

## **Alice in genderland: transgender “through the looking glass”**

Thank you for inviting me here today to speak about transgender. Before I begin my talk I offer you a four minute visual immersion in the flesh of transgender.

The credential for the invitation, I imagined, was my paper that the JAP published in 2006 entitled: Queering gender; anima animus in the paradigm of emergence. As I reviewed my own work I struggled to create a user friendly talk. I spoke to a colleague about this and she responded that she found the paper packed, by that I expect she meant bloated. She went on to assure me that likely few Jungians would have read it anyway. So, today I have an opportunity to put forward, in what I hope is a digestible offering of a contemporary Jungian understanding of gender.

In this talk I offer four arguments:

- 1) That gender is an archetype
- 2) That the gender archetype like all archetypes is not inherited but is a second order construction in the emergence of mind.
- 3) That the process of second order gender construction is driven by inherited primal energies best described by the terms agency and communion.
- 4) That transgender embodiment is pointing us toward Jung’s larger concept of the third; the movement from oppositional perception to the conscious capacity to embrace the side by side of all archetypal contents.

I began work on my analytic thesis in 2000. As I was writing my thesis, an attempt at addressing transgender as a Jungian, my home state of Vermont was in turmoil over the possibility of legalizing civil unions. I

remember feeling both anger and fear whenever I saw the 'Take Back Vermont' bumper sticker on the back of pickup trucks. Those trucks often came with hunting rifles proudly displayed in the rear window rack. The bill passed. Vermont was the first US state to make civil unions, a legal equivalent to marriage, available to gay and lesbian couples.

Homosexuality has come an amazing distance in the last 16 years culminating most recently with the supreme court declaring same-sex marriage a legal right throughout our nation. Acceptance of transgender as a rightful place on a continuum of gender possibilities is the latest challenge to both individual and cultural complexes that surround the gender archetype. The rigidity of gender in complex is the backlash we observe both in individual minds and in our culture as psyche struggles to integrate the emergent and fluid states of non-oppositional gender.

The image of our transgendered people is stirring the gender pot (pun intended) some recent headlines from the Huffington Post and CNN:

Funeral Home Has Religious Right To Fire Trans Worker, Judge Rules  
The company argued that Aimee Stephens did not adhere to the dress code.

Bakery Slammed For Creating A 'Transgender' Ken Doll Cake.

'Modern Family' (a popular tv sitcom) casts a transgender child actor.

Hit 'Em Where It Hurts: How The NBA Made The Political Personal In North Carolina  
Pentagon To Repeal Ban On Transgender Troops

Lastly and most amusing:

NC Governor Wants To Know Why We're Talking About His Anti-Trans (bathroom) Law

And this from the Washington post May 9th:

North Carolina became the first (and so far only) state to restrict where transgender people can use public bathrooms and locker rooms, and gay rights advocates almost immediately filed a lawsuit challenging the law's legality. Now the state is suing the

government, and the government is suing the state. Basically, lawsuits all around. In other words, there's no straight (of course not... it requires a queer solution) answer on whether North Carolina's law violates federal civil rights laws. That's because unlike other now-settled civil rights issues, the transgender rights debate is still in its infancy.

My talk will be in two parts. I will first address transgender from the outside-in. By this I mean a look at transgender throughout time and across cultures, religions, myths, and theories. These observations reveal transgender to be an ever present and emotionally charged aspect of an overarching archetype of gender. I will also touch on Jung's A/A theory in its problematic aspects. I will follow with an exploration of transgender from the inside out; gender as it is experienced in the individual and gender as an emergent aspect of mind. In this section I will present Jung the queer theorist. The Jung who gestures toward an emergent and fluid mind process: a movement away from oppositional rigidity and toward the ability to manage the side by-side of archetypal contents.

### **Some definitions:**

I understand transgender to be the umbrella term for someone whose interior, mind/body experience of their gender does not readily conform to the cultural assumptions assigned to their biological sex. In the sense that homosexuality does not conform to cultural assumptions of opposite sex attraction, homosexuality can be linked to transgender. However, it is important to note, gender is about how we experience our own body and sexuality is about what bodies we are attracted to. Transsexuality is at the extreme end of transgendered experience. A transsexual person feels their sexed body to be an unbearable contradiction to their gendered feelings and seeks hormonal and surgical remedies to bring their biological body into better alignment with their gendered feelings. The sexuality of a

transsexual is confusing to many people in that a male to female transsexual can be attracted to men and consider herself heterosexual or she may be attracted to women and feel herself to be lesbian.

### **Agency and Communion**

I will be introducing the terms agency and communion as suggested replacements for masculinity and femininity as descriptors of gender experience. The terms agency and communion allow us to unplug gender from its historical entanglement with biological sex.

The following definitions are quoted from a 2004 paper entitled Agency and communion attributes in adults' spontaneous self-representations (Manfred Deihl, Stephanie K. Owen, and Lise M. Youngblade) published in the (Int J Behav Dev. 2004; 28: 1–15.)

According to the psychologist David Bakan (1966), agency and communion are two fundamental modalities that human beings display in their orientation toward the world around them.

#### **Agency**

Agency refers to a person's striving to be separate from others, to master the environment, and to assert, protect, and expand the self. Individuals who score high on agency are usually powerful and autonomous "agents," they are highly individualistic, they like to dominate and lead, they want to be a force to be reckoned with. In its positive form, high agency orientation is found in skillful leaders who enjoy challenging tasks, are ambitious, self-confident and creative, and can lead a project to success—even in the face of obstacles. In its negative form, high agency orientation is expressed by "hunger for power and dominance" and is often expressed by reckless, abrasive, and selfish/self-centred behaviour toward others.

#### **Communion**

Communion refers to a person's striving to lose his or her own individuality by merging with others. Individuals who score high on communion enjoy participating in something that is larger than the self. They enjoy relating to other persons in warm, close, intimate, and loving ways. In its positive form, high communion orientation is found in persons who can easily give up or delay their individual needs and wishes for the common good. They are usually great team players and can collaborate with others smoothly and in constructive ways. Also, they are usually good in understanding others' feelings and are able to respond with empathy and thoughtful understanding. In its negative form, high communion orientation is found in persons who always want to please others and are extremely dependent on the approval and opinion of others.

These individuals are devastated if their needs for “union and merging with others” are not reciprocated by these others and they feel rejected and worthless. These individuals, in general, have given up any kind of sense of individuality and self-worth.

I will now introduce you to Kate Bornstein:

Kate’s story puts flesh on the confusions we all experience as we try to orient to gender unhooked from biological sex, and biological sex that can be changed.

In her autobiographical book ‘Gender Outlaw’ (1994) Kate Bornstein a male to female transsexual is in a committed lesbian relationship following her sex change. She identifies herself as lesbian. The ultimate challenge to herself and to conventional gender thinking is when she reveals that her lesbian lover of several years is undergoing sex-change surgery from female to male. Kate writes:

See,  
 My Girlfriend is becoming the man of my dreams.  
 She is becoming the man my mother always wanted me to be.  
 Catherine has become David.  
 Like the old button from the ‘60’s:  
 “My Karma Ran Over My Dogma.”  
 Can you imagine?  
 I wake up one morning,  
 A nice lesbian like me,  
 I wake up one morning,  
 and I’m living with a man!

Kate relates her early memories of gender struggle:

[...]Everyone else seemed to know they were boys or girls or men or women. That's something I've never known; not then, not today. I never got to say to the grownups, 'Hold on there – just what is it about me that makes you think I'm a little boy?' [...] I was always acting out something that everyone assumed I was. I wonder what it would have been like if someone had come along and in a quite friendly manner had asked, 'Well, young one, what do you think you are: a boy or a girl?'

(Bornstein 1994, p. 8)

My earliest memory of gender trauma was in the fall of 1956.

I had just entered the fourth grade and was playing kickball at morning recess on the playground. Dressed in my kickball uniform, blue jeans, T-shirt, and sturdy brown steel-toed oxfords, I was eager to display my skills to the other boys and girls and carve out some athletic territory. After all, I had been the kickball champion in my previous school. As I began to play, the recess monitor, Mrs. Reynolds, a proper older teacher and keeper of the rules of propriety, approached me and pulled me out of the game. In a shaming whisper she told me that girls wear dresses and only boys wear pants. Both playgrounds and prisons have guards and I was abruptly made aware that I was a gender outlaw. This was the first but not the last cultural attack on my tomboy gender expression. My feeling of shame was mixed with a touch of quiet rebellion. How could something that felt so right and allowed my body to perform at its highest level be so shamefully wrong. I was too young to challenge conformity then, but I was taking notes for the time when I would be able to stand up to the guards. (McKenzie 2006, pp. 401-402)

Like Alice, in Lewis Carroll's well known tale 'Alice's adventures in wonderland', Kate and I were young innocents awakening to the contradicting and threatening world around us as we tumbled down the rabbit hole of genderland. Our experiences of our gendered selves meandered alone in the underground for many years with the dubious company of an obsessive compulsive rabbit, a psychotic Cheshire cat, and the 'off with their heads' threat of the sociopathic queen of hearts.

Let's look now at the power of cultural gender beliefs found in myth and religion. These beliefs have influenced the treatment of transgender across all cultures and throughout time. This is gendering that comes at the individual from culture not from the internal experience of gender. **This is gender from the outside/in.**

Is it a boy or a girl? This is the primal question asked at the moment of a child's birth. With the declaration of a child's sex comes a preprinted operations manual describing the outer gender performance of the model and assumptions about its inner workings as well. An intersex baby, a child born with some combination of male and female sex organs, generates extreme anxiety for all concerned. This is also the case for children and adults who are transgendered, whose biological sex does not match the gender

presentation or gendered feelings as outlined in the manual. There is no pre-printed gender manual labelled 'other' in our Western monotheistic cultures.

This has not been the case across all cultures and throughout all times. Aboriginal cultures recognized sex and gender that were outside the margins of male/masculinity and female/femininity. (Roscoe 1998: Williams 1988). (McKenzie 2010).

The transgendered individuals in many aboriginal tribes were believed to be closely connected to the hermaphroditic gods of their creation myths. The aboriginal Navajo culture recognized and highly valued third and fourth gender individuals, males who took female gender roles and females who preferred male gender roles. Anthropologist Walter Williams writes:

the family which counted a transvestite or had a hermaphrodite child born to them was considered by themselves and everyone else as very fortunate. The success and wealth of such a family were believed to be assured...as they grew older and assumed the character of nadle (male third gender spiritual role), this solicitude and respect increased. This respect verges almost on reverence in many cases. (1988, p. 63).

The 'other' category of gender and sexuality did not fare so well in Western monotheistic cultures. Joan of Arc was burned at the stake in part for her refusal to renounce the male clothing that her 'voices' had instructed her to wear (Sackville-West 1991,p.282). Sexuality in early Christian times allowed only two categories of experience, either penetrating or receiving; males penetrate, and females receive.

A man, therefore, could have sex with another man and be considered normal as long as he was the penetrating male. A woman, however, assumed to be taking an active and somehow penetrating role in having sex with another woman, was therefore considered pathological. A woman who had a large clitoris was considered to possess 'the physical means by which to penetrate another person (and) is unacceptable in a culture that conceives of the sexually active role as properly restricted to males' (Brooten 1996, p. 163).

The fifteenth century medical treatment for this disorder was the surgical removal of the offending organ. Homosexuality did not become a category of individual identity until the late 19<sup>th</sup> century. (Foucault 1978, p.101)

The orthodox Catholic position on gender has been historically devastating to aboriginal cultures, Walter Williams writes:

Antonio de la Calancha, a Spanish official in Lima, sang the praises of Vasco Nunez de Balboa, who on his expedition across Panamá saw men dressed like women; Balboa learned they were sodomites and threw the king and 40 others to be eaten by his dogs, a fine action of an honorable and Catholic Spaniard. (1988, p.137).

Those transvestite men were their culture's spiritual leaders. Even today, orthodox Western religions cannot find a way to deal with the boundary dwellers of gender. In testimony before the Vermont Judiciary Committee on February 2, 2000, when the legislature was considering the Civil Union bill, The Most Reverend Kenneth Angell, Bishop of the Roman Catholic Diocese of Burlington, Vermont, had this to say: (McKenzie 2006, p.206).

They [gays and lesbians] are my people, and I want them to know how much it distressed me to disappoint them. I am not deaf to their plight and to their pleas. I am aware of their pain. I think I have even heard them crying in the night, as I lay sleepless myself, praying on how best to serve them and still obey God. But I cannot do one without the other, really. Because, there is only One Truth, One Way, One Life....We believe that marriage is a sacred covenant between one man and one woman....We base these beliefs on the teachings of God and Jesus Christ as revealed to us through Scripture and Tradition.

The Catholic church under the leadership of pope Francis has shown signs of change: In 2013 he made the remarkable statement:

*"If someone is gay and he searches for the Lord and has good will, who am I to judge?"*

Transgender, however, is still confounding to the Catholic tradition.

Thirteen days ago CNN reported that Pope Francis declared that teaching gender identity in schools was a quote *"war against marriage."*

He goes on to say: *"This is against nature." "It is one thing when someone has this tendency ... and it is another matter to teach this in school."*

*"To change the mentality -- I call this ideological colonization."*

In contrast, many less-orthodox Christian religions are beginning to invite

homosexuals and the transgendered into their religious houses.

Mary Douglas (1966) in her anthropological work on the meaning of taboo sheds light on the difference between aboriginal and western monotheistic approaches to gender diversity. She suggests that for the aboriginal response to diversity: (McKenzie 2010, ...)

The danger that is risked by boundary transgression (taboo) is power. Those vulnerable margins and those attacking forces that threaten to destroy good order represent the powers inhering in the cosmos (nature). Ritual which can harness these for good is harnessing power indeed. (p. 161).

Aboriginal cultures like the Navajo assigned spiritual power to their transgendered individual. They were harnessing the powers of creation for tribal use. Western monotheisms imposed purity laws in an attempt to control the power of nature's creations. Same-sex desire confounds the gender boundaries of male and female and blurs the bi-polar gender categories. Polarity and complementarity are lost when man desires man and woman desires woman. It is not sexuality that is impure; it is the blurring of the distinction between male and female gender categories that is the cause of the impurity. Douglas suggests that the biblical purity laws:

“set up the great inclusive categories in which the whole universe is hierarchized and structured (and that) [...] this system of clear and distinct categories invited people to meditate on God's oneness, completeness, and purity” (p. 57).

The image of the transgendered and homosexual individual is a threat to the orthodox Judeo/Christian monotheistic myth. The Judeo/Christian allegiance is with the image of a purified sky God and not with the diversity of nature's creations. An historical and cross-cultural look at gender can leave little doubt as to the psychologically ubiquitous power it holds on the human mind (McKenzie 2006).

Identity politics are recent cultural players influencing our western beliefs about gender:

Identity and power are linked in all cultures. In the 50s and 60s the civil rights' movement, the women's movement, and the gay rights' movement brought to our attention identity struggles and experiences that had previously been held in the dark by the dominant white male culture. These were social movements referred to as 'identity politics'; they revealed 'a multiplicity of identities and interests, but they tended to operate within an essentialist paradigm' (**Layton 1998**, p. 2). Feminism assumed there existed an identity that would be shared by all women. Gays and lesbians pressed for rights by claiming homosexuality as a categorical identity (**Layton**, p. 2). Both were

arguing for political and social rights based on their category of identity. The 70s, 80s, and 90's saw a shift in thinking that began to challenge identity politics (**Hooks 1990**). By the 90s academic feminist and queer theorists had turned their attention to the way that all identity movements tended to silence diversity within their own groups thus replicating the structure of dominance they were trying to remedy (Judith **Butler 1990**; **Chodorow 1994**). Feminist psychoanalysts, drawing on the work of Derrida, Foucault and Lacan have led the way in the postmodern deconstruction of identity (**Flax 1990**; **Benjamin 1995**). The focus is now upon the idea that (quote) '*identities are multiple, contradictory, fluid, constructed in relation to other identities, and constantly changing*' (Lynn **Layton 1998**, p. 3, who's that girl, who's that boy). (McKenzie 2010,...)

## **Psychoanalytic culture has historically been a powerful cultural influence on gender beliefs**

Psychoanalysis, both Freudian and Jungian, has struggled with sexuality and gender (**Glassgold & lasenza 2004**). Historical Freudian sexuality imagines a core sexuality springing from infantile origins that is both essential and fundamental to the truth of the human psyche (**Goldner 2003**).

Joyce McDougall's writing presents a version of this linear, normative sexual and gender development. For her, bi-sexuality is an innate psychic structure that requires from the individual 'the obligation to come to terms with one's monosexual (I would add monogender) destiny' (1995, p. xi) achieved '*through the renunciation of their bi-sexual longings*' (p. x). The failure to make this integration, according to McDougall, is the cause of subsequent non-normative genders and sexualities. (McKenzie 2006, p. 410).

Analytical psychology, fortunately, has historically had less to say about gender and sexuality than our Freudian cousins. We have less to deconstruct. We do, however, need to reconsider our understanding and use of the terms anima/animus (A/A) in our gender thinking.

Jung's anima/animus (A/A) thinking leads us into a trap of linear orderliness, fixed identities, androgynous symmetries, and gender that is differentially inherited, based on sexual anatomy, a breach in the universality of the collective unconscious. His gender theory does however allow for both genders to reside in an individual but posits a slow and sex-appropriate emergence of the contra-sexual from the unconscious. Jung's A/A cannot account for the transgendered experience with its reversal of starting points and fluidity of gender and sexual attractions. Jung's A/A is a difficult fit for our time. We live

in an era of emergent, not fixed realities, and are beginning to value the overt display of masculinity and femininity in both sexes.(McKenzie 2006)

### **Emergent gender: finding one's location on the map**

I offer a quote from Virginia Goldner's 2006 paper *Ironic gender/ authentic sex*. '*Since the map is the territory, the goal cannot be to wipe our world clean of gender meanings*' The language of gender, masculinity and femininity is appropriately expressive of our embodied gendered feelings as long as it is understood as a symbolic language, in contrast to the often encountered foundational assumptions of what male and female bodies should experience. (McKenzie, 2010) I personally prefer the terms agency and communion to be expressive of the polarities of the gender archetype and without the burden of reference to sexed bodies.

Finding one's initial place on the gender map is not too difficult for those males and females whose interior sense of gender is a good enough fit to their culture's gender myth. They tend to colonize within their territory, digging moats and raising barricades to keep out the misfits. Those of us who are not comfortable, whose gender feelings do not fit the gender myth and assigned gender location, are scouts in the borderlands of gender, sending messages back to those in the comfortable interior. Lately it seems that the messages are better received. Perhaps those in the interior are not too happy themselves with the limited size of their holdings. It is one thing to find a comfortable gender position but it is something else to be told you cannot move. Gender myth and gender assignment affects everyone. (McKenzie 2010).

**Gender from the inside out** is an exploration of gender from the perspective of the experiencing body. Jung, in his later years, takes us deeper into imagining different meanings for non-conforming genders and sexualities. Freudian postmodern and queer theory challenges the very roots of the early Freudian theories about sex and gender. Research into the sciences and evolutionary process provides us with ways to imagine archetypes as emergent rather than inherited and therefore to imagine gender as an emergent archetypal process. These are the territories I

explored in my journey through the looking glass of gender and now offer back to you.

In Lewis Carroll's second Alice book "Through the Looking Glass"

The red queen on the chess board instructs Alice: "Speak in French when you can't think of the English for a thing--turn out your toes as you walk--and remember who you are!" I offer this quote from a literary analysis of this passage:

Through the Looking Glass has been seen as Alice's journey through childhood and into adulthood in a world where everything seems contradictory to her experience. If this is indeed the case, an important lesson to learn along the way is to keep a firm hold on one's identity. There are many challenges in growing up, many of those aimed at influencing a child to become something specific. The Red Queen is metaphorically warning Alice against these many influences.

I imagine many of you can remember these lyrics from the Jefferson Airplane song 'white rabbit'. *'one pill makes you larger and one pill makes you small and the ones that mother gives you don't do anything at all...go ask Alice when she's 10 feet tall'*. In the 60's we no longer trusted the reflections we were getting from the established culture. The outside/in wasn't reflecting the emerging consciousness of a new generation. Identities needed to be explored from within our own experience of ourselves.

In order for an individual to explore the archetypal territory of gender they must first find and hold onto their starting position on the map. One must claim their initial gendered position using the co-ordinates of masculinity and femininity, A/A, agency/communion, or whatever terms speak to their experience of these embodied energies. Integration of one's full gender

potential can only emerge over time if the initial embodied state is allowed its place in identity formation. The transgendered are often stalled in a defensive stance protecting their hidden initial gender position. Coming out to one's transgendered self can unlock the defended gender identity and open the potential for an emergent and more fluid gender identity; an integration of the archetypal potentials of gender.

Kate Bornstein speaks to this emergence of fluid identity. Kate is the male to female transsexual writer I spoke about earlier. She is also a performance artist and I encountered her at a sexuality conference.

On the evening of her performance, I sat in the front row about five feet from her as she walked back and forth in her miniskirt, multi-colored knit top, and fluorescent heels. She talked about the hard work involved in getting her voice to pass as female, letting her voice go up and down as she described the hours of arduous voice training. The stories of her transsexual life were presented with skill and always with an edge of dark humor.

The darkness of the humor deepened for me as I became aware of my growing anxiety. I felt uneasy as Kate told stories of the surgical removal of her male parts and her use of hormones to develop her femaleness, and her constant fear of being confronted as a man trying to pass as a woman. I began to think clinically about her, guiltily wanting to diagnose this person who was making me so uncomfortable! Her powerful transsexual appearance was pushing my personal transgendered limits; my gender position was de-integrating. She told the story of attending her mother's funeral shortly after her surgery had been completed. Relatives who knew nothing about her sex change asked about her relation to the deceased; they didn't recognize the son who was now a daughter. From this dark descent Kate pulled us back into light with a lively narration of how it takes seven years for every cell in the body to be replaced. It had been fourteen years since her operation, time for two entirely different bodies to form. Did she become mostly female those first seven years? She didn't know. She did know, however, that she had become something new again after fourteen years. She said, *'I never felt I was male, and I knew I didn't really become a woman, but now I'm not a man or a woman, and it doesn't matter anymore. Now I'm not a man, and I'm not a woman but what I have become is sexy'*. She said this sensuously drawing out the word 'sexy' and repeating it several times with the love of her transsexual body permeating the room. This was not entertainment; this was the flesh of her fluid gender experience, neither masculine nor feminine, but the subtle body of desire that flows between.

Kate Bornstein got to her fluid gender experience by first identifying herself as a woman, as feminine. She responded to the desire to have a body that reflected her early experience of her gendered self, her subtle-body self. As a transsexual, she knew she wasn't biologically a woman and yet had never felt she was a man either. The choice to

try to become a woman was for Kate a ‘bearable prelude’ to her later realization that she was neither a man nor a woman, just sexy. Jung’s anima/animus theory might allow us to understand Kate’s initial need to have a properly sexed body to match her gender feelings, but it cannot explain Kate’s later experience of herself as neither male nor female, just sexy. (McKenzie 2006, p.404).

Nathan Schwartz-Salant in the first line of his paper ‘*Anima and animus in Jung’s alchemical mirror*’ (1992) made the startling statement, ‘I do not find the concepts, anima and animus to be clinically useful’ (p. 1). He observed that: ‘*Desire inheres in the field of the syzygy in which there is no next question but an imaginal simultaneity. Once our orientation centers upon the field of the syzygy rather than some allocation of its parts, it appears that gender is not very useful*’ (unquote)(pp. 5–7). Schwartz-Salant’s statement resonates with Kate’s experience of herself as neither a man nor a woman, just sexy. (McKenzie 2010, p.409).

The borderlands of any theory are the places where one can see into the distortions of the comfortable middle. We do well to include the others who don’t fit for they add the new information that drives emerging theory.

### **Jung the queer theorist**

It would be easy to dismiss Jung’s contribution to contemporary gender thinking by focusing on his culturally biased gender writing that claims inherent gender characteristics linked to biological sex. (McKenzie 2006, p.407).

Fortunately, there’s another Jung who is an early queer theorist in his fascination with the archetypal third of the transcendent function, and the psychoid realm of the subtle body. Jung gestures to the subtle body of gender when he speaks of body as a representation of the physical materiality of the psyche (Jung 1959, para. 392). This is the subtle body of gender and sexuality residing in an intermediate realm between mind and matter and moving in an emergent process rather than fixed in biological fundamentalism—a gender that shimmers and hovers around body. The Jung who writes about psyche in motion, about fluid identity fed by archetypal process in the ego-self field, and about the relationship between psyche and world, the *unus mundus*, is quite relevant to contemporary gender discussions. This is Jungian queer theorizing that could be used to describe identity under construction and the individual in the act of perpetual becoming. (McKenzie 2006, p.407)

---

Jung in his 1936 essay ‘*Concerning the archetypes and the anima concept*’ hints that the image of the homosexual has an important function for the collective psyche by preserving the wholeness of original man. In this somewhat ambiguous statement

about homosexuality, Jung says that for a young male to achieve sexual maturity, he must leave his identification with his mother, the feminine. Jung indicates that something different is going on for artists and homosexuals. For them he states that: *it is rather a matter of incomplete detachment from the hermaphroditic archetype, coupled with a distinct resistance to identify with the role of a one-sided sexual [gendered] being. Such a disposition should not be adjudged negative in all circumstances, in so far as it preserves the archetype of the Original Man, which a one-sided sexual [gendered] being has, up to a point, lost.*(Jung 1959, para. 146)

Four years later in a passage from his 1940 essay 'The psychology of the child archetype', Jung makes another reference to the primordial image of original man. He states that the image of the archaic hermaphrodite that originally referred to the twilight time of unconsciousness has evolved to symbolize (quote) *'the creative union of opposites, a "uniting symbol" in the literal sense...the symbol no longer points back, but forward to a goal not yet reached'* (unquote)( Jung 1959, para. 293).

An understanding of this forward pointing gesture is suggested in *Mysterium Coniunctionis*, finished in Jung's 80th year. He writes that (quote) *'The one after another is a bearable prelude to the deeper knowledge of the side by side, for this is an incomparably more difficult problem'* (unquote)( Jung 1963, para. 206). In the 'one after another' Jung is referring to linear sequential thinking, a kind of thinking that produces A/A kinds of foundational gender theory and visions of integrated and fixed wholeness like the half-male and half-female image of the androgyne. The side-by-side reference suggests the difficulty we have in experiencing disproportionate and shifting combinations of archetypal contents rather than attaching to polar opposites and linear symmetries. Jung's side- by-side statement gestures towards our current evolutionary path, our emerging awareness that the concrete experience of opposites is an artefact of identity or ego formation that screens us from the deeper experience of totality, the side-by- side that also resides in the psyche. (Mcenzie 2006, p.408).

## **The post Freudians have had a lot to say about gender**

The postmodern psychoanalytic Freudians have had to work through and against an elaborate theoretical background.

As I was developing my post-Jungian psychoanalytic thinking, Adrienne Harris, a psychoanalytic developmentalist, in 2005, published a book titled *Gender As Soft Assembly*, an integration of psychoanalytic theory, non-linear systems theory, developmental psychology, and gender theory.

In reading Harris's book I came upon a passage that reflected my personal experience in relation to writing this paper. Harris writes about tomboy experience first quoting Philip Bromberg: *'a human being's ability to live a life with both authenticity and self-awareness depends on the presence of an ongoing dialectic between separateness and unity of one's self-states, allowing each self to function optimally without foreclosing communication and negotiation between them'* (1998, p. 272). Harris goes on to say, 'in

*the tomboy's identity, a boy in a girl, a boy and a girl, a girl and more than a girl, a girl whose phallic activities may be dystonic or syntonc, are all shifting self states in play'* (Harris 2005, p. 146). (McKenzie 2006, p.411).

Some queer theorists have

shifted the focus and the challenge to question the existence of gender as a real aspect of personhood; and further, to wonder how sexuality might be construed within a new paradigm of gender (**Butler 1990**). Virginia Goldner, in concluding her paper, 'Ironic gender/authentic sex', makes a bold statement that relativizes the foundational theories that place gender as biological, developmental, and primarily phallic centred. She states that (quote)'gender is a form of the symbolic elaboration that confers meaning to bodies, sex, and relationships ... the question becomes the extent to which the subject experiences herself as personally investing gender with meaning, or whether gender is a 'meaning happening to her'(unquote) (**Goldner 2003**, p. 135). Consciousness of the symbolic nature of gender and the capacity to invest in one's own 'gender symbolic' is the developmental potential I understand is being suggested by Goldner.(McKenzie 2010)

### **A post Jungian gender theory**

A substantial revision of Jungian gender theory requires a revision of our concept of the archetype. A new understanding of archetype as an emergent mind process was under construction in early 2000. I suggest that gender is a particular example of emergent archetype in emergent mind process. Jungian dialogues within the fields of attachment theory, the neurosciences, dynamic systems theory, and evolution are instrumental to this contemporary understanding of the concept of archetype in mind and gender identity as an emergent aspect of the self-organizing mind. From a survey of recent scientific and analytic papers addressing these areas, I will present the fabric of a more suitable Jungian gender theory, one that will fit all genders and sexualities. The scope of this talk and my own limitations in these scientific areas restrict this inquiry to a preliminary survey. My intention is to initiate an exploration of new Jungian analytic theory about gender and sexuality while simultaneously putting flesh on the ongoing discussion about the nature of archetypes. A revision of Jungian gender

theory that embraces all genders and sexualities is needed not only to inform our clinical work but also to allow us to bring Jungian thought to contemporary gender theory.

My gender theory deconstructs the assumed natural link between biological sex and subsequent gendered feelings. I acknowledge the need to form some degree of gendered identity position, but see this as a somewhat temporary ego platform from which to explore and expand one's gender capacity. My post-Jungian theorizing leads to a final phase of rediscovery and conscious integration of the innate potential for masculine and feminine, agentic and communal, energies within every individual, regardless of biological sexual beginnings or initial gendered positions..I propose that consciously fluid gender is an achievement of gendered maturity.

We saw in the previous section how myth and religion shape cultural gender beliefs. Now Let's look more closely at how the individual's gender expression is affected by cultural gender beliefs.

Understanding the links between the emerging mind and its environment is vital to understanding a particular culture's impact on the formation of gender identities. George Hogenson (2001) presented an understanding of Baldwinian evolution that furthered the idea of the archetype as emergent and delineated the co-evolutionary relationship between cultural artefacts and the development of the human mind. In a more recent paper, he presented a dynamic systems model for an emergent Self that resonated with my exploration of the impact of culture on emergent gender. His

model of the emergence of mind *'includes the physiological characteristics of the infant, the intentional attributes of the caregiver, and the cultural or symbolic resources that constitute the environment'* (Hogenson 2004, p. 67).

Myths and symbols are understood to be cultural artefacts and *'are part of the system that bootstraps the infant, and subsequently the developing individual, into the world of intentional objects, meaningful action, and relationships'* (ibid., p. 75). Artefacts are the creative products of a culture, created by collective minds and handed to each new generation through cultural memory. Artefacts are an external inheritance, our cultural inheritance. The cultural gender artefact would reflect the gender beliefs specific to the culture.

Like Adrienne Harris in her book, "Gender as Soft Assembly," I too believe that gender identities emerge in a dynamic relationship to multiple factors. I suggest that our physiological encounters, those pre and postnatal hormonal influences on gendered feeling, along with our caretaker and other interpersonal interactions, and our exposure to our cultural artefact of gender beliefs, are some of the driving forces in our internal experience of gendered feelings.

I borrow Hogenson's concept of 'nesting' (Hogenson 2004, p. 73) to suggest that gender identity is a weaving together of an individual's body/mind development, nested in its attachment experiences, which in turn are nested in the gender artefacts specific to one's cultural environment. (McKenzie 2010, p.413). In these complex interactions our gender feelings are not static. Gender experience is in a fluid dance with these multiple forces.

We are in gender, gender is not in us. From within the dance emerges a living tapestry of identities, a personal art form that is a work-in-progress that continues throughout a lifetime: a fairly seamless weaving for the gender normative but a prolonged and more complex weaving for the transgendered.

### **The neurosciences, attachment, and gender**

The developmental neurosciences are increasingly focused on the body, on the importance of body biology and embodied experience to the emergence of mind. From Daniel Stern's (1985) concept of the 'preconscious emergent self' to Antonio Damasio's (1999) more recent 'proto-self', we are introduced to the neurobiology of body feeling states that precede consciousness, '*having the feeling is not the same as knowing the feeling, that reflection on feeling is yet another step up...all of these processes—emotion, feeling, consciousness—depend for their execution on representations of the organism. Their shared essence is the body*' Damasio 1999, p. 284).

The cognitive neurosciences help us to bridge from unconscious brain/body concepts such as image schemas and mental models to the elaboration of categories in the conscious mind. Cognitive linguist George Lakoff emphasizes the importance of body and culture to categories of thought:

*Thought is embodied, that is, the structures used to put together our conceptual systems grow out of bodily experience and make sense in terms of it; moreover, the core of our conceptual systems is directly grounded in perception, body movement, and experience of a physical and social character.* (Lakoff 1987, p. xiv) (McKenzie 2006, p.412)

The social ground of bodily experience that helps to form our sense of self is addressed by attachment theory.

Attachment theory brings an understanding of the impact of interpersonal relationships, particularly the caretaker-infant bond, to the developmental and cognitive aspects of the emerging mind. Attachment research has emerged from its infancy in John Bowlby's (1969) work to its sophisticated elaboration in Allan Schore's (1994) integration of developmental neurobiology and attachment research. (McKenzie 2006, p.413).

I suggest that one's primary gender feelings are part of a pre-conscious proto-self (Damasio 1999) or emergent self (Stern 1985) that is related to our earliest body/mind organization and is influenced both positively and negatively, by early relational experiences with primary caretakers. This

emergent sense of gendered self precedes the organization of archetypal imagery.

If we don't inherit the archetypal patterns that define our sense of self then what are the building blocks inherited in the body/brain that move us from embodied feeling to categories of identity?

Recent research in developmental and cognitive neurobiology suggests that the earliest experience of embodied gendered feeling involves the activity of image schemas, 'the spatial models that are formed very early in the process of mental development and encode core information about the spatial relationships with objects in the world around us' (Knox 2003, p. 66). [...] A social cognition study suggests that there are image schemas that underpin what is experienced in the body as masculinity and femininity. The study proposed that the kinaesthetic image schemas of compulsion, blockage, and containment are at the root of a sense of spatial power or dominance:[...] "masculinity and masculine spaces are constructed through repeated instances of (or the exhibition of the potential for) exerting force over animate and inanimate objects and overcoming obstacles, resulting in an increase in the size of territory controlled. [This description resonates with the idea of agency as masculine energy]. Femininity and feminine spaces are constructed through submission to force and avoidance of or submission to obstacles, with the resultant decrease in the size of territory controlled." (Umiker-Sebeok 1996, p. 4). (McKenzie 2006, p.414).

The decrease in territory in the feminine would correspond to what Jean Knox in her book, *Archetype, Attachment, Analysis*, refers to as an image schema of containment. Knox, further, suggests that the containment schema could replace the concept of the archetypal mother. I would offer that the containment schema underlies what we experience as the feminine affiliation for communion.

From this brief encounter with the sciences it seems that the inherited image schemas register the bodies feeling interactions which in turn lead to an unconscious proto self from which emerges a conscious sense of self.

Jung's archetypes, in this neurological framework, would be second-order organizing mechanisms in the mind and not first-order archetypal principles that determine body or gendered feeling.

In Jung's work we often encounter his argument that the human perception of our relationship to nature takes a particular historical and psychological course. That it evolves from an undifferentiated identity with the natural world (embodied feminine realm), to the dominance of the masculine function of discrimination (linear, oppositional thinking), and finally to the conscious reunion (integration) of these masculine and feminine perceptual realms.

It is the third realm, the experience of the conscious reunion of the masculine and feminine that is emerging today quite literally in the bodies of those who experience gender as fluid and emerging.

I wonder if the struggle we are in today over the idea that bodies can experience gender as shifting states rather than fixed identities is a physical manifestation of the more profound emergence of the psyche's struggle toward the integration of Jung's notion of the 'side by side'. The ability to consciously hold the tension of opposites 'side by side' with the communion of the embodied natural world. A reunion not as wholeness but as fluid dance partners in a field of emergent music.

This fluid dance could be described as a form of embodied imagination; borrowing from the work of Robert Bosnak, an internationally recognized practitioner of embodied dream work. Embodied imagination is a subtle dance between body and imagination according to Bosnak that belongs to "*a primal world between body and mind-less physical than matter, more*

*embodied than mind.*” It is an experiential world that “*annihilates the mind/body conundrum by adding a third an in between.... [and] wherever there's an in-between, soul animates, enlivens, quickens.*” (p.76, 2007). I suggest that an authentic and fully lived experience of our gendered feelings and sexual attractions is imperative to experiencing the in-between, a creative and ensouled life. (McKenzie 2010).

