



The C. G. Jung Society of Queensland

Newsletter

April - June 2011, No. 67

President's Letter

New Beginnings

When Anne di Lauro called me last year to ask if I would succeed her after four years of dedicated service as President of the C.G. Jung Society of Queensland, we knew there was synchronicity at work.

Weeks earlier I had ordered a batch of pewter turtle brooches and keyrings from the Australian Marine Conservation Society; the turtle being, of course, the distinctive logo of the C. G. Jung Society of Queensland. My plan was to take these turtles with me to the United States, where I am engaged in post-graduate research in Depth Psychology (Jungian and Archetypal Studies) at the Pacifica Graduate Institute in Santa Barbara, California (www.pacifica.edu). The turtles would be gifts for those I met in the course of my travels in the depth psychological community, a small symbolic token to weave the threads between our part of the world and theirs.

My departure date drew close, but where were the turtles? It was weeks since I'd ordered them. Finally they arrived. As I sat at my kitchen bench and opened the package, holding the little turtles in my hand, the telephone rang. Would I like to be the next president of the Queensland Jung Society? As I weighed my response, the synchronistic arrival of the society's logo in my hand when I took the call put to rest any doubts I may have had that to serve in this position was indeed part of my *calling*.

Established in 1982, the Society has been well-served by many dedicated volunteers over the years. I am delighted that Anne will be continuing in the role of Treasurer of the Society, and most grateful for the care, support and expertise she contributes so generously to keep things running smoothly. We are also blessed to be supported by a Committee of wonderful dedicated individuals (see the back of this newsletter) who work collectively behind-the-scenes to create and re-create a vibrant and sustainable Jungian community. But new skills are always needed: in particular at present, someone willing to play with the Trickster (who seems to love hiding in technology) to assist our guest speakers with setting up for their presentations. If this person is YOU, please don't be shy; we are waiting to hear from you!

I'd like to say a few words, from a depth perspective, about the extreme weather conditions which have battered Queensland over the Summer of 2010-2011. The stories and myths of many peoples relate that floods accompany the end of a world, and it did indeed seem like the end of the world to many flood and cyclone-afflicted Queenslanders. Some of our members

were directly affected by the Brisbane floods, and though the physical cleanup and restoration is underway, the reverberations in the psyche are still happening. Holding this experience within a symbolic and archetypal perspective at least provides us with another means to perceive and digest such traumatic events.

In mythic lore, humanity out of balance with the divine nature of life symbolically invites flood or drought.¹ Australia is typically a land of harsh environmental extremes, of droughts and flooding rains, as Dorothea Mackellar expressed in her iconic poem. Only last year the drought in Maleny where I live was so severe that gaping fissures opened up in the parched earth.

Symbolically, drought suggests too much dry consciousness, a sterile aridity lacking the life-giving waters of the unconscious. On the other hand, floods suggest an overwhelming and frightening inundation by the unconscious, swamping the defences of our egos and uprooting our foothold on reality. Sometimes we are also flooded by our excesses: of affluence, comfort, materialism, even food. Yet the destructive deluge of the waters can be cleansing too, like the biblical floods reminding us of the humbling powers of nature and inviting us to a fresh start.



The Great Wave Off Kanagawa (c. 1831), by Katsushika Hokusai (1760-1849).

Many myths relate the creation of the universe from water. Water is our universal mother: our first home is indeed the waters of the womb. Mircea Eliade wrote that water precedes all forms and upholds all creation, symbolizing the primal substance from which all forms come and to which they will return, either by their own regression or in a cataclysm (flood).² According to an ancient Egyptian text, *The Book of Going Forth by Day*, the world will disappear in the Nun, the divine water where the first god was formed. For the Aztec and the Maya, the universe goes through several eras, separated from each other by the invasion of

¹ Archive for Research in Archetypal Symbolism, (2010). *The book of symbols: Reflections on Archetypal Images*. Taschen.

² Eliade, M. (1996). *Patterns in comparative religion* (Rosemary Sheed, Trans.). Lincoln: University of Nebraska Press. (Original work published 1958), p. 189.

waves. The *Mahabharata* records that India has successive creations, in which everything is abolished by a vast expanse of water; this water then constitutes the ocean from which the next creation will arise.³

In *Patterns of Comparative Religion* (1958/1996), Mircea Eliade wrote that “almost all traditions of deluges are bound up with the idea of humanity returning to the water whence it had come, and the establishment of a new era and a new humanity...one era is abolished by disaster and a new one opens, ruled by ‘new men’” (p. 210). Every contact with water implies regeneration: because dissolution is succeeded by a “new birth”; and immersion fertilizes, increasing the potential of life and creation. “In initiation rituals, water confers a ‘new birth’, in magic rituals it heals, and in funeral rites it assures rebirth after death. Because it incorporates in itself all potentiality, water becomes a symbol of life (‘living water’)” (p. 189).

How do we hold the tension between these opposing states of flood and drought, not only externally but internally, in the psyche? The floods can be read symbolically as a collective individuation project for our state and our communities. As people try to hold themselves together amidst a deluge of physical and emotional disturbance, we are re-remembering our common humanity as we lend a hand to our neighbours and strangers.

Floods demand that people seek higher ground, a new perspective that holds one above the inundation, inviting us to a re-evaluation of meaning and a new level of consciousness. The image of the heavens opening, with rain pouring down, often marks a break in some form of tension and a rejoining of the upper and lower realms—spirit and matter. When I think of such things I am reminded of the startling Peter Weir film, *The Last Wave*, in which the collective unconscious of the Australian landscape and Aboriginal mythology returns to inundate civilization.



Sudden Shower Over Ohashi (1856-8) by Hiroshige.
Woodblock print, Japan.

Holding drought and flood, the states of consciousness and unconsciousness, together, compel us to arrive at a new attitude, what Jung called the transcendent function.

Warm wishes,

Suzanne Cremen Davidson

³ Rudhardt, J. (2005). The flood. In *Encyclopedia of Religion* (2nd ed., Vol. 5, pp. 3130-3133). Retrieved from Gale Virtual Reference Library. (28 Jan 2011)

Future events at the Jung Society

7 April 2011

Deep Imagery and the Role of Feeling

A presentation by Frank Coughlan

*Thursday 7 April 2011, 7:30 – 9:30 pm
Quaker Meeting House,
10 Hampson St, Kelvin Grove (park on Prospect Tce)
Members and concession \$5; Non-members \$10*

How do people react when I tell them about my Deep-Imagery work? Among other responses, an assumption is often made that this is a detached intellectual exercise involving conscious manipulation of one's mental images. In other words, it is a process guided by thinking. In actual practice, it is somewhat different.

I facilitate people to relax and to invite images, usually animal images, which act as guides in an inner journey. It can be as short as a few minutes or as long as an hour or more often leading to healing or insight.

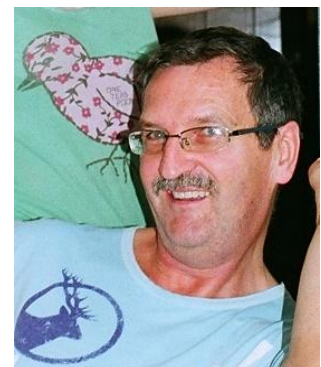
Those who actually try the process of Deep Imagery or who have had experience of related inner work find out sooner or later that it is a process in which one surrenders the intellect to a degree and that feeling plays a significant but understated role.

The relationship between feeling and intellect in Deep Imagery and some other therapies is the reverse of their relationship in everyday life. There, feeling is largely an unconscious function (although less so than in the past now that we so often see politicians and public figures able to openly express their feelings.)

In this talk, I will bring into focus the role of feeling within the Deep Imagery process (and by extension perhaps, within other processes too). I will obviously refer to Jung's approach to feeling (plus thinking, sensing and intuition). I will also refer to one or two other thinkers(!) on the subject of Feeling who bring, I think, a refreshing perspective.

The evening will include a brief guided imagery journey in which the audience is free to participate or not as they wish.

Frank Coughlan is a past-President of the C. G. Jung Society of Queensland. He is a qualified Social Worker from a four-year degree course at Trinity College Dublin and has seven years experience of Statutory Child Protection Social Work in Dublin. In Australia, his work has included, supervising Telephone Counsellors at Kids Help Line for seven years, employment as a Pastoral Care Worker at a Brisbane City primary school, and a Private Practice specializing in Imagery. Frank continues to run a monthly Deep Imagery group (third thursdays), now in its fifteenth year, at the Quaker Meeting House, Kelvin Grove (see www.deepimagery.org). In January he moved with his family to Ballina, NSW, where he intends to set up his practice. However, he currently enjoys renovating the house and kayaking!



5 May 2011

Anima and Animus: A 21st Century Feminist Revisioning

A presentation by
Suzanne Cremen Davidson

Thursday 5 May 2011, 7:30 - 9:30 pm
Quaker Meeting House,
10 Hampson St, Kelvin Grove
Members and concession \$5; Non-members \$10



Ill-matched Lovers. Quentin Massys. Netherlands.
(c. 1465/1466-1530)

Jung's theory of the contrasexual element in the psychology of men and women was advanced and socially challenging when it was articulated in the 1920s. Jung used the term *anima* to describe the feminine component in a man's psyche, his muse or soul, and postulated that an equivalent masculine archetype must be present in women, which he called the *animus*, representing mind or spirit. Projection of the anima or animus accounts for the phenomenon and archetypal quality of romantic love. "Talking about anima and animus means talking about all the messes we get into spiritually and sexually, about all the experiences that mark our lives" (Ulanov, *Transforming Sexuality*, 1994).

The concepts of anima and animus have been helpful to both men and women in bringing to awareness the unrealized potential that has been repressed for so long, by history, myth, biology, and society. However, it is now recognized that much of what Jung took to be archetypal and biological about gender was in fact stereotypical and conditioned by society. This presentation will trace the developments of post-Jungian writers including James Hillman, Edward Whitmont, and Susan Rowland who have worked on reformulating the concepts of anima and animus as they apply to consciousness and gender. Jung's psychology, at a profound cultural level, is an attempt to rebalance the gender symbolism that will keep the psyche healthy. Reformulated by his successors to accommodate changing cultural perspectives on gender, Jung's theories also offer unrealised potential for understanding how we can address the critical task of reimagining and remaking the collective soul-sickness in our society and its institutions.

Suzanne Cremen Davidson BA, LLB (UNSW), MA (Pacifica, USA), CDAA

Suzanne is a PhD candidate in Depth Psychology (Jungian and Archetypal Studies) at the Pacifica Graduate Institute, USA, from where she holds an MA in Engaged Humanities (Depth Psychology and Mythology). Suzanne is a professional member of the Career Development Association of Australia, an accredited Myers-Briggs practitioner and member of the Australian Association for Psychological Type and the International Association for Jungian Studies. A former practising lawyer, communications professional and conference producer, Suzanne founded a career consultancy for adults in mid-life called Life Artistry. With her husband James, she established eContent Management (www.e-contentmanagement.com), an academic and scholarly publishing house. She produced Australia's first National Children's Summit at Federal Parliament House, Canberra, and has served on the boards of non-profits including the inaugural National Interfaith Festival, which won the grand prize in the Australian Multicultural Marketing Awards. Suzanne has presented lectures, seminars and courses on career development, Jungian and archetypal studies, and marketing and communications in Australia and overseas. She is the current President of the C.G. Jung Society of Queensland.

2 June 2011

Jung's 8 Mental Processes as Archetypes Within Each Personality Type

A presentation by Dr Anne Russell

Thursday 2 June 2011, 7:30 – 9:30 pm
Quaker Meeting House,
10 Hampson St, Kelvin Grove (park on Prospect Tce)
Members and concession \$5; Non-members \$10

In his book, *Psychological Types*, Jung identified eight function-attitudes. According to Psychological theory each of these eight psychic functions is present within every individual. An apparent sequence of functions produce a classification which is identified with a four letter code - e.g. ESFJ. The position of a function in the conscious / unconscious will influence how it operates. For example, behaviours related to the Hero / Heroine / Leading or #1 function will generally be effortless, while behaviours related to the Demon / Devilish or #8 function can be very disruptive and often completely out of character with normal behaviour of a person.



The evening will start with an introduction to the eight cognitive processes as they are used in psychological type models. Bring pen and paper so you can be involved in an activity to help distinguish between these eight functions. Anne will then use John Beebe and Linda Berens models of the archetypal positioning of these functions to help explain how and why we behave in acceptable and unacceptable ways.

In understanding psychological type we are always aware that every individual is an exception to the rule. ... Classification does not explain the individual psyche. Nevertheless, an understanding of psychological types opens the way to a better understanding of human psychology in general. (Jung, PT, para 895)

Dr Anne Russell is Director of Synergies of Difference an independent training and consulting company with a focus on exploring synergies to enhance interpersonal and group dynamics (www.russellsynergies.com.au).

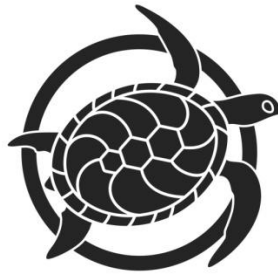
Since 1999 Anne has taught international accreditation programs for Myers-Briggs Type Indicator® (MBTI®), Management Team Roles Indicator (MTR-i™) and Interstrength® Method™ certification programs in Australia. She has a passion for researching personality differences and delights in helping people understand the richness of Personality Type concepts. Anne is the immediate past President of Australian Association for Psychological Type (Queensland Region).

Bulletin Board

The Bulletin Board contains brief notices of events outside the Jung Society which might be of interest to members. To find out more about them, please use the contact information provided in the notice.

Deep Imagery

This year's Animal Imagery Festival will be held at Camp Bornhoffen in the Numinbah Valley 13-15 May 2011. Contact Frank: frankcoughlan@fastmail.com.au



Come Join Us at Our New Home

According to an article published in *The New Yorker* on 17 Jan 2011, joining a group that meets just once a month produces the same increase in happiness as doubling your income!

So come along to the monthly meeting of the Jung Society at the Quaker Meeting House in Kelvin Grove, where you can educate your mind, nourish your soul, enjoy the company of like-minded people and increase your happiness.

Parking is available on Prospect Terrace, or it is a short ride from the city by bus. Buses that travel along Kelvin Grove Road and stop near Prospect Terrace include:

- Bus 345 (Aspley bus from King George Square bus station)
- Bus 390 (Brookside bus from Adelaide Street approaching Albert Street, stop 42)



About the C.G. Jung Society of Queensland

The C.G. Jung Society of Queensland is committed to furthering awareness of and reflection upon the writings of the Swiss psychologist Carl Gustav Jung (1875-1961). The Society promotes an understanding of Jung's work through the exploration of its psychological and spiritual applications to the individual journey and interpersonal relationships, and by considering the ways in which Jung's writings and ideas can contribute to the healing of modern society.

The Society does this through offering monthly presentations, occasional workshops and small groups, all of which are open to both members and non-members. Monthly presentations are normally held at 7:30 pm on the first Thursday of each month, from February to December, at the Quaker Meeting House, 10 Hampson Street, Kelvin Grove. It is a beautiful venue with a quiet spiritual atmosphere in a forest setting, only a short ride from the city by bus. Parking inside the grounds is limited, but available on Prospect Terrace.

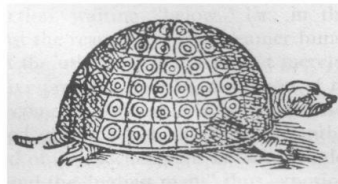
Established in 1982, the Society is a non-profit and non-professional association. The Society's events are attended by people of all ages and all walks of life.

Members of the C.G. Jung Society of Queensland are entitled to:

- reduced admission fee to monthly presentations and workshops
- use of our library of Jungian books
- our quarterly newsletter
- advertising via e-mail of members' workshops (if they are relevant to the Jungian scope of the Society)

Annual membership fee (Jan-Dec): \$35

(\$25 concession/student/pension; \$50 couples/family; \$12 newsletter only)



C.G. Jung Society of Queensland - Committee for 2011

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|----------------------|-------------------------|--------------|-------------------------------|
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