

PROFESSIONAL COMMUNITY OF ANALYTICAL PSYCHOLOGISTS

ANALYTICAL PSYCHOLOGY: THEORY AND PRACTICE

Volume 1 2020 (1)



Scientific and Practical Jungian
JOURNAL

www.pcap-jung.ru

Analytical Psychology: Theory and Practice

Scientific and Practical Jungian Journal

Volume 1 2020 (1)

English language edition

Published by the Association
“Professional Community of Analytical Psychologists”
(PCAP)
supported by the
Institute of Analytical Psychology and Post-Graduate Studies
(IAP&PGS)

www.pcap-jung.ru

Journal in Social Media:
www.facebook.com/psapru
www.instagram.com/pcap_jung/
www.vk.com/public202551105

Центр гуманитарных инициатив
Москва
2021

ISBN 978-5-98712-237-2

БКК 88.3

УДК 159.9

A 64

THE ADDRESS OF THE EDITORIAL BOARD

115533, Moscow, ul. Nagatinskaya, 29, bld. 4, office 12-4

e-mail: pcap.journal@gmail.com

www.pcap-jung.ru

EDITORIAL BOARD

Editor-in-Chief:	Liudmila Dementyeva
Production Editor:	Elena Grishina
Scientific Editors:	Liudmila Dementyeva Yulia Ovchinnikova Ekaterina Slesareva
Editors:	Elena Grishina Elena Krugliakova Maria Zhukova
Proof-reader:	Yulia-Margarita Polyak
International communication:	Yulia Novgorodova
Assistant Editor:	Svetlana Ivanova

EDITORIAL ADVISORY BOARD

Riccardo Bernardini, IAAP, ARPA (Turin, Italy)

Elena Grishina, PhD, PCAP Vice-President

Liudmila Dementyeva, PhD, RSAP (Moscow)/IAAP member, PCAP President

Vsevolod Kalinenko, PhD, RSAP (Moscow)/IAAP, AAPR (St. Petersburg)

Dale Mathers, AJA (London)/IAAP

Yulia Ovchinnikova, PhD, AJA (London)/IAAP, BPC, PCAP (Moscow)

Madina Slutskaia, RSAP(Moscow)/IAAP, AAPR (St. Petersburg), PSAP Hon. President

Valery Trofimov, AAPR/IAAP, AAPR President

Liudmila Shale, PCAP Board member

Ella Solovieva, PCAP Board member

Tatiana Kovalenko, PCAP Board member

The opinions expressed by the authors may be different from those of the editorial staff.

Contents

EDITORIAL

- Editors' Word 5
Greetings to the Readers from the Journal Advisory Board 7
Greetings to the New Russian Jungian Journal from Dale Mathers 8

PRACTICE OF PSYCHOTHERAPY

August Cwik

- Associative Dreaming: Reverie and Active Imagination 10

STRUCTURE & DYNAMICS OF THE PSYCHE

Liudmila Dementyeva

- The Structure and Dynamics of the Psyche
in case of Developmental Trauma 20

THE PSYCHE AND THE BODY

Dmitry Komolov

- Psychosomatic Problem: from S. Freud to C.G. Jung 29

MAN AND HIS SYMBOLS

Vladimir Kalinenko, Ekaterina Slesareva

- Cheburashka ('Topple') Complex: Dissociated Identity
of the 'New Soviet man' in Post-Soviet Russia 36

NEW BOOKS

- "The Self: Quest for Meaning in a Changing World" by *Renate Daniel* 45

PROCEEDINGS OF THE 1ST INTERNATIONAL

PCAP JUNGIAN CONFERENCE

"LIVING UNDER THE PANDEMIC,

OR THE CHALLENGES OF A TROUBLESOME TIME".

3-4 OCTOBER 2020, MOSCOW

Riccardo Bernardini

- Clinical Psychology and COVID-19:
Thinking, Practice, Resilience, and Changes 48

Natalya Bolycheva

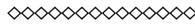
- The Mother Plague and the Coronapocalypse.
On the archetypal Sources of Pandemic images 63

Ivan Davydov

- The Jungian Analysis of the 1st scroll of the Kojiki Mythologeme 75

<i>Liudmila Dementyeva</i> Reflection of Developmental Trauma in the Lockdown Situation	93
<i>Carrie Disney</i> Seeking Safety through Distance Regulation: Working with Trauma during the Shifting Therapeutic Boundaries of the Pandemic in 2020	98
<i>Stephen Garratt</i> Pandemic & Psychic Infection	106
<i>Arthur Niesser</i> The Paper Handkerchief: Opportunities and Limitations of Online Therapy	113
<i>Yulia Ovchinnikova</i> Temenos Lost, Temenos Regained, and Dissociation. A Tale about Transitions and Analytic Space	119
<i>Evgeny Revzin</i> Social Outbursts in Russia, Belarus and the USA as Reacting to the Lockdown Experience	126
CONTRIBUTORS TO THIS ISSUE	136

EDITORIAL



Dear reader,

We are excited to be able to introduce the first issue of our Journal. For a long time we nurtured the dream about it, discussed the idea, brought together the editorial team, and finally started to make our dream come true. We planted a symbolic seed and started taking care of it, lovingly collecting papers for the first issue, thoroughly and carefully preparing them for the publication, overcoming the difficulties and gaining the experience.

Now our seed has given a shoot – the first issue of the Journal. We hope that this shoot will grow, get stronger and become a mighty tree, similar to Pushkin’s oak by Lukomor’ye (“Seashore”). In the Journal we are going to discuss “learned” things, fairy tales and symbols. And just as the tree is a symbol of transcendence, bond between polarities, so our Journal aims to promote the integration of the scientific approach and symbolic vision, theoretical concepts and practical experience, the unconscious and conscious, the archetypal and new developmental in the Jungian field.

All the contributions to this issue, in one way or another, are related to the Professional Community of Analytical Psychologists (PCAP). Some of the papers have been written by the members of our community – like articles by Liudmila Dementyeva or Dmitry Komolov, both of them having laid the foundations for the future clinical section of the journal. Others papers have been contributed by the members of the Journal’s Advisory Board – like the introductory articles by Dale Mathers and Madina Slutskaya and the article by Vsevolod Kalinenko, written jointly with Ekaterina Slesareva. We are very pleased with their interest in our Journal and valuable informational support. The Russian translation of August Cwik’s article, originally published in English in ‘The Journal of Analytical Psychology’, is the result of the PCAP English Club activity – publication of this translation has greatly inspired the Club members and now they are happily translating a new article. Another translation published in the Journal is a chapter from the book “The Self” by Renate Daniel written in German, and the Russian translation of this book is currently being prepared by a PCAP partner, the Institute of Analytical Psychology and Postgraduate Studies (IAP&PGS) together with Cogito publishers.

A large part of the first issue are the proceedings of the 1st International PCAP Jungian Conference “Living under the Pandemic, or the Challenges of a Troublesome Time” which was held in Moscow, October 3-4, 2020, online. The conference papers,

in spite of their diversity and different languages they were delivered in, surprisingly complemented each other and together made the whole picture that allowed us to see a variety of aspects of the emergency situation in which we all find ourselves today, and different scales of its impact on individuals and societies. Now we are able to publish these conference papers as articles so that as many people as possible could read them.

The Journal was conceived as a dialogue on the subject of analytical psychology – a dialogue among colleagues, cultures, authors and readers. As the Editorial board, we feel honoured (and responsible!) to contribute to this dialogue, to support it in a way that is new to us, and to actively participate in it. Today, we initiate this dialogue and look forward to its fruitful development. We wish you, our reader, to find in this dialogue your own interest, own depth, own insight, and a lot of important ideas and valuable contacts.

Elena Grishina, Production Editor
Liudmila Dementyeva, Editor-in-Chief

GREETINGS TO THE READERS FROM THE JOURNAL ADVISORY BOARD



Dear readers,

I warmly welcome you on the pages of the first issue of the scientific and practical journal “Analytical Psychology: Theory and Practice”.

We have conceived and implemented the idea of a new Jungian journal during a unique time which demands that each of us should go through a profound transformation of the soul, inner meanings and values. We hope that our publications will help the readers to find their own, unique way of development both as an individual and as a professional.

We also hope that the journal will become a kind of valuable Jungian space for our readers and authors: a space for vibrant meetings, for joint studies of different facets of the analytical thought and human soul; a platform for further development of an adequate, free from prejudice and fear, trusting attitude to in-depth psychotherapy and analysis in the Russian society; a space for various projects in the field of analytical psychology and Jungian analysis.

What makes the new PCAP journal unique is that it is published in two languages, in Russian and English – thus the journal can be a space for an intercultural dialogue. Its authors and readers are both Russian and international Jungian analysts and analytical psychologists. We hope that our joint activities and joint projects will help readers and professionals from different countries and communities to understand and overcome various cultural complexes and stereotypes, shadow aspects and projections.

Another distinctive feature of the journal is a kind of playground on its pages for first attempts at writing, i. e. the possibility for novice authors to have their papers published in its special section.

This is the space you can take part in exchange of opinions and professional discussions, as well as learn about modern trends in the development of the analytical thought worldwide and about the experience of Russian colleagues.

We welcome Jungian colleagues and professionals in related areas of culture and science interested in the legacy of Carl Gustav Jung and the development of the modern Jungian thought to contribute as authors.

You can follow us in our groups on Facebook, Instagram and VKontakte where you can have the information about our website updates.

With best wishes on behalf of the Advisory Board,

Madina N. Slutszkaya,

Jungian analyst, AAPR/RAAP/IAAP,

IAP&PGS Dean, PCAP Honorary President,

Member of the Advisory Board of the Journal Analytic Psychology: Theory and Practice

Dale Mathers, IAAP/AJA (London)

Greetings to the New Russian Jungian Journal

Dear Friends,

It is an honour to write for this first edition of your bilingual Journal. Congratulations on the birth of your baby. I am glad it has arrived safely and am excited to see how they grow up. New life brings new hopes and dreams. When your journal was still a dream, I wonder how you imagined its future? What was its meaning and purpose? Clearly, one is to let many people as possible access to ideas curated by C. G. Jung. I say curated, rather than created, for genius is about rearranging existing concepts or things into new patterns. Analytical psychology has grown, developed, and will continue to do so through deeper and richer dialogues, like yours.

If I had to summarise Jung, I would highlight two key concepts: The Archetypes and the Collective Unconscious. Negotiation between them, moment by moment translations between our unconscious and conscious, lets us form and use symbols. For me, this is what analysis is about. It is not about ‘helping people with life problems’ – this is a wonderful side effect – as my first analyst, Peggy Fry, showed me. Nor is it to have an ‘inner healing journey’ or go on a ‘Spiritual quest’: though such adventures are easier when we understand what a symbol is supposed to be (Stein, 1957).

The ancient Greeks broke a stamped clay disc, called a ‘symbolon’ in half. One part stayed with the recipient of a message, the other was given by their friend, the sender, to the messenger. Put together, the fit proved the sender’s identity. Symbols allow us to map our identity. What we read, what we choose to read, and what we read into what we read becomes symbolic of who we are, and who we wish to be. It is a cultural, collective, symbol of identity.

A symbol bridges between conscious and unconscious. In her book ‘Bridges’ (1993) my second analyst, Rosemary Gordon, said any bridge needs two shores. In your journal, this is symbolised by both Russian and English text, bridging two cultures. This is about individuation – becoming the Self: the ‘Self’ here refers to a collective of analytical psychologists and their friends, in Russian culture.

I do not often use the concept ‘self’ (whether spelt with a big ‘S’ or a little ‘s’). As a Buddhist, I follow His teaching; which is, there is no such thing as a ‘self’. It may be more like this – there is a self, there is not a self, there both is and is not a self, there neither is nor isn’t a self. A conference I helped organise in Kyoto in 2006 spent a week on the differences between Buddhist and analytic concepts of ‘self’ (Mathers, 2009).

We did not get far. 'Self' is a concept, not a thing. So, maybe ask yourselves what is the 'Self' of this journal? What would you like it to be?

I find ideas like 'defences of the Self' or 'a Self – care system' useful fictions, though I wonder how a concept can 'defend' itself? People can defend a concept – we could argue about the goodness or badness of different religious systems, for example – but concepts cannot 'defend themselves'. When we write, we're dancing on the bridge between concepts and things. Our words, our playing with meanings, can too easily crystallise into 'a thing'.

Archetypes, the Collective Unconscious and Self are concepts, not things. To imagine they are is called 'reification'. Turning concepts into things turns the insights in any religion into the horrors of religious persecution. When we add paranoia to a concept, we go off into the depths of the Shadow. From which, hope is the only way out. Symbol formation, opening a new channel of communication, gives hope.

Hope is an act of imagination. For a hope to become a reality needs practical work. Whatever your journal grows up to become, it will mix dreams, sung in the language of symbols, with creativity. And, like everything, it will have its own shadow: the too-fussy editor, the too-wordy writer. Let's talk about creativity first. Creating something new is impossible. Even Pushkin didn't do this: he blended the known with the unknown and, sometimes, with the unknowable. Similarly, Jung did not 'create' analytical psychology. He brought together knowledge and wisdom from many sources, selected through the lens of his complexes and his prejudices as a rich Swiss citizen at the beginning of the last century. His wife's money bought him time to play.

And another Shadow of creativity is knowing when enough play is enough, when to stop. For me, sometimes Jung poured out too many words; he did not have an editor to take them away. The success of your Journal depends on the balance between these two parts of the writing process: creating and editing.

What is important is giving yourselves a 'good enough' safe place to play. Jung had his tower at Bollingen, but we don't need a 'special place' to be creative: we do need a safe place in which to begin a creative journey. Your new journal can be a safe space to creatively play with analytic concepts: but please, please, do not 'carry the torch lit by our great leader, Jung'. Take risks. Get things wrong. Make mistakes. Then you will have a wonderful journal which your readers will want to read and engage with.

References

- Gordon, R, (1993) *Bridges*, London: Routledge.
Mathers, D., (2009) *Self and No Self*, London: Routledge,
Stein, L., (1957) *What is a symbol supposed to be?* Journal of Analytical Psychology, 2,1:
73 – 84.

THE PRACTISE OF PSYCHOTHERAPY



*August J. Cwik, PsyD,
APA, IAAP, CSJA*

Associative Dreaming: Reverie and Active Imagination¹

Abstract

The idea of countertransference has expanded beyond its original meaning of a neurotic reaction to include all reactions of the therapist: affective, bodily, and imaginal. Additionally, Jung's fundamental insight in 'The psychology of the transference' was that a 'third thing' is created in the analysis, but he failed to demonstrate how this third is experienced and utilized in analysis. This 'analytic third', as Ogden names it, is co-created by analyst and analysand in depth work and becomes the object of analysis. Reverie, as developed by Bion and clinically utilized by Ogden, provides a means of access to the unconscious nature of this third. Reverie will be placed on a continuum of contents of mind, ranging from indirect to direct associative forms described as associative dreaming. Active imagination, as developed by Jung, provides the paradigm for a mode of interaction with these contents within the analytic encounter itself. Whether the analyst speaks from or about these contents depends on the capacity of the patient to dream. Classical amplification can be understood as an instance of speaking about inner contents. As the ego of the analyst, the conscious component, relates to unconscious contents emerging from the analytic third, micro-activations of the transcendent function constellate creating an analytic compass.

The Third in Analysis

Gertrude Stein (1970) is quoted as saying, 'One of the pleasantest things for those of us who write or paint is to have the daily miracle'. For analysts and depth psychotherapists¹ one of our most 'pleasantest things' is to be able to monitor the analytic interaction in such a way as to be able to understand and/or say something to the patient which deeply conveys that we grasp what is happening in the interaction. This is our 'daily miracle' which we search for and hope to attain.

¹ Originally published in: *Journal of Analytical Psychology* (2011). 56(1):14-36.

Here the first part of the article is published. The rest of the article will be published in the next issue.

In order to gain such understanding theorists have looked to the nature of the interactive field. Much has been written on the dynamics of this field (Jacoby 1984; Schwartz-Salant 1998; Sedgwick 2001; Spiegelman 1996). Earlier in the history of psychoanalysis countertransference was considered to be a neurotic reaction on the part of the analyst. Today, it has come to be understood as the totality of the mental, emotional and bodily reactions of the analyst (Wiener 2009). Countertransference reactions can be considered as arising from the combined unconscious reactions of the analytic couple. The underlying premise is that of Jung's fundamental insight of the creation of a 'third' thing in the analytic situation. The creation of this third is outlined in Jung's (1946) 'The psychology of the transference', through a series of alchemical plates, '*The Rosarium Philosophorum*'. Although Jung consciously chooses not to include actual clinical material in this essay, he suggests that all countertransference reactions emerge from and are determined by this analytic third. The nature of the unconscious interconnection of the two participants is clearly identified in his statement:

"As soon as the dialogue between two people touches on something fundamental, essential, and numinous, and a certain rapport is felt, it gives rise to a phenomenon which Lévy-Bruhl fittingly called *participation mystique*. It is an unconscious identity in which two individual psychic spheres interpenetrate to such a degree that it is impossible to say what belongs to whom." (Jung 1958, para. 852)

Ogden describes a similar phenomenon from the perspective of the intersubjective school:

"I use the term *analytic third* to refer to a third subject, unconsciously co-created by analyst and analysand, which seems to take on a life of its own in the interpersonal field between analyst and patient. This third subject stands in dialectical tension with the separate, individual subjectivities of analyst and analysand in such a way that the individual subjectivities and the third create, negate, and preserve one another. In an analytic relationship, the notion of individual subjectivity and the idea of a co-created third subject are devoid of meaning except in relation to one another, just as the idea of the conscious mind is meaningless except in relation to the unconscious." (1999a, p. 1; italics in original).

It should be noted that Ogden's insights are purely clinical in nature. He provides no underlying theory exactly as to why or how this third is created. Using the plates of the Rosarium, Jung suggests that the non-ego psyche provides the therapist with purposely generated correspondent images and dynamics of the patient, i.e., awareness of sudden memories, inspirations, fantasy images, musings, dreams (Morris 2007).

In 'The psychology of the transference' Jung (1946) uses the notion of the third in several differing ways: The elusive, deceptive, ever-changing content that possesses the patient like a demon flits about from patient to doctor and, as the *third party* in the alliance, continues its game ... alchemists aptly personified it as the wily god of revelation, Hermes or Mercurius. (para. 384; italics added)

Here the third is that mercurial entity in a session that is difficult to catch and allocate to whom it belongs. Following Bion, Ogden (1997a, 1997b) names the state in which

one has access to these most mercurial elements of analysis-reverie. Reverie includes the most commonplace and unobtrusive thoughts, feelings, fantasies, ruminations, daydreams and bodily sensations. He notes that they usually feel ‘utterly disconnected from what the patient is saying and doing at the moment’ (1997a, p. 72.0).

Cartier-Bresson (1952), the famous photographer, once published a book of photographs entitled, *L’image à la Sauvette*. A literal translation means ‘an image taken on the run.’ The non-literal translation of the process he is describing is to capture ‘the decisive moment.’ For the analyst, the decisive moment in the work arises in and through these capricious experiences of thoughts, images and feelings coming into one’s mind and body. These are ‘now moments’ as described by the Boston Change Process Study Group in which something affectively new has entered the field. ‘These moments are pregnant with an unknown future that can feel like an impasse or an opportunity. The present becomes very dense subjectively as in a “moment of truth”’ (Stern et al. 1998, p. 911).

It should be noted that there are many other things going on in the mind and body of the analyst, i.e., more direct associative material linked to previous sessions, amplificatory material to themes in the work, and theoretical reflections on what is happening. These will be discussed later under the general heading of associative dreaming.

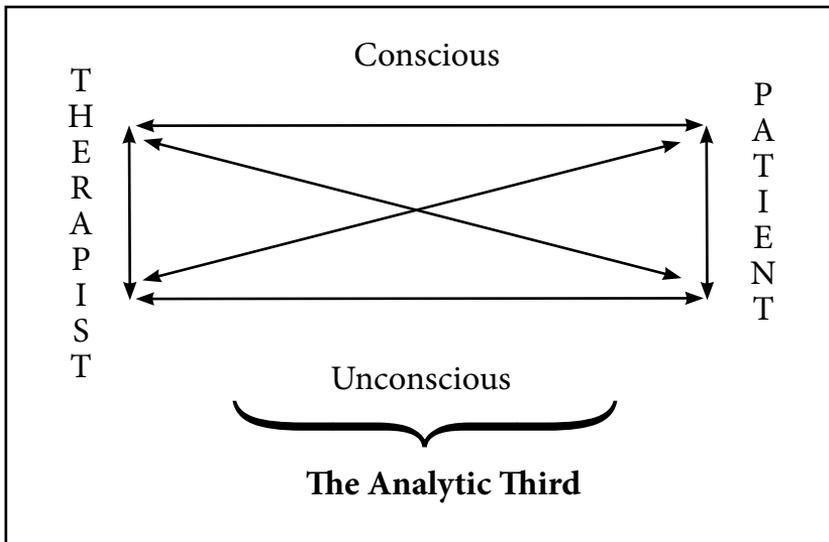
Jung also describes the third in another way.

“Psychological induction inevitably causes the two parties to get involved in the *transformation of the third* and to be themselves transformed in the process, and all the time the doctor’s knowledge, like a flickering lamp, is the one dim light in the darkness.” (1946, para. 399; italics added)

Here Jung emphasizes the mutuality of the process—both parties necessarily are changed through the engagement. I would add that the analyst’s knowledge is precisely that awareness that the analytic dyad creates ‘a third thing’, which provides content for interventions and the direction they are to take in any given moment. Addressing this imaginal material arising from the third provides the ‘compass’ for analytic work.

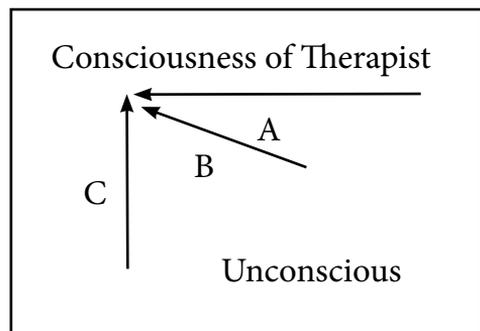
Areas of Countertransference

In the ‘The psychology of the transference’, Jung (1946) envisions a diagram which conveys all of the possible conscious and unconscious connections between the analyst and patient (although, it should be noted that his original diagram shows the adept in relationship to his unconscious *anima* and the other side of the diagram shows the soror in relationship to her *animus*). Jacoby’s (1984, p. 25) variation, here expanded to include the analytic third, is a beautiful diagrammatic imagining of the complicated processes happening in the analytic encounter. The unconscious-to- unconscious connection between the two participants is the creation of some unknown third thing affecting the dyad. Precisely because of its unconscious nature one can never know how much of one’s own material is in the mix. As the interpersonalists suggest, transference is always a countercountertransference. This analytic third affects all of



the other interactions and communications of the two people involved. As Ogden (1999b) points out, even the dreams of the patient are no longer simply intrapsychic events, but possible manifestations of the analytic third. This allows the analyst greater freedom to explore his/her own associations to the dream and bring them into the analytic space.

The upper left hand corner of the diagram describes the area of conscious awareness of the analyst (Cwik 2006a). It is only here that the material of the interaction enters into his/her mind and body in some identifiable way. It is like the old 'cloud chamber' of the physicists. When particles collided the traces of what was created in the collision could be observed in an apparatus called the 'cloud chamber'. The actual collision itself could not be observed, but the trace particles generated in that collision allowed the physicist to deduce the nature of the interaction. In the interpersonal meeting of analysis, previously unconscious material begins to appear through indirect means, as will be described later. In the asymmetry of therapy, the therapist tracks the 'fallout' of the interaction in his/her mind and body. It should be acknowledged that while there may be an 'illusion' of clarity of what is coming from where, Jung states, 'in certain cases they can merge into each other, and this naturally leads to the greatest possible confusion' (1946, para. 423). When we allow for the influence of the analytic third, all material arising in the analytic encounter is more or less co-created. This awareness is a constant reminder that



certainty about the meaning of the contents arising is not to be had. The therapist's acknowledgement of this analytic reality creates a system in which blame for failures is never just located in the patient but also mutually shared (Benjamin 2004). With that in mind let us look at the various areas of awareness in the mind and body of the analyst with particular focus on the areas of countertransference.

'A' Arrow Entering into Consciousness of Therapist

This is the purely conscious area that is related to the manifest content of what the patient/analysand actually says. Awareness here is of direct emotional and cognitive expression uncontaminated by conflicting unconscious contents. The patient is expressing precisely what he/she wants to communicate. As Jung notes in his description of the diagram, it reflects an 'uncomplicated personal relationship.' This type of communication very often generates a thinking response in the therapist. It comes direct, without much unconscious complication and the therapist is unaware of any undertow related to the communication. Of course, affectively, simple forms of empathy or mirroring are also generated and the 'Rogerian' response of simply playing back what was heard and perceived can be effective. But with a deeper analytic sensibility, true empathy should reflect unconscious experience and not just surface emotions. It should name what is pre-conscious and trying to come into the field of awareness.

'B' Arrow Entering into Consciousness of Therapist

In this area the therapist becomes aware of material emanating from the unconscious of the patient. It is the traditional area of the classical transference; the patient is projecting either onto or into, as projective identification, the person of the therapist. The therapist may listen for and decipher derivative communications (Langs 1979). Here the patient may be talking about someone or some situation, but he or she is unconsciously communicating about some dynamic of the transference relationship that has not yet come to consciousness. The therapist holds in his/her mind an 'adaptive context' or trigger that may have generated such unconscious reactions, i.e., a break in the frame, a previous intervention. The therapist then waits for a 'bridge', some link to the therapeutic situation, to comment on what the patient unconsciously might have experienced.

Similarly, the patient may be using metaphors or similes to extend what is consciously known or understood. Metaphorical language, although not quite full-fledged symbols in the Jungian sense, can be understood as an attempt to communicate additional information about the intrapsychic state of the patient and/or the interpersonal situation of the analytic couple (Ogden 1997a).

At the sensate or body level, the therapist's awareness may be focused outwardly on the body language of the patient, i.e., how the patient is holding him- or herself. Other unconscious body indicators might include tics, changes in heart rate, anomalous body movements, or the commonly found 'psychoactive' leg that begins swinging, indicating

that some underlying emotional content has been activated. The patient's body and what can be gleaned from careful observation of it becomes a living association test.

Traditionally, the recognition and exploration of slips, other parapraxes, dreams, and other imaginal products, i.e., active imaginations, from the patient belong in this area. These phenomena emanate directly from the patient, but carry unconscious communicative value. Also, projective identifications, considered as unconscious emotional transmission, are 'put into' the analyst. In this model, these should not be considered solely as a pathological defensive manoeuvre, but for their communication value again arising in relation to the analytic third (Tansey & Burke 1989; Gordon, 1984). As Bion (1962b) poignantly states, 'projective identification is an early form of that which later is called a capacity for thinking' (p. 36).

'C' Arrow Entering into Consciousness of Therapist

The 'C' arrow denotes the area of countertransference where the analyst becomes aware of what is coming into consciousness directly from his/her own unconscious and body during the analytic encounter. It is here that reverie occurs with its mundane ruminations, unobtrusive thoughts, fantasies, feelings and daydreams. It is also in this area where the analyst experiences 'proprioception': his/her own bodily sensations such as pains, discomfort, tics and involuntary movements that may be intimately connected with the patient's inner world.

But many of the contents described above may not always be accessible to the therapist without creating a particular state of consciousness that can allow them into awareness, observe and note them, and engage them in a kind of dialogue that yields some sort of understanding. The best state of mind for 'harvesting' these contents is described in the following section.

Active Imagination as a Paradigm for Utilizing the Countertransference

Davidson (1966) was the first to consider that the transference situation itself could be considered a form of active imagination. She states that the analyst has a role in analytic therapy similar to that of the ego in active imagination. The analyst provides a space that allows the patient the freedom to say whatever comes to mind. The analyst then engages this material with the patient. In this manner analysis becomes a 'lived through form of active imagination'.

In 'formal' active imagination, as described by Jung (1916), various steps need to take place. The first, and foremost, is that an altered state of consciousness, an *abaissement du niveau mental* as Jung calls it, must occur. This can be considered a form of 'ego receptivity' as described in the hypnosis literature (Cwik 1995). Here the ego is not in a purely active state that remains in a direct, cognitive thinking mode, a secondary processing mode as Freud would say. Nor is it in a purely passive state being invaded by unconscious contents as in sleep or hallucinations. It is 'receptive' to more subtle material arising

from the unconscious and the body in various forms; it is more sensitive to primary process. Compare this to Bion's statement about the optimal state of the analyst's mind in session. Bion writes of the need for the analyst to regress to a state where he is nearly unconscious: 'the nearer the analyst comes to achieving suppression of desire, memory and understanding, the more likely he is to slip into a near sleep akin to stupor. Though different the difference is hard to define' (1970, p. 47). This is the state of reverie.

Obviously, the use of the couch allows the analyst greater freedom to enter a reverie state. In face-to-face interactions one can imagine the great difficulty to be in this state under the watchful eye of the patient. I am suggesting that this state can be reached even in the face-to-face situation with training and conditioning, particularly if the therapist is familiar with doing active imagination in his/her own inner work. One can develop ego receptivity.

In regular active imagination the inner image is then focused on and followed. Then it is concretized in some form, i.e., a written dialogue, or drawn and painted. Obviously this step is not actualized in countertransference reverie unless the therapist takes process notes after the session. Some supervisors now ask their supervisees to draw or give physical shape to their countertransference reactions (Dougherty 2009). This can often be a quite insightful endeavour as previously unconscious material regarding the analytic third comes forward while engaging the image.

In active imagination proper there is an ethical confrontation of the ego with the material arising from the unconscious. In the analytical situation, the analyst must make clinical decisions if he/she should comment on the material at all, and what exactly to say regarding the material that is arising. This is the 'decisive moment' totally dependent on the analyst's clinical judgement. Ogden states, 'I speak to the patient *from*, but infrequently *about* my reverie experience (or about other forms of countertransference experience)' (1999a, p. 3; italics added). It is this *from* or *about* that is of the greatest significance and is addressed later in the paper.

Schaverien (2007) describes how the countertransference can be seen as a form of active imagination. She describes the imaginal activity of the analyst in three different situations: an auditory active imagination in which a song is related to the field; a visual active imagination in which there is communication of an unsymbolized state by the patient; and an active imagination within the transference itself in which an image or metaphor arises from the patient and both patient and therapist engage in a dialogue about it.

What is being described here is expanding the idea of active imagination into a broader sense of the therapist's own discourse with his/her imaginal contents during the analytic session. Active imagination becomes the paradigm for approaching countertransference contents (Cwik 2006a, pp. 215-17). The therapist enters into a receptive or altered-state to elicit imaginal material assumed to be arising from the analytic third. The therapist then engages these images/reveries while staying consciously attuned to the patient. The therapist speaks from what is extracted from the active imaginal engagement or shares the actual content of the material. Active imagination becomes no longer just a Jungian technique, but a way of 'being with' material emerging from the unconscious in therapeutic sessions.

Associative Dreaming: Reverie and other Associative Material

Reverie

To understand the importance of reverie one must understand its invaluable role in infancy. Some of this material may be familiar to many readers, but it is worth reviewing to understand the significance of this revisioning of countertransference and reverie in the interactive field. Bion (1962b) theorizes that beta-elements are raw sense impressions. By themselves they cannot be linked to create meaning. They must somehow be digested, metabolized, or transformed in such a manner that the infant can make sense out of what is happening. Alpha function, on the other hand, is a set of as yet unknown mental functions that transform these raw sense impressions into alpha-elements. These elements are capable of being stored as unconscious memory in a form that makes them accessible for creating linkages, ultimately allowing the creation of meaning.

Bion states that

“The mother’s capacity for reverie is the receptor organ for the infant’s *harvest of self sensation* gained by its consciousness.” (Bion 1962a, p. 116; Italics added)

“The term reverie may be applied to almost any content. I wish to reserve it only for such content as is suffused with love or hate. Using it in this restricted sense reverie is that state of mind which is open to the reception of any ‘objects’ from the loved object and is therefore capable of reception of the infant’s projective identifications whether they are felt by the infant to be good or bad. In short, reverie is a factor of the mother’s alpha-function.” (Bion 1962b, p. 35)

Bion describes the state of mind of a receptive mother as a state of reverie which allows her to contain the infant’s projective identification. He postulates that the baby’s projective identification ‘enlists’ his sympathetic mother to experience for him and later feed him metabolized material. She then ‘metabolizes’ these contents, understands or grasps their emotional significance, and ‘feeds’ them back to the infant. If she is unable to do this successfully, these contents are ‘evacuated’ by the infant and left in the mother to ‘haunt’ her or evoke her retaliation (Boyer 1988).

In analysis and depth psychotherapy a capacity for reverie harvests and metabolizes the patient’s projections and returns them through timely interpretive activity and/or comments that demonstrate that the therapist has understood deeply the current state of the analytic third. The capacity for reverie in the analytic session is similar to a mother’s psychic nourishing of the infant’s mind. It plays as important a function in Bion’s psychoanalytic world as actual physical nurturance (Bollas 1978).

The Boston Change Process Study Group is doing significant work around the impact of even non-interpretive connections in the analytic encounter. The dyadic consciousness hypothesis of Tronick (1998, p. 292) states that:

“Each individual, in this case the infant and mother or the patient and the therapist, is a self-organizing system that creates his or her own states of consciousness (states of brain organization), which can be expanded into more coherent and complex states in collaboration with another self-organizing system.”

I believe these states in which the therapist accesses the analytic third by way of reverie is such a state. Dowd (2009) presents interesting case material with a borderline patient in which her 'dreaming for the patient' in session, as described below, provided a symbol for the analyst herself to work on and amplify behind the scene of analysis. This work provided containment and self-organization for the analyst and impacted the analysand even though the patient was never directly informed.

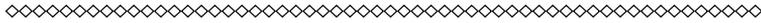
To be continued

References

1. Benjamin J. *Beyond doer and done to: An intersubjective view of thirdness*. *Psychoanalytic Quarterly*, 73, 5-46, 2004.
2. Bion W. R. *A theory of thinking*. In *Second thoughts*. New York: Karnac Books, 1967, 110-19, 1962a.
3. Bion W. R. *Learning from Experience*. London: Tavistock, 1962b.
4. Bion W. R. *Attention and Interpretation*. New York: Jason Aaronson, 1970.
5. Bollas C. *The aesthetic moment and the search for transformation*. *Annual of Psychoanalysis*, 6, 385-94, 1978.
6. Boyer L. B. *Thinking of the interview as if it were a dream*. *Contemporary Psychoanalysis*, 24, 275-81, 1988.
7. Cwik A. J. *Active imagination: Synthesis in analysis*. In M. Stein (Ed.), *Jungian Analysis*, ed. M. Stein. Chicago: Open Court, 2nd edn., 137-69, 1995.
8. Cwik A. J. *The art of the tincture: analytical supervision*. *Journal of Analytical Psychology*, 51, 209-25, 2006a.
9. Davidson D. *Transference as a form of active imagination*. In *Technique in Jungian Analysis*, eds. M. Fordham, R. Gordon, J. Hubback, & K. Lambert. London: Karnac Books, 188-99, 1966.
10. Dougherty M. *Personal Communication*, 2009.
11. Dowd A. *The everything and the nothing; the one and the many. Reflections on attacks on imaginal sight and hope*. Paper presented at JAP Conference in San Francisco, 2009.
12. Gordon R. *The concept of projective identification: an evaluation*. *Journal of Analytical Psychology*, 10, 127-49, 1984.
13. Jacoby M. *The Analytic Encounter: Transference and Human Relationship*. Toronto: Inner City, 1984.
14. Jung C. G. *The transcendent function*. CW 8, 1916.
15. Jung C. G. *The psychology of the transference*. CW 16, 1946.
16. Jung C. G. *A psychological view of conscience*. CW 10, 1958.
17. Langs R. *The Therapeutic Environment*. New York: Jason Aronson, 1979.
18. Morris L. *Book review of This Art of Psychoanalysis: Dreaming Undreamt Dreams and Interrupted Cries* (New York: Routledge). *Journal of Analytical Psychology*, 52, 115-16, 2007.

19. Ogden T. H. *Reverie and metaphor: some thoughts on how I work as a psychoanalyst*. International Journal of Psycho-Analysis, 78, 719-732, 1997a.
20. Ogden T. H. *Reverie and interpretation*. Psychoanalytic Quarterly, LXVI, 567-95, 1997b.
21. Ogden T. H. *The analytic third: an overview*, fort da, 5, 1. Also in Relational Perspectives in Psychoanalysis: The Emergence of a Tradition, ed. S. Mitchell & L. Aron. Hillsdale, NJ: Analytic Press, 487-92, 1999a.
22. Ogden T. H. *Dream associations*. In Reverie and Interpretation. London: Karnac Books, 135-54, 1999b.
23. Schaverien J. *Countertransference as active imagination: Imaginative experiences of the analyst*. Journal of Analytical Psychology, 52, 413-31, 2007.
24. Stern D. et al. *Non-interpretive mechanisms in psychoanalytic therapy: The 'something more' than interpretation*. International Journal of Psychoanalysis, 79, 903-21, 1998.
25. Tansey M. & Burke W. *Understanding Countertransference: From Projective Identification to Empathy*. London: The Analytic Press, 1989. Tronick E., Sander L., Nahum J., Harrison A., Lons-Ruth K., Morgan A. et al. *Dyadically expanded states of consciousness and the process of therapeutic change*. Infant Mental Health Journal, 19, 290-299, 1998.

STRUCTURE AND DYNAMICS OF THE PSYCHE



*Liudmila Dementyeva,
PhD, ROAP/IAAP*

The Structure and Dynamics of the Psyche in case of Developmental Trauma

Abstract

Impaired early relationship due to systematic rejection by one or both parents leads to special tension accumulated in child's psyche in the form of cumulative developmental trauma. Negative mother complex that reflects deprivation experience can be regarded as the key disturbing factor in the psyche structure. Impaired ego-complex prevents individuation and symbol making and activates a number of special defences. Therapeutic work with these patients is based on the maternal position, which makes the foundation for strengthening the ego and restoring the course of individuation.

Keywords: Developmental trauma, rejection, childhood cumulative trauma, structure of psyche, unconscious defences

Development trauma as systematic rejection by one or both parents is one of the phenomena of early relationship violation. In my psychotherapy practice I have often been approached by patients who experienced rejection in childhood (under 7 years), when a child is dependent on their most significant adult, the mother. Their histories helped me to identify typical phenomena that can be described as psychic structure in case of development trauma due to rejection.

Developmental trauma (Developmental Trauma Disorder) is a disorder which does not have a category yet in the classifiers of mental disorders ICD-10 and DSM-5. However, in PDM-2 (Psychodynamic Diagnostic Manual) we can find Complex Post-Traumatic Stress Disorder – CPTSD (S41.3) [10].

Developmental trauma leads to disturbances in individual's personality, self-esteem and identity issues, low level of self-regulation and the ability to build relationships and intimacy. In many cases there are such consequences as feeling of despair, lack of meaning and spiritual crisis.

This type of disorder results from adverse events that occur in the period from birth to the end of adolescence and interrupt the individual's regular development. The individual becomes wounded and vulnerable to further distress. Developmental trauma is most often associated with chronic deprivation, frequent traumatic situations or abuse throughout the childhood. Deprivation at an early age affects the sense of basic security, and this usually leads to the attachment of avoidant or ambivalent type, and in severe cases – of disorganized / disoriented type, which results in severe dissociative pathology. Dissociation in this case is linked to the sense of betrayal, which is a consequence of neglectful attitude that permits or does not prevent a more severe trauma. Dissociation functions as a defensive mechanism aimed at protecting the child's psyche in the short term, though in the long term it can lead to depersonalization, derealization, ruptures in the sense of self and personal experience. A CPTSD patient demonstrates various combinations of pronounced or mild symptoms of a wide range of disorders: depressive, anxiety, obsessive-compulsive, post-traumatic, dissociative, somatoform, eating, sexual, gender, substance use, sleep, impulse control, and personality disorders.

In analytic psychology, the issue of trauma has been thoroughly elaborated by D. Kalsched. In his work "The Inner World of Trauma" [5] he discussed how trauma impacts child's developing psyche. Further to C. G. Jung, he believes that the core defense mechanism in case of trauma is dissociation, or splitting – it leads to the fragmentation of the psyche with the "pieces" organized according to specific archetypal patterns.

A typical picture is the regression of one part of the ego to the infantile period and the progression of its other part to very fast maturation, which brings about premature development of the ability to adapt in the outside world – often in the form of "false self", as D. Winnicott named it [14]. Traumatized individuals prematurely become independent and at the same time they lack support and emotional intimacy with meaningful adults, so they have little trust in the world around them and struggle to accept changes. They tend to regard themselves as victims of others' aggression while often fail to mobilize in order to defend or protect themselves, which prevents them from individuation. Besides, D. Kalsched [5] demonstrates that traumatized psyche continues to traumatize itself. Traumatic process does not end when the traumatic episode does. A special structure emerges in the psyche, which is responsible for the concentration life situations bringing retraumatization, for the recurrence of traumatic events in different forms. This injured part of the psyche is split from other personality structures and does not develop together with them. These are the characteristics of the ego-complex of patients with childhood cumulative trauma, including the trauma due to rejection.

E. Neumann [8] stated that if the primary relationship in the mother-child dyad is impaired, then the positive pole of the mother complex is not shaped enough, and the numinous will constellate in the negative image of the Terrible Mother. With the child's insufficient conscious processing of the emotional experiences arising as reactions to outside and inside stimuli, "mythological perception" begins to prevail. In the context of

primary relationship the figure of the Great Mother manifests as the Goddess of destiny who solves the issues of life and death. Traumatic rupture of primary relationship is experienced as the mother's "betrayal", and this gives the child the feeling of guilt [9]. The majority of my adult patients with early rejection experience demonstrate symptoms of the negative pole of the mother complex and real mother is perceived as either cruel or cold, indifferent to the patient's feelings. My patients' dreams and images often express the negative pole of the mother complex as an archetypical image of the Snow Queen – cold, authoritative and freezing many instinctive, creative impulses.

Impaired early relationship with the mother leads to psychosomatic disturbances. This issue has been elaborated in numerous studies both in psychoanalysis [1] and analytical psychology [11]. As for my patients, I often see psychosomatic pathology associated with the gastrointestinal tract, endocrine system, dentistry, sexual disorders, etc.

Similarly, prominent negative pole of the mother complex activates protective forms of compensation for the need for individuation through dependent behavior [17]. All patients suffered from alcohol abuse or inability to stop in case of rare alcohol consumption, from obvious nicotine addiction, and some – from drug abuse of hallucinogenic type.

As for the father complex, all of my patients demonstrated its pronounced negative pole. In these patients' histories we will see a weak or absent father figure. In the sphere of social interaction the father complex manifests as social failure or inertia of social attitudes. Besides, insufficient father's involvement can be seen in family relations: their fathers fail to provide adequate conditions either for sustainable mother-child dyad relationship or for the triangulation of the relationship. Transgenerational research of my patients' stories enables me to assume that such fathers are overwhelmed with their own negative mother complex. In its turn, this picture aggravates the situation and prevents the patients from working through their mother complex.

Mother's rejection and father's detachment also result in insufficient development of the ego-self axis [8], so in the work with patients with developmental trauma due to rejection we will necessarily face such difficulty as impaired relationship between the ego and the self, with undeveloped true ego and "shadowed" self [2]. This disturbance impedes the individuation process.

In the situation of a weak ego combined with the negative poles of parents complexes patients often feel abandoned and being an orphan. Many of my patients fantasized in adolescence that they were foreign to their parents. The archetype of an orphan has two poles with tension between them: on the one hand, it is the abandonment and separation from protecting and nurturing sources; on the other, it is the ability to survive [20]. Addressing this issue makes it possible in many ways to come in touch with the emotional tension experienced by the patient.

Apart from impaired development of parent complexes, there emerges a specific trauma complex as a result of a cumulative trauma due to systematic rejection. Many psychoanalysts speak about the impact of cumulative trauma on the development of the psyche. E. Chris discusses traumatic effects caused by the "accumulation of frustrating

tension” in childhood. A. Freud spoke about childhood trauma as elusive harm that will manifest in the future. M. Kahn who continued the research by E. Kris and A. Freud believed that the impact of cumulative trauma grows from early childhood to adolescence. He stated that its effect is hidden throughout this period and becomes visible only in retrospective [19]. D. Kalsched [5, 6] proceeds with the research of cumulative trauma in analytical psychology and suggests that the power of the trauma complex grows due to the accumulation of psychic energy arising as emotional response to repeated troublesome experience, including rejection by one or both parents and other significant people. Knox D. [7] studies cumulative trauma in “normal” development in the context of emotional coldness in the families that lack mutual love and psychological harmony (without obvious physical or sexual abuse); she concludes that this traumatic experience affects the sense of self and represses transcendental function.

Apart from the individual level of the traumatic complex, we can also talk about its collective level. In Russia, the rejection experience is manifested both at the national level – in the sphere of social and family policy – and at the family and psychological level. Until the 1990s, in the era of powerful collective attitudes related to socialist values, working mothers were granted a quite short paid maternity leave (from 56 days in the postwar period to one and a half years in the late Soviet period), and studying mothers had unpaid academic leave during one year. Not only did they have to send their children under 18 months to a kindergarten, they also sincerely believed that children benefited from this. Children’s emotions due to premature separation from parents were ignored, not tolerated and not mirrored. I could see these processes in many of my patients seeking psychological help in their adult years. Mothers’ emotional detachment was typical of all patients since their mothers were going through a difficult period in life or could not be aware and accept their shadow contents, which resulted in projecting them onto their children’s fragile psyche. In some cases, it got around to legitimate use of physical and psychological violence on the part of parents as well as siblings. Some patients’ psychological histories record their parents’ difficulties in containing sibling rivalry, which the patients perceived as violation of their interests and even betrayal. The patients experienced their traumatic childhood history as rejection by their adult caregivers.

Because of the abundance of individual and collective contents, a lot of energy accumulates in the traumatic complex. This energy can be transformed through the contact with the ability to symbolize, i. e. the ability to transform libido energy by means of a symbol [4]. However, childhood trauma affects the development of the ego-self axis and the individuation process and prevents from the development of symbols that help to access the libido energy. All patients who experienced rejection in childhood are characterized by insufficient capacity to symbolize and make symbols: it is hard for them both to develop individual symbols in the process of the analytical work and to rely on cultural symbols. D. Knox [7] suggests that in case of cumulative childhood trauma, symbolism is detached not only from consciousness, but also from the sense of self. When emotions associated with the traumatic experience are dissociated, the

symbolic images of the unconscious lose their vitality and are felt like dangerous and destructive, and therefore are consciously avoided.

Not being able to process the psychic energy of the traumatic complex, such patients have to use defensive mechanisms to maintain the balance, the “status quo” in their psyche. Psychoanalysts talk about pronounced narcissistic defences in case of childhood cumulative trauma [19]. K. Asper [2] explains in her study that these defensive mechanisms are generated due to feeling rejected early in life. The majority of psychoanalysts also say that depressive defences emerge and function as an inhibited capacity to feel emotions and pain, surrender when something seems to be an imminent danger of external or internal origin, etc. [19]. D. Kalsched [5] demonstrates that in early childhood, when the ego (and its defenses) is not integrated yet, then in case of a traumatic event “archaic”, “primitive” and “dissociative” psychic defences become active in order to prevent the ‘unthinkable’ from being experienced. “Dissociation as a psychological defense mechanism enables a person with an experience of unbearable pain to participate in external life, but at the expense of high internal costs.” These defenses include splitting, projective identification, idealization and devaluation, state of trance, switching between multiple identity centers, depersonalization, mental numbness, etc. Archetypal defences help to survive at the cost of the arrest of the individuation process. Their main purpose is to keep the personality spirit “safe”. D. Knox [7] considers dissociation to be a defensive mechanism and thinks that it brings about the inhibition of the transcendent function. She also points at other in-depth and behavioral dynamics of the psyche defences. She argues that in order to protect the caretakers whose needs are felt as essential, the patients with cumulative childhood trauma masochistically sacrifice themselves. D. Knox describes the state of psychic and emotional freezing, “stopped frame”, when all forms of individual needs, drives and libido energy are suppressed, and interest, curiosity, ability to accept otherness and change disappear [15].

On the one hand, all of them protect from traumatic experiences in interpersonal relationships, when mutual love and affection seem a threat, but on the other hand, their realization is thus inhibited. This brings a deep sense of shame and activates the defense of the self. K. Krauser speaks about not being ready for any new experience, up to schizoid withdrawal to avoid potential internal changes. Besides, she speaks about a “dependent state of mind” that seeks fusion, the state of boundless greed with no idea of measure, “separateness” and “distinction” [7].

The structure of the psyche affected by cumulative childhood trauma of rejection is of a special pattern characterized by the weak ego, negative mother and father complexes, active trauma complex (with the rejection experience in its core), undeveloped ego-self axis, inability to symbolize and interrupted individuation process. Analytical work with such patients can be difficult because they lack positive experience of acceptance, do not trust emotional relationship and often attack it, have problems with symbolic binding of their psychological history. Therefore, I rather had to use my intuition to find how to work with such patients.

My approach of working with such patients is based on the principles described by W. Wirtz [16] for working with victims of violence. The traumas from rejection and violence are similar in their impact on the psyche – they undermine basic trust in the world and evoke guilt and anxiety with the traumatised person. Besides, in my experience, the trauma due to rejection it is often associated with the traumatic feeling of intrusion. Rejection and intrusion are the two poles of the negative mother complex, with patients endlessly wandering between them. In their relationship with the analyst, they enact this with a pattern that can be described by the phrase, “Come closer – I need your warmth; no, stand in the distance – I’m afraid of the pain you might bring me”, which psychoanalysts call the “proximity/distance” conflict.

W. Wirtz [15, 16] suggested three steps to be taken when working with injured patients. First it is always stabilization, creating a sense of security and trust as the foundation for working together. Then the memories of trauma should be faced, which is important for the integration of the parts of the psyche and for the ego strengthening. And finally it possible to move on to reflecting on the new, meaningful life, discovering creative possibilities in life, changing the worldview and deepening its spiritual aspect.

An important characteristic of my approach to the analytical therapy for patients with the experience of cumulative rejection is the maternal attitude. The significance of this approach to working with trauma was discussed by K. Asper [2]. M. West demonstrated in her paper that classical psychoanalytic approaches often traumatize such patients and they see the analytical process as endlessly recurring rejection. M. Fordham wrote that patient’s psyche reacts defensively to those parts of the analyst that they see as “technical or mechanical” [21]. K. Asper [2] noted that in-depth approaches are mainly patriarchal ones, where the paternal principle dominates with a rigid framework and reliance on the Logos in the form of interpretations. However, I have intuitively applied the maternal principle by giving these patients a place in my psychic space, by nurturing and tolerating their transference feelings, by avoiding interpretations until their ego is strong enough to face them. Still, this approach can result in the fact that patients develop psychic shelters [12] where their traumatic experiences get encapsulated. When split, they are not accessible for the ego to metabolize them. On the other hand, we can refer to D. V. Winnicott’s [14] concept of transitional space as a secure psychic space where an individual may express their feelings without the fear of social stigmatization. Transitional space stays meaningful throughout the life and in adulthood can take form of fantasies, beliefs, internal reflection and creativity. However, if patients have difficulties with making symbols, then it is important that in psychotherapy we recreate transitional space as an initial stage of developing a *temenos* [18] where transformation is possible.

In spite of the maternal principle dominance, the paternal principle also has to be present. Based on C. G. Jung’s idea of the necessary educational component in the analytical work, I introduce elements of psychological education in my psychotherapeutic practice. Patients with no childhood experience of being properly reflected by either their mother or father, by the time of adulthood develop their own

social and moral guidelines based on archetypal images fused with their traumatic experience. Often their individual psychosocial framework is not in line with either principles described by psychology as a science, or with the needs of their self and their individuation process. My patients often mention their disorientation in social interaction and their own interests, so in my practice I find it important initially to pay attention to the basics of psychological education (in terms of both general psychology and analytical psychology). Further on in psychotherapy, patients start to develop cognitive interest in psychological literature as well as seek to expand their understanding of psychology through various training programs.

This approach to analytic psychotherapy helps to develop maternal transference (primarily positive). However, the dynamics of the analytical process reflects the patient's inner conflict related to the 'proximity-distance' issue. Patients would unconsciously provoke the analyst to enact rejection. In countertransference the analyst may experience a wide range of negatively colored senses, feelings and thoughts. Bodily sensations may symbolize the inability to metabolize patient's psychic contents (e.g., stomach churning) or the unwillingness to "bear" these patients (e.g., nausea like toxicosis or lower abdominal pain). A patient may also be perceived as dirty, ugly, stupid or immoral. The analyst may be caught in reflection or intuitive feeling that they are unable to help these patients. But when the analyst notices patient's injured part (e.g., through the image of an orphan, an abandoned child), then there are new horizons opening up in countertransference. It starts to be possible to accept such a patient without conditions or judgement, to feel the desire to give them warmth and acceptance, to take care of them. However, it is still important not to give oneself fully to either negative or positive countertransference feelings. The analyst needs to find a balance and stability in their soul which the patient can rely on in order to integrate the positive and the negative poles of the parent complexes.

Analytical therapy with the patients with cumulative developmental trauma due to rejection is a story of rebirth and recovery on the individuation journey, which can be metaphorically described with the help of the tale about Skeleton Woman from C. P. Estes' book "Women who Run with the Wolves: Myths and Stories of the Wild Woman Archetype" [20]. The plot of this tale is as follows.

Father throws his daughter into the depths of the sea. She sinks, and fish gnaw her flesh, only the skeleton is left. One day a fisherman hooks the skeleton and pulls it out from the bottom of the sea. He is frightened and tries to escape, with the rod firmly in his hands, but Skeleton Woman, tangled in his fishing line, pursues him. On the way, she eats some frozen fish from his supplies. The fisherman tries to hide from her in his igloo, but Skeleton Woman still follows him. In this sort of cave the process of Skeleton Woman's flesh restoration begins. First the fisherman untangles the fishing line and arranges her bones in order, then he falls asleep, and in his sleep there comes a tear. Skeleton Woman drinks it and feels it as a river that can quench her thirst. Then she gently takes the fisherman's drum-heart out of his chest and begins to drum rhythmically and chant the word 'flesh'. And the flesh begins to grow on her bones until it makes the body of a

beautiful, mature woman. She gives the drum-heart back to him. The fisherman and the woman build a new, strong and kind bond. And sea creatures feed them.

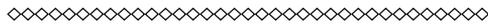
K. P. Estes reflects on this tale's content in terms of the traumatized femininity problem. We can refer to the plot of this tale to explore the recovery dynamics in case of developmental trauma. When in therapy we draw the skeleton with a fishing line from the depths of the unconscious, we are always frightened together with the patient, because a skeleton is a symbol of long-standing and latent pain, a split image of trauma. The patient tries to run away from this skeleton but in doing so they drag it along with the fishing line. They try to hide in a hut/cave with the help of various psychological defences, but their traumatic experience follows them into this space as well. And it is there that the transformation and gaining vitality becomes possible. Analyst's meticulous work to accept the patient's "skeleton", to untangle the fishing line and to be compassionate helps the individual with developmental trauma to mourn their pain. The patient can now afford tears enter the analytical space. Then "Skeleton Woman" can quench her thirst. Warm and heartfelt relationship between the analyst and the patient is associated with the capability to give your heart to Skeleton Woman. This provides for the restoration of life symbolised by the flesh being built on Skeleton Woman's bones. These are the grounds for the creative potential to emerge. Then Skeleton Woman's body becomes mature, it is capable of giving birth and nurturing children. The analysis allows for the experience of a new, secure and nurturing relationship, which the patient can transfer into their life situations and the inner dialogue between the conscious and the unconscious.

To sum up we may say that one of the in-depth goals of this paper has been to examine some patterns of structure and dynamics of the psyche with patients with developmental trauma due to rejection by one or both parents. These patients' ego-complex is affected by the traumatic experience and development of a "false ego". The environment is allowed to see only the "strong" part capable of surviving on its own and keeping everyone at bay. And the intrapersonal "proximity-distance" conflict remains in the Shadow. These patients are characterized by insufficient symbolization and symbol-making, dissociation and narcissistic defense mechanisms, psychosomatic disturbances and addictions still to the degree below the level of formal clinical disorder. Negative mother complex is colored by the deprivation experience and often associated by patients with the image of cold mother – the Snow Queen. Negative father complex is characterized by the experience of absent or weak father, who can neither compensate for the lack of the mother's warmth, nor play the triangulating role in the patient's life. Negative parent complexes stipulate the disturbance of the ego-self axis and interrupted link to the individuation instinct. Dynamic processes are influenced not only by structural components of the patient's psyche, but also by the trauma contents: patterns related to rejection and intrusion are enacted in the analytical process. This is why the maternal principle becomes the basic attitude in the therapeutic work with these patients, especially at the stage of accepting traumatic experience. This gives way not only to living through the traumatic experience due to rejection, but also to restoring the individuation process, creative self-realization and identification.

References

1. Alexander, F. (1987) *Psychosomatic Medicine: Its Principles and Applications*. New York; London.
2. Asper, K. (1993) *The Abandoned Child Within. On Losing and Regaining Self-Worth*.
3. Estés, C. P. (2011) *Women who run with the wolves: myths and stories of the wild woman archetype*.
4. Jung, C. G. (1928) *On Psychic Energy*.
5. Kalsched, D. (1996) *The Inner World of Trauma*, Routledge.
6. Kalsched, D. (2013) *Trauma and the Soul*, Routledge
7. Knox, J. (2004) *Fears and Fantasies – An Emergent Model of Psychic Defenses*.
8. Neumann, E. (1955) *The Great Mother*. Bollingen, Princeton University Press;
9. Neumann, E. (1969) *Depth Psychology and a New Ethic*.
10. *Psychodynamic Diagnostic Manual: second edition (PDM-2; Lingiardi & McWilliams, 2017)*
11. Ramos D. G. (2014) *The Psyche of the Body: A Jungian Approach to Psychosomatics*, Routledge.
12. Steiner, J. (1993) *Psychic Retreats: Pathological Organizations in Psychotic, Neurotic and Borderline Patients*.
13. Wiener, J. (2009) *The Therapeutic Relationship: Transference, Countertransference, and the Making of Meaning*.
14. Winnicott, D. W. (1953). *Transitional objects and transitional phenomena; a study of the first not-me possession*. *The International Journal of Psychoanalysis*, 34.
15. Wirtz, U. (1989) *Soul Murder: Incest and Therapy*.
16. Wirtz, U. (2009) *From Soul Murder to Post-Traumatic Growth. Explorations of Liminality in Trauma*.
17. Zoja, L. (2000) *Drugs, Addiction and Initiation: The Modern Search for Ritual*.
18. Зеленский В. В. (2008) *Толковый словарь по аналитической психологии* [Zelensky V.V. (2008) *Explanatory dictionary of analytical psychology (in Russian)*].
19. Кристал Г. *Травма и аффекты* [Электронный ресурс] – Режим доступа: <http://psychoanalysisikharkov.com/травма-и-аффекты-г-кристал> [Crystal, G. *Trauma and Effects* [Electronic Resource] – Access Mode: <http://psychoanalysisikharkov.com/травма-и-аффекты-г-кристал> (in Russian)]
20. Ротенберг, Р.Э. *Работа с хроническим заболеванием с помощью символа. Юнгианский анализ №3 (26) 2016, стр. 43-65*. [Rotenberg R. (2016) *The work with a chronic illness by means of symbols. Jungian analysis (in Russian)*].
21. Серебренникова, Н. (2017). *Целое и сумма частей. Обзор конференции «Диссоциация: травма и Самость»*. *Юнгианский анализ №4 (31) 2017, 121–149*. [Serebrennikova, N. (2017). *The Whole and the sum of parts. Review of the conference “Dissociation: trauma and Self”*. *Jungian analysis (in Russian)*].

THE PSYCHE AND THE BODY



Dmitry Komolov, PhD

Psychosomatic problem: from S. Freud to C.G. Jung

Abstract

The paper deals with the problem of psychosomatic symptom formation as seen by classical psychoanalysis and analytical psychology by C. G. Jung. It brings up the issue of psychic energy flow and its impact on complexes in terms of psychosomatic symptoms development.

Keywords: analytical psychology, psychoanalysis, psychosomatics, psychosomatic specificity, the Self, complex, symbol.

The term psychosomatics is increasingly becoming part of everyday life. This word is most frequently used in the context of mental processes impact on somatic states.

However, psychosomatic problem should be considered through the lens of the unity and interaction between the bodily and the mental, without separating one from the other, from the perspective of dialogue between the internal and external reality.

The body is the primary language of communication with the world. Before an individual learns to speak, the body is the only tool to enable them to express their desires and needs. Gradually, as they grow, their individual speech vocabulary becomes filled with names for bodily manifestations and states, so that the body language can recede into the background, though it never leaves the individual: the “voice” of the body never stops talking.

Psychological literature, both professional and popular, gives many reasons why mental states are linked with somatic symptoms.

Various psychology schools and approaches describe mechanisms of psychosomatic symptom formation, though no single perspective has been found so far.

The biggest contribution to the psychosomatic problem was made by representatives of psychoanalytical approach: here comes S. Freud's concept of hysterical conversion, E. Alexander's concept of vegetative neurosis, M. Mahler's theory of object relations and their followers' concepts.

Each model considered within the framework of the psychoanalytic approach, one way or another, tries to answer three fundamental questions: the starting situation, individual differences and the choice of the organ of defeat.

Each model within the scope of psychoanalytic approach somehow tries to answer three fundamental questions: the triggering situation, individual differences and the choice of the target affected organ.

Although psychoanalysis concept in general highlights the meaning and significance of a symptom as a communicative link, still it is considerably limited by the frames of causality of psychosomatic disorders.

In the 1920-1930s psychoanalytically oriented psychosomatics goes through a period of its formation. The focus shifts from studying the causes of a disease to studying its psychological meaning.

This is the time when a *hypothesis of psychosomatic specificity* was formulated, which states that there is unambiguous, logically obvious connection between the content of a repressed conflict and the symptom. This connection is discovered in the process of psychoanalysis by means of addressing the early childhood period when the ways of expressing affect through bodily reactions are being shaped.

In his concept of psychosexual development, Z. Freud emphasized a child's special attention towards various body zones at different age periods in accordance with the location of libido energy [12]. Besides, Freud argued that parents' adequate behavior lays foundation for regular psychosexual development. In other words, child's perception of their own body is shaped not only due to the movement of libido energy, but is largely defined by social factors.

In this connection it seems appropriate to mention symbiotic relationship between the mother and the child. M. Mahler points to the fact that the child initially does not see themselves apart from the mother [5]. The mother provides for the satisfaction of the child's needs and their interaction with the outside world. The separation from the mother starts along with the emergence of distinction between "Me" and "not-Me". Here, Mahler emphasizes the importance of the mother's adequate behavior to provide the regular course of the child's separation.

Fisher and Cleveland suggested that the child establishes social interaction thanks to their engagement with the mother [3]. If this engagement is consistent, then the child's self-awareness is consistent as well, which in turn results in their adequate interaction with their body.

Based on the above, a conclusion can be made the child's perception of their body is influenced by their social environment. A special role in this process is given to the parents who impact the child's perception of different part and functions of their own body [2].

Another psychoanalytical concept regarding the reflections of one's own body is called hysterical conversion.

According to S. Freud, hysterical conversion is caused by the transference of a psychological conflict of sexual nature into the somatic sphere [11, 12]. Freud saw communicative meaning in this kind of reaction, i. e. disorders in organs functioning bear certain meaning. The problem of conversion hysteria attracted the attention of many researchers [1]: in particular, Lacan suggested that a psychosomatic symptom is a sort of language of the unconscious which tries to tell us about its suffering through

the disease of the body. G. Groddeck said that any disease is meaningful for its bearer and in its essence is the manifestation of “Id” [5].

Thus, the main idea is communicative orientation of diseases that are reflected in the unconscious sphere.

From the middle of the 1930s to the middle of the 1950s, F. Alexander, a student of the European psychoanalytical school, makes a step forward to a closer connection between psychoanalysis and scientific medicine. His ideas are known under the name of *psychodynamic concept*.

According to F. Alexander, psychosomatic diseases are physiological expression of a chronic or recurrent emotional state. Emotional disorders are evidence of deep personal conflict with various degrees of its repression and suppression. Alexander believes that repression happens not only as a result of psychological traits of a person’s character and style typical of their family, but it is mainly a result of various life experiences primarily based on certain childhood conflicts. Emotional repression then leads to autonomous body response in the form of high of blood pressure, tachycardia, etc.

Each emotion has its own somatic response. Repressed emotion, depending on its content and purpose, is expressed by means of sympathetic or parasympathetic nervous system, causing physiological response in relevant organs [1].

F. Alexander offers a slightly different interpretation of the hypothesis of psychosomatic specificity: an emotion’s physiological symptom is individually constant (i. e., one sort of symptoms for anxiety and another one for aggression). Thus, in order to understand the nature of a symptom it is important not only to see logical connection, but also to research the physiological reflection of the conflict in the body. The disease of the body is not a derivative of only one cause (psychological); it is a function of many causes (constitutional disposition of an organ, child’s neurotization during early development periods (pathogenic mother), unhealthy lifestyle, exposure to occupational hazards).

The more intense the emotion is, the more pronounced is the bodily disbalance to accompany it. The degree of physiological reaction largely depends on the form and strength of the psyche’s protective mechanisms.

F. Alexander identified *seven diseases with psychosomatic specificity* [1]:

1. arterial hypertonia
2. peptic ulcer
3. diabetes mellitus (with insulin addiction)
4. neurodermatitis
5. non-specific polyarthritis
6. bronchial asthma
7. hyperthyroidism

From F. Alexander’s point of view, certain vectors of conflict orientation may be at the core of the identified diseases:

- 1) the desire to get something (vector from outside inside)
- 2) the desire to exclude something (vector from inside outside)
- 3) individual’s desire to save, accumulate, hold something.

Thus, in F. Alexander's concept the emphasis shifts from communicative meaning of a psychosomatic disease to search for a specific (general) response of the body to a repressed emotion by means of seeking links between the unconscious conflict and the body's physiological systems' response to this conflict. The connecting link in this case is the repressed emotion.

From the classical psychoanalytical perspective on psychosomatic disorders, therapy enables psyche to come to terms with life circumstances and provides extra energy but not an opportunity to use it. In spite of the linear and reductive nature of F. Alexander's concept, it certainly has become a link that brought together the symbolism of the unconscious and the biologized view of diseases, and can be easily integrated with other theories that address the psychosomatic problem.

Nevertheless, S. Freud's and F. Alexander's concepts demonstrate a tendency to finally accept the unambiguous nature of what happens between the psyche and the body, and leave absolutely no place for the individual spiritual part of the person. The main emphasis is made on seeking the cause of the disease, rather than its individual meaning.

Still, physiological disease the person is struggling with can be seen as a way to convey the meaning often available just to the person themselves and to link the bodily and the psychic through suffering, filled with the individual meaning. Such suffering can be a means for the Self to manifest itself with the archaic body language, while finding a symbol redirects the libido energy into the due course and helps healing (integrating spiritual and bodily experience). This view of the psychosomatic problem can be implemented from Jung's analytical psychology perspective, by means of moving from seeking for the reasons of a psychosomatic disorder with certain communicative meaning to the search for resources to strengthen the Ego-Self axis through becoming aware of the meaning of the psychosomatic disease in a broader context. That is, a disease is not only a means of communication of the unconscious, but also a "dialect of the Self" that helps to answer the questions both about the reason and the purpose of this disease.

In spite of its potential, the psychosomatic problem has still been poorly covered by Jungian approach. The main problem of the theoretical approach towards psychosomatics within the framework of analytical psychology is the fact that Jung did not address the psychosomatic problem as such directly in either of his works. It is mainly referred to in the context of weaving it into the structure of the psyche by means of aligning the Ego and the Self [9].

Addressing the psychosomatic problem from the Jungian perspective can begin with studying Jung's ideas about the psychic energy and its impact on complexes.

In his article "On the Psychic Energy" [7], Jung talks about the distribution of the psychic energy among different parts of the psyche, and raises the question of tracing the distribution of this energy from one state to another.

An archetypical image accumulates energy, which the psyche draws from its biological grounds (through a process Jung named "psychization") [10]. On the other

hand, archetypes draw energy from other sources. They are embedded in the culture, communication with other people, spiritual sphere. According to Jung, the psyche is an open system that interacts with the world through the body and the spirit.

Energy flows from the complex to the Ego system, it can flood that system. Much depends on the strength and stability of the Ego, whether it is able to build boundaries. Otherwise, a person is captured by the flow of emotions flow and cannot function normally.

Psychic energy is one kind of life energy. Some people have more of it, and some – less. The physical side of life greatly affects the psychological one: when a person is in good physical condition, they are capable of replenishing their stock of psychic energy. At the same time, the relationship between the soul and the body is much more complicated and often paradoxical [10]. Jung emphasizes that mental and physical systems are closely intertwined and one cannot be reduced to another. They are a complex system of unity and interaction. This system is not closed, so that the psychic energy flows freely from one part of the system to another, maintaining balance.

Going back to the concept of complexes and making a logical link between the psychic energy and complexes, we can say that Jung thought that neuroses, as well as psychoses and symptoms of somatic or psychic nature originate in complexes. Jung stated that it is the body where the Ego and the adjacent complex are based on, since both are colored emotionally in accordance with kinesthetic experiences understood here as a totality of sensations from body organs, or sensations that enable the body to perceive itself [9]. This idea was empirically confirmed by the results of research through the verbal associative test.

In “Aion” [6], Jung explains that the Ego, which emerges from the archetype of the Self, has got psychic and somatic foundations. Its somatic basis is comprised of conscious and unconscious endosomatic sensations. The Ego emergence is triggered by the “collision between the somatic factor and the environment”.

Fordham M. [4] who studied children’s psyche states that the Ego originates from the archetype of the Self which manifests itself through the body experience and archetypical images.

The constellation of a complex causes changes both on the psychological and the somatic level, regardless of the person’s awareness of this process. Such a transformation can be felt through painful experience or a specific somatic symptom/complex.

In her study, D. G. Ramos [9] indicates that every complex, including the Ego complex, has a specific pattern of kinesthetic images and sensations. The body image is part of the Ego complex together with all kinesthetic sensations present in the mind and making a healthy individual’s consistent and relatively stable structure.

Based on the above, a question logically arises: how can energy from psychic and somatic systems be transformed and channeled? Jung stated that this function is performed by symbol which is a cultural equivalent of instinctive goals.

Symbol attracts a large amount of energy and shapes the paths for the psychic energy to be channeled and used. Symbol structures the libido. In Jung’s understanding, it is

the best possible articulation or expression of what is either unknowable or cannot be known yet in the current state of consciousness [10]. Symbols combine elements of the spiritual and the instinctive, of images and drives.

Symbol is a link that connects the body and the soul. It is capable of transforming the instinctive energy into its cultural and spiritual form.

Thus, we can assume that symbols of the Self emerge from the depths of the body. Then psychosomatic phenomena can appear to express archaic (archetypical) content of the unconscious, which may lead to flooding of the Ego.

D. G. Ramos assumes that a person who has lost contact with abstract symbols (dreams, fantasies) seeks contact with the Self by means of regressive, early, bodily, specific symbols [9].

Psychosomatic symptom in this case is a sort of “dialect of the Self”¹, which expresses itself through regression. Regression, in turn, performs a healing function for the psyche by opening new opportunities for development and being a channel to connect the individual to their inner world, which may help their internal adjustment and bring about restored external adjustment. Thus, this is the beginning of a new stage of progression.

Therefore, psychosomatic symptom’s functions are not restricted to the communication of the unconscious or indication of insufficient engagement with the cultural field, as stated by classical psychoanalysis and cultural-historical approach. Somatization acts as a symbol in the same way as conventional verbal and abstract symbols. Through somatization as a symbol, the “dialect of the Self” is manifested.

According to D. G. Ramos, a psychosomatic symptom points to the loss by the individual of their connection to the somatic unconscious, so that his imaginal life appears to be cut off from his organic life [9]. That is, the Self indicates that the “conversation” with it is possible through the use of pre-verbal symbolic forms, natural for the infant stage. In other words, the Self points to the fact that the “dialogue” with it is possible through pre-verbal symbolic forms characteristic of the infant period.

Impaired abstract symbolization process can be a result of rupture and/or a symptom of deprivation on the part of an object significant for the child (mother). Mother who does not name processes occurring to the child stops to be available, “alive”, fails her intrinsic function of the “interpreter” of unconscious processes. In other words, she fails to perform the transcendent function for the child. The child in this context has no opportunity to get to know their body through a relationship with the Other. Therefore, bodily phenomena cannot move from their literal form into symbolic, they are not assimilated by the Ego, which results in a split between the bodily and the psychic and contributes to the formation of somatic symptoms.

According to D. McDougall, this split can follow two scenarios: *psychic autism* when the body is intact but the psyche is injured, and *body autism* when a somatic symptom emerges as a result of disconnection from affective psychic processes [8].

¹ The term suggested by the author.

Therefore, body symptoms perform the same protective function for the psyche as neurosis. However, somatization mechanism in this case is more primitive and is based on regressive forms of response. Still, the goal of neurosis and a psychosomatic phenomenon is the same: to restore the balance of energy and the alignment between the Ego and the Self.

To summarize what has been said above, the article looks into in-depth approaches to the psychosomatic problem – psychoanalytical theory (S. Freud, F. Alexander, M. Mahler, etc.) and analytic psychology (C. G. Jung, M. Stein, D. G. Ramos, etc.) – which allows us to see the psychosomatic problem not only in the light of causality, but also in terms of movement of psychic energy between the poles of the bodily and the psychic.

In the works by C. G. Jung and his followers, synonymous concepts are used, such as: “thin body”, “pneumatic body”, “respiratory body”, “dreaming body” and others. These concepts used by the authors are similar to the process of symbolization, the emergence of the third between the psyche and the body. Thus, symbol is understood as something connecting, as a bridge between the body and the psyche. A further article will continue the present study and present some ideas on the way in which symbol being a connecting link can contribute to the transformation of psychosomatic phenomena.

References

1. Alexander, F. (1987) *Psychosomatic Medicine: Its Principles and Applications*. New York; London.
2. Fisher, S. (1970) *Body experience in fantasy and behavior*. N.Y.
3. Fisher, S., Clevlend, S. (1958) *Body images and personality*. Princeton.
4. Fordham, M. (1957) *New developments in analytical psychology*. L.
5. Groddeck, G. (1977) *The Meaning of illness: Selected psychoanalytic writings*. L.
6. Jung, C.G (1951) *Aion: Researches into the Phenomenology of the Self*
7. Jung, C. G. (1928) *On Psychic Energy*.
8. McDougall, J. (1989) *Theaters of the body: a psychoanalytic approach to psychosomatic illness*
9. Ramos, D. G. (2014) *The Psyche of the Body: A Jungian Approach to Psychosomatics*, Routledge.
10. Stein, M (1998) *Jung’s map of the soul: an introduction*.
11. Фрейд, З. (1991) *О клиническом психоанализе* [Freud, S. (1991) *On clinical psychoanalysis* (in Russian)].
12. Фрейд, З. (2004) *Психология бессознательного* [Freud, S. (2004) *Psychology of the Unconscious* (in Russian)].

MAN AND HIS SYMBOLS



*Vladimir Kalinenko, PhD, ROAP/IAAP, AAPR
Ekaterina Slesareva*

Cheburashka (‘Topple’) Complex: Dissociated Identity of the ‘New Soviet man’ in Post-Soviet Russia ¹

Abstract

This paper presents a perspective on the unconscious grounds of the Soviet and post-Soviet person’s identity. Symbolism of the books and cartoons about Cheburashka (‘Topple’) and Gena the Crocodile has been used. We suggest looking at the cartoons’ characters through the prism of Jungian psychology and regard them as parts of the psyche. Cheburashka complex is seen as the reason of dissociated identity in today’s Russia.

Key words: complex, identity, Soviet man, symbol.

Cheburashka (Russian “Чебурашка” [tɕɪbʊˈrʌʂkə], also known as “Topple” in English translation) is a character from the stories and plays published in 1966–1992 by a Russian children’s books writer Eduard Uspensky, 1937–2018 (Fig. 1). Based on the books, four cartoon films were made (1969–1985; the author of the cartoon images – Leonid Shvartsman).

The stories about Cheburashka – first and foremost the cartoon films – gained fantastic popularity in the Soviet Union and beyond. The characters became iconic.

Philologists, culture scientists and anthropologists have repeatedly turned to the interpretation of these animation films (Veselova, 2012, 2016; Klioutchkine, 2008; Kuznetsov, 2008; 長谷川, 2018). St. Petersburg anthropologists, having observed the wide spreading of this symbol, proposed their concept of the “Cheburashka Complex” (Veselova, 2012). In this paper, we present Jungian perspective on this complex.

Let’s dwell briefly on the content of animation films:

1. “Gena the Crocodile” (1969)

¹ Originally given as a paper at the international conference “Research in Psychotherapy and Culture: Exploring Narratives of Identity” in Vilnius, 11-12.05.2018.

An unknown animal showed up one day at a fruit market packed inside a crate of oranges. The name 'Cheburashka' was given to the animal by the greengrocer because after it was pulled out of the crate it tumbled down several times: this name originates from the Russian colloquial verb that means 'tumble down'. The greengrocer tried to take Cheburashka to the zoo, but he failed: no one could figure out what he was. In the discount store Cheburashka was identified as a defective toy.

At the same time the film deals with the story of Gena the Crocodile, who is lonely and looking for friends. Gena and Cheburashka team up and decide to build a house for lonely people in need of friends. The third main – trickster – character appears – Old Crone Shapoklyak. She messes around and causes damage.

Having pulled together a team of those seeking friends, Crocodile Gena and Cheburashka built the "House of Friends" (an allusion to the popular Soviet Union idea of friendship among peoples and numerous "Houses of friendship"). Upon completion of the construction Cheburashka makes a speech: "We have been building and building, and finally have built!" It turns out that everyone has already made friends during the construction, and the "House of Friends" is not needed. Then Cheburashka suggests giving the house away to a kindergarten.

2. "Cheburashka" (1971)

Gena and Cheburashka meet young pioneers and ask to let them join the pioneers' team. The pioneers refuse when they find out that the friends cannot do many things and do not know how to march: "The best of the best become pioneers!" The friends perform a couple of feats then: Gena steals a compressor to build a playground for children, and detaches the anchor off a ship for scrap recycling. Now they have deserved the right to be the best and can join the pioneers' team. The children promise to teach them to march.

3. Shapoklyak (1974)

Gena and Cheburashka decide to go on holiday to the seaside. Shapoklyak steals their train tickets, and they are dropped off the train. On their way home on foot, Gena and Cheburashka make a factory stop polluting the river. Shapoklyak punishes



Fig. 1. Writer Eduard Uspensky with Cheburashka²

² Source of the photo: https://img.gazeta.ru/files3/867/11896867/upload-TASS_125421-pic4_zoom-1500x1500-97352.jpg

the hikers who were going to poach fish and makes them carry the luggage. In the end, all the three characters get on the train with two tickets: one of them has to travel on the roof of the carriage. Shapoklyak volunteers, but Gena courteously gives up his seat to the lady. Finally, all three of them ride on the roof of the carriage and sing the famous song:

*And slowly do the minutes tick away
Don't you expect to find them again
Even if giving up the past is a bit sad
Everything that's best still lies ahead*

Refrain

*Just like a carpet, oh a carpet
A long road unfolds ahead
And it pushes up against the sky
Everyone, everyone believes in the best
Rolling & streaming ahead, a blue wagon
(two last lines twice)*

*Unintentionally, we might have hurt someone
The calendar will forget that day
To all new escapades we are rushing my friends
Hey driver, add some extra speed*

*The blue wagon rolls and streams ahead
Rushing engine picking up some speed
Why, oh why, does this day have to end?
Wish it would last a whole year.²*

4. “Cheburashka Goes to School” (1983)

Gena comes home from a trip, disappointed that he has not been picked up by Cheburashka. Shapoklyak plays small tricks like putting a notice “Works” on the lift door and on the door of the flat. It turns out that Cheburashka had received a telegram from Gena, but he cannot read and write (in the first episodes he could). Gena takes him to school, and Shapoklyak, who decides to start a new life, goes to school too. At the school entrance there sits the sad director, and there is a notice “Works” on the school door. Shapoklyak and her rat Lariska promptly make the idle workers to finish the works. When Gena and Shapoklyak find out that there is shortage of teachers at school, they volunteer to be teachers.

² Trans. by Andrew Alexandre Owie

Source: https://www.liveinternet.ru/users/andrew_alexandre_owie/post290800797/

Researchers comment on the hybrid nature of Cheburashka – you can see both a bear and a monkey in him. As anthropologist S. A. Ushakin states, “Functions of symbolic hybridization, which in late-Soviet texts are performed by all sorts of pseudo-beasts, pseudo-adults and pseudo-children – these “half-animals and half-people”, (...) – in other cultures are usually carried out by a variety of monsters, mythical creatures that similarly combine / mix in themselves incompatible parts and properties” (Ushakin, 2008, p. 28). This ‘monsterness’ is an indication to the blurring of identity, its disappearance. The attempt to create a “new Soviet man,” artificially packed with a variety of ideal and ideologized qualities that cannot be contained, leads to the dissociation of traditional identity and its annihilation.

The last section of the 1952 manual on psychology for secondary school, written by a famous Soviet psychologist Boris Teplov (who, by the way, was of aristocratic origin), was called “Character traits of a Soviet man”. Here are a few typical quotes: “Soviet man cannot set himself vital goals that are opposed to the goals of the collective. Soviet man does not see his personal destiny, his personal success apart from the destiny of the collective, from the success of the joint collective activity. (...) The collectivism of Soviet people is inextricably linked with the humanistic, humane attitude to people, caring for people, love for children, which is the essence of socialist humanism. (...) Socialist humanism has nothing to do with the indiscriminate sentimental love for all people. He not only admits, but demands great hatred along with great love. Out of the true love for people, for the nation, for all workpeople, irreconcilable hatred to the enemies of the workpeople is necessarily born. (...) The moral image of Soviet people is permeated with cheerfulness and optimism (Teplov, 1952, p.243-251).

The hybrid “collective”, ugly in its impersonality, turns individual experience of symbols into grotesque. An example of such degradation is found in the article by Inna Veselova:

“In the summer of 2008 my colleagues and I worked in a large village in Mezensky district of Arkhangelsk region. Once I had to interview one of the local residents. I must say that it was doomed to failure. I did not want to interview this man. An elderly jokester with dirty jokes who we met in a village shop was the last person I was interested to talk to. (...)

For the whole week I managed to avoid the jokester’s insistent invitation to visit him under a specious excuse – A.I. promised to show his awards and the house, to talk about his life and successes. Local people were indulgent to their fellow’s obsessive behavior but warned us that he was a big mouth and we were not to believe everything he said. Finally, A.I. came to pick us up and said that his missis was heating the samovar for the second time, and Mezensky salmon was on the table. There was nowhere to retreat.

(...) A.I. either stood at attention and recited once written by him speech dedicated to an anniversary of the Victory in the Great Patriotic War – the speech was newspaper smooth and perfectly meaningless. Or he talked about his work accomplishments – in his monologue he ascended the career ladder from a collective farmer to the main

adviser of the region authorities (while his fellow villagers said that A. I.'s most important responsibility had been morning wake-up signal for work by hitting loudly a piece of iron). (...) Then A. I. chanced to hear us talk about prayers and memorial crosses and sharply changed the course of his biography – he requalified from a successful and wanted popular propagandist (according to him, he was needed at every public meeting that had happened during his life time) into a missionary – according to him, it was him who had taught all around to pray and cross themselves, and he skillfully articulated a just compiled prayer.

The apotheosis of this performance was the following gesture by A.I.: to prove his grandiosity and successful biography, he decided to demonstrate the meritorious award given to him in the region center which was ... Cheburashka:

“Over there, below, below ... And this Cheburashka ... It is given by Moscow. To honour my work in the hayfield as a mower. As a manager. I supervised hay-mowing. For my work!

<But why Cheburashka? What is it holding? Cheburashka with a rake?>

Nope, boss! Boss! This is for work!

You write this down!”

“Cheburashka” brought from the bedroom turned out to be a huge orange dog – it was undoubtedly a genetic relative of the “defective toy” (Fig. 2). The interview failed. Holding of meaning for an hour-and-a-half broke out into laughter” (Veselova, 2012, p. 106–107).



Fig 2. Cheburashka the Boss. Photo by I. Veselova.
July 2008, Mezensky district of Arkhangelsk region [2, p. 13].



Fig. 3. Basketball player Andrei Kirilenko gives Cheburashka, the symbol of the Russian national team, to President Medvedev. July 2008³

The same year, Cheburashka was announced the official symbol of the Russian national team at the Olympic Games in Beijing. You could watch on the TV Russian President exchange Cheburashkas with athletes (Fig. 3). Later, Putin, then the Prime Minister, also gave Cheburashka as a gift.

Four years earlier, in 2004, Maxim Kavjaradze, Federation Council member, proposed to launch Russia's own Internet named "Cheburashka". "It does not matter what we call this information system, "Gena the Crocodile" or "Cheburashka", but the latter is even more preferable since no one else has "Cheburashka", Kavjaradze summarized, "We need to think about launching our own internal Russian information system to escape the control by the US, otherwise information will continue to leak." (https://ru.wikinews.org/wiki/Чебурашка_вместо_Интернета_для_россиян). Since then, journalists refer to the Russian project of own Internet as "Cheburnet".

Sixteen years passed, and again Cheburashka is in the spotlight. Here is Alexander Melman's blog on the 'Echo of Moscow' radio station website:

"But Sunday 'Time' began with Leonid Shvartsman, who was born in the hero-city Minsk exactly 100 years ago. Shvartsman was the father of Cheburashka and Crocodile Gena, and Old Crock Shapoklyak. Shvartsman is an artist. Shvartsman is alive! Just like Lenin. And rightly so! From the point of view both of propaganda and real life (which, as we have agreed, are not the same). Since Shvartsman and his Cheburashka

³ Source of the photo: www.etoday.ru/2008/07/russia-olympics-team.php

are us, what we are made of. We are not made of political struggle, of daily lies on TV; we are not even made of Putin. When Cheburashka is there, Russia is there, right? For Cheburashka is our everything” (echo.msk.ru).

Why has the “defective toy” been in such demand in post-Soviet culture? Much becomes clear if we look into the content of the song sung by the characters riding on the roof of the last carriage looking back. Konstantin Klyuchkin, a Russian and American philologist, interprets this song in the following way:

“The song describes existential state of the characters by means of obvious symbols of life path and passing time: “Like a carpet, a long road unfolds ahead” (verbatim “spreads like a tablecloth”), the blue wagon runs, minutes tick away. The conventional attitude to this topic is usually colored by Soviet ideological connotations: everyone should be believed in better future, and all asked to the driver to put on speed. In spite of seeming optimism, the verbal content of the song is full of deep ambivalence. Those striving for the future wish at the same time it does not come, the day does not end, but lasts a whole year. Also, slowing down of time is desirable but at the same time is experienced as heavy burden: minutes tick away too slowly. The characters wish the present became past, but still they feel sorry to part with their present/past and want it back, although this is impossible. The most striking lines of the song describe the content of their memory: without any rationale for this in terms of the plot of the film, the characters suggest they “might have hurt someone” for no reason. Influenced by this unjustified sense of guilt, the heroes express the desire for oblivion. Ticking away minutes they wanted to remember at the beginning of the song now seem to have to be forgotten. The characters ask the driver to put on speed not because they imagine a better future, but because “new escapades” will help them to distance themselves from the traumas of the past and the burden of the present.” (Klioutchkine, 2008).

We can add that a person with dissociated identity who is deprived of their past, also loses their present, the sense of here-and-now, and the capacity for comprehensive self-realization. Therefore, the main background, so skillfully conveyed by the cartoon films, is melancholy (Kuznetsov, 2008; 長谷川 章, 2018).

The three main characters of the Cheburashka stories could be interpreted as typical components of the “new Soviet man’s” psyche. Ego-consciousness is represented by the image of Gena the Crocodile: guided by norms and stereotypes, by collectivism, law-abiding, accepting any current situation, drifting along, away from the path of individuation. Shapoklyak is the compensatory part, rebellious and rejecting rules, but still acting within the frames of a current situation – a failure trickster. Cheburashka is the infantile part, striving for individuation, for initiation and development, guided by live human values, but destined for stagnation in the moralistic Soviet world of Gena the Crocodile.

A characteristic feature of the cartoon films is missing positive parental figures to serve as a model. Male figures are marginal and inadequate, unable to set an example of a father. And there are no female characters except Shapoklyak. Missing strong father

is typical of the Soviet and post-Soviet society, where this figure is almost completely projected onto the state and the “Father of the people.” The image of mother is also often elusive and replaced by an impersonal figure of Mother Russia deprived of Eros.

The Cheburashka complex whose facets are represented by the cartoon characters is based on the archetype of Puer Aeternus.

We often see this complex in our patients’ psyche. Men with the Cheburashka complex are usually unseparated and influenced by a woman who they use to project the maternal figure. And this woman, in her turn, typically carries along the image of an infantile parent – Gena the Crocodile. Not initiated as a woman, she cannot be an Anima for a man and implement the feminine Self. Women of this type grow directly from girls into mothers – moralistic, dogmatic and stubborn, with a dry, pragmatic and undeveloped Animus. And along with this, they are as provocative as Shapoklyak who was called by journalists “perfectly sublimated evil, both meaningless and fascinating” (Milchin, 2017).

How to work with the Cheburashka complex in analysis? We mentioned that coherent, holistic identity is impossible when this complex is active. Thus a person becomes a blind tool of propaganda, “a Stalin’s cog”. Czeslaw Milosz deeply reflects on this: “In an essay devoted to Boris Pasternak, Milosz reflects on the common Russian cult of merciless history that follows a seemingly pre-determined path, and a man becomes just a tool for its mighty processes” (Grochowska, 2012). Due to what surrounds them since childhood, they [the Russian] have trained themselves in splitting which, of note, has nowhere gone as far beyond their fatherland. The state with its imperial constitution, school, books – everything oriented them at the “brotherhood ideals”, the “new man” was nobility itself, purity itself. But this was theory, which expanded gradually and absolutely independently, like a coral island above the sea surface. That island, however, would have collapsed long ago, were it not supported by the “conspiracy against the truth” (Milosz, 2001).

But where does one get resources in this seemingly looped and predetermined world? Paradoxically, the resource could be found in Cheburashka itself who symbolizes the connection with the archetype of Puer Aeternus. If we “scratch” Cheburashka, we can discover the Little Prince – the child with the Self and Eros in it, the truth of the heart. For this truth to be implemented, and the road of individuation to be hit, with no adults as adequate parents, there is archetypal energy and archetypal parental figures to rely on. And then Puer Aeternus gets an opportunity to undergo initiation and become a Divine Child.

References

1. Grochowska M. Czesław Miłosz: «Good is us, evil is Russia» // <https://inosmi.ru/poland/20120223/186537802.html> (in Russian). Polish original: Rosja. Widzenia transoceaniczne, t. 2” Miłosza. Dobro to my, zło to Rosja http://wyborcza.pl/1,75410,11189330,_Rosja__Widzenia_transoceaniczne__t__2__Milosza__Dobro.html (2012).

2. Kliutchkine K. Cherished cartoon film: Reasons for Cheburashka's Popularity // Merry little heroes: Cultural heroes of Soviet childhood. M.: New literary review, 2008. P. 360–377 (in Russian).
3. Kuznetsov S. ZOO, or Films Not About Love // Merry little heroes: Cultural heroes of Soviet childhood. M.: New literary review, 2008. P. 354–359 (in Russian).
4. Milchin K. Eduard Uspensky is 80 years old: Shapoklyak is perfectly sublimated evil // TASS: <http://tass.ru/opinions/4835086> (2017) (in Russian).
5. Miłosz C. Russia // Old literary review, 2001, 1 (277) <http://magazines.russ.ru/slo/2001/1/ross.html> (in Russian).
6. Teplov B.M. Psychology. Manual for secondary school. M.: State Pedagogical Publishing House, 1952 (in Russian).
7. Ushakin S. We go to the emerald city, the road is difficult: the small joys of merry little heroes // Merry little heroes: Cultural heroes of Soviet childhood. M.: New literary review, 2008. P. 9-60 (in Russian).
8. Veselova I. Cheburashka in patron-client relationship in modern Russia // Cheburashka Complex or Obedience society. SPb.: Propp Center, 2012 (in Russian).
9. Veselova I. Cheburashka Complex: why total control destroys the society? // Arguments and Facts, № 23, 08.06.2016 (in Russian).
10. 長谷川 章 チェブラーシカはなぜ悲しげなのか ソ連崩壊以降のソビエト・アニメーション解釈を読みなおす (Хасерова А. Why Cheburashka is sad? Revision of post-Soviet interpretations on Soviet animation) // 秋田大学教育文化学部研究紀要 人文科学・社会科学部門, 73, p. 69-75 (2018) (in Japanese).

NEW BOOKS



“The Self: Quest for Meaning in a Changing World” by Renate Daniel

Instead of an Abstract

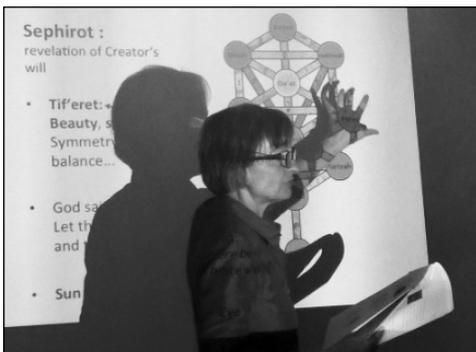
We met Renate Daniel, the Director of Programs at the C. G. Jung Institute in Küsnacht (Zürich), in April 2018 at the Third Jungian School organized by the Institute of Analytical Psychology and Postgraduate Studies (IAP&PGS) with the support of PCAP. A group of IAP&PGS students, alumni and lecturers, many of who are PCAP members, travelled to Switzerland to attend lectures at the Jung Institute in the suburb of Zurich and at the International School of Analytical Psychology (ISAP Zurich), visit Jung’s Tower in Bollingen and other interesting sites related to the founder of analytical psychology.

Renate Daniel warmly welcomed our group, told us about the Jung Institute and its history, gave us a wonderful tour of the old Institute building and delivered two lectures, the material of which made part of her new book “The Self”.

The following autumn, in 2019, it was our turn to welcome Renate Daniel in Moscow as a key speaker at the conference organized by IAP&PGS with the supported by PCAP. The major part of the conference was an extended series of in-depth lectures by Renate about the Self and its symbols and manifestation in the historical and contemporary

context. Her book had already been published in German, and there was the English translation to be published soon afterwards under the title “The Self: Quest for Meaning in a Changing World”.

At the end of the presentations, we talked to Renate Daniel and Madina Slutskaya, the founder of PCAP and IAP&PGS, and there were two interesting ideas that emerged from this talk: first, to publish Renate’s book on the Self in Russian as well, and second, to have more frequent educational journeys for IAP&EDI students and alumni to Zurich



At the Jung Institute in Küsnacht:
R. Daniel is giving a lecture for the
IAP&PGS group



At the Jung Institute in Küsnacht:
IAP&PGS group on a tour of the Institute building

and make them longer, so that the Jungian spring school would become an annual and even more intense event.

Since then, much water has passed under the bridge, and a lot has happened. A pandemic broke out in the world, which made us postpone next Jungian school in Zurich/Küsnacht planned for the spring 2020: both Swiss institutes, like the one in Moscow, had to switch to teaching online, and delayed was publishing of Renate’s book in English. However, all this time we have been working on the translation of this book into Russian.

At the moment IAP&PGS and Cogito-Center publishers are finalizing the publication of Renate Daniel’s book in Russian under the title “The Self: the Essence and Manifestations of the Central Archetype of Analytical Psychology”, so it is going to be available very soon. Today we are please to introduce the Russian translation of one of its chapters in the first issue of our journal and we look forward to its publication very soon.

Elena Grishina,

Production Editor of the journal “Analytical Psychology Theory and Practice”

The Eye as a Symbol of the Self¹

References

1. Baumann Z. *Consuming Life*. Cambridge: Polity Press, 2007.
2. Bovensiepen G. *Leben in der Seifenblase. Entwicklungszusammenbruch und Verteidigung des Selbst in der Post-Adoleszenz*. Analytische Psychologie, 156, 134–151, 2009.
3. Eggers, D. *The Circle*. New York: Vintage Books, 2013.
4. Grünberg A. *Gnadenfrist*. Zürich: Diogenes, 2006.
5. Hell D. *Welchen Sinn macht Depression?* (7. Aufl.). Reinbek: Rowohlt, 2000.
6. Heiler F. *Erscheinungsformen und Wesen der Religion* (2. Aufl.). Stuttgart: Kohlhammer, 1979.
7. Hollersen W. *Die Gesetze der Anziehung*. Welt am Sonntag, 16.11.2014. <https://www.welt.de/print/wams/wissen/article134380111/Die-Gesetze-der-Anziehung.html>. 04.09.2017.
8. Huf H. *Die Geschichte der Schönheit*. München: Heyne, 2013.
9. Jung C. G. *Collected Works, Volume 5*. Princeton: Princeton University Press, 1956.
10. Jung C. G. *Collected Works, Volume 8*. Princeton: Princeton University Press, 1969.
11. Kullmann K. *Kampfauftrag Kind*. Spiegel, 33/2013 www.spiegel.de/spiegel/print/d-106677646.html. 04.09.2017.
12. Lauer C. *Der inszenierte Makel*. Welt am Sonntag, No. 13, 29.03.2015.
13. Liessmann K. P. *Schönheit*. Wien: Facultas, 2009.
14. Meister M. *Es gibt keine Schönheit*. Spiegel Wissen. Projekt Ich. Neue Strategien für ein besseres Leben, 2013. www.spiegel.de/spiegel/spiegelwissen/d-107233201.html. 04.09.2017.
15. Orbach S. *Bodies*. London: Profile Books, 2009.
16. Putsch C. *Schonheit aus dem Schatten*. Welt am Sonntag No. 28, 12.07.2015.
17. Walser M. *Ein sterbender Mann*. Reinbek: Rowohlt, 2016.

¹ This chapter from Renate Daniel's book "The Self: Quest for Meaning in a Changing World" was published in the Russian translation in the Russian language volume of the journal "Analytical Psychology: Theory and Practise", #1, 2020. The reproduction of the English translation is not possible due to the copyright issue. The English translation can be found in: Daniel R. *The Self: Quest for Meaning in a Changing World*. Einsiedeln: Daimon Verlag, 2020. Available on amazon.com.

consolidate fruitful international relations between associations of Analytical Psychology: a fundamental task, especially in a time of separation and limitation in mobility, such as the one we are currently experiencing.

I express my gratitude for this opportunity for reflection and dialogue, also on behalf of two institutions to which I belong: the Institute of Analytical Psychology and Psychotherapy (IPAP), Postgraduate School of Specialization, and the Order of Psychologists of Piedmont: the institution to which over seven thousand five hundred colleagues from Piedmont belong, which in 2020 was one of the Italian regions most affected by the coronavirus pandemic, causing Severe Acute Respiratory Syndrome Coronavirus 2 (SARS-CoV-2). A full reference bibliography for this article is available in IPAP website (www.ipap-jung.eu).

Introduction

Infectious diseases remain one of the biggest threats to the well being of the human race. Despite great advances in medicine, in fact, infectious diseases are still major causes of death and morbidity of individuals in developing and developed countries alike. Infectious diseases threaten not only life but also the psychological health of those infected, their relatives, their caregivers, and the health workers. The World Health Organization (WHO) declared the 2019-2020 coronavirus outbreak a public health emergency of international concern. The pandemic has been a global health threat, and is by far the largest outbreak of atypical pneumonia since the Severe Acute Respiratory Syndrome (SARS) outbreak in 2002-2003 and the Middle East Respiratory Syndrome (MERS) in 2015. Within weeks of the initial outbreak, the total number of cases and deaths exceeded those of SARS and MERS.

Research shows that the psychological impact of Severe Acute Respiratory Syndromes (SARS) is substantial and long-lasting, going well beyond the initial biological threat, also endangering the mental health of infected people, of patients' families and caregivers, of health workers dealing with infected patients, and indirectly – due to the consequences of quarantine and isolation – of the general population. Short term (1 month), medium term (1 year), and long term (4 years) follow-ups on these populations have documented the presence of significant levels of anxiety, depression, panic attacks, psychomotor excitement, and post-traumatic stress disorder (PTSD) symptoms. Quarantine, isolation, and social distancing seem to contribute significantly to the increase of psychological problems or their exacerbation.

Scientific research on the psychological consequences and health measures taken during the 2002-2003 SARS-CoV-1 outbreak and the 2015 MERS-CoV outbreak, as well as the first partial data on the 2019-2020 SARS-Cov-2 pandemic, are now useful in helping health care organizers to plan targeted psychological interventions. Since the beginning of 2020, National Health Commissions around the world have issued guidelines for emergency psychological crisis intervention for people affected by coronavirus. Institutions, Universities, and professional Orders of Psychologists have opened or have supported online platforms to provide psychological services for patients, their family

members, and other people affected by the pandemic. In Italy, psychological counseling telephone help lines were opened for the public by private colleagues too.

The Italian National Council of the Order of Psychologists has been active in various directions with the aim of: providing the support of the profession of psychologists to the Authorities; providing guidance to citizens on the psychological management of the problem; providing operational and technical guidance to Psychologists. In support of the above activities, a specific task force has been set up, in collaboration with the Civil Protection. The Order of Psychologists of Piedmont, in particular, in cooperation with the regional government Crisis Unit has developed official Guidelines for the organization, training, intervention, evaluation, communication, and health promotion, empirical starting from the evaluation of psychological needs connected to the coronavirus pandemic. This evaluation, pursued in cooperation with the Department of Psychology of Turin University, led to one of the largest researches on healthcare workers during the COVID-19 pandemic (currently being prepared for publication).

Psychological support for the coronavirus-affected patients

Researchers suggest that SARS survivors' physical conditions continuously improved in the first year, but that their mental health did not. A one-year follow-up study compared stress levels in 2004 with stress levels reported during the 2003 SARS outbreak. SARS survivors had persistent elevated stress and were psychologically distressed *one year* after the SARS outbreak. More than 64% of the survivors were potential *psychiatric cases*. *Female* SARS survivors had higher of stress, depression, and anxiety, and more severe post-traumatic stress symptoms.

The reasons for the compromised and deteriorating psychological health of SARS survivors need further examination. It is plausible that during the outbreak all SARS victims were striving mainly to survive and that other concerns therefore faded into the background. When there was no longer an imminent threat to life, other concerns surfaced. It is speculated that they are related to physical complications of SARS and its treatment, financial concerns, stigma, or the threat of a possible impending infectious disease outbreak. A four-year follow-up study of stress levels and psychological problems experienced by 2003 SARS survivors in Hong Kong showed that psychiatric morbidities and chronic fatigue persisted and continued to be clinically significant and alarming among the survivors.

Research data therefore show that psychological support for coronavirus sufferers is crucial. This also applies to subjects in quarantine or self-isolation at home. Quarantine and isolation, in fact, increases the possibility of psychological and mental problems. This is mainly because such conditions gradually distance people from each other. In the absence of interpersonal communication, depression and anxiety are more likely to occur and worsen. In Italy, for example, the increasingly restrictive measures applied to mobility were accompanied, in the period of March 2020, by a significant number of compulsory health treatments: those forced admissions of patients who

experience psychiatric problems and become potentially dangerous for themselves and the community.

The extensive literature on the emergency psychology indicates the importance of dealing with the psychological discomfort associated with the so-called “initial trauma”. The European Network for Psychosocial Support (ENPS) of the International Federation of Red Cross and Red Crescent Societies, for example, emphasizes the importance of offering help to a person in a situation of psychological distress *even before or independently* of prescribed medical help. The psychological support is understood as a global, complementary, and often preceding psychiatric treatment. In the context of emergency psychology interventions is indicated the activity of *outreaching* that, in respect of privacy, allows the psychologist to get in touch with the victims of the event, without waiting for them to explicitly request psychological counseling. This action allows to reach particularly vulnerable people, in order to prevent the consolidation of PTSD-related disorders.

Psychological support to healthcare workers assisting coronavirus patients

Doctors, nurses, laboratory technicians, socio-medical operators, but also health care organizers involved in the management of the coronavirus emergency may run the risk of developing psychopathological frameworks as a consequence of their professional commitment.

Intervention in an emergency situation can certainly bring important satisfactions and gratifications, which are particularly evident in the case of voluntary commitment: it is certainly a job, since it is a matter of working within a formal structure to offer a service to third parties, but it is a job linked to the perception of an intrinsic gratification and the value of making a contribution to the community. As of March 21, 2020, the Italian doctors who responded to the call for a national task force of 300 health workers in support of hospitals in distress for the coronavirus emergency were 7220. The Minister for Regional Affairs said: “It is an act of love and pride. We were overwhelmed. There are people from all over Italy and of all ages who have decided to go to the front because this is a front.”

Regardless of the generous and voluntaristic spirit that can characterize the professional choice to work in an emergency, working in close contact with pain and being exposed to dangerous situations have a significant impact on the professional's inner world. As reported by researchers, in the fight against the 2019 coronavirus health workers in Wuhan have been facing enormous psychological pressure. The reasons for such psychological discomfort include: a high risk of infection and inadequate protection from contamination, overwork, frustration, discrimination, isolation, patients with negative emotions, a lack of contact with their families, and exhaustion. The severe situation caused to Wuhan health workers mental problems such as burnout, anxiety, depressive symptoms, insomnia, denial, anger, and fear. Such problems not only affect the medical workers' attention, understanding, and decision

making ability, which might hinder the fight against the virus, but could also have a lasting effect on their overall wellbeing.

A one-year follow-up study on 2003 Hong Kong SARS survivors found that, during the outbreak, health care worker and non-health care worker survivors had similar scores on a stress scale. One year after the outbreak, health care worker SARS survivors had significantly higher scores on the same scale, compared with their non-health care worker counterparts. Health care worker SARS survivors also had significantly higher scores on depression, anxiety, avoidance, and hyperarousal scales. Post-traumatic stress symptoms were also higher among health care workers. A four-year follow-up research on the 2003 Hong Kong SARS survivors replicated the strong association of psychic diseases with occupation as a health care worker at the time of infection.

The international literature explains these conditions of weakening of health workers with the now well-known concepts of “secondary traumatic stress”, “vicarious traumatization”, or “compassion fatigue”: clinical pictures that show how the internal world of the health worker is negatively influenced by his emotional involvement in the traumatic experience of his patients and the people being treated. Researches in China suggest providing medical staffs with a pre-event stress training, focusing on the psychosocial impact of emergency events on the hospital and field disaster settings. During the training, participants are given the chance to develop a “personal resilience plan”, which involves identifying and anticipating response challenges. After that they should learn to use it in real intervention response.

Psychological support to relatives and caregivers of coronavirus patients

Caregivers are relatives, cohabitants, friendly people who, in a voluntary and unpaid way, find themselves dealing with the social and health problems of people who are not self-sufficient. According to the National Agency for Regional Health Services, Italian family caregivers are about 15% of the entire population. Moreover, most of them would be women.

A research examined the psychological impact of the 2003 SARS outbreak on hospital employees in Beijing during the 3-year period following the outbreak. They found that not only respondents who had been quarantined or worked in high-risk locations such as SARS wards, but also *those who had friends or close relatives* who contracted SARS were 2 to 3 times more likely to have high PTSD symptom levels, than those without these exposures.

Problems related to the home care of coronavirus patients often include the lack of adequate self-protective health care tools and psychological support tailored to the needs of caregiving. During the SARS outbreak, people with family members or close friends who contracted SARS would have been at particularly high risk of contracting it themselves. It may be true that, once awareness of the outbreak became widespread, people would have used face masks during social visits to friends and relatives, and perhaps even at home. Nevertheless, the heavy protective clothing and safety procedures routinely used to prevent virus transmission in hospitals would not

have been used at home by caregivers. Thus, the sense of danger – similar to the actual risk of becoming infected – might have been greater outside the hospital than inside.

Psychological support to population, families and youth

The limitations imposed by the lockdown (e.g., inability of fathers to attend childbirths, difficulty in organizing family support to mothers in the early stages, etc.) have affected the resilience resources of families, couples, and women in particular: personal criticalities and anxiety-depressive symptoms have emerged, which require monitoring and support to protect the psychophysical health *of the child and the mother*. Moreover, during the COVID-19 emergency, children's rights are at risk of being neglected, ignored and unfulfilled, or even underestimated due to the need to intervene on aspects related to basic needs. Children and adolescents may experience distress from illness and hospitalization; they also may have witnessed the illness of their parents and grandparents.

In the absence or scarcity of relational and economic resources and external psychoeducational interventions, it is plausible to assume an increase in underage individuals of problems and disorders related to emotional deregulation, attachment disorders, somatoform disorders, especially in family situations more fragile or directly affected by the disease. It is therefore considered essential to activate at each public health authority a space for detection, observation, and monitoring of the psychological effects of coronavirus on pediatric areas identified as vulnerable.

During the coronavirus emergency, people with disabilities, both minors and adults, had to suspend almost all of them from the rehabilitation and care interventions. This resulted in an additional burden and source of stress not only for them but also for their families, creating the conditions for an increase in psychological distress of the person with disabilities and, in many cases, for the intensification of psychopathological frameworks often in comorbidity, especially when they have intellectual disabilities and autism.

Psychological support to psychologists assisting coronavirus patients or healthcare professionals

Dynamic psychology teaches us that the experience of the contact with trauma stimulates deep psychic instances that already reside within us. Freudian and post-Freudian psychoanalysis, in particular, has shown how deep within those who offer any kind of treatment a struggle is fought with aggression, destructiveness, and death, as well as with the anguish and guilt that these involve. Melanie Klein argued that, alongside our destructive impulses, present both in the child and in the adult, there would exist a deep inner drive that leads the individual to make sacrifices to “put back in place”, to “repair” the internal images that represent our love objects and that, fantastically, are damaged or destroyed. Whoever is involved in a health care relationship would therefore participate in the dynamics of this polarity.

Despite the common mental health problems and disorders found among patients and health workers in such settings, most health professionals working in isolation units and hospitals do not receive any training in providing mental health care. It has been explicitly recognized the danger of “impairment”, which is also and above all present for psychologists working in the emergency sector.

Among the “self-care” strategies for the psychologist working in emergencies such as the coronavirus, for example, the following have been listed: the search for support from colleagues; the cultivation of stable personal relationships; the supervision of one’s work by third parties; the maintenance of a balanced private life; belonging to a structure such as a school, department, or organization; the presence of a psychotherapy or personal analysis; the possibility of continuing education; support and confrontation with the family of origin; awareness of the “cost” of being “impaired”; and, also, coping mechanisms such as rest, relaxation, exercise, and even the support of spirituality.

Proposals for psychological interventions within the coronavirus-related emergency

The consequences of the social and health crisis caused by the epidemiological emergency of the coronavirus could be devastating for the maintenance of national health systems and require timely intervention measures in support of all the categories most at risk, especially in the adult and elderly population, caregivers, and health workers. Implementation of a health care policy that supports service for the emotional needs of ill health care workers is essential. In specific, researchers recommended optimization of the treatment of mental health morbidities by a *multidisciplinary approach* (psychologist and physicians together, following the model of the Primary Care Psychology) with a view for long-term rehabilitation, especially targeting psychiatric and fatigue problems and functional and occupational rehabilitation.

Some methods used in the 2003 SARS outbreak could be helpful also for the response to the 2019 coronavirus pandemic. First, multidisciplinary mental health teams established by health authorities at regional and national levels should deliver mental health support both to patients and to health workers. Second, clear communication with regular and accurate updates about the outbreak should be provided to both health workers and patients in order to address their sense of uncertainty and fear. Treatment plans, progress reports, and health status updates should be given to both patients and their families. Third, psychological counseling using electronic devices and applications (such as smartphones) for affected patients, as well as their families and members of the public, should be encouraged to decrease isolation. Fourth, suspected and diagnosed patients with coronavirus pneumonia as well as health professionals working in hospitals caring for infected patients should receive regular clinical screening for depression, anxiety, and suicidality by mental health workers.

We should also consider that quarantine reduces the availability of timely psychological intervention, and routine psychological counseling is also difficult to carry out in current situation. Quarantine is often an unpleasant experience. Separation

from loved ones, the loss of freedom, uncertainty over disease status, and boredom can, on occasion, create dramatic effects. A recent review of studies on the psychological impact of quarantine suggests that the psychological impact of quarantine is wide-ranging, substantial, and can be long lasting. In order to solve some of the mental problems that quarantine may bring, new types of psychological intervention strategies that are feasible and accessible are urgently needed.

Psychologists should also be involved in *communication* processes related to pandemic management. It is said in fact that the negative consequences of quarantine can be modulated by telling people what is happening and why, explaining how long it will continue, providing meaningful activities for them to do while in quarantine, providing clear communication, ensuring basic supplies (such as food, water, and medical supplies), and reinforcing the sense of altruism that people should, rightly, be feeling.

Psychologists should also be involved in the *management* processes of health services related to the pandemic emergency. Health authorities should be encouraged to identify high-risk groups based on sociodemographic information for early psychological interventions. The sociodemographic data suggest that females suffered a greater psychological impact of the outbreak as well as higher levels of stress, anxiety, and depression.

Psychologists should also be involved in *educational* processes, which underwent radical changes as a result of the pandemic. Students were also found to experience a psychological impact of the outbreak and higher levels of stress, anxiety, and depression. In Italy, for several months, schools at all levels have been shut down. The uncertainty and potential negative impact on school progression could have an adverse effect on the mental health of students. As young people are more receptive towards smartphone applications, health authorities could also consider providing online psychoeducation and psychological interventions to reduce risk of virus transmission by face-to-face therapy.

Psychologists could finally confront each other, beyond the differences between schools of thought, on the peculiarities of the psychotherapist activity in time of pandemic. This is what we tried to do in Piedmont, starting a wide webinar series on the topic, “Psychology and COVID-19: Thinking, Practice, and Resilience”, opened to all our professional community, on a weekly basis.

Coronavirus psychological implications (I): Fragility

Regardless of the response of the different Nations to the pandemic, the COVID-19 health emergency has suddenly confronted us, globally, with our condition of fragility. A situation that seemed to confirm, dramatically, Sigmund Freud’s intuition of the origin of suffering from three directions: our *body*, vulnerable and subject to deterioration; *nature* and the outside world, capable of inflicting on us “with inexorable destructive forces of immense power”; and interpersonal *relationships* themselves (*Civilization*

and *Its Discontents*, 1929). Beyond the threat to our biological survival, the greatest suffering seems to be, at this moment, precisely at the level of relationships: forced isolation, social distancing, unnatural separation from loved ones in illness or farewell, are the cruelest experiences – although evidently necessary in the context of strategies to combat the spread of the virus – we have been confronted with.

We found ourselves, therefore, not only with the experience of a fall in the sense of “omnipotence,” with which globalization had perhaps deceived us; but also, more immediately, with family relationships to recompose, couple conflicts to contain, new meanings – personal and collective – to build with patients, and perhaps an new idea of “community” to redesign.

Coronavirus psychological implications (II): Mourning

To see your loved ones die alone; not being able to embrace them; not being able to express those words that you have long wanted to say to them. Isolation forces us to manage an additional impotence, which is that of distance. It brings us back to those mythical tales in which it was not possible to bury the dead: an inhuman deprivation. The moment of the farewell from the deceased has always had, in every age and in every place, a crucial importance. This sensitivity towards the deceased is also found in other species: for example in elephants, who set the bones of their dead and greet them with rituals that are in effect funeral ceremonies; or in dolphins, able to protect the pain of a member of the herd who is experiencing a loss.

In the era of the coronavirus the departure becomes a dry, sharp, brutal, cold, elusive moment. People die in a terrible context of anonymity. It is as if they were just numbers, uprooted from their world. A medical need, of course, which creates many side effects. In such conditions, being deprived of the solemn moment of farewell, it is difficult to “physiologically” process the detachment. Fundamental steps are missing and so it is as if death is not completely “consumed”. Distance is a condemnation that adds pain to grief and makes the process of mourning much more difficult. Remoteness leaves a wound open.

Communion is fundamental to overcome grief: interiority is incapable of dealing with grief alone. It is essential that there is also an external dimension, of which the funeral is part. It can only be considered a ritual but it is undoubtedly important. It allows people in mourning to feel their presence, their closeness, their brotherhood. The funeral has in a way a therapeutic function. Today, however, this function is missing and so the pain remains suspended in one’s inner self.

Coronavirus psychological implications (III): Digital

The operational fallout of the health emergency on psychological and psychotherapeutic work are many, among which at least one is already under the eyes of everyone: from online education to smartworking to telepsychology, our relationship with new technologies has undergone an impressive and forced acceleration. In psychological

work, the sudden online shift of much of the clinical activity has thus imposed a rapid update of an entire professional community, forcing colleagues to rethink times and spaces, rules and settings, tools and techniques.

Independently of the methodological adaptation required to our profession by the health emergency, after all, the digital revolution has long been producing individual, social, cultural, and political changes that are broad and structural. Algorithms regulate our lives in an increasingly sophisticated way, while computers and devices have reached such a level of consciousness (in terms of autonomy and intentionality) that, one could say, artificial intelligence has begun to think and “dream” for us. Real and virtual are less and less distinct dimensions and the web is the most frequented place.

With the advent of the fifth generation technologies (5G), man and artificial intelligence will give life to an augmented and hybrid reality still difficult to imagine. We are also witnessing the appearance or increase of new clinical problems – from internet addiction to digital isolation – induced by those very tools that promise to optimize our lives. The rapidly growing demand for online therapies also raises new technical and ethical questions.

From a psychological point of view, there are many ways to look at such digital revolution: from identity changes to clinical relapses; from epistemological considerations to the adaptation of instruments; from changes in pathology to new expressions of suffering; from the evolution of the setting to the rethinking of corporeity; from reformulations of nosography to openings on new professional scenarios.

Coronavirus psychological implications (IV): Time

In a world increasingly regulated by paradigms of performativity, speed, and updating, digital communication forces us into uncertain and exposed spaces, inhabited by fragmentary identities. If it is true that our habits have suffered a setback, for some professional categories the health emergency instead of acting on time in terms of a sudden deceleration, due to the drop in work pressure, has instead generated a surplus of tasks such as to give a further acceleration to time. This is also the case of professional psychologists, or at least of many of us.

In this case, what has been observed is a real race against time – desperate in the worst cases, “only” fatiguing in the best cases. Here we find a dramatic radicalization of the chronic urgency that even before the crisis generated our feeling of being always late on everything. Specifically, the pandemic instead of breaking the pre-COVID order of time has only increased it, without generating any discontinuity: things have only gotten worse. In particular, as philosopher Fabio Merlini points out, we have been confronted with an increase in the logic induced by tele-technologies, for better or for worse: but without this resulting in a gain of time.

Then there are those professional categories that have actually seen their activities completely frozen. But even here with very different effects on the perception of

time. Some have benefited, some have not been in a position to do so, because of the consequences of this suspension in terms of productivity. This shows how the liberation of time, the being able to dispose of it, in itself says nothing, it can have the face of idleness, but also that of anxiety. We must keep in mind that the mobilization required by our productive regimes has found in information technology its most powerful ally. For the fact, very precise, that their rapidity retroacts on our gestures, dictates their rhythm, speeding them up more and more.

We suddenly found ourselves with more time at our disposal, but even here, we must distinguish. Since this time generated by inactivity can coincide with different feelings of time: the painful time of worry (the tragedy of those who have lost their jobs or those who fear to lose them); the time of boredom (I do not know what to do); the time of caring and, only in the best cases: creative idleness. Which however presupposes great inner resources (especially at a time when we have all been pushed to a continuous extroversion that has driven us away from ourselves!).

Coronavirus psychological implications (IV): Clinical

An even more specific reflection deserves to be made on how today's cultural challenges affects psychotherapy and analytical work. As Murray Stein argues, "The changes brought about during the last several decades, and especially since the introduction of the computer and the internet into common usage worldwide, have profoundly affected all world cultures and this has had an impact also on our profession of psychotherapy. Everything goes faster, speed and efficiency are paramount, and superficiality as the signature of the times is a result [...]. "Cures for body and soul are demanded at greater speed than ever before. Short term psychotherapy has largely replaced long-term psychoanalysis because it is more efficient and less costly. Who has time to sleep and dream? Business executives prefer "life coaches" to psychotherapists because of Persona considerations. The insurance industry favors Cognitive Behavioral Therapy (CBT) because it delivers results at less cost. Patients seek it out because it promises a quick-fix for symptoms that interfere with work and social activities [...]. The increasingly global spread of cultural superficiality is strongly fuelled by social media and unstoppable commercial interests. This situation –Murray Stein continues – is putting a therapeutic perspective based on "archetypal foundations" to the test. In fact, perceptions and interpretations of significant events of existence are increasingly reduced to the "horizontal" axis – i.e., in the sense of adaptation and reality –, while the "vertical" axis has hybridized – not infrequently, in a dangerous indistinction – with the spiritual dimension. The therapeutic resources for a period of deep and structural crisis like the one we are going through, in short, appear scarce and insufficient" (M. Stein, lecture held at the Institute of Analytical Psychology and Psychodrama, Ivrea, on September 12, 2020, in press).

As psychologists, psychotherapists, and Jungian analysts, do we possess personal resources, cultural references, and professional skills to welcome and integrate the vulnerabilities and challenges of this period, so as to respond to them in a constructive

way, or do we just feel more downhearted, injured, and weakened? How can Analytical Psychology in particular still offer thoughts and methods to find a deep meaning in psychic suffering, in light of existential conditions as peculiar as those of postmodern society?

In today's psychoanalytic clinical practice, it is possible to encounter with more frequency particular defense mechanisms that are put in place in this particular socio-sanitary situation. Defensive solutions that seem to buffer and contain anxiety. Melanie Klein would say that such defenses are manifestations of a regression to the schizo-paranoid position: in doing so, they risk to take away the value of any preventive and/or reparative action, typical of the depressive position. The schizo-paranoid functioning, on the other hand, is characterized by the refuge in thoughts and attitudes that shelter us from the awareness of our fragility and vulnerability: the denial of the seriousness of the crisis, the bravado of the mindlessness; but also the phobic behavior that manifests itself in deplorable episodes of hunting the anointing, where anger towards the outside is used as a defense against inner anguish.

Colleagues confirm that the anguish of death that accompanies quarantine and isolation makes the patients re-propose, with the analyst, the crucial points of their therapeutic path: the problematic nuclei of the personality and the themes more rooted in their personal history come back to the surface. One also realizes that those who have experienced traumatic situations, deaths, or important mourning in their lives have been forced to understand that omnipotence does not exist: experiencing the "collapse of omnipotence" and the "narcissistic wound", they know that misfortunes really do exist and are more inclined to see the pandemic situation more realistically, without denying or devaluing it.

The contribution of Analytical Psychology to the clinic in times of crisis, in conclusion, is neither reassuring nor alarming; rather, it may help to sustain the spaces of uncertainty that a disturbing reality like the coronavirus pandemic presents us with. But also, to make James Hillman's words ours, psychoanalysis can help us "transform pain into passion" or, according to Carl Gustav Jung, "search for meaning": new metaphors, images, and words to give sense to the days we are living. Faced with a scenario that requires us to radically reconsider the ideas of subjectivity, suffering, and care, Analytical Psychology proves to be particularly relevant in countering the new forms of attack on the "ability to think" and, at the same time, in defending the "relational foundation" of human and the "archetypal approach" in the clinical practice.

Along these three lines of meaning – *thinking*, *relation*, and *archetype* –, present to all those who work in the clinical dimension, Analytical Psychology still gives dignity to the inalienable individual suffering, values the interpersonal relationship as a primary and essential factor of care, and offers listening to the inner dimension (individual and collective) that we inhabit: a response to the perennial call of subjectivity, made today perhaps even more urgent by the dream of a new imperishable identity, multiple and widespread, to which the visions of the post-human and trans-human expose us.

References

Italian Guidelines

Consiglio Nazionale Ordine Psicologi, Istituto nazionale Assicurazione Infortuni sul Lavoro. ***Gestione dello stress e prevenzione del burnout negli operatori sanitari nell'emergenza COVID-19***. Roma: CNOP-INAIL, 2020.

Consiglio Nazionale Ordine Psicologi. ***Raccomandazioni del CNOP sulle prestazioni psicologiche attraverso tecnologie di comunicazione a distanza***. Roma: CNOP, 2013.

Consiglio Nazionale Ordine Psicologi (Commissione Atti Tipici, Osservatorio e Tutela della Professione) (2017). ***Digitalizzazione della professione e dell'intervento psicologico mediato dal web***. Roma: CNOP, 2017.

Consiglio Nazionale Ordine Psicologi. ***Linee di indirizzo per l'intervento psicologico a distanza a favore della popolazione nell'emergenza COVID-19***. Roma: CNOP, 2020.

Consiglio Nazionale Ordine Psicologi. ***Vademecum psicologico Coronavirus per i cittadini***. Roma: CNOP, 2020.

Consiglio Nazionale Ordine Psicologi. ***Il contributo della professione psicologica al superamento dell'emergenza COVID e alla ripresa***. Roma: CNOP, 2020.

Consiglio Nazionale Ordine Psicologi. ***Vademecum emergenza COVID-19. Indicazioni per le prestazioni psicologiche. Fase 2***. Roma: CNOP, 2020.

Global Psychology Alliance, in collaborazione con Ordine degli Psicologi del Piemonte. ***Stressati o preoccupati per il COVID-19? Tecniche di gestione step-by-step dello stress per aiutarti durante la pandemia***. Torino: Global Psychology Alliance/Ordine degli Psicologi del Piemonte, 2020.

Istituto Superiore di Sanità. ***Indicazioni ad interim per servizi assistenziali di telemedicina durante l'emergenza sanitaria COVID-19. Rapporto ISS COVID-19, 12***. Roma: ISS, 2020.

Istituto Superiore di Sanità. ***Indicazioni ad interim per il supporto psicologico telefonico di secondo livello in ambito sanitario nello scenario emergenziale COVID-19. Rapporto ISS COVID-19, 31***. Roma: ISS, 2020.

Italian Society for Neurodevelopmental Disorders. ***Advices for Managing the COVID-19 Outbreak and the Associated Factors of Mental Distress for People with Intellectual Disability and Autism Spectrum Disorder with High and Very High Support Needs (Version 1.5)***. SIDiN, 2020.

Ministero della Salute. ***Telemedicina. Linee di indirizzo nazionali***. Roma: Ministero della Salute, 2014.

Ministero della Salute (Direzione Generale della Prevenzione Sanitaria – Direzione Generale della Programmazione Sanitaria). ***COVID-19: Indicazioni emergenziali per le attività assistenziali e le misure di prevenzione e controllo nei Dipartimenti di Salute Mentale e nei Servizi di Neuropsichiatria Infantile dell'Infanzia e dell'Adolescenza***. Roma: Ministero della Salute, 2020.

Ministero dell'Interno (Direzione centrale di sanità). ***COVID-19. Il sostegno psicologico***. Roma: Ministero dell'Interno, 2020.

Ordine degli Psicologi del Piemonte e Servizi di Psicologia della Regione Piemonte (Coordinamento Regionale dell'Area Psicologia). Linee di indirizzo psicologiche in risposta all'emergenza sanitaria COVID-19. Torino: Ordine degli Psicologi del Piemonte (In corso di pubblicazione), 2020.

Ordine degli Psicologi del Piemonte, Servizi di Psicologia della Regione Piemonte e Dipartimento di Psicologia, Università di Torino. Bisogni psicologici del personale sanitario e tecnico-amministrativo piemontese nell'emergenza COVID-19. Psychological Needs of Healthcare Staff in Piedmont during the COVID-19 Emergency (PNE – Cov-19). Relazione finale (In corso di pubblicazione), 2020.

Società Italiana di Psichiatria. Raccomandazioni sulle attività e misure di contrasto e contenimento del virus SARS-COV-19 [Evidence Based Psychiatric Care: Journal of the Italian Society of Psychiatry. Supplemento speciale]. Pisa: Pacini Editore Medicina, 2020.

International Guidelines

American Psychological Association (Joint Task Force for the Development of Telepsychology Guidelines for Psychologists). **Guidelines for the Practice of Telepsychology.** American Psychologist, 68(9):791-800. DOI: 10.1037/a0035001, 2013.

American Telemedicine Association. **Practice Guidelines for Video-Based Mental Health Services.** Arlington, VA: ATA, 2013.

British Psychological Society. Meeting the Psychological Needs of People Recovering from Severe Coronavirus (COVID-19). Leicester: The British Psychological Society, 2020.

British Psychological Society Covid19 Staff Wellbeing Group. The Psychological Needs of Healthcare Staff as a Result of the Coronavirus Pandemic. Leicester: The British Psychological Society, 2020.

Intensive Care Society's Legal and Ethical Advisory Group. ICS Guidance on the Use of Video Communication for Patients and Relatives in ICU. London: ICS, 2020.

Inter-Agency Standing Committee. Reference Group on Mental Health and Psychosocial Support in Emergency Settings. **Nota informativa. Gestire la salute mentale e gli aspetti psicosociali da epidemia di COVID-19 (Versione 1.5).** Milano/Bologna: Sistema Socio Sanitario Regione Lombardia/Servizio Sanitario Regionale Emilia Romagna, 2020.

International Federation of Red Cross and Red Crescent Societies. Mental Health and Psychosocial Support for Staff, Volunteers and Communities in an Outbreak of Novel Coronavirus. Hong Kong: IFRC, 2020.

International Federation of Red Cross and Red Crescent Societies (Reference Center for Psychosocial Support). Mental Health and Psychosocial Considerations Key actions for National Societies on Caring for Volunteers in COVID-19. Copenhagen: IFRC, 2020.

International Federation of Red Cross and Red Crescent Societies (Reference Center for Psychosocial Support). Guidelines for Caring for Staff and Volunteers in Crises. Copenhagen: IFRC, 2019.

Irish Second Level Students Union. *How's your Head? A Guide to Staying Afloat Post-COVID 19.* Dublin: OCO, 2020.

National Alliance on Mental Illness. *COVID-19 Resource and Information Guide.* Arlington, VA: NAMI, 2020.

National Child Traumatic Stress Network and National Center for PTSD. *Psychological First Aid: Field Operations Guide. 2nd Edition.* USA: National Child Traumatic Stress Network and National Center for PTSD, 2006.

ONG Inclusiva. *Recommendations for Health Protection of People with Disabilities during Outbreaks: Lessons Learned from the 2019 Novel Coronavirus.* ONG Inclusiva, 2020.

Psychological Society of Ireland. *The Relaunch. Back to School After COVID-19 Restrictions.* Dublin: PSI, 2020.

Psychological Society of Ireland. *Maximising the Benefits of a COVID-19 Vaccine: Getting the Psychology Right.* Dublin: PSI, 2020.

United Nations. *Policy Brief: COVID-19 and the Need for Action on Mental Health.* New York, NY: ONU, 2020.

University Hospitals of Leicester. *Family, Friends and Carers. Your COVID Recovery.* Leicester: NHS Trust, 2020.

World Health Organization. *Mental Health and Psychosocial Considerations during the COVID-19 Outbreak.* Geneva: WHO, 2020.

The Mother Plague and the Coronapocalypse. On the archetypal sources of pandemic images

Abstract

General pandemic crisis has evoked unconscious contents with related feelings and affects into personal and collective psyche. As these emotions in many ways transcend habitual experience, we unwittingly turn to the language of myth as a proven way of surviving through the crisis – the archetypal container imprinted in our cultural heritage. One of the most striking images of this heritage is the image of Plague, the “Black death”, in its historical and mythological perspective. The article discusses it as a cultural complex, the archetypal core of which is the image of the End of the World, with its dynamics of chaos and cosmos, death and rebirth, disintegration and reintegration. Using the material of media publications, online folklore, and visual content the article explores manifestation of the archetypal images of Mother and Father that symbolize illness and crisis, the Hero and the Shadow.

Key words: pandemic, coronavirus, crisis, “Coronapocalypse”, Apocalypse, Plague, Medieval culture, End of the world archetype, quarantine, liminal state, ritual container, Terrible Mother.

All these months since the world pandemic was officially declared, we, as individuals and communities, have been trying to mentally process the events that have so unexpectedly changed the course of our personal and social lives because of the danger of the virus. It seems there are several levels to this process. On the upper one, behavioral level, you can observe the denial of danger, attempts to move the unknown into the area of the known and ordinary (“Oh, this is just the same old flu”). To express indignation, it is easier to deal with a more accessible object than an objectless virus – for example, a figure of authority.

However, in media publications, in social media content, in the therapeutic process there is frequent reference to a deeper layer and those cultural images that might help to describe our new experience. And perhaps the most striking image referred to in the Web is the plague, the “black death” as it was captured by European culture. “Coronavirus is the plague of the 21st century”.

“Coronapocalypse” – what is behind this word? Reference to the Plague Chronicles and comparing pandemic to plague can have a variety of meaning. First, there is research of identical reactions to be discovered when we compare records from the 14th century, Pushkin’s diary from the time of cholera, and current publications in the media and social media. Second, we can also talk about seeking support in historical experience, evidenced, for example, by the fact that a poem written this year by a Kazakh author under the nick Urri Grim spread instantly in social media claimed to be a poem by Pushkin supplied with an encouraging postscript: “Alexander Pushkin, quarantined due to cholera in Boldino, addresses us today!!!”

Another trend is a decrease in the intensity of emotions due to the contrast between Medieval Plague images and our current hardships of the lockdown spent at home which makes many of the fears and emotions ridiculous. And as it was said in 1714, “Fear, anxiety and melancholy themselves are Plague, they kill our optimism (destroy imagination), and bad mood attracts poison that permeates the air, as most cases of the disease demonstrate” [1].

Still this reference to historical material seems to be not only intellectualization, detachment, and defense with humor, but it is also our unconscious need to place the fear of the experience that goes beyond the familiar into a context primarily mythological, which is close to the archetypal level – this is the depth of feelings where we unconsciously happen to be in situations of global threat. The image of Plague is notable for its association with the image of Pest beyond-the-History and the archetype of the End of the World. Plague is one of the horsemen of the Apocalypse, and though you can find some quite reasonable and familiar statements in Plague chronicles of different periods, this image is still extremely powerful due to its charge with the idea of the invasion by supernatural forces into our daily life.

Crisis and archetype of the End of the World

Christian Medieval culture was guided by the concept of linear time, with its paradox of the view of the history in progress along with the sense of decline, of the End of the Times, of the Apocalypse, which is always ready to come. These contradiction and tension were largely resolved by means of peaceful coexistence of the model of linear time with the model of cyclical time, which expressed itself through liturgical and agricultural calendars. Christian holidays were linked there to the four points of the solar year, with pagan roots of folk cultures of different countries, with traditions originated in the Roman Saturnalia, etc.

The concept of cyclic time is also associated with the idea of development through a crisis which is seen as death. Every kind of order decays, degenerates, loses its integrity, Cosmos becomes chaos so that a new world could emerge out of chaos. The dynamic of death and rebirth manifests itself in every nominal crisis, whether it is the crisis of maturing or of the end of the year cycle, because this is the time of discreteness and breakthroughs from chaos, when elements of the numinous breaks into the daily life.

This is even more true for a crisis like pandemic, when the collective psyche is stricken by common fear and the degree of uncertainty is growing. Traditional culture deals with this uncertainty by seeking to control it symbolically through rites of transition that contain the images of chaos and destruction and make them useful and necessary both for personal transformation and for the “transition from Chaos to creation” [2].

Therefore, the archetype of the End of the World includes destruction of a certain order, disintegration of the whole and its renewal and reintegration from chaotic uncertainty. As Mircea Eliade writes, “Through participation in the rites of the End of the World and its re-creation, an individual would become a contemporary of the *illud tempus*, and thus would be re-born, re-start their being with full supply of live energy as was at the moment of birth” [2].

In the Christian view the Apocalypse is, of course, unique: it is the end of history, the appearance of God as the Judge, the reunion of God and man, ultimate and complete restoration of man in his integrity. However, the core is destruction of integrity and its restoration (“and there will be the new Heaven and the new Earth”) [5].

In his book “The Apocalypse Archetype” Edinger writes: “The essence is that the world was originally complete, perfect, and holistic. However, after Adam’s sin – that is, after the Ego emerged – the wholeness fell apart. At the appointed hour, the world will still be restored, there will a new creation, the Earth and the Heaven will be re-created, will appear renewed, will be reborn on a new level” [3].

We are all experiencing a crisis due to Covid as a stretched-in-time situation of invisible threat, uncertainty, and loss of control, and I think it is important to explore how current liminal experiences align with the archetypal image of the End of the World and what fills it.

Quarantine as a ritual container with liminal features

First of all, quarantine state is characterized by special qualities of time and place closely linked both to the Initiation archetype and to the End of the World archetype. It strictly controls our mobility by isolating us from the social environment in the same way as it happens with rituals’ participants, and decides upon the duration of time for us to submit to these strict rules.

Edinger comments on the isolation of John on the island of Patmos: “Isolation and numerous physical hardships significantly limit the flow of libido, which is devoid of the opportunity to flow naturally during this period ... Thus, at the very beginning of the book of Revelation, we are faced with the topic of imprisonment. Libido when in prison cannot discharge in a natural, healthy way. Instead, it is forced to accumulate energy. If the amount of energy reaches a critical level, there might be an explosion. Indeed, it is usually an eruption of libido what stands for a volcanic breakthrough of the numinous, and the book of Revelation is a manifestation of such an explosion» [3].

This is what ritual isolation and deprivation are supposed to be: they are prerequisites and boundaries for archetypal experiences.

The word ‘quarantine’ comes from the Italian language (*quaranta giorni* – “forty days”) where it was used to name the first forty-day quarantine period during plague in 1377. In the Judeo-Christian culture, in European pagan culture 40 was a sacred number. Think of 40 days and nights of the Flood, 40 years of Moses’ rambling in the desert, 40 days of Christ’s ordeal in the desert, 40 days of Easter, from Christ’s Resurrection to Ascension, 40 days of liminal state between life and death for a newborn child and its mother and for a deceased person (hence “sorokoviny” in Russian, 40 days after person’s death). Forty (in Russian “sorok” which sound close to the Russian “srok” – deadline, or time required for something or to do something) symbolizes the state of transition, liminal state of a ritual participant subject to isolation; it symbolized the invasion of the sacred, numinous into the profane and human space-and-time. Thus, the very announcement of quarantine with its quite rational goals also has unconscious meaning – to outline and limit the period of liminal uncertainty of the pandemic, to place this highly charged uncertainty into a reliable ritual container.

As Neumann says, “with strict observance of a ritual, ... the archetype is being fixed and, due to its forcible containment within a clear-cut form, the danger that might emanate from it is prevented. In this sense, the ritual is not only... a transformer of energy, but it is also protection for the weak consciousness since it functions as a gateway system that holds the pressure and prevents the archetype’s possible breakthroughs» [4].

Pandemic and virus as manifestation of chaos. The Hero and the Shadow. Splitting of the Hero

For a Medieval man plague itself was the evidence that the world was decayed, damaged, that it was the End of times. When we read the Chronicles of Plague, we of course see the presence of quite rational and traditional narrative, but still what dominates is the discourse of the invasion of the supernatural force into the course of history, of pandemic’s demonic origin, of the fight against evil forces, of God’s judgment of sinners.

When we use phrases like “Coronavirus is Plague of the 21st century”, “Coronapocalypse”, when we appeal to “Decameron” and Pushkin’s “Feast in the Time of Plague”, we also recollect unconscious content associated with this. The Web is full of fresh interpretations of the Book of Revelation, where the coronavirus is given an important role, it finds its place in the sacred text:

“Then out of the smoke came locusts upon the earth, and power was given them, as the scorpions of the earth have power

...

The appearance the locusts was like horses prepared for battle; and on their heads appeared to be crowns like gold, and their faces were like the faces of men.

They had hair was like the hair of women, and their teeth were like the teeth of lions” [5].

The smoke from the abyss is interpreted as spreading infection, and crowns, respectively, as a characteristic of coronavirus. But even without mediated cultural analogies the pandemic situation itself, especially in its truly critical days, places us in the context where the antagonism between life and death manifests itself as a heroic battle, a war (linguists have already started studying military metaphors of Covid-19 perception).

Heroic battle and the idea of struggling with a chthonic monster is a universal plot, examples of which are numerous: the battle on Kalinov bridge in Russian fairy tales, battles between Marduk and Tiamat, Ra and Apop, etc. in world myths. Actually, the text of the Apocalypse also tells the same story of the battle with the world's evil as a beast.

The image of Kalinov bridge can symbolize crisis as liminal, transitional space-and-time. The bridge divides and connects the opposites: live and dead, cosmos and chaos, good and evil, consciousness and unconscious, known and unknown, single and multiple, culture and nature. With the manifestation of these opposites the virus itself almost instantly started to be attributed with characteristics of a treacherous unpredictable monster, locust from the abyss. Indeed, the virus can be described as multiple (like in Russian fairy tales the dragon has many heads – they grow instead of those that were cut off), dispersed and insidious (which means symbolically hidden in the darkness or smoke, belonging to the Shadow). In mythological terms, multiplicity, primitivism and hybrid character are chthonic features to be fought, cut off by the Hero in the process of “completing” and “fixing” the mythic world. In terms of analytical psychology, we deal with the separation of the Ego-consciousness from the uroboric unity with the unconscious. The virus (as well as chaos) symbolically resembles unconscious with unknown and disputable number and location of its elements, but the fear of the “invisible” side of the nature, including our own nature, easily produces the figure of the evil Shadow, a monster from the darkness. According to the logic of the heroic myth, a brave heroic ego is needed to fight with the monster and cut off excess unconscious contents, to prevent the mythic world from overwhelming by chaos, and us in our daily life from plunging into psychosis. In the time of pandemic this hero is represented by the collective figure of the doctor. The doctor in the Christian context is first of all Christ, the healer of souls and bodies, the doctor of all living things. These are also saints traditionally considered to be healers (Orthodox Panteleimon, Kozma and Damian, as well as saviors from Plague – St. Sebastian who takes Plague arrows on himself, St. Charalampus who treads on Plague with his foot, and Holy Mother who hides people from Plague with her veil.

And the doctor bears this divine projection, both heroic and sacrificial. In the spring and summer of 2020 doctors became heroes of the media and social media; people started comparing doctors' work to a battle, a deadly fight, like, “Front line heroes: fight against coronavirus firsthand”. Doctors *en masse* are perceived as the army of light.

In our idealization we expect doctors (as well as scientists, virologists) to do everything possible and impossible, we honour their dedication. At the same time, if there is a divine projection, there is also another pole where doctors (as well as authorities) are attributed with blatant indifference, incompetence, weakness, and malice. It is this demonic compensation plague and cholera riots in Russia were associated with, when doctors were perceived not as healers, but as poisoners. (“Russian man is afraid not of diseases, but of hospitals,” as count Orlov, who defeated cholera in Moscow in 1771, said.) And it is the figure of the “plague doctor” in his protective suit that during many centuries has become identical to the image of plague (“Plague Doctor” is the most frequent image with the web search for plague). The one who has such power, who can heal, can also cause the disease, torment and take away life. In other words, the Hero and the Shadow change places following the principle of similarity in the myth. But even without mythological and historical references each of us can recall our childhood experience, when a figure in a white coat was perceived as threatening, associated with pain and fear, but at the same time attractive for self-identification when playing the good doctor.

Plague as Terrible Mother, Angered Demeter and Wise Mother Nature

*“Her Terrible Majesty, the Plague
Herself does now offensive take,
Rich harvests reaps herself to flatter.
Upon our windows day and night
Her graveyard shovel knocks and clatters...
What can be done? How can we fight?”*

A. S. Pushkin [6]

Plague is associated with a lot of images in the European culture, starting with the “Plague Doctor”, then images of death, gender-neutral in the “Dance of death” (Dance Macabre), or a male figure of Grim the Reaper, or a female figure of the “Black death”. In Russian, both the word ‘Plague’ and the word ‘Death’, are feminine, and when we refer to images of medieval plague, we most often personify plague as an evil old woman, a witch. The very word “plague” can be used as a negative characteristic of a woman, her appearance and character (but it also can express admiration, amazement with somebody or something). The image of Plague as an ugly old woman can be found in European “plague” folklore as well. According to the Bulgarian radio, in Bulgarian folklore “Plague is an old ugly woman dressed in rags, with bony hands and long nails, dishevelled hair. In her hands she holds a scythe or a sickle to “mows” her victims with.”

In his book “Svartedauen” (“Black death”) published in 1900 Norwegian artist and writer Theodor Severin Kittelsen describes Plague as follows:

*“Mama, Mama!
Come out soon!
There by the river
An old woman walks,
So vile and scary
Never seen it before!
Oh, how afraid we are
That ugly old woman!
Let’s close the door
And hide under the bed!” [7]*

Old crone Plague, as imagined by the Norwegians, comes with a rake or a broom, depending on the severity of the epidemic (the rake passes the lucky ones, the broom sweeps all).

Many European cultures share is the folklore plot of plague crossing a water obstacle. Water, like a bridge, divides the world of the living and the dead, and while the hero fights the monster on the bridge to protect the world of people, there is a different story for the time of epidemics – of a boatman, or ferryman, who is deceived by the evil Plague and carries or takes it to people:

*“Suddenly he sees – an old humpback woman,
Like the sin of Adam, old and terrible!
“I have to go to Eskeland, Per, doesn’t matter what you want,
You’re taking me across the lake!” [7]*

Speaking of Plague as an ugly old woman, we deal with the archetypal image of Terrible Devouring Mother. Like Mother Kali with human skulls on her neck, the Mother Plague, an evil witch, goes across towns in search of victims, and children hide from her. For a long time streets in cities worldwide were empty this year, like in a fairy tale, and a new term was made up to describe this emptiness – “anthropause”. Relevant activity of flora and fauna makes us think of the other pole of the powerful Mother image. Threatening Plague and devouring Mother become Mother Nature, Demeter, blessing and giving life. Jung writes about the ambivalence of the Mother image in Demeter, reminding of her chthonic, chaotic aspect: “There was a general story of Black Demeter, who, one might say, demonstrated Gorgon-like features, and of Demeter-Erinia. The horse-headed goddess was also characterized by the fact that “snakes and other animals grew out of her head” [8].

During the spring quarantine there were popular photos on the web that gave rise to the meme in Russian social media “The Nature has purified to the extent”. In the absence of man, the nature has purified to the extent that “dolphins came, moose came, a garden grew in the desert, Lenin came to life in the Mausoleum,” etc. On the English language web it sounded like “the Nature just hit the reset button on us.”

Therefore, there is another side to our disaster. Mother Nature is wise, and we, her naughty children, have done so much wrong, that now the question arises: will we learn to live properly, or will she (the Nature, the Planet, Mother Earth) get rid of us, like garbage, forever? (Symbolically, this is a reference to the theme of paying back for the gift of consciousness, separation from the animal world, from the world of Mother-matter, as well as to the motive of Adam's original sin, disobedience to God the Father.)

Thus the image of disaster, associated with the image of Plague, Death, Terrible Mother who we wish to but cannot banish from our cities, turns into an idealized image of the Great Mother through the angry and mournful image of Demeter. Collective affection in social networks over flora and fauna thriving during quarantine contains sentimental satisfaction. This way the story makes sense, we can learn from it and thus appease the angry Mother. But where Demeter wanders in misery, there is also her daughter Persephone, both lovely and ugly in her connection to the world of the dead and to her mother's black pole. As Jung says: "...we can say that in the image of Persephone, the majestic Queen of Hades, we can see the image of Gorgon. What we philosophically understand as an element of non-being in Persephone's nature is mythologically represented by the hideous head of Gorgon that the goddess sends from the underworld and that she herself wore in the archaic form" [8].

In medieval folklore Plague also appears in two aspects of femininity: ugly old woman is supplemented by a beautiful girl, Plague Maiden, who enters the world of people through seduction and deception.

*"On the rotten hay I lay with the Plague ,
She mocking me and laughing .
I kissed The Plague's red lips,
While my dog was howling, howling!"
Bertrice Freiherr von Munchausen [9]*

It is remarkable that coronavirus artwork contains not only images of a heroic battle with a monster or of the disease as destroying Mother, but also of tender, attractive girls with symbolic attributes of Covid-19 virus.

So, the Mother Plague represents the ideas of chaos, matter and nature, which does not discriminate good from evil. After all, the difference between pestilence and judgment is that both the righteous and the sinners die. Plague does not distinguish between people and appears as unseeing death, blindfolded, like in the game of "blind man's buff". And this is the task of chaos – to disintegrate the integrity of the cosmos, to dispel its meanings, to trick our expectations, to knock out the support we have. In times of plague the reaction to this nonsense were popular images of the "death dances", "Dance Macabre", where everyone took part, old and young, rich and poor, good and evil – all people and strata were equal to this chaotic blindness.

Here is the poem "Dance Macabre", another sample of "coronavirus" folklore on this topic:

*“Old witches, young demons -
They all dance to the music of death.
Dancing firemen, dancing police,
Officials dance,
Rednecks and cultural workers dance,
Representatives of the Prosecutor’s office dance,
Those who are against Putin,
those who are for amendments,
Pelevin and Kafka fans dance,
Young, not young, all of them -
no sorry for anyone, no one”.*
(from Facebook)

Father as exhausted Order, Judge, Law and the new world

But the Plague is something bigger than blind, chaotic matter-nature, since it is perceived in the context of the general decline, draining of time itself. It is not without reason that the image of Saturn is so significant for the late middle ages and Renaissance as a symbol of law, time and death itself. In coronavirus folklore it is the terrible 2020 that becomes Saturn who eats its children. Global warming and exhaustion of resource, consumer society and its antagonist – religious fanaticism – as well as Saturn’s ‘encounter’ with Pluto and Jupiter are described by our contemporaries in the same context as in the era of Plague.

This is the manifestation of the images of Father and Senex, the one who distinguishes between the good and the evil, top and bottom, light and dark, etc. The exhaustion of time, the end of history mean the Last judgment is coming, and the judge is God who separates grain from tares, sheep from goats. His judgment is always instructive. Christian discourse from the Plague times to the present day has not changed much, it is all about punishment and ordeal. God the Father’s punishment is better than meaningless chaos in his absence.

“In a message dated September 26, 1348, Pope Clement VI called plague a secret judgment of God, as well as a disease with which God struck Christian people for their sins.” Boccaccio kept to the same interpretation in his famous introduction to “Decameron”, where he gave two reasons to the appearance of plague: “...it may have arisen under the influence of the heavenly bodies, or it may have been sent upon us by the right wrath of God for our sins” [10].

The Shadow again. The Beast and the One behind it

Christian Apocalypse is not confined to the images of the Final Judgment and Christ’s second coming, it is not only a near perspective of the New Heaven and the New Earth as overcoming the natural world. It also incorporates the image of Antichrist.

“The Kingdom of Antichrist is equivalent to some extent to the return to Chaos. On the one hand, the Antichrist appears as a dragon or demon, and this reminds of the old myth of the battle between God and the Dragon. The battle took place at the very beginning, before the creation of the world, and will recur again at the end. Besides, Antichrist will be welcomed as false Messiah, and his reign will be marked by complete rejection of social, moral and religious values – in other words, it will be a return to Chaos” [2].

We see here again that out of the impersonality and multiplicity of the threat there emerges the image of the Beast who needs to be discovered, rejected, and defeated. This way the very eschatological content of unconscious representations of the crisis, the archetypal core of the End of the World gives birth to conspiracy theories. We, contemporary people, search for the culprits of the disease and agents of chaos in the same way as European people of the Black Death period. This archetypal core is the origin of conspiracy stories about Bill Gates, Elon Musk, vaccination as chipization, the “seal of the Beast”, 5G towers and the realm of digital slavery. This does not mean of course that everyone who suspects hidden background behind the coronavirus crisis is under the archetype’s powerful influence. However, demonic projections on well-known figures are so deeply grounded in culture and psyche that their own possible content is not very significant. What is also important that Antichrist, being a monster that tempts people by deceiving them, seems to be a patron. Perhaps resistance and distrust towards the attempts to fight the pandemic (distant education, closed temples, mandatory masks and future vaccination) include not only shift of aggression towards an available object, but also a deep pattern related to the Apocalypse archetype. Charities, scientists, authorities and their good intentions become suspicious, dangerous, and seducing.

Conclusion

When unforeseen changes and restrictions prevent huge masses of people from planning and imagining their future for the coming months and even years, when the fear of death is so close, then this prospect of losing control, daily routine, sense of reality and security evokes ancient time-honoured images in our imagination. It may be said that all the symbolism accumulated by culture and related to crisis as the end of the world in its archetypal core is manifested in the unconscious of individuals and entire societies. On the one hand, these unconscious images can flood us, causing mental and social instability. And self-isolation and lockdown contribute to the explosive release of libidinal energy, channelled in political and international conflicts with one of the opposite side taking on the projection of the “Beast from the abyss”. On the other hand, through recognition of our cultural heritage in these images that we have seen in arts and films and read about in books, we become observers and researchers. Considering these images as cultural complexes with an archetypal core, we see their manifestation as an attempt to place the collective trauma into a context

that will help us find meaning in this situation and reduce the anxiety of uncertainty and meaninglessness, thus restoring the Ego-Self Axis.

Speaking about the Apocalypse archetype, Edinger starts by commenting on its relatedness to manifestation of the Self in the Ego's daily life. In fact, this crisis principle of development, of transformation as death and rebirth, is one of the dynamic characteristics of the Self. But death and rebirth are inherently connected with the image of Mother, since Mother's womb symbolizes the access to the world of the Dead, ambivalent unity of the "grave-and-womb" and the new birth. An individual of traditional culture who experiences a crisis as death and rebirth, both eschatology and cosmogony, symbolically associates with the uroboric unity with Mother as a chaotic state preceding the act of cosmogony, and then with Father's creation from chaos to the new cosmos and hierarchy. Through the feeling of sacred identity with the cosmos itself, to God or the Hero experienced during the ritual, they discover meaning in ritual humiliation and helplessness of victim, in the need to suffer, to be taken apart, mortifies as guarantee of the new birth.

Similar to the ritual participant, we experience the feeling of isolation, restriction and defeat in rights, loss of control, anxiety and fear of death. Since these feelings are clearly beyond the daily, we unwittingly turn to the language of myth as a proven way to withstand crisis and fear. Media reiterate obsessively, "The world will never be the same". But despite the frightening content, myths about the end are always myths about the beginning, after the destroyed world emerges from desolation and becomes better than before.

References

1. Делюмо Ж. Ужасы на западе. – М.: Голос, 1994 [Delumeau J., Horror in the West, Moscow, Golos, 1994 (in Russian)].
2. Элиаде М. Священное и мирское // Миф о вечном возвращении. – М.: Ладомир, 2000 [Eliade M., The Myth of Eternal Return, Moscow, Ladomir, 2000 (in Russian)].
3. Эдингер Э. Архетип Апокалипсиса. – М.: Касталия, 2016 [Edinger E., Archetype of the Apocalypse, Moscow, Castalia, 2016 (in Russian)].
4. Нойманн Э. О психологическом значении ритуала // Человек и миф. – М.: Касталия, 2016 [Neumann E., On the psychological significance of the ritual, in The Man and the Myth, Moscow, Castalia, 2016 (in Russian)].
5. Откровение апостола Иоанна Богослова (Апокалипсис), глава 9, стихи 2,3, 7-9, Библия, синодальный перевод, Российское библейское общество, М., 2010 [Revelation of John the Apostle (The Apocalypse), chapter 9, verses 2, 3, 7-9, The Holy Bible, The Russian Bible Society, Moscow, 2010 (in Russian)].
6. Пушкин А. С. Пир во время чумы // Драматические произведения. – М.: Художественная литература, 1974 [Pushkin A.S., The Feast at the Time of Plague, translated by Yankelevich, Drama Works, Moscow, Fiction Literature, 1974].

7. Киттельсен Т. С., Черная смерть, Христиания. – Й. М. Стенерсен Форлаг, 1900 [Kittelsen T.S., Svartedauen, Christiania, J.M.Stenersen & Co. Forlag, 1900].
8. Юнг К. Г., Душа и миф: шесть архетипов. – М.: Порт-Рояль, 1997 [Jung K.G., *The Soul and the Myth: six archetypes*, Moscow, Port-Royal, 1997 (in Russian)].
9. Мюнхаузен Б.Ф. Чума в Эльяне / Пер. с нем. – <https://poezia.ru/works/81874> [von Munchausen B.F., *Die Pest in Elliant*, translation from German into Russian <https://poezia.ru/works/81874>].
10. Бульст Н. Почитание святых во время чумы. Социальные и религиозные последствия эпидемии чумы в позднее средневековье. – М., Одиссей, 2000 [Bulst N., *Worship of Saints in the Times of Plague. Social and religious consequences of plague epidemics in late Middle ages*, Moscow, Odyssey, 2000 (in Russian)].

The Jungian Analysis of the Ist scroll of the Kojiki¹ Mythologeme

Abstract

The “Kojiki” is one of the most popular sources of literature on Japanese medieval Shinto mythology. Shinto plots reflect the vicissitudes of fate and natural disasters that often fell on the Japanese people. The bright and courageous myth characters cope with them steadfastly and see them not as punishment, but as life itself. Their resilience, which is part of the Japanese mentality, is a worthy example, especially relevant today during the pandemic that has become a stern trial for the humanity. The article presents the results of a comparative study, which consisted in comparing the mythological characters acting in the “Kojiki” narrative with the Jungian archetypes. Indicated are the boundaries of the comparative-and-functional analysis applicability to the Jungian archetypal images from Shinto mythology. The study was carried out with the support of the Interdisciplinary Scientific and Educational School “Preservation of the World Cultural and Historical Heritage” with the State Moscow University.

Key words: psychology of religion, philosophy of religion, philosophy of myth, Shinto mythology, Jungian archetype, imperial relics, the Kojiki, structural-and-functional analysis.

The object of the Jungian analysis is medieval Japanese Shinto mythology as recorded in the VIIIth century in the first scroll of the Kojiki [11, 28] (literature of the Nara period [5, 27]), *the subject matter* is archetypal figures that appear in the early Shinto myths of the Royal court cycle. The author compares the mythological characters acting in the Kojiki narrative with the Jungian archetypes and indicates the limits of the comparative-and-functional analysis applicability to the Jungian archetypal images from Shinto mythology.

¹ Japanese religious text; published in English, e.g.: The Kojiki: An Account of Ancient Matters (Translations from the Asian Classics). Published by no Yasumaro Ō (Author), Gustav Heldt (Translator), 2014; :in Russian, e.g.: Кодзики – Записи о деяниях древности. Свиток 1. / Пер. со старояп. и коммент. Е.М. Пинус. – СПб.: Шар, 1993.

The purpose is to decipher Shinto mythologemes [7] by the methods of structural-and-functional and comparative analysis, which makes it possible to clarify the limits of the applicability of this methodology in Jungian analysis [29, 43].

The objectives are determined by the purpose and include:

1) To clarify the functions of Jungian archetypal images manifested in the narrative of the early Kojiki;

2) To compare a set of functions obtained for the main characters of Shinto theogonic and twin myths (such as, for example, a couple of Cosmo creators *Izanagi-no-mikoto* and *Izanami-no-mikoto*, antagonist “twins” *Amaterasu-oo-mi-kami* and *Susano-no-Mikoto*, etc.) with those already available from the reference group including 61 functions of 15/17 actant archetypes [1];

3) To identify each of the distinguished Shinto myth characters with one or more specific Jungian actant archetypes.

Special attention is given to the ritual manipulation with “pure elements” in the course of *misoga* and *harae*, Shinto ablution and purification rites, as well as to the mythologies of the religious worship by the Japanese of three sacred relics (*Yasakani-no magatama* jasper necklaces, *Yata-no kagami* bronze mirror and *Kusanagi-no tsurugi* sword) [4].

The relevance of this issue is proved by the high interest of modern Russian humanitarian studies to the subject field, discussed at the sessions of “Eranos” intellectual group in 1933-1988. [50, 51] where took part C. G. Jung [8, 31, 39, 40, 41, 43, 44], M. Eliade [34, 35, 36, 37], E. Neumann [24, 25, 52, 53], K. Kerényi [9, 10], J. Campbell [13, 14, 15, 16, 45, 46, 47, 48, 49], D. T. Suzuki [8] and other experts in the area of psychology of religion and philosophy of myth [18, 30, 44, 56].

Some aspect of **the novelty** of this study, according to the author, are as follows:

- Raising the issue of the comparative-and-functional method applicability to the Kojiki mythological narrative within the framework of Jungian analysis;
- Clarifying the counterfunctions of the Mother archetype with *Izanami-no-mikoto*, who has become the ruler of the Country of the Yellow Waters – *Emi-no-kuni*;
- By means of the comparative-and-functional analysis discovering the Ego-Self axis in the relationship between *Taka-mi-musubi-no-kami*, the divine ancestor of all gods, and *Hikoho-no-ningigi-no-mikoto*, his distant descendant, the progenitor of the imperial dynasty;
- Identifying “false masks” of archetypes with some actants.

The myth fabula

The three primordial “single” gods (*hitorigami*: *Ame-no-minaka-nushi-no-kami*, *Kami-musubi-no-kami* and *Taka-mi-musubi-no-kami*) transform primitive chaos into cosmos, distinguish between the Sky/world of the gods/(*Takama-no-hara*) and the Earth/world of people, commands *Izanagi-no-mikoto* and *Izanami-no-mikoto*,

junior heavenly deities-*amatsugami*, to be the demiurges and set up the middle world, *Ashihara-no-nakatsukuni* (“Reed Plain”), by inhabiting it with plants, animals and people (Fig.1). As a result of the further step-by-step cosmocreation and theogenesis, some gods become earthly (*kunitsugs*) and, at the end of the myth, establish a dynasty of the Japanese emperors (*mikoto*). After this, the myth of the first scrolls “*Kojiki*” gives way to the legend of the *Nihongi* annals [12, 19, 20, 21, 26].

The plot of the myth

1. Arche. The beginning of the world is not specified. *Hitorigami* are amorphous and neutral, but it was their idea that a pair of *amatsugami* in the seventh generation descend from the Heaven into the chthonic void and, standing on a rainbow – *ukihashi* – with a heavenly spear – *Ame-no-nuboko* – condense the first island – *Onogorodzima* – below, where they perform a marriage ritual by circling around the *ikugui* pillar – the axis of the world (and Shiva’s lingam) analogue, which is used as a pillar when building a bridal chamber. The firstborn of *Izanagi-no-mikoto* and *Izanami-no-mikoto* was born armless and legless (“a leech”) because of an unintentionally broken sequence of remarks in the ritual dialogue between the bride and the groom. Having successfully “replayed” the wedding (typical of magic, not religion! [17]), the heavenly couple creates 14 islands (8 of which are major ones) and 35 deities of the earth, water (seas and rivers), seasons, winds, fields, mountains and fogs.

2. The tragedy of the first deaths. The plot is complicated by the unexpected death of *Izanami-no-mikoto*: the fire god *Hi-no-kagutsuchi-no-kami*, in the process of his birth, accidentally scorched his mother’s womb. Dying in agony, the unfortunate woman unwittingly gives birth to the deities who protect raw materials. In fury, the desperate spouse in anger cut off his fiery son’s head with the sword *Ame-no-Ohabari-no-tachi*. At the moment the sword, the elements of fire and metal came together and brought to life 8 gods of volcanoes and military valor, and the parts of the fiery god’s lifeless body became 8 gods of mountain slopes.

2a. Descent to *Emi-no-kuni*. *Izanami-no-mikoto* moved to the land of the dead and became *Emotsu-oo-kami* – the ruler of the infernal locus of the universe – the Land of Yellow Waters (*Emi-no-kuni*), not yet differentiated by that time. *Izanagi-no-mikoto* –



Fig. 1. *Izanagi-no-mikoto* and *Izanami-no-mikoto*
On the Sky Bridge,
(China ink on silk, fragment)

like in the Orpheus myth [47] – went to rescue her, but to no success. Trying to escape from the demons sent by his former wife, who turned into a demoness and vowed to kill people, he sealed the passage to the land of the dead so that no one else from the living would dare to go there.

2b. Theogenesis of the *Misogi* and *Harae* period. Mourning the loss of his wife, *Izanagi-no-mikoto* performed *misogi* and *harae*, a ritual of ablution and purification from filth, and from the tears that flowed out of his left eye and mixed with the sacred water, there came *Amaterasu-oo-mi-kami*, the good and merciful Goddess of Sun who headed the *amatsugami* pantheon. From the tears of his right eye there came *Tsukuyomi-no-mikoto*, the “night” god of Moon [of the calendar account], and from the sputum of his nasopharynx there came *Susanoo-no-mikoto*, the violent god of the nature’s destructive forces (storms, hurricanes and tsunamis). Further to this triad, in the course of the *misogi*-ablution, there emerged the deities of evil and its reparation who compensate each other, as well as the gods of the river waters – upper seething, middle flowing and near-bottom. And in the course of the preparation for the *harae*-purification there appeared various deities in charge of the Japanese islands’ geographical relief specifics (similar crumpled clothes folds).

3. The antagonism of the “twin myth”. Then the royal scribe *O-no Asomi Yasumaro* who followed the narrator *Hieda no Are* and recorded his words in the *Kojiki*, shifts his focus of attention from the parent gods to the descendant gods without whose fights and reconciliations the plot of the mythical narrative would freeze.

3a. Cosmocreations in the course of the *ukeu* ceremony. The virtuous *Amaterasu-oo-mi-kami* shunned her ill-mannered and wayward brother *Susanoo-no-mikoto*. To win his sister’s trust *Susanoo-no-mikoto* gives her his sword and she gives him her *magatama*-beads. These accessories served for the *ukeu* ceremony – a divination oath in order to clarify the purity of the opponent’s intentions. *Susanoo-no-mikoto* thought he won this competition since the substance of the *magatama*-beads which he chewed up gave birth to five male gods, and there were only three goddesses from the substance of the sword got by his sister. Off his head with joy, *Susanoo-no-mikoto* began to tease and play tricks on his sister. Offended, *Amaterasu-oo-mi-kami* withdrew into the heavenly grotto *Ame-no-iva*, which led to a solar eclipse.

3b. *Kagura* in Heaven. Saddened by the disappearance of the Sun and by the total darkness the heavenly gods came up with an idea how to lure *Amaterasu-oo-mi-kami* out of her voluntary seclusion: they put in front of the grotto entry a large copper mirror, *Yata-no kagami* they made specially for this occasion and fastened it in the branches of the Japanese analogue of *Arbor mundi* (“Masakaki from the heavenly mountain *Kaguyama*”) [35]. The brave young *Ame-no-uzume-no-mikoto* started to dance to the drums *kagura*, an ancient magic dance (a ritual striptease dance to give fertility to soil), which made all the *amatsugami* laugh (Fig. 2). Their inappropriate laughter made *Amaterasu-oo-mi-kami* look out of the grotto and face her own reflection shining in the mirror. In confusion, she left her refuge in order to understand what had happened



Fig. 2. Kagura Ame-no-uzume-no-mikoto-dance
in front of the Heavenly Grotto (paper, ink, watercolor)

in her absence, and the gods, happy to see her, gave her royal gifts and begged her not to hide anymore. *Susano-no-mikoto* after was punished humiliatingly (his head and beard were shaved and his nails pulled out) and forever expelled from Heaven (*Takama-no-hara*).

3c. Secondary myth. *Susano-no-mikoto* as a dragon fighter. Repented of what he had done, *Susano-no-mikoto* stayed on Earth (*Ashihara-no-nakatsukuni*). Due to a fatal mistake he killed the goddess of food, and from here body there came the deities of agricultural crops and silk spinning worshipped by people as patrons of peasant household. But his first truly good deed was his win over *Yamata-no-oroti*, a cunning eight-headed and eight-tailed serpent, who devoured daughters of the earthly gods in the country of Izumo. Thus, he saved from death *Kushinada-hime*, a divine girl, and soon married her. They became the ancestors of many gods. Then he draw *Kusanagi-no-tachi* sword out of the serpent's tail which later became a Shinto relic. Later, when he was a divine cultural hero in the country of Izumo, *Susano-no-mikoto* blessed *Oo-kuninushi-no-kami*, the founder of the islands and his daughter *Susari-bime-[no-mikoto]*'s fiancé and taught him the military techniques of political struggle for the supreme power. In all these harsh trials of courage, endurance and ingenuity he had help from his beloved *Suseri-bime* through her magic talismans (ch. 18 1 of the *Kojiki* scroll), but later she got jealous of his interest in other earthly goddesses.

3d. The enthronement of the Lord of the Earth. *Amaterasu-oo-mi-kami* could not find a suitable candidate for the role of the earthly emperor for a long time. In the end, the choice fell on *Hiko-no-ningigi-no-mikoto*, a divine young patron of new rice crops, a distant descendant of *Taka-mi-musubi-no-kami* in the *Susano-no-mikoto* line. The greatest Sun-faced goddess gave him future Shinto relics (*Yasakani-no-magatama* jasper necklaces, *Yata-no-kagami* bronze mirror (Fig. 3) and the *Kusanagi-no-tsurugi* sword [*Kusanagi-no-tachi*]). And the young *kagura* dancer *Ame-no-uzume-no-mikoto* became his court lady. The descendants of *Hikoho-no-ningigi-no-mikoto* founded the most august dynasty of *people-mikoto*, whose legendary history is recorded in the annals of



Fig. 3. Antique Japanese mirror, backside (cast, bronze)

Japan – the second and third scrolls of *Kojiki* and in the later texts of the *Nihongi* historical cycle (“*Nihon-reiki*” [19]), which is beyond the scope of our study as well as peripheral cosmocreation myths about the naked hare (Ch. 16-17 of the 1st scroll of “*Kojiki*”) and the fishhook (Ch. 33-35 of the 1st scroll “*Kojiki*”), which are not autochthonous for Japan.

The Analyst’s hypothesis

Thesis 1: hundreds of deities of the Shinto pantheon (about 400 theonyms) are directly named in the *Kojiki* mythological narrative, but not all of them are the major characters and mythologemes markers (carrying encrypted information about the emergence of islands, the origins of death and separation of the world of the dead, volcanic eruptions, solar eclipses, tsunamis, and other natural disasters). There are hardly more than fifteen figures that are significant for the purposes of this study. They can be easily described with the help of the above narrative. The results of such explication are presented in the list below.

Hitorigami (primordial gods-ancestors):

- *Ame-no-minaka-nushi-no-kami* = primordial god of the center of Heaven;
- *Kami-musubi-no-kami* = primordial god of the divine Creation;
- *Taka-mi-musubi-no-kami* = primordial god of the sacred Creation.

Amatsugami (heavenly gods):

- *Izanagi-no-mikoto* = god-progenitor of gods and earthly beings;
- *Izanami-no-mikoto* = his progenitor wife, mistress of “hell”;

- *Amaterasu-oo-mi-kami* = the Sun goddess, the head of all *amatsugami*;
- *Tsukuyomi-no-mikoto* = god of lunar cycles (~ calendar times).

Kunitsugami (earthly gods):

- *Hi-no-kagutsuchi-no-kami* = the god of fire and volcanoes, the culprit of the first death;
- *Susano-no-mikoto* = the god of the elements, then the cultural hero;
- *Kusinada-hime* = his earthly wife;
- *Oo-kuninushi-no-kami* = god-ruler of legendary Japan;
- *Susari-bime-no-mikoto* = his jealous wife, daughter of *Susano-no-mikoto*;
- *Ame-no-uzume-no-mikoto* = *kagura* court goddess-dancer;
- *Hikoho-no-ningigi-no-mikoto* = the god of rice seedlings, the ancestor of emperors.

Sacred relics of the cult of Japanese emperors [4]:

- *Yasakani-no magatama* = women's jasper jewelry, a symbol of mercy;
- *Yata-no kagami* = copper mirror, a symbol of justice;
- *Kusanagi-no-tsurugi [Kusanagi-no-tachi]* = sword, symbol of wisdom.

Thesis 2: Each of the above deities is characterized by behavioral stereotypes that reveal their social functions. Finding them and comparing to the reference group, one can draw conclusions about the involvement of certain images in the Kojiki mythological narrative originating in the Jungian archetypes of the collective unconscious [32, 33, 40, 41]. These findings are presented in Table 1.

The results of the comparative analysis between Shinto deities' functions and the functions of the archetypes' of the collective unconscious are presented in Table. 2.

Summary

To summarize, following issues should be noted:

1) The triad of primordial ancestors gods, most likely, personifies the primary waters of the undifferentiated chaosmos (since among the ancestors of the Japanese myth-makers there are aborigines of Southeast Asian islands, whose "cultural code" has captured the feeling of the insignificance of tiny pieces of land lost in the vastness of the ocean [27]).

However, these primordial gods already have all the functions of the Self, for it is them who develop the stratagem of theogenesis, Cosmo creation and the world order of Japan. By the time people settled on the islands, they establish an integrating imperial power, thereby compensating for the lack of a state system, and appoint their henchman to this post – the god of abundant rice seedlings who guarantees plenty of food together with his close relatives – deities of fertility, such as, for example, *Amenikishi-kunikishi-amatsuhiko-hikoho-no-ningigi-no-mikoto*, etc.

Table 1.
Functions of reference archetypes [1].

Functions of the Self (God Image)							
<ol style="list-style-type: none"> 1. Creative 2. Compensatory 3. Religious 4. Integrative 							
Animus Functions	Anima Functions	Ego Functions	Persona Functions	Trickster Functions	Hermes Functions	Shadow Functions	
<ol style="list-style-type: none"> 1. Sacral-spiritualistic 2. Prophetic 3. Firming 4. Masculinizing 	<ol style="list-style-type: none"> 1. Matrimonial 2. Excursus-teleological 3. Axiological Orientation 	<ol style="list-style-type: none"> 1. Executive 2. Confrontation 3. Centripetal 4. Concentrating 5. Monitoring 6. Neutralization 7. Identification 8. Introspection 9. Coordination 	<ol style="list-style-type: none"> 1. Socialization 2. Communication 3. Exchange 4. Adaptation 	<ol style="list-style-type: none"> 1. Pancritical 2. De-/Reconstruction 	<ol style="list-style-type: none"> 1. Intermediary 2. Ritual Initiation 	<ol style="list-style-type: none"> 1. Infernal 2. Representation 	
Eros & Logos Syzygy Functions	Father and Mother Syzygy functions	Puer Functions	Cora Functions	Hero Functions	Mentor Functions	Thanatos Functions	
<ol style="list-style-type: none"> 1. Binder 2. Love 3. Fascinating 4. Rationalization 5. Logomental 	<ol style="list-style-type: none"> 1. Generating 2. Life-giving 3. Naturalizing 4. Self-renewal 5. Revival 6. Transformation 7. Healing 8. Polis-patriarchal Functions 	<ol style="list-style-type: none"> 1. Consumer 2. Stusent 3. Hedonism 4. Game 	<ol style="list-style-type: none"> 1. Suppliant 2. Donating 3. Intersessory 	<ol style="list-style-type: none"> 1. Warrior 2. Wanderer 3. Hunter 4. Triumpher 	<ol style="list-style-type: none"> 1. Anagogic 2. Pedagogical 3. Conservatism 4. Relaying 5. Peacekeeping 6. Comforting 	<ol style="list-style-type: none"> 1. Finalazing 	

Table 2.

Functions of Shinto Deities versus Archetypes of
the Collective Unconscious in Analytical psychology

AMATSUGAMI				
Arche	<i>Izanagi</i> Functions are similar to functions	<i>Izanami</i> Functions are similar to functions	<i>Amaterasu</i> Functions are similar to functions	<i>Tsukuyomi</i> Functions include function
<p><i>Hitorigami</i> Functions are similar to functions</p> <p>1. <i>Self</i> (4 of 4) - creation; - compensation; - religiosity; - integration</p>	<p><i>Izanagi</i> Functions are similar to functions</p> <p>1. <i>Father and partly the suzugy of Father and Mother</i> (4 of 8) - generating; - life-giving; - transformation; - polis-patriarchal</p>	<p><i>Izanami</i> Functions are similar to functions</p> <p>1. <i>Mother</i> (6 of 7) - generating; - life-giving; - naturalization; - self-renewal; - revival; - transformation</p>	<p><i>Amaterasu</i> Functions are similar to functions</p> <p>1. <i>Anima</i> (3 of 3) - matrimonial; - excursus-teleological; - axiological orientation.</p>	<p><i>Tsukuyomi</i> Functions include function</p> <p>Тени (1 из 2) - репрезентации.</p>
<p>2. <i>Animus</i> (3 из 4) - sacral-spiritualistic; - prophetic; - strengthening.</p>	<p>2. <i>Logos</i> (2 of 2) - rationism; - logomental.</p>	<p>2. <i>Eros</i> (3 of 3) - binder; - love; - enchanting.</p>	<p>2. <i>Mother</i> (6 of 7) - generating; - life-giving; - naturalization; - self-renewal; - revival; - transformation</p>	
		<p>3. <i>Shadow</i> (1 of 2) - infernal. Negative aspect of Mother <i>Mamepu</i> manifests itself in her demonic counterfunctions - destruction; - anger and wrath; - revengefulness; - rancor and deceit; - mortification.</p>	<p>3. <i>Mentor</i> (5 of 6) - anagogic; - conservatism; - relaying; - peacekeeping; - calming.</p>	

Table 2 – continued.

KUNITSUGAMI				
Functions of <i>Hi-no-kagutsuchi</i> Include functions	Syzygy functions of <i>Susano and Kushinada-hime</i> Include functions	Functions of <i>Okuninushi and</i> <i>[Suseri-bime]</i> Include functions	Functions of <i>Ame-no-uzume</i> Include functions	Functions of <i>Hikoho no ningigi</i> Similar to functions
<p><i>Thanatos</i> (1 of 1) - finalizing</p>	<p>1. <i>Trickster</i> (2 of 2) - pancritical; - deconstruction.</p>	<p>1. <i>Puer</i> (2 of 4) - consumer; - student.</p>	<p>1. <i>Hermes</i> (2 of 2) - intermediary; - ritual initiation</p>	<p><i>Ego</i> (7 of 9) - executive; - cocentration; - monitoring; - neutralization; - identification; - introspection; - coordination.</p>
	<p>2. <i>Hero</i> (4 of 4) - warrior; - wanderer; - hunter; - triumphant</p>	<p>2. <i>Cora</i> (3 of 3) - Suppliant - Donating - Intersessory; - protective.</p>	<p>2. <i>Persona</i> (4 of 4) - socialization; - communications; - exchange; - adaptation</p>	
	<p>3. <i>Syzygies of Father and Mother</i> (7 из 8) - generating; - life-giving; - naturalization; - self-renewal; - revival; - transformation; - polis-patriarchal</p>			
<p>False mask: Puer</p>	<p>False mask: Mentor</p>	<p>False mask: Hero</p>	<p>False mask: Cora</p>	

The Ego-Self axis is clearly seen (not obvious without the analysis) in the relationship between *Hikoho-no-ningigi-no-mikoto* and *Taka-mi-musubi-no-kami*. In our opinion, it is this dipole that is sacralized in the cult of the Japanese mikoto, and this is where the religious attitude of the later Tennoism is oriented towards. The figure of *Hikoho-no-ningigi-no-mikoto* builds up the triad of primordial gods to the fullness of the Jungian quaternary: if the three primal gods are the beginnings of the *amatsugami* heavenly world and they have the features of magicians, mystics and prophets, typical of Animus, strengthening the masculinity of Mikoto, then *Hikoho-no-ningigi-no-mikoto* (by mirrored analogy) becomes the ancestor of the earthly rulers over people. He demonstrates all the signs of skillful “political management” – he executes orders “from above” (the will of Heaven), concentrates the “grand ducal” power in his hands, neutralizes ideological opponents and pretenders to the throne, inspects the lands entrusted to him, coordinates the efforts of his loyal subjects, etc.

2) The functions of the spouses-cosmocreators *Izanagi-no-mikoto* and *Izanami-no-mikoto* should be considered in the unity of their syzygy. In this case, it becomes clear why this married couple incorporates practically all – with a few exceptions that do not affect the reliability of the results obtained in the functional analysis – functions of two syzygies of Jungian archetypes: Father and Mother – on the one hand, and Logos and Eros – on another. They are the progenitors (literally) of all the earthly life. Their incestuous marriage – by virtue of their common origin – was magically and legally legitimate and fertile. Their spiritual and physical bond, which is emphasized by their names “Attracting to himself/attracting to herself” was being built on mutual love and harmony. As typical of a virtuous couple, they give a lesson in family values for future generations. It is curious that the widower *Izanagi-no-mikoto*, having accepted the baton of motherhood from his deceased wife, completes another act of theogenesis in sad solitude, in fact, magically (by mixing the water elements of tears and sacred waters) and produced the generation of deities, and among them were some of pivotal actants of the myth – *Amaterasu-oo-mi-kami* and *Susanoo-no-mikoto*.

For the purposes of the Jungian analysis, it is also important to take into account the negative aspects of the Great Mother archetype, so brilliantly illustrated in the writings by Erich Neumann [22, 52, 54]. According to our observations, *Izanami-no-mikoto* in the role of *Emotsu-oo-kami*, the great demoness of the world of the dead, incorporates at least five or six “inverted” typical signs (by the way, not previously distinguished by Jungians, as evidenced by the following sources [24, 25, 46, 50, 54]).

While demiurge *Izanagi-no-mikoto* incorporates two archetypes – Father from the syzygy of Father and Mother and Logos from the syzygy of Logos and Eros, the image of his spouse is archetypically much more loaded, since it includes destructive counterfunctions, and demonstrates the presence of one of the functions of Shadow – the infernal one. The second function of Shadow belongs (almost according to the residual principle) to a relatively modest actant – a high-born brother of the Great Sun-Faced Goddess, the god of the lunar cycles *Tsukuyomi-no-mikoto*, who personified the frailty of life and the illusory nature of change.

3) If *Izanami-no-mikoto* is the Great Mother par excellence, then *Amaterasu-oo-mi-kami*, another female character equally significant for the Kojiki plot, shows mainly signs of the matriarchy of the Anima. However, she also has the features of the Mother, since during the *ukeu* oath-divination she gave birth (even if it was not childbirth) to three goddesses of the later generation. It might be said that the Great Sun-faced Goddess of the Shinto pantheon is a “mother by grace” and the keeper of the foundations of traditional society [10]. She is conservative, touchy, but knows how to generously forgive her opponents. Her metaphysical mission is the mission of the Mentor-peacemaker, bringing harmony, serenity and peace. It is no exaggeration to say that she, largely than any other Shinto deity, is characterized by anagogic and pedagogical functions. She is the very embodiment of the “golden rule” of morality and is devoid of ambivalent chthonic features of Mother Nature [2, 3, 6]. Perhaps her mentoring mission is directly related to the high sacred-hieratic and hierarchical status of the head of the pantheon, which obliges to be an ideal role model.

4) The merciful *Amaterasu-oo-mi-kami* makes a binary opposition with her brother, a hostage to the unbridled passions of *Susanoo-no-mikoto*, and taking into account the modest and imperceptible *Tsukuyomi-no-mikoto*, a ternary one. At the beginning of the mythological narrative, *Susanoo-no-mikoto* appears as a typical Trickster. In the future, his image is transformed. On the earth, he shows all the signs of a Hero. Having married an earthly girl-goddess *Kushinada-hime*, saved by him from the serpent, he gradually turns into the ancestral god, patron of the clan. In our opinion, the image of *Susanoo-no-mikoto* has no features of a Mentor; he only hides behind this false mask of a teacher, for mercy and patience are not among its merits. Yes, he teaches his son-in-law *Oo-kuninushi-no-kami* on feudal politics, but in reality, he remains the same rude and stern warrior.

5) The god-ruler of “pre-imperial” Japan *Oo-kuninushi-no-kami* also has a false mask. This time it is the Hero’s mask. In fact, this character cannot even take a step without the help and intercession of *Susari-bime-no-mikoto*, *Susanoo-no-mikoto*’s daughter, who fell in love with him. Therefore, *Oo-kuninushi-no-kami* makes an impression of an infantile character, an overgrown Puer, who still needs to learn a lot and abandon his consumer life attitude. Perhaps it was for this reason that the *Hitorigami* appointed as emperor not him but another heavenly youth.

Puer often forms a symbolic pair with Puella/Cora [23, 38, 42, 52]. In the Kojiki this rule is also observed – Cora functions are fully implemented by the Japanese “Vasilisa the Wise”, the hot-tempered and jealous *Susari-bime-no-mikoto*.

6) It would be a mistake to attribute Cora functions to another divine girl – the court dancer *Ame-no-uzume-no-mikoto*. Functional analysis shows that the features of the two archetypes are mixed in this actant, but not feminine and family-related – namely of Hermes and Persona. This is the most adaptive, agile and resourceful character who easily involves in contact and possesses courage, determination, acting talents, girlish grace and youthful enthusiasm. She participates in the magical rituals of *kagura* and *sarugaku* (of folklore-shamanic origin [4]) in Heaven, she is the only one who in

difficult times dares to contradict the very *Amaterasu-oo-mi-kami*, moreover, she acts as a vigilant guardian of Heaven and a faithful servant when together with *Hikoho-no-ningigi-no-mikoto* they descend from Heaven to earth (to set imperial power and equip the courtyard with court ladies and a palace worthy of the monarch). We can only wonder why she did not legally marry *Hikoho-no-ningigi-no-mikoto*, and held to the subordinate position of a servant (see further chap. 31 1 of the Kojiki scroll). In case of this marriage the system of all the main Jungian archetypes would reach its climax in the Kojiki narrative, since the Persona archetype would come together with the Ego archetype [33] through the actants' syzygy. However, this did not happen, therefore, the chain of the relationships between archetypal figures remains open, if only we do not suggest one that in the legendary world court dancers could as well enchant their masters and be their secret mistresses or concubines.

7) Only one character is left unconsidered – *Hi-no-kagutsuchi-no-kami*, the fiery god of volcanoes, the last one of the jointly conceived children of *Izanagi-no-mikoto* and *Izanami-no-mikoto*. As a youth he could claim to be a true Puer [23, 42] if he had survived, but he was punished with death by his own father according to the *lex talionis* cruel rules. Of course, the myth interprets any misfortune according to the principle of “every cloud has a silver lining” and the death of one god gives life to other deities. Nevertheless, it was *Hi-no-kagutsuchi-no-kami* who unwittingly became the root cause of death on earth and the death of his own mother. It turned out that *kunitsugami* are not immortal. Therefore, the only function of *Hi-no-kagutsuchi-no-kami* is the function of Thanatos, the boundary and finale that cuts off the past [51]. He did not become the father of gods of the mountains; rather, his fiery substance magically mixed with the substance of the metal of the *Ohabari-no-tachi* sword and gave birth to the gods of volcanoes, mountains and military prowess at the will of the widowed cosmocreator-demiurge *Izanagi-no-mikoto*.

Conclusions

First, the comparative-functional analysis of Shinto deities and images of the Jungian archetypes of the collective unconscious allows one to see firsthand the advisability of combining the optics of the two named approaches – comparative and Jungian. Without exception, all 14 identified actants of the first Kojiki scroll could be matched with a direct functional correlate. All archetypal figures functionally coincide with their Japanese mythological “counterparts” by 75–90%, which indicates a high degree of the reliability of the results obtained by means of such extrapolation using formal criteria. The only exception is the Shadow functional “blurred” between two actants.

Secondly, we can state that the majority of the Kojiki myth actants are “polyfunctional”: only 3 out of 14 of them correlate strictly with one archetype (Ego, Shadow, or Thanatos). There are 4 cases of a combination of functions of two archetypes (or their stable syzygies): Self + Animus in the *chitorigami* trinity; Father + Logos in *Izanagi-no-mikoto*; Puer + Cora in the *Oo-kuninushi-no-kami* and *Suseribime-no-mikoto* married couple (with the female dominance in the relationship);

Hermes + Persona in *Ame-no-uzume-no Mikoto*. The latter case of combining two roles, in our experience, is extremely rare and therefore it was necessary to emphasize the false mask of the innocent Cora in the shaman dancer capable of stunning even the teratomorphic monster *Saruta-hiko* with her extravagance and female magic [4].

Three of the four most important mythical Kojiki characters – *Izanami-no-mikoto*, *Amaterasu-oo-mi-kami* and *Susano-no-mikoto* (his wife *Kushinada-hime* does not play the leading role but without her the Father and Mother syzygy would not have been formed in their marriage) correlate each with three archetypes at once, namely: Mother + Eros + Shadow, Anima + Mother + Mentor and Trickster + Hero + (of the Father and Mother syzygy) respectively. It is essential that there is a common component in each of these triads – the archetype of Mother, each time represented with a different gradient, decreasing. Perhaps this is the evidence of the still unresolved matriarchy stage in early medieval Japanese society, faithful to archaic tribal customs. Moreover, female goddesses are 2/3 in this truncated quaternary (without *Izanagi-no-mikoto*), one of them is the bearer of ambivalent features of the two “avatars” of the Great Mother – the creator goddess *Izanami-no-mikoto* and the demoness-destroyer *Emotsu-oo-kami* – and the other, in addition to her direct duties of the sun goddess should also be engaged in upbringing, teaching and enlightenment (in the literal and figurative sense of the word).

In conclusion, I would like to emphasize that this is one of the possible structural- and-psychoanalytic ways to read the “mythologies” (the term coined by the structuralist Claude Levi-Strauss) of the first scroll of “Kojiki”. Besides, we can see how popular ancient myths still are in modern Japan, for example, from the popularity of the writings by Ryunosuke Akutagawa, a Japanese classic of the XXth century (died in 1927).

References

1. Барашков В. В., Бурнашева А. А., Винокуров В. В. и др. *Magnum Innotum. Том 4: Психология религии и психоанализ.* / Под общ. ред. И.П. Давыдова. – М.: Касталия, 2017 [Barashkov V.V., Burnasheva A. A., Vinokurov V. V. et al. *Magnum Innotum. Volume 4: The Psychology of Religion and Psychoanalysis.* М.: Kastalia, 2017 (in Russian)].
2. Беляев А. П. *Природа и со-природность письма.* // Осмысление природы в японской культуре: сб. статей. – М.: РАНХиГС; Дело, 2017. – с. 243–271. [Belyaev A.P. *Nature and co-naturalness of writing.* // *Comprehension of nature in Japanese culture: collection of articles.* – М.: RANEPА; Delo, 2017 – p. 243-271. (in Russian)].
3. Биркхойзер-Оэри С. *Мать: Архетипический образ в волшебной сказке.* / Пер. с англ.– М.: Когито-Центр, 2010. [Birkhauser-Oeri S. *Mother: An archetypal image in a fairy tale.* / Tr. from English. – М.: Kogito-Center, 2010 (in Russian)].
4. *Боги, святилища, обряды Японии: Энциклопедия синто.* / Под ред. И. С. Смирнова; отв. ред. А. Н. Мещеряков. – М.: РГГУ, 2010. – 310 с. [*Gods, Shrines, Rites of Japan: Shinto Encyclopedia.* / Ed. I. S. Smirnova; resp. ed. A.N. Meshcheryakov. – М.: RGGU, 2010. -- 310 p. (in Russian)].

5. Горегляд В. Н. *Японская литература VIII–XVI вв.: Начало и развитие традиций.* – СПб.: Петербургское Востоковедение, 1997 [Goreglyad V.N. *Japanese literature VIII – XVI centuries: The beginning and development of traditions.* – SPb.: Petersburg Oriental Studies, 1997 (in Russian)].
6. Грейвс Р. *Белая Богиня. Историческая грамматика поэтической мифологии.* / Пер. с англ. – М.: Прогресс-Традиция, 1999. [Graves R. *White Goddess. Historical grammar of poetic mythology.* / transl. from English L. Volodarskaya. – М.: Progress-Tradition, 1999 (in Russian)].
7. Давыдов И. П. *Миф, мифема и мифологема – структурно-функциональный анализ мифографии (на примере одного стихотворения Иосифа Бродского).* // Религиоведческий альманах. – 2017. – № 1. – с. 44–68 [Davydov I.P. *Myth, miteme and mythologeme – structural and functional analysis of mythography (on the example of one poem by Joseph Brodsky).* // Religious Almanac. – 2017. – No. 1. – p. 44-68. (in Russian)].
8. *Дзен-буддизм и психоанализ: Эрих Фромм, Дайзетцу Зудзуки, Ричард де Мартино.* / Пер. с англ. – М.: Медиум, МФФ, 1995. [Zen Buddhism and Psychoanalysis: Erich Fromm, Daizetsu Zudzuki, Richard de Martino. / Transl. from English – М.: Medium, MFF, 1995 (in Russian)].
9. Кереньи К. *Дионис: Прототип неиссякаемой жизни.* / Пер. с нем. – М.: Ладомир, 2007. [Kerenyi K. *Dionysus: The prototype of an inexhaustible life.* / Transl. from Eng. – М.: Ladomir, 2007 (in Russian)].
10. Кереньи К. *Элевсин: Архетипический образ матери и дочери.* / Пер. с англ. – М.: Рефл-бук, 2000. [Kerenyi K. *Eleusis: Archetypal image of mother and daughter.* / Transl. from English – М.: Refl-book, 2000 (in Russian)].
11. *Кодзики – Записи о деяниях древности.* Свиток 1. / Пер. со старояп. – СПб.: Шар, 1993. [The Kojiki – Records of the deeds of antiquity. Scroll 1. / Transl. from old Japanese and comments. SPb.: Shar, 1993 (in Russian)].
12. *Кодзики – Записи о деяниях древности:* Свитки 2 и 3. / Пер. со старояп. – СПб.: Шар, 1994. [The Kojiki – Records of the deeds of antiquity: Scrolls 2 and 3. / Transl. from old Japanese. SPb.: Shar, 1994 (in Russian)].
13. Кэмпбелл Дж. *Богини.* / Пер. с англ. – М.: Касталия, 2016. [Campbell J. *Goddesses.* / Transl. from English E. Kachzhura. М.: Kastalia, 2016 (in Russian)].
14. Кэмпбелл Дж. *Герой с тысячей лицами. Миф. Архетип. Бессознательное.* / Пер. с англ. – К.: София, 1997. [Campbell J. *A Hero with a Thousand Faces. Myth. Archetype. The unconscious.* / Transl. from English – К.: Sofia, 1997 (in Russian)].
15. Кэмпбелл Дж. *Маски бога: Созидательная мифология.* В 2-х т. Т. 1. Кн. 1-2. / Пер. с англ. – М.-К.: София, 1997–1998 [Campbell J. *Masks of God: Creative Mythology.* In 2 volumes. Т. 1. Book. 1-2. / Transl. from English – М.-К.: Sofia, 1997-1998. (in Russian)].
16. Кэмпбелл Дж. *Тысячеликий герой.* / Пер. с англ. – М.: Рефл-бук, АСТ; К.: Ваклер, 1997. [Campbell J. *A thousand-faced hero.* / Transl. from English – М.: Refl-book, AST; К.: Vakler, 1997 (in Russian)].

17. Малиновский Бронислав К. *Магия, наука и религия*. / Пер. с англ. – М.: Рефл-бук, 1998. [Malinovsky Bronislav K. *Magic, science and religion*. /Transl. from English. М.: Refl-book, 1998 (in Russian)].
18. *Между Эдипом и Озирисом: Становление психоаналитической концепции мифа: сборник трудов З. Фрейда, К. Абрахама, О. Ранка, Г. Закса, К. Г. Юнга*. / Пер. с англ. и нем. – Львов: Инициатива; М.: Совершенство, 1998. [*Between Oedipus and Osiris: Formation of the psychoanalytic concept of myth: a collection of works by Z. Freud, K. Abraham, O. Rank, G. Sachs, C.G. Jung*. /Transl. from English. Lviv: Initiative; М.: Perfection, 1998 (in Russian)].
19. *Нихон ре:ики – Японские легенды о чудесах: Свитки 1, 2 и 3*. / Пер. со старояп. – СПб.: Гиперион, 1995. [*Nihon re:iki – Japanese legends of miracles: Scrolls 1, 2 and 3*. /Transl. from old Japanese. – SPb.: Hyperion, 1995 (in Russian)].
20. *Нихон секи – Анналы Японии: В 2 т. Т. 1: Свитки I–XVI*. / Пер. со старояп. – СПб.: Гиперион, 1997. [*Nihon seki – Annals of Japan: In 2 volumes. Vol. 1: Scrolls I – XVI*. /Transl. from old Japanese. – SPb.: Hyperion, 1997 (in Russian)].
21. *Нихон секи – Анналы Японии: В 2 т. Т. 2: Свитки XVII–XXX*. / Пер. со старояп. – СПб.: Гиперион, 1997 [*Nihon seki – Annals of Japan: In 2 volumes. Vol. 2: Scrolls XVII – XXX*. /Transl. from old Japanese. – SPb.: Hyperion, 1997 (in Russian)].
22. Нойманн Э. *Великая Мать*. / Пер. с англ. – М.: Добросвет, КДУ, 2014. [Neumann E. *The Great Mother*. /Transl. from English. М.: Dobrosvet, KDU, 2014 (in Russian)].
23. Нойманн Э. *Ребенок*. / Пер. с англ. – М.: Клуб Касталия, 2015. [Neumann E. *Child*. /Transl. from English. М.: Club Kastalia, 2015 (in Russian)].
24. Нойманн Э. *Человек и миф. «Эранос» 1949–1954 гг.* / Пер. с англ. – М.: Касталия, 2015. [Neumann E. *Man and Myth. “Eranos” 1949-1954* /Transl. from English. М.: Kastalia, 2015 (in Russian)].
25. Нойманн Э. *Человек и миф. «Эранос» 1955–1959 гг.* / Пер. с англ. – М.: Клуб Касталия, 2015. [Neumann E. *Man and myth. Eranos 1955-1959* / Per. from English. М.: Kastalia, 2015 (in Russian)].
26. *Секу нихонги: Продолжение «Анналов Японии»*. / Пер. со старояп. – М.: РАНХиГС; Дело, 2018. [*Seku Nihongi: A Sequel to the Annals of Japan*. /Transl. from the old Japanese. М.: RANEPА; Delo, 2018 (in Russian)].
27. *Синто – путь японских богов: В 2 т. Т. I: Очерки по истории синто*. – СПб.: Гиперион, 2002. [*Shinto – the path of the Japanese gods: In 2 volumes. Vol. I: Essays on the history of Shinto*. SPb: Hyperion, 2002 (in Russian)].
28. *Синто – путь японских богов: В 2 т. Т. II: Тексты синто*. / Пер. со старояп. – СПб.: Гиперион, 2002 [*Shinto – the path of Japanese gods: In 2 volumes. Vol. II: Shinto Texts*. /Transl. from the old Japanese. SPb.: Hyperion, 2002 (in Russian)].
29. Уотс А. *Психотерапия. Восток и Запад*. / Пер. с англ. – М.: Весь Мир, 1997 [Watts A. *Psychotherapy. East and West*. /Transl. from English. М.: Ves Mir, 1997 (in Russian)].
30. Франц М.-Л., фон. *Космогонические мифы*. / Пер. с англ. – М.: Касталия, 2012. [Franz M.-L., von. *Cosmogonic myths*. /Transl. from English. – М.: Kastalia, 2012 (in Russian)].

31. Человек и его символы: К. Г. Юнг, М.-Л. фон Франц, Дж. Хендерсен, И. Якоби, А. Яффе. / Пер. с англ.– СПб.: Б. С. К., 1996. [*Man and his symbols: C. G. Jung, M.-L. von Franz, J. Hendersen, I. Jacobi, A. Jaffe.* /Transl. from English ed. V.V. Zelensky. – SPb: B.S.K., 1996 (in Russian)].
32. Эдингер Э. Ф. Бог и бессознательное. / Пер. с англ. – М.: Касталия, 2016. [*Edinger E. God and the unconscious.* /Transl. from English – М.: Kastalia, 2016 (in Russian)].
33. Эдингер Э. Ф. Эго и архетип. / Пер. с англ.– М.: Касталия, 2015. [*Edinger E. Ego and the archetype.* /Transl. from English. М.: Kastalia, 2015 (in Russian)].
34. Элиаде М. Аспекты мифа. / Пер. с франц.– М.: Инвест-ППП, СТ ППП, 1996. [*Eliade M. Aspects of myth.* /Transl. from French. – М.: Invest-PPP, ST PPP, 1996 (in Russian)].
35. Элиаде М. Космос и история. Избр. работы. / Пер. с англ. и франц. – М.: Прогресс, 1987 [*Eliade M. Kosmos and history. Sel. work.* /Transl. from English and French. М.: Progress, 1987 (in Russian)].
36. Элиаде М. Мифы, сновидения, мистерии. / Пер. с англ. – М.: REFL-book, К.: Ваклер, 1996 [*Eliade M. Myths, dreams, mysteries.* /Transl. from English. М.: REFL-book, Kiev, Vakler, 1996. (in Russian)].
37. Элиаде М. Священное и мирское. / Пер. с франц. – М.: Изд-во МГУ, 1994 [*Eliade M. Sacred and secular.* /Transl. from French. – М.: MSU, 1994 (in Russian)].
38. Юнг К. Г. Душа и миф: шесть архетипов. / Пер. с англ.– К.: Гос. библиот. Украины для юношества, 1996. [*Jung C. G. Soul and Myth: Six Archetypes.* /Transl. from English. Kiev, 1996. (in Russian)].
39. Юнг К. Г., Симан Г. Восток и Запад: западная психология и восточная йога. / Пер. с англ. – М.: Клуб Касталия, 2016. [*Jung C. G. Siman G. East and West: Western psychology and Eastern yoga.* /Transl. from English. М.: Kastalia, 2016 (in Russian)].
40. Юнг К. Г. Архетип и символ. / Пер. с англ. и нем. – М.: Ренессанс, 1991. [*Jung C. G. Archetype and symbol.* /Transl. from Eng., М.: Renaissance, 1991 (in Russian)].
41. Юнг К. Г. Бог и бессознательное. / Пер. с англ. и нем. – М.: Олимп; АСТ-ЛТД, 1998. [*Jung C. G. God and the unconscious.* /Transl. М.: Olymplus; AST-LTD, 1998 (in Russian)].
42. Юнг К. Г. Божественный ребенок: Аналитическая психология и воспитание: сб. трудов. / Пер. с англ. и нем. – М.: Олимп; АСТ-ЛТД, 1997. [*Jung C. G. The Divine child: Analytical psychology and education: collection of articles.* М.: Olymplus; AST-LTD, 1997 (in Russian)].
43. Юнг К. Г. О психологии восточных религий и философий. / Пер. с англ. – М.: Медиум, МФФ, 1994. [*Jung C. G. About the psychology of Eastern religions and philosophies.* /Transl. from Eng. М.: Medium, MFF, 1994 (in Russian)].
44. Юнг К. Г. Психологические типы. / Пер. с нем. – СПб.: Ювента; М.: Прогресс-Универс, 1995. [*Jung C. G. Psychological types.* St.Petersburg, Juventa; М.: Progress-Univers, 1995 (in Russian)].

45. Campbell J. *The Masks of God (Vol. I): Primitive Mythology*. London: Secker & Warburg, 1960.
46. Campbell J. *The Masks of God (Vol. II): Oriental Mythology*. London: Secker & Warburg, 1962.
47. Campbell J. *The Masks of God (Vol. III): Occidental Mythology*. London: Secker & Warburg, 1965.
48. Campbell J. *The Masks of God (Vol. IV): Creative Mythology*. London: Penguin Compass, 1968.
49. Campbell J. *The Power of Myth / Joseph Campbell, with Bill Moyers; Betty Sue Flowers, ed.* NY: Anchor Books, 5 ed., 1991.
50. Hakl H. T. *Eranos. An Alternative Intellectual History of the Twentieth Century. / Transl. by Christoph McIntosh*. London & New York: Routledge, 2014.
51. *Man and Time. Papers from the Eranos Yearbooks. / Henry Corbin, Mircea Eliade, C.G. Jung. / Transl. by Ralph Manheim*. London: Routledge & Kegan Paul, [1958].
52. Neumann E. *Amor and Psyche. The Psychic Development of the Feminine. A Commentary on the Tale by Apuleius*. London & New York: Routledge, 2002 [1956]
53. Neumann E. *Art and the Creative Unconscious. Four Essays. / Transl. by Ralph Manheim*. N.Y.: Pantheon Books, 1959.
54. Neumann E. *The Great Mother. An Analysis of the Archetype. / Transl. by Ralph Manheim. With a new Foreword by Martin Liebscher*. Princeton & Oxford: Princeton University Press, 2015 [1955].
55. Shamdasani S. *Cult Fictions. C. G. Jung and the Founding of Analytical Psychology*. London & New York: Routledge, 1998.
56. Wasserstrom S. M. *Religion after Religion: Gershom Scholem, Mircea Eliade and Henry Corbin at Eranos*. Princeton: Princeton University Press, 1999.

*Liudmila Dementyeva,
PhD, ROAP/IAAP*

Reflection of Developmental Trauma in Lockdown Situation

Abstract

Developmental trauma due to consistent rejection can be classified as Complex post-traumatic stress disorder. The resulting trauma complex is characterized by inconsistent or totally missing reflection and acceptance on the part of a significant adult throughout maturing period. Patients with this sort of trauma experience tension in the attachment and communication sphere. The lockdown situation which the whole world has been confronted with has launched retraumatization with these patients. Forced change in the therapeutic setting has been a trigger for transformational processes. However, the nature of these changes depends on the level of psyche functioning.

Key words: developmental trauma, trauma complex, rejection, lockdown, levels of psyche functioning

There are many patients in my analytical practice whose developmental trauma pattern is conditioned by repeated rejection on the part of one or both parents. The lockdown situation due to the pandemic allowed for highlighting key features in the structure of this trauma complex.

To be able to deal with the developmental trauma complex, it is important to clearly identify its core characteristics. PDM-2 (Psychodynamic Diagnostic Manual) specifies Complex post-traumatic stress disorder, or CPTSD (S41.3), also referred to as Developmental trauma disorder. In my opinion, this category is the most relevant for us to understand the nature of the disturbance. With this type of disorder, there would be traumatic episodes throughout the period from birth to adulthood that impair normal personality development. As a result, this trauma will affect the individual's personality, self-esteem, identity, self-regulation, the ability to build interpersonal relationship and intimacy. As a rule, this individual feels despair and suffers from lack of meaning and spirituality crisis. Developmental trauma often remains unidentified: it is either misunderstood or rejected, or misdiagnosed. In my experience, developmental trauma is most frequently caused by long-term deprivation or abuse throughout the childhood

period. Early deprivation affects the sense of basic security; this typically brings about avoiding or ambivalent attachment, or sometimes disorganized / disoriented attachment (which is a factor of severe dissociative pathology). Dissociation emerges as a reaction to the feeling of betrayal and inability to accept the remoteness of a parental figure that allows for or does not prevent traumatic episodes. Dissociation then functions as a protective mechanism for the psyche which helps the child to cope with the traumatic experience in the short term though in the future it can result in depersonalization, derealization, ruptures in the sense of the self and individual experience. CPTSD patient's psyche is characterized by a wide range of disturbances, e. g. symptoms of depressive, anxious, narcissistic and masochistic personality disorders. Still, the degree of manifestation of these symptoms is not enough for an ICD-10 or DSM-5 diagnosis.

Now that we have discussed developmental trauma due to deprivation in psychoanalytical terms, let us move to describing the structure of the trauma complex from the analytical psychology perspective. In terms of its formation this trauma is of cumulative type. The origin of developmental trauma due to repeated rejection by one or both parents is inconsistency or general lack of reflection and acceptance by a significant adult throughout the maturing period. Traumatic episodes related to the feeling of being rejected (both by the loved ones and by the social environment) mount up to accumulate a large amount of psychic energy in the trauma complex.

When I think of patients with developmental trauma and experience of being rejected, I recall the image of a "beggar" from Mikhail Lermontov's poem of the same name:

By gates of an abode, blessed,
A man stood, asking for donation,
A beggar, cruelly oppressed
By hunger, thirst and deprivation.

He asked just for a piece of bread,
And all his looks were full of anguish,
And was a cold stone laid
Into his stretched arm, thin and languished.

Thus I prayed vainly for your love,
With bitter tears, pine and fervor,
Thus my best senses, that have thrived,
Were victimized by you forever!¹

Patients with developmental trauma of rejection type have not gained any experience of being accepted, so they beg for mercy just like beggars standing by the church. And there would always be people or situations to retraumatize them.

¹ Translated by Yevgeny Bonver.

Not being able to process the psychic energy of their traumatic complex, such patients have to use defensive mechanisms to maintain the balance, the *status quo* in their psyche. They use numerous defenses (typical of various development stages), which brings about obvious or mild symptoms of a wide range of disorders listed in PDM-2.

The amount and types of defensive mechanisms, the strength of the Ego and the nature of interacting with the environment define the level of psychic functioning. To develop this psychoanalytical idea we can talk about patients with developmental trauma due to repeated rejection by one or both parents as functioning on the neurotic, borderline, or psychotic level. Analytical psychology sees functioning levels as a continuum including of every form of psyche functioning, psychotic through neurotic levels. This gives us better opportunity to research developmental trauma as a complex psychic phenomenon.

The lockdown situation the whole world has confronted with due to the pandemic announced by WHO has triggered retraumatization of these patients. We will focus on the nature of social contact under these conditions since communication sphere is the most vulnerable for a patient with developmental trauma due to rejection. This results from the lack of experience of being regularly reflected by significant relatives, as well as by the characteristic of attachment.

The problem of online psychotherapy is complex in terms of theory and practice of psychoanalysis and analytical psychology. Yet this mode has become compulsory for analysts after the announcement of lockdown by national governments worldwide. This type of work is more distant compared to face-to-face sessions in the consultancy room. The body expresses itself differently and missing is the opportunity to literally live through the moment together. Metaphorically, this change of the format is similar to the stone put into the beggar's outstretched hand instead of bread. A patient may feel rejected due to the changes in the physical form of the analytical container. In this case the patient has to contribute more into the arrangement of the analytical space. In the room, it is the analyst who is fully responsible for the analytical setting, but with online format some part of this responsibility is delegated to the patient. And the way (s)he deals with it depends on the level of their psyche functioning.

In my experience, patients close to the psychotic level of functioning failed to find a place where they could feel safe. They dropped out of the analytical process and took a long break with indefinite ending and returning to the regular form of work. It became obvious that the space these patients build in the consultancy room is sort of split from their real life; they place there a part of themselves related to their potential for strengthening and development. When the current social situation began to attack the link of this special part of the patient's life to other spheres, split has worked as a defensive mechanism to prevent the anger at the analyst and to retain the experience of being accepted. A positive image of the analyst and analytical space is important for these patients to preserve their self-esteem.

Patients close to the neurotic level approached the problem without disrupting the analytical setting. These patients had enough resources to talk about their feelings regarding the change in the analytical space. They said they felt rejected by the

analyst while rationally they recognized the necessity and inevitability of what was happening. This allowed for the dynamics related to aggressive feelings towards the analyst, which, in turn, helped to access archetypical and cultural levels of the trauma. Transgenerational aspects of rejection trauma appeared to be relevant. General social foundations of deprivation trauma were researched. Issues of power and subordination, totalitarian object, value and depreciation were raised. Ego reacted to the elaboration of these symbols and meanings by seeking ways to take care of oneself, to improve life and work conditions and to find new forms of social interaction.

Patients with borderline functioning were unstable while going through the lockdown period. Some demanded more care for them in the form of a reminder about a session. They felt more comfortable with Zoom than with Skype, since Zoom provides for sending a link to the meeting in advance. Some protested against the unfamiliar in the form of unsteady payments, especially if the payment format was changed. In general, we can describe the nature of interaction with them as inconsistent and requiring more of the analyst's literal presence.

If we go back to the image of the beggar and explore it we might ask ourselves: what if this beggar had a gem in his hand instead of bread? A patient in therapy may already see the value of the gem but will treat it differently in accordance with their level of their functioning.

One option (for patients close to the psychotic level of psyche functioning) is that the beggar would cherish the treasure and hide it from everyone in his rags. However, if he did not dare show it to anyone he would not know what to do with it. The best thing he would be able to think of is to try to save that treasure in this dangerous world until better times.

Another option (for patients close to the neurotic level of functioning) is for the beggar to decide to exchange the gem, in order to buy some yet small but his own safe space. Social crisis often brings about revolutionary rather than evolutionary transformation of life. He would start to make his new space comfortable and warm. On the one hand, he would like to have more, though on the other one he would be fearful that something might happen to his home. But he would get used to the new situation and integrate both poles of the uncertainty related to mastering something new. He would begin to see his own role in these changes, his Ego would strengthen even more. As a result, the potential for the individuation process grows.

The third option (borderline level of functioning) would be the beggar exchange his treasure for food, clothing and drink. He might save some of the food, his new clothes would warm him up, and alcohol would help him to bury in oblivion for a while, but all of these are temporary measures that would not bring him long-term feeling of stability and security. Therefore, this would help him to wait out for better times in relative comfort.

The gem in one's hands is an image to express opportunities and potential for transformation. This gem can be a philosophical stone in the analytical space to enable the transformation of the traumatic experience due to rejection into the gold of self-acceptance and further acceptance by the environment.

References

1. Калшед Д. *Внутренний мир травмы. (Архетипические защиты личностного духа)*. М.: Академический Проект, 2001. [Kalsched, Donald. *The Inner World of Trauma: Archetypal Defenses of the Personal Spirit*. Moscow, Academic project, 2001 (*in Russian*)].
2. Кернберг О. *Тяжелые личностные расстройства: стратегии психотерапии*. М.: Класс, 2005 г. – 476 с. [Kernberg, Otto. *Severe Personality Disorders: strategies*. Moscow, Class, 2005 (*in Russian*)].
3. Мак-Вильямс Н. Линджарди В. *Руководство по психодинамической диагностике. PDM-2*. В двух томах. – М.: Класс, 2019. [McWilliams, Nancy, Lingardi, Vittorio (Editors). *Psychodynamic Diagnostic Manual, Second Edition: PDM-2*. Moscow, Class, 2019 (*in Russian*)].

Carrie Disney,
AJA/IAAP, BPC

Seeking safety through distance regulation; working with trauma during the shifting therapeutic boundaries of the pandemic in 2020

Abstract

This paper considers the changes that an English analyst and some of her patients have experienced in the change from face to face to online work during the first six months of the pandemic of 2020. This has been examined in reference to childhood trauma, early relational trauma, and affect regulation through distancing, comparing the differences in response in four patients.

Keywords: Trauma, pandemic, coronavirus, affect regulation, safety, distance.

“I will show you fear in a handful of dust.”
T. S. Eliot, *The Wasteland*.

“Feeling safe is the treatment.” [6, p.187.]

Many patients in my practice endured significant trauma in childhood, and the arrival of the coronavirus pandemic has brought a current and universal trauma into our work. I noticed how each patient has responded differently to the move to working online, which led me to consider the patients’ use of affect regulation through physical and virtual distancing.

In coronavirus each person is at risk of illness or even death in ordinary interactions with others. Stories and pictures of disease, agony, graves and chaotic change have filled the media.

I thought about the effect of such a frightening external environment upon those who were already traumatised. Pandemic fears and reality affect both psyche and soma at a personal and societal level. Jung wrote of the entangled psyche/soma implications of personal trauma;

“Through the fright, countless body sensations become altered, and in turn, alter most of the sensations on which the normal ego is based...strong affects always leave behind very large complexes.” [2, paras.86 – 87]

Can therapists use elements of the current universal trauma in thinking about and working with personal trauma?

The internal and external shifts which analysts and patients have had to undergo in the first months of the pandemic have been profound. We have faced personal, professional and societal changes, each finding our way without a guide, without a map. We cannot help but feel unsafe in such circumstances.

I began this year working in my consulting room in a small village in the countryside near the south coast of England. My practice consisted of a number of long-term patients, working at different frequencies, travelling here by car for between twenty minutes and an hour. Six months after the move to online work, two people have left, several remain and others have begun analysis, three of whom live overseas, and may never be in a room with me.

Each patient has found different ways of being in therapy since the pandemic struck. It has been necessary to be continually flexible, while steadfast in not-knowing. We are imagining our way into the future. As Einstein wrote, “The true sign of intelligence is not knowledge, but imagination.” Changes have been multifaceted, bringing new ways of being together. For some, the move to online work was unbearable, and caused a flight to health through relational schism. For others, it has been an opportunity to try new ways of relating.

I shall use clinical vignettes to illustrate some of the effects of the coronavirus pandemic on my work with traumatised patients.

The loss of a feeling of safety

“If trauma disrupts the ability to feel safe with another, then the underlying roots upon which attachment is based are ruptured.” [6, p.183]

In therapy we aim, in part, to find a way for the patient to mend ruptures to attachment. Therapy happens in a locus and a relationship where people can feel safe enough to be with and then explore painful material. Wilkinson explains that;

“This process of cure is not initially that of making the unconscious conscious, as with interpretation, rather it is the interactive experience within the analytic dyad that enables the development of regulatory capacity and reflective function.” [10, p.81]

This is succinctly re-examined by Porges;

“Listening is very special. Listening is a portal to trigger the entire social engagement system.” [6, p.186]

What happens to listening and “being with” in therapy when analyst and/or patient might be caught up in mortal fear of the toxicity of their current environment, of proximity to any other human being?

Several patients have known the agony of living with a severe and ongoing threat to life throughout childhood because of abuse or neglect from a dangerous other. Often

this was attached to extreme humiliation, and knowing that they did not matter to the adults around them. These experiences brought dissociation, hypervigilance and deep shame, and with that long years of secrecy and hatred for self and/or other.

Molly was with me for twelve years, in cycles of two and three times a week work. Brought up in the far north of England, she was raped in childhood over a period of years by two men who “took turns” with the little girl. In in her thirties she had life saving surgery, leaving this formerly pretty and active woman with impairments. She came to therapy with PTSD, was suicidal, self harming, eating disordered, and psychotic. Molly tested me to the extreme, yet moved me profoundly; I admired her strength in continuing our work through years of horror. In later years she was able to share a wicked sense of humour. Wilkinson writes of this process;

“The analyst’s task in orienting the individual towards facing their journey, and by their involvement themselves *becoming* part of that journey, is invaluable.” [9, p.299]

For Molly, as for so many of those used for others’ sexual urges in childhood; “only self sufficiency and a renunciation of all dependency needs create a margin of safety;” [1, p.29] as stated in Davies and Frawley’s seminal 1992 paper.

After some years she started to show and then acknowledge change, change which accelerated. In the year before the pandemic, Molly brought dreams of individuation. She spoke with ambivalence about leaving therapy, at some unspecified time in the future.

When the coronavirus arrived in England, life changed swiftly. Lockdown began in late March. I wrote and spoke to each patient, suggesting a move to online or telephone sessions.

Molly chose telephone work, but then wrote again, saying that she would finish instead. She could not feel safe enough in a virtual relationship; both telephone and online work felt too dangerously uncontainable. Molly had been violated and used by others in childhood, her agency trashed. The coronavirus and its restrictions became the attacking monsters of her childhood, her response now, as then, to freeze, to disappear from relationship. In childhood Molly’s reactions to trauma were protective to her body and psyche, although the fact that she “let it happen” caused her coruscating shame for many years. Porges writes about this;

“There seems to be a prevalent implicit feeling for many trauma survivors that their body has done something wrong... The immobilization may be very adaptive, since it may not trigger additional aggression.” [6, p.176]

She had risked everything to trust me and the process of therapy over twelve years. Leaving as she did, faced with the chaos of a world changed by pandemic, she avoided taking responsibility for a decision to end the therapy; made herself once again a hostage to fortune.

Pandemic change, distancing and the analyst

Another patient had decided to leave therapy at the beginning of lockdown, after five years' work. I experienced these two sudden endings as a shock, and was concerned for each of the two who had been unable to work through an ending. The shape of my working week changed, with loud and dissonant gaps in my schedule, which brought home the loss. I felt rocked in my sense of being an analyst, losing these patients so suddenly.

On a personal level, I found much of lockdown liberating. Freed from a felt obligation to engage with too much in the outside world, I could turn inwards, staying at home in the country with my husband, wandering fields, woods and coast with my dogs.

In work, I found the move to online platforms with the remaining people challenging and exhausting. So much was in flux, so much to be considered and managed; boundaries of time and place, the loss of frameworks, feelings of intrusion into patients' personal space, the loss of their liminal time driving to and from sessions, their sense of being suddenly tipped into the therapeutic hour. No longer two people in one room, we were now not so much together as together-apart.

Working online I have seen patients' homes, and how they keep them. I have seen their family members and animals, sometimes inadvertently, sometimes deliberately. Boundaries shudder and judder.

Discovering the best platform for safe enough sessions with each client was a work in progress; Zoom, Facebook, Webex, Signal, WhatsApp, all tested. Finding the best place in the house for a good enough connection was another challenge. Physically I learned to sit back from the screen, giving myself the space to let my eyes settle elsewhere than on the other's face, allowing reverie. Later I learned that this also helps the eyes to be less dried by long engagement with a screen.

As I settled into online work, I started to consider taking on new people, while wondering whether working online from the beginning of therapy might make it difficult to form an alliance. I find somatic countertransference a powerfully informative means of receiving patients' communications, both in its presence and its absence. Would that be possible when not physically with patients?

Gradually the work with new patients started, and that with existing patients settled. I found I was able to pick up transference information with both long term and new patients, and remember the first online somatic experience with a new patient; I experienced dizziness, and asked her, "What happened there?" She said, "My head was swimming, I felt faint."

Safety in closeness

As lockdown and its restrictions eased, I suggested that those living locally might once more come here for sessions, though outside when the weather allowed, rather than in my consulting room. Most were happy to do this, bringing their own folding chair, while others clung to the online connection. There is privacy here in orchard and

field, and we use one or the other, depending upon the strength of sun or wind, or the desire for shade. Different elements entered our work; the experience of being deep in nature, quietly with another person, watching and hearing birds, seeing insects, rabbits and deer, watching the length of shadows change, seeing spring become summer, the effect of sun and breeze on grasses and trees, on us. We felt and thought about the effects of being in nature upon us and our time together. This has had extra layers of meaning this year, as the only way that analyst and patient can be physically in each other's company.

Porges speaks thus of the ability to be trustingly with another;

“Over time, we become able to immobilize in the arms of another.for mammals, immobilization is potentially lethal. So mammals are always moving, unless they can feel safe with each other.” [6, p.243.]

David approached me weeks before my summer break. Despairing, feeling unloveable, his life's work done; children grown and business sold, he had lost meaning in life. Lockdown deepened feelings of worthlessness. His early life was painful; his father was abusive and critical, and his mother died when he was a child, after years of illness. As Kalsched writes,

“Early relational trauma results from the fact that we are often given more to experience in this life than we can bear to experience consciously” [3. P.10]

In adolescence David hit out at this harsh and uncaring world and consistently tested authority. In his twenties he became successful in business. He drank heavily. He has been married for a long time, has adult children, and lives in a nearby town. Our first sessions were online, but he chose swiftly to come and be with me outside. He is latching on, and seeks as physical a connection as possible. He notices things about our environment, commenting on them, bringing them into the therapy and our relationship. David is seeking safety in proximity, both physical and emotional, and I wonder whether his earliest years with his mother, before her illness and death, might have been “good enough”. (Winnicott). Knox's words express this in more detail;

“Distance regulation is an effective strategy for the regulation of affect because emotion is so dependent on the relationship with the caregiver.” [4, p.114].

Seeking safety in distance

“If a person has been psychologically injured in a relationship, what is the best way of not getting injured? The best way of not getting injured is not to trust anyone.” [6,p.175]

Distance, both physical and emotional, is an effective method of affect regulation. Some who could have come to sessions outside chose to stay online. Online work offers a feeling of safety to those who dare not come closer, or those who need to stand at a distance and wonder.

West writes of the need to allow patients to make use of whatever is available in the relationship with the analyst;

“Psychodynamic therapy ...attempts not control but the acceptance or facilitation of particular emotions, including *defensively avoided repressed emotion* in order to allow the patient to tolerate and transform them into adaptive emotions.” [8, p.121].

Xanthe has chosen an analyst whom she can always keep safely at a distance. She made contact in May from her home in mainland Europe. Born on another continent, through drive and the application of her exceptional intelligence, she has become a professional with a public role in her adoptive country, a life far different from that possible in her country of birth. She endured physical and emotional trauma in childhood, and seeks safety in knowing, getting things right. Divorced, with teenagers, she yearns fiercely for love, to know herself loved. She chose to work twice weekly as soon as possible, but is consistently late to our sessions. She frequently contradicts me; with such a high level of anxiety, thinking can become concrete. There is a sense of “push-me-pull-you” in our interaction; I feel pushed away, rendered useless and stupid, and yet she is anxious to talk to me, and does so at great speed, almost like the male woodpecker against a tree trunk in spring. This is an illustration of a point made by Davies and Frawley;

“The patient.. has gone from the role of helpless victim to that of a demanding, insatiable and constantly critical abuser.” [1, p. 29]

Her extreme lateness enraged me at first, and I understood this as transference; a dissociated heartbroken raging child, who could only remain safe enough through success, through getting things right, and thus being able to leave home and country. Safety in distance. For Xanthe, in the first months of analysis, distance regulation is an as yet unconscious way of rigidly ensuring safety in her engagement with me.

Susie has been with me for twelve years, arriving nine months after the suicide of her abusive mother. She was depressed and dissociative. She wanted children, but could not imagine doing so without therapy. She now has a beloved child. Susie is successful in the business world, used to constant air travel. She has been brought down to earth by the pandemic, and her long working hours are now all online. She has chosen to continue to see me virtually, rather than coming to outdoor sessions. I experience this as a way of physically keeping me at a distance, something she has sought to do emotionally throughout our time together. In the transference I often experience her as a naughty child, laughing “you can’t catch me” as she dances out of

reach. Keeping a mocking distance was one of Susie's childhood defences, a way of dodging her mother's slaps, beatings and hateful words. Mears writes of the effects of such an upbringing;

“Instead of intimacy it is an attachment, a phylogenetically earlier kind of relationship. The individual characteristically lives in states of non-intimate attachment. . . . Fear of the loss of this attachment is a fundamental obstacle to integration.” [5, p.34]

Susie has been able to use our new “close distance” to spiral down into ever darker places, a painful process necessary to her psyche. Long used to the necessity of coming to sit with me in a room, she is now able to explore and play with the idea of safe distance from the terrifying (m)other. Susie has had many years of analysis, which allows her to be creative in her use of me as her analyst, as described by West;

“Relational contexts of long term treatment allow for the evolution of more complex psychic structure, which in turn can process more complex right brain functions (e.g., intersubjectivity, empathy, affect tolerance, and stress regulation). The growth facilitating relational environment of a deeper therapeutic exploration can induce plasticity in both the cortical and sub cortical systems of the right brain” [8, p.39].

There is something knowingly playful and exploratory in Susie's distancing in this strange time, after twelve years of work with me. In part she is asking, “Might I be punished or hated for this behaviour? Or is it safe enough to be playful?” Knox examines this conflict;

“In attachment theory, the main purpose of defences is affect regulation. . . . The main mechanism for achieving this in infancy is distance regulation, . . . intrapsychic mechanisms can be thought of as a symbolic form of distance regulation, a way of keeping distressing memories and ideas at a safe distance from consciousness.” [4, p.112 – 113].

Conclusion

In this short clinical paper I have looked at ways in which some of my patients in these pandemic times have explored and used the plasticity of physical and virtual distance to regulate affect in the move from face to face to online and outdoor work. I have thought about the effects on analyst and patient when long established boundaries of time, place and ways of working are upended within a week.

As we enter autumn, I look back on this year, with work first in my room, then on Zoom, and later sometimes in fields and orchard. I find myself sometimes wanting to be able to work once again in my presently off limits room, while also appreciating

and enjoying the extra dimensions brought into work and experience by working online and outside. Patients too are ambivalent, with some mourning the loss of our time together in the room, and others creatively using different ways of being together.

Crises are time limited, and some elements of this crisis could become part of a new status quo. What might this mean for therapists and patients? As yet we do not know, but we continue, blindfolded, with hands outstretched to feel the way.

References

1. Davies J. M. and Frawley M. G. *Dissociative processes and transference-countertransference paradigms in the psychoanalytically oriented treatment of adult survivors of childhood sexual abuse*. *Psychoanalytic Dialogues*, 2:29, 1992a.
2. Jung C. G. *The psychology of dementia praecox*. *Collected works 3*. Princeton, NJ: Princeton University Press, 1907b.
3. Kalsched D. *Trauma and the Soul*. New York and Hove: Routledge, 2013.
4. Knox J. *Archetype, Attachment, Analysis*. New York and London: Routledge, 2003.
5. Meares R. *Borderline Personality and the Conversational Model*. New York and London, 2012.
6. Porges S. *The Pocket Guide to the Polyvagal Theory*. New York and London: Norton, 2017.
7. Schore A.N. *Right Brain Psychotherapy*. New York and London: Norton, 2019.
8. West M. *Into the Darkest Places*. London: Karnac, 2016.
9. Wilkinson M. *Coming into Mind*. New York and Hove: Routledge, 2006.

*Stephen Garratt, AJA/IAAP,
BPC, UKCP, BACP*

Pandemic & Psychic Infection

Abstract

The pandemic is not only a global health emergency and economic disaster it is also a global psychic event. This paper begins with references to Pan, the goat god, to provide an archetypal perspective on the psychic impact and significance of the pandemic. Jung used the term “psychic infection” when characterising the interaction of analyst and analysand. The paper revisits this metaphor to consider what is happening both collectively and in the analytic session.

Keywords: pandemic, psychic infection, social media, transference

In the past few months I have heard so many times, friends and colleagues saying things like: “strange times”, “unusual times”, there is a sense of something significant, I would say, a sense of something numinous. It makes me think of what Jung said: “The gods have become diseases” (C.G. Jung *CW13*: 54).

This pandemic has not only been a material event – quarantines, lockdown, and businesses closing, people losing livelihoods and people dying. This pandemic has also been a psychological event. We have all been through individual psychological responses to the pandemic. We have also all been through a collective psychological response. I would call that collective response a panic.

This brings us to a discussion of the god Pan. Some say his father was Hermes, some say Zeus. A strange baby: half-human, half-goat, his mother abandoned him at birth. Hermes carried him to Olympus where he was immediately loved by all the gods. From the beginning Pan had this peculiar ability to provoke a collective response, even in the residents of Olympus.

Pan was a good musician, and he enjoyed the orgiastic parties of his frequent companion Dionysus. Pan could whip crowds up into a state of mindless ecstasy. His modern equivalent would be a techno DJ. The pied Piper of Hamelin is an image of Pan.

In his own pursuit of pleasure Pan could be ruthless. He once sexually pursued a nymph, who was known for her singing. She hid in a bed of reeds. Pan could hear her singing, but she disguised herself as a reed, and he could not find her. So, he cut down all the reeds and turned them into his trademark Pan pipes.

Pan also had the ability to drive crowds into a state of violent frenzy, simply by shouting. By accounts Pan's shout was deafening, piercing and maddening (a bit like techno music) and its effect was awesome. Twice Pan won significant battles for the Greeks by driving the enemy armies into a chaotic mania in which they turned on and slaughtered each other. (Hillman in Roscher, W. H., & Hillman, J., 1972).

These collective states be they orgiastic ecstasy or frenzied violence, as they are caused by Pan, they are called panics.

Panic, while mindless, is also a protective reaction. The flock of sheep, or shoal of fish acting as a single mass when fleeing a predator is an example of this. Pan is the god of shepherds.

Panic is a collective experience. Panic has the effect of synchronising the impulses and reactions of a large group of individuals, so that they act as one. The individual ego is swept up and dissolves in the collective.

I suggest that the global response to the pandemic is an example of a panic. Weren't you struck by how rapidly we all changed our behaviours, across the world, acting almost as one? Even in countries where the government did not mandate precautions, the people took measures on their own.

For instance, when Brazil's president Bolsonaro followed Trump's lead in denying the danger of the virus, warring gangs in the favelas of Rio struck a peace pact, to cooperate in a community lockdown. (Guardian)

James Hillmans (1972) says:

Above all we must remember that the Pan experience is beyond the control of the willing subject and his ego psychology. Even where the will is most disciplined and the ego most purposeful, and I am thinking now of men in battle, Pan appears, determining through panic the outcome of the fray. (p. xix)

Pan is also, perhaps primarily, the god of nature. This pandemic has touched every human on the planet and has made us aware of our frailty as a species. It has reminded us that there are ways in which we are not above nature. Panic reminds us that just beneath the surface of our cultivated self-control we are still instinctual, still animals. Panic reminds us that we are part of nature.

Amidst the gloom on the internet during the pandemic, there have also been stories of the regeneration of nature as human activity has slowed down. There have been reports of increased bird populations in cities, people comment on clearer pollution-free skies, there have been photos apparently showing dolphins swimming through the canals of Venice, coyotes have been seen crossing the Golden Gate bridge & deer taking over parts of suburban London. While some of these stories are only delightful fictions, they all have a common theme, a theme consistent with the influence of Pan – the pandemic panic is accompanied by a resurgence of nature.

Pan is one of two Greek gods who were believed to have died. Plutarch reported the death of Pan at the beginning of the Christian era. James Hillman comments that with this announcement: "nature had become deprived of its creative voice. It was no

longer an independent living force of generativity. What had had soul, lost it; or lost was the psychic connection with nature” (Roscher, W. H., & Hillman, J., 1972) continuing: “When Pan is dead, then nature can be controlled by the will of the new God, man, modelled in the image of Prometheus or Hercules, creating from [nature] and polluting in it, without a troubled conscience” (Roscher, W. H., & Hillman, J., 1972).

However, perhaps rumours of Pan’s death were somewhat exaggerated. This pandemic, through the panic it has created, confronts us with the power of nature around and within us, and through that confronts us with the reality of the collective unconscious, and the living power of the numinous.

Mass psychic infection

Diseases and disasters are not the only trigger for a panic. An idea that is invested with numinous energy can trigger panic. This was the theme of Jung’s paper on Wotan in which he described mobs of young Germans surging through the streets in 1936 (Jung CW10: 373). We see it all around the world now when infectious political and cultural ideas provoke the eruption of a group psychology.

In the UK during the first lockdown, for ten weeks millions of people across the UK stood outside their front doors at 8pm on Thursday evening to applaud the NHS and other frontline health workers. It all began as one person’s idea that she promoted via WhatsApp but it spread rapidly drawing millions of people into unified action. When an idea takes hold quickly in a large group of people we might call this a mass “psychic infection”.

Group psychology is nothing new in humanity’s history, but in the age of the internet and mobile phones it is super-charged. In previous eras, disseminating information and ideas took much longer, and the transmission channels were few. The transmission of psychic infection was slower – we could say the R number was below one.

These days, psychic infections travel on the social networks – Facebook, WeChat, TikTok, Telegram, WhatsApp, etc – reaching around the world in mere seconds. The infection R number is only limited by the number of social network connections an individual has.

The infectious agent that spreads psychic infection through the media is called a “meme” from the Greek *mimema* meaning to replicate by imitation. The term “meme” was coined by Richard Dawkins, the evolutionary biologist who was describing ways in which ideas can replicate like genes.

An internet meme is a short statement or an image which finds such significant agreement with an individual that they identify with it, by either liking or sharing it on social media. A meme combines a value or aesthetic statement with an emotional trigger. A meme derives its power to evoke identification in the individual, by appealing to a shared sense of identity.

For instance, cats have been a subject of internet memes from the late 1990s to this day. Cats are cute, have attitude and are entertainingly narcissistic. The many

millions of cat memes shared, indicate that there are very many people in the world who identify as “cat people”, a group who hope that their narcissism is seen as cute and entertaining to others.

Every time a meme is shared it indicates an emotional response, and the expectation that others will understand the cultural references in the shared content and resonate with the identical emotions. Sharing a meme implies membership of a group. Memes activate the psychological process of identification. Psychic infection spreads through identification.

The full range of human emotions can be expressed in memes, but it is the memes that provoke the strongest emotional reaction that are shared more.

Political memes particularly, often evoke anger and anxiety. In a time when people lack a sense of identity, or have a fragile sense of identity, they feel anxious and a shared sense of identity provides greater safety – in times of threat the individual feels safer in the herd. This is the action of Pan.

Group identities because they are collective, constellate higher order archetypal images. Group identities thereby acquire a numinosity that is magnetic and hypnotic, dazzling, subsuming ego consciousness into the primal light of the collective unconscious. The vivid presence of the numinosim then creates a large aggregation of libido which can quickly translate into action. Riots, political protests, and warehouse parties are some examples.

In the modern media environment, psychic infections spread so rapidly that a mass political protest can come together in a matter of hours. The fall of Hosni Mubarak in 2011 was one of the first demonstrations of the power of mobile phones to organise spontaneous mass protests. Now it is common, as we see in Hong Kong, Thailand, Belarus, and many other places.

From Pan the musician we understand the pleasure of psychic infections – orgiastic identification with something numinous. Also, from Pan we know the danger of psychic infections – a ruthless, amoral instinctual group psychology pushes aside and replaces an individual psychology governed by morality.

The psyche of the modern individual is so entwined with social media, that some form of media literacy seems essential for good mental health. As analysts we already find ourselves helping our patients process their enmeshment with social media. There is much that Jungians can and need to contribute to media theory.

Psychic Infection in the analytic relationship

There is another story about Pan I want to reference. It is his appearance in the story of Psyche and Eros. After Eros had fled from Psyche, hurt and furious at her betrayal, Psyche was so remorseful and desperate that she tried to drown herself in a river. Pan came upon her and calmed her in her distress. He advised her that if she truly loved Eros she must devote herself in service to the relationship with Eros. He advises Psyche that the way out of panic is relatedness.

In times of both psychic and viral pandemics when we are in danger of giving in to despair and nihilism, the advice of the goat god, the god of nature, is vital: put yourself in service of relating. And that is where we psychotherapists have our part to play.

Jung knew that once you put analyst and patient into a conversation, psychic infection was inevitable: “the psychotherapist, in particular, should clearly understand that psychic infections, however superfluous they seem to him, are in fact the predestined concomitants of his work” (C.G. Jung, Introduction to Psychology of the Transference CW 16 p365).

This was the reason that Jung early on understood, that to be an analyst one had to undergo analysis. Not so that the analyst could be neurosis free, but rather that analyst would become robust enough to repeatedly survive psychic infection.

The analyst who tries to avoid psychic infection from behind their mask of clinical technique and the hand-sanitiser of professional status, is doomed to fail. Either at remaining infection free, or at helping the patient. Jung reminds us that when we are engaged in psychotherapy, we are caught up in a relationship with the patient founded on mutual unconsciousness.

Here it seems obligatory to reference that old chestnut of Jung’s, the Rainmaker story from *Mysterium Coniunctionis*:

There was a great drought where [Richard] Wilhelm lived; for months there had not been a drop of rain and the situation became catastrophic. The Catholics made processions, the Protestants made prayers, and the Chinese burned joss-sticks and shot off guns to frighten away the demons of the drought, but with no result.

Finally the Chinese said, ‘We will fetch the rain-maker.’ And from another province a dried up old man appeared. The only thing he asked for was a quiet little house somewhere, and there he locked himself in for three days.

On the fourth day the clouds gathered and there was a great snow-storm at the time of the year when no snow was expected, an unusual amount, and the town was so full of rumours about the wonderful rain-maker that Wilhelm went to ask the man how he did it.

In true European fashion he said: ‘They call you the rain-maker; will you tell me how you made the snow?’

And the little Chinese said: ‘I did not make the snow; I am not responsible.’

‘But what have you done these three days?’

‘Oh, I can explain that. I come from another country where things are in order. Here they are out of order; they are not as they should be by the ordinance of heaven. Therefore the whole country is not in Tao, and I also am not in the natural order of things because I am in a disordered country.

So I had to wait three days until I was back in Tao and then naturally the rain came. (p. 419-20)

For Jung psychic infection is not only inevitable, it is therapeutic. He goes on to say that the analyst’s openness to psychic infection, instructs him in his stance towards the patient.

“The patient then means something to [the psychotherapist] personally, and this provides the most favourable basis for treatment.” (Jung Introduction to the Psychology of the Transference)

Some analysts insist that remaining neutral, blank even, is the proper technique to allow the patient to develop a transference. Jung writing in 1947 sounds more like a relational analyst – he argues that transference does not need to be artfully elicited, it will inevitably arise on its own.

To remove all doubt, I direct to you to the dedication page of *Psychology of the Transference* where you will see that Jung dedicates it “My Wife”. For it is our intimates, people who are the opposite of neutral or blank, who are most frequently hostage to our complexes, and whose complexes most frequently ensnare us.

Complex and psychic infection

What the virus is to disease, the complex is to psychic infection. Complexes have a life of their own and they can spread from host to host. Complexes like memes spread through the mechanism of identification.

Jung first encountered the complex when he was able to reliably detect patterns of unconscious cognitive bias in subjects through his word association tests. The unconscious cognitive bias itself reveals an unconscious worldview, and therefore an unconscious shadow. Furthermore, the complex has its own telos, its own story about the world, a drama which includes a whole cast of characters, or internal objects, which are projected onto the external world when the complex is active. A complex is in effect a separate personality.

One of Jung’s key insights was that the individual psyche contains within it not just one personality but multiple. The illusion of a unitary personality is sustained because the ego function can only be held by one personality at a time. However, any complex sufficiently activated has the potential to take over the ego function.

Where the existing ego is destabilised or suspended, the individual becomes susceptible to infection by a complex. The complex presents itself as a pre-packaged ego – ready to wear. Seeking stability, the individual can be tempted to identify with the complex – “this is who I am”. When a complex infects us, it bumps our regular ego out of the way, usurping its position as the captain of the ship, it is a mutiny or a coup. Once we have identified with the complex it becomes difficult to shake. A secure ego identity is a bulwark against the psychotic anxieties, even if that ego identity is a usurper. Jung says we do not have complexes, “complexes have us” (Jung CW8:200).

In the room when we find ourselves identifying with the patient, a figure in the patient’s life, or an aspect of their narrative, that is a sign that the complex is exerting a pull on us. This is the beginning of the royal road to the unconscious (Jung CW8: 210).

Analysts too, are always keeping psychotic anxieties at bay. This is where the moral factor that Jung insists is central comes in. The analyst takes it as a duty to hold their own ego lightly so as to allow themselves to be infected by the patient’s complex, and

yet at the same time resist the temptation to seek security by identifying fully with the complex. From this position, the analyst may help the patient to loosen their own identification with the complex.

We analysts put our egos in service of relating by allowing ourselves to be psychically infected. The strength to be partially identified with the complex is not a matter of technique, it is only possible through experienced-based certainty that our ego identity is not all that we are, that there is a greater Self.

And here we return to Pan, the god of nature, who by panicking us into a collective state, calls us to reconnect with the collective unconscious without and within.

Conclusion

In March as it became clear that the pandemic was serious and spreading, many people, including me watched the movie “Contagion” to get into the headspace. A movie that I also watched again and which I think is far more relevant is “The Happening”. The film begins with inexplicable outbreak of sporadic panic-induced mass suicides spreading around the world. The end of the movie reveals that the panics are being triggered by the planetary ecosystem, a planetary immune response to human exploitation of the environment. Pan is not dead, he is dreaming. We should be on notice that when Pan wakes, he does so with a shout.

References

1. Hillman, J., & Roscher, W. H. (1972). *Pan and the Nightmare* (A. V. O'Brien, Trans.). Milton, QLD, Australia: John Wiley & Sons.
2. Jung, C. G. (1968). Collected works of C.G. Jung, Volume 13: *Alchemical studies* (G. Adler & R. F. C. Hull, Eds.). Princeton, NJ: Princeton University Press.
3. Jung, C. G. (1970). Collected works of C.G. Jung, Volume 8: *Structure & dynamics of the psyche* (G. Adler & R. F. C. Hull, Eds.). Princeton, NJ: Princeton University Press.
4. Jung, C. G. (1970). Collected works of C.G. Jung, volume 10: *Civilization in transition* (G. Adler & R. F. C. Hull, Eds.). Princeton, NJ: Princeton University Press.
5. Jung, C. G. (1976). Collected Works of C. G. Jung, Volume 14: *Mysterium Coniunctionis: an Inquiry into the Separation and Synthesis of Psychic Opposites in Alchemy* (G. Adler & R. F. C. Hull, Eds.). Princeton, NJ: Princeton University Press.
6. Jung, C.G. (1985). Collected works of C.G. Jung, volume 16: *Practice of psychotherapy* (G. Adler & R. F. C. Hull, Eds.). Princeton, NJ: Princeton University Press.
7. Phillips, T., & Briso, C. B. (2020, March 25). *Brazil gangs impose strict curfews to slow coronavirus spread*. The Guardian. Retrieved from <http://www.theguardian.com/world/2020/mar/25/brazil-rio-gangs-coronavirus>
8. Watts, J. (2020, April 9). *Climate crisis: in coronavirus lockdown, nature bounces back – but for how long?* The Guardian. Retrieved from <http://www.theguardian.com/world/2020/apr/09/climate-crisis-amid-coronavirus-lockdown-nature-bounces-back-but-for-how-long>.

The Paper Handkerchief: Opportunities and Limitations of Online Therapy

Abstract

In this paper I examine how online therapy can be advantageous in providing a 'safe environment' especially for patients who suffered physical and sexual abuse. It can also be a space to play at a safe distance. The analyst needs to pay particular attention to transference and even more so to countertransference reactions. The decision to work online also depends on the analyst's preferences and her personality. Observations and research demonstrate that online analysis is compatible with strong therapeutic relationships and synchronistic events.

Key words: online therapy, analytic field, erotic transference, Kairos moments

One of the key features of analytical psychotherapy is the task of the analyst to provide a safe environment, which allows the patient to regress. The standard setting in the analyst's office is aimed at being reassuring without disturbance and with the comforting presence of the analyst. Being together in the same room is seen as facilitating the reverie between patient and analyst [8, p. 22]. The consulting room becomes a container, a protective womb. In fact, Winnicott keeps emphasising the 'holding environment', which facilitates 'natural growths' to the point where we can 'sit back and watch and learn' [7, p. 98].

But what if the container is perceived as toxic, if the alchemical bath brings back memories of transgression and abuse? The first time I became aware of this was around 10 years ago when a patient came to see me in my office and recounted a history of pervasive abuse. She still did not feel safe at the time of our encounter. After only a few sessions of face-to-face work she resorted to Skype. The explicit reason was that it took her 90-minute car journey to come to me, but implicitly it became obvious that she did not feel safe in my presence. Sadly, the therapy ended prematurely as we never managed to establish a sufficiently trusting therapeutic relationship, but her distancing herself physically from me made me understand, how screen mediated therapy can have a protective function, not in the sense of a neurotic defence but as a way of regulating fear.

Elisbeth von Thadden [11] emphasizes the need to be touched and points out that touch results in the release of the hormone Oxytocin and in the stabilisation of the immune system. She states that the absence of touch leads to anxiety and distress. And yet, 'every touch', she writes, 'can threaten the sheer existence, if it penetrates into the body. There is nothing that humans are more mindful of than to prevent anybody from intruding into their body zone without being controlled' [11, p. 40]. Von Thadden talks about the balancing act between the desire for closeness and the fear of uninvited nearness, between the longing for distance and the fear of loneliness. [11, p. 42].

We analysts find ourselves in a similar dilemma. Our patients want us to be close, to understand, sometimes with the expressed wish for physical touch. And yet, there is at the same time the existential fear of elimination if the analyst comes too close, especially in people who experienced trauma with physical and sexual abuse. To quote von Thadden again, she writes, 'experienced psychoanalysts tell us that the virtual encounter in digital therapy provides the chance of a healing effect after all. It guarantees distance, it safeguards a space against anything that comes unbearably close to the other body and its menacing expansion...to be clicked away' [11, p. 264].

I would like to present a short vignette from my own practice. A woman in her mid-30s contacted me for online therapy. She lived in an eastern European country. I pointed out to her that there are Jungian analysts in her own country, and I could help her with finding one closer to her town. The lady declined and pointed out that she was deliberately looking for an analyst outside of her country. She had lived in a western European country for some time and had been in analysis there. She felt that her male analyst was fond of her and made financial concessions, but she ended the analysis after three months. She pointed out that she needed clear boundaries. While I listened, I became aware how attracted I felt to this young woman, who had a captivating laughter and seemed to radiate a happy go lucky nature. The realisation of my own countertransference seemed to point towards a conflict between the need to be liked and admired on the one side and the need for distance on the other to protect against transgression. I met the young woman only once for an information meeting. We agreed the price per session, and she expressed her joyous anticipation of working with me. However, a week later she contacted me to say that she would like to postpone the start of our sessions as her financial situation had deteriorated. She acknowledged that she still struggled with the experience of the previous therapy. Her initial enthusiasm about working with me seemed genuine, but at the same time it triggered fears of a break-down of boundaries and she needed to create distance.

A middle-aged woman had a strong erotic transference on me. We were working exclusively online and had never actually met in person. One day she surprised me with the question, 'what would you do if I took my clothes off in front of the camera?' I was stunned and hesitated briefly, but then replied, 'I would ask you to put your clothes back on and then we could think about what you wanted to communicate and what your motivation might have been.' 'And if I didn't comply?' 'In that case I would end the session and we could think about it at the next session.'

In thinking about this episode, I was wondering how the erotic transference might have played out if we had been in the same room. Would my patient have acted out in the same way? Would she have been able to express her fantasies as freely? We could subsequently talk about the fact that most of her relationships had a sexual connotation. She could hardly envisage a relationship without it being a sexual one. What she really wanted, was to be emotionally close to me, but could not imagine that without a sexual union. She did not actually enjoy sexual intercourse, but it was her way of 'connecting'.

If a patient had made a similar offer of taking her clothes off during a face-to-face session, I would be highly alarmed and looking for ways of protecting myself against a possible future accusation of sexual impropriety. Online with the physical distance I myself felt protected, which gave me the necessary thinking space. I still made notes and discussed the incident with my supervisor, but I could deal with the situation symbolically and consider the unconscious meaning. In my previous vignette I talked about the patient feeling safe at a distance, here it was the analyst, who felt the reassurance of a protective space.

Another brief vignette: a woman in her early 60s was in a fortnightly online therapy with me. She had a traumatic history of denigration, failed relationships including abuse and a distant connection with her children. The topic of fear of closeness and intimacy soon became a focus point. It was her choice to have a therapist living far enough away to necessitate online therapy and to have a low frequency of her sessions. She rarely felt comfortable in any group and mostly experienced herself as the outsider. She was a member of an amateur theatre company. One day she started the session with an apology about her dishevelled hair. Normally she had a bitter and rigid facial appearance. On that day there was something playful about her. No wonder, she played the role of a seductive nymph. She explained that the hairstyle was part of the outfit. I commented that it looked attractive on her. She laughed. There was a brief moment of an erotic encounter between us. It felt safe and comfortable and we could be playful. Would I have commented on her hair and me liking it if my patient had been with me in the room? Probably not. I would have been guarded against the suggestion of inappropriate advances and keen to avoid the impression of raising expectations of a closer than proper relationship.

Dianne Elise [2] writes, 'we are besieged with lamentable examples of the destructive aspects of erotic desire in the treatment relationship – sexual boundary violations – leading, I believe, to a heightened sense of fear in clinicians about engaging the erotic, their patients' and their own' (p. 40). And yet, 'the analyst's erotic energy has the potential to be a healing ingredient necessary for the analytic process' (p. 40). Elise uses the image of clinicians becoming dancers. '[the patient] needs the analyst to not merely wait, watch and applaud; too often there will be no dance created to applaud. We are not the audience to our patients; we need to feel the rhythm, the emotion, the motion, and to co-choreograph a series of movements into a ballet that can be meaningful for many years to come' (p. 43).

Naturally, the dance is possible in face-to-face sessions as well, and perhaps more effective in more stable patients with a good sense of themselves. In more traumatised patients, however, the safety of distance can allow for first dance movements, which ideally can open up a flow in the analytic relationship. In the situation with my nymph patient, I was bold enough to suggest towards the end of the session, after we had talked about the prospective symbolism of the nymph, 'do keep your hair like this, it suits you'. For a moment there was a glimpse of the potential of the patient's erotic playfulness coming through, but sadly it did not last.

Lemma [4] warns about the danger of the 'online disinhibition effect'. She points out that slippages during online therapy can arise when boundaries are relaxed. This can be informality of clothing, such as patients wearing pyjamas or of place with therapy sessions from inappropriate locations. She writes, 'When actual bodies are not directly implicated, the relationship that unfolds in a virtual space can more readily become seductive: the fact that 'nothing can happen really [...] seduces both patient and therapist away from reflecting on what is nevertheless happening between them at the level of fantasy' [4, p. 106]. She wonders if erotic excitement in face-to-face sessions can function as an alert by locating the experience into the body, whereas in mediated therapy the experience can be written off as 'virtual' and not real. She emphasises the need for the therapist to be particularly watchful of transference and countertransference reactions.

While I can understand Lemma's concerns, they do not reflect my own experience. I do pay careful attention to my own physical reactions and this includes sexual arousal and erotic fantasies. Maybe some less aware therapists hide behind the screen as a defence against the acknowledgement of their sexual desires, but it is not necessarily inherent in online work. As I am writing this, I just come out of an online session with a young woman who I find attractive. I wonder about my own countertransference fantasies and reactions towards her, especially how I might feel if we were in the same room. Would I need to be more careful to control my response to retain my analytic abstinence? Maybe the screen protects me as well as the patient. I reflect on the purpose of my countertransference and what the patient might want to communicate unconsciously. Andrew Samuels' concept of 'erotic playback' comes to my mind. The father must not be afraid of his daughter's sexuality. His task is to recognise the daughter's erotic attraction, obviously without abusing it by acting out. Unspoken, my own erotic countertransference, evoked by my patient, who has struggled with her sexuality and relationships with men, contains the question, 'am I attractive, can I risk to enter into a sexual relationship without being abused and abandoned?' Samuels writes, 'One vital function of the sexual transference and sexual countertransference [...] is to enable the patient to use the analyst for his or her growth (and vice versa)' [9, pp. 68-69]. Can this process happen behind a protective screen? This can be debated, but it certainly allows both participants to enter it with less anxiety.

Samuels [9] also points out that erotic playback 'permits a pluralistic breaking out of the bondage of the metaphorical equation: woman = mother' (p. 82). Perhaps the same could be said about the analytic process? Many images associated with analysis

favour maternal images, such as holding, vas, nurture and midwife. I seem to have observed that this can result in the analytic work getting stuck at the maternal pre-oedipal stage with the image of the child sitting close to mother. This may be reflected in the setting with the closeness being expressed in the physical proximity with the intimacy of the consulting room. Online work undoubtedly creates distance. Could it be that implicitly it moves away from the intimacy of the maternal field and creates a reflective space, which could be symbolised with archetypal images, such as the father, the hero, the trickster? Could online work facilitate a spiritual dimension as well as play? Of course, I am not saying that this does not happen in face-to-face sessions in the consulting room, but mediated therapy could possibly provide more freedom to do so without the immediacy of a physical presence.

A survey of the United Kingdom Council for Psychotherapy (UKCP) as published in a newsletter, distributed on 1.9.2020 provided a surprising result: 'only 8 per cent of respondents intend to return to in-person only practice. The vast majority intend to work fully remotely or offer a blended practice on a client-by-client pragmatic basis' [6]. An AJA colleague recently declared quite frankly that she much prefers to work online than to have patients in the house and seeing them face-to-face. It appears to me that, while rarely openly admitted, not all analysts are natural mothers. Some prefer a more distant relationship. While we obviously are mindful of the needs of our patients, the needs of analysts are equally important to make them feel relaxed in their work. I think that this goes way beyond practical considerations such as having a quiet and tidy consulting room. The preference may well have to do with the analyst's typology. After all, Freud preferred to sit behind the couch.

I talked about potentials of online work and how in some situations the screen mediated analysis can potentially facilitate the analytic process. Of course, there are disadvantages and they have been well described by authors like Lemma and Russel. In the end, I think, as in every analytic relationship, there needs to be a good fit between the analyst and the analysand. I myself, after my qualification as an analyst, had once weekly analysis on the phone for eight years and I benefitted greatly from it during a time of uncertainty and transition.

To return to von Thadden, she writes, quoting personal communication with Prof. Vera King, president of the Sigmund Freud Institute in Frankfurt, 'naturally, the infant needs the physical presence of her parents, but the more the child grows up, the less it requires the immediacy of physical closeness. Research shows that all depends on the quality of the relationship.' [11, p. 222]. Merchant concludes in his literature review on the use of Skype, 'there is ample and accruing evidence that transference, unconscious communication, countertransference (even of a somatic nature) and synchronicities can occur with Skype.' [5, p. 322]. I myself observed synchronistic events with the technology. The most memorable one was when a patient declared, 'I go very distant in situations of conflict' – and the Skype screen froze in that moment. Another patient, who I had ever only seen online for the past 3 years and who had appeared distant at times, which had made me wonder about the relationship and possible negative

transference aspects, broke out in tears when she talked about Covid-19 and how worried she was that I could die.

In Greek antiquity there was a distinction between 'Chronos' as the continuity of time and 'Kairos' as the moment, which is granted by the gods. Kairos moments are opportunities, facilitating and have a numinous and fascinating quality to it. Grözinger writes about it in her article on 'Kairos as a potential for development' [3]. They are fleeting moments and need to be seized when they present themselves, but they are also moments of encounter and grace. They are chances, as Grözinger writes, 'to get in touch with what is essential in me and what moves me on' (p. 135). Similarly, Crowther and Schmidt talk about Eureka moments as 'states of grace' [1] and they refer to Stern's 'moments of meeting' [10 as quoted in Crowther & Schmidt]. Those Kairos moments happened during my online therapies as well and they were always moving when they happened. This experience gives me the confidence that online work is meaningful and effective.

And yet, there are situations, in which I wished to be physically close to a patient. During a moving online session, a patient broke out in tears. I was touched, could feel the sadness, and I wanted to comfort her. In my helplessness I said, 'if you were in my consulting room, I would now give you a paper tissue. Would you like to get one for yourself to dry your tears?' I feel that the whole ambiguity of the tension between distance and closeness is condensed in this brief episode.

References

1. Crowther, C. & Schmidt, M., 2015. States of grace: Eureka moments and the recognition of the unthought known. *Journal of Analytical Psychology*, 60(1), pp. 54-74.
2. Elise, D., 2019. *Creativity and the erotic dimensions of the analytic field*. Abingdon: Routledge.
3. Grözinger, E., 2019. „Kairos“ als Potential von Entwicklungsprozessen. *Analytische Psychologie*, 50(1), pp. 121-137.
4. Lemma, A., 2017. *The digital age on the couch*. Abingdon: Routledge.
5. Merchant, J., 2016. The use of Skype in analysis and training: a research and literature review. *Journal of Analytical Psychology*, 61(3), pp. 309-328.
6. Niblock, S., 2020. *UKCP Updates from your Chair and Chief Executive*. [Online] Available at: <http://www2.psychotherapy.org.uk/webmail/585663/242013566/c6e538ba6af4427cc50d3a9d6654ba7bf7d59dbe52217dfdbd5ea9d503fb998> [Accessed 1 September 2020].
7. Phillips, A., 2007. *Winnicott*. London: Penguin Books Ltd..
8. Russel, G. I., 2015. *Screen Relations*. London: Karnac Books Ltd..
9. Samuels, A., 1989. *The Plural Psyche*. Abingdon: Routledge.
10. Stern, D. N. et al., 1998. 'Non-interpretive mechanisms in psychoanalytic therapy: the "something more" than interpretation.' *International Journal of Psychoanalysis*, Volume 79, pp. 903-921.
11. von Thadden, E., 2018. *Die berührunglose Gesellschaft*. München: C.H.Beck.

All translations from German sources are by A. Niesser

Yulia Ovchinnikova,
Ph.D., AJA/IAAP

Temenos lost, temenos regained and dissociation. A tale about transitions and analytic space

Abstract

The paper discusses different meanings of the word ‘themenos’ and the ways its loss is being experienced during pandemic and lockdown. Special features of analytic space as themenos are discussed as well as its perception by analytical patients in the time of involuntary transition to work online. Difficulties and effects of transition and return periods are illustrated by an ancient Egyptian myth which also suggests routes to healing.

Key words: themenos, analytical space, pandemic, transition, online work.

My talk today has a goal. I would like to evoke a symbolic attitude to a different analytic space where all of us are working these days. The symbolic emerges in a temenos, so I will start by looking more thoroughly at what a temenos is and what changes can happen to it with the transition of analysis into online space.

Many people experience the pandemic as leading to the loss of the temenos in its various forms. We can think about it literally: access to temples and churches is closed or limited, the same happened to some natural or cultural resorts that served as “a sacred grove of trees”. Some people feel that they have lost the temenos in their own home, being these days 24/7 with other family members. Others have lost their “magic circle” because their town or even the world is not same as it used to be before the pandemic. Of course I have to mention analysts and their patients as well, because we have lost our familiar analytic space – our consulting rooms.

What is a temenos? What have we lost and possibly regained? Let us take a look from three different perspectives.

(1) The word ‘themenos’ derives from the Greek verb τέμνω – “I cut”. It is a piece of land *cut off* from common uses and *dedicated* to a god, a sanctuary. It was believed that in a temenos a person could feel the divine presence since there is arche there that resumes itself due to the natural flow of events of the divine origin [6]. A temenos was often physically marked by a peribolos fence – a wall used as a structural boundary. Originally peribolos was often just a set of marker stones demarcating the boundary.

(2) C.G. Jung used the word ‘temenos’ as a metaphor of the analytic space: it is the “magic circle”, a ‘safe place’ where an encounter with the unconscious can occur, where “imaginatio” emerges and these unconscious contents can safely be brought into the light of consciousness [4; par.63]. E. Shalit adds that “in therapy and analysis there is a basic need for a Temenos, a scared place, a place of freedom, protection and holding” [9; p.123]. Therapeutic Temenos should be isolated from everyday living space to protect vulnerable psyche of the analyst and the patient as well as to protect “the space on the other side of the analytic boundary as numinous powers, “demons of unconsciousness” are active in analysis, and we have to take care of outside-of-analysis life” [6, p.33]. As we can see there are quite a few reasons to keep temenos separate from everyday space.

(3) Contemporary psychological research relating to the self lets us suggest that there is an implicit psychological organising gestalt in the analytic temenos. It is “denoted by the formulation psychic skin < > mind < > body < > self < > < > place < > world. This gestalt develops over time and emerges out of embodied emotional experiencing with the total environment, both human and non-human” [2, p.245]. In other words, in the process of analysis a particular experience emerges that unites the patient’s perception of their own body, of the analyst’s body, of the room and the relationship with both their own and collective psyche.

I would like to illustrate the importance of the analytic space and symbolic attitude to it with a clinical vignette.

Patient A was in analysis with me for a few years. First we worked face-to-face in Moscow, then continued online when I moved to London. My annual summer break was approaching, of which the patient had been informed with a good notice. At the last session before the summer break I suddenly saw my patient in a different setting: she was not in her flat but in a rented consulting room. With obvious pleasure she told me that there are tissues, cushions, two chairs in the room and the nice colour of the walls. All that reminded her of my former consulting room in Moscow. During the session it came out that she completely forgot about my vacation and was shocked that our next session was going to happen in five weeks time. When that time came and we met for the first session after the summer break she was in the same rented room. The physical space bridged the time gap and helped to manage her separation anxiety. The patient created a temporary “sacred grove” that reminded her of the previous temenos and provided a very much needed sense of safety.

I will continue with Henry Abramovitch’s idea about “therapeutic relationship” vs. “therapeutic space”. Teletherapy brings a big change: moving of therapeutic space leads to disruption of the “person-place” unit [1]. Some of therapeutic relationships end there because patients may lose their sense of containment provided by therapeutic *space*. There are patients who reject the very idea of online therapy or can’t find a literal/symbolic room for that. Some of our patients are experiencing it as a loss of the womb (a place of safety): we still have breasts to offer them but they are not ready to be fed. By offering to move online we are performing the ‘paternal function’ by setting a limit to the child’s dislike of the change, acknowledging the baby’s responsibility to open up to reality.

After the initial shock of having to move therapy online we and our patients are more able to see now what has happened to the therapeutic space. Online therapy is

seen as a necessity rather than choice. I'd like to explore the dynamics of the situation where clients were given an unambiguous choice either to move online, or pause or discontinue our work together. This was the message no matter how nicely we tried to frame it. Such an abrupt change can bring about or exacerbate feelings of powerlessness, abandonment, anxiety and fear in our patients and perhaps to some extent in analysts as well. We all have lost the familiar world and the *temenos* of safe environment. But at the same time we have started to create a new space.

Online therapy brings big changes and sometimes may damage the *temenos*. The most frequent *temenos related issues* are the sense of destroyed *temenos*, connection failures, experience of silence in the session, lack of safety and privacy for patients, change of the beginning and ending rituals that help to encounter the realm of unconscious. Let us explore each of the issues.

Some patients feel that their space has been destroyed and does not exist anymore. Quite often they refuse to continue to work online. Connection failures might break the sense of safety that is crucial to *temenos*. Quite often technical problems might bring transference into focus, reactivate a trauma, or even cause a trauma with associated feelings of powerlessness, helplessness, and vulnerability. Both the therapist and the patient are equally exposed to this: there may be even a risk of seductive symbiotic "joining of forces" against the uncanny third. In turn, this can prevent working through conflicts within the analytical process. Resulting potential increase in the level of aggression and fear should not be underestimated [8].

Family members in the next room, worries about confidentiality and being overheard, all sorts of distractions may impair *the sense of safety* and become obstacles to the emergence of "arche" or "imaginatio". Unlike traditional therapy, it is patients themselves who are responsible for their external arrangements, for securing confidentiality of their setting at home or in the office where their analysis takes place. The way they manage this responsibility is the expression of their endopsychic structure and resistance, which can then be analysed in a regular manner. Chodorow states that physical environment arranged by analysands – their room, couch, furniture, light, presence of pets, food, and drinks – made her better aware of analysands' sense of physical space (as well as of her own sense of her environment) than in in-person sessions where the characteristics of shared space are taken for granted. Special features of analysands' environment become evocative objects that function as vehicles for understanding the psychological space which they reflect or protect against [8].

Temenos is space where there is room for *silence*. Silence in online sessions is often difficult and accompanied by worries and doubts whether it is true silence or a connection failure, frozen communication. It requires some stamina and tolerance to uncertainty from the therapist, withholding unnecessary questions. Undesirable situation for both parties of being "forced-to-speak" due to poor internet connection, lack of physical presence, mutual nervous questions "Can you hear me? Can you see me?" halt attuning to the unconscious and "divine presence".

Encounter with the unconscious requires some preparation, like travelling to and from the Temenos. We observe special rituals in places of worship; those rituals help us to make transition between the everyday world and the world of psyche. Quite often the journey to the consulting room is very much missed. Usually patients experience this journey as part of the session that helps them to attune, to reflect and contemplate, to think what they would like to talk about. This journey is their transitional space between the two worlds, and also it is their physical activity that helps them to calm down and return to the real, or adult, world after the session. In online analysis the preparation is quite short and if it is not enough then the first minutes of the session become the time of attunement.

The ending is even more difficult. Leaving the place of worship has its rituals as well. For instance, in Christian church you are not supposed to turn your back to the altar, and you are expected to cross yourself at the door. When leaving after praying the Western Wall in Jerusalem believers walk backwards with their faces facing the Wall. To leave a mosque you should first step with your left foot and pray. There are many more examples of this kind. Opposite to this, ending online sessions can be experienced as quite abrupt. There is no transitional time and space when the patient gets up from the chair, takes their belongings, puts on a coat and leaves the room. Another important issue is who is going to “hang up” – who is the first to push the red button to disconnect. Some analytic couples get into the interactive field of adjacent complexes – neither wants to feel abandoned and both try to be the first to push the button [3].

Moving from the room online means the loss of our sacred place where we encounter the unconscious. We mourn our loss and start building a new one. What is the role of *online space in the pandemic times*?

An Italian psychoanalyst Stefano Bolognini believes that we can think of this new experience of working distantly with patients as of the need to build a kind of temporary home, a camp, a “tent” for each individual patient in the absence of the real home.

Other patients turn their online space into psychic retreat that provides relative peace and escape from pain. They break their contacts with the real world. In this case the analyst experiences the process as frozen or arrested, and patients become unavailable for interpretations [11]. These patients are quite reluctant to return to the consulting room afterwards.

The changed world has become a new “outside”, a landscape that cannot function as a container anymore. Moreover, it threatens the ego with the expansion of unfamiliar unconscious forces. In this case therapy becomes “Rapunzel’s tower”, encapsulation of the spirit [7].

To summarize the above, in the time of pandemic both analytic temenos and the familiar world as temenos are lost.

However most analytic couples start creating, *regaining a new temenos*: they settle in the virtual space, find ways to make it “separate from everyday life”, establish new rituals and become open to the emergence of symbols. Making notes for this paper, I realized that I have my own ritual – I build up a “tower” of books to put my laptop

onto it to reach the eye level. The practical thing has gained a new meaning of a ritual.

Space “separated from everyday life” can be an image in mind, not a literal place. We also create unique space with every patient by uniting our room with and the patient’s in our imagination.

We can assume that in case of multiple transitions from face-to-face to online therapy and back, physical and virtual spaces become the one expanded analytic space.

Those patients who have regained the temenos in online work may experience the return to the room as the loss of “sacred grove”. It’s important for the analyst to treat this transition with empathy and respect, and to avoid interpreting this as resistance or avoidant attachment.

Space becomes Temenos due to the divine presence, in analytic terms, due to our openness to the encounter with the unconscious is. My hypothesis is that to gain the temenos we need to open up to the symbols of online therapy. But we face some *obstacles* on this way.

Until recently the attitude towards distant therapy was mainly skeptical or even dismissive. It was not taken seriously. Later the research has confirmed that transference relationship remains in full, though the emergence of symbols, reverie, and active imagination were questioned. Papers on teletherapy discussed weaknesses, limitations, even threats of this option: “a slippery slope of Skype” [8].

We can say that on the collective level and quite often on the personal one as well we lack an image of online therapy. It may lead to higher anxiety when therapists ask themselves «What is going to happen to my ability to contain? », «How can I manage all that time in front of the screen? ». All this ambiance halts the work of the symbolic function.

Shared worries evoked by the pandemic, the feeling of being digital immigrants, lack of online work experience, online fatigue, the feeling of being “in the same boat” impair our psychotherapeutic skills to employ the symbolic function. We need to look for images and symbols of the Temenos in online analysis.

Working as therapists in the times of the pandemic we may go through multiple transitions between spaces: moving online and a few months later returning to our rooms, then moving online again and hoping to resume face-to-face work again one day. I am thinking of various images that help to reflect on and comprehend these processes. Today I would like to draw your attention to the ancient Egyptian myth about Hathor-Sekhmet, the daughter (and the eye) of Ra, the god of the Sun, and about powerful dissociation that may affect all of us in transitions.

The myth begins with Ra’s aging. He has been ruling the gods and the mankind for a long time. People started noticing him aging and began to break laws, disobey and make fun of him. Ra summoned the gods and goddesses to discuss the problem and come up with a solution. The divine council gave their advice to the god of Sun and offered to send his great Eye in the shape of Hathor, his fiery daughter and protectress, to take vengeance on rebellious people.

Hathor-Sekhmet was sent to the earth where her aim was to make people behave again. But after three days she started hot pursuit of people, slaughtering them indiscriminately.

She became blood-thirsty, exceeded her authority and turned her mission into rampage. People sheltered and hid away in fear because all the mankind was about to be wiped out. At this point, Ra and other gods started to worry, as they did not want the mankind to be destroyed completely. But Hathor-Sekhmet's frenzy could not be stopped even by gods. She could not be returned through reason or order. So the gods decided that the only way to get her back was to trick her. While she was asleep, they mixed beer with pomegranate juice (red mineral pigment in another version) and spilled it all over the earth. When she awoke, she thought this red lake was blood and drank it. Dizzied with beer, her rage and blood-thirst calmed her down, and she became much more docile. She forgot about destruction, and the rest of mankind was saved. People came out of their shelters and caves to return to their villages and celebrate together with her [10].

The myth is rich in meanings but today I will focus on just one side – the moment of transition and return. We can draw an analogy to our current situation: we are living in the expectation that the threat, or the virus itself, will become more docile, the restrictions will be lifted and we will return to our normal life and to our consulting rooms, our Temenos. The myth powerfully depicts the dissociation that happens in the moment of transition: Hathor-Sekhmet completely forgot her desire to slaughter the mankind and people celebrated alongside with someone who wanted to kill them the day before. The myth tells us that returning could be so hard and emotionally intense due to the breach between the two realities, between now and then, that the only way to cope with it is to dissociate – to get drunk and to forget.

The myth also gives clues how to overcome difficulties: like cures like. Hathor-Sekhmet becomes possessed by the desire of revenge and power. Her altered state of mind is treated with another kind of altered mental state – booziness. But this sort of booziness is full of symbols of life and energy – beer, pomegranate, and hematite – and red colour reminds us of rubedo, the final stage in alchemical process, the stage of transformation. On the one hand, this myth helps us to see what powerful processes we face when we change therapeutic space during the pandemic. On the other hand, it highlights the necessity and the importance of working with symbols, including the symbols of temenos.

While preparing this paper I came across a picture of a rosette window of stained glass made by M. Shagall for Fraumunster Church in Zurich (Fig. 1). I bought it 3 years ago when I came for a weekend training at Jung's Institute in Kusnacht. Since then I was absolutely certain that the picture belongs to my consulting room but I had no idea what it was about and what the right place was. So the picture was put on the shelf. Now I feel that this Genesis image in the shape of mandala has found its meaning related to online analysis: the emergence from the dark deep blue, where the images on the petals are still hardly seen, and there is a hint of Noah's ark in the centre. So much to discover.

I would like to conclude with a quote from Jung: "The symbol of mandala has exactly this meaning of a holy place, the temenos protecting the centre. And this symbol is one of the most important motifs in the objectivation of unconscious images. It is a means of protecting the centre of personality from being drawn outside and from being influenced from the outside" [5; par. 410].



Fig. 1. “The Genesis” – rosette window of stained glass made by M. Shagall for Fraumunster Church in Zurich

References

1. Abramovitch H. Temenos regained: reflections on the absence of the analyst In *Journal of Analytical Psychology*, 2002, 47, 583–598.
2. Dowd A. Uprooted minds: displacement, trauma and dissociation. *Journal of Analytical Psychology*, 2019, 62, 244–269.
3. Goodheart W. Theory of Analytic Interaction. San Francisco Jung Institute Library Journal. 1980. Vol. 1 (4), pp. 2-39.
4. Jung C.G. CW Vol.12. Princeton, 1968.
5. Jung C.G. The Tavistock Lectures. CW Vol. 18. Princeton, 1968.
6. Калининко В. К. Границы в анализе. Юнгианский подход. – М.: Когито-Центр, 2011 г. [Kalinenko V. Borders in Analysis: Jungian Approach. Moscow: Cogito, 2011 (*In Russian*)]
7. Kalsched D. The Inner World of Trauma: Archetypal Defenses of the Personal Spirit. Psychology Press, 1996.
8. Lemma A. The Digital Age on the Couch: Psychoanalytic Practice and New Media. Routledge, London, 2017.
9. Shalit E. Enemy, Cripple, Beggar: Shadows in the Hero’s Path. King Fisher Press, 2008
10. Sirri M. The Eye of Ra And The Destruction Of Mankind
11. <https://www.experience-ancient-egypt.com/egyptian-religion-mythology/ancient-egyptian-mythology/eye-of-ra-destruction>.
12. Steiner J. Psychic Retreats: Pathological Organizations in Psychotic, Neurotic and Borderline Patients. New Library of Psychoanalysis, 1993.

Social outbursts in Russia, Belarus and the USA as Reacting to the Lockdown Experience

Abstract

The article attempts to look into the global experience of 2020 lockdown during the covid pandemic as a trigger for the manifestation of cultural complexes in different regions of the world and to the subsequent splitting and projecting the collective Shadow onto the rejected opposite. The author applies the theory of the cultural unconscious proposed by J. Henderson, Th. Singer and S. Kimbles. Using the Jungian approach, the author shows the mechanisms behind the processes in the collective psyche that are taking place during the covid period and underpinned by the cultural unconscious. Positive ways of moving out of these processes are suggested.

Key words: cultural unconscious, cultural complex, trauma, Shadow, Anima, affective reality.

How are different societies experiencing the lockdown and getting out of it? The attempt to look into this issue through the analytical prism is based on the concept of the cultural unconscious, which J. Henderson introduced into the Jungian field back in the 1960s [13]. This idea has been developed and is still being developed by T. Singer and S. Kimbles – first of all in their theory of cultural complexes [14]. The works by V. Kalinenko have played an important role in the Russian Jungian space [4, 5]. Today the concept of cultural complexes is not a peripheral field for Jungian studies; there have been works describing European, Latin American, North American, and German complexes. T. Singer is intensively working on his *Europe's Many Souls* project – a point where Jungian analysis crosses path not only with such traditional for it areas like philosophy, history and culture, but also with politics, and this gives another important dimension to the Jungian perspective [12].

The idea of the “cultural unconscious” refers to the layers of the collective unconscious conditioned by the history and geography of a particular region and in this sense unique. Just as uniquely meaningful in this sense are national cultural complexes which function following the same laws as personal complexes and similarly manifest themselves through emotional and affective reactions.

I assume that it is cultural complexes that manifest themselves in the affective reality of the 2020 lockdown. In analytical terms, lockdown can be described as mental regression and even return to the maternal container, which is meant to be reliable and safe. Lockdown is seen as a space aimed at the utmost protection of a person from the deadly threat of the virus and at ensuring their well-being. However, in reality this regression, firstly, is of necessity – it is ensured by the power and strength of Father's Logos, the state; and secondly, it does not perform the functions of protection and of nurturing. The state can only mitigate the risks of infection but not eliminate them. The state can only provide a person with an allowance or rental holiday but not support them in any way for an indefinite period of time. And then the affect arises. We are flooded with anger, envy, and fear, and they only strengthen when we are deprived of our maternal holding – as suddenly and as forcibly as when it was imposed on us – that is, at the moment when the lockdown is lifted. B. Collinson described in detail anger as an inevitable and the most dangerous consequence of lockdown [8]. Jungians have published a great deal of research on both anger and fear and their specifics in the time of lockdown on the website of the ARAS community (www.aras.org) which studies archetypal symbolism. It has probably been summarized in a meticulous work by P. Brutsche, who is consistently studying fear and rage accompanying covid by means of symbolic comparison of the experience we are going through here-and-now and the experience with Albrecht Durer's engravings [7].

How long does the threat of infection remain? How long will the quarantine last? When will we to normal life? When will the vaccine be made, when will the medication be found? Almost never in the human history the entire world has suddenly been seized by such a pandemic. In fact, almost all states as well as the scientific community seem to acknowledge their helplessness now. The answers that we are receiving today are very rough, contradictory and repeatedly disproved by practice. The world has frozen somewhere between the two poles: "the more people get sick the sooner Covid will weaken" and "infection should be prevented by all means since we still have a very vague idea of how, who and when the virus kills." Strictly speaking, even one of these polarities is enough for the affect to emerge, even if we leave out dramatic economic losses; in fact, we deal with systemic collapse of the modern world. As Brutsche notes, "the humanity's hour has come," and, apparently, we have to agree with it is worth agreeing with this determination [7].

However, in order to withstand this hour and move on to the next one, the Ego-Self axis has to be well-aligned, which is still remains rather an ideal goal, both at the level of personal analysis and at the level of the collective cultural situation. At the end of May 2020, four Minneapolis police officers (USA) arrest George Floyd, an African American man, and this harsh arrest leads to his death. The next day mass protests begin throughout the country: according to the observers, nearly a quarter of the entire US territory is involved. Over 20 million people are engaged, the National Guard and armored vehicles are brought into 16 states, and for almost a month the government only partially controls the situation. This has been the most major operation by the

Black Lives Matter political movement and the most large-scale story of unrests in the history of the United States. Alas, with a great deal of human losses.

Before I go any further, I should say that manifestation of any cultural complex, as well as personal one, has to do with polarization of opposites, subsequent separation of the Shadow and the projection of the rejected polarity onto an Other. Referring to his Western colleagues' writings, V. Kalinenko uses an insightful term "mutual projective identification" to describe this process [5]. Therefore, in my mind, now we are witnessing the manifestation of cultural complex in various regions, in each case with different archetypal core due to the differences in the cultural unconscious. In the United States, I think, it is the Shadow that underlies the cultural complex.

In terms of archetypal psychology, the entire history of the United States is a wonderful story of the birth of the Ego, the Hero's journey. The US made and developed heroes, rejected by maternal Europe and patriarchal capitalist model, who, as Erich Neumann and James Hillman metaphorically said, crossed out Father's name and wrote down theirs instead. It is for a good reason that the authors of the Declaration of Independence and the American Constitution, which is an absolutely sacred document of the Logos in this country as well as in some others, are called "the Founding Fathers" or just "the Fathers of the US". Diligence, honesty, strict principles of the new Christian ethics, utmost individual freedom and utmost civil liability – these are the wonderful statements that made America a recognized world leader. And these are the statements that underlie the functioning of the American middle class, which still sets a frame of reference for the civilized world. There is no point in arguing with these statements; they seem to fully reflect the reality, but for one circumstance: a huge role of Persona contents in the structure of the American dream. And then it becomes obvious how outsized the collective Shadow inevitably gets. In the history of the United States, this Shadow has consistently been projected onto the entire African American population, with the War between the North and the South being the climax and so far the country's most serious cultural trauma. It is weakness, laziness, alcoholism, drunkenness, lack of ambition, lying, viciousness, etc. that are projected onto African Americans. This is all the more convenient since the structure of the American capitalism, alas, suggests a great deal of exploiting African Americans', Hispanics' and Asian Americans' cheap labor in pre-digital areas of industry. Besides, along with the black Shadow, the American Shadow also contains the White one. We are talking about almost a quarter of the white population, whose Egos are far from reaching the strength required of a citizen. These are millions of white people who live below the poverty line and are characterized by all sort of deviations and, more importantly, whose children for generations practically have had no or very little chance to fit somehow into the model of the American well-being; millions of people deprived of normal health care, education, and, accordingly, jobs – that huge cluster of people called losers in the mass culture of the middle class. Moreover, after the structural tax reforms by Barack Obama's administration the American reality is such that more successful white strata of the society have to live practically at their limits

since besides the traditional loan debt burden, they have to struggle with a dramatic increase of tax burden to support this social cluster that is most repressed into the Shadow. At the same time, neither Democrats nor Republicans are in any way ready to assimilate it, largely because the entire model of the American economy merely prevents this assimilation. This situation makes the society function on the borderline level. By the way, just prior to the lockdown, the National Center for Mental Health in Washington publishes a large-scale study “America as a country of borderline disorder”, “America as a republic of psychotropic drugs and neuroleptics” [15]. Of course, these disorders just as well have to do with the middle and upper classes, which is inevitable, considering the society’s extremely high demands on the Ego, but in the collective consciousness, any disorder is fearfully repressed into the Shadow. “A successful person will not go to a psychologist,” Donald Trump says [10]. Here, by the way, it is worth remembering that the United States frequently struggle with an abundance of natural disasters – hurricanes, earthquakes, floods, fires – which in a symbolic sense seems to be associated with the collective borderline level.

At the same time, with reference to the problem of the shadow cluster white Americans hold opposite positions – nominally democratic and republican, but seemingly equally borderline. These positions suggest either further tightening of those who are called *lower level*, i. e. low-income population strata, or conversely, utmost, next to absurd, opening out mother’s arms to welcome all those who fail to achieve average level of well-being: it is highest possible perks, quotas, concessions, salaries – at the cost of their own prosperity and career; but not treating disadvantaged Americans as fully entitled and responsible adults.

And it is this nominally humanistic but in fact utopian “position of a comfortable reservation area” for almost half of the US population that expresses the affective idea underlying the national protest which nearly paralyzed the country. I mean now not those radical marginalized groups who merely smashed boutiques and burned cars with *Black Lives Matter* at the background but precisely that part of the young middle class that provided for the duration and the scale of the protest. Why at all do I link its beginning to lifting the lockdown?

First, the *Black Lives Matter* movement has been around since 2013. It was launched after police murdered a crime-prone African American teenager, and such murders are by no means outstanding events in the US. There are dozens of them every year; in digital reality, alas, you can watch them each for a while now. Second, local protests were a natural reaction to such murders in the 2010s as well as in the 2000s, and throughout the modern history. This is certainly due to the country’s realia, where, unfortunately, the crime-prone part of the society is the black one, and due to police officers’ special rights, to free access to guns and cold-arms and to special regulations of this distribution in general. One of the fundamental precepts of the Founding Fathers reads precisely that every American is his own state, his own sheriff, and decides himself upon his behavior framework. This is based on the utmost respect of individual rights. And nothing extraordinary happens in May 2020. We can certainly

talk about the straw that happens to be the last one, but this can hardly provide either analytical or political grounds – it is rather about capturing the reality. What we can say for sure is that the so called first wave ends in May, and people who lost their jobs and are flooded with fear due to the inevitable contact with the virus, come out after the lockdown.

And then the protest spontaneously begins; its nature can be truly described with a quote from a popular blogger Matt Drudge. His daily audience consists of 2 million people, and he is one of the most powerful media figures, and he writes as follows: “Adult children took to the streets, and they can only cry. They have no clear requirements, no wish to improve public life, to start a dialogue with the government. They can only come out and be silent with stupid slogans in their hands in belief that this is enough. As if they are still on the Web, where you press the button and your wish is granted immediately, where there is no dialogue or dispute. Only likes. Instead of doing something with their lives, they demand impossible things from the government to make happy the unlucky ones. The opponent is announced to be the devil, and yourself – a wonderful hero. And there is no wish to come to an agreement” [11]. This is very precise, of course. Sophie Brown [3] just describes the lockdown situation as the ultimate transfer into online space that functions under the laws of omnipotence: where any wish is granted by a mouse button, where the user is omnipotent and their value depends on the number of likes and where objects are split into good and bad ones with no opportunity to make them whole – this is how discussions in social media usually develop. These are the main characteristics of the new protest. It is pronouncedly peaceful, though it implies the opponent’s total devaluation; there are no any clear claims or they are next to absurd; and it implies inability to acknowledge own limitations. So called digital rules that replace during the lockdown full-fledged contact with the external adult reality are transferred into the outside world. The same is the structure of the protest in Belarus and Khabarovsk, as we will see a bit later.

My daughter who is working in one of the US major clinical centers took active part in *Black Lives Matter*, to my annoyance. Until the moment when the administration of the center, with sympathy to the protest, asked the key employees if they possibly agree to delegate their responsibilities to African American colleagues who are less successful due to the social injustice typical for the United States. And my daughter who occupies one of such positions in the young colleagues’ association of the center told me that with all her compassion towards the humanistic idea, she suddenly ceased to understand why the respect and desire to help the repressed part of the society should imply thus depreciating her own history, personal and family one, her individuality, her own challenges and problems she faces in her life. This put the end to her participation in the protests, and a couple of weeks later the most intensive phase of the protests came to an end – and it was inevitable taking into account that they built on absolutely unrealistic claims to have the country restructured.

However, the confrontation did not stop altogether. And shadow projections are just getting stronger, capturing different social strata. The same Matt Drudge comments

on the debate between Donald Trump and Joe Biden as follows, “For the first time in history of a great country, during the major event of the year, two quite elderly men attack each other with dirty words, accuse each other of the same sins, can offer nothing positive, have no program and do not acknowledge any of their mistakes. Dementia is in service of the country” [11]. I will add that instead of the word “dementia” it might have been better to say “affect” since people rather repress their fear than their mistakes. And the peaceful nature of confrontation is generally balanced by active organization of veteran groups – white and black, poor and rich Americans with guns who have used them before, with great determination and total lack of a positive action plan. And President and the challenger assert their readiness to defend the election results with arms while these results have already been predetermined in their minds – in their favor. In the history of the United States, such political reality seems never to have existed before; it could have been present only in Soviet propagandistic films and Hollywood dystopias – rather in the area of active imagination thus manifesting itself.

Strikingly similar processes can be seen in Khabarovsk, Russia. In mid-July 2020, also when the lockdown was lifted and after the US protest activity finished, Sergey Furgal, the Governor of the Khabarovsk Territory, was arrested and charged of initiating a number of murders. Furgal is very popular throughout the territory; tens of thousands people take part in spontaneous protest meetings organized in his support. Thought avoiding confrontation with the police, participants at the same time assure their ultimate intransigence but do not put forward any reasonable claims. Claims of Furgal’s immediate and unreserved release is replaced by claiming that the trial on him should take place in Khabarovsk. If during the first month of the protest the participants totally deny his guilt, later they rather admit it but presurmise that Furgal was an excellent territory governor who defended the interests of the region, and this should have compensated for his tumultuous past. It actually means that respectable and active citizens assure they want a potential murderer to represent them at the federal level. In reality Furgal during all the years of his rule did not improve the region’s economic situation in any way and only pursued federal policy. Khabarovsk has remained below the poverty line since late 1990s, that is, more than 90 per cent of the population live below the official statistical poverty line. Furgal’s special characteristic was populism: he repeatedly claimed to be Khabarovsk residents’ defender and used every opportunity to be directly in touch with them. Also, several dozen governors, mayors, senior officials have been arrested in Russia recently, some of them on charges of robbery and murder committed in the 1990s, and this has never triggered people before. Moreover, the elections and appointments in the Russian Federation have nothing to do with actual will expressed by citizens, and this is not my personal judgement but the data of public opinion polls [2].

When analyzing Russian cultural complexes, V. Kalinenko talks, among other things, about the binary Father archetype which both performs the functions of protection, exercises supreme and sacred authority, and touches upon the sphere of the lowest, of decay, denial of moral norms [4]. Obviously this duality is conditioned by

the Russian history, by the failure of synthesis of Christianity with the pagan tradition, a ritual where the most important sacred role is played by the jester, buffoon, holy fool, drunkard, sinner. This is an opposition pretty well reflected by cultural studies: I will only mention that one of the most popular cultural stereotypes of the Russian merchants, the engine of progress in Russia, is, “If you don’t sin, you can’t repent.” In this context interesting are the results of a study of local Khabarovsk networks users [6], published a few weeks ago where protest participants say that Furgal could have killed but he lived for the sake of Khabarovsk residents, just as Vladimir Putin, similarly perceived as the father, could have violated norms of international law repeatedly but still he remains the main defender and hope of the Russian people. And Khabarovsk residents’ behaviour is painfully reminiscent of that of Americans: just when the lockdown was lifted, with absolutely no certainty if life, civilians refuse to start reasonable interaction with the government, put forward irrational and haphazard claims and consistently project their fear and rage associated with “unbearable lightness of being” on their opponents.

Belarus seems to pick up the baton from Khabarovsk. In August 2020 after President Alexander Lukashenko was accused of in mass fraud at the elections, mass protests with up to a million participants start across the country. The organizers avoid confrontation with the police but still deny Lukashenko’s victory though do not put forward any consistent claims aimed at constructing reality. There is neither a political program nor a consent on who won the elections nor a consent on the republic’s near future.

The history of Belarus is special since its political Logos, the structure of the state, Father’s law was introduced first by the Lithuanian principality, then by the federal Polish-Baltic Rzeczpospolita, and finally by the Russian Empire. Historically this explains for the great value that is associated with one’s own land, soil, maternal space, while state system is perceived as a kind of inevitable external intervention, good or bad, Western or Russian. It certainly includes the Catholic influence, which determined the development of Belarusian culture with the worship of Virgin Mary, the Mother of God. Fused with the Mother complex, Anima among other things characterizes the guerilla movement in Belarus in World War II, when, as wonderfully shown by S. Aleksievich, defended was the family, the “fertile soil”, and this is still the clearest and undeniable motivation [1].

And of course it is for a reason that enormous reaction was triggered not by Lukashenko’s political actions – since the 1990s he has been consistently accused of falsifying elections, usurping power, persecuting opponents – but by his acts against three women, Svetlana Tikhanovskaya, Veronica Tsepkalo and Maria Kolesnikova. Husbands of two of them were subject to repression, so their weakness and insecurity are manifested to the utmost. Women seem to be affective: Tikhanovskaya declares her victory and readiness to take power, but after a few hours finds herself outside the country, refuses the presidency then confirms it, asks now the West and then Russia for support, and articulates not quite clearly, what exactly this external Logos

should provide to Belarus. Kolesnikova tears her passport in front of TV cameras, which, of course, cannot change in any way the nature of her prosecution. However, Lukashenko's affect was much more intensive when he was soaring in a helicopter together with his son over an empty square in the center of Minsk, holding tightly an uncharged gun and claiming that all the millions of protesters were scared of him and his son. At this point, attacking Anima, he puts himself in a hopeless position, which, in fact, determines the threatening nature of the affect. But no less affective are actions by the authorities in the US, where President's administration confronted the protest with hard armed forces, or in Russia, where Khabarovsk administration said that the protesters' actions caused excessive increase in the number of pigeons because they feed them, or that they interfere with the traffic in empty streets of the city. It is not that the parties are not ready to start the dialogue: the thing is they have no agenda for the dialogue, because it is next to impossible to start communication with the Shadow, it is too scary to look at.

Let me remind you that according to Singer, cultural complexes are unconscious, they always manifest at the moment of affect, and their manifestation is always followed by projecting the shadow pole [14]. We are well aware of the particular historical consequences of this: the Holocaust began with completely peaceful protests by the German university elite who tried to survive Germany's disastrous isolation after World War I. And protesters' claims early in the 1930s were of the same utopian abstract character, and generally as spontaneous. It was later that this protest was picked up by the Nazis, though dangerously soon. Undoubted is the scale of the anger flooding people in different regions of the world trying to collect their lives with covid in the background and under rather harsh repression of personality.

These days 27 years ago, a civil war nearly broke out in Moscow. The hour of curfew, hundreds of people as casualties, democratically elected president firing at the first democratic post-Soviet Parliament with a tank. Opponents mainly desired to eliminate each other without any constructive messages. I remember very well the night of October, 3 to 4, 1993, in Moscow and myself with a ski pole and a gas pistol standing on Tverskaya Street among other students from the Moscow State University in front of the Moscow City Council and waiting for Yegor Gaidar to start distributing machine guns as promised. I am sincerely grateful to his memory that he never gave away the guns. And I still cannot fully understand what I wanted then and who I was going to use my ski pole against. Who at all was my enemy? The Soviet Union collapsed two years before that, I was just beginning to live more or less consciously and preparing for a life absolutely guaranteed in terms of income, employment, residence, healthcare and education. I feel no sympathy to the USSR, but that was the reality. And the isolation within the USSR also was the reality, that finished all of a sudden with its leaky container and the Logos by the Central Committee General Secretaries, who provided me with that reality despite all their limitations and hypocrisy. That was the manifestation of this very ambivalent Father complex. Most likely, back then we wanted someone to come and explain us the rules of life since at that moment they seemed to

be completely incomprehensible. And that was instead of taking responsibility for our own lives.

And Jill Doherty, then CNN special correspondent in Russia, was broadcasting live the firing of the Russian White House to the whole world. She wrote many years later that those days marked the beginning of a new online reality, splitting between the virtual and the real [9]. A few years later, broadcasted were the aircraft attacks on the Twin Towers in New York, the execution of Saddam Hussein and many other events characterizing our century, that began with the protest by confused and peaceful people and ended with the growth of a monstrous personal and collective Shadow¹.

This is how cultural complexes work. Though Brutsche [7] notes, that they inevitably manifest themselves throughout history, with huge disasters then followed by new Renaissance as it happened with the Renaissance itself after the gloomy, isolated Middle Ages era dominated by Plague and Shadow. This, I believe, is a very important final remark. As is the fact that on October 3, 1990, Germany finally reunited, having overcome its post-war split and finally come in touch with its most severe cultural trauma².

References

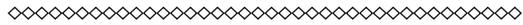
- Алексиевич С. *Мужчины меряются достоинствами, а будущее – за Гретой.* // Радиостанция «Немецкая волна» [электронный ресурс]. URL: <https://www.dw.com/ru/a-52245972>. Дата обращения: 2020-10-19. [Aleksievich S. *Men measure their merits, and the future belongs to Greta.* // Radio station “Deutsche Welle” [Online]. URL: <https://www.dw.com/ru/a-52245972>. Accessed: 2020-10-19 (In Russian)]
- База социологических данных ВЦИОМ [электронный ресурс]. URL: <https://bd.wciom.ru>. Дата последнего обращения: 2020-10-19. [VTSIOM Social Science Database [Online]. URL: <https://bd.wciom.ru>. Accessed: 2020-10-19 (In Russian)]
- Браун С. *Уход подростков в себя.* // XXIII Международная научно-практическая конференция МААП [электронный ресурс]. URL: <https://www.maap.pro/sobytiya/konferencii/xxiii-mezhdunarodnaya-nauchno-prakticheskaya-konferenciya-maap-12-13-iyunya-2020.html>. Дата обращения: 2020-10-19. [Brown S. *Leaving adolescents into themselves.* // XXIII International Scientific and Practical Conference MAAP [Online]. URL: <https://www.maap.pro/sobytiya/konferencii/xxiii-mezhdunarodnaya-nauchno-prakticheskaya-konferenciya-maap-12-13-iyunya-2020.html>. Accessed 2020-10-19 (in Russian)].
- Калиненко В. К. *Границы в анализе: юнгианский подход.* – М.: «Когито-Центр», 2011. 233 с. [Kalinenko V. *Borders in Analysis: Jungian Approach.* Moscow: Cogito, 2011. 233 p. (In Russian)]

¹ For example, such events include explosions in London, the lorry in Promenade des Anglais in Nice, Aum Shinrikyo on the Tokio metro.

² October 3 and 4, 2020, the 30-th Anniversary of German reunification, were the dates of the conference where Evgeny revzing presented this paper – Editor’s note.

- Калининко В. К. *Культурные комплексы как основание инаковости*. // Журнал практической психологии и психоанализа. 2015. №3 [электронный ресурс]. URL: <https://psyjournal.ru/articles/kulturnye-kompleksy-kak-osnovanie-inakovosti>. Дата обращения: 2020-08-27. [Kalinenko V.K. *Cultural complexes as the basis of otherness*. // Journal of Practical Psychology and Psychoanalysis. 2015. No. 3. [Online]. URL: <https://psyjournal.ru/articles/kulturnye-kompleksy-kak-osnovanie-inakovosti>. Accessed: 2020-08-27 (In Russian)].
- Соцсети Хабаровск. Котировки // Медиаметрикс [электронный ресурс]. URL: <https://mediametrics.ru/rating/ru/421/month.html>. Дата обращения: 2020-10-19. [Khabarovsk Social media. Quotation // Mediametrix [Online]. URL: <https://mediametrics.ru/rating/ru/421/month.html>. Accessed: 2020-10-19 (In Russian)].
- Brutsche P. A Meditation on Albrecht Durer's Melancholia in a Time of Pandemic // The Archive of Research on Archetypal Symbolism [Online]. URL: <https://aras.org/sites/default/files/docs/000140Brutsche.pdf>. Accessed: 2020-10-19.
- Collinson B. Anger [electronic resource]. URL: www.briancollinson.ca. Accessed: 2020-10-19.
- Dogherty J // Willson Center [Online]. URL: <https://www.wilsoncenter.org/person/jill-dougherty>. Accessed: 2020-10-19.
- Drudge Report 2021 // Drudge [Online]. URL: <https://www.drudgereport.com/>. Accessed: 2020-10-19.
- Europe's Many Souls: Exploring Cultural Complexes and Identities / Ed. T. Singer and others. Spring Journal Books, 2016.
- Henderson J. Cultural Attitudes in Psychological Perspective Studies in Jungian Psychology. Manila: Inner Books, 1984. 130 p.
- Singer T., Kimbles S. L. Cultural Complexes: Contemporary Jungian Perspective on Science and Society. Hove: Psychology Press, 2004. 279 p.
- The National Institutes of Health (NIH) Clinical Center Search // NIH Clinical Center American Research Hospital [Online]. URL: <https://clinicalstudies.info.nih.gov/>. Accessed: 2020-08-27.
- Trump Donald J. Real Donald Trump Twitter [Online]. URL: <https://twitter.com/realDonaldTrump>. Accessed: 2020-10-19.

CONTRIBUTORS TO THE ISSUE



Frequent Acronyms

- AAPR** – the Association of Analytical Psychologists of Russia
- AJA** – Association of Analytical Psychologists (London)
- BACP** – British Association for Counselling and Psychotherapy
- BPC** – British Psychoanalytic Council
- CSJA** – Chicago Society of Jungian Analysts
- IAAP** – International Association for Analytical Psychology
- IAP&PGS** – Institute for Analytical Psychology and PostGraduate Studies (Moscow)
- ISAP Zurich** – International School of Analytical Psychology (Zurich)
- ITCAP** – Interregional Training Centre for Analytical Psychology
- MAAP** – Moscow Association for Analytical Psychology
- MIP** – Moscow Institute of Psychoanalysis
- MSU** – Moscow State University
- NHS** – United Kingdom National Health Service
- PCAP** – Professional Community of Analytical Psychologists (Moscow)
- RSAP** – Russian Society of Analytical Psychology
- SAP** – Society of Analytical Psychology (London)
- UKCP** – United Kingdom Council for Psychotherapy

Riccardo BERNARDINI

Italy, Turin; email: bernardini@eranosfoundation.org

Riccardo Bernardini, PhD, PsyD, is a Jungian analyst ARPA (Turin, Italy)/IAAP, President of the Institute of Analytical Psychology and Psychodrama IPAP (Ivrea, Italy), Secretary of the Order of Psychologists of Piedmont (Italy), full adjunct professor of Analytical Psychology and Educational Psychology at Turin University, scientific secretary at the Eranos Foundation in Ascona, Switzerland. His research interests focus on the history of the Eranos phenomenon. He wrote “Carl Gustav Jung a Eranos 1933-1952”, co-authored with G.P. Quaglino and A. Romano (2007), “The Spirit of Eranos”, co-authored with J. van Praag (2007), “Il sogno. Dalla psicologia analitica allo psicodramma junghiano”, co-edited with M. Gasseau (2009) and “Jung a Eranos. Il progetto della psicologia complessa” (2011, with an upcoming English edition). He is currently working for the Eranos Foundation on an edition of Emma Hélène von Pelet-Narbonne’s analytic diaries. He is co-editor of the Eranos Yearbooks series, editor-in-chief of the Eranos Series and editor of the ‘Jungiana’ section of Spring Journal.

Natalya BOLYCHEVA

Russia, Moscow; e-mail: nathu@mail.ru

Natalya Bolycheva is a scholar in culture studies, analytical psychologist, psychoanalyst, certified body-oriented therapist. Her professional interests include cultural complexes, cultural unconscious in group processes and individual psyche, Russian cultural identity, work with personal and collective myths in storytelling therapy and “song therapy” (author’s method). She regularly gives talks at conferences of AAPR, PSAP, MAAP, and others.

August CWIK

USA, Chicago; email: guscwik@hotmail.com

August Cwik, PsyD, is a clinical psychologist, hypnotherapist and senior diplomate Jungian Analyst in private practice in the Chicago area. Доктор психологии (PsyD). After studying Chemistry as an undergraduate, he entered military service and then changed his career path to psychology. After studying with Rosiland Cartwright in the Dream and Sleep Lab at the University of Illinois, Chicago Circle, he was in the first class at the Illinois School of Professional Psychology. He interned at the University of Maryland, School of Medicine, Department of Psychiatry where he trained in hypnotherapy and psychoanalytic psychotherapy and returned to Chicago to begin private practice. He is on the teaching faculty of the Chicago Institute and the Florida and Minnesota Seminars for the Interregional Society of Jungian Analysts. He is an Assistant Editor for the Journal of Analytical Psychology. He is former: Co-Director of Training of the Analyst Training Program in Clinical Supervision and Curriculum and Co-Director of Clinical Training Program in Analytical Psychotherapy at the C.G. Jung Institute of Chicago, and

Senior Adjunct Faculty at the Illinois School of Professional Psychology. He provides videoconferencing supervision and analysis. He has published on analytic structure, supervision, alchemical imagery, active imagination, dreams, and numerous reviews.

Renate DANIEL

Switzerland, Zurich; email: renete.daniel@t-online.de

Renate Daniel, MD, is a Jungian analyst, specialist in psychiatry, psychotherapy and psychoanalysis, Director of programs at the C. G. Jung Institute in Zurich. Professional affiliations: SGAP, AGAP, IAAP, member of the Board of the International Society for Depth Psychology (IGT) in Lindau (Germany). She is in private practice at the C. G. Jung Ambulatorium in Zurich. Renate Daniel is the author of the books “Der Nacht den Schrecken nehmen: Alpträume verstehen und bewältigen” (German edition; also published in English as “Taking the Fear Out of the Night: Coping with Nightmares”), “Psyche und Soma: Erkenntnisse und Implikationen der Analytischen Psychologie” (German Edition), “Das Selbst: Grundlagen und Implikationen eines zentralen Konzepts der Analytischen Psychologie” (German Edition; also published in English as “The Self: Quest for Meaning in a Changing World”). The Russian translation of the latter book is going to be published soon.

Ivan DAVYDOV

Russia, Moscow; email: ioasaph@yandex.ru

Ivan Davydov, PhD (philosophy), scholar in religious studies and legal theorist, expert in the methodology and epistemology of religious studies, sociology of religion, semiotics of religious mythoritualism, iconology, hierotopics, comparative studies of religious law. He graduated from the MSU, where he studied Philosophy and Law. He is an Associate Professor, Deputy Head of the Department of Philosophy of Religion and Religious Studies, MSU. Ivan Davydov is an Author of a number of monographs and over 200 scientific articles and encyclopedia entries.

Liudmila DEMENTYEVA

Russia, Moscow; email: la-dementyeva@yandex.ru

Liudmila Dementyeva, PhD (psychology), is a Jungian analyst and clinical psychologist in private practice in Moscow and online. Professional affiliations: ROAP/IAAP, President of PCAP (President). She is a lecturer on analytical and clinical psychology at IAP&PGS, ITCAP and MIP. Worked in an acute adolescent psychiatric ward, did scientific research, has over 20 scientific publications. Her professional interests include the specifics of psychic structure in case of traumatic experiences and opportunities for symbolic rethinking of psychopathological states. Liudmila Dementyeva is the Editor-in-chief and an Advisory Board member for the journal “Analytical Psychology: Theory and Practice”.

Carrie DISNEY

UK, East Sussex; email: carriedisney44@gmail.com

Carrie Disney is a Jungian analyst, in private practice at home, with patients and supervisees. Professional affiliations: AJA, BPC, IAAP. She was trained at the SAP in London. Along the way Carrie worked in the NHS and in charities. She lives in East Sussex, in a small village close to the south coast of England, and has previously lived and worked in London, as well as in Italy and Russia. In Russia she worked pro bono with a therapeutic community “Kitezh” for orphaned children. In her previous career Carrie was a partner in a consulting firm in central London.

Stephen GARRATT

UK, London; email: stephen.garratt@gmail.com

Stephen Garratt is a Jungian analyst in private practice in London and online. He is a member of AJA, the International Association of Analytical Psychologists, the British Psychoanalytic Council (BPC), the United Kingdom Council for Psychotherapy (UKCP), and the British Association for Counselling and Psychotherapy (BACP). He was trained with the Association of Jungian Analysts (AJA) as well as at the WPF Therapy in London, a leading psychodynamic training institute in London. Stephen Garratt holds an MA in psychodynamic psychotherapy.

Elena GRISHINA

Russia, Moscow; email: eagrishina_mglu@mail.ru

Elena Grishina, PhD, is an analytical psychologist and Jungian Sandplay therapist in private practice in Moscow and online. She is Vice-President of PCAP and AAPR training candidate. She has a degree in linguistics (MSU graduate), translates Jungian literature. Previously Elena taught psychology as an Assistant Professor at the Moscow State Linguistic University at MSLU, and before worked in marketing for a big multinational corporation. Her professional interests include cultural complexes, symbolic function, psychotherapeutic relationships, analytical work with countertransference. Elena is the Production Editor and an Advisory Board member for the journal “Analytical Psychology: Theory and Practice”.

Vsevolod KALINENKO

Russia, Moscow; email: vselenk@gmail.com

Vsevolod Kalinenko, PhD (Psychology), is a Jungian analyst in private practice. Professional affiliations: RSAP/IAAP, AAPR. His professional interests include analytical relationship, cultural consciousness and unconscious. He is the author and co-author of a number of books on social psychology and analytical psychology. Vsevolod Kalinenko is a translator and scientific editor of books by such Jungian analysts as D. Kalsched, N. Schwartz-Salant, J. Wiener, U. Wirtz, J. Zobel. He frequently presents at Russian and international Jungian conferences. He is an Advisory Board member for the journal “Analytical Psychology: Theory and Practice”.

Dmitry KOMOLOV

Russia, Moscow; email: komolovpsy@gmail.com

Dmitry Komolov, PhD (Psychology), full PCAP member, is an analytical psychologist and Jungian Sandplay therapist in private practice in Moscow and online. He is an Associate Professor with the Department of Clinical Psychology at the Pirogov Russian State Medical University. His scientific and practical interests include psychosomatics, men's psychology, personality disorders, the analysis of Russian folk tales in the framework of analytical psychology, the link between neuropsychology and psychotherapy.

Dale MATHERS

UK, London; email: dalemathers@hushmail.com

Dr Dale Mathers is a member of the Association of Jungian Analysts, London. A former psychiatrist, he teaches analytical psychology in the UK and Europe. Previously he directed the Student Counselling Service at the London School of Economics and was a Mental Health Foundation Research Fellow at St. George's Hospital, London. Publications include: "An Introduction to Meaning and Purpose in Analytical Psychology"; "Vision and Supervision"; "Self and No Self"; "Alchemy and Psychotherapy", from Routledge. He is a Member of the Buddhist Society, London. Dale Mathers is also an Advisory Board member for the journal "Analytical Psychology: Theory and Practice".

Arthur NIESSER

UK, Porthmadog; email: arthur.niesser@doctors.org.uk

Arthur Niesser is a Professional Member and Training Supervisor and a former Chair of the Association of Jungian Analysts in London. After training in Stuttgart in his native Germany and in London, he worked in private analytic practice in Porthmadog in North Wales, but has now an increasing online practice. As a retired general practitioner, he is particularly interested in the interface between biology and psyche. He is concerned with the application of Jungian concepts to developments in society and in a political context and he gave various papers on these topics.

Yulia OVCHINNIKOVA

UK, London; email: julia.ovchinn@gmail.com

Yulia Ovchinnikova (PhD, Psychology) is a Jungian analyst in private practice in London. Professional affiliations: AJA/IAAP, BPC, PCAP (Honorary member). Her areas of professional interest include: midlife and identity crises, symbolic function, countertransference and its specifics, working with shame in therapy. Yulia runs seminars and workshops in the UK and Russia. Previously she has taught at the psychology departments of Moscow State University and the Higher School of Economics. Yulia Ovchinnikova is the author of numerous publications in the field of Jungian analysis and a member of the Advisory Board of the journal "Analytical Psychology: Theory and Practice".

Evgeny REVZIN

Russia, Moscow; email: evgeny.svatkoff@yandex.ru

Evgeny Revzin is an analytical psychologist (trained with IAP&PGS, MAAP), media manager, translator, political scientist. He has a degree in German philology (MSU graduate). Previously, Evgeny was engaged in the research of psychoanalysis as an aesthetic category of literature and managed media projects in the field of political and military journalism. At present he is in private analytical practice as well as doing intensive research on the cultural unconscious. Evgeny is a translator of Jungian literature and the Production Editor of the journals “Jungian Analysis” and “Skazka i Myth” (“Tale and Myth”).

Ekaterina SLESAREVA

Russia, Moscow; email: katrinslesareva17@gmail.com

Ekaterina Slesareva is a psychiatrist, suicidologist, analytical psychologist in private practice. She is an ISAP Zurich training candidate. She is the author of a number of articles and a co-author of books on Jungian analysis. Ekaterina Slesareva regularly speaks at Russian and international Jungian conferences. She is also a scientific editor of the journal “Analytical Psychology: Theory and Practice”.

Madina SLUTSKAYA

Russia, Moscow; email: msluckaya@yandex.ru

Madina Slutsкая is a Jungian analyst in private practice. Her professional affiliations include membership in RSAP/IAAP and AAPR. She is RSAP ex-President, PCAP Honorary President, member of AAPR Training Committee, supervisor in AAPR and RSAP training programmes. Madina Slutsкая is the founder and the Dean at of IAP&PGS and a lecturer, supervisor and the director of the postgraduate first-step training programme for analytical psychologists. She is also an Advisory Board Member for the journal “Analytical Psychology: Theory and Practice”.

**INSTITUTE OF ANALYTICAL PSYCHOLOGY AND POSTGRADUATE
STUDIES (IAP&PGS)**

License No. 038847 by the Moscow Department of Education dtd. 23 October 2017

The Institute offers basic training in analytical psychology and Jungian analysis
and professional training in related fields of psychology.

IAP&PGS professional training programs granting national standard diplomas:

ANALYTICAL PSYCHOLOGY. JUNGIAN ANALYSIS

Basic theoretical and practical training in analytical psychology and Jungian analysis. The program is a compulsory initial level for further training in the international programs to become internationally recognized Jungian analyst. Classes and supervision are conducted by Jungian analysts and analytical psychologists, ROAP and AAPR members and candidates.

Length of the program: 2 years (4 semesters)

Weekly classes (Monday) + 2 Sundays per semester

Size of the program: theory 600 academic hours/supervision 120 academic hours

CLINICAL PSYCHOLOGY

The program meets national standard requirements for the qualification 030401 “Clinical Psychology”. Interactive theoretical and practical sessions are conducted by the teachers with fundamental theoretical background, PhD and practical experience in clinical psychology, analytical psychology and psychotherapy, corrective and developmental teaching.

Length of the program: 1 year (2 semesters)

Weekly classes (Saturday)

Size of the program: 1,050 academic hours

SANDPLAY IN PSYCHOLOGICAL COUNSELLING

The program is conducted by a qualified teacher/trainer certified by the International Society for Sandplay Therapy (ISST). The program includes theoretical, practical and clinical blocks. Apart from the Russian national standard diploma, graduates are granted the international certificate confirming full scope of theoretical training required for ISST certification.

Length of the program: 1 year (2 blocks)

Size of the program – min. 250 academic hours / 100 hours

Email address for applications: institut.a.psy@yandex.ru

Institute website: www.iap-pdo.ru

**THE ASSOCIATION
PROFESSIONAL COMMUNITY OF ANALYTICAL PSYCHOLOGISTS (PCAP)
OGRN 1207700279907**

The Professional Community of Analytical Psychology was founded in 2013 on the initiative of the alumni and teachers of the training program "Analytical Psychology. Jungian analysis" under the direction of Madina N. Slutsкая. The Community brings together practical psychologists guided in their work and/or studies by the principles of C. G. Jung's analytical psychology and interested in professional communication with similarly enthusiastic people.

In 2020 the community was officially registered and received a new legal status as the Association "Professional Community of Analytical Psychologists".

PCAP ACTIVITIES

- **THE JOURNAL:** This is the 1st issue of PCAP journal "Analytic Psychology: Theory and Practice".
- **CONFERENCES:** The proceedings of the 1st International PSAP Jungian conference "Living Under the Pandemic, or the Challenging of a Troublesome Time" are published in this issue.
- **SEMINARS & WORKSHOPS** can be hosted or moderated by any PCAP member.
- **LECTURES:** The Auditorium "Jung and Religion" is working now.
- **ELECTRONIC LIBRARY:** Available for PCAP members on request.
- **JUNGIAN SCHOOL:** Regularly held at the Jung Institute in Zürich, Switzerland. Organized by the IAP&PGS with PCAP support.
- **PCAP CLUBS**
 - Film club
 - English club
 - Literature Club (sections "Slow Reading" and "Reading Psychological Books Together")

We look forward to new PCAP members.

PCAP membership is available to all individuals not younger than 21 who share PCAP's statutory goals and ethical principles and willing to participate in our activities.

More details and contacts on PCAP website and in social media:

www.pcap-jung.ru
www.facebook.com/psapru
www.instagram.com/pcap_jung/
www.vk.com/public202551105

PCAP email address: pcap-jung@yandex.ru

SUBSCRIPTIONS AND SALES OF THE JOURNAL:

The English version of the Journal is available as eBook only.

To buy and subscribe please write at:

pcap.journal@gmail.com

The Russian version of the journal is available as Paperback only.

To buy and subscribe please write to Svetlana Ivanova at:

tel. +7 (916)025-61-76 (WhatsApp); e-mail: **svetbem@mail.ru**

RETAIL BOOKSHOPS:

Book kiosk “Psychological Book” with the “Cogito Center” Publishers

Moscow, Yaroslavskaya, 13 (Russian Academy of Sciences’ Institute of Psychology)

Online sales: www.cogito-shop.com

Tel. +7 (495) 540 57 27

Bookshop “NikBook”

Online sales: www.nikbook.ru

Tel. +7 (925) 878 20 48

Bookshop of the “Russian Sandplay Journal”

Online sales: www.sandplay-journal.ru

Periodicity: twice a year

Layout and Typography: Yana Bystrova.

