



C.G. Jung Society

OF NEW ORLEANS

Fall 2022 • Vol. 31, No. 2

HOPING

Deldon Anne McNeely, PhD

Are't we lucky? For most generations before us our ancestors strove to make possible a life of, if not comfort, at least survival. Finding food and clean water. Breaking ground for growing food. Finding and digging and crawling and hiding and toiling and building shelter from predators, from the elements. Making a few years of life possible against the dangers and death traps of daily life on earth.

And now, thanks to those hard working ancestors, we have the present conditions. Here in the US where we can expect to live long lives, close to a century, many of us have every delicacy available, transportation to take us any place our hearts desire, opportunities to build or buy or live wherever we choose, comforts guaranteed throughout most of our lives in exchange for a few working hours a day at jobs mostly of our choice. Add to that the option to learn any subject, to be entertained by the greatest artists, to witness and take part in fascinating displays of talent, and to develop our own talents. And while there will be those who are down on their luck, or driven to poverty for unintended reasons, there is enough wealth and stability in our country to be able to take care of all, if the goodwill is there. Surely we could say this is close to being in paradise!

Yet many suffer from anxiety and depression. Statistics on depression and suicide, especially in the youth, show that having a high quality of living has not brought great happiness, nor has it brought guaranteed goodwill.

One large factor in our dread is ourselves. We may have a high quality of material life, but be without other appreciable but less corporeal qualities. Jung said: "The world

hangs on a thin thread, and that is the psyche of man. Nowadays we are not threatened by elementary catastrophes. There is no such thing [in nature] as an H-bomb; that is all man's doing. WE are the great danger. The psyche is the great danger. What if something goes wrong with the psyche? You see, and so it is demonstrated to us in our days what the power of the psyche is of man, how important it is to know something about it. But we know nothing about it. Nobody would give credit to the idea that the psychological processes of the ordinary man have any importance whatever."

We need to learn about our own psyche/souls in order to survive our natural depressive and suicidal tendencies. What does the soul need? Maybe what we are experiencing is an evolution and growth that is not obvious to us consciously. We know that the human brain has been evolving toward larger frontal lobes and more complicated communication systems between the frontal brain and the midbrain or "mammalian brain" where the limbic system and memory centers function. It is believed that this evolution has made it possible for humans to have the capacity for "looking forward" and imagining and planning for a future, a capacity that seems to be unknown in other mammals. The question of whether evolution is a result of a cosmic plan or happening through pure chance intrigues philosophers. For unknown reasons, some factors in human brain growth have given humans an advantage over other species in the area of imagining a future and embracing hope. Hence, we plant seeds, build for the future, save supplies, and plan ahead in our heads. And we also worry and fret, expecting the worst. Perhaps at this moment we — as a species — are (not deliberately but instinctive-

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Hoping, cont.

ly) considering and exploring our best chances for survival.

George Vaillant (*Spiritual Evolution*), Harvard psychologist whose longitudinal research into the lives of hundreds of persons, studied and talked with people in their last years of long lives. He concluded that the important factor in longevity and in the wellbeing of people at the end of life was their ability to sustain positive emotions: faith, love, hope, joy, compassion, forgiveness, and awe. The difficult emotions of anger, envy, violence, cruelty, dishonesty, exploitation of others, may have short term benefits, but do not contribute to long term good outcomes for the larger community, or even for the individual's health and survival. They don't fulfill our psyche/souls. He concluded that holding the positive emotions, and having them color our attitudes, provided

a "spiritual" wellbeing, regardless of one's religious and other identities. Suppose we look at one emotion, hope. Focusing on an attitude of hope can help diminish anxiety and dread. We can choose to look at life from the vantage of hope or despair. We can choose to promote, through gratitude, a hopeful attitude.

So what about the young in the spring of life, do we demonstrate and encourage their positive emotions, inspiring hope, not despair, love, not envy? Can we set an example as adults as positive, as we try to surround the young with hopeful images, and entertainment that does not glorify hatred and violence? Something for every adult to consider.

Otto Spengler (*The Decline of the West*) predicted that Western civilization will collapse soon after the year 2000 due to increasing power of competitive executive governments. It appears this is quite possible. On the

other hand, Teilhard de Chardin (*The Phenomenon of Man*) foresaw an advancement in moral consciousness that led to harmonious peace—a "divine milieu." Stephen McIntosh (*Integral Consciousness and the Future of Evolution*) reminds us that living things evolve in the direction of greater complexity and diversity, but also in greater movement toward unification. Looking at our world from the point of view of integral consciousness we could hope for a future of more advanced moral awareness and spiritual unity, overcoming Spengler's Caesarism and fulfilling Jung's vision of evolving individual consciousness.

Choosing hope not only feels better, according to Vaillant, it is more likely to influence a positive evolution of humanity. ☺

Deldon Anne McNeely is a psychologist, a Jungian analyst, and Advisor to the Board of Directors of the C. G. Jung Society of New Orleans

Volunteer needed

The Jung Society is seeking a volunteer to manage our Facebook page. Postings will mainly consist of program announcements. Contact us at jungneworleans@gmail.com

Our deepest thanks for your support!

To our members...and especially to those of you who donated to the Jung Society on GiveNOLA Day...we extend our thanks and appreciation for your ongoing support.

Jungian Dream Groups

NEW ORLEANS

Facilitator: Jungian Analyst Constance Romero. Information at 985-778-1641

COVINGTON

Facilitator: Shelby Rosenblum, LPC. Information at shelby.rosenblum.lpc@gmail.com



FALL 2022 PROGRAMS

Tuesday, September 6, 7:30 pm

The Phenomenology of Exile through a Jungian Lens

ONLINE PRESENTATION

\$10, free to Jung Society members

Presenter: **Lourdes Hernandez, MA, Jungian Analyst**



This presentation will discuss the complex of displacement or exile and how it shapes the psyche of displaced individuals, making their lives feel incongruous and psychologically conflictual. The thesis explores how Jungian theory can assist displaced persons in fashioning a new mythic center that grounds the uncentered, culturally diverse self-states that develop from acculturation. It will discuss how Jungian analysis is uniquely suited to working with the exile complex through dream-work, active imagination, and the transcendent function of the symbol—ultimately bringing meaning to the suffering of exile.

**1.5 CE credit hours for LPCs and
Social Workers, additional \$10**

Lourdes Hernandez was marked by the traumas of war and political asylum when her family fled Cuba to take refuge in the United States. She holds post graduate degrees from Pacifica Graduate Institute and Regis University in hermeneutics, counseling, and Jungian and Archetypal Studies. She is a Diplomate Jungian Analyst with the IRSJA and has a bilingual private practice in Boulder, Colorado. She is a lifelong musician and visual artist who values the curative power of the symbolic psyche and its restorative interventions.



FALL 2022 PROGRAMS

Tuesday, October 4, 7:30 pm

Dominion and Reciprocity in Native American Traditional Teachings

Presenter: **Jeanne Lacourt, PhD, LPC, Jungian Analyst**

ONLINE PRESENTATION

\$10, free to Jung Society members

This presentation will explore human-animal transformation as a common symbol and theme in mythologies across the globe. We will focus our attention on the Menominee Indian Tribe of Wisconsin's origin story where human-animal transformation is central and ask ourselves how Native understandings of "spirit" differ from Jung's notion of anima. Building on Jerome Bernstein's theory of Dominion and Reciprocity as foundational archetypal dynamics, we will question our centuries-old addiction to Dominion and how it relates to the current climate crisis. A new psychic reality based on Reciprocity is calling for a reorientation to how we see, think, learn and behave. This may be our only hope to realign with the laws of Nature and prevent our species from self destruction.



Jeanne A. Lacourt is a Professor of American Indian Studies at St. Cloud State University in Minnesota, a faculty member of the Minnesota Seminar in Jungian Studies, and a Jungian Analyst in private practice. She has authored a book on traditional Indian Education, edited a book on racial issues in the United States, and her articles in Spring Journal focus on the intersections of Indigenous and Jungian Studies. She is most intrigued with the theme of human-animal transformation in Indigenous origin stories. Her home community is with the Menominee Indian Tribe of Wisconsin.

1.5 CE credit hours for LPCs and Social Workers, additional \$10



FALL 2022 PROGRAMS

Tuesday, November 1, 7:30 pm

Phantom Narratives: Working with the Unseen that Exists in Plain Sight

Presenter: **Samuel Kimbles, PhD, Jungian Analyst**



ONLINE PRESENTATION

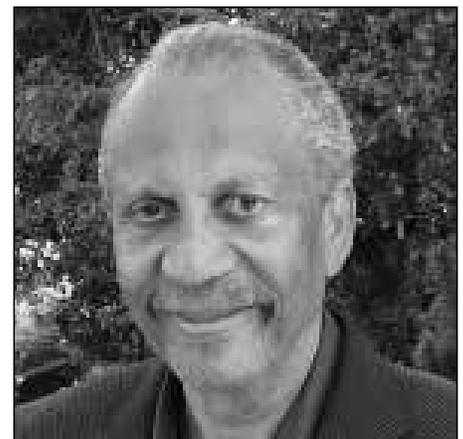
\$10, free to Jung Society members

"What if your worst fears are the story of our time"? -Lowinsky

During these times of social and political upheaval, the cultural unconscious is bursting through its expressions and enactments of chronic historic racial injustices, political polarizations, the global pandemic, global warming, social media, and a multitude of other national and international political and cultural problems. These processes carry the phantom narratives of our collective legacies, ghosts, histories, and their intergenerational traumas. How can the understandings we gleaned from these processes help us to both see, hold and deal with the extreme collective emotional states that are expressed and confront us in plain sight?

What are their clinical implications? My focus will be on working and experiencing "within" the cultural veil the various ways to both understand and process the spirit of the times that is hidden in plain sight.

In his book, Samuel Kimbles explores collective shadow processes, intergenerational transmission of group traumas, and social suffering as examples of how culture contributes to the formation of unseen, or phantom, narratives.



Samuel Kimbles is a psychologist, Jungian analyst, member of the C. G. Jung Institute of San Francisco, a clinical professor (VCF) in the Department of Family and Community Medicine, University of California, San Francisco. He has served as president of the C. G. Jung Institute of San Francisco and has lectured and presented widely. He has a private practice in San Francisco and Santa Rosa, California, and works as a clinical consultant to organizations.

1.5 CE credit hours for LPCs and Social Workers, additional \$10



FALL 2022 PROGRAMS

Tuesday, December 6, 7:30 pm

The Calumet Ceremony as 'Psychic Syncretism'

Presenter: **Shane Lief, MA, Linguist, Musicologist**

ONLINE PRESENTATION

\$10, free to Jung Society members

"The calumet ceremony, also colloquially known as the "peace pipe ceremony," has a dynamic history that stretches across the North American continent. Over the course of many centuries, the calumet ceremony has served various social functions, including facilitating spiritual communion, generating kinship, and building community. Indeed, it is a syncretic practice which emerged from different cultural groups over time.

This presentation focuses on how this ceremony can be understood as also having a psychological function by fostering 'psychic syncretism'; that is, the participants in the ceremony not only experience overlapping subjectivity, but also reconstitute and co-create elements of psyche. Just as a system of spiritual belief emerges syncretically from multiple traditions, the psyche might be seen as a synthesis of the "totality of all psychic processes" (Collected Works, Vol. 6, para . 797), which would include multimodal interactions between people. We will also explore how the ceremony can be interpreted as part of the process of individuation. As Jung states, "individuation means precisely the better and more complete fulfillment of collective qualities." (Collected Works, Vol. 7, para. 269). Participating in the ceremony exemplifies the paradox of individuation taking place, in part, within the context of collective experience. Finally, the calumet ceremony is a profound spiritual encounter, and is thus recognized as another major cultural tradition which can be added to the inventory of spiritual practices which inform Jungian depth psychology."

Shane Lief was born and raised in New Orleans. With graduate degrees in both Linguistics and Musicology, he has focused on understanding the human condition through the lenses of language, music, and history. Over the past decade, he has presented papers at the annual meetings of the American Musicological Society, the American Anthropological Association, the Society for German-American Studies, and the Louisiana Historical Association.

*When not teaching or writing about the history of languages, he plays music and leads a percussion band that marches in Mardi Gras parades. Working with photojournalist and jazz historian John McCusker, he coauthored the book *Jockomo: The Native Roots of Mardi Gras Indians*, which was published by University Press of Mississippi in 2019.*



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C. G. JUNG SOCIETY OF NEW ORLEANS STATEMENT OF PURPOSE

Following the general thrust of Carl Jung's analytical psychology, the Society presents an interdisciplinary program to foster self-understanding by the individual. Jung's deepest interest was in arriving at insights capable of bringing genuine help to the individual. His theories laid the groundwork for a new understanding of man, the significance of which extends far beyond the boundaries of psychology in the conventional sense. The goals of the C. G. Jung Society, then, are to offer a forum for the exchange of ideas in the sphere of the humanities, that family of knowledge that deals with what it is to be human, to make value judgments, and to select wiser courses of action. As Jung often stressed, it is within the individual, and not on the level of collective social measures, that the problems of our age must be met and the foundations for a healthy society preserved and strengthened.

CONTINUING EDUCATION CREDITS FOR SOCIAL WORKERS AND LPCs

Most programs are approved for Social Work contact hours through Tulane School of Social Work and for LPC clock hours through the National Board for Certified Counselors (NBCC). The C. G. Jung Society of New Orleans has been approved by NBCC as an Approved Continuing Education Provider, ACEP No. 5388. Programs that do not qualify for NBCC credit are clearly identified. The C. G. Jung Society of New Orleans is solely responsible for all aspects of the programs.

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Learn more at neworleansjungianseminar.org

FALL 2022 PROGRAM CALENDAR

Tuesday **The Phenomenology of Exile**
Sept. 6 **through a Jungian Lens**
7:30 pm *Lourdes Hernandez, MA, Jungian Analyst*
\$10, free to Jung Society members

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Oct. 4 **Native American Traditional Teachings**
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Dec. 6 **'Psychic Syncretism'**
7:30 pm *Shane Lief, MA, Linguist, Musicologist*
\$10, free to Jung Society members

PLEASE PUT THESE DATES ON
YOUR CALENDAR...
WE LOOK FORWARD TO SEEING YOU!

We will continue with
online programs for the time being

Website Address: www.jungneworleans.org

All programs are online until further notice.

Mailing Address: 609 Metairie Road, #171, Metairie, LA 70005

Please support the Jung Society by starting your shopping at smile.amazon.com.
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