

IRSJA Fall 2019 Invitational Conference

Despair and Hope: Holding the Center in Turbulent Times

Friday, November 1 – Saturday, November 2, 2019

Presentation Descriptions, Learning Objectives and NBCC CE Credit Hours:

Colonizing the American Psyche. Virtue, Individuation, and the Problem of the Consumer Capitalism

Presenter: John R White, Ph.D. (philosophy), M.A. (counseling)

Description: One of Jung's central contributions to our understanding of psychological life is the recognition that our individual experiences are formed not only by our individual psychology but also by collective unconscious psychological factors. I would suggest that the primary collective unconscious factor which affects individual psychology in 21st century America is the implicit (though ironclad) commitment to consumer capitalism and to sets of social mores, laws, and assumed values designed to foster and protect consumer capitalism. Further, I would suggest that this unconscious commitment has the effect of colonizing the individual psyche with a certain set of habits, attitudes and values which are inimical to the pursuit of virtue and which substantially hinder the individuation process.

In this presentation, I will treat the above in the following three steps:

1. A brief discussion of how unconscious collective assumptions demand and enforce unquestioned, unanalyzed, and thus virtually unconscious principles of thinking, feeling, and acting and how this relates to consumer capitalism in 21st century America (what I term the "colonizing of the psyche"). This will highlight how the American psyche above all becomes susceptible to control through an overvaluation of money and power. Some discussion of the ways in which the collective psyche fends off serious questioning of the relative value of consumerism and consumer capitalism will also be offered here.
2. I will then focus on some definite, analytically-relevant examples of this "colonization" we often see in analysis: such as the expectation of immediate gratification, resentment toward others' benefit, substitution of the experience of "price" for the experience of value, and the substitution of the experience of economic status for the experience of self-esteem. Each of these is a typical psychological form of the colonization and each has straightforward relevance both day-to-day and clinically. This section will include discussions why these sorts of attitudes are both conducive to vice (and oppose virtue) and how they hinder the process of individuation as well as indications that we are meeting with these phenomena in clinical settings.
3. Finally, I will offer some suggestions concerning ways to counteract this colonization in one's psyche. Among them: a. learning to tolerate frustration (from traditional psychoanalysis); b. resistance to resentment and its typical companion, self-righteousness (from Martin Luther King); c. honoring the value of feeling life (from Jung on the feeling function and philosopher Max Scheler on value and feeling); d.

recognizing problems of narcissism and self-esteem associated with consumer capitalism (from Kohut). In the process of this last section, I will make the case that, in an era of vice and corruption, it is not enough to be conscious. Rather one must also consciously and intentionally cultivate the psyche toward the good, the process the ancients called the development of virtue. In particular the virtue of hope is highly relevant now.

Learning Objectives, answering the stem: Based on the content of this workshop, I am able to:

1. describe consumer capitalism as a collective and clinically relevant factor in our patients' psychological life;
2. describe typical psychological traits and habits characteristic of being a consumer;
3. identify specific ways in which the traits and habits associated with being a consumer inhibit conditions and/or the goals of analytic treatment and individuation;
4. utilize classical psychoanalytic theory and practice to aid the patient in counteracting hindrances to individuation endemic to consumer capitalism;
5. utilize classical ethical theory of virtue to aid the patient in counteracting hindrances to individuation endemic to consumer capitalism

Number of NBCC CE credit hours for this program: 1

American Cultural Complexes & Climate Disruption

Presenter: Jeffrey T Kiehl, Ph.D.

Description: Unprecedented climate disruption is now the greatest threat to civilization's existence, as we know it. For many, the news of environmental disruption places them in the midst of despair with little hope for the future. This disruption is not just about the physical climate system, but how changes to this system lead to radical changes in human and non-human life. It is imperative that we deal with this problem immediately, for if we fail to address it, we will bequeath terrifying traumas on generations. Although science has soundly established that humans are the major cause of climate change, humanity has yet to take appropriate actions to address the issue. Perhaps, the greatest tragedy is that we have the ability to address this problem, yet we do too little. Historically, the United States has contributed the most to our current climate disruption, however, it is now the sole nation in the world that refuses to recognize the existence of the problem. This avoidance is rooted in psychological processes that are best addressed through a depth approach to psyche for our inner psychic dissociation is manifesting in the outer world as the symptom of climate change. Given that climate change is a collective issue, understanding the role of cultural complexes in America is paramount. In this presentation, we explore evidence that two cultural complexes currently pervade the American psyche. Understanding how these two cultural complexes are manifesting in America helps explain the tension of opposites within American society around climate change, as well as a number of social issues. Activation of these cultural complexes leads to strong emotional polarization around climate change. We also explore how these two cultural complexes are geographically positioned within the United States. Like any complex, these cultural complexes have archetypal cores. We will explore the fundamental archetypal dyad at the core of the complexes and trace their beginnings back through evolutionary deep time. The final part of my presentation provides a road map for working with the seemingly

unbearable tension between the two cultural complexes. By connecting with the numinous nature of the archetypal cores of the complexes, we may be able to creatively hold the despair and hope surrounding climate change and move to act on the issue.

Learning Objectives, answering the stem: Based on the content of this workshop, I am able to:

1. Describe the current state of environmental disruption
2. Describe trauma dimensions of climate change
3. Identify and analyze cultural complexes leading to polarization in the US
4. Identify and analyze archetypal cores of US cultural complexes

Number of NBCC CE credit hours for this program: 1

Go Set a Watchman: Turning from Atticus to Scout as We Hope for a Future

Presenter: Pamela Behnen, M.A., M.A.P.C, LPC

Description: With the publication of *To Kill a Mockingbird* (TKAM) in 1962, Harper Lee won a Pulitzer Prize and the novel's place in the history of the civil rights movement was cemented. Atticus Finch reigned for more than 50 years as an archetypal image in the collective consciousness of America and of the world. Lee granted few interviews and never again published until the 2015 release of *Go Set a Watchman* (GSAM). Reader and critical response was mostly horror and disgust at the revelation of Atticus as a crotchety old racist, along with pity for Lee, whom many assumed had, at the age of 89, lost her senses enough to allow the publication of an earlier and inferior novel.

In this presentation, I will examine Atticus Finch as an archetypal hero image in the collective consciousness, how that image may have served both to motivate and to avoid change, as well as the shattering of that image in GSAM. Further, I will discuss both Tom Robinson and Boo Radley as images of the scapegoat archetype. In 2015, the unveiling of the flawed Atticus proved synchronous with the emergence of a powerful new civil rights movement; an energy emerging with the protests that followed the police murder of Michael Brown in Ferguson, Missouri, as well as the legacy of police violence against people of color.

I will examine the phenomena surrounding TKAM and GSAM from two overlapping points of view: as a scholar and teacher of literature and literary theory, and as an analytic psychologist. From the literary point of view, I will use reader response theory, which, in brief, finds meaning is created neither in the mind of the writer, nor in the authority of the text, but through the interaction of the reader with the text and the author as represented there. Meaning in this sense is a "third thing" that emerges in the container created as reader and text interact. Thus, I will examine the meaning created with TKAM since its 1962 publication, and the new meaning created with the 2015 publication of GSAM. I will examine my own individual response and the responses of others situated in the cultural contexts of each novel.

As an analytic psychologist, I will look at both texts and responses to them as examples of the construction of a faulty sense of identity based upon scapegoating and the multiple projections of otherness. S. Kimbles' and T. Singer's descriptions of cultural complexes offers a parallel to some contemporary theories of the construction of racial identities, including whiteness, and suggests analytic psychology may be useful in deconstructing and providing alternatives to a fragile identity based on otherness and scapegoating.

Learning Objectives, answering the stem: Based on the content of this workshop, I am able to:

1. Identify archetypal images of the hero, the law, the scapegoat, and the prophet as portrayed in Harper Lee's novels.
2. Discuss how scapegoating bolsters fractured identities based on the projection of otherness.
3. Discuss how the projection of justice onto the Hero and the Law also serve to bolster fractured identities.
4. Interpret why the withdrawal of projections onto the hero, the law, and the scapegoat may create a space for a more solid and less threatened identity.
5. Analyze the development of Scout's racial identity and self-examination of her own cultural complexes in *Go Set a Watchman* as an integral part of her individuation process.

Number of NBCC CE credit hours for this program: 1

Reading Cassandra: Acts of Resistance in Interpretation and Life

Presenter: Laura Camille Tuley, Ph.D.

Description: I will consider the theme of resistance as both the psychoanalytic concept with which we are familiar theoretically and clinically—as that which sometimes impedes the analytic process and individual growth—and as that which, at times, can and does serve the aim of individuation and the movement of the Self. In other words, I would like to reflect on the idea that at times the process of individuation might entail an act or posture of resistance, which requires an individual (or group) to go against the grain of the status quo and social or cultural norms and to accept a position of marginalization, alienation and, occasionally, death. How we read resistance—with or against the grain of conventional interpretations—positions us as creative agents in the process of making meaning with our patients and within the context of community. It also highlights the complexity and ambiguity of the work that we do. I will examine our interpretation and “handling” of the phenomenon of resistance clinically, mythically via the myth of Cassandra, and in the context of the resurgence of activism in this country following the recent presidential election (e.g., in form of the Me, Too Movement, the anti-gun violence movement among youth, the movement in support of refugees and the protests to halt the development of the Dakota Access Pipeline).

Learning Objectives, answering the stem: Based on the content of this workshop, I am able to:

1. Reframe the psychoanalytic concept of “resistance.”
2. Consider the relationship between the concerns and process of the individual analysis and the collective psyche and ethos.
3. Make a case for the telos of “one-sidedness” as, at times, a necessary stage in the process of individuation.
4. Discuss an alternative interpretation of the myth of Cassandra and its resonance with the spirit of the times.

Number of NBCC CE credit hours for this program: 1

Finding Our Way in Times of Trouble

Presenter: Fanny Brewster, Ph.D., M.F.A.

Description: We live in politically and socially turbulent times and yet the work of Jungian psychology insists that we remain engaged with this turbulence. This engagement is not only on the outer—in the Collective. Our engagement must begin within the interior space. This is the psychological home of our inner work and the path that we often label Individuation. But even as we claim this word—this process that never ends, we are still confronted with the fact that both inner and outer spaces can be turbulent. A major fact of our times is the focus and volcanic eruptions regarding race and racism in our American collective—our cultural villages.

Finding our way is the self-reflective quest for discovering the path that may begin as work of the Self. What can the Self show us in its own reflection of the necessary personal suffering that must be endured as one faces cultural differences with an Other? What happens to the ego at the emergence of personal shadow material—a racial complex that wants to remain in the dark, refusing any light or reflection of new knowledge?

American Jungian psychology with European roots has grown stronger in American soil. However, the soil has been mostly segregated—not mixed, like the early teachings of the transplanted Analytical Psychology. As a result, American cultures of color have for the most part not planted themselves nor been able to grow in the American Jungian garden. As we live and desire to thrive in our 21st century what does inner psychological wrestling produce and does it lead us to a stand of morality within as well as without in the Collective, where turbulence can reign? What does Individuation look like in an Africanist culture where the village is equally as valued as the singular individual? Even though Jung said that we must have both, Individuation and a return to the Collective, an American psyche oftentimes argues mostly in favor of the former.

Finding our way: how can we reconcile apparent despair represented by conflict, emotional rage and American tribal impulses of today with creating hope for our future—as Jungians, and as citizens of our American collective village?

Learning Objectives, answering the stem: Based on the content of this workshop, I am able to:

1. Describe three main features of C.G. Jung's Complex Theory
2. Identify the racial complex or 'color complex' as first introduced by C.G. Jung
3. Discuss the Eurocentric foundations of Analytical Psychology and compare with the multiculturalism of American society and possible effects of the two on Jungian clinical practice.
4. Select possible transference and countertransference issues based on ethnic differences between therapist and patient that may emerge in the clinical setting

Number of NBCC CE credit hours for this program: 1.5

**Unchaining the Dark: the Transgressive and Transformative
Potential of Female Rage**

Presenters: Marilyn Matthews, M.D., Ronnie Landau, M.A., and
Constance Romero, M.Ed.

Description: This panel presentation by three female Jungian analysts from different generations and cultural backgrounds will focus on the topic of feminine rage and aggression. Through personal reflections and varied theoretical and psychological frameworks, this controversial subject will continue the journey from its dark, feared and hidden depths into the light of consciousness. The use of story-telling, myth, film, music and poetry will assist in amplifying and animating the meaning and necessity of feminine rage and aggression, particularly in today's world. Our stance is to facilitate communication and discussion rather than align with positions that support oppression, fear, violence or shame in all of us.

Learning Objectives, answering the stem: Based on the content of this workshop, I am able to:

1. Define and discuss the concepts and effects of the female gaze as compared to the male gaze.
2. Identify and analyze the implications of the emergence of feminine rage into cultural consciousness.
3. Compare and contrast the psychological and physical expressions of anger, rage and wrath.
4. Describe and discuss the spiritual, psychological and physical links between trauma and feminine rage.
5. Compare and contrast various theoretical approaches to feminine rage.
6. Create and apply clinical approaches that acknowledge, contain and access the transformative properties of feminine rage in both men and women.
7. Identify and discuss feminine rage as depicted in myths, fairy tales, and other archetypal forms of expression.

Number of NBCC CE credit hours for this program: 1.5

Illuminating Rape: The representation of sexual violence in Women's Art

Presenter: Diane Fremont, LCSW-R

Description: In the current climate of the #MeToo Movement, founded by Tarana Burke in 2007 when she was working with sexually abused young women of color, and going viral following the Harvey Weinstein sexual abuse allegations in 2017, an immense cultural shift and awakening is taking place that mirrors and expands the Women's Movements of previous eras. Tarana Burke and other prominent activists were dubbed "The Silence Breakers." In this spirit I would like to look at how women, from a handful in the past to increasing numbers in the present day, have depicted very personal and often hidden experiences of sexual violence through their art work, breaking the silence and giving these experiences a visual, embodied voice in the culture.

This presentation will center on a recent exhibition in New York City, entitled "The Unheroic Act: Representations of Rape in Contemporary Women's Art in the U.S.," which happened to

meaningfully coincide with Dr. Christine Blasey Ford's nationally broadcast, emotionally riveting testimony on her alleged sexual assault as a teenager by Brett Kavanaugh. When Judge Kavanaugh was voted in to the Supreme Court, many women took to social media to express their outrage, some of them sharing images of women wreaking revenge on men, most frequently the graphic and bloody beheading in "Judith Slaying Holofernes" by the Baroque artist Artemisia Gentileschi. Against the backdrop of innumerable accusations of sexual misconduct in the media and the building momentum of the #MeToo movement, the hearings struck a deep emotional chord and triggered traumatic memories and feelings of intense helplessness, fear, shame and rage in countless women and men, which many of us witnessed first-hand in our practices and in ourselves.

In this presentation, I will look deeply into women artists' subjective representations of rape and other forms of sexual violence in their art works, as opposed to male artists' traditional depictions focusing on the act of rape itself as the exciting pursuit of a coyly seductive or helpless woman, culminating in struggle, capture and domination. In contrast, women's art tends to put the focus more on the subjective experience and the lasting after-effects of the violation on woman's body and psyche, including intense terror, overwhelm, humiliation, shame, impotent silence, helplessness, isolation and buried rage. Over the ages, the true meaning of these themes in women's art has often gone unrecognized.

We will start in the 1600s with Artemisia Gentileschi's rape at age 17 by a colleague of her father's, the trial and conviction of her attacker, with striking parallels to Dr. Blasey Ford's testimony, and the two paintings Gentileschi made around this event: "Susanna and the Elders" and "Judith Slaying Holofernes." Then I will highlight several contemporary women artists from this remarkable exhibition and elsewhere, whose work represents the subjective experience of rape from a number of different perspectives. Many of these artists' works also address or depict the means of regaining equilibrium and reclaiming one's own body, psyche, sexuality and strength after such violation.

Learning Objectives, answering the stem: Based on the content of this workshop, I am able to:

1. Describe and discuss the subjective experience, impact, symptoms and sequelae of sexual harassment and assault.
2. Identify the steps to recovery and healing from harassment and assault.
3. Identify, define and differentiate the characteristics of the "male gaze" and the "female or non-binary gaze" in cultural and archetypal representations, as well as the related clinical implications of each.
4. Describe and analyze the work of at least three female artists representing the importance of voicing or envisioning different aspects the subjective experience of rape trauma, its sequelae and creative paths to recovery.

Number of NBCC CE credit hours for this program: 1

Witnessing with Compassion

Part I: Lunar Consciousness: An Alchemical Perspective

Part II: Eve Speaks: A Dialogue on the Deconstruction of Privilege

Presenters: August Cwik, Psy.D., Carolyn Bates, Ph.D.

Description:

Part I: The Rosarium, an alchemical series, presents a template for the transformation of solar (masculine) and lunar (feminine) soul energies. The formation of a deeply reflective lunar consciousness is necessary to facilitate change in social systems. A new “third” is being sought that requires a compassionate stance towards oneself and other.

Part II: In a patriarchy “the masculine” has been privileged by virtue of its very label and its culturally-venerated attributes, while the feminine has too often relegated to the realm of “lesser.” In this imbalanced way of looking at consciousness, women’s anger is experienced as discomfoting, precluding exploration into legitimate grievance. This dialogue will invite us to look the power of legitimate grievance and how doing so can deconstruct the political and cultural power structures between those invested in and benefitting from the patriarchy and those not.

Learning Objectives, answering the stem: Based on the content of this workshop, I am able to:
Part I:

1. Use the Rosarium plates to demonstrate the development of lunar consciousness.
2. Describe the components of lunar consciousness.

Part II:

3. Discuss the mythopoetic underpinnings of privileging “the masculine.”
4. Identify how cultural and gender norms relegate “the feminine” to “lesser.”

Number of NBCC CE credit hours for this program: 1

From Gregorian Chant to Rap: Music is always the Bridge

Presenter: Pamela J Power, Ph.D.

Description: Jung wrote that visionary art provides a compensatory function to the time in which it is produced. If we can recognize what art expresses, we can be more deeply aware of the culture in which we live and therefore be more effective psychotherapists. This presentation will provide a brief overview of the evolution of Western music and describe the spirit that has propelled it since the early church. I will then turn to the ‘music’ of Rap culture that today plays a powerful, and perhaps unrecognized, compensatory function. Rap is ubiquitous around the world, providing a unifying underground culture and carrying the spirit of global awareness. By recognizing Rap as contemporary liturgical music, we can deepen our understanding of the turbulence of our times and relate to the collective influences upon our clinical practice. I will also include some basics about how music affects the brain and how it enhances the totality of brain functioning.

Learning Objectives, answering the stem: Based on the content of this workshop, I am able to:

1. discuss the relevance of art to clinical practice.
2. analyze how Rap music can be considered “visionary art.”
3. describe two ways that music affects the brain.
4. explain the compensatory function of liturgical music.

Number of NBCC CE credit hours for this program: 1

**Is Anybody Home? Desperately seeking Hestia in a world
turned inside out**

Presenter: Susan C. Roberts, M.S., M.A., MSW

Description: According to Marshall McLuhan, each new advance in media technology extends our senses further from our physical bodies and our location in a particular time and place. In this way, it transforms our experience of being human. The last decade has brought what is perhaps the most profound media revolution in history; we now carry around in our pockets digital devices that enable us to be instantly connected with virtually anyone or anything on the planet. With the portals of consciousness flung open, the world rushes in to flood our psyches, obliterating our accustomed sense of interiority or self. With our nervous systems overloaded by digital input, many of us find ourselves in a chronic state of disembodied dissociation and near-psychotic anxiety.

In his 2013 film “Gravity,” Alfonso Cuarón presents a terrifying picture of our contemporary condition: untethered from her spacecraft, Sandra Bullock floats in a black void, nearly annihilated by overwhelming emptiness. The film won Cuarón the Oscar for Best Director and the freedom to choose whatever he wished as a follow-up project. “Roma,” the film the director chose to make next could not have been more different from the nightmare of cosmic uprootedness presented in “Gravity”; indeed, it is an antidote to that condition. In it, the director returns to his childhood home in Mexico City and his family’s indigenous housekeeper, Cleo, who was the beating heart at its center. With her loving devotion to the home and her humble performance of the daily chores, Cleo creates a container for nurturing and sustaining of young life. What is most remarkable about the film - aside from its elegiac beauty -- is its reverence for a woman whom the world at large would dismiss as one of the least important people alive.

So, it was with Hestia, the least heralded of all the Olympian gods, who despite her near invisibility was the first deity ancient people prayed to in beginning any ritual or major endeavor. Hestia’s sacred fire at Delphi was the spiritual center of the ancient world, and torches lit from it were carried abroad by colonists establishing new settlements. This same sacred flame of Hestia (or Vesta in the Roman world) served as the center of every private household, keeping those who lived within its walls spiritually connected to the heart of life.

The goddess Hestia does not just live in ancient history but in the psyches of modern women and men. Indeed, James Hillman asserts that she may be regarded as the ruling deity of psychotherapy and analysis. “Hearth in Latin is focus, which can be translated into psychological

language as the centering attention that warms to life all that comes within its radius," he writes. Hestia, is "the soul essence that inhabits anything."

In this talk, I will use film clips from both "Gravity" and "Roma" to explore the condition of the human psyche in the digital age and its potential for restoration via Hestia-like attention and care. I will suggest that a general sense of de-centered disembodiment is the prevailing psychopathology of our time and that the task that falls to us as therapists and analysts is to restore for our clients and indeed for ourselves a sense of interiority, of subjectivity...that there is somebody home.

Learning Objectives, answering the stem: Based on the content of this workshop, I am able to:

1. Discuss the effect of the internet and digital technology on contemporary individual's sense of self with reference to the work of media theorist Marshall McLuhan.
2. Describe the functions and mythology of the Olympian goddess Hestia and the Vestal Virgins in Ancient Rome.
3. Apply the archetype of Hestia to the psychology of contemporary individuals using case material and film.
4. Discuss the devaluation of the Hestia or virginal aspect of the Feminine and its impact upon the psyches of contemporary women and men.
5. Apply the interiorizing function of the Hestia archetype to the role of analyst and the process of analysis, and compare it to related concepts such as transitional space, reverie, introversion, and soul.

Number of NBCC CE credit hours for this program: 1