María Lourdes Albarrán Ampudia, *Mexico*

Breaking Barriers: The Power of Inclusion

Abstract

My goal in this presentation is that, using the lives of these three Mexican women as examples, we can be inspired and moved toward inclusion, equity and diversity. The life of these three women and their relationship with does who were able to break patterns and see value in including the differences, shape not only Mexican, but World history.

La Malinche, Sor Juana Inés de la Cruz and Dolores Del Río are shining examples of the transformative power of inclusion. These women broke barriers and defied conventions, achieving greatness in their respective fields. La Malinche, (1502) a Nahua woman, played a crucial role in the conquest of Mexico, serving as a translator and mediator between the Spanish and indigenous peoples. Her adaptability and ability to learn enabled her to navigate complex cultural landscapes and shape the course of history. As a woman, she defied traditional gender roles, demonstrating agency and leadership in patriarchal society.

Sor Juana Inés de la Cruz (1648.) As a 17th century Mexican poet, playwright and philosopher, she defied the conventions of her time to pursue her passion for learning and writing. Her work celebrates the diversity of Mexican Culture, blending indigenous and European influences.

Dolores Del Río, (1904) a pioneering actress, broke barriers in Hollywood, becoming one of the first Mexican actresses to achieve international success. Her talent and perseverance paved the way for future generations of Latin actors. Her success challenged stereotypes and opened doors for Latin Americans in the USA film industry.

The union of opposites is key to unlocking this potential. By valuing differences and embracing diversity, we can create a more holistic and inclusive approach to life. The combination of La Malinche's indigenous knowledge and Spanish language skills created a powerful combination. Sor Juana Inez de la Cruz passion and bravery inspired women to break the fixed rolls and found they own way to exist. Dolores Del Río unique blend of Mexican and American cultures brought a fresh perspective to Hollywood.

The benefits of inclusion are clear: diversity and cultural richness, empowerment and leadership, innovation and creativity. By embracing diversity and valuing differences, we can unlock the full potential of individuals and societies, leading to a more just and equitable world.

Biography

Born in Mexico City, where she currently resides, *María Lourdes Albarrán Ampudia* is a Jungian analyst certified by the IAAP (International Association of Analytical Psychology) in Montreal, Canada (2010). She trained as a Jungian analyst at the IRSJA (Inter-Regional Society of Jungian Analysts) and completed her training at the Jungian Institute of Denver, Colorado.

She is an active member in this Institute, and has participated in various seminars and has given presentations on diverse topics. She is also a teacher, a supervisor and a member of several committees. Currently, she practices privately in Mexico City as a Jungian analyst and serves as the chair of the Diversity, Equity and Inclusion (DEI) Committee at the Jungian Institute of Denver, Colorado.

Andrew Samuels, *United Kingdom*

Politics – Sacred And Profane

Abstract

The French writer Charles Peguy wrote that 'everything starts in mysticism and ends in politics'. He is one of numerous writers who see that spirituality and politics are the two most significant collective fields in which we are all immersed. My own contribution is what I call 'social spirituality' which – broadly speaking – concerns the part played in individuation by political activism. Importantly, I am also interested in how NOT being involved injures personal growth. I am careful not to claim the spirit only for left-wing and progressive projects, though that is where my heart is. Spirit is politically neutral; its social direction is our responsibility.

To make sense of social spirituality, we still need to know more about the political self: Where do we get out politics from? This enquiry could and maybe should be part of any therapy or analysis.

Developing these points and also considering the role of the psychotherapies in relation to political problematics, I will engage with the writings of Brazilian Liberation Theologian Leonardi Boff, with special reference to inequalities.

That's all on 'politics sacred'. What about 'politics profane'? Here I will explore the hidden politics of promiscuity, polyamory and non-possessive relating. Why do therapists privilege long-term 'permanent' relationships and monogamy in the ways that we do? If humans are to escape from market economics and capitalist ideology, they maybe have to begin at home. And in bed …

I see the paper as part of *Tikkun Olam* (Hebrew for repair and restoration of the world) – but performed by the psychotherapies. Globally, our broken politics call out for a healing therapy.

Biography

Andrew Samuels is one of the two founders of Analysis and Activism. He is a relational Jungian psychoanalyst, professor, activist and political consultant. He was the elected Chair of the UK Council for Psychotherapy. His many books include *Jung and the Post-Jungians* and *The Political Psyche*. His most recent book is *Reflecting Critically on the Political Psyche: Therapy, Testament and Trouble in Psychoanalysis and Jungian Analysis*. Several books are translated into Portuguese and in Spanish there is *?Una Nueva Terapia para la Politica*? (Lima: Espacio Gradiva, 2015). A selection of videos is on www.andrewsamuels.com

Monica Luci, *United Kingdom*

The Violated Threshold: Liminal Violence, Archetypal Regression, and the Erosion of the Psycho-Political Containment

Abstract

This proposal develops a Jungian psychoanalytic reading of contemporary geopolitics by situating borders as liminal spaces where psychic, political, and legal boundaries converge and increasingly fracture. Extending earlier work on the U.S.–Mexico border wall as an imaginal object mobilizing archaic fantasies of protection, exclusion, conquest and loss, this contribution addresses the distinctive trait of our present moment: the normalization of direct and indirect attacks on borders themselves as sites of exchange, mediation, and regulation in different realms.

From the Russian invasion of Ukraine to the war in Gaza, from repeated challenges to established state borders and asylum politics, to aggressive trade policies, tariff wars, and threats of territorial acquisition (such as claims over Greenland), or the U.S. attempt to appropriate of the oil of the sovereign state of Venezuela – kidnapping its political leader, and not making any mystery of the reasons - contemporary political actors increasingly enact a politics of boundary violation. These dynamics are accompanied by open hostility toward supranational frameworks—most notably the European Union—and toward international law as the symbolic guarantor of limits to international actions and democracy as founded on the separation of state powers. What is at stake is not only the territorial integrity, but the erosion of the very political function of borders as mediating structures foundational to democracy and peace.

Clinically understood, borders function as collective containers, supporting differentiation, reciprocity, and the regulation of aggression. When such containers fail, unmentalized anxiety is discharged through enactment: aggression replaces negotiation, force replaces symbolization, and the other becomes the carrier of projected shadow contents. The repeated assault on borders—military, economic, juridical—suggests a regression to archetypal modes of conflict in which domination and annihilation override ambivalence and restraint. This proposal asks: what does it mean when borders themselves become the privileged site of acted out aggression in the collective psyche? How do leaders mobilize participation mystique to legitimize boundary violations, dissolving distinctions between defense and aggression, sovereignty and omnipotence? And how does the weakening of international law mirror a deeper collapse of shared symbolic meaning necessary for collective life?

Drawing on Jung's concepts of the collective unconscious, the shadow, and archetypal regression, in dialogue with Hillman's emphasis on imaginal politics and Anzaldúa's understanding of borderlands as wounded yet potentially transformative spaces, this work frames contemporary border violence as symptomatic. Borders emerge as liminal zones where unresolved inner divisions are enacted on a global scale, revealing both the depth of the crisis and the fragile possibility that re-symbolization, rather than domination, might still be imagined.

Biography

Monica Luci, PhD, is a clinical psychologist and Jungian (AIPA/IAAP) and relational (IARPP) psychoanalyst, and a Lecturer in Psychosocial and Psychoanalytic Studies at the University of Essex. Her clinical and psychosocial work with refugees and survivors of

political persecution and torture deeply informs her research on borders, trauma, identity, and the psycho-political dimensions of migration. She writes widely on these themes, examining borders as psychic, social, and political formations. A member of Analysis & Activism since 2014, she served on its steering committee from 2020–2023. She is currently Honorary Secretary of the IAAP and sits on several editorial boards.

Noa Schwartz Feuerstein, *Israel*

Wounds and Shadows in Activism: An Indian perspective

Abstract

For a decade, I take part in “protective presence” activism in the Palestinian occupied territories, in beautiful landscapes appearing pastoral, but their reality is horror. We accompany Palestinian shepherds' communities who are gradually being expelled from their land by extremist and violent settlers.

After describing the horrifying physical reality, the hatred, cruelty, and violence directed toward the communities and toward us, the activists, I will reflect upon the psychological and spiritual toll of activism: the inner wounds it creates, and the shadows that surface my psyche when facing evil.

I find moral and psychological support and spiritual guidance in the Eastern wisdom, practices and Mythology, which resonate with analytical psychology, particularly Jung's and Neuman's. In the lecture the Indian sources will be introduced.

I'll start with Advaita Vedanta's idea of unity: we are all one fabric, emerging from and returning to the same source. This truth (satyam) gives rise to the doctrine of nonviolence (ahimsa), which inspires our activity. This unity demands my responsibility to protect 'others' who suffer violence.

But the victimizers. Whom I have to stand against, are my people, part of “me”, so I must confront the shadow within myself that awakens in these encounters.
In the face of one-sidedness that the conflict may breed in me, I read the Bhagavad Gita, as a guidebook for activists. Like Arjuna standing in the center, between opposing armies, I call up my 'transcendent function', while suffering the opposite principles and the conflictual forces.

Krishna's teaching inspires seeking the inner moral center within, my dharma, my duty, which lies beyond the collective pushes. Krishna teaches also how to hold pure consciousness while confronting a cruel reality, resisting against being dragged into hatred and violence, not always am I successful, many times that I feel polluted.
Through active imagination I immerse into the Mahabharata, meeting heroes who embody my conflict of me betraying my nation by fighting for its victims. The Mahabharata will be used in the lecture as a rich source of amplification.

Biography

Noa Schwartz Feuerstein is a graduate of the Israeli Institute of Jungian Psychology, with an MA in Clinical Psychology from Bar-Ilan University and PhD studies in Comparative Religion and Indian Studies at the Hebrew University. She is writing *On Horror and Beyond*, exploring Jung’s complex relationship with India and the Upanishads. Her recent work includes deep engagement with the Ritambhara sangha, Yoga Sutra study, and Mytho-Drama process work on trauma and individuation. A long-time human rights activist in the occupied Palestinian territories, she seeks spiritual grounding amid this work. Based in Jerusalem, she teaches widely and maintains a private practice.

Andrea Gaspar, *United Stated*

United States of Trauma: Psychic Borders, Collective Identity, and the Work of Transformation

Abstract:
In days marked by intensifying political polarization, hardened borders, and the resurgence of authoritarian and exclusionary ideologies, this presentation proposes that theory can function as a form of political and psychological containment. Drawing on Donald Kalsched's theory of trauma and the archetypal self-care system, this paper explores how contemporary sociopolitical crises in the U.S. reflect not isolated historical moments, but recurring patterns within the collective psyche—patterns shaped by walled-off trauma and defended by psychological border czars.

When the collective is not understood as a psychic field with its own unconscious dynamics, responsibility is displaced onto individuals or marginalized groups, reinforcing narratives of blame, threat, and otherness. This cultural dynamic mirrors the defensive operations of the archetypal self-care system, which seeks to preserve psychic survival by foreclosing complexity, vulnerability, and relational openness. In this sense, hardened political borders—both literal and symbolic—can be understood as manifestations of deeper psychic defenses mobilized in response to the fear and uncertainty in a changing landscape.

This presentation proposes that imagination and artistic expression play a vital role in disrupting these defensive formations. Art can be understood as a trickster force that moves across boundaries, finds the cracks in rigid identities, and reveals what oppressive narratives attempt to conceal. Artistic and symbolic processes invite embodied engagement with grief, longing, and other vulnerable emotions that are essential for traumatic processing. In addressing sociocultural events as rooted in the trauma-based responses of a collective psyche, this paper proposes that healing in these difficult times requires not only political action, but deep psychic work. It invites a reimagining of activism as an engagement with the unconscious structures of culture through theory and art, offering possibilities for renewed connection, traumatic healing, and restored hope.

Biography
Andrea Gaspar, PsyD, is a Chicago-based clinical psychologist specializing in trauma and sexual abuse through Jungian and somatic approaches. A graduate and current Co-Director of the Jungian Psychotherapy Program at the C. G. Jung Institute of Chicago, she also co-developed the training series Memories, Dreams, Reflections. She has presented on archetype, body symbolism, collective psyche, and trauma, and her current research examines cultural complexes and sociopolitical trauma; she will present this work at the 2026 ISTP conference. A performance artist and activist, her poetry and cabaret explore power and oppression, and she participates in rapid-response human rights efforts in Chicago.

Fabiola Perri Venturini, *Brazil*

The Disregarded Soul of Poverty: Psychological Clinical Practice in Contexts of Inequality in Brazil

Abstract

This communication proposes a psychodynamic reading of poverty in Brazil through the articulation of Analytical Psychology, cultural complex theory as developed by Thomas Singer and Samuel Kimbles, Jungian socioanalysis, and contributions from studies on collective trauma and transgenerational transmission. The reflection–action presented emerges from the distress expressed by an undergraduate psychology student during clinical training at a public university regarding the possibility of analytical listening and intervention in the clinical care of patients who predominantly come from socially marginalized backgrounds. This question calls for an ethical and formative reflection on the limits and potentials of psychological clinical practice in contexts of structural inequality, articulating teaching, clinical practice, and social commitment.

The communication advances the hypothesis that poverty, beyond its socioeconomic dimension, constitutes a cultural complex structured by historically unsymbolized traumas, such as predatory colonization, slavery, and abolition without collective mourning. Drawing inspiration from *Child of the Dark* (*Quarto de Despejo*) by Carolina Maria de Jesus, poverty is understood as a psychic site of symbolic dumping, marked by invisibility, dehumanization, and social dissociation.

Within this context, complementary collective psychic defenses operate: on the one hand, the denial of privilege, defensive meritocracy, and moral splitting among socially privileged groups; on the other, the introjection of devaluation, identification with the aggressor, and oscillation between submission and revolt among socially impoverished populations. These defenses sustain the cultural complex, producing repetition, polarization, and symbolic violence.

Jungian socioanalysis enables an understanding of how such complexes manifest in social discourses, institutions, and within the clinical setting itself, demonstrating that the psychological suffering experienced by individuals living in poverty cannot be reduced to intrapsychic conflicts but must be recognized as an effect of internalized structural violence. It is argued that these reflections have direct implications for everyday clinical practice, particularly in training clinics, public policies, and institutional care settings. The communication advocates for a psychologically engaged and ethically situated clinical practice capable of sustaining a decolonized mode of listening, naming social realities, and fostering possible processes of symbolization. Clinical practice is thus understood as a space for symbolic restitution and the reconstruction of social bonds, in which solidarity, as an expression of Eros, sustains a response to lived injustice.

Biography

Fabiola Perri Venturini is a psychologist who graduated from the University of São Paulo (USP), Brazil, in 2002. She holds a PhD in Sciences from the University of São Paulo, awarded in 2009. Her doctoral thesis, “Adolescents of a Psychosocial Assistance Institution: From the Knowledge of Their Universe to an Intervention to Promote Development,” focused on the psychosocial context of adolescents and the development of interventions aimed at promoting development. In 2014, she completed a specialization

in Analytical Psychology at Extecamp–UNICAMP. She is currently a clinical psychologist in private practice in Ribeirão Preto, São Paulo, and a collaborating supervisor for the clinical internship in the Analytical Psychology approach offered by the Psychology course at the University of São Paulo.

Jared Green, *United Kingdom*

The Land Speaks a Language Beyond Rupture: Pilgrimage and Ancestral Presence at Sites of Colonial Violence in Tasmania, Australia

Abstract

In December 2025, I undertook a pilgrimage to Kennaook/Cape Grim in northwest Lutruwita/Tasmania, site of an 1828 massacre where approximately 30 Peerapper people were killed during the colonial "Black War." This journey was complicated by my own ancestry: my bloodline includes both a colonial settler killed by Aboriginal resistance and others granted land dispossessed from Indigenous peoples, all situated within the collective violence of the most "successful" genocide in British colonial history.

Standing at this threshold: literal (where the Southern Ocean meets Peerapper country) and psychic (where perpetrator meets victim within my own lineage), a numinous ancestral voice reminded me of the oneness of ancestry. This experience, at the midpoint of a ten-day pilgrimage through significant sites in central Australia and northern Lutruwita, answered questions I'd been sitting with for decades. It reinforced that personal journey, particularly deliberate pilgrimage, is cornerstone to authentic psychological work, especially with archetypally charged racial trauma.

Pilgrimage as methodology operates through sacred encounter with place, where the boundary between inner and outer dissolves. The land itself becomes medium through which ancestral presence speaks, bridging past and present, personal and collective. Land holds what collective denial attempts to obscure; visiting sites of violence with proper preparation allows not only recollection and respect, but metaphysical transformation. While depth psychology has explored ancestral and land-based consciousness, these approaches risk becoming ahistorical or transcendent unless grounded in the specificity of colonial violence. This presentation shows how reconnection with Indigenous consciousness - not as appropriation of Indigenous peoples' cultures but as recovery of our own often forgotten relationship to land and ancestry - requires that historical colonial violence be integrated, not avoided.

The presentation puts forward lived experience of transformation of racialized complexes and concludes by proposing how this work might open genuine collective healing: not resolution of centuries-long wounds, but in stepping toward a new story.

Biography

Jared Green, PgDip, MA, is a UKCP registered psychotherapist with 12 years of clinical experience in private practice in London, United Kingdom. Originally trained as an integrative transpersonal psychotherapist, his work has oriented increasingly toward the Jungian psychoanalytic tradition, and he plans to undertake analytic training from 2027, leading to IAAP registration. Originally from Lutruwita/Tasmania, he has lived in the United Kingdom for 20 years. His clinical practice focusses on the intersection of developmental and intergenerational trauma. Jared has a particular interest in topics which live at the edge of the therapeutic mainstream, running workshops on taboo areas including “Money”, “Race” and the “Erotic”. His current research and the pilgrimage to Lutruwita emerged from a period of intensive psychoanalysis, which ended in January 2024.

Michal Stankiewicz, *Poland*

Deep Map

Abstract

“Try to imagine a being who is not a mere colourless conglomerate soul composed of an indefinite number of ill-assorted and antagonistic individual souls , but consists also of houses, street-processions, churches , the Liffey, several brothels, and a crumpled note.”
Quote from essay by Jung on Ulysses.

This being that is called to be imagined is Dublin - a place.

I would like to Present the Idea of Deep Map and provide an argument that they could be used as a method of therapy of space. The paper will start with short introduction where I will argue why this paper is being presented to Analytical psychology community. I am not an analyst myself and I believe this is important. There are already many books that discuss relations between Psyche and the City that came from psychoanalytical world that were a great inspiration for me.

First chapter will focus on the Deep Maps themselves. What is a deep map? This is a relatively new concept used within spatial humanities originating from a book by William Least Heat-Moon “Prairyerth: A Deep Map” How a deep map is different than standard one? Thin map of Dublin will show houses and they will be presented in way that has an agenda that is unusually not noticed. Deep one will takin the processions. Discuss the brothels and imagine the crumple note. Will try to talk with the antagonistic souls, paint them or capture with a photo. It’s creation would not be led as agenda but would emerge from the process.

I will mention what are some of the origins of the concept and what is current status of the therm. Second chapter will focus on establishing how a city/place can be considered a being and as a conglomerate soul that can go through some form of therapy. I will use framework of Genius Loci for this purpose. Third and final chapter will discuss why the deep map can change anything. There is a conflict within academia about the deep maps. Are representations of a place from multiple points of view, heavily based on observations of creator more of an art form than a science? I will lean on this argument to bring Jungian Art-based research by Susan Rowland and consequently present effects of creation of deep maps and changes they made in the world.

Additionally, I would like to create a sample deep map of place that is close to my current home as a visual representation. The process of creating one which is integral to concept of deep maps will be explained.

Biography

Michal Stankiewicz completed two years of first-level training with the Polish Jungian Association (PTPJ) and holds a Master’s degree in International Relations from the University of Szczecin. He participated in the Analysis & Activism conference in Prague (2017) and the European Conference of Analytical Psychology in Trieste (2015), alongside numerous online lectures and trainings relevant to his current work. A significant aspect of his perspective is shaped by having lived in nine cities across three continents, an experience that deeply informs the themes explored in his paper.

Sofía Jiménez Guzmán and Tracy Sidesinger,
Ecuador and United States

Schizocartography in Ecuador's Cloud Forest: Subjective Mapping as Resistance in Action

Abstract

Dominant colonizing narratives exert a strong influence on psychic development across many cultures, resulting in fragmented identities and disconnection from fundamental human values. Utilizing the work of Jung, Fanon, and the concept of schizocartography as it has developed from Deleuze and Guattari, we will explore subjective mapping as a form of resistance and activism. Jung observed a tendency toward one-sidedness in the collective psyche corresponding to "civilized" modern cultures obsessed with economic growth, and Fanon's decolonial theory critiqued systemic abjection of the colonized. Both pointed out a dominant tendency to dissociate from indigenous identities and ways of knowing, and revealed the significance of integrating what has been fragmented. Challenging hegemonic power, schizocartography is an evolving, creative practice promoting such repair. We will connect these principles to a project for children in the particular context of the Ecuadorian Cloud Forest.

Soy Mi Territorio ("I am my territory") is a program primarily focused on biodiversity conservation through education, carried out by the Red de Bosques Escuela del Chocó Andino. In this program, children are guided to map identity in their own body in relation to the earth around them, "instilling in them values and practices for the recognition of the territory - beginning with their body as the first territory." Yet this program is simultaneously a practice of schizocartography in that it guides individuals in the creation of idiosyncratic, autonomous, geographically and socially connected narratives from an early age.

Our paper serves to explicate the connection between this educational activism project and relevant psychoanalytic concepts. We do so as two psychologists from different territories with different dominant languages. Our fragmented, border-crossing, collaborative mode of presentation thus also parallels our topic of study. In doing so we bring specific Ecuadorian resistance efforts into global view, and offer more pathways for activism through subjective mapping.

Biography

Sofía Jiménez Guzmán is a Clinical Psychologist and Jungian Analyst, member of the International Association of Analytical Psychology IAAP, president of the Developing Group of Analytical Psychology in Ecuador, and Instructor of the graduate certificate of Analytical Psychology extension program of PUCE (Pontificia Universidad Catolica del Ecuador). She is also a member of Red Guardianes de Semillas Ecuador. She maintains a private psychotherapy practice and is a promoter of ecological restoration in the territory where she currently lives, the Chocó Andino Biosphere Reserve.

Tracy Sidesinger, PsyD is a psychoanalytic psychologist based in Brooklyn, New York. Her work focuses on maternal subjectivity, traumatic memory, and the psyche in collective reality. In 2024 she edited a special issue of the Taylor and Francis journal *Psychoanalytic Perspectives* dedicated to the topic of maternal subjectivity. Some of her other articles include "Revisiting the Seduction Theory: Recovered Memory in the Era of Trauma" (The American Psychoanalyst, 2024), "Maternal Excess: Pathways Through Overwhelm to Transformation in the Perinatal Period" (Studies in Gender and Sexuality, 2024), and

“Psychoanalysis, Class Divisions, and the Gift Economy” (Div 39 Review, 2022). She is currently a member of the Committee for Public Information at the American Psychoanalytic Association. In the past, she has served as representative to the Mental Health Liaison Group for the Psychotherapy Action Network, and as a board member for both the Museum of Motherhood in Tampa, FL and the Jungian Association of Central Ohio in Columbus, OH.

Natalia Matveeva, *Russia/Spain*

Immigration as a Dreaming Process of the Collective Psyche: Toward Images Seeking Recognition

Abstract

In the proposed presentation I explore the process of immigration as a dream function of the collective psyche, in which immigrants are regarded as dreams of the collective that carry the split-off aspects of the social group into which they are integrating. This perspective is adopted in order to illuminate the symbolic and imaginal dimensions of the process, moving beyond a purely theoretical or sociological inquiry.

Drawing upon clinical material from immigrant clients and my own experiential observations, I analyze the imagery that emerged in the course of work, images that reflect collective complexes and cultural attitudes activated and become particularly visible during the transition and adaptation to a new environment. Furthermore, I attempted to express in visual form the otherness, alien quality of these attitudes and complexes as they appear within a new cultural and psychological landscape. In the course of attempting, a series of photographic works took shape.

To illustrate this conceptual framework, one image from this series is presented here as an example (See Figure 1. below). The series consists of photographs of actual locations, into which a fragment rendered in pastel has been inserted as an appliqué. This fragment symbolically represents an element of the unconscious brought into that landscape from another culture, as if a person undergoing immigration were perceiving their new reality through the lens of previous internal structures and unconscious projections. At the same time, this foreign element maintains a subtle connection to the shadow aspects of the place itself. This is the line along which the inquiry deepens as the presentation unfolds.

Biography

Natalia Matveeva is a candidate-in-training at the Spanish Society of Analytical Psychology (SEPA) and a practicing psychologist based in Spain. Trained in Russia, she holds a Bachelor's degree in Psychology from Moscow International Academy and professional diplomas in Psychological Counseling, Assessment and Therapy and Analytical psychology and Jungian Analysis from the Institute of Practical Psychology and Psychoanalysis and the Institute of Analytical Psychology and Postgraduate Education. In private practice since 2015, she works with adults through an analytical lens and has clinical experience in pediatric oncology, neuropsychiatry, and women's psychological support. Her recent publication explores Caesarean birth through art and mythological narratives.

Heather Rees, *United States*

A Space of Becoming: The Archetype of Home and the Imaginal Journey of Forcibly Displaced Persons

Abstract

In a time of hardened borders, rising nativism, and unprecedented levels of forced displacement worldwide, this paper asks: what does the psyche do when Home is destroyed? And what does it truly take for Home to be rebuilt?

This paper presents findings from a completed doctoral research study (Meridian University, dissertation completion late 2026) that explored the narratives of seven forcibly displaced persons who had lived through displacement and arrived, with time, at a range of varying felt sense of belonging in a new country. Using Imaginal Inquiry methodology within the participatory paradigm, and a phenomenological approach to the data, the study examined how the archetype of Home manifests - ruptures, compensates, and repairs itself - in the lived experience of forced displacement and resettlement.

Four learnings emerged. The first is that misrecognition, which is understood as not being seen as the person one was known to be before displacement. This often fractures the psychological structures necessary for belonging more profoundly than geographic rupture itself. The second is that when one condition of Home is unavailable, the psyche actively recruits others to form a provisional container (i.e. belonging is assembled, not passively received). The third is that physical objects carried from a former life function as transitional symbolic containers, holding continuity of identity and lineage across disintegration. The fourth, and perhaps most fundamental, is that the body acts as a final threshold: Home must be felt in the soma before it can be inhabited in the world.

Together, these findings suggest that the rupture and repair of Home is neither origin nor destination, but a living, imaginal process - one that demands the psyche's full participation. The paper concludes by exploring the implications of these findings for clinical practice, activist work, and our collective understanding of what it means to be, and to become, at home in the world.

Biography

Heather Rees is a depth psychology researcher and clinician based in Houston, Texas, completing her doctorate in psychology at Meridian University. Her dissertation examines how forcibly displaced persons psychologically rebuild a sense of home after displacement, drawing on Jungian and archetypal frameworks. Alongside her research, she works clinically with trauma and grief, and has volunteered her time with asylum seekers and refugee families in Texas. Earlier in her career, she conducted international development work in Guatemala and post-conflict Bosnia. She holds a BA from the University of North Carolina at Chapel Hill and an MSc in International Development and Gender from the London School of Economics.

Robin McCoy Brooks, Johnny Olesen, Graham Harriman and Lusijah Marx, *United States*

Workshop - A Mutual Aid Approach for Building World Making Synchronistic Connections

Abstract

Johnny, Graham, Lusijah and Robin met over 30 years ago during the height of the AIDS crisis, in Portland Oregon, USA. We participated in the formation of an AIDS **mutual aid** & therapy community that formed a non-profit mind body clinic. In 2016, we challenged ourselves to write a book about what we learned then that is currently relevant entitled *The Healing Power of Community Mutual Aid, AIDS, and Social Transformation in Psychology* (2025). Most recently, we began to co-lead mutual aid activism groups opposing our country's policies that contribute to forced migration, violence in Gaza, disinvestment in the social safety net, and state terrorism. The groups are offered at no-cost and encourage participants to support one another amidst the rise of the Trump dictatorship, seeking to instill hope and action. MA is a timeless egalitarian group practice most commonly associated with survival social activism but has also emerged as an approach for group psychotherapy and community building. We believe that MA is a psychological remedy to a culture's retreat into individualism, a societal breakdown of community and democratic principles, and collective loss of *Eros*. MA projects emerge from the grass roots, share power (resources), are participatory, solve problems through collective action, tend to the group as a whole, and mobilize people by building solidarity through shared purposes. We propose to facilitate a two hour mutual aid based group experiential sociodramatic exploration that not only teaches the basic principle of MA, but also follows a central theme that synchronistically emerges from group members. A sociodrama is an action method that teaches the group about itself holding the belief that each of us is a therapeutic agent for each other. In this way, the sociodrama supports difference, singularity, and mutuality *opening us to a world-making potential in today's era.* We need each other.

Biography

Robin McCoy Brooks, MA, LMHC, TEP is a Jungian Analyst, international educator and consultant in private practice in Seattle/Bellingham, WA. USA. She is the Co-Editor-in-Chief of the *International Journal of Jungian Studies* and serves on the Board of Directors of the International Association for Jungian Studies. Robin is an active analyst member of the Inter-Regional Society of Jungian Analysts and the International Association for Analytical Psychology (IAJS) and nationally certified Trainer, Educator and Practitioner of Group Psychotherapy, Sociometry and Psychodrama (TEP). In 2017, Robin and Siyat Ulon, MD, TEP, co-led a sociodramatic exploration during the IAJS conference in Cape Town, South Africa entitled "Collective Shadows on the Sociodramatic Stage." She is the author of *Psychoanalysis Catastrophe & Social Action* (Routledge, 2022) awarded the "best applied book 2022" by the International Association of Jungian Studies, and co-authored *The Healing Power of Community - Mutual Aid, AIDS, and Social Transformation in Psychology* (Routledge, 2025) with Lusijah Marx and Graham Harriman. Most recently, she contributed a chapter entitled "J. L. Moreno's theory of *tele* encounters C. G. Jung's theory of *synchronicity*" in *The Relational Jung New Perspectives on the Inward Orientation of Analytical Psychology,* edited by Mark Saban and Robin Brown (Routledge, 2026).

John Olesen, MA, TEP, is the former Clinical Supervisor of the LIFE Program at Shanti in San Francisco, a holistic AIDS health program. He conducted psycho-educational and

support groups for over 30 years and has a current supervision practice. He served as lead author of *Groups, A Manual for Chemical Dependency and Psychiatric Treatment.* John has taught experiential therapy at Southwestern College in Santa Fe, New Mexico, the Bay Area Moreno Institute, Living Waters Institute, and the California Institute of Integral Studies. As a Trainer, Educator and Practitioner of Psychodrama his work has won awards from the American Society of Group Psychotherapy and Psychodrama (ASGPP). John is an actor and conductor with High Desert Playback Theater in Albuquerque, NM.

Graham Harriman, MA, LPC Oregon, CPC Maine, is a long-term survivor of HIV, a psychotherapist, and community based public health professional. He served as the Director of the HIV Health and Human Services Planning Council of New York at the New York City Department of Health and Mental Hygiene. Graham's work in the field of HIV began 30 years ago as a mental health therapist and he participated in the formation of the Quest Center for Integrative Health, in Portland, Oregon. Additionally, Graham co-authored *The Healing Power of Community - Mutual Aid, AIDS, and Social Transformation in Psychology* (Routledge, 2025) with Lusijah Marx and Robin McCoy Brooks.

Lusijah Marx, PsyD, RN is a psychologist, nurse, and community healer dedicated to mutual aid, integrative care, and social justice. In 1989, she co-founded Project Quest, an integrative health center serving people living with HIV and AIDS in the gay community. Now known as Quest Center for Integrative Health, it continues to provide wellness-based care to LGBTQ+ and marginalized communities. She later co-founded *Radiance Integrative Health & Wellness*, a nonprofit expanding access to psychedelic-assisted therapies through mutual aid models. Lusijah also trains and supervises psychology doctoral students, cultivating clinicians who view healing as a collective process rather than an expert-driven service. Guided by values of compassion, equity, and authentic living, she is co-author of *The Healing Power of Community – Mutual Aid, AIDS, and Social Transformation in Psychology* (Routledge, 2025), with Graham Harriman and Robin McCoy Brooks.

Camila Ribeiro, Melissa Kohner, PsyD, Karen Herdzik, Valeria Kierbel, and Chema Jiménez, *Brazil, United States, Argentina, Mexico*

Epistemology of the borderlands: On the limits of transcending divisions. A bilingual conversatorio

Abstract

This collective presentation proposes a *conversatorio* as a challenge to traditional ways of constructing and sharing knowledge in academia. Bringing together queer presenters from diverse geopolitical contexts, we aim to explore the concept of *borderlands* as both lived experience and epistemic position. Recognizing that working in a group involves sharing the vulnerability of the creative process, we present our theoretical and practical pursuits as sites of tension, contradiction, and possibility. It might be that our experience of oppression/otherness gives us, as Gloria Anzaldúa says, *la rajadura*, "a third point of view, a perspective from the cracks".

Our central inquiry concerns the limits of "transcending divisions," a notion often idealized in Jungian discourse. We question what is meant by transcendence, who gets to imagine it, and whether it is possible or desirable. Through a dialogical structure that includes both presenters and audience, we examine how epistemic violence operates in clinical, academic, and institutional contexts—particularly through processes of (de)authorization and (dis)qualification, as well as distortions produced by cisnormative frameworks, which leave us with the feeling of having to start over and over again.

Rather than presenting unified conclusions, we foreground the difficulties of thinking together across difference as an ethical and epistemological stance. The *conversatorio* format resists the traditional aesthetic of the single/solitary individual on the podium at a conference, emphasizing instead interdependence, vulnerability, and the co-construction of knowledge. In presenting as a group, we seek to support one another as queer people while imagining ways of thinking together and intertwining our perspectives despite logistical challenges. We also aim to convey that the difficulties faced by oppressed groups are not singular, but systemic, rejecting the idea that some have better or more important things to say than others.

Ultimately, this presentation invites participants to reflect on their own *borderlands*, to consider the wounds and forms of violence that shape perception, and to imagine modes of solidarity that do not rely on erasing difference but on engaging it critically and collectively.

Biography

Camila Ribeiro (she/they/he) is a queer person, a clinical and social psychologist based in Brazil. PhD in progress at the University of Brasília (UnB-Brazil), Postgraduate degree in Jungian Analytical Psychology from the State University of Campinas (UNICAMP-Brazil) and other formations. Member-researcher in the research groups "Politics, Affects and Non-Monogamous Sexualities" (CNPq-Brazil) and "Theory of Subjectivity, Education and Health" (UnB/CNPq-Brazil). Member of the collectives "Department of Sexual and Gender Diversity" (AJB-IAAP); "Lesbianas Junguianas and "International Queer Jungian Initiative".

Melissa Kohner, Psy.D., (they/she), is a Jungian analyst, C.G. Jung Institute of San Francisco. A psychologist and clinical supervisor in private practice in Berkeley and San Francisco, California, Melissa's interests are in gender and sexuality, grief, and the impacts of sociopolitical marginalization and privilege. They are past adjunct clinical faculty at the Wright Institute and California Institute of Integral Studies, and a member of the International Queer Jungian Initiative organizing group.

Karen Herdzik, Ph.D. ABPP (She/they) is a licensed psychologist and independent researcher who lives and works in upstate NY USA. She is a member of the International Queer Jungian Initiative and IAJS.

Vala Kierbel (she/her/they) is a lesbian psychologist and Jungian analyst based in La Plata, Buenos Aires, Argentina. Member of the board of AsAPA. Currently dedicated to clinical practice and doing research and teaching independently. Their areas of interest include feminist epistemologies and the entanglement of body and imagination. She has particular interest in the work of Gloria Anzaldúa, having translated *Light in the dark* into Spanish (Hekht, 2021). Founding member of *Lesbianas Junguianas* collective and part of the *Queer Jungians* initiative. Her last publication, "*To(o) queer the analyst: lesbiana, junguiana y Sudamericana"* was published both in the *Journal of Analytical Psychology* and in *Psychological Perspectives,* issue *Queer Jungian Voices*.

Chema Jiménez (they/them) is a queer, Mexican, Jungian-oriented therapist based in Mexico City. They have a private practice and teach Psychology at the undergraduate level at Universidad Iberoamericana in Mexico City. They earned their Master's degree in Counseling with an emphasis in Depth Psychology at Pacifica Graduate Institute. In addition to their therapeutic work, they are involved in sex education, focusing on sexual and gender diversity, and they facilitate spaces dedicated to the deconstruction of masculinity. Chema is an organizing member of the International Queer Jungian Initiative and the Lesbianas Junguianas collective, as well as a member of the International Association for Jungian Studies.

The alternative to relativism is partial, locatable, critical knowledges sustaining the possibility of webs of connections called solidarity in politics and shared conversations in epistemology. Haraway, D. (1987)

Dr. Iryna Semkiv, *Poland/Ukraine*

Fear as a Mechanism of Fragmentation or Transformation of Identity within the Experience of War

Abstract

This paper examines fear as a key psychological mechanism that can operate in two opposing directions: the fragmentation or the transformation of identity. Drawing on analytical psychology, contemporary neuropsychological research, and clinical observations, the Mexicopaper explores how different intensities of fear affect the Ego's capacity to integrate experience into a coherent structure of identity.

In its adaptive form, fear activates mobilizing mechanisms of the psyche and the body, temporarily slowing the integration of new experience into the Ego while preserving continuity with past experience and the potential for later reflection. In such cases, fear can be subsequently integrated and become a resource for personal development, identity enrichment, Ego transformation, and individuation. By contrast, terror – understood as an extreme form of fear associated with unavoidable or existential threat – leads to the deactivation of integrative psychological systems, including the brain's default mode network, and provide to deep dissociation. Under these conditions, experience is not incorporated into the narrative of identity but becomes fragmented.

Depending on the duration and intensity of terror, disintegration may injure different levels of the psychic structure, ranging from the Persona to the deeper dimensions of the Self. Particular attention is given to the phenomenon of the Emergency Ego – a temporary survival structure formed around the core of terror that may gradually come to dominate Ego identity. While enabling survival, this structure does so at the cost of authenticity, rupture with one's personal history, and identification with the aggressor. This destructive vector of identity change is metaphorically conceptualized through the archetypal image of the Janissary.

In contrast, the archetype of the Hero is explored as a symbol of a constructive path involving confrontation with fear, integration of traumatic experience, and the restoration of Ego integrity. When reflected upon, fear becomes a source of individuation and a transition from mere survival to a life imbued with meaning. War creates conditions of prolonged and repetitive terror in which the psyche is forced to balance between preserving identity and surviving at the cost of its loss. Thus, fear is not only a reaction to threat but a powerful factor of identity transformation, while the capacity to integrate experience determines whether this transformation follows a destructive or life-generating trajectory.

Biography

Born in Lviv, Ukraine, Dr. *Iryna Semkiv* serves as the Head of the Master's Academic Program in Clinical Psychology with the Fundamentals of Psychodynamic Therapy at the Ukrainian Catholic University. She is also an Associate Professor in the Department of Psychology and Psychotherapy, where she contributes to the development of clinical training and psychodynamic education. Her work reflects a commitment to advancing psychological practice and academic excellence within Ukraine's evolving mental-health landscape.

Naomi Azriel, *United States*

The Imaginal as Individuating Temenos for Reckoning with Complicity in the Israeli Collective Shadow

Abstract

What happens to the human soul when it is recruited in the service of disavowed, but ever present, collective moral degradation and violation? If “the occupation corrupts,” what corruption occurs in the psyches of those in active service of the occupation of Palestine and her people? How does an individual face their personal complicity in overwhelming, massive collective collusion in this form of dehumanization? What is forgotten, erased and corrupted in the psyche of the individual occupier, and how does the analytic dictum to work consciously with the shadow apply in the face of the individual ego being crushed by archetypal forces of war, the victim complex, and dismissal of the erased “other?” This presentation will consider analytic, clinical perspectives (moral injury and disavowal,) ethical ones (dehumanization, complicity and the “implicated subject”,) and archetypal ones (the war archetype, the innocence archetype) as a framework for exploring these questions in the case of Israel/Palestine, given special urgency in the post October 7th era. The focal point of these explorations will be a clinical case of an Israeli man, a former IDF soldier, in analysis with an Israeli-American analyst. Through direct engagement with the imaginal (in a dream series, a sand tray and literature,) the unconscious havoc his military service has unleashed on his psychic life unfolds, as well as the damage of introjected anti-Arab racism on himself, his (Arab Jewish) family, and the collective within which both he and I were raised. Rather than offer a redemptive arc, this presentation will dwell in the depths of ethical personal implication in evil, that could never be fully absolved or “cleansed,” but that can rather must be reckoned with and housed within a broader ethical commitment to reckon with layers of complicity in the denigration of both self and other.

Biography

Naomi Azriel, LMFT (she/her) is a Jungian analyst, scholar, activist and poet with a private practice in Oakland, California. She is an analyst member of the C.G. Jung Institute of San Francisco, where she serves as teaching faculty. Her clinical interests include cultural and ancestral wounds, immigration’s impact on soul development, dream work, sand play, sexual trauma and queer & trans individuation. She is the author of several scholarly papers on queer and feminist issues in contemporary Jungian analysis, published with *Psychological Perspectives* and *The Jung Journal*. She has lectured on feminist responses to sexual violence, trans soul development, and Israel/Palestine at Pacifica University, the Jung Institutes of Zurich and San Francisco, and international analytic conferences.

Amruta Huddar and Kritija Saxena, *India*

Man, Animal and Bonobibi: Story as a Living Symbol of Protection and Resistance in Sundarbans

Abstract

Sprawling across the India-Bangladesh border, the Sundarbans constitute the world's largest mangrove delta, formed at the confluence of the Ganga-Brahmaputra-Meghna rivers. This low-lying region is characterised by tidal flows, soil erosion, shifting islands, and the man-eating Royal Bengal Tiger. Historically resistant and inhospitable to permanent human settlement, the Sundarbans were reshaped through colonial intervention, land reclamation, and forced inhabitation.

The Namosudras, a historically marginalised Hindu caste, faced political mismanagement after seeking refuge in India following the 1975 military coup in Bangladesh. The Left Front government of Bengal initially allowed the refugees to settle on Marichjhapi Island, an ecologically fragile and dangerous part of the Sunderbans. Once in power, the Left Front came to view the Namosudras as an economic burden, This shift led to their violent eviction during the Marichjhapi Massacre of 1979, which reportedly left no survivors. Marichjhapi later was known as the 'Blood Island', with oral histories describing rivers of blood flowing into the delta, said to have given the Royal Bengal Tiger a taste of human flesh.

This hostile landscape gave rise to Bonbibi'r Johurnama, a genre of Sundarbans' folk literature. This paper examines the folklore of Bonobibi, in which the deity protects Dukhey, a peasant boy, from Dakkhin Rai, a half-tiger half-human figure symbolising the man-eating tiger. Positioned between two nations divided by colonial powers, Bonobibi represents a numinous presence that transcends religious boundaries and seeks balance between nature and humanity. Depicted as Durga with Islamic origins from Mecca, the Great Mother advocates for the voiceless, echoing the marginalised people of the Sundarbans.

Drawing on Ashis Nandy's concept of psychological colonisation and B.R. Ambedkar's critique of caste, this paper analyses Jungle Nama by Amitav Ghosh through the lenses of Analytical Psychology and Terrapsychology, examining folk narratives as living symbols of protection, resistance, balance and faith.

Biography

Amruta Huddar (she/her) is a UK HCPC-registered Drama and Movement Psychotherapist, embodied psychotherapist, researcher, and disability justice advocate. Co-founder of the Well-being & Arts Hub, she foregrounds the body as a living archive of experience and resistance, informed by her lived experience of stammering and classical dance training. With over eight years of work across India and the UK, her clinical and creative practice spans trauma, addiction, and systemic reform, including Project Udaan and community programmes at Nagpur Regional Mental Hospital. Her research and writing explore intersections of mental health, embodiment, and culture through feminist, queer-affirmative, and decolonial lenses.

Kritija Saxena (she/her) is a UK HCPC-registered Drama and Movement Therapist and Psychologist with over a decade of experience across the UK and India. Trained in the Sesame Approach (Royal Central School of Speech and Drama, London) and Applied

Psychology (TISS, Mumbai), she grounds her work in Analytical Psychology, using creativity, story, and play with clinical, non-clinical, and forensic populations. She was the first Arts Therapist in ELFT's women's secure forensic services, focusing on trauma, sexual violence, and intersectional recovery. She co-founded the Well-being & Arts Hub, centering culturally rooted, embodied, feminist, queer-affirmative, and decolonial approaches to mental health and collective flourishing.

Yamini Deenadayalan, *India/Switzerland*

Decoloniality and Individuation: Working with the Inner Borderlands

Abstract

As an Indian analyst trained in Switzerland, it feels difficult for me to separate the individuation journey from the decolonizing one. This presentation emerges from a lived and clinical engagement with questions of identity and colonial inheritance.

As neocolonial agendas continue to perpetuate war, anti-immigration policies, and increasing racism around the world, it becomes ever more important to encounter the fractured territories within our own bodies and psyches, the inner borderlands. Change cannot emerge only at the level of discourse; it requires an inward reckoning. This inward work does not replace the need for structural change, but unfolds as a parallel process, attending to how these histories continue to shape perception, relation, and experience from within.

In this talk, I weave poetic, clinical, and cultural material to gently visit these inner borderlands, including a short clip from my film. I offer a Jungian framing of coloniality and decoloniality as lived psychological processes. Rather than approaching decoloniality as an abstract concept, I explore it as something that moves through stories, bodies, symbols, and everyday psychic life.

I begin by distinguishing colonialism as a historical and geopolitical project from coloniality as its psychic afterlife: an internalized patterning of hierarchy, valuation, and differentiation that can persist long after formal colonial rule has ended. From a Jungian perspective, this may be understood as a cultural complex, one that subtly organizes identity, perception, and relation, often shaping how difference is experienced and negotiated. I approach this as a “colonial complex,” held as a proposed lens rather than a fixed construct.

The aim is to explore how these patterns may be encountered, made conscious, and worked with in analytic contexts across different cultural, racial and historical positions as they are lived in the psyche.

Drawing on Jung’s notion of the tension of opposites, I approach decoloniality not as a return to the past, but as a capacity to remain in relation to the multiple and sometimes conflicting inner positions shaped by history, without prematurely resolving them. Rather than settling into fixed positions of right and wrong, it invites us to loosen our attachment to moral certainty.

Biography

Yamini Deenadayalan is a Jungian analyst living between India and Switzerland. She trained at ISAP Zurich, where she now serves on the Program Committee and as part of the faculty. Her current research explores decolonial perspectives on individuation. She also trains with Thomas Hübl in collective trauma work.

Before her analytic training, Yamini worked as a journalist and filmmaker. She co-directed and co-wrote Delhi Dreams, an award-winning feature documentary that screened in Swiss cinemas and internationally.

Across clinical and creative contexts, her work examines how colonial histories and cultural complexes continue to live within bodies, symbols, and everyday practices. She works with clients globally in an online setting. Her work integrates Jungian depth psychology, Indic wisdom traditions, and collective trauma work, with particular attention to embodied, ritual, and imaginal approaches.

Aleksandra Trtica, *Serbia*

EarthScent: Geobiological Continuums, Sensory Memory, and the Illusion of Borders

Abstract

In a time when borders are framed as “order” against perceived “chaos”, this paper asks whether such sharp divisions exist anywhere beyond political narratives. Drawing on geobiology, analytical psychology, and sensory phenomenology, the paper approaches borders - physical, cultural, and psychological - as variations within continuity rather than absolute separations.

EarthScent is used here as a heuristic term for the continuous exchange between geological ground, plant life, and human sensory perception. In natural systems, difference does not arise through rupture: soil composition shapes plant expression, plants respond through subtle chemical and morphological variation, yet identity persists across environments. Borders appear not as fixed divisions, but as gradual transitions shaped by landscape, climate, and bodily experience.

This perspective is extended to the human psyche through analytical psychology, where archetypes are understood not as abstract ideas but as embodied patterns of experience. Archetypal meaning emerges through affect, sensation, and image before it is shaped into language, belief, or identity. Across cultures, recurring myths and symbolic forms arise not through imitation, but through shared fundamental experiences of interactions with environment. Beneath diverse narratives lies a collective psychic ground.

Olfactory and tactile perception offer privileged access to these pre-verbal layers of the psyche. Scent and touch operate beneath conscious categorization, bypassing ego defenses and ideological frameworks, returning experience to the level at which it is first lived rather than interpreted. In this sense, sensory perception does not merely illustrate archetypal structures - it activates them.

Rather than advocating the erasure of difference, the paper proposes a model of understanding through variation, where similarity is not imposed but recognized. By attending to shared sensory and archetypal foundations, the paper suggests that recognizing common ground may help soften hardened positions of separation and restore the possibility of dialogue.

Biography

Aleksandra Trtica is a graduated geological engineer specialized in regional geology. She is currently completing a degree in psychology and is a master’s candidate in ethnology and anthropology at the University of Belgrade. She is in her second year of training as a Jungian-oriented psychotherapist within the Serbian Analytical Society, recognized by the International Association for Analytical Psychology (IAAP). Her interdisciplinary work integrates geology, analytical psychology, aromatherapy, and sensory-embodied approaches to explore the relationship between environment, psyche, and identity. She is also a master’s-level student of clinical aromatherapy, with additional training in aromapsychology.

Mitchell Smolkin, *Canada*

The Invisible Architecture of a Diasporic Movement: Zionism's ~~Political~~ Pedagogy and Its Remainder Within Modern Jewish Identity

Abstract

Mystical participation invokes the absence of visible borders, where ideology functions like water to a fish—largely invisible and subsumed in its totality. I grew up in a suburb of Toronto, Canada, attending a supplementary 'Hebrew School' three times a week from childhood. There, unbeknownst to us at the time, we were being inducted into the Zionist project. The mythology of modern-day Israel was communicated as fact, not only in its historical telos, but as part and parcel of our identities as Jews. This particular brand of Judaism, known as the Conservative Movement, chose to teach Israel from the inside, as an implicit component of Jewish identity.

When I was nineteen, nearly three decades ago, I met a Palestinian sitting on the floor of a Paris apartment. When he discovered that I was Jewish, he asked me if I knew *what* he was. When I looked bewildered into his eyes, he offered this clue: 'For you, it has been sixty years of prosperity; for me, sixty years of destruction'; the fish began to see the water.

Taking up the conference theme, this paper explores the borders of how the situation in Gaza has provoked and exposed the mythical participation of diasporic Jewish identity in the ethnic cleansing of Palestinians in Israel. Rather than arguing for or against juridical determinations, I am concerned with the psychic catastrophe of having to *think* genocide from within Jewish identity itself, an idea that for many remains unthinkable, even as it is increasingly spoken.

I consider the profound anxiety and unbearable sadness that underwrite this collective dissociation, alongside the political instruments of the last century that have afforded a hostile and ideologically stifling environment. This environment purports to own the language of protest and, in a twisted and humiliating turn of fate, forgets its own tragic genocidal past in the deployment of it as its most irreproachable weapon.

Biography

Mitchell Smolkin is a Jungian analyst and registered psychotherapist in private practice based in Stockholm, Sweden. He is a senior analyst and lecturer with the Ontario Association of Jungian Analysts (OAJA) and a member of the International Association of Analytic Psychology (IAAP). His clinical work is informed by analytical psychology, relational psychoanalysis, and interpersonal neurobiological perspectives.

His academic interests lie at the intersection of psychoanalysis, cultural history, and political psychology, focusing on diagnostic culture, collective memory, and the ethics of interpretation. He has published on intergenerational trauma and Holocaust memory, and his work has been presented at international conferences in analytical psychology, trauma studies, and cultural theory. Alongside his clinical and academic work, Smolkin has been engaged in Jewish cultural and public life, including leadership and organisational roles oriented toward humanistic values, dialogue, and critical engagement with inherited narratives.

Guilherme Scandiucci, *Brazil*

Anima/Dysphoria Mundi: Gender and neo-Jungian Clinical Practice

Abstract

This work aims to reflect on issues of gender and sexuality in contemporary urban societies, with an emphasis on the Brazilian context. It establishes dialogues between archetypal and neo-Jungian psychology and other areas of gender studies. The idea of *anima mundi* interacts with philosopher Paul Preciado's idea of Dysphoria mundi, seeking to reflect on the condition of dysphoria today.

Genders have been claiming their existence in the multifaceted fabric that is society. Identity terms such as queer, transgender, and non-binary have gained ground, and it seems that we are finally abandoning narrow definitions such as man or woman. The figure of the transvestite (*travesti)*, something quite peculiar to the Brazilian context, stands out here.

However, the biomedical healing model is being applied increasingly and earlier, as in the case of treatments offered to trans children. By seeking a kind of adjustment in the body of the child or adolescent so that the gender experienced approximates the bodily characteristics of the sex (supposedly) belonging to that person, the medical field does not necessarily promote health. The multiplicity of genders and different cultural traditions are left out on this kind of psychiatric orthopedics.

The work presents some clinical vignettes (private practice) to illustrate the theoretical reflections. The aim is to demonstrate how the soul of the world today seeks a way out of the old and possibly decadent binary system. Like any psychic movement of change (whether individual or collective), it faces resistance and defenses from the ego and other complexes, which normally cling to a familiar structure, seeking to preserve what presents itself as an illusion of control or stability. The world's dysphoria is a way out, not a disorder; the gender revolution will obviously not happen without collectivities and political awareness, nor without imagination and affection.

Biography

Guilherme Scandiucci, PhD. Clinical psychologist, Master's degree in Jungian and Post-Jungian Studies from the University of Essex (United Kingdom), PhD in Psychology from the University of São Paulo (Brazil).
Co-editor, with Carmen Parise, of the book Re-imaginando um lugar de escuta (Re-imagining a Place of Listening) (São Paulo, Ed. Sattva, 2022), and also of the book Escutando Dissidências: perspectivas sobre gêneros e sexualidades para uma psicologia plural (Listening to Dissent: Perspectives on Gender and Sexuality for a Plural Psychology), with Carmen Parise and Gustavo Pessoa (Ed. Sattva, 2024).
Author of the chapter “The Soul and Pathologizing in the (Multipli)City of Sao Paulo,” in the book "Analytical Psychology in a Changing World: The search for self, identity, and community", edited by L. Huskinson and M. Stein (Routledge, 2014).
Author of other papers in Brazilian Jungian journals.

Rolando J. Fuentes, *United States*

A Part of and Apart From: The Hinge as a Transcendent Function While Living and Working in between Cultural Borders

Abstract

"No pasamos la frontera, la frontera nos pasó"
"We didn't cross the border, the border crossed us."

This paper examines the historical context of people living between cultures of Mexico and the US, focusing on the cultural complexes that develop among individuals from Texas and Latin America. It addresses the challenge of balancing these cultures to foster new ways of being in a polarised society, exploring the transcendent function as a means to manage this tension. Post-2016 election, terms like 'difference' and 'other' became central to US socio-political discourse, leading to sharply defined borders and fostering distrust among groups. This paper will further explore the cultural complex as the "hinge" between cultures that brings two different experiences and holds them together, allowing for a new experience to emerge.

After moving to Washington DC from Texas I encountered assumptions about my identity based on my name and appearance. This experience prompted questions about my place in this space, the meaning of growing up in US culture with ties to another culture, and the historical loss of agency experienced by my ancestors when their land was claimed by others. The clash of cultural values led to my exploration of living and working within two cultures, despite lacking a deep understanding of my ancestors' culture.

The 2016 and 2020 elections deepened racial and cultural boundaries. As a non-immigrant and person of colour with a long ancestral history in what became the US, I became acutely aware of the racism and discrimination faced by my parents and extended family. Now working full-time in private practice, I have observed a rise in patients from the southwest US and Latin America seeking to navigate living between cultures and the resulting conflicts. Reflecting on their struggles and my own, I consider the discomfort of living at the cultural intersection and the potential for new ways of being to emerge by holding this tension. This aligns with Jung's concept of the transcendent function, both individually and in understanding group psyche, as discussed by Singer et al. in their work on cultural complexes.

Biography

Raised in Austin, Texas, *Rolando J. Fuentes* was shaped by his mother and aunt, bilingual nurses serving the Mexican-American community. Their commitment to the poor, sick, and marginalized inspired his own path of service. After graduating from The National Catholic School of Social Service, he joined the Peace Corps in Paraguay, seeking immersion in unfamiliar cultural realities. Returning to Washington, DC, he worked with immigrant families in the Department of Mental Health, supporting complex reunifications. Later, he practiced in diverse clinical settings, including a bilingual school using the Work Discussion model. He trained as a Jungian analyst in New England and now practices in Dupont Circle, working with Latin American patients navigating life between cultures.

Heba Zaphiriou-Zarifi, *Palestine/United Kingdom*

Where Should We Go After the Last Frontiers? Where Should the Birds Fly After the Last Skies?

Abstract

Words have disintegrated, shattered on the hard rock of indifference, double standards and cowardice. Epistemic violence 'occupies' words, bending reality to deflect the occupier's ideology. Words now oppress, and, in the face of genocide, silence is complicity. At best, words pay hypocritical lip-service to placate honest discontent. "The boundaries of our language are the boundaries of our world" (Wittgenstein). Gaza's boundaries disintegrated, likewise words. Epistemic injustice, founded on identity power, utilises the politics of validation to invalidate the suffering inflicted on Palestinians, thus driving Gaza genocide to oblivion. The normalisation of such violence portends a fatal crossing of the ultimate red line. The real names for things have vanished with the last frontier. Frontiers leave a "residue of nature—violence" (Kant), and "peace deals" that erase borders are inherently violent: possessing by dispossessing will always remain the oozing wound of our world. Palestinians' capacity to endure unbearable injustices has come to symbolise all that has been driven beyond the borders of humanity. The dead require answers from us, as warns Jung in his Sermons, lest we live in absolute shame dragging us into the abyss of an insolvent moral debt, and the burning pain of an impossible forgiveness. Who will mourn the dead when they leave the last shores? To bring wholeness to the dislocated is a metaphysical obligation laid on the shoulders of the living. A healing ritual in active imagination requires not only a psychological reckoning, but a "private cosmological" participation for an integral rebirth. The inner world of images pieces together the dismembered, to revive what has been put to death. The clock stops on this side, but ticks on the other. Life is the ultimate border beyond which life returns to the dead.

Biography

Heba Zaphiriou-Zarifi (GAP, UKCP, IAAP) is a Jungian training analyst, supervisor, and seminar leader. A frequent IAAP conference speaker, she recently performed as "Soul" in Jung's Seven Sermons to the Dead at the C.G. Jung Club–London. Trained in BodySoul Rhythms©, she integrates depth psychology with embodied active imagination, voice, dream work, and energy-based therapies. Founder of the Central London Authentic Movement Group, she has taught internationally and supervises IAAP routers in India. Heba maintains a private practice in London and the Levant, working with survivors of war. She is widely published, leads Silence Retreats, and holds two Sorbonne master's degrees. In her spare time, she writes poetry and sings.

Kathleen Kirgin, Ph.D., *United States*

Ireland and the Cultural Complex: A Collective Transfiguration of Soul

Abstract

Drawing on C. G. Jung's theories of complexes, the shadow, symbolism, and the transcendent function, together with cultural complex theory as developed by Tom Singer and Samuel Kimbles, this research examines the depth-psychological dynamics of borders, division, and healing between Unionist and Republican communities in Northern Ireland. This study undertakes a depth-psychological exploration of Ireland's inner sociology—as manifest in its history, mythology, politics, literature, and urban art—to bring deeper meaning to the theme of division that lies at the core of the Irish collective psyche. Through the lens of cultural complex theory, this research identifies several dominant cultural complexes within Irish society and traces their historical development and transformation. My research also explores an ongoing collective process of recovery from transgenerational cultural trauma rooted in centuries of oppression, colonization, and violence. Employing Jung's concept of the transcendent function—the psyche's capacity to hold the tension of opposites and generate symbolic resolution—this study proposes that the murals painted on Northern Ireland's Peace Walls and separation walls dividing the two communities reflect a continuing cultural metamorphosis within Irish society.

These images, considered in sequence and viewed as a collective dream, present a symbolic narrative that prospectively indicates a reconciliation of the division between Republicans and Unionists in the north and between the two countries—the Republic of Ireland and Northern Ireland. My research highlights Ireland's reclamation of its culture and the transformation of a once-colonized nation into a sovereign state whose people, from both Northern Ireland and the Republic of Ireland, remain committed to sustaining peace and reconciliation for all who live on the island.

Biography

Dr. *Kathleen Kirgin* is a depth psychologist and a globally experienced leadership consultant, working with leaders and professionals in personal development and the cultivation of conscious leadership skills. Dr. Kirgin received her Bachelor of Arts from Loyola University and obtained her master's degree and her doctorate in depth psychology from Pacifica Graduate Institute. The focus of her doctoral research concerns collective trauma, transgenerational wounding within the Irish culture, and the possibility of transforming these cultural wounds. In addition to her work with private clients, she is an adjunct professor at Pacifica Graduate Institute and a member of the steering committee for the Analysis and Activism movement.

José Gabriel Alcalá Farrera, *México*

HIV as a Cultural Complex of Shame and Punishment

Abstract

In the current context of hardened and inaccessible borders, with policies of discrimination and exclusion, HIV can be understood not only as a biomedical reality but also as a cultural complex—a symbolic frontier whose imagery, specifically the figure of the vampire, has structured collective unconscious fantasies around sexuality, death, and otherness. These are reinforced by exclusionary policies and the moralization of the body, maintaining and perpetuating the marginalization of historically vulnerable groups such as the homosexual community, while activating personal complexes of guilt and shame in people living with HIV.

A new understanding of HIV is proposed as a symbolic boundary where Eros and Thanatos, identity and stigmatization, connection and exclusion intertwine, activating archetypal images deeply rooted in the Western cultural psyche. The ways in which contagion, blood, and sexuality have been imbued with archetypal meanings are analyzed, reactivating myths and symbolic figures such as the vampire—understood here as an image of an eroticized and dangerous otherness that embodies fantasies of contamination and internal threat characteristic of societies shaped by border anxiety.

Finally, the article argues that thinking of HIV as a cultural complex allows us to shed light on broader processes of contemporary exclusion and, at the same time, to reopen the possibility of a shared community based on vulnerability, compassion, and the symbolic integration of the collective shadow.

Biography

José Gabriel Alcalá Farrera is a psychologist with a Master degree in Special Education. His training includes a diploma in Art Therapy from the Taller Mexicano de Arte Terapia, studies in Jungian psychotherapy, clinical work with mandalas, and a solid development in sandplay therapy through seminars and courses taught by national and international specialists, such as Dr. Brian Feldman.

He complemented his education with extensive training in music therapy, specifically in the Bonny Method of Guided Imagery and Music (GIM Mexico), Levels I, II, and III.

In his clinical practice, he integrates art therapy, sandplay, mandalas, projective techniques, and musical resources to support therapeutic processes for children, adolescents, and adults. His work is inspired by the Jungian approach and by the transformative power of inner images, play, and artistic languages.

George Taxidis, *Greece/United Kingdom*

Snowflake Epistemology: “I Wouldn’t Have Made the Revolution if I Wasn’t Crazy.”

Abstract

This paper explores what is often seen as the oversensitivity of minoritised individuals, pejoratively labelled “snowflake” behaviour in popular discourse. At its inception, depth psychology involved listening deeply to non-normative affective and somatic symptoms of oppressed women. Although Jung himself failed to consider experiences of oppression, his epistemology supports questioning the hyper-rational dismissal of “snowflakes.”
Baldwin asserts that African Americans know white Americans better than they know themselves. Feminist standpoint theory makes similar claims regarding male supremacist society. Anzaldúa extends this by proposing that those at the margins, who have experienced societally inflicted and societally inflected trauma, such as racism and gender-based violence, have what she called la facultad, a deeper, intuitive knowledge. Piepzna-Samarasinha, in a poem about trans activist Marsha P Johnson, conveys the crucial contribution of “snowflakes” by stating “I wouldn’t have made the revolution if I wasn’t crazy!”

Building on these ideas, I argue that minoritised subjects have an epistemic advantage that is seldom recognised and systematically resisted. An example from a university classroom where I resisted listening will illustrate Sarah Ahmed’s point that being a proud feminist killjoy in one situation doesn’t mean that one is not liable to dismiss a feminist killjoy in another.

Finally, I’ll ask how we can resist the far-right, when its narrative successfully paints those they minoritise as oppressing and silencing others through being offended. How might we create what Butler calls counter-imaginaries, without sacrificing solidarity with minoritised subjects?

Biography

George Taxidis (he/him) is a Jungian analyst (BJAA/IAAP) and clinical supervisor based in London, UK. He is a lecturer in psychodynamic psychotherapy and psychosocial studies at Goldsmiths, University of London, and writes on queering Jungian psychology. He was the co-founder of the International Queer Jungian Initiative – this and other queer spaces keep him going.

Yannis Munro, *United Kingdom*

Non-binary Identities in the Psychoanalytic Field - A Bridge of Reciprocal Affective Communication and Its Potential for Shared Humanity

Abstract

In recent years, the culture wars over gender identity have intensified. There has also been a global rise in psychological and physical violence against individuals with non-conforming gender, sexuality, and sexual orientation. Within this socio-political context, I have started working with patients who are gender expansive, many of whom identify as non-binary when describing themselves. It raises the question: How does a person with a fluid and non-conforming identity find their place in this world of dividing borders, and how can psychoanalysis serve as a space of co-creation and a dialectical bridge within someone's mind, both intrapsychically and relationally?

This paper elucidates how field theory can explain the mutual transformation of patient and analyst, and how it can shift from a mother-infant configuration to a father-child dynamic through co-creation within the consulting room. It also examines how the patient's non-binary gender identity may resonate with and be reflected in the analyst's non-binary cultural identity and complexity, thereby enabling mutual identification. The theoretical framework draws on recent developments in Bion's psychoanalytic field theory, Saketopoulou's concept of self-theorisation and Samuel's post-Jungian reconceptualisation of the father.

Clinical material from my work with patients who identify as non-binary will be presented to demonstrate how these encounters developed my analytic stance and technique. Particular attention will be given to the role of dreams, erotic fantasies, and enactments. I will consider how these processes may have influenced my patients' psychic development. Lastly, I will share my personal reflections on my non-binary cultural identity and how this has reciprocally influenced the psychoanalytic work.

Biography

Yannis Munro is a psychodynamic psychotherapist and clinical supervisor in private practice in East London. He trained at WPF and later studied Mentalization-Based Therapy at the Anna Freud Centre, adolescent and young adult psychotherapy and supervision at the SAP, and EMDR with Sandi Richman. He is currently training in Jungian Analysis at the British Jungian Analytic Association. Yannis has worked as a mental health adviser at the King's Trust and has managed and supervised clinicians in both hospice and NHS settings. He has taught human development at foundation and master's levels. His practice engages deeply with cultural and queer identities, and he is active in the Queer Jungian Initiative and the Queer Analytic Circle.

Luisa Fernanda Flores Guzmán, *Mexico*

Neither from Here nor There: The Shame Complex and the Transformation of Migrant Identity

Abstract

Without having planned it, since I began my trajectory as a therapist, Latino patients living in the United States have come to my practice. They migrated from a privileged position, yet they do not feel entirely comfortable in the place they inhabit. This has allowed me to directly observe the psychic experience of those who migrate and to notice the constellation of a shame complex related to their condition: a need to escape (sometimes shadowy) and a sense of not belonging. They no longer feel part of the place they left, but neither do they fully take root in their new residence.

This leads me to question how to work with this complex, and especially how to do so with those who migrate from less privileged and secure positions. That is, those who live in a country where they are not legally allowed to be, which prevents them from returning to their place of origin. This makes the emotional distance even greater than the geographical one. In addition, they face social rejection both in the new space and in their place of origin, further complicating their search for identity.

My objective is to attempt to show part of the psychic world of those who feel “neither from here nor there.” Through research with migrants, as well as the study of the shame complex, I aim to better understand this phenomenon in order to address it at both an individual and social level. At the same time, I seek to reclaim the energy of the Hermes archetype to transform the feeling of not belonging into that of someone who has the capacity to cross symbolic boundaries with greater ease and resilience.

Biography

Luisa Fernanda Flores Guzmán is a psychotherapist with a Jungian analytical orientation, working in person and online since 2021. She holds a BA in Psychology and a diploma in Clinical Psychology from Universidad Anáhuac México Norte, and a master’s degree in Jungian Analytical Psychotherapy from Universidad Católica del Uruguay, where she wrote her thesis on distrust and parental complexes. Her practice is supported by extensive supervision and personal analysis. Since 2019, she has collaborated with Universidad Anáhuac México in psychopedagogical assessment for new admissions. She continues to deepen her training through workshops on dreams, gender perspectives, grief, and mental health in young adults, and she is committed to strengthening Jungian work and community in Mexico.

Sunitha Sivamani, *India*

Borders and Boundaries: Divided by Faith; Separated by Belonging *(An Exploration of Trans-Generational Trauma Caught in the Void of Terror)*

Abstract

I have stood in time to witness India's history mired in the past, creating a present reality not far from the wounding of colonization. In our psyches, which was held captive by the colonized structures, there's a deep longing to belong. A place to claim as one's own – like the self; a longing to be oneself connected deeply to one's faith. But the captivity that leaves an imprint of terror, splits us within. Not only does our inner worlds experience the split, we action this othering in the external world.

Both these worlds; inner and outer, collided in my therapy room on a fated morning. I was sitting with a client who had clearly picked a side of the split; separated out the other by their faith. It was a tense morning. We had heard the news of a possible war – between India and Pakistan, which repeated in a timeless loop. The borders were drawn out; not just by the countries but between me and my client. We were divided and separated – and I touched an 'abject' in the room. It made me ponder. Are we really freed from the past woundings or does it repeat in trauma time – the division, the separation and the othering? Is there a bridge to meet the other in us and outside us; or are we divided and separated? When the heart boundaries become as rigid as borders; instead of safety does it create a void of terror in its wake?

My exploration is of the terror held in the psyche that holds the imprints of this colonised trauma – where we were ruled over by division – *'Divide and Rule,' said the colonizer*. In the present, am I being ruled inside; by a coloniser that doesn't restrain from victimizing – Or is it the victimized psyche which has experienced familiarity in captivity that runs the show? Are they separated by a void of terror unexplained, the borderlands of the souls that's not traversed – an abject hiding inside; caught in this void of terror?

Biography

Sunitha Sivamani is a Bangalore-based psychotherapist whose work explores woundedness in the human psyche and its ties to land, myth, ritual, and the feminine. A BodyDreaming Somatic Practitioner trained under Marian Dunlea and an Advanced Router Trainee with the IAAP, she also holds an MS in Psychotherapy and Counselling and advanced training across humanistic, family, somatic, and symbolic modalities. Her research focuses on rage and terror through the myth of Kali, complemented by film documentation of South Indian rituals and presentations for BSAP. She has led workshops internationally and published work including An Ode to the Goddess in the 2024 BodySoul Journal.

Indhushree Rajan and Juliet Rhode- Brown, *United States*

The Borderland as Bridge Toward Psychological Integration and Sociocultural Engagement

Abstract

In the context of beginning the process of healing from interpersonal trauma and traumas of exploitation, it is essential to be able to "bridge" conscious and unconscious processes by choice and with awareness and imagination, as "a bridge enables a third space that allows one to connect across locations, even as we recognize the liminality of our locations" (Malhotra & Pérez, 2005, p. 50). The "third space" may perhaps be conceived as Hermes, or the child guide, a psychic messenger residing between and within opposites, "symmetry breaking" birthing new levels of complexity and emergence, enlivening that which "begets new possibilities" (Cambray, 2009. p. 109; Fike, 2018, p. 64; Malhotra & Perez, 2005, p. 50).

Anzaldúa (1987) amplified the metaphor of the bridge with the statement:
"Bridges are thresholds to other realities, archetypal, primal symbols of shifting consciousness. They are passageways, conduits, and connectors that connote transitioning, crossing borders, and changing perspectives. Bridges span liminal (threshold) spaces between worlds. . . . Transformations occur in this in-between space, an unstable, unpredictable, precarious, always-in-transition space lacking clear boundaries." (p. 1)

We are faced with addressing the unconscionable realities of racially motivated division, isolation, and abuse at our literal/physical state or country borders. Here, it becomes important to consider the parallels with metaphorical borders. For instance, what does it mean to be a "borderlander" where, often through trauma, the non-human is trusted more than the human? (Bernstein, 2005). For this presentation, we amplify themes of child sacrifice, common in many global myths, as a metaphor for the need to reconnect with the inner divine child. We propose that psychotherapy practice that fosters imaginal and relational approaches may reawaken capacity for self-connection and care, toward transcending fragmentation created by complex trauma.

Biography

Dr. *Indhushree Rajan* is a licensed psychologist (PSY 30808), & lifelong human rights advocate. She is the founder and CEO of The Conscious Life Psychological Services, based in Los Angeles, CA., & a member of APA (American Psychological Association) & ICP (International Council of Psychologists). In clinical settings & the non-profit sector, Dr. Rajan has done therapy, assessment, and research work with survivors of complex trauma for 18 years. In 2008 Dr Rajan founded Project Satori & has since been working to provide viable mental health care options to survivors of human trafficking and their families worldwide. Dr. Rajan has also been a faculty member in the Clinical & Depth Psychology doctoral programs at Pacifica Graduate Institute in Carpinteria, CA., since 2018. Dr. Rajan is also an internationally published author & public speaker, who has written & spoken extensively on topics spanning human trafficking, cultural trauma, and indigenous rights.

Juliet Rohde-Brown, Ph.D., is a licensed clinical psychologist and the Chair of the Depth Psychology: Integrative Therapy and Healing Practices doctoral specialization at Pacifica Graduate Institute. She has presented internationally at professional conferences and other venues and has led and co-led retreats and workshops. She has been a licensed psychologist since 2006 and has been teaching in academic institutions since 1998. She serves on boards such as Restorative Justice Resources and advocates for an ethic of care. Her publications may be found in book chapters and journals such as the Journal of Jungian Scholarly Studies, Psychological Perspectives, and the Journal of Humanistic Psychology, among others.

Alexandra Fidyk, PhD, *Canada*

Activism and the Body: Analytical Psychology, Somatic and Trauma-Sensitive Practice for Transformative Pedagogy

Abstract

Education does violence to our bodies and souls when it propagates the colonial perspective of a mind-body split. By extension, this split is replicated in our communities, causing harm to relations and a sense of shared humanity. While the legacy of Western enlightenment continues to dominate educational policy and practice, I argue for the vital place of the body across learning spaces. Imagination, sensation, feeling, and wonder are fundamental to healthy childhood and development, so to resilience, empathy, and care—common stays against suffering and the effects of trauma.

Education does violence to our bodies and souls when it propagates the colonial perspective of a mind body split. By extension, this split is replicated in our communities causing harm to relations and a sense of shared humanity. While the legacy of Western enlightenment continues to dominate educational policy and practice, I argue for the vital place of the body across learning spaces. Imagination, sensation, feeling, and wonder are fundamental to healthy childhood and development, so to resilience, empathy, and care—common stays against suffering and the effects of trauma.

Trauma studies confirm a powerful truth for education: “fear destroys curiosity and playfulness. There can be no growth without curiosity and no adaptability without being able to explore” (van der Kolk, 2015, p. 350). With mental health a growing global issue, education is in dire need of authoring the centrality of the body. Trauma exists as personal, familial, collective—geographic, religious, cultural, historical (Erikson, 1994), and transgenerational injury (Mason-Boring, 2011, 2012; Wolynn, 2010; Yehuda, 2002; inherited memory, 2011; Wirtz, 2014, 2015). Students (children and youth) have and continue to experience trauma (natural disasters, sudden or violent deaths of loved ones, witnessing violence at home, in the streets, communities, or war-zones, in addition to physical or sexual assault, child abuse, and neglect). Evidence-based research links the effects of childhood trauma on brain activity, self-awareness, and social functioning (van der Kolk & d’Andrea, 2010, p. 59), as well as the effects of early life stress upon disease in adulthood (Fisher & Gunnar, 2010, p. 133). The number of children and youth exposed to these kinds of traumas has increased substantially. Given current world events, it is unlikely that these numbers will diminish, especially given our turbulent political and social conditions.

A literature review at the intersections of body and analytical psychology shows little to no research conducted with youth and education. Despite limited attention in Jungian journals, empirical research that takes up the early work of Chodorow (1991), Harris (2001), McNeely (1987), and Woodman (1980, 2005) is nearly non-existent. The same findings apply to the more recent work of Daniel (2022), Dunlea (2019), Holifield (2025), Monte (2015), Stromsted (2026), and others focused on trauma— Gudaite and Stein (2014), Kalsched (1996, 2013), Riedel (2013), Wirtz (2014, 2015), Zoppi and Schmidt (2025). In response to this lack of application, transcending divisions requires an ontological shift that returns us to our bodies and embodied relations.

Drawing upon the aforementioned literature, a Community of Professional Practice (to support social-emotional wellbeing of students and teachers), and funded transdisciplinary research with vulnerable youth (Fidyk, 2019, 2020a, 2020b, 2024,

Fidyk et al., 2020c, Fidyk et al., 2024), I will share culturally relevant strategies (within an analytical psychology framework) for trauma encountered in schools. Highlights from the projects, which engaged somatic, relational, contemplative, and creation-centred (ie. body mapping, see: Fidyk, 2020b; Fidyk et al., 2024) activities, enacted activism as transformative learning while extending the work of somatic Jungian pioneers. Insights from participating youth led to community and public engagement projects, and development of the cutting-edge graduate trauma program. In sum, a case is made for activism via the body and the resilience that develops when we re/learn to attune to and dwell in embodied practice.

Biography

Alexandra Fidyk, PhD, is an award-winning educator and transdisciplinary researcher-scholar. She serves as Professor in the Faculty of Education, University of Alberta, Canada. For a decade, she worked as the Associate Editor of the *International Journal for Jungian Studies* and has continued to serve on the executive board of the *Jungian Society of Scholarly Studies* (17 years). A philosopher, poet, and Jungian Somatic Psychotherapist, she engages with youth and teachers on issues of wellbeing and mental health through body-centered, relational, and creative processes. She is currently writing at the intersection of analytical psychology, trauma, and the arts. For publications, see: https://apps.ualberta.ca/directory/person/fidyk

Rachael Collier, *United Kingdom*

Oppression and Archetype

Abstract

This paper argues that human subjectivity is inseparable from social being: there is no psychological individual outside participation in social and material worlds. Subjectivity emerges through borders—between inner and outer, self and other, the individual and society—where trauma, resilience, exclusion, and transformation are negotiated. Psyche has been constructing structures and borders for millennia, both internally and externally. Capitalism is one such construction and must be understood not merely as an economic system, but as a dominant psychosocial formation that organizes material relations and psychic life.

Under capitalism, oppression operates structurally through exploitation, inequality, and marginalization, and psychologically through internalized hierarchy, alienation, and the projection of disowned psychic contents—the Shadow—onto others. These processes unfold at social and psychic borders, separating the human from the disposable and the acceptable from the disavowed. Drawing on Carl Jung's concept of the Shadow and his writings on alchemy, alongside Paulo Freire's analysis of oppression in *Pedagogy of the Oppressed*, this paper conceptualizes capitalism as a structural and symbolic vessel—a *vas*—that contains, regulates, and displaces psychic conflict in ways that sustain domination.

Read through the Hesiodic myth of Pandora, and this vessel is revealed as archetypally gendered. In Jungian terms, Pandora functions as a carrier of projected Shadow: curiosity, desire, and disruptive knowledge are split off from dominant consciousness and deposited into the feminine figure, who is then blamed for their emergence. Her body becomes a bordered container through which suffering is released, while the structural violence that necessitated such containment remains obscured. The paper concludes by critically examining this archetypal configuration and its role in mirroring and sustaining patriarchal and capitalist logics, in which feminized and marginalized subjects are positioned as repositories of anxiety and targets of regulation. Archetypes are thus understood as psychic–symbolic veins through which power moves—capable of sustaining oppression, yet, when brought into consciousness, opening possibilities for transformation and liberation.

Biography

Rachael Collier is a psychodynamic psychotherapist in private practice in the UK. Prior to training as a psychotherapist, Rachael worked as a research scientist in the Life Sciences field before transitioning to working within the commercial sector.
Since qualifying as a psychotherapist, Rachael has completed the MA in Jungian and Post-Jungian Studies at the University of Essex. She presented her paper, *"Morphogenesis of Psyche,"* at the 2023 conference Toward a Jung/Bion Dialogue at the University of Essex. She also presented *Wuthering Heights, a novel of projective anhilation and cultural complexes* at the 2024 Psychology and the Other Conference.
Rachael is an active member of the Queer Jungian Initiative as well as a member of the Queer Jungian Initiative organizing group.

Fran Ruggiero Alfaro (she/they), *Peru*

Sound as a Psychotherapeutic tool. A Decolonial and Queer Praxis/Thought to Open Cracks in the Matter-Spirit Binary of Classical Jungian Psychology

Abstract

I would like to share some reflections that emerged from the psychotherapeutic process of Leticia (2020-2025), a cisgender heterosexual woman, daughter of parents from Cusco. A young adult with symptoms of body dysphoria as the reason for consultation.
The process of accompanying her has been a constant invitation to reflect on the psychological perspective from which I make sense of and accompany the experiences of the body: what do I have to say about the matter-spirit duality on which analytical psychology has been built? What problems has this conceptual duality posed for me in my clinical practice? Is it possible to understand matter in a different way in contemporary Jungian thought? What do we need to hack into Jungian classical theory for this to happen?

As part of sharing my work with you, I would like to present some clinical vignettes that illustrate the place of sound in my clinical practice. This will give me the opportunity to theorize about it: to situate sound as a therapeutic tool that makes us remember how to listen to the non-human in ourselves. Sound is a tool for caring for the South American soul, and for this reason, I am interested in theorizing about it from a decolonial and queer perspective.

Finally, to amplify the reflection that sound awakens and to revalue non-Westernized ways of approaching the relationship with matter, I am interested in referring to some cultural practices of midwifery and the use of language in the Andean region.

Biography

Fran Ruggiero Alfaro (she/they) is a queer lesbian and Jungian analyst (IAAP/APPA) based in Lima, Perú. Explorer of pre-Hispanic sonorities of Peru in the psychotherapeutic process. She holds a degree in Clinical Psychology from the University of Lima. Member of La Asociación de Psicología Analítica Junguiana del Perú (APPA). She is co-founder of the collective Lesbianas Junguianas and a member of the Queer Jungians initiative. Her article, “Becoming-Psychotherapist: A Micropolitical Struggle with Jungian Theory in Lima, Peru,” was published in the journal Psychological Perspectives, issue Queer Jungian Voices.

Carolina Guíñez, *Chile*

Lesbian Identity as a Path to Individuation

Abstract

This work presents the results of a qualitative research aimed at understanding the development of lesbian identity from the perspective of the individuation process in analytical psychology. Life stories were collected from a group of Chilean lesbians of various ages, analyzing the development of their identity as lesbians through the lens of individuation according to Jung and other post-Jungian authors. However, feminist Jungian theorists have criticized the gender biases and heterosexism present in Jung's theory, as well as his medical view of homosexuality and lesbianism, which are considered pathologies. Some post-Jungian authors have taken these criticisms into account and incorporated a gender perspective, through which lesbianism can be attributed a teleological rather than pathological meaning, where lesbian experience can be a path toward depth, i.e., a meeting with the Self. As lesbian desire challenges heteronormativity, the process of building an identity as a lesbian involves confronting the spirit of the times from a dissenting position, which constitutes both a political act and a possible way to live in harmony with the longings of the soul. Additionally, the theory of contrasexuality becomes problematic when understanding the psychic experience of individuals in the LGBTIQ+ community, leading to significant criticism from feminism. Proposals are therefore raised around the theory of anima and animus to guide analytical psychology toward inclusivity of all genders and sexualities.

Biography

Carolina Guíñez is a clinical psychologist trained at the Pontifical Catholic University of Chile, with a master's in Adult Clinical Psychology from the University of Chile. She completed diplomas in Jungian Psychology and Psychoplastics at the same university. Author of Being Lesbian, a Path to Individuation (2019) and a 2024 Routledge chapter on lesbian identity and individuation, she teaches and supervises graduate students on gender and Jungian psychology. She also co-teaches the online course Gender, Body, Feminisms with analyst Valeria Kierbel. With 13 years of clinical experience, she maintains a private practice in Santiago and is a member of SCPA and the collective Lesbianas Junguianas.

Liliana Valéria Crisci Abeid and Andréa Cunha Silva Franco, *Brazil*

Brazilian Territory: Indigenous Influence and the Multiplicity of the Brazilian Soul

Abstract

This essay reflects on Indigenous influence in the formation of the multiplicity of the Brazilian soul, emphasizing artistic languages as privileged spaces where this influence becomes visible. It also examines the relationship between territory and subjectivity, understanding Brazil not merely as a geographical space, but as a symbolic and political territory that expresses how a collective soul is positioned.

Indigenous worldviews do not separate human beings from nature; land is understood as a living, relational entity rather than private property. Colonial logic, by contrast, introduces an exploitative conception of territory based on ownership, extraction, and control. The tension between sharing and invasion arising from these opposing perspectives continues to shape Brazilian society and reveals persistent forms of intolerance toward cultural and symbolic difference.

Following Roberto Gambini's view of art as a space for dialogue between worlds and peoples, artistic expression is understood as a field where silenced narratives can re-emerge and confront hegemonic representations. Art thus functions not only as aesthetic production, but also as a critical and ethical gesture. This resonates with Mia Couto's idea of a plural human being, capable of inhabiting multiple languages and perspectives.

From the perspective of the soul, contemporary Brazilian experience reveals a constriction of multiplicity, expressed in the exclusion of Indigenous and natural dimensions of subjectivity. This exclusion operates not only historically and socially, but also symbolically and psychically, reproducing colonial patterns within culture and imagination.

Acknowledging and reintegrating Indigenous perspectives becomes an ethical responsibility and a political necessity. The movement of the soul itself points toward the need for reparation and reconfiguration, inviting the emergence of the plural human being proposed by Couto. To engage with this plurality is to challenge monocultural and extractivist paradigms, opening space for forms of coexistence grounded in diversity, reciprocity, and respect for difference.

Biography

Liliana Valéria Crisci Abeid – Psychologist (PUC-Campinas), Master's degree in Visual Arts (UNICAMP), Jungian Analyst (IPABAHIA/AJB/IAAP). She has 30 years of clinical experience, and a significant portion of which involves social/low-fee clinical services. Sandplay Therapist. Passionate about music and the arts.

Andréa Cunha Silva Franco, psychologist, Jungian Analyst AJB – IAAP, Master's degree from Unicamp, researches Brazilian Indigenous themes. Her intellectual focus has been on connecting Jungian psychology to issues related to the indigenous peoples of the national territory. She conducted a field visit to Yanomami territory in 2005. She is a contributor to the books *Rituals and Languages of the Scene: Trajectories and Research on Body and Ancestry*, published by CRV, 2012, and *Death and Rebirth of Indigenous Ancestry in the

Brazilian Soul*, published by Vozes, 2020. She participates in the Ethnopsychology Laboratory at USP and provides clinical care to the indigenous population of a public university.

Carmen Livia Parise, *Brazil*

From the Wall of Binarism to the Frontier of Feminist Complex Psychology: the Reconnection Among Women as a Bridge Toward a New World Order

Abstract

We propose a critical reading of the binary logic that structures patriarchy as an ontological barrier operating as a device of power, insofar as it establishes a hierarchical and confrontational separation between “masculine” and “feminine,” men and women, and women among themselves. We also present a feminist Jungian proposal of connective bridges across multiple interpenetrating frontiers, engendered through friendship among women.

We trace a historical trajectory, highlighting the impact that the delimitation of land had on communal life and relational forms during the transition from feudalism to capitalism, as well as the roles assigned to women and men within this emerging world order. Capitalism and patriarchy, together as structures of domination, produced a distancing between family and community and consolidated fixed categories that legitimize specific modes of existence, feeling, and thought, thereby generating both symbolic and material violence.
This binary system also fragmented alliances among women, cultivating rivalry and hindering the construction of political and affective networks of resistance. In response to this legacy, we propose the challenge of creating community practices among women that are not focused solely on men and the family, but that authorize us to inhabit other existential possibilities. In this sense, our bodies may pose a certain risk to the regime of signification to which we are subjected, insofar as we break psychological isolation and allow ourselves to be cared for, validated, and appreciated by other women. Such processes render us less dependent on male validation and the male gaze as primary sources of self-esteem.

We conclude that psychic life is generated through encounter and friction among differences that are not necessarily oppositional, and certainly not hierarchical. There can be differences without hierarchy, authority without domination. Opening space for a thinking of difference no longer organized in hierarchical pairs, but rather in mobile constellations, rhizomatic networks, and languages that write and inscribe themselves through the body, experience, and desire.

Biography

Carmen Livia Parise is a clinical psychologist and Jungian analyst certified by the Jungian Institute of São Paulo (IJUSP), the Brazilian Jungian Association (AJB), and the International Association for Analytical Psychology (IAAP). She serves as Administrative Director of IJUSP, Coordinator of the Department of Sexual and Gender Diversity of AJB, and is co-founder and conceptual creator of the Aisthesis Collective - which brings Jungian psychology into dialogue with contemporary social and political issues - as well as of the Feminist Movement of Complex Psychology. She is editor and author of the books *Re-imagining a Place of Listening: Contemporary Clinical Practice and Cultural Complexes* and *Listening to Dissidences: Perspectives on Sexuality and Gender for a Plural Psychology*.

Natalia El-Sheikh, *United States*

Transcendent Function or Psychoanalytic Innocence? *Staying with the Horror of the Wound*

Abstract

This presentation emerges from my growing discomfort with the ways Jungian psychology attempts to meet our historical moment. Faced with imperial/colonial borders, forced displacement, and ongoing occupation; most painfully present in Palestine, I have come to question if the familiar analytic movements towards universality, transcendence, and symbolic meaning often arrive too quickly, attempting coherence where rupture, devastation, and horror persist.

Drawing on Lara Sheehi's concept of Psychoanalytic Innocence, this presentation offers a critique of Jungian psychology's tendency to portray itself as neutral, timeless or outside of power. Psychoanalytic Innocence protects our fantasy that as practitioners we can stand apart from history, ignoring or interiorizing colonial, racialized and geopolitical realities. I have come to question who does it serve when material realities become symbolized? Within Jungian discourse, this innocence often appears in the reach of archetypal language or the transcendent function as a means of resolving unbearable tension, risking turning away from material violence and ethical implication.

Gloria Anzaldúa's writings offer a way of staying with this impasse rather than resolving it. Her conception of the borderlands refuses innocence and refuses coherence. The border, for Anzaldúa, is an open wound, not necessarily in need of transcending or transformation, but inhabited. I turn to her work as an ethical orientation, asking what Jungian psychology would require if it were willing to remain in the horror of the wound rather than move prematurely toward psychic reconciliation.

Participants will be invited into a shared inquiry guided by reflection, attention to bodily response, and dialogue. Rather than moving toward integration, we will notice moments when analytic habits move towards safety, neutrality, or symbolic closure and question what is lost in those moments. This session offers a space to remain present to historical rupture and notice the pull to flee into innocence or transcendence, rather than staying with the horror of the wound.

Biography

Natalia El-Sheikh is an advanced candidate at the C.G Jung Institute of San Francisco. She is a Colombian-American clinician working at the intersection of analytical psychology, colonial history and political consciousness. Born and raised in Colombia and now living in the United States, with her husband who is from Palestine, and their two children; her life experience and work is shaped by migration, colonial violence, intercultural relational life and ongoing engagement with questions of power, displacement and ethical responsibility. She is a member of the USPAL Mental health Network, a collective committed to addressing the psychological impact of occupation and structural violence in Palestine.

Natalia is particularly interested in the limits of Jungian psychology in addressing contemporary collective trauma, and in exploring how analytic practice might relinquish claims to neutrality in order to remain present to historical and political rupture. Her work draws on decolonial thought and psychoanalytic critiques of innocence to examine the borderlands of psychoanalytic practice and thought.

Moshe Alon, *Israel*
Analyst in Time of War: Mission Possible?

Abstract
During wartime here in Israel, when someone asks another person, "How are you?" it almost always becomes a terrible question to answer. To respond: "Fine, thank you," you feel that you are lying. To reply: "Terrible" immediately you identified your political stand and you have to explain.

To be Jungian Analyst here in Israel is an almost impossible existence. I feel like I want to run away from here, but outside of Israel I'm afraid to introduce myself as an Israeli.
The worst here is the fright to speak and write freely and publicly.

I wrote an article under the title: **"The Israeli myths died a long time ago"**, and I wanted very much to publish it at "Haaretz", an Israeli liberal newspaper, but I was afraid, and I didn't send it. Especially because I mentioned there an event connecting Bibi's brother, Yoni. During the Yom Kippur War of 1973, he saved the life of his soldier-friend, a high officer, who was wounded on the battlefield, and he left behind another three wounded soldiers who were bleeding. One of them was a very close friend of mine. They died after leaving them, and the Syrians dragged their bodies and their tanks into Syrian territory. Bibi's brother got a medal for this brave saving act… This event symbolized for me the death of two Israeli myths among many others that died: the friendship and never leaving a warrior behind you, especially if he is wounded.

I will want to share with the conference's participants how difficult it is to be a human, a citizen, and an analyst these days in Israel while the war goes on. I will share with the audience how difficult is to face as an analyst analizands who express opposites ideas through sessions. I will share what is possible to do and what is impossible. I will want to warn the participants that such circumstances might occur anywhere in the world. I will put in front of the listeners the idea that if someone wants to take part in a political problem's solution, he must admit that he is also part of the problem.

Biography
Moshe Alon is a member of the New Israeli Jungian Association (NIJA), Jungian Analyst, Educational psychologist, Group facilitator, and organizational consultant, Moshe teaches in the NIJA training program, supervises candidates in Israel and from Poland, and works as supervisor at the Educational Psychological Services at the city of Lod, and as an educational psychologist at a very orthodox Jewish high school at a city of Ramla. Both cities are characterized by a mixed population of Jews and Arabs and are considered to have the highest level of crime in Israel. Moshe has almost 50 years of experience as an educational psychologist and as a therapist. From 2009-2017, he served as the manager of the Tel-Aviv-Jaffa Municipality's Educational Psychological Service. Moshe has a private clinic and works with children, adolescents, and adults. He published many articles in Hebrew and English. He gave presentations at two Analysis and Activism conferences at Berkley and Ljubljana.

Helge Osterhold PhD, MFT, *United States*

Borderlands of Belonging: An Integral Methodology for Working our Cultural Complexes in the Age of Division

Abstract

Around the world, the politics of fear and division are hardening borders and activating collective psyches. Yet beneath visible lines lie older, mythic borderlands - threshold spaces where cultural complexes, ancestral memories, and archetypal forces mingle with contemporary political tensions. This presentation explores these “borderlands of belonging” as psychological realities, and proposes an integral methodology for working with them in pedagogical and clinical settings.

Building on my recent work and presentations on integral approaches to cultural complexes, I understand these phenomena as *first and foremost emotional, somatic, and relational*, only secondarily as cognitive, rational, or explicitly political. As a clinician, educator, and immigrant, I witness how collective wounds emerge in students and clients as affective storms, embodied reactions, and polarized relational fields. Collective pain appears in the psyche as ancestral ghosts, wounded children, exiles, and guardians of old loyalties; when approached consciously, these figures can become guides rather than obstacles.

Drawing on Jungian psychology, intercultural awareness, mindfulness, and somatic and imaginal practices, I outline ways to engage cultural complexes. Embodied presence, contemplative inquiry and group field awareness can help transform tensions into openings for insight and connection. Conflict becomes an initiatory threshold, defensiveness becomes an invitation to exploration and the border itself becomes a teacher.

Ultimately, I argue that tending the borderlands of belonging is both therapeutic and political work. By working at the psychic roots of division, this approach aims to soften inherited narratives, resist populist simplifications, and cultivate the inner capacities necessary for solidarity across difference. In an age of division, an integral methodology offers a path toward collective repair; one that connects political awareness with imaginal depth and honors the ancestral and archetypal forces shaping our shared humanity.

Biography

Helge Osterhold, PhD, is a psychotherapist, educator, and activist-scholar working at the intersection of depth psychology, cultural healing, and social change. He is a core faculty member in the East–West Psychology program at the California Institute of Integral Studies, where he teaches Jungian and Archetypal Psychology, shadow work, and integrative clinical methodologies. He formerly taught at the UCSF School of Medicine and served as Program Director for Mindful Caregiving at UCSF. He has presented internationally on cultural complexes and individuation in the U.S., Latin America, and Europe, including at Harvard Divinity School, IAAP- and JITZ -affiliated conferences and Jungian symposia. Dr. Osterhold’s work advances psychologically grounded approaches to collective repair in times of polarization. He maintains a psychotherapy practice focused on life transitions.

Daniel Wutti and Manca Švara, *Austria &* Slovenia

Cross-border Remembrance, Reconnection, Restoring and Resilience - Re4Healing

Abstract

Divergent narratives and memories often confront one another within hierarchical frameworks, a dynamic particularly visible in border regions where competing national identities have been historically constructed. In such contexts, the dramatic events of the twentieth century are interpreted differently within democratic and pluralistic societies, producing hegemonic narratives alongside counter-narratives. This paper examines the persistence of traumatic memories connected to the historically contested border region between Italy, Austria, and Slovenia, showing how violence, displacement, and silence continue to shape identities across generations.

Using a comparative perspective, the analysis focuses on social groups formed around three major historical ruptures: fascist and Nazi rule with its anti-Slavic racism, the Second World War, and the mass displacement of populations in the region. In these borderlands, memory has long been a political terrain. Certain experiences have been repressed or rendered unspeakable, while others have been selectively revived, mythologized, and mobilized to sustain competing national narratives of collective victimhood.

The paper draws on several completed, interconnected research projects on trauma and memory culture in the Alps–Adriatic region. These projects demonstrate that divergent interpretations of historical events hold significant potential for education, activism, and artistic practice—especially in border areas where historical topics remain controversial and emotionally charged. History is not a closed chapter but a lived and contested presence. Classrooms and exhibition spaces can thus become arenas of democratic discourse, where individual narratives coexist and marginalized perspectives—those of autochthonous minorities and migrants alike—are included, fostering inclusive and democratic societies.

However, controversial memories are often deeply traumatic. Intergenerational trauma emerges through recurring themes of ethnic violence, discrimination, displacement, loss of language or homeland, and enduring feelings of foreignness. Unspoken memories are transmitted across generations, producing subjects marked by an “un-experienced” past. Finally, the paper discusses two recent applied interdisciplinary projects—*My Story from Silence* and *RE4Healing*—which use art-based psychotherapeutic workshops and cross-border dialogue to address traumatic memory, mourning, and reconciliation, highlighting their implications for activism and social healing.

Biography

Daniel Wutti is employed as a professor at the University of Teacher Education in Carinthia, Austria, where he leads study programs in multilingualism and transcultural education. He holds a PhD in social psychology and also works as a psychodrama psychotherapist with descendants of Nazi victims and refugees. Daniel is currently participating as a researcher in the Horizon *Fosterlang* project (University of Warsaw) and the CERV *Re4Healing* project (University of Primorska, Slovenia). In the past, he led several medium-scale projects on trauma and memory culture in border regions of the Alps–Adriatic region.

Manca Švara is a Jungian analyst (IAAP) and a member of the Slovenian Society for Analytical Psychology (SZAP). She holds a Master of Arts degree and founded the Epiona Institute for Lifelong Learning, where she researches intergenerational trauma in border regions through psychoanalysis and art. She initiated the interdisciplinary project *My Story from Silence* and contributes to the EU-funded project *RE4Healing*. She is also the lead partner of the project *Youth in the Landscape of Memory – for Peace, Health, and the Future* funded by the Ministry of Public Administration of the Republic of Slovenia. In the last years, she has also been an active member of the Jungian self-organised group *Analysis and Activism*.

Ilinca Balas, *Romania*

Looking with Dark Eyes at Darker Times: *Reflections on the Romanian Collective Psyche and Its Splits*

Abstract

Starting from the closing of borders in the last years of the communist regime in Romania, with both its symbolic and literal aspects, this paper will be exploring the territory of the collective trauma forged by the totalitarian communist system in the Romanian psyche, how it impacted and shaped its collective identity, how it constellated some cultural complexes in which grips it soon fell, its subtle and long-term consequences and its passing from one generation to another in mischievous ways. Reflections on its aftermath, in the *"age of bewilderment"* (Cristopher Bollas), might find us facing unaddressed effects of collective trauma, such as deep fragmentation, widespread polarization and regression, expressed by the recent social turbulences, that could be looked at as *"après-coup"*. Linking its various resurgences in present times to the global rise of authoritarianism might point to and make us reflect on the archetypal roots of authoritarianism. This might be the opportunity to dig further into it - *"going on"* that means *"going down"* (James Hillman) - and for *"heroes of descent"* to emerge. Making a step back to the question "what did the past bring?" is necessary to move forward to Jung's famous question *"What will the future bring?"*, while facing, *"darker eyes"* wide-open, the challenges of a disturbed and rather dark present.

Biography

Ilinca Balas is a Jungian analyst and individual member of the International Association for Analytical Psychology (IAAP). She works in private practice in Bucharest, Romania, and collaborates with "The Mind", a psychiatry and psychotherapy clinic. Her work focuses mainly on adults and adolescents, integrating Jungian depth psychology with contemporary clinical approaches. She is a member of the Romanian Developing Group of the IAAP. She is also a clinical psychologist and psychotherapist, a member of the Romanian Psychologists' Association. She is the author of articles related to psychological and social struggles of the present times.

Kseniia Platonova, *Russia*

I am the Good One: Reflections on Collective and Individual Responsibility, Guilt and Anger from the Perspective of a Russian Migrant

Abstract

This presentation explores the psychological experience of Russian migrants during pivotal moments for their homeland, focusing on the collision of individual and collective responsibility. Russian society has become deeply divided: one part actively supports aggressive national policies, while the other struggles with repressed guilt, shame, and anger. Many migrants experience profound trauma, losing trust in their social and cultural environment, and grappling with questions of identity, morality, and belonging.

Through in-depth interviews and clinical observations, I examine how this trauma manifests and is processed. Participants reported emotional numbness, dissociation, and psychosomatic symptoms, reflecting the difficulty of mourning and accepting reality in a context where archetypal projections of good and evil dominate perception. For many, identity is reduced to guilt, shame, and fear, forcing a painful choice: dissolve into collective identity or seek pathways to reclaim individuality.

The study emphasises the challenges of rebuilding identity amid ongoing trauma, exploring strategies for differentiation, mourning, and reconstruction of self. Findings highlight the crucial role of social connection, narrative reconstruction, and psychotherapy in enabling individuals to navigate liminality—the suspended space between past certainties and emerging realities.

By analysing the intersection of personal and collective trauma, this research contributes to understanding how migrants negotiate identity, responsibility, and resilience in authoritarian and conflict-ridden contexts. This presentation aligns with the conference theme “Transcending Divisions: Borders, Identity, and the Rekindling of Our Shared Humanity” by examining literal and symbolic borders—between nations, communities, and within the self—as sites of trauma, resilience, and transformation.

Biography

Kseniia Platonova is a Russian-born Jungian psychotherapist (MPF) based in Copenhagen, Denmark. She holds a degree in International Relations and works with adults on identity transitions, trauma, relational difficulties, and grief, offering both in-person and online sessions.

Her training integrates deep Jungian methods with cross-cultural perspectives, exploring cultural complexes, collective and personal unconscious, and the psychology of migration and identity reconstruction. Kseniia is a member of the Dansk Selskab for Analytisk Psykologi (DSAP) and a Senior Candidate at the C.G. Jung Institute in Copenhagen.

In 2025, she presented a poster at the Jungian Congress in Zurich, sharing her work on trauma, mourning, and collective identity. Her clinical and research interests focus on how social and political upheavals impact individual psyche and relational dynamics.

Robin B. Zeiger, *United States*

The Still Small Voice of Political Activism and Analysis: *Am I an Imposter*

Abstract

In 2015, I seemingly accidentally happened upon the Analysis & Activism group when I presented a talk at the Rome conference entitled *Window Shades & Bad Guys: Dreamscapes of Transformation in the Face of War.* Here, I spoke about my transformation from an American psychologist to the world of Jungian psychology in Israel. I spoke via my own changing dreamscapes. From here, I joined the listserv.

I am an introvert and found the Jungian world via my interest in dreams and soulwork. My background as a religious Jew served as a backdrop to this decision to train as a Jungian analyst. Over the years, my interactions with my Israeli and international colleagues have led me to many political transformations, leaving me much more left-wing. Enter the October 7th war, the chiseling away of democracy of our current government, and the continuing troubling developments in the West-Bank of Israel and Gaza, and my beliefs were further challenged and transformed.

That being said, I have experienced a great deal of ambivalence over the A & A listserv, often asking myself, "Am I an imposter? Do I belong here?" The extroverted energy of many words, political posts, calls for signing petitions, and boycotts, etc. conflict at times with the essence of who I am.

On the other side of the coin, I have met some very treasured colleagues and friends through this listserv and have participated in many activities that are beyond all the declarations via logos. An example is the dream matrices and the workshop Emma Ting Wong and I developed on the topic of liminal space at IAAP. I have published two articles in JAP with political topics (e.g. one on climate destruction). And my recently published book, The Making of an Analyst: In Apprenticeship to the **Soul** (Cambridge Scholars, 2025) includes many reflections upon my political transformation. This book ends with a dream of hope in finding healing for a baby via a Palestinian doctor on the other side. In synchronicity, several years later, I have met a Palestinian doctor on the other side in the Binational School of Psychotherapy, where I am teaching sandplay to Arab Israelis, Jewish Israelis, and two Arabs from the West Bank.

I would like to reflect with my community on the meaning of political activism as an analyst. What comes to mind is Elijah's last interaction with God at the end of his career. Elijah, the prophet of zealotry, discovers that there is a still small voice of God inside. This still small voice leads my work as a Jungian analyst, supervisor, and teacher. I look for the humanity in the Other in the I-Thou relationships of Martin Buber. I am very interested in the topic of crossing borders. For me, the most interesting borders are the small and simple ones of a genuine relationship. I would like to offer some of my reflections, dreams, and clinical examples in a dialogue with my community. I would like to talk about how I hope and wish to build bridges of connection across borders.

Biography

Robin B. Zeiger, Ph.D., received her Ph.D. in clinical psychology (1985) from the University of Illinois at Chicago. She is president of the Israel Sandplay Therapists Association and a teaching member of the International Society for Sandplay Therapy. She is supervising Jungian analyst (Israel Institute of Jungian Psychology in honor of Erich

Neumann) and provides therapy, teaching, and training in Israel and internationally. She has authored The Making of a Jungian analyst: In Apprenticeship to the Soul (2025), Cambridge Scholars. She also writes blogs for Medium.com and enjoys bringing Jungian psychology to the masses in her writing.

Álvaro Carrasco, *El Salvador/Japan, Chile*

The New Frontier: Artificial Intelligence and Psyche. Control, Individuation, and the Disobedience of Imagination

Abstract

The recent expansion of algorithmic technologies has inaugurated a new frontier between generative artificial intelligence (AI) and the psyche, affecting the ways in which experience, identity, and meaning production are configured. In this work, we examine this frontier from the perspective of analytical psychology and propose three axes of reading: the Customs, the Disobedience of Imagination, and the Embassy of the Psyche.

In the "Customs," we analyze how AI systems, and those who design and control them, act as filters and modulators of meaning. The technological infrastructure, the extractive-colonial logics that support it, and the hermeneutics of machines reorganize what is perceivable and thinkable, generating zones of symbolic vacuum for worldviews that are not represented in the corpus used to train these systems. All these factors contribute to the propagation of new forms of alienation. At the same time, we describe how the figure of the algorithmic person and the statistical production of identities influence contemporary individuation.

In the "Disobedience of Imagination," we address the symbolic strategies with which individuals and communities sustain or expand their agency. These include the situated use of technology, the creation of counter-cultural worlds, symbolic hospitality, and the political role of imagination, including synthetic imagination, in recovering possible worlds in the face of algorithmic standardization.

In the "Embassy of the Psyche," we examine the impact that this new frontier is having on analytical psychology. Synthetic imagination, the coupling between psyche and technology, the collapse between the symbolic and the operational, and the emergence of a "digital collective unconscious" compel the field to review its categories without renouncing its humanistic vocation. The analyst's task is redefined as a critical support role that seeks to sustain agency, decolonize imagination, integrate hybrid material, and reintroduce humanity into spaces mediated by generative systems.

Biography

Álvaro Carrasco holds a degree in Psychology from the Universidad Centroamericana José Simeón Cañas (1995, El Salvador). He worked for more than 15 years as a researcher in public education policy in Chile, El Salvador, and other Latin American countries, and served as a university professor, teaching research methods courses in Education and Psychology programs. He also supervised undergraduate and master's theses in Psychology. In 2007, he earned an M.A. in Jungian-Oriented Clinical Psychology from Universidad Adolfo Ibáñez (Chile). In 2008, he took part in founding the "Grupo de Desarrollo C. G. Jung Chile", now the Chilean Society of Analytical Psychology. In 2014, he completed a Doctorate in Philosophy at Ruprecht-Karls-Universität Heidelberg (Germany). Between 2015 and 2016, he conducted postdoctoral research at the Millennium Institute for Research on Depression and Personality (Chile), focusing on an internet-based psychological support platform for patients with post-traumatic stress disorder. He has more than 20 years of clinical practice. Since 2017, he has been based in Japan, where he runs a private clinical practice, working with Spanish-speaking residents in Japan and, online, with clients from various countries. In 2018, he launched his YouTube channel, where he regularly publishes educational videos on analytical psychology and related topics.

Matthew Silverstein, *United States*

The Qedeshim, Queerness, and Jewish Ancestral Repair

Abstract

As an older Jewish queer, who grew up at a time where queerness was absent from family, community, and Jewish histories, I am left wondering *where in my lineage are people like me*? This presentation explores the reclamation of *Qedeshim*—a Hebrew term meaning "holy ones"—as an erased queer ancestral lineage within Jewish collective memory. Linked to ancient temple service, goddess worship, and gender-nonconforming, homoerotic embodiment, the Qedeshim held sacred roles in pre-exilic, Indigenous (land-based, polytheistic) Israelite culture, tending the goddess Asherah through collective ritual. Later canonized texts reframe them as "temple prostitutes," marking a shift from reverence to moralized erasure.

Drawing on post-Jungian depth psychology, dreamwork, and queer mythic-historical inquiry, I engage the Qedeshim as threshold figures, guardians of knowledge systems, who were outlawed and ultimately annihilated through militaristic post-exilic reforms and eradication. Their retrieval is not a return to a fixed past, but a psychic act of queer soul-making: an invitation to grieve, re-member, and reweave lineages of sacred embodiment made alien in revisionist histories.

Here, queerness is approached not primarily as identity, but as an emergent phenomenon—one that may arise through direct experience or be mediated by ritual specialists such as the Qedeshim, and perhaps today through ceremony, creative process, and depth-oriented practices. It is also engaged as an archetypal process: a mode of consciousness that opens portals to ancestral remembering and to the sacrality of borderland ways of knowing and praying. Informed by historical sources and dream imagery arising alongside this work, I explore how such traces round out linear narratives of Jewish identity, gender, land, and covenant. Reclaiming the Qedeshim becomes a gesture of reparative mythopoesis—a ritual that honors disavowed threads of queer Jewish ancestry and their relevance in a world out of balance.

Biography

Matthew Silverstein, PhD (he/they) is a licensed clinical psychologist based in Los Angeles, California. He is core faculty at Antioch University Los Angeles, where he serves as Director of the Spiritual and Depth Psychology specialization in the MA Psychology program. He maintains a private psychotherapy practice, largely online, serving clients in California and New York. drmatthewsilverstein.com

Peter T. Dunlap, Ph.D., *United States*

Integrating Healing and Justice Values: Small Group Work Activates our *Psychocultural Development*

Abstract

Human experience is certainly multiple, but it is also singular. We are one species. While our problems are confoundingly complex, they are *also* singular. Climate change, global and cultural warfare are not separable from the epidemic of loneliness or its resulting mental illnesses. They emerge isomorphically; they are in-system with each other. Our response to them must recognize this unity. We can no longer separate external-political problems from internal-psychological ones.

CG Jung envisioned his psychology as a response to this perfect storm.
We have developed Jung's clinical solutions, which leaves us with the more difficult task of integrating these with his sociopolitical and evolutionary vision, his complete psychology. Following Jung, we are learning to extend what works in psychotherapy into our community organizations, into our politics.

In this talk, I will describe my work engaging Jung's vision of *collective individuation*, what I call our "psychocultural development." I convene experimental training groups that bring together community leaders, activists, and psychotherapists. In these groups, we shift attention from *healing* or *justice*, from *analysis* or *activism*, toward the cultivation of *belonging* and *shared becoming*. From this work, a new type of practice and practitioner is emerging.

These groups do not bring the right and left together. Instead, we explore our own strengths and limitations and those of our left-leaning brethren. We explore our own ideology, its underlying worldview, its multigenerational roots and unresolved traumas, which is helping us understand and *strengthen the left*.

Initial results are encouraging. Participants report more emotional resilience and less ideological reactivity, supporting the development of what a "public emotional intelligence."

I will describe the methodology and vision for scaling this work through training "psychocultural practitioners," professionals trained to bridge healing and justice values through small group practices focused on belonging, shared development, and community engagement. Consciously engaging psychocultural development supports the unprecedented collaboration our times require.

Biography

Dr. Peter Dunlap is a psychologist working in private and political practice. He is core faculty at Pacifica Graduate Institute. He follows CG Jung's vision of psychology focusing on collective individuation. He convenes small experimental groups of psychotherapists and community leaders focused on cultivating belonging and shared becoming values and practices. He is the author of multiple journal papers, book chapters, and the book *Awakening our Faith in the Future: The Advent of Psychological Liberalism (Routledge, 2008).* Through his scholarship he is working out Jung's theory and practice of the species' "psychocultural development." He can be reached at: petertdunlap@gmail.com.

Eduardo Viesca, *United States*

Poetics as a portal into nepantla: Transgression and Border-Crossing in Interpretive Research

Abstract

This paper is a continuation of my doctoral research where I engage in a multimethodological study incorporating poetic analysis as part of a larger depth-psychological and decolonial method. While engaging in the research, poetic analysis not only has the capacity to be conversant with psyche through symbolic imagery but also has the ability to preserve soul and engage in spirit praxis. Furthermore, the enactment of poetic analysis as research method is conceived as a gateway into the imaginal and archetypal. It is offered here as a way of entering *nepantla*, the liminal psychic threshold (both material and immaterial) where colonial shadow, ancestral inheritances, and the cultural unconscious gather and have the power to engage in libidinal exchange.

Within a more orthodox Jungian approach, the psyche is contained through an analysis privileging coherence, logos, and a reductionist version individuation. My research suggests that such approaches can unintentionally echo and re-enact unconscious colonial habits of mastery, domination and containment. Via its transgressive function, poetic analysis interrupts this tendency by refusing containment, orthodoxy, and order. It attends to what falters, stutters, and yearns; it allows Eros and psyche to speak through its psychoid pathology.

Drawing from lineages of curanderismo, depth psychology, and decolonial thought, this posture understands nepantla as both psychic condition and analytic discipline. To remain in nepantla is to stay with uncertainty, grief, and contradiction long enough for a transcendent third, a spirit praxis to emerge, embodied, relational and transformative. Through an exploration of the poems that emerged from my doctoral research, I explore how poetic analysis critically re-figures and decolonizes the wounded healer (or nepantlero) as a way of soulmaking—not as romantic archetype, but as an active participant shaped by histories of survival, dispossession, and revolutionary love. Here, the research analytic becomes an ethical act of listening, and spirit activism forges through in how we make room for spirit itself to speak.

Biography

Eduardo Viesca is a queer, first-generation Mexican American, nepantlerx/Anzaldúan scholar, Maya Priest of the *Q'eqchi'* lineage, a spiritual coach, and therapist in private practice. His scholarly interests explore the impacts of the coloniality of gender, race, sexuality, family, and spirituality through post-Jungian and decolonial lenses. He has designed and taught graduate-level courses that weave in the topics of transgressive resistance, reflexivity, and histories of coloniality in psychotherapy. Eduardo recently completed his PhD at the Pacifica Graduate Institute where he completed his multimethodological dissertation study titled *Liberating the Nepantlerx, Decolonizing the Wounded Healer: Enacting Dialogues Between Decolonial & Jungian Studies Via Anzaldúa*. Some venues where Eduardo has presented interdisciplinary scholarly papers include the Society of Analytical Psychology, the Harvard School of Divinity, the Humanistic Division of the American Psychological Association, and the Latin American Studies Association. Eduardo and his husband Javier presently reside in New York City.

Andréa Cunha Silva, *Brazil*

Revisiting Jungian Psychology from the Analytical Relationship with Indigenous Students in Brazil

Abstract

From a non-Indigenous position historically marked by coloniality, this essay proposes a Latin American analytical psychology that allows itself to be traversed by art, ancestry, and Indigenous cosmologies. The cartographic provocation of "América Invertida" by Joaquín Torres García guides a symbolic displacement—not only geographic, but epistemological—questioning the Eurocentric norths that structure theory and clinical practice. This movement is echoed in the woodcuts of Gilvan Samico, whose images—from matter to star, from conflict to syzygy—operate a symbolic transposition that anticipates possibilities of ethical and existential rearticulation.

The clinical dimension emerges in the analytical experience with a young Guarani-Kaiowá man, whose subjectivity reveals non-individualistic logics: cyclical time, collective care, respect as an ongoing duty to ancestors, and dreams as practical and ritual orientation. The violence he suffers at the university is not episodic, but an expression of a colonial logic that denies the right to territory, to memory, and to the very structure of relational psychic life. The clinic thus becomes a place of encounter between worlds—not of assimilation, but of listening and mutual readjustment.

Inspired by the voices of Davi Kopenawa and Ailton Krenak, the proposal argues for a practice that listens to dreams as legacy, as intergenerational responsibility, as living memory of the creation of the world. Borders, here, are thresholds; identity, a movement of multiple belonging; and shared humanity, that which recognizes itself as traversed—by rivers, wasps, ancestors, and spirits—within a web of life that persists, even when the soil is torn away.

Biography

Andréa Cunha Silva Franco, psychologist, 30 years of clinical experience, Jungian Analyst AJB – IAAP, Master's degree from Unicamp, researches Brazilian Indigenous themes. Her intellectual focus has been on connecting Jungian psychology to issues related to the indigenous peoples of the national territory. She conducted a field visit to Yanomami territory in 2005. She is a contributor to the books *Rituals and Languages of the Scene: Trajectories and Research on Body and Ancestry*, published by CRV, 2012, and *Death and Rebirth of Indigenous Ancestry in the Brazilian Soul*, published by Vozes, 2020. She participates in the Ethnopsychology Laboratory at USP and provides clinical care to the indigenous population of a public university.

Abner Flores, *United States*

"*They tried to bury us, they didn't know we were Seeds*.": Working with Mexican, Mixteco, and Zapoteco, Immigrant Farmworker Families in a Community Mental Health Clinic in South Oxnard, California

Abstract

In South Oxnard, California—one of the most densely populated farmworker communities in the United States—Mexican, Mixteco, and Zapoteco, immigrant families navigate the layered psychic impact of displacement, cultural erasure, economic precarity, and structural marginalization. This presentation explores the nuanced clinical work occurring in a public mental health clinic serving multi-generational farmworker families and their children who face chronic stressors tied to agricultural labor, anti-immigrant rhetoric, intergenerational trauma, and family separation due to immigration and ongoing ICE raids.

Drawing on Jungian and archetypal psychology, Indigenous epistemologies, and lived magical realities as described by Garcia Marquez, Fuentes, and embodied by Gloria Anzaldua, I frame immigration as an instinctual force that carries archetypal meaning, it is exile, borderland, and liminal space. It is a psychic territory where loss, identity fragmentation, cultural resilience, and syncretism coexist. It is a seed that seeks expression. Through clinical vignettes, ethnographic observation, and community-centered interventions, I illustrate how this community expresses trauma and loss somatically, symbolically, and relationally, often through narratives of the body shaped by migration, labor exploitation, and colonial histories.

The project highlights three core themes:

1. Death as Resilience: How this community's relationship with death shapes its ability to adapt, accept tragedy with dignity and power, and leverage warmth, humor, and community as acts of resilience.
2. Syncretism of Cultural Knowledge: How Indigenous languages, communal caregiving, and traditional healing function as protective, meaning-making forces and how newer generations syncretize these forces into modern western culture and a new form of knowledge.
3. Migration as Archetype: How migration is imbued into this community as an archetypal drive, a biological imperative akin to the vitality that is stored in the seeds of seeking a better life, seeking to continue to grow, seeking home.

By centering the lived experience and cultural wisdom of farmworker families, this presentation offers a model of practice that transcends political, linguistic, and psychological borders, inviting us to embrace a cosmology that navigates suffering, loss, and separation with the vigor and vitality of a seed bursting through soil.

Biography

Abner Flores, PsyD, is a bilingual clinical psychologist serving Mexican, Oaxacan, and Mixteco immigrant farm-worker families in South Oxnard, California. He is Senior Psychologist at Ventura County Behavioral Health's South Oxnard Youth and Family Clinic, providing culturally responsive assessment, psychotherapy, consultation, and program leadership. Dr. Flores holds a PsyD from Pepperdine University and a master's from Pacifica Graduate Institute, where his work integrated Jungian, depth, and liberation psychologies. He teaches at Palo Alto University and has presented nationally and

internationally on Latinx identity, trauma, cultural complexes, and community mental health. His affiliations include the National Latinx Psychological Association and APA.

Fanny Brewster, *United States*

Shadow and Light: Resiliency in a Time of Chaos

Abstract

There is little question that we are in a time of upheaval. The political map of the world shifts and moves with constant and frequent turmoil. Each continent is experiencing the shifts of populations, economic anxiety, social and cultural fears. As we move into the realm of AI, decreasing our human consciousness for a greater relinquishing to the algorithms, there appears more need to see and define those places that enhance our humanity. One very important aspect of this humanity is our ability to recognize and sustain resiliency in the face of what can appear as an on-going darkening of our everyday lives. Ancestors survived turmoil before our times. Enduring slavery—centuries; oppression—political and economic; and immense psychological trauma. Their ability to survive was a strengthening that came from being able to peer into the dark—into collective and personal shadow. The more their eyes became accustomed to the dark, the more they could define the qualities of Shadow. The more they could begin to understand the psychological requirements for crossing from Shadow into Light, not without suffering, but because of suffering. They learned the ways of survival and one of the most important was through becoming resilient in the face of inner and outer turmoil. Malcolm X said: "There is no better teacher than adversity. Every defeat, every heartbreak, every loss, contains its own seed, its own lesson how to improve your performance next time". Our work in this 21st century, in this moment of intentional bombardment and flooding of our psyche by a chaotic Other, is to find those teachings left us by our Ancestors. To pass through Shadow, learn how to integrate and walk the threshold, the border of both shadow and light. Our vision must always include the bittersweet conscientious work of an integrative resiliency.

Biography

Dr. *Fanny Brewster* is a Jungian analyst and Professor at Pacifica Graduate Institute. She completed her doctoral degree at Pacifica Graduate Institute in Clinical Psychology. Dr. Brewster is a writer of nonfiction books including *Race and the Unconscious: An Africanist Depth Psychology Perspective on Dreaming* and *The Racial Complex: A Jungian Perspective on Culture and Race*. Her poems have been published in various journals and in *Psychological Perspectives Journal* where she was the Featured Poet. She has received three Gravida nominations for her writings from the National Association for the Advancement of Psychoanalysis (NAAP). Dr. Brewster is an international speaker and workshop presenter on Africanist and Jungian Psychology topics. She is a Cave Canem Fellow and recipient of the C.G. Jung Houston Center Fay Lectures Honorarium (2023).

Jacqueline Gerson, *Mexico*

Quetzalcoatl, Jung, Multiculturalism

Abstract

This work reflects on Quetzalcóatl as a living symbol through which Mesoamerican cultures gave form and orientation to life. Rather than approaching Quetzalcóatl only as a historical or mythological figure, the text understands him as an archetypal image that expresses the relationship between the sacred, emerging consciousness, and collective life. From a Jungian perspective, Quetzalcóatl represents a bridge—between earth and sky, instinct and reflection, nature and culture.

The sacred aspect of inner life was always present. However, as consciousness began to emerge and differentiate itself, it required symbolic mediations in order to orient human existence. Myth and ritual fulfilled this role. They allowed life to be guided, meaning to be sustained, and the psyche to remain connected to deeper layers of reality. Mesoamerican cultures expressed this orientation through a cyclical vision of time rooted in agriculture. Solar and lunar calendars did not oppose one another; they worked together, holding a balance between order and regeneration, between conscious structure and symbolic depth.

Quetzalcoatl's dual nature—the feathered serpent—expresses the tension between the instinctual and the spiritual, a tension necessary for psychic development. Through ritual repetition and mythic narration, this tension could be lived collectively, preventing the ego from becoming inflated or disconnected from its roots.

The work also addresses the notion of cultural complexes—those emotionally charged patterns inherited across generations. When these complexes remain unconscious, they often manifest as disproportionate reactions, inherited guilt, resentment, or rigid identity narratives. In modern secular societies, where traditional symbolic frameworks have weakened, such complexes tend to reappear in distorted ways.

This work proposes that engaging figures such as Quetzalcóatl is not about returning to the past, but about recovering symbolic resources that allow consciousness to relate more fully to life. By re-establishing a dialogue between ancestral symbols and contemporary awareness, it becomes possible to loosen the heavy affective charge carried by cultural complexes and to open a path toward a more integrated and meaningful multicultural coexistence.

Biography

Jacqueline Gerson MA, Jungian Analyst. She maintains a prívate practice in México City working as a Jungian Analyst, supervisor, writer and international lecturer. She has contributed articles and served as a co-author in several books. She is the author of "Fairy Tales with a Mexican Twist". (Fisher King Press). Her professional interests include mythology, symbolic imagination, multicultural perspectives, and embodied approaches within analytical psychology.