out and document the hunch that Jung's jottings might have amounted to something like an implied theory of leadership.

Two pieces of Jung's work eventually came to the fore in my mind: an essay on the assimilation of the unconscious (1953/1966, paras. 221–242)—referred to hereafter as the "prestige" case—and an essay on the development of personality (1954/1970b, paras. 284–323)—referred to hereafter as the "personality" case. The term personality is used here and throughout the study to denote the full expression of an individual's unique character. Taken together, these two pieces ended up taking center stage in my search for a pattern in Jung's thinking.

The two cases were written at different times and within different theoretical frames of reference, and they deal with dissimilar situations. The "prestige" case, published in 1934 and possibly dating back to written work from 1916 and 1928, uses the theory of the complex to analyze the origins and development of personal consciousness and leadership among members of a group of unidentified indigenous people. The "personality" case, laid out in a 1932 lecture, takes a philosophical, spiritual, and sociological approach to an assessment of education, personal development, and leadership in mid-20th century Western European society. Despite their dissimilarity, the two studies strike me as telling the same story about the centrality in Jung's mind of wholeness in the makeup of both the character of the leader and the practice of healthy leadership. The present study relies here

and throughout on Jung's definition of wholeness as a "union of the conscious and the unconscious personality" (1959/1968, para. 294; 1964/1967, para. 226).

Literature Review

Insights from scholars with a bent toward Jung's analytical psychology have been significant in understanding wholeness as it pertains to the concepts of leader and leadership. These insights cluster around three broadly defined leadership issues: the personal development of the leader, the day-to-day conduct of leadership, and the role of leadership in organizational change and development. Within the clusters there appears to have been relatively little "conversation" between or among the principals.

The personal development of the leader.

Corlett and Chisholm (2021) have reported the profound connection Jung made between the leader and the leader's individuation (the development of an individual's personality). Similarly, Corlett and Pearson (2003) have suggested that those leaders best equipped to create "*organizational wholeness*" (a balancing of archetypal forces) are those committed to doing their own inner work. Samuels (2000) has discussed a "depth psychological" (depth here referring to the unconscious) approach to leadership, while Jironet and Stein (2012) have reported using a technique they call "deep listening" to help leaders put their unconscious selves in contact with consciousness. Stein (1996) has recounted his experience as a psychoanalyst working with a corporate leader whose overidentification with an organization had robbed her of her wholeness. Ladkin et al. (2018) have posited individuation as an antidote to an overemphasis on cultural factors in the development of a leader, and—striking a similar note—Singer has reflected on the elusiveness of wholeness in the political realm, observing that "it is the rare leader who can articulate a true vision that fits with real politics" (2000, p.1).

The day-to-day conduct of leadership.

Feldman (2004) has discussed the development of "symbolic capacity," a dimension of organizational leadership that draws on both consciousness and the unconsciousness to heighten creativity. Both Samuels (2000) and Aizenstat (2012) have written in a similar vein, Samuels discussing a "depth psychological" approach to leadership and Aizenstat noting that success in entrepreneurial leadership requires access to imagination, intuition (hunches), and the resources of the unconscious (feelings and motives of which one is unaware). Kroeger and Thueson (1992) have considered knowledge of psychological types—Jung's holistic theory of basic personality differences—as a critical factor in leadership effectiveness, while Hillman and Olivier (2019) have reflected on the ways that knowledge of the archetypes—universally experienced and unconscious patterns of knowing—active in the psyche can enhance one's leadership performance. Taylor (2012) has made the case for the withdrawing of projections (unknowingly perceiving something of oneself in another person or situation) as a vital leadership skill. Scott (2012) has discussed her experience with a CEO who, by denying his own anger, fostered an organizational culture incapable of dealing with conflict. Hillman (1995) has suggested that leadership has much to do with being in harmony with the innate purpose and direction of the group. Corlett (1996) has considered the role of leaders—as mediators between conscious and unconscious dynamics in an organization—in fostering organizational

effectiveness. Fox (2012) has echoed that theme in suggesting that leadership is a deep call to humility that bridges the worlds of consciousness and the unconscious. Finally, Abt (1989) has reflected on the solidarity that obtains between leaders and followers when the leaders understand that their actions must honor wholeness at three levels: the individual, the group, and the environment within which the group operates.

The role of leadership in organizational change.

Colman (1995) has written about the importance of integrating conscious and unconscious dynamics in group development work. Corlett and Pearson (2003) have suggested that creating the conditions in which an organization and its members can move toward organizational wholeness requires the combined efforts of both managerial leaders and those empowered individuals who are recognized within the organization as natural leaders. Olson (1992), Colman and Ubalijoro (2012), and Koenig (2012) have all considered the role of the transcendent function (a symbol that reconciles seemingly unreconcilable conflict) in the leadership of organizational change. Olson has illustrated how the transcendent function can work to link unconscious and conscious processes in team-building interventions. Colman and Ubalijoro have dealt with the role of mentors and advisors in helping leaders involved in transformative action to engage the "transcendent catalyst of the third thing," thereby not becoming scapegoats. Koenig has developed a concept he calls "leadership for the whole," bringing to bear Jung's ideas about the transcendent function, intuition, symbols and active imagination (an intentional dialogue between the ego and the unconscious) in the work of organization development.

In my view, the Jung-based leadership framework that follows could be seen as enriching the literature discussed.

Jung Points to a Leadership Framework

I submit that the "prestige" and "personality" cases described above line up point by point around four general themes that become the components of a notional leadership framework:

- Component #1: An individual is *called* by an inner voice to embark on the journey of individuation, the development of personality.
- Component #2: The individual *embraces the work of individuation*.
- Component #3: The individual, having achieved personality, *becomes a leader*.
- Component #4: The leader *engages in wholeness-oriented leadership dynamics* with one or more willing followers.

Component #1: An individual is called by an inner voice to achieve personality.

The first component asserts that an individual suddenly becomes aware of a compelling and insistent sense that a fundamental change in the direction of their life is imperative. Perhaps this powerful impulse, stemming from the innermost regions of the psyche, takes the form of unspoken words, perhaps of a gripping dream, or perhaps of a mysterious inner knowing. Whatever the medium of the "call," the message to the individual is a challenge to chart a course of self-development that leads away from the mores of collective society and toward the development of their unique identity, their personality.

In the "personality" case. Jung (1954/1970b) wrote, "Anyone with a vocation hears the voice of the inner man: he is "called" (para. 300). Jung went on to note, "The inner voice is the voice of a fuller life, of a wider more comprehensive consciousness" (para. 318). He added, "True personality is always a vocation, an irrational factor that destines a man to emancipate himself from the herd and from its well-worn paths" (para. 300). Jung concluded "Only the man who can consciously assent to the power of the inner voice becomes a personality . . ." (para. 308).

In the "prestige" case, reflecting on the psycho-social dynamics of an unidentified group of indigenous tribesmen whom he termed "primitives," Jung (1953/1966) stated that the psyche of an individual whose personal differentiation is only just beginning is essentially collective, for the most part unconscious and lacking inner contradiction. Jung noted further that inner contradiction arose only when the psyche of the individual began to develop and "reason discovered the irreconcilable nature of the opposites." With that, "the paradise of the collective psyche comes to an end" (para. 237).

Almost certainly, Jung (1954/1970b) realized that the terms "inner voice," "inner man," and voice of "reason" were all a bit vague for considering a topic as weighty as the summons to achieve personality. Subsequently, in the "personality" essay, he connected the call to engage in the process of individuation to the "voice of the daemon within" (para. 302). Yet further on he made the point in more scientific terms, noting that he understood "the inner voice, the vocation . . . as a powerful objective-psychic factor" (para. 312). In these comments, he located the source of the inner voice in the personal unconscious. Interestingly, some twenty-five years after penning these words, Jung (1958/1969) (referencing Gerhard Dorn) associated the daemon with the archetypal self (para. 154). Pursuing this connection would allow the reader to understand the call as discussed here and the hearer's response to it to be two sides of an intrapsychic dialogue taking place along Edinger's (1972) "ego-Self axis" (p. 6).

Clearly, Jung took seriously the role of the "inner voice" in the process of psychological maturation, considering it on several occasions outside the "prestige" and "personality" cases. Three of these references seem germane to the discussion of the leader and individuation. First, in a 1952 letter to D. Hoch concerning her "call," Jung suggested that the inner voice "not infrequently contradicts our collective ideals . . ." (*Letters*, vol. 2, pp. 85–86). Second, writing about the collective unconscious "taking over the leadership" when the conscious attitude collapses, he stated, "We could multiply examples of cases where, at the critical moment, a 'saving' thought, a vision, an 'inner voice' came with an irresistible power of conviction and gave a new direction" (1953/1966, para. 254). Third, in a 1949 letter to J. Fierz, Jung posed the question: "Is there an inner voice, i.e., a vocation?" He answered his own question: "I am absolutely convinced of the inner deciding factor, and my practical work with patients aims exclusively at bringing it to consciousness" (*Letters*, vol. 1, pp. 520–521).

In 1938 Jung told a journalist that German dictator Adolf Hitler had reportedly been addressed by "his Voice" (upper case in the original account of the interview), telling Hitler that "everything would be all right" if he ordered the German army to march on Czechoslovakia in 1938 (McGuire & Hull, 1977, p. 121). By way of context, Jung suggested to the interviewer that Hitler "is like the loudspeaker which magnifies the inaudible whispers of the German soul . . ." (p. 118) and further that he "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). In Jung's view, Hitler's "Voice" was not the authentic inner voice that calls an individual to achieve personality. Rather, the voice Hitler heard was the voice of his own unconscious, into which the German people had "projected their own selves" (p. 120).

Component #2: The "called" individual embraces the work of individuation, i.e., achieving personality.

The second component argues that the work of developing personality equates to seeking wholeness. It is a solitary journey, one that demands holding on to the truth of one's inner voice against the pull of the collective psyche (collective consciousness). All individuals on this path are taking steps that set them off ever more significantly from others and move them toward the union of consciousness and the unconscious; they are individuating.

In the "personality" case Jung (1954/1970b) wrote: "The achievement of personality means nothing less than the optimum development of the whole individual human being," that "fullness of life which is called personality" (paras. 284, 289). He added: "Personality can never develop unless the individual chooses his own way, consciously and with moral deliberation," maintaining "fidelity to the law of one's own being" (para. 296).

In the "prestige" case, Jung (1953/1966) wrote that the development of the psyche on the part of individuals in the indigenous group mentioned above required "repression of the collective psyche" (para. 237). He observed that medicine men and chiefs led the way toward this development, setting themselves apart by the uniqueness of their ornaments, by a lifestyle expressing their social roles, and by the practice of secret rituals. These actions, Jung suggested, created a shell around the chiefs and medicine men that amounted to a persona or mask (para. 237). In an aside, Jung observed that masks are typically employed in totem ceremonies "as a means of enhancing or changing the personality" (para. 237).

The work of achieving personality, described by Jung (1954/1970b) as "the complete realization of our whole being" (para. 291), is synonymous with the work of individuation. By way of clarification, Jung (1971) stated: "Individuation, therefore, is a process of differentiation having for its goal the development of the individual personality" (para. 757). Building on this thought, Jung (1959/1968) asserted that synthesizing the archetypal self, which he described as a "wholeness that transcends consciousness," is the goal of the individuation process (para. 278).

Further cementing the link between achieving personality and engaging in the work of individuation, Jung (1959/1968) noted that "the symbols of wholeness frequently occur at the beginning of the individuation process" (para. 278). For Jung, this seemed to suggest "the *a priori* existence of potential wholeness" in the psyche (para. 278). At bottom, he observed, the achievement of personality and the pursuit of individuation are simply different ways of describing the path that leads to the unique expression of "the innate idiosyncrasy of a living being" (para. 289).

According to Jacobi (1973), the journey of individuation, of personality development, is a spontaneous, natural dynamic within the psyche of every person, which—unless derailed by some psychic disturbance—amounts to "a process of maturation or unfolding which is the psychic parallel to the physical process of growth and aging" (p. 107). Jacobi (1965) also noted that while some individuals can negotiate this

process fully on their own (p. 17), others may require the help of a psychotherapist to stimulate individuation, intensify it, and make it conscious (1973, p. 107). Jung (1954/1970b) observed that the development of personality "is at once a charisma and a curse" (para. 294). It is a charisma for all the reasons adduced above. It is a curse because committing to such a path means being isolated from all those not on the same journey (para. 294). It also means complete obedience to a call that others may question and mock (para. 302).

In neither of the cases under consideration does the process of individuation show any evidence of either formal technique or professional intervention. In the "personality" case the reader can find hints of what education might be able to contribute to the individuation of students were the teachers themselves on the path to achieving personality. In the "prestige" case the work of individuation is alluded to in references to the chiefs' differentiation of their garb and alteration of their social roles.

In both cases the protagonists seem to be feeling their way toward developing a personality in halting, essentially unprogrammed ways, along novel and unpredictable paths. Interestingly, Jung (1975, vol. 1**)** observed that something as mundane as the effort expended in forming one's own view on a subject can mold the personality. As he put it, ". . . one's views, insights, and convictions are ultimately only an expression of the personality still lying in the darkness of the unconscious" (p. 112). Fluidity, unpredictability, and serendipity probably characterize the natural journey toward wholeness as walked by most of those people in our time who are on the path of becoming leaders.

Component #3: Having achieved personality, the individual becomes a leader.

The third component makes the case that individuals who have travelled at length along the inward journey of individuation—thus achieving the moral and spiritual stature brought about by a deepening awareness of the unconscious—are often seen as exceptional persons, standing out from the norm and eschewing collective values, views, and behaviors. These persons may well be perceived as being greater-than-life-sized, notably wise, particularly direct-spoken, plainly averse to psychological game-playing, animated by authenticity (Hillman, 1995, p. 161), unusually kind, and perhaps even a bit intimidating in the unusual breadth and depth of their being. Society comes to see these persons as having attained a natural eminence, in other words as having become leaders.

In the "personality" case, Jung (1954/1970b) wrote that the "redeemer personality" has extricated himself from the "fatal identity with the group psyche" (para. 303). Jung went on to observe that personality "is able to cope with changing times and has unknowingly and involuntarily become a *leader* (para. 306; emphasis in the original). In the "prestige" case Jung (1953/1966) wrote that insofar as the chiefs and medicine men succeeded in identifying themselves with their personae, they were removed from the sphere of the collective psyche. The removal garnered these outstanding individuals "magical prestige" in the eyes of their peers (para. 237).

"Magical prestige" was an accolade bestowed by clan members on the chiefs and medicine men in recognition of their having heeded the inner call to pursue individuation, taken significant steps along that path, and undergone inner transformations. They came to be seen as "magically effective" figures (Jung, 1953/1966, para. 237). This interpretation of "magical," as signaling changes in attitude and behavior resulting from an internal

psychological process, finds support in Jung's comment that "magical is simply another word for psychic" (para. 293).

Jung's (1954/1970b) relative clarity about what the self is and how one moves toward its realization does not appear to extend to his thinking about when in the process of personality development one becomes a leader. On the one hand, we have his unvarnished statement above: "personality has unknowingly and involuntarily become a *leader*" (para. 305; emphasis in the original). On the other hand, we have his statement that "a whole lifetime is needed to achieve personality" (para. 289). Presumably, he did not mean to suggest that one becomes a leader only at the end of life, as he implicitly acknowledged by stating, "Personality, as the complete realization of our whole being, is an unattainable ideal" (para. 291). To this, Jacobi (1973) added: "To build the wholeness of the personality is the task of the whole life" (p. 149).

What, then, did Jung want the reader to understand? How close must one come to the ideal in developing one's personality before becoming a leader? Perhaps it is at the point in the life of a leader-to-be when the personality ripens to an extent that an integrated leader identity begins to glimmer and people around this person begin to suspect that something special is afoot. Or is it when the work of befriending the personal shadow is accomplished? Is it when significant progress has been made toward recognizing and integrating as appropriate the energies of the contra-gender archetypes (anima and/or animus) and taking initial steps toward engaging (but not identifying with) one of the several mana archetypes germane to identity? Or perhaps one becomes a leader at the point when the individuating process has led away from an ego-centric stance to one informed routinely and profoundly by the archetypal self.

In a 1933 lecture, Jung coined the term "true leaders" to describe persons who had achieved something like the level of psychological awareness just described (1964/1970a, para. 326). He suggested further that these "true leaders" of mankind are those who are capable of being self-reflective, guarding against projection, and staying grounded in both the outer and inner worlds (paras. 326, 327). He returned to the theme in an interview broadcast on Radio Berlin later in the same year, arguing that only the self-development of the individual can yield responsible leaders (McGuire & Hull, 1977, p. 64). The two 1933 comments form a tight chronological cluster with the 1932 "personality" case and the 1934 "prestige" case, leading to my supposition that Jung's thinking about the leader during this period was all of a piece. That is, individuation, the development of personality, is the very essence of what makes one a leader.

Component #4: The leader engages in wholeness-oriented leadership actions with one or more willing followers.

The fourth component posits that the person who has become a leader by virtue of the process described above in components one through three would in all likelihood engage at some point in leadership, defined by one theorist simply as exerting "influence" (Maxwell, 1993, p.1). The leadership might most likely take place in a collective setting, but it could also take place in the quiet of a one-on-one relationship. The profound wholeness of the leader—their psychological maturity—would, it seems, engender a quality of mutuality and psychological maturity in leader-follower relationships. The leadership dynamic overall would likely be biased toward achieving wholeness for the enterprise writ large, its people as well as its work.

In the "personality" case Jung (1954/1970b) wrote that the "redeemer personality" lights "a beacon of hope for others" (para. 303). He went on: "The great liberating deeds of world history have sprung from leading personalities . . ." (para. 284). Seeming to hint at the leadership role of Jesus of Nazareth, Jung wrote: "In Christianity . . . there rose up a direct opponent of the Caesarean madness . . ." (para. 309).

In the "prestige" case Jung (1953/1966) wrote that because "society as a whole needs the magically effective figure," it uses "the will to power" motivating this individual and the willingness of the mass to submit in order to bring about "the creation of personal prestige" (para. 237). Both the outstanding individual and the clan benefit from the bestowing of such prestige. "The individual distinguishes himself by his deeds, the many by their renunciation of power" (para. 238). Jung concluded by suggesting that personal prestige "is a phenomenon . . . of the utmost importance for the comity of nations" (para. 237).

The term "personal prestige" appears in the part of the "prestige" case where two social forces converge. On the one hand stands a person already seen as embodying "magical prestige" and thus recognized as a leader. On the other stands a group of people willing to be led by a person who seems to promise the stuff of leadership. Out of the convergence—mysteriously engineered by an unspecified but beneficent force in society—comes a social contract that Jung (1953/1966) labelled "personal prestige" (para. 237). This contract benefitted the clan as a whole with competent public institutions and social harmony, the leader with the opportunity to propagate a wholeness born of individuation, and the individual clan members with a sense of stability and direction. Jung did not use the word leadership to describe this compact. To me, however, the mutual attraction between a prestigious "chief," one who has achieved personality and come to be seen as a leader, and a set of followers exhibiting "the will to submit in the mass" (para. 237) creates the psychological and political groundwork for a relationship that comes across very much as leadership. In a practical sense, "personal prestige" as discussed above, and leadership would seem to be virtually indistinguishable.

Leadership behavior

The two cases out of which the Jung-derived framework grows focus almost entirely on the development of the leader's character, and illustrations of wholeness-oriented leadership are few. Several contemporary examples—some that have entered into practice in the past twenty years or so, others still evolving—may shed light on how leaders might further the integration of consciousness and the unconscious as they engage in the work of leadership. These processes include:

- In the evaluation of organizational culture, identifying the underlying and hidden dimensions of behavior that can skew communication and block progress toward organizational goals (Marshak, 2006).
- In the enhancing of creativity, bringing to the surface material from an organization's unconscious and helping organization members create and interpret analogs (drawings, sculptures, etc.) of organizational issues (Barry, 1994).
- In the management of conflict, relying on the transcendent function to hold the tension of the opposite points of view and to deliver the symbol of a solution in which both the thesis and antithesis play a part (Olson, 1992).

- In the management of change, creating "Transformational/Re-membering" strategies (i.e., methods that work to integrate consciousness and the unconscious) in order to "tap into energies that lie beyond the realm of the ego" (Corlett, 2000).
- In diversity work, exploring the dynamic of unconscious bias (Lawrence, 2008) in matters of race and gender as it affects an organization's members and the relationships among them.
- In brainstorming and planning, utilizing Open Space Technology (Owens, 2008), an agenda-less large group meeting strategy that in my experience can allow the unconscious to inform the proceedings.
- In leader coaching, using a "psycho-spiritual" approach that pairs dialogue with "deep listening" (Jironet & Stein, 2012).
- In brand and meaning management, identifying and amplifying the archetypes that enchant both products and organizational processes (Mark & Pearson, 2001).
- In leader training and development, assessing the impact of archetypes and archetypal complexes (the unconscious impact of an archetype) on a leader's personality and leadership activities (Hillman & Olivier, 2019; Pearson & Marr, 2003; Beebe, 1990).

Implications of the Framework for Leadership Theory and Practice

The assertion in this study that individuation, achieving personality, is central to the making of a leader sits within a significant body of scholarship that analyzes self-awareness as a factor in success as a leader, some of it appearing under the rubric of "authentic leadership." Taken together, Ashley and Reiter-Palmon (2012), Karp (2012), Emery et al. (2011), and Gardner and Cogliser (2011) capture the scope of the work. Jung's ideas appear in these studies only rarely. Karp (2012), for example, cites Jung's *The undiscovered self* in his discussion of the self, although he does not link Jung's thoughts specifically to leadership (p.129). Ladkin et al. (2018) suggest how several of Jung's ideas about individuation could be incorporated into the act of leading (pp. 4ff.).

Some of these sources approximate Jung's ideas about leadership. Senge et al. (2004) suggest that to become a leader one must first understand oneself. Kouzes and Posner (2012) argue that it is through an inner process of self-examination that "you find the awareness needed to lead" (p. 117). Kets de Vries (1994) asserts that "all of us possess some kind of internal theatre" that significantly influences our lives and castings as leaders (pp. 78, 79). Just two scholars, however, appear to share Jung's single-mindedness about a causal connection between acquiring deep self-knowledge and becoming a leader. Webb (2014) makes his point succinctly: "It's who you are as a person that makes you a leader." Bennis (2009) is equally pithy: "To become a leader, then, you must become yourself, become the maker of your own life" (p. 48). In this connection, one of my early mentors opined that in his experience true leaders have developed skills around a core passion that bears no direct relationship to leadership (J. E. McLaughlin, personal communication, ca. 1980).

It becomes evident to me in scanning the literature referenced above that the position taken by Webb, Bennis, and Jung—that it is the achievement of personality that makes one a leader—is a relative rarity in the world of conventional leadership theory.

Arguably widespread is what amounts essentially to the opposite view, namely, that one becomes a leader by engaging in the work of leadership. This stance is summed up by leadership theorist Maxwell (1993), who wrote that attaining what he calls "personhood"—which he defines as achieving a position where "people follow because of who you are and what you represent"—"is reserved for leaders who have spent years growing people and organizations" (p.13). In short, one spends a career running organizations and as a result achieves personality. I cannot help wondering whether working- level associates in many organizations might not be far better served by people in positions of authority who were expected to achieve personhood, i.e., to become leaders, before being given the responsibilities that go along with being in charge.

Jung, the Framework, and the Issue of Racism

As seen above, in the "prestige" case Jung used the terms "primitive" and "primitives" in his analysis of the behaviors and culture of a group of indigenous people unidentified as to time or place. In view of present-day conversations in the scholarly community about cultural and racial insensitivity, Jung's use of these terms clearly requires comment.

Looking at the broad range of Jung's work, many in the depth psychology community identify what they view as an underlying tendency in Jung's writings toward racist interpretations of the behaviors and capacities of non-Europeans. Convinced of this propensity, some have raised questions about whether it undermines the validity of some of Jung's central ideas, e.g., the archetypal structure of the collective unconscious and individuation. Others have argued that, while some of his work does evince an attitude of racism, the value of the underlying ideas can be preserved by redeveloping and reinterpreting them in a consciously non-racist manner. (Johnson & Morgan, 2021).

It is far beyond both the scope of the present study and the reach of my expertise in these matters to resolve such an important debate. The issue that can be examined here is whether the concerns raised about racism in Jung's work invalidate using the "prestige" case for the purposes of illustrating a theory of leader and leadership.

In writing the "prestige" case Jung (1953/1966) made three references to "the primitive" and three to "primitives" (paras. 237–239). In my mind, five of these observations are essentially factual, advancing the narrative about the development of personality and making no deleterious observations about "primitives" or judgments comparing "primitives" negatively to other peoples. The sixth, however, may imply that "primitives" lag behind "moderns" in the degree to which they are differentiated from the collective psyche. Taken thusly, the reference suggests that racism had affected Jung's objectivity.

In no way seeking to excuse the disturbing implications of the last point, I argue, nonetheless, that there is enough theoretical merit in the "prestige" case to justify having drawn on it. This conclusion is arguably bolstered by the fact—noted above—that the theoretical thrust of the "prestige" case is thoroughly corroborated by that of the "personality" case.

The Framework Applied

What follows seeks to humanize the Jung-derived framework. This section invites the reader to imagine a dialogue between the components of the framework and the life experiences of five individuals, each a person of some public note. Each study will cover

three aspects of the subject's journey: the call, achieving personality and becoming a leader combined, and engaging in leadership.

James E. (Jimmy) Carter

Jimmy Carter's call to personality was rooted in deep feelings engendered by conversations with his dying father. The talks gave Carter a new appreciation for the role his father had played over many years in Plains, Georgia, as a key community leader and financial benefactor of poor neighbors both black and white (Bourne, 1997). This insight crystallized feelings of emptiness and dissatisfaction in Carter kindled by his 10-year Navy career. Reflecting back on this time in a 1976 interview, Carter said he realized then that "God did not intend for me to spend my life working on instruments of destruction to kill people." That thought foremost in his mind, Carter resigned from the Navy after his father's death in 1953 and returned to Plains, committed to taking on his father's mantle (pp. 80, 81).

Once in Plains, Carter set about reinventing himself as a businessman, church deacon, and civic leader (Bourne, 1997, p. 102). He was highly successful on all these fronts, his biographer noting that by 1961 "Jimmy was a respected leader of the community and his church" (p. 102). His position in Plains assured, Carter's interests turned to electoral and educational reform, and he started to think that politics might be a way he could influence action on these matters. To this end, he ran for and won a seat in the Georgia senate, serving there from 1963 to 1967—often offended by the prevalence of bills favoring special interest groups (pp. 121–148). He ran unsuccessfully for Governor of Georgia in 1966, losing the Democratic primary in a messy, four-way race. The loss left him both heavily in debt and disheartened by having felt the need to downplay his Christian convictions—notably about the evils of segregation—to make any political headway (pp. 149–165).

Carter pulled back from public life for a time to reassess his values and faith. He meditated often, interacted deeply with several spiritual mentors, and studied the ideas of theologian Reinhold Niebuhr on the relationships among moral values, Christianity, and politics. He emerged from this inner work with clarity about the need to move beyond his father's "separate but equal south" and about how a role in politics could mesh with the implementation of his religious beliefs: he could bring the Christian ideal of *agape* into politics by focusing his efforts as a political leader on meeting the needs of all humans (Bourne, 1997, pp. 166–179). Thus re-energized, Carter won the race for Governor of Georgia in 1970. On the eve of his inauguration, his closest spiritual advisor obtained from him a promise to take a strong stand in his inaugural address against racial discrimination (p. 199).

Carter took just such a stand, averring in his maiden gubernatorial speech: "No poor, rural, weak, or black person should ever have to bear the additional burden of being deprived of the opportunity of an education, a job, or simply justice" (Bourne, 1997, p. 200). This sentiment was apparent in Carter's actions during his years as governor, as he opened tax assessment appeals to the poor, provided funding to eradicate sickle cell disease, focused on prison reform, established a network of drug abuse treatment centers, created a Governor's Commission to improve services to the mentally and emotionally handicapped, and expanded the numbers both of Black state employees and Blacks serving on major State Boards and Commissions (Bourne, 1977, pp. 210, 212, 259). Carter carried the same focus on racial equity and social services to the White House. As President of the

United States he created the Department of Education and bolstered the Social Security system. He also appointed record numbers of women, Blacks, and Hispanics to federal government jobs (Whitehouse website). As Former President, Carter founded the Carter Center in 1982 and has remained active since then in its programs to fight hunger, disease, and abuses of human rights (Carter, 1993).

Robert A. Johnson

As a child, Robert Johnson, a noted Jungian author and lecturer, lost the lower part of his left leg in a freak automobile accident. The surgery was traumatic. During recovery, Johnson (1998) had a vision of being "in a glorious world," which he described as "pure light, gold, radiant, luminous, ecstatically happy, perfectly beautiful, purely tranquil, joy beyond bound." Subsequently, hearing his special place referred to as the "Golden World," he adopted the term as his own (pp. 1–7). Reflecting much later on these events, Johnson wrote: "I would have to learn to live on earth with an indelible memory of heaven. Much of the rest of my life would be spent seeking a balance between these two realms" (p. 8).

During the latter 1940s, Johnson (1998) undertook inner work with an Indian subcontinent sage, engaged in Jungian analysis with Fritz Kunkel, and then—having moved to Zurich—enrolled in the C. G. Jung Institute. There, he underwent further analysis, first with Jolande Jacobi and then with Emma Jung (pp. 67, 109, 118, 121). Johnson's time in Zurich climaxed in a *big dream* that Jung himself interpreted. Recalling this encounter after the fact, Johnson (1998) wrote that Jung had tried to teach him how to live close to the archetypal powers of the collective unconscious (pp. 124–127).

Coming to believe while in Zurich that he might be capable of becoming an analyst, Johnson (1998), undertook still further analysis, this time in England with Toni Sussman. At the end of her work with Johnson, Sussman—who had been authorized by Jung to train and certify analysts—presented Johnson with a certificate recognizing the completion of his training (p. 164). Seeming to anticipate this, Johnson had noted earlier: "Somehow after my vocation in analytical psychology found me, I eventually learned to keep a precarious balance between the requirements of the Golden World and the earthly world" (p. 120).

Johnson (1998) let leadership find him. His leadership was presaged during his analysis with Sussman, who said, regarding a mandala Johnson had drawn, that he was meant to embrace the world. Hearing this, however, Johnson said in despair that he did not know how to climb the ranks of his profession. Sussman replied: "When you go home all you need to do is leave the door open a crack, and the people who belong to you will come" (p. 164).

Not long thereafter, Johnson (1998) was invited unexpectedly to give a speech at an assemblage of internationally recognized Jungians (pp. 181–183). This public notice set the stage for his widespread, years-long career as a lecturer and conference leader. Similarly, his career as an influential author was set in motion by four lectures he gave at a church in San Diego, California. The attending priest, unbidden by and unknown to Johnson, had the speeches recorded and transcribed and got them published. The project became Johnson's bestselling book, *He*, and led to twelve additional books (Van der Steur, 1995).

C. G. Jung

Jung's call to personality came as he read a book by Krafft-Ebing on psychiatry and was overcome "with the most tremendous rush" by a sudden intuitive understanding of the connection between "psychology or philosophy and medical science." He recounted: "On the spot I made up my mind to become a psychiatrist because there was a chance to unite my philosophical interests with natural science and medical science" (Jung, 1961/1989, pp. 108–109; McGuire & Hull, 1977, pp. 209–210). Reflecting later on this experience, Jung (1961/1989) observed: "It was as though two rivers had united and in one grand torrent were bearing me inexorably toward distant goals" (p. 109).

Jung's sudden intuition led, of course, to the early stages of his work on the creation of analytical psychology, as documented in a 1916 lecture entitled "The Conception of the Unconscious" (Jung, 1966/1953, p. 123) and in *Psychological types* (1971). But, of equal importance, it led Jung to a parallel, profound, intentional, and multi-year encounter with his unconscious, as documented in both *The red book* and in *Memories, dreams, reflections* (pp. 170–199). Writing about this ground-breaking work of individuation, Van der Post (1975), Jung's biographer and longtime friend, wrote: "The immediate practical message of all these years for Jung was clear. All the great intangible, imponderable, ineffable, and yet objective demonic images, dreams, fantasies, and things with which he had been concerned were not just to do with himself but with modern man as a whole" (p. 183).

Jung's intellectual leadership was notable in his mentorship of the inner circle of the first generation of analytical psychologists (Van der Post, 1975, pp. 229–234). It was also evident in the central role he played in fostering the understanding and practice of analytical psychology around the globe. He took over the presidency of the International General Medical Society for Psychotherapy in 1934 (Kirsch, 2000, p. 21), and in 1948 he founded the C. G. Jung Institute, Zurich, leading it until 1961 (C. G. Jung Institute).

Martin Luther King, Jr.

King's call to personality came during his years at Morehouse College (1944–48). There, several faculty members tempered and contextualized King's profound anger at whites for perpetrating a "Jim Crow" society. George Kelsey, for example, helped King understand that the modern minister needed to deal with both social and spiritual concerns. Benjamin Mays labelled the white church America's "most conservative and hypocritical institution." Walter Chivers argued that capitalism was at the root of racism. Reading Civil Disobedience left King fascinated by Thoreau's assertion that a creative minority could spark a moral revolution (Oates, 1982, pp. 18–20).

Having learned during his Morehouse experience to blame racism in significant part on the system, King started feeling less antagonistic toward whites as individuals. But his anger at the status of Blacks in American society remained intense. King realized that he could never be "a spectator in the race problem," that he wanted to be involved in "the very heat of it" (Oates, 1982, pp. 21–23).

The years 1948–54 were seminal in King's emotional, intellectual, and psychological growth. Early in this period he pursued a divinity degree at Crozer Seminary, while also taking philosophy courses at the University of Pennsylvania (Oates, 1982, pp. 21–25). In search of a philosophical method for eliminating social evil, he absorbed both Walter Rauschenbusch's Christian critique of capitalism and Karl Marx's denunciation of it (p. 27). Then, King encountered Gandhi's "Soul Force," "Satyagraha"—the bringing

together of love (agape) and force into a tool for struggling against social injustice (King, 1986, pp. 7, 8)—and embraced the concept as a method for molding civil disobedience into a vehicle for change (Oates, 1982, pp. 32, 33). King spent the second part of this period at Boston University pursuing a PhD in systematic theology. There, he synthesized a theology centered on the Social Gospel and a social philosophy based on the idea that true pacifism was the nonviolent resistance to evil (pp. 39–41). King got the chance to put his ideas into action in 1954, becoming the pastor of Dexter Baptist church in Montgomery, Alabama (p. 48).

The responsibilities of leadership fell upon King in the first days of the 1955 Montgomery bus boycott, when he was drafted to be president of the Montgomery Improvement Association, a group of Black ministers organized to coordinate the boycott (Oates, 1982, p. 68). King fashioned a philosophy for the boycott based directly on Gandhi's "Satyagraha" (King, 1986, pp. 75–81) and convinced a majority of Blacks to go along with peaceful resistance (Oates, 1982, p. 80). In 1957 King was elected leader of the newly founded Southern Christian Leadership Conference and resigned from the Dexter church to carry out the work of the SCLC full time (p. 123). This move set the stage for his many and widely publicized leadership efforts in Atlanta, Birmingham, Selma, Chicago, and beyond.

Anna Eleanor Roosevelt

For the first 26 years of her life Anna Eleanor Roosevelt (hereafter, ER) lived within an identity—defined primarily by her family—that largely squelched the natural process of individuation (Cook, 1992). One of ER's early teachers sparked in her an awareness of her true self, urging her to be assertive, independent, and bold; but it was not until 1910 that ER could begin to articulate what that spark might imply for her future. During that year, having just moved to Albany as the wife of state senator Franklin Roosevelt (hereafter, FDR), she wrote in her journal that something within her "craved to be an individual." She went on to write, "What kind of individual was still in the lap of the gods" (p. 188).

In Albany, ER almost immediately began to transform herself from society matron to political wife. At FDR's side, she began moving out of the upper-class world, where she had never felt that she fit, into the world of progressive politics. As a political wife, she welcomed FDR's colleagues into her home, cultivated their wives and the wives of their adversaries, and sought knowledge about current political issues (Cook, 1992, p. 189; Lash, 1971, pp. 171–173). But this activity was largely in support of FDR's career. ER still felt like a political bystander, and by 1920 she had come to realize that she wanted three things: to have serious work of her own, to participate in the aspects of life traditionally denied to women, and to be invited into the political game (Cook, 1992, pp. 255, 271).

During the early 1920s, ER became FDR's stand-in with New York Democrats (Lash, 1971, p. 277). On her own, she became a social feminist, a member of the board of the New York State League of Women voters, and a mover and shaker in a network of feminist organizations seeking to reform New York politics (Cook, 1992, p. 339). Throughout the 1920s articles about ER and her political work appeared almost weekly in the press, and her public appearances became national news (p. 340). She also became involved in politics, in her own right, in the women's division of the New York Democratic State Committee, where she quickly became chair of the finance committee (Lash, 1971, pp. 277, 288). By 1924, some of the women who had been leaders in the struggle for

women's rights had come to see ER as someone to whom they could pass the torch (p. 277). By 1928 ER had become a major political force, one of the best-known and highest-ranking Democrats in the United States. In essence she held the most powerful positions ever held by a woman in party politics (Cook, 1992, p. 366).

Correspondence between ER and FDR during his time as governor of New York shows ER exerting significant influence on FDR's thinking and actions (Cook, 1992, p. 387). Subsequently, ER sought to shape her role as mistress of the White House in accordance with her inner sense of self (Lash, 1971, p. 382), using her position to address and influence the country.

Through well-received monthly articles for the North American Newspaper Alliance, ER focused public attention on New Deal programs, on the cause of civil rights and the need for anti-lynching laws, on the plight of the rural poor, and on proposals to admit Jewish refugees from war-torn Europe to the United States (Miller Center—University of Virginia; Lash, 1971, p. 373). By the end of FDR's first one hundred days in office, ER as much as her husband had come to personify the Roosevelt era (p. 377).

To complete the treatment of the five biographic studies, I now offer and compare observations about how each of the five subjects experienced hearing the call, developing personality and becoming a leader, and engaging in leadership.

Regarding the call, each of the five principals acknowledged and heeded an impulse that led down a path resulting in differentiation. That said, each of the five calls appeared to activate the individuation process in a unique way. In Jung's case the call seems to have emerged fully formed from the depths of his psyche. By contrast, the calls of Carter, Johnson, King, and ER triggered the move to achieve personality but evolved within the individuation process. Carter's call deepened as he grappled with the contradictions between his private and public stances on segregation. Johnson's call grew from a yearning for a return to the Golden World to a seeking for balance between that world and the world of analytical psychology. The path of King's call clarified and intensified as he integrated Gandhi's ideas into his own thinking. ER's call grew from a desire to find her own individuality, to a yearning to become a female politician, to a profound commitment to use her political skills and position to improve the lot of America's women and underprivileged persons.

With respect to developing personality and becoming a leader, for Jung and Johnson the path to differentiation was that of classical analysis—Jung as he essentially invented the analytical method in a profound experiment on himself, Johnson as he engaged in analysis with half a dozen of the finest early exponents of the analytical method. For Carter, King, and ER, the path of individuation was the journey of maturing into psychologically and spiritually healthy adulthood by embracing the natural process of development "immanent in every living organism" (Jacobi, 1965, p.15). In this regard, for both ER and Carter it was especially important during the process that led to achieving personality to have occupied and learned about themselves from experiences in positions of authority.

For Johnson, Jung, and ER, achieving personality and becoming a leader clearly preceded engaging in leadership. For Carter and King, both becoming a leader and engaging in leadership happened in the same moment. For Carter, it happened when he found himself on the steps of the Georgia capitol on inauguration day fulfilling his promise to go public with his true thoughts about racial discrimination. For King it happened when

he accepted—with hardly a moment to think about it— the presidency of the Montgomery Improvement Association and suddenly finding himself in the middle of the struggle for racial equality.

In the leadership phases of the five biographies, each of the principals can be seen working in ways deeply rooted in their wholeness: Carter in the humanistic policies he pursued both as governor and president, Johnson in the story-telling genius that educated attendees at his conference and workshops about the profundity of individuation, Jung in the breadth and depth of understanding that gave the world analytical psychology, King in the kick-starting of America's confrontation with racial inequality, and ER in her use of the media to shape public support for progressive political policies.

In my mind, these five real-life examples point usefully to complexities and variables within the four elements of the leadership framework that are not evident in either the "personality" or "prestige" cases. These data suggest that outside the rarified world of theory, the framework can be seen both to hold its basic theoretical shape and to embrace the idiosyncrasies of historical persons on real-life journeys.

Conclusion

In the final analysis, the framework laid out, documented, and discussed in this essay is probably best seen as a hypothesis, one possible outcome of searching for a pattern in Jung's disparate thoughts about leaders and leadership. There could be other hypotheses, including an empty set. As to whether the framework developed here suggests in any way that Jung had a leader/leadership design in mind in drafting the "personality" and "prestige" cases, the jury is still out. To this point, a colleague has suggested to me that the fragmentary nature of Jung's treatment of leadership as documented in the Corlett-Chisholm article (2021) might have reflected the workings of Jung's intuition rather than any systematized and reasoned approach to the topic. The colleague has suggested further that my hunch about there being more there than meets the eye could be a reflection of Jung's own approach: Jung and I both working intuitively with similar pieces of a puzzle, but neither of us with the "box-top" needed to see the complete picture (E. E. Nelson, personal communication, 2022).

Looking Ahead

For one seeking to work with the framework, several avenues might prove useful: first, looking more deeply into Jung's corpus for further clues about the framework as a valid expression of Jungian ideas; second, inquiring into how well the framework stands up in its application to the study of additional real-world leaders—ideally using in-person interviews; and third, exploring the applicability of the framework to leaders and leadership in areas of the world with non-Western European values and traditions. Looking beyond the framework, there could be merit in comparing its core assertion—that leader and leadership are fundamentally different concepts—with ideas on this matter held by many conventional leadership theorists.

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Soul Star

Gold/silver ink on watercolor paper, by Betty Paz

CONVERSATIONS IN THE FIELD

Ceremony

Isaac Oplanic

I

It began with a mirror. Our light.

It ended with another. Our love.

—Restless absence.

Neither useful nor useless, time.

Yet how could this abyss give rise to such heavy glow?

II

At the head of the corridor—from soft shadows bound—unveils a sequential line of masked figures. Every movement intensifies the reach of the hall, intricate dream, savor of superior solemnity;—a simple voice affects the displacement of objects, rooms, and senses;—base emotions dull and distill, depriving the initiate of any assumptions: pure impressions;—quiet ardor, with fluid symmetry, where dark light lifts its sacred harmony.

III

The light of the stairway follows the pull of seams, and of the night, through the window and along the shore.

The sea is everywhere, the breasts of Isabel.

The cliffside, passing down below, overgrown with silk and eyes, where lull the dream wakes.

The wind and waves along the arms of midnight; black wood with true moons; my pure gems—only were it this, and anywhere I see.

The Need to Increase Diversity in Jungian Communities: A Personal Journey

Inez Martinez

What does increasing diversity in the Jungian Society for Scholarly Studies (JSSS) mean? I once thought that it meant increasing the number of members who are people of color. But then why is effort required to attract people of color into Jungian organizations?

I am a person of color, and I found Jungian ideas about the creative unconscious as they manifested in my dreams and life to be psychologically freeing and enabling. I did not need to be recruited.

Reading Philip Cushman's *Constructing the Self, Constructing America: A Cultural History of Psychotherapy* helped me understand why. Cushman's explanation of Hans Georg Gadamer's metaphorical concept of cultures as clearings provided a framework for rethinking what increasing diversity might mean. As I understand Cushman's explanation, Gadamer compares the creation of a culture to clearing a forested land. In this metaphor, the forest represents the worlds of unseen possibilities of how to be human; and the clearing, through the particular selections humans make at a particular time in a particular place, becomes a particular culture with its specific possibilities of what might be seen, thought, and done. Just as being in a physical clearing allows one to see and do what is possible within that space, a culture allows those living within it to see and do what is possible within that cultural space. Just as a physical clearing allows one to see the horizons and only as far as the horizons, historically situated cultures have horizons that mark the limit, exclude what else can be seen, thought, and done (Cushman 20–21). This concept of the cultural clearing led me to understand the grounded limitations inherent in the fact that Jung and his thinking arose from his cultural experiences living from 1875–1961 as a white, Christian, bourgeois, European male. Beyond the horizons of those particularities lay other cultural clearings. Increasing diversity could mean expanding the clearing to reveal other cultural clearings, other possibilities of being human, other psychological landscapes, beyond the Jungian and post-Jungian horizons.

I was able (with significant reservations, particularly with regard to his writings about women's psyche) to benefit from Jung's understanding of psyche because I shared two of the aspects of his cultural clearing—receiving a Christian education and being bourgeois. Raised Catholic, I internalized a sense of personal responsibility for my individual behavior. As a bourgeois American person living in the latter half of the twentieth century, I shared what Cushman calls the "tradition of self-contained individualism" (245) into which Jung's ideas of individuation as a maturation process fit like hand in glove. As an economically bourgeois person, I had bought into a cultural clearing where relations to the world were conceived in terms of commodities. What I had to offer was my labor as a commodity. Academia's acceptance of my skills meant that my physical means of survival were secure, so I could literally afford to address personal problems through the intrapsychic work of professional analysis, also part of a commodity culture. In addition, because my assimilationist parents had pragmatically sacrificed their first language, Spanish, and given me English as my language, I was able to assimilate into the dominant culture.

I discovered the underside of American history through living in America, first through realizing that America's war in Vietnam was imperialist, next through taking in white supremacist beatings of nonresistant Civil Rights advocates in the 1960s, and then through discovering women of like mind seeking human rights as women's rights in the 1970s. I became an activist for human rights, trying always to understand what could contribute to "liberty and justice for all," the phrase I had internalized through repeating it daily as a young child at the beginning of class in the Pledge of Allegiance.

Seeking to weave together integration of races and feminist consciousness, I undertook trying to increase the racial diversity of the National Women's Studies Association. As a representative of the Women of Color Caucus, I proposed a Women of Color Leadership Program consisting of members inviting women of color colleagues to the yearly conference, with their registration fees to be paid by the organization. Some version of that program continues today, over fifteen years later. A few years ago, I tried to transfer a non-gendered version of that idea to the JSSS where the results were minimal. The first year, one woman of color and one white male high school teacher were invited and attended.

Meanwhile, Jungian communities had begun to deal with the racism in Jung's ideas, partially sparked by an article by Farhad Dalal, "The Racism of Jung" (1988). Helen Morgan and Jane Johnson present an excellent summary of these early efforts, referencing *The Multicultural Imagination: "Race," Color, and the Unconscious* (1996) by Michael Vannoy Adams, "Cultural Complexes in Analysis" (2010) by Thomas Singer and Catherine Kaplinsky, "Wheel of Fire: The African American Dreamer and Cultural Unconsciousness" (2013) by Fanny Brewster, and *Phantom Narratives: The Unseen Contributions of Culture to Psyche* (2014) by Samuel Kimbles. These insightful and path-opening works have not to my knowledge identified how sharing bourgeois culture, particularly its dependence upon economic security and its prizing of individualism, makes possible benefiting from a Jungian understanding of psyche.

Understanding how my bourgeois, individualistic life meshed with Jung's intrapsychic healing approach led me to consider that the reason so few people of color belong to the JSSS and other Jungian organizations could well lie in the cultural limits of Jungian and post-Jungian thought itself. Although Jung and the JSSS's mission statement affirm that understanding psyche requires taking account of "everything that the psyche actually contains" (*CW* 7, par. 201), the cultural clearing of Jung's thought did not in fact include psychological experiences of all groups, certainly not those of the culturally oppressed. It is true that his awareness of shadow did enable him to see the rapaciousness of colonialism. In *Memories, Dreams, Reflections,* he writes:

> What we from our point of view call colonization, missions to the heathen, spread of civilization, etc., has another face—the face of a bird of prey seeking with cruel intentness for distant quarry—a face worthy of a race of pirates and highwaymen. All the eagles and other predatory creatures that adorn our coats of arms seem to me apt psychological representatives of our true nature (248–49).

This recognition of a shadow aspect of colonial culture is not the same as understanding the psychological experiences of the colonized.

His travels, suggesting openness to other cultures, were not in fact motivated by curiosity about how cultural differences cause specific contents in psyche. He confessed he experienced Africa and America superficially as a tourist (Bair 427). The cultural differences he encountered in India, particularly a different way of conceptualizing and experiencing good and evil, at first confounded him, but he retreated into his Christian European understanding (Bair 427-30). His motives for visiting these foreign cultures was motivated by his desire to discover universals that could confirm his hypothesis of a collective cultural unconscious. His intent was not to grasp how cultural contexts create specific experiences of psychological meaning.[1]

I had long thought that ignorance is a form of unconsciousness people can address by seeking knowledge. Attempting to recognize and include the psychological experiences of groups suffering oppressions such as racism appeared to me as a way to integrate diversity into the JSSS conceptually. I discovered that thinkers before me had had a similar sense of this need. Brewster's article notes a lacuna in American Jungian writing as regards the African American experience: "[there is an] invisibility of African Americans and their culture in the recorded history of American Jungian psychoanalysis" (76).

I set out to learn about psychological experiences of groups I do not belong to. As an American raised on the version of the American dream of a society seeking liberty and justice for all, therefore irrepressibly troubled by my country's history of imperialism and slavery, I focused on peoples indigenous to America and on African Americans. Obviously, access to their psychological experiences requires consulting their renditions of them. To begin that learning, I chose *Braiding Sweetgrass* by Robin Wall Kimmerer and *Four Hundred Souls* edited by Ibram X. Kendi and Keisha N. Blaine.

Kimmerer's account of her Potawatomi heritage conveys a cultural clearing that excludes relating to the world as a commodity. Instead, her indigenous culture experiences the world in a clearing of a "gift economy." She tries to explain the difference between a capitalist, private-property economy and a gift economy through a homely example of socks:

> The pair of wool socks that I buy at the store, red and gray striped, are warm and cozy. . . . But I have no inherent obligation to those socks as a commodity, as private property. There is no bond beyond the politely exchanged "thank yous" [sic] with the clerk. I have paid for them and our reciprocity ended the minute I handed her the money. . . . They become my property. I don't write a thank-you note to JC Penny.
>
> But what if those very same socks, red and gray striped, were knitted by my grandmother and given to me as a gift? That changes everything. A gift creates ongoing relationship. I will write a thank-you note. I will take good care of them. . . . As the scholar and writer Lewis Hyde notes, "It is the cardinal difference between gift and commodity exchange that a gift establishes a feeling-bond . . . . (26)

Kimmerer concludes:

> From the viewpoint of a private property economy, the "gift" is deemed to be "free" because we obtain it free of charge, at no cost. But in the gift economy, gifts are not free. The essence of the gift is that it creates a set of relationships. The currency of a gift economy is at its root, reciprocity. In

> Western thinking, private land is understood to be a "bundle of rights," whereas in a gift economy property has a "bundle of responsibilities" attached. (28)

This concept of reciprocity, the inherent call of a gift to the caring responsibility of a feeling relationship, is beyond the horizon of Jung's cultural clearing. He writes of the intentions in those giving a gift, not the reciprocity ignited in those receiving one. For Jung, gifts issue as an unconscious manipulation of the ego for a return. Reciprocity, instead of being a feeling relationship of caring for one another as in a gift economy, becomes an unconscious ego expectation of a return on investment. He writes that the only way to escape a gift's being an unconscious way to get something in return is to give the gift "as if it were being destroyed" (*CW* 11, par. 390).

Unsurprisingly, efforts by the capitalist American culture to assimilate the indigenous peoples has consisted of pressuring them to relinquish their understanding of their relationship to their lands as gifts requiring reciprocal care from them as a community and instead to assume a relationship of private, individual ownership (Kimmerer18–19). The Jungian profession offering mental health treatment as a commodity to be paid for has been assimilated into the capitalist economy, thereby excluding the psychological experiences of indigenous peoples raised to experience the world as a gift exciting gratitude and requiring reciprocal care from them.

The Potawatomi seek to resuscitate their collective psychological identity by periodic gatherings of the nine remaining bands in the land where the way pecan trees survive by uniting in their timing of when to produce nuts for regenerating taught their ancestors the necessity of "standing together for the benefit of all"— taught them that "all flourishing is mutual" (21). This relationship to the earth sees nonhuman life symbolically teaching groups of people how to live, a contrast with framing the symbolic in terms of a human individual's intrapsychic life. Jung himself acknowledged his prioritizing of the individual: "my whole life work is based on the psychology of the individual, and his responsibility both to himself and his milieu. Mass movements swallow individuals wholesale, and an individual who thus loses his identity has lost his soul" (qtd. in Brewster 78).[2] Jung's seeing only the soul-destroying possibility of group identity fails to include the psychological experiences of the soul-enabling aspects of group identity.

These aspects are central to the experiences of African Americans in Kendi and Blaine's *Four Hundred Souls: A Community History of African America, 1619–2019*. This history is written by eighty authors, in itself an attempt to integrate diversity of viewpoint and experience and to share interpretive authority. The eighty authors include: "historians, journalists, activists, philosophers, novelists, political analysts, lawyers, anthropologists, curators, theologians, sociologists, essayists, economists, educators, poets, . . . cultural critics," all Black people of various genders, sexualities, ages, and skin colors who are "descendants of enslaved people in the United States" (xv). Each writer was assigned a five-year period from which to identify an event or person significant to the history of African American people in America; that is, each writer was tasked with giving voice to five "souls." As the book title indicates, each year of African life in America is imaged as a collective "soul."

This collective experience of "soul" is all the more amazing given that Africans brought to America came from different cultures and shared neither language nor religion. What they shared, according to co-editor Ibram X. Kendi, was being constructed as a

"them" by racist power, a series of constructions that he says African Americans "reconstructed, turning *Them* into *we*, defending the Black American community to defend all the individuals in the community. *Them* became *we* to allow *I* to become *me*" (xvii).

The term "soul" and the concept of individual identity are central in Jungian and post-Jungian thought. In *Four Hundred Souls* they are expressed in a context describing psychological experiences quite other than those Jung describes. Soul, psyche as conceived by the Greeks and appropriated by Jung to refer to individual inner life, is here conceived as collective suffering of racist constructions robbing individuals of "I" and "me." People perceived as iterations of a race rather than as human individuals were constructed as animals to be worked and bred for the benefit of white masters and economies. Kendi claims that these people reconstructed themselves so that their individual identities could be experienced. Pursuing Jung's idea of individuation as a primary psychological purpose depends first in this context on a people's *resistance* to being seen only in terms of race. Jungian thought does not affirm group resistance of oppressive social constructions. Jung certainly does not frame individuation as dependent upon resisting racist constructions. His view assumes the superiority of white, European culture over that of indigenous peoples, so he never imagines the collective struggle of enslaved people against racist, colonial constructions as necessary to achieve the identity of an individual self. That cultural reality exists beyond the horizons of his cultural clearing.

After reading these two books with an eye toward what has been excluded in Jungian thought, I turned to James Hillman's "Notes on White Supremacy" for a version of post-Jungian thought. Jung sought psychologically structural universals. He sought repetitions of psychological patterns in different cultures and called the ones he found archetypes. Hillman applies Jung's method by ranging through many cultures' privileging of whiteness as supreme, thereby concluding that white supremacy is archetypal. Hillman argues that acknowledging this root of racism allows for a therapy seeking the shadow of each form of white supremacy. Since whiteness projects its shadow on darkness or blackness, its opposite, Hillman opposes (ironically) oppositional thinking as the way to "move beyond" white supremacy:

> [Alchemy's] way of resolving oppositional thinking is *not* by a balancing admixture of both, *not* by a golden mean between them and *not* by a transcendent third beyond them; but by desubstantiating the principle of opposition itself. . . . If inherent to white is supremacy and if supremacy maintains itself by denying shadow, then it is "only natural" to white consciousness to think and feel in opposites, to take them as ontologically fundamental, that is, literally. . . . Give up the opposites, and you can move beyond white supremacy. (50)

What I wish to point out in this passage is Hillman's familiar move to psychologize experience and demean the "literal." The suffering of oppressed peoples, e.g., the removal from their lands of the indigenous peoples and the ongoing Jim Crow suppressions of African Americans, has been literal. That suffering cannot be alleviated with a shift in epistemological habits. Hillman's resistance to addressing the literal level of suffering of oppressed groups is based, I believe, on his vision of the intrinsic coincidence of good and evil. He writes, "Let us define evil not as the absence of good (*privatio boni*) but the very presence of good, in all ways and forever, inextricably coincident" (39). Hillman's claim

that evil is "the very presence of good . . . inextricably coincident" makes pursuit of the good willy-nilly also a pursuit of evil. This vision of evil "in all ways and forever" concomitant with any manifestation of "good" undermines ethical justification for group resistance to social inequities. It literally demoralizes efforts to transform unjust conditions. In this way, his perspective supports the status quo of a culture's power relations.

Hillman's commitment to psychologizing literal reality is most evident in his challenge to the Jungian understanding of pathology as illness to be cured. Hillman contends that pathology is a condition enabling vision, not one requiring healing. In *Revisioning* Psychology, he writes,

> I am introducing the term *pathologizing* to mean the psyche's autonomous ability to create illness, morbidity, disorder, abnormality, and suffering in any aspect of its behavior and to experience and imagine life through this deformed and afflicted perspective. . . .
>
> Were we able to discover its psychological necessity, pathologizing would no longer be wrong or right, but merely necessary, involving purposes which we have misperceived and values which must present themselves necessarily in a distorted form. (57)

Hillman argues that understanding psyche requires no longer asking whether a content is right or wrong, but instead seeing through its perspective. He writes, for example, regarding individual complexes: "Our complexes are not only wounds that hurt and mouths that tell our myths, but also eyes that see what the normal and healthy parts cannot envision" (*Revisioning* 106). The purpose of such seeing is to deepen soul. Hillman's perspective, when applied to pathological unconscious cultural forces undergirding social injustices such as racism, omits the purpose and hope of transformation. In fact, as the above passage illustrates, Hillman ascribes pathology not to external forces such as societies' legitimizing owning people or removing them from their lands, but to psyche itself, its "autonomous ability to create illness." What oppressed people would want to embrace such a paralyzing psychologizing of their literal lives?

Fortunately, healing individual psychological pathologies and ameliorating pathological, unjust social relations can be done. In my lifetime, limited transformation has occurred even in what is perhaps the most intractable site of American societal injustice, legitimized practices of white supremacy. The changes that have occurred have emerged from the many forms of African-American resistance since the abolition of slavery. Decades of systemic racism— Ku Klux Klan violence, destruction of Black communities as in Tulsa, sharecropping, convict labor, segregation, miscegenation laws, underfunded schools, bank redlining, lynchings, police violence, and denial of the right to vote—have spurred ongoing resistance.

A key development in this history occurred when Dr. Martin Luther King, Jr. introduced Mahatma Gandhi's method of nonviolent resistance into the American Civil Rights Movement. His adapting Gandhi's method forced the ferocious pathology of white supremacy into public awareness as television brought the bloody mayhem wrought upon seekers of equal rights for African Americans to the general American public. As Aniko Bodroghkozy's book-length study shows, we viewers from the comfort of our living rooms watched unresisting people beaten viciously, then dragged to jail instead of to a hospital. We Americans congratulating ourselves on being color-blind were faced with how our

unconsciousness of racist oppressions in our country made us unintentionally complicit. That realization worked a consciousness jujitsu in many non-African Americans, leading us actively to join African Americans in seeking racial justice. Many joined African Americans in mass marches to state capitals, lunch counter sit-in's, economic boycotts, and, of course, voter registration drives.

The seismic shift in collective consciousness brought about by televised scenes of the violence enforcing white supremacy prepared the psychological ground for the passing of the civil rights legislation in 1964 that ended legal segregation in the United States, a culmination of the Supreme Court's acknowledgment in Brown v. Board of Education that segregation is inherently inequitable.

Inarguably, some evolutionary progress in lessening American racial injustice subsequently occurred. Ending segregation enabled greater participation of African Americans in public, prestigious roles—television personalities, actors and actresses, sports heroes, authors, professors, attorneys, doctors, mayors, legislators, judges, supreme court justices, military generals, Chair of the Joint Chiefs of Staff , United States Attorney General, Secretary of State, even Vice President and President of the United States. This public participation gave the lie to racist constructions of African Americans as less able, even less human. Of course these increases in access to equal rights for African Americans do not address many forms of Jim Crow oppression still operating, the ongoing white supremacist efforts to take away African American voting rights, or the legacy of centuries of unjust treatment. The pursuit of racial justice in America is far from over. But some transformation has already occurred, proving that meaningful pursuit of justice and incremental transformation of injustice are possible.

Hillman's treating pathology as a way of seeing excludes the possibility of healing the pathology, a morally crippling choice. Why should students of psyche not seek psychological knowledge of pathologies driving collectives such as white supremacists that could enable healing? That effort would require seeking understanding of unconscious forces at work in the psychology of white supremacists. But even before that knowledge could be used to seek ways to transform white supremacist pathology, Jungian and post-Jungian students of psyche would need to have a fuller understanding of the psychological experiences of oppressed people. Otherwise attempts to transform white supremacy, as Hillman's proposed solutions demonstrate, emerge from the psychological landscape of a culturally-privileged consciousness. Hillman was profoundly influenced by the legacy of ancient Greek culture, including its explorations of how we know. This culturally-influenced interest underlay his using Jung's method of searching for archetypes, resulting in his claim that white supremacy is archetypal. It led to his proposed solution for moving beyond white supremacy through abandoning a form of knowing—oppositional thinking. My guess is that quite other solutions would arise from understanding the psychological perspectives emanating from the lives of oppressed peoples, solutions including questioning the collective mental health of people embracing a commodity economy that has been willing to use human beings and natural resources, even land and water, as commodities.

I am currently thinking that increasing diversity in the JSSS needs to mean examining ways Jungian and post-Jungian approaches to the study and conceptualizing of psyche exclude and fail to understand "all that the psyche contains." I am suggesting that increasing diversity requires that members of Jungian communities actively seek

understanding of experiences of people suffering oppression. As even my beginning efforts toward this goal reveal, Jungian and post-Jungian thought fail: 1) to address the role of culture in creating psychological landscapes; 2) to recognize the positive value of resistance and group identity in the realization of oppressed peoples; and 3) to appreciate and address the causal role of literal unjust conditions in psychological suffering.

I am asking our Jungian communities to consider whether increasing diversity means opening to cultural clearings existing beyond Jung's founding, individual-oriented psychological landscape. If that is the meaning and we seek it, moving the horizons to include the psychological experiences of groups such as the Potawatomi and African Americans will extend Jungian understanding of the human psyche. This path invites Jungian communities to become more diverse through becoming more conceptually inclusive. If followed, it may enable Jungian and post-Jungian students of psyche to imagine and generate processes helping heal the pathology of white supremacy.

Contributor

Inez Martinez, Ph.D., applying understanding garnered from Jungian and post-Jungian thought, tries through study of imaginative literature and cultural histories to fathom collective psychology in ways that might further our human dream of realizing more just societies. She writes in various genres— essays, fiction, drama, poetry.

Notes

[1] See Brewster's critique of Jung's use of a dream by an African American patient to confirm his belief that archetypes in the collective unconscious are "nonracial" (p. 70).

[2] Brewster cites R. F. C. Hull and William McGuire, eds., *C.G. Jung Speaking: Interviews and Encounters*, Princeton UP, 1977.

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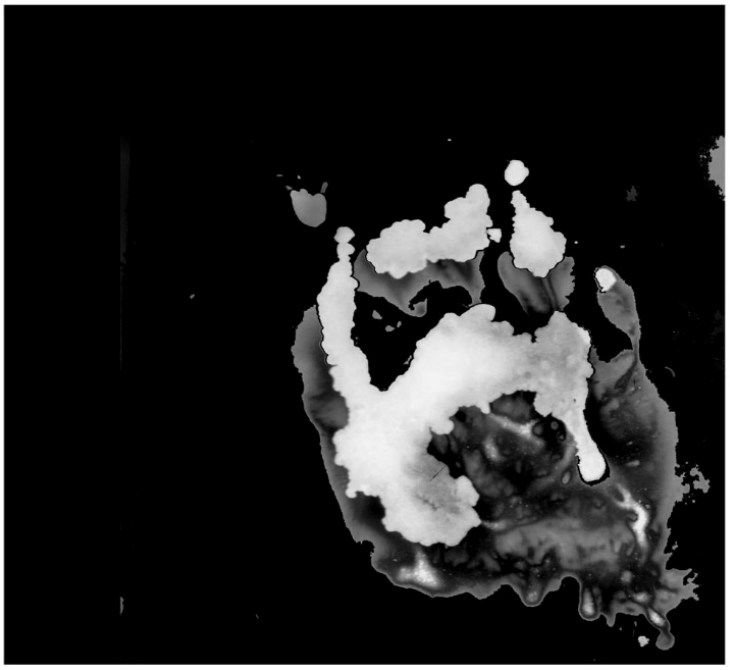
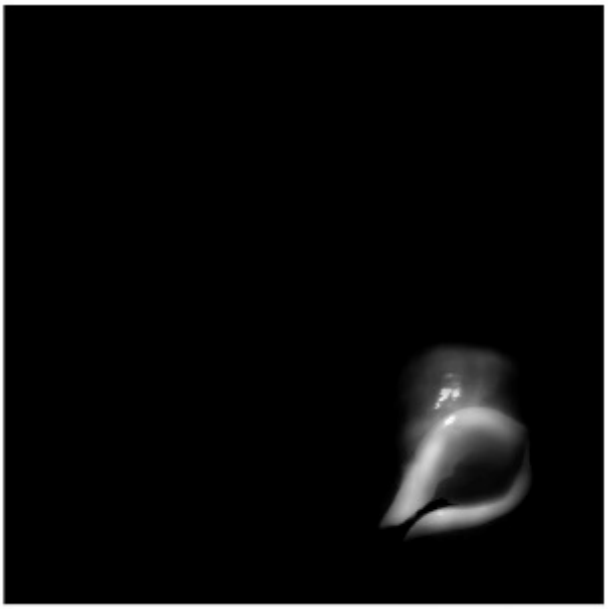


In search of lost time

Photogram, digitally enhanced by Kirsti Wagstaffe



In the midst of a dream

Digital Photograph by Kirsti Wagstaffe

Anxious Daughter

Lauren Levesque

Oct. 24th, 2020

A point, burrowed in my back.
It belongs to no one in particular.
I have grown my hair long to hide the flaw,
realizing too late that my hair is too thin.

I do not understand how such a small point,
can burrow so deep?
But, I know my mother tries hard not to see,
the puncture in my back.

She wonders what she could have done:
"I smoked too much when you were kids…"
Perhaps she could have grown her hair
long, to provide a shelter or a shield?
It seemed though, that mothers always
kept their hair short: "It is so much more manageable!"

Shampoo froths at my feet, water pools at the drain.
I understand why I will never be a mother.
I understand why I can never cut my hair.
I understand it was never her fault.

BOOK REVIEWS

Review of *The Path of the Serpent, Volume 1: Psychedelics and the Neuropsychology of Gnosis* by Hereward Tilton

Tilton, Hereward. *The Path of the Serpent, Volume 1: Psychedelics and the Neuropsychology of Gnosis*. Rubedo Press, 2020. 324 pp. ISBN 13: 9780995124585. *GBP £29.00, EU: €32.00, USD $39.00 (pbk).*

Reviewed by G. Clark, PhD.

In the first volume of *The Path of the Serpent, Volume 1*: *Psychedelics and the Neuropsychology of Gnosis*, Hereward Tilton offers a bold, interdisciplinary account of the serpent archetype. Tilton's speciality is medieval occult and gnostic traditions, and he presents an erudite analysis of imagery from that period. Serpent imagery is frequently associated with the *axis mundi* of the cosmos, which, in medieval tradition, has its microcosmic equivalent within the human body. By ascending this axis, the adept crosses the threshold separating the corrupted world of matter and the realms of divide light above, thereby achieving a state of gnostic self-revelation.

Tilton explores this motif with deftness in Christian iconography, where Christ is often depicted on the cross entwined by a serpent, a symbol that he traces back to earlier Kabbalistic traditions. As we are told, the serpent and cross motif was also central to Jung's *Red Book*, where it is intimately related to his understanding of the Self and the individuation process.

Throughout the various sections of the book, Tilton explores how cutting-edge neuroscience can help explicate the neurobiological foundations of the serpent archetype. This alone makes the book essential reading for anyone interested in Jungian neuropsychology. But here we are offered much more than mere impersonal exposition with Tilton writing thoughtfully of his own experience of the serpent archetype.

In the opening chapter of the book Tilton details a vision of serpents that he experienced after having taken the psychedelic DMT. During that vision, serpents entered his heart as a "fecund radiance" that lit up the depths of his being. As he writes, "I felt reanimating warmth radiating outwards from my heart and coursing through my body. The overwhelming sensation of horror and creeping nausea I had felt was in fact ecstasy; the venom was in fact a healing elixir, and the spiralling serpents were agents of a supremely benevolent power" (11).

The following sections of the book focus on the possible neurobiological underpinnings of these altered states of consciousness. While such experiences have long been described in works on shamanism – Tilton reminds us of Eliade's classic study—it is only recently that neuroscientists have sought to understand their neurobiological substrates.

The burgeoning of study in this field in recent years has seen a revival of the psychedelic research and clinical practice of the 1950s and 60s—but this time using the most advanced techniques in neuroimaging. One of the most significant breakthroughs of the current "psychedelic renaissance" (Pollan 11) is the increased ability for scientists to study unconscious brain systems. In basing his theory on the findings of this emerging

field, Tilton's book contributes to a growing literature that seeks to ground Jungian psychology in experimental neuroscience.

One of the most noteworthy findings of this research is the ability of psychedelic compounds to desegregate neural architecture. The human brain in its everyday waking state is segregated into discrete neural hubs. One of these hubs is the uniquely human default mode network that is associated with theory of mind, metacognition, and the human ego complex. These upper cortical regions of the brain appear to be segregated from more ancient subcortical neurological systems that tend to operate out of the range of focal awareness—brain systems that researchers have suggested may represent the unconscious mind studied by Freud and Jung.

The research team led by Robin Carhart Harris, Head of the Psychedelic Research Centre at Imperial College, has found that psychedelics can reliably induce the experience of ego dissolution. Significantly, the phenomenology of such experiences correlates with a phase transition from the recently evolved ego complex associated with the default mode network to more archaic primary process brain systems—that is, with the unconscious.

Tilton uses the findings of this research to interpret not only his personal experience using psychedelics but also the serpentine imagery that is so important to Jungian conceptions of cultural history and the psyche. As he writes:

> On an immediate neurobiological level, the serpent's malevolent aspect corresponds to the disintegration of large-scale neural networks associated with ego functioning and self-narrative, while its benevolent, healing dimension reflects the emergence of a novel neurobiological and psychological order. In the healing of trauma, this new order is founded upon the integration of an observing with an experiencing self in a state of lucidity; more broadly, we could follow Jung in speaking of the integration of the shadow, which involves the exposure and assimilation of previously unconscious complexes underlying dysfunctional ego configurations. (206–07)

In the final section of the book, Tilton highlights affinities between phase transitions in the human psyche and similar processes operating over evolutionary time and in the development of ecosystems. Such an approach situates human consciousness more firmly and meaningfully within a natural and more-than-human context. It also diagnoses a pervasive cultural malaise resulting from the absence of such a meaningful context for contemporary humans—a malaise, Tilton argues, that the therapeutic use of psychedelics may help to alleviate. And as the individual may experience a phase transition from ego consciousness to the destabilizing but ultimately redemptive chaos of the unconscious, social collectivities can experience a similar phase transition. As he avers, "while close proximity to the chaotic depths of the psyche is potentially destabilising to society, it may also serve a vital function in the creative restructuring of the collective in times of crisis" (73).

While Tilton's application of psychedelic neuroscience to Jungian psychology and serpent imagery is valuable, the book lacks a broader cross-cultural evolutionary perspective. The ethnographic record suggests that serpent imagery may have a much wider cultural provenance than Tilton analyses in *The Path of the Serpent*. For example, in his essay "Rain Serpents in Northern Australia and Southern Africa: A Common Ancestry?"

archaeologist Ian Watts compares serpent imagery from Africa and Australia, suggesting that such imagery may have been an important part of archaic human social life.

In both traditions, there is an association between serpent imagery, female fertility and menstrual blood, which is often symbolically represented in ritual life by the use of ochre. In Africa such rites and the associated mythic systems are part of a matrilineal sociological complex in which coalitions of women paint their bodies with ochre to symbolise menstrual blood as well as the blood of animals. In Australian traditions a similar association is evident between blood, ritual life, and serpent imagery; as Watts writes of the implications of this parallel, we "may conjecture that something like a Rainbow Serpent-type creature was also part of the symbolic template of early *Homo sapiens*, an elaboration of the logic informing the world's first metaphor—equating women's blood with the blood of game animals" (263).

While Watts does not adopt a Jungian approach, his observation of cross-cultural affinities in myth, ritual, and symbolism does lend itself to an archetypal analysis. Such an analysis is particularly relevant in the context of the wider cultural significance of serpent imagery. For example, Jung analyses the association between snakes and the anima archetype (200) with Neumann elaborating on snakes as the consort of The Great Mother (48–49). While there are differences between these accounts and those mentioned by Watts, we should also note the similarities and particularly the association between serpentine figures, fertility, and the feminine.

The situating of these insights in a broader evolutionary context is something I would like to see developed further by scholars such as Tilton who are formulating a cutting-edge Jungian neuropsychology. Such an approach would illuminate possible antecedents of occult and gnostic serpent imagery of the kind we find in the myth and rites mentioned by Watts. Significantly, Watts and colleagues have found evidence of ochre use as old as 300,000 years (Watts et al.). Additionally, evidence of supernatural snake imagery and possible ritual activity has been dated to between 60,000 and 100,000 years ago (Coulson et al.) This research suggests, as Jung argues, that archetypes may be the repository of very archaic aspects of human experience that still structure the unconscious brain systems of contemporary humans.

In my own research I have used work in psychedelic and evolutionary neuroscience to ground archetypal psychology in theories of matrilineal social organization of the kind developed by Watts and other theorists who seek to understand the ritual and symbolic life of extant hunter-gatherers in a broader evolutionary framework (Clark). I am grateful to Tilton for enriching our understanding of this important field of inquiry. His astute use of psychedelic neuroscience to illuminate the gnostic and occult traditions studied by Jung is an innovative example of synthetic and interdisciplinary scholarship. I intend to use his rich account of serpent imagery and its possible neurobiological underpinnings in my own future research. And I hope that this review may assist contextualizing the thesis of the book in a broader evolutionary and anthropological context.

Contributor

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Review of *Jungian Arts-Based Research and "The Nuclear Enchantment of New Mexico"* by Susan Rowland and Joel Weishaus

Rowland, Susan, and Joel Weishaus. *Jungian Arts-Based Research and "The Nuclear Enchantment of New Mexico."* Routledge, 2021. 246 pp. ISBN-978-1-138-31079-7 / 9-781138-310797. $60.00 (hard cover), $39.00 (pbk).

Reviewed by Sandra Luz del Castillo.

Jungian Arts-Based Research and "The Nuclear Enchantment of New Mexico" is a visionary inquiry introducing arts-based research to Jungians and Jungian mythologically informed depth psychology to arts-based researchers. The authors—Susan Rowland, Jungian scholar and academic, and Joel Weishaus, poet and digital artist—join their two distinct bodies of work to introduce and illustrate the epistemological and ontological value of Jungian arts-based research (JABR). It is important to note that the book is unconventional in that it has two authors and two genres, including critical prose by Rowland and a full-length collection of poetry called "The Nuclear Enchantment of New Mexico" by Weishaus. The first five chapters are by Rowland, while Chapter 6 is Weishaus's creative work and includes an interwoven glossary and commentary. Because these dual features present challenges to a reviewer, I avoid confusion by indicating authorship in explanatory statements at the start of sentences and by giving page and chapter numbers in the citations at the ends of the sentences.

In the first five chapters Rowland makes a compelling argument for JABR as a transdisciplinary methodology that extends the range of knowing and being in making new knowledge. In these opening chapters, Rowland teaches by doing. Joining Jungian psychology with the four genres proposed in the *Arts-Based Research Primer* by James Rolling, Jr.—analytic, synthetic, critical-activist, and improvisatory—she meticulously examines both C. G. Jung's *The Red Book* and *The Nuclear Enchantment of New Mexico* by Weishaus. As Rowland argues, both books constitute Jungian arts-based research and converge as artistic and poetic expressions of the psychological and existential predicaments of the twentieth and now twenty-first centuries. The sixth and final chapter is Weishaus's *The Nuclear Enchantment of New Mexico*, which blends his poetry with Jungian thought and scholarship in a kind of word play that brings to the fore the existential threat of the nuclear weapons industry and its eerie roots in and devastation of New Mexico. In a unique presentation, Weishaus juxtaposes the soulful world of poems with a glossary on opposing pages; the glossary provides historical context for nuclear enchantment, while exposing its unconscious and apocalyptic trajectory.

It should be noted that the words "nuclear" and "enchantment" in the title allude to the spell of the subject/object split, as Rowland notes, that is, modernity's scientific paradigm "taken as the ultimate paradigmatic guarantor of truth and reality" (28, chapter 1). Drawing from Lee Worth Bailey in *The Enchantment of Technology,* Rowland begins her inquiry with an analysis of the subject/object split and its powerful spell as today's standard for objective truth. The subject/object split paradigm attributes an obtuseness to the object, which, as Rowland argues, relegates the object to a mechanical or lifeless status. While this paradigm has facilitated the creation of modern society, it has perpetuated the

naïve illusion that technology and weapons constitute a series of soulless objects manufactured by humans. In this way, it fails to take into account the hidden effects of the object, thereby blinding us from what Rowland describes as "the irrational and largely unknown passions it is endowed with" (28, chapter 1). In essence, the subject/object split excludes the psyche and–thus proves insufficient. Rowland drives home the perils of excluding psychology from a paradigm that measures truth and knowledge. Shining light on the unconscious trajectory of instinctually driven objects, she notes:

> From flying machines to nuclear bombs, the notion of their inertness is a powerful enchantment from which they fundamentally derive, and . . . in turn, install in future generations. This enchantment is a dangerous spell woven by the unconscious and enacted everywhere. . . . [T]he consequences for relations with matter and nature in this notion of knowing subject versus dumb object are everywhere around us in the present climate emergency. (28, chapter 1)

In addition, Rowland's passionate examination of the art, calligraphy, and narrative in The Red Book demonstrates JABR by emphasizing Jung's soul-guided practice of active imagination: "the making of art is mysterious . . . not directed by consciousness, it reveals what is unknown to the collective" (88, chapter 4). Unpacking Jung's personal confrontation with the psyche as he depicted it in The Red Book, Rowland follows the painful split from the beginning, here between the "I" and the spirit of the times and the spirit of the depths. In this context, we find not only Jung's individual struggle but also that of the collective in an expression of the mood of a world painfully divided. Indeed, Jung's visions in The Red Book began just before that outbreak of World War I.

In chapter five Rowland introduces *The Nuclear Enchantment of New Mexico*: "part poetry, part essay, part encyclopedia" (144), it offers another window into arts-based, Jungian-informed research. Through poetry, scholarship, and Jungian concepts, Weishaus paints an image of nuclear New Mexico that unearths its philosophical roots, inception in labs, and devastation of land and people in the name of security. His skillful inquiry brings to light the autonomous and unconscious nature of the atomic weapons industry, as well as the paradigm and spell that keep it all in motion.

Weishaus's symbol-laden poetry opens with a glossary on the preceding page. **Here**, he defines terms and phrases from the poem and cites references. These pages can be read in any order. For example, a stanza from Weishaus's poem "Missile Park" reads, "Circles of missiles were tested then discarded, / propped up like mutant trees gloating over targets / they never hit in recurring tailpipe dreams" (211, chapter 6). In the glossary on the preceding page, we find ten words and phrases that Weishaus cites in the poem and their significance. These include "Propped up: White Sands Missile Park was established in 1955 to exhibit examples of missiles and rockets that have been tested on the range" (210, chapter 6). Not only does the poem convey the starkness of the industry's trajectory, but its references also lay bare the cunning use of terms like "park." Here, the word park is a deliberate euphemism used to promote nuclear weapons. Usually defined as a large public green area in town used for recreation, park in this context sugar coats what is in essence a dumpsite for discarded missiles and rockets, a desert mirage of a never-ending cycle of doom for public consumption.

In the fourth stanza of the poem "Star Wars," Weishaus incorporates acronyms and code names used in the nuclear weapons industry: "A Cathedral radiates from its center endless circles of corpses, brilliant pebbles flying through a paradise of acronyms:

BONZO dreams of the ultimate bananas hanging like a

WIMP within HOPE of beaming arms; a real

WACKO of an image consummated

In a seemingly SAFE place. (215, chapter 6)

Citing John W. Dower and John Junkerman in the glossary, Weishaus reveals the significance of such terms in the context of his poem: "Cathedral: The [Nagasaki] bomb exploded directly above the Catholic cathedral of Ukrami, immediately killing the priests and those who had gathered to worship. The dead were scattered in endless concentric circles, with the cathedral in the center" (Dower and Junkerman 87). Weishaus also breaks down the seemingly innocuous acronyms to reveal their meanings: "BONZO: Bulwark Order Negating Zealous Offensive," "WIMP: Western Intercontinental Missile Protection," "HOPE: Hostile Projectile Elimination," "WACKO: Wistful Attempts to Circumvent Killing Ourselves," and "SAFE: Mutual Assured Safety" (214, chapter 6).

This back-and-forth between poetry and glossary in effect constitutes an unraveling of the weapons industry's euphemisms implemented to simplify, justify, and promote the nuclear weapons agenda and perhaps even fool itself, while concealing its true nature. I would add that Weishaus's innovative approach reserves opinion and judgments for the reader. In my view this juxtaposition and word play invite teachers and students to cross fields and, through reflection and discussion, to address humanity's existential threat in a meaningful way. As Rowland puts it, *The Nuclear Enchantment of New Mexico* stands as testimony to the belief of the dedicated writer that "art can help save us, that it is in fact a necessary condition for saving ourselves" (145, chapter 5).

Through *Jungian Arts-Based Research and "The Nuclear Enchantment of New Mexico,"* Rowland and Weishaus shape a transdisciplinary methodology and open epistemological paths that join Jungians together with arts-based researchers and audiences across disciplines, including the art-loving public. This crucial body of work plants a seed of hope in academia as a way to engage the psychological and existential dilemmas playing out today on our divided, COVID-ridden, climate-changing planet. As a Jungian and a ritual artist, I feel that Jungians, teachers, artists, and arts-based researchers can benefit in profound and meaningful ways from the unique transdisciplinary methodology that Rowland and Weishaus provide.

Contributor

Sandra Luz del Castillo, PhD, Adjunct faculty, Pacifica Graduate Institute.

Review of *The Absent Father Effect on Daughters: Father Desire, Father Wounds* by Susan E. Schwartz

Schwartz, Susan E. *The Absent Father Effect on Daughters: Father Desire, Father Wounds*. Routledge, 2021. 176 pp. ISBN-10: 0367360853 / ISBN-13: 978-0367360856. $160.00 (cloth) / $38.95 (pbk).

Reviewed by Peter A. Huff

The absent father and the father-daughter relationship have been seriously under-studied phenomena in Jungian literature for decades. Jung, a father with four daughters and a famously complex family history, barely touched the subjects. Erich Neumann's classic *The Great Mother*, the magisterial work on the universal goddess archetype published nearly seventy years ago, represents a trajectory of speculation and scholarship highlighting obsession with matriarchy that virtually defined the limits of the Jungian imagination for generations of researchers and therapists. Susan Schwartz's investigation of the distant and domineering father, addressed from the point of view of the daughter, breaks with this pattern and embodies a convergence of previously unaligned interests. Communicating profound empathy and unblinking attention to documented lived experience, *The Absent Father Effect on Daughters: Father Desire, Father Wounds* sheds new light on what for untold numbers of people is the most mysterious and highly charged relationship of their lives.

Schwartz, educated at Cincinnati's Union Institute and University and the Jung Institute in Zurich, brings to her topic a rich interdisciplinary orientation and a blended methodology rooted in both critical thought and clinical practice. Her book offers multiple views of fathers unavailable and sometimes abusive and the many ways in which daughters respond and seek healing and wholeness. Drawing upon theorists such as André Green, Hester Solomon, Julia Kristeva, Helene Deutsch, Andrew Samuels, and Jean Knox, Schwartz applies the work of analysts and thinkers who have effectively mined the father-daughter dynamic irrespective of psychological creed or lineage. Hers is a nonsectarian and undogmatic approach. Myths, fairy tales, and ancient sacred texts are woven together with classics from the modern Western literary canon. The heart of her project, though, is testimony from clients, some actual, some composite, who know firsthand what it is like to be daughters of remote and dictatorial fathers. Dreams and insights from Aurora, Hailey, Jade, Rayelyn, Shiloh, Grace, Kaleigh, and over a dozen other women, identified only by first name, anchor the conclusions of the book to the concrete trials and trauma of childhood, adolescence, and adulthood in the shadow of detached and severe older men.

The fifteen chapters of the volume review the numerous varieties of the absent father effect: from mirroring a deceased father to constructions of the "as-if" personality, the "daddy's girl" phenomenon, and the "needy psyche" of narcissism (137). Schwartz introduces her extensive study as a story of unrequited love, but by her own admission it unfolds into much more than that. Concentrating on "psychological life affected by the absent father personally and collectively" (1), her investigation exposes misdirected desire and dysfunctional forms of love competing with various types of counterfeit love and many

species of outright betrayal, abandonment, and exploitation. A masterful exploration of diverse narratives, her book weaves together unscripted stories of suffering, conflict, anxiety, discovery, resistance, and, in some cases, liberation.

Throughout the work, Schwartz's clients report near-lifelong states of feeling threatened, trapped, ignored, reviled, incomplete, and empty. At the same time, they narrate personal life stories of passion, risk-taking, perfectionism, and remarkable success. A memorable case-study chapter concentrates not on a twenty-first-century informant but on the life and letters of the twentieth-century American writer Sylvia Plath, whose provocative poem "Daddy" has long been interpreted as a desperate attempt to come to terms with a father who died too soon and demanded too much. The final chapter, one of the best and most compelling, explores the ways in which the absent father, often experienced as a wall or cage, can ultimately function as a "significant entry gate to transformation" (164). Arguably, Schwartz is strongest in the chapter on the dialogic character of effective therapy. Her perceptive comments on familiar processes such as the reflective function, the transcendent function, and transference and countertransference reveal the sort of wisdom won only from the labor of self-conscious human encounter and rigorous attention to the craft of therapy as both science and art. Her insight into the absent father's haunting presence in the daughter's therapeutic experience—and the therapy room itself—speaks to both the uncanny ubiquity of the father figure and the urgent need for a book such as this.

Schwartz's engaging study of fathers and daughters addresses a notable gap in the analytic literature and points the way toward helpful future research. Her fluency with a broad range of theories and approaches is admirable, and her sensitivity to the nuances of her clients' varied experiences suggests a practice based on deep intentional listening and courageous trust in the process. The book is limited, however, by its failure to inquire more systematically into the cultural, ethnic, economic, and class dimensions of the daughters investigated. From the data presented, it is impossible to determine to what extent male privilege and white privilege may have conspired in any number of the family situations. Though unnamed, a mainstream North American set of perspectives is assumed and a normative capitalist colonial context unquestioned. Gender, too, is curiously under-explored. Though the diversity and fluidity of gender identity and expression are acknowledged, no attempt is made to foreground the complexity of gender in the father-daughter relationship. Schwartz rightly wrestles with the conventional animus idea as "an irksome concept, out of date, misogynist" (99) but does not demonstrate how even the best of Jung can be reconciled with the basics of contemporary theorists such as Judith Butler. The experiences of queer and transgender women receive only passing attention, and the gender of fathers, arguably a key to so many dynamics of any father effect, absent or present, is almost completely ignored. Likewise, spiritual background, identity, and aspiration receive little more than minimal treatment. Schwartz seems to work with women for whom the structures of patriarchal religion are relatively unproblematic and the natural and supernatural father figures of traditional faiths surprisingly unthreatening.

On the literary level, undisciplined use of epigraphs and over-reliance on floating quotations, unintegrated into the texture of the argumentation, distract from the overall effectiveness of both Schwartz's study and her prose. The pattern is evident in every section of the book but is especially noticeable on the final page. Where the reader expects an arresting closing statement of findings, a dramatic verdict on significance, or a bold gesture

toward broader implications, what is delivered instead is a morsel of wisdom from Rainer Marie Rilke with no direct bearing on the subject and an almost gratuitous quotation from the Daodejing—neither of which summarizes or underscores Schwartz's important conclusions on wounded and desiring daughters and deserting and disappointing fathers.

Despite these limitations, Schwartz's *The Absent Father Effect on Daughters* is an original, well-conceived, and inviting contribution to contemporary post-classical Jungian scholarship. It provides generous space for examination of a tragically disregarded topic and avoids the rigidity and reductionism too often associated with a deliberate break in academic trends. With its respect for agents' descriptions, the book also adds significantly to the growing literature on abuse and will be greatly appreciated by survivors and their allies. Specialists and practitioners will find much that advances their field. General readers will profit from the uncensored voices of women confronting one of life's most fundamental relationships.

Contributor

Peter A. Huff, MDiv and PhD, is a religious studies scholar with experience in academic administration and university, hospital, and parish ministry. He has held endowed chairs at Xavier University and Centenary College and currently teaches world religions at Benedictine University in the Chicago area. The author or editor of seven books, including *Atheism and Agnosticism: Exploring the Issues* (ABC-CLIO, 2021), he is a contributor to the forthcoming *Martin Buber: Creaturely Life and Social Form* (Indiana UP).

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Biographies of the 2022 Authors, Poets and Visual Artists

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Alexandra Fidyk, artist-poet, philosopher, and professor serves the Faculty of Education at the University of Alberta, Canada. Her transdisciplinary scholarship engages with youth, teachers, and health-care professionals on issues of wellbeing, mental health, and body-centred and creative processes. Her research, training, and experience as a somatic Jungian psychotherapist, trauma-specialized, has led to the development of a new graduate certificate in trauma-sensitive pedagogy. Her graduate teaching, research, and scholarship have received institutional and national awards. Contact: fidyk@ualberta.ca

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Lauren Michelle Levesque is an assistant professor in and Director of the Providence School of Transformative Leadership and Spirituality at Saint Paul University, Ottawa, Canada. Her recent works have been published in arts-focused, peer-reviewed journals such as Music and Arts in Action and Art/Research International.

Inez Martinez, Ph.D., applying understanding garnered from Jungian and post-Jungian thought, tries through study of imaginative literature and cultural histories to fathom collective psychology in ways that might further our human dream of realizing more just societies. She writes in various genres— essays, fiction, drama, poetry.

Isaac Oplanic is a poet of 24 years old from Charleston, South Carolina. He is pursuing a Masters in English. His academic interests are in English and French poetry, as well as Modern Philosophy.

Betty Paz is a Canadian visual artist, whose Archetypal Art represents the individuation process described by C.G. Jung's Analytical Psychology. Her journey began during analysis, in her home country of Venezuela. Betty's art depicts the patterns inherent in the structure of the psyche. She lives in Winnipeg, Canada where she continues her commitment to soul and the study of classical Jungian psychology.

Kristi-Anna Steiestol, M.Ed., is a psychologist practising in acute cancer care and private practice in Edmonton, AB, Canada. She holds a Master of Education in Counselling Psychology, and a Bachelor of Science in Nursing. Professional interests include health psychology, mental health in frontline health workers, trauma, and healing and the arts

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Kirsty Wagstaffe is a practice-based PhD student at De Montford University, Leicester, UK, studying 'Alchemy and Transdisciplinarity: the creative process, self-exploration, and transformation'. The research explores Jungian techniques as methodology in creativity through practice-led fine art. She is also senior lecturer on the Integrated Foundation Year, Arts at the University of Northampton. She holds a BA(hons) in Photography, MA in Visual Communication, MSc in Psychology along with teaching and learning qualifications and recognition, and shorter course qualifications.

Chun Yu, Ph.D. is an award-winning bilingual (English and Chinese) poet, graphic novelist, scientist, and translator. She is the author of an award-winning memoir in verse "Little Green: Growing Up During the Chinese Cultural Revolution" (Simon & Schuster) and has published several poems and stories. Chun is an honoree of YBCA 100 award (2020) for creative changemakers. She holds a B.S. and M.S. from Peking University, a Ph.D. from Rutgers University and was a post-doctoral fellow in a Harvard-MIT joint program. Her website www.chunyu.org and www.twolanguagesonecommunity.com

Artist Statements

The art of Alexandra Fidyk and Darlene St. Georges

Responding to the call for ecological poetry and art, we carefully and deeply attend to the life-world of Feather. We illustrate this embodied attunement as a multi-textural tapestry, a creation-centred work, that weaves a storying of visual and poetic. Our exploration begins with an encounter in place — Darlene walking the coulees in Southern Alberta and Alexandra walking the fields of northern Saskatchewan, where we are gifted feathers, and thus, initiated by Bird. She opens a portal into Her world for us. Through slow attunement, we explore the ecology of Feather, uncovering patterns that juxtapose time, place, and being, while simultaneously conjoining them. A red thread arose, stitching verse and chorus into a poetic song-scape, symbolizing the necessary pulse—a blood line—with the more-than-human world. This inquiry draws upon dynamic dimensions discovered through kaleidoscopic visioning, which we explore through remembering, storying, and creating. Kaleidoscopic visioning is attentive turning and pausing, and wondering and imagining. In this fresh way, new configurations appear—not conceptual and verbal, but somatic and imaginal. We are led by the not-yet-known and engage what emerges through the process of amplification. Doing so permits us to resist privileged discourse and re-image relational ecologies. By exploring the world of Feather, we metaphorically offer ways to re-centre being-in-heart and advance relationality within an interconnected cosmos.

The Art of Regan Holt

Solastalgia— the loss of a loved place emotion was first described by renowned eco-philosopher Glenn Albrecht. For me, Solastalgia is also moving but as an earthly indigo condition that calls for art/full making and topographic tracing.

Marking · Mapping · Threading · Stitching

During an endemic season of apocalyptic wildfire smoke, crunchy russet hillscapes, cracked cemented crops, retreating waterways, and a city now busy indoors, I gathered tied dyed spun cotton and flossy acrylic fibers. Eventually, my collection was slowly threaded and then fastened by stitch upon a plastic backing as an embroidery stabilizer. Faint sharpie markings set to map the progress of my attempt at a patterned distraction. Admittedly, the activities of my yarn darner were more than a disturbance to the dim effects of an outline made for an intimate locality. Still and all, and despite the carpal repetition of threading undone, removed, restitched, repaired, layered, knotted up and covered over, Solastalgia did manage to find form.

My sense of what was once a possessive and filling presence is now more at ease within a tactile design. Albeit there are still terra-defying forces that share soil and continue to envelop a nature for what remains of my place-bonding memories and relationships.

The art of Betty Paz

Archetypal Art is the result of my ongoing individuation process as described by C.G. Jung's Analytical Psychology. The images I create represent the patterns inherent in the structure of the psyche. They tell us a story in the symbolic language of soul, providing insight into the unconscious and dynamics within. They inspired spiritual discovery and psychological maturity.

My Archetypal Art is available for contemplation and study purposes on my website www.bettypaz.com.

The art of Kirsty Wagstaffe

My work comes from a paradigm of arts-based research and utilizes psychotherapeutic and shamanic techniques as a process for image making. The artwork itself, is the goal, as a communicative tool both for the self and others. I usually start with a dream, emotion or active imagination and spend time exploring the visual content contained within them. By using photography, the challenge of finding a tangible item from imaginary imagery allows for an amplification and exploration of the internal landscape through a visual language. Letting myself 'sit' with these images and spend time beginning to know them, which is part of the creation, and creative process, allows for both subjective and objective evaluations to be undertaken. The nature of photography contains similarities, as the lens or the screen creates a barrier, where the artist, myself, can be both present within the image, either literally, or metaphorically, whilst also physically being outside of the creation of the work. The final part of the process involves the audience or viewer, to engage with the art, as a creative experience that may resonate with them, that can then become the starting point of a conversation, where words have previously failed.