

C. G. JUNG
SOCIETY OF
QUEENSLAND

JUNGIAN TALKS

and workshops for everyone

JUL—DEC 2022 No. 110-111

Jung Society of Queensland | About Us

The C.G. Jung Society of Queensland is committed to furthering awareness of and reflection upon the writings of the psychologist Carl Gustav Jung (1875-1961). The Society promotes an understanding of Jung's work through the exploration of psychological and spiritual applications to the individual journey and interpersonal relationships. This also encompasses a consideration of the ways in which Jung's writings and ideas can contribute to the healing of modern society.



"The Tree of Life"
from *The Red Book*
Carl Jung

Established in 1982, the Society is a non-profit and non-professional association. The Society's events are attended by people of all ages and all walks of life. Members of the C.G. Jung Society of Queensland are entitled to:

- *reduced admission fee to monthly presentations and workshops*
 - *use of our library of Jungian books*
 - *our semi-annual newsletter*
- *dissemination of related material through our contacts.*

*Annual membership fee (Jan-Dec): \$35; \$25 concession/student/pension;
\$50 couples/family; \$12 newsletter only (contact details on back page).*

*Front cover artwork: Anthea Watson
(based on an idea by Devil's Art).*

Letter from the President

July 2022

Just over forty years ago, in the years leading up to 1982, a group of people was forming around the idea of a QLD Society for Jungian exploration. Organising themselves and being inspired by each other, they tested the ground and waters of cooperation. This year, the Queensland Jung Society marks its fortieth anniversary.



The Jung Societies in Australia are all around the same age, which indicates a movement and a moment in history where individual interest was growing into the realisation of physically shaping social bonds around this interest.

I clearly remember the day, decades ago, when my socio-personal time-line suddenly extended backwards and I realised that there had been a time before the Lifeline organisation existed; that this now-ubiquitous and well-regarded helping institution had once been an idea in some dynamic person's mind, who then made it manifest. And to bring Jung in, the same is true of Alcoholics Anonymous as it was Jung who identified the spirit needed to make that formula work for so many over so many years.

The I Ching (Wilhelm) states that 'spirit alone has the power to save the world'. The world is each of us; homo sapiens, animals, birds, trees, minerals, gravity, sky. And spirit, is acknowledged here in this alchemical statement, as a great and connective power.

In the upcoming programme, you will find the I Ching, the Goddesses, James Hollis' Summons of the Soul, (rescheduled from an earlier postponement), Somatic Jung, Song and Love Stories.

At the end of the year, Jungian analyst Glenda Cloughley and two friends are coming from Canberra to give a workshop and also be part of a dinner and concert being held to celebrate our anniversary. It seems fitting that the nation's capital plays a part in celebrating this event. It is the centre of our country's political mandala and it is after all, shaped like one...

Our government has changed since the Society's last programme. Paul Keating's 1996 words are oft-quoted - 'When you change the government, you change the country'. To a person of spirit, country includes animals, land, birds, people, ancestors, breath, wind, rain and sky, dreams, ideas and intentions. Indigenous Australians are being listened to ever more frequently. I wonder what Uluru, the rock at the heart of us, is to the Philosopher's Stone? And how well we might bring these ideas together through Jung?

Malidoma Patrice Somé, the Dagara ritualist and gifted teacher, who died in 2021 spoke these things about indigeneity:

"The two worlds of the traditional and the industrial are diametrically opposed. The indigenous world, in trying to emulate Nature, espouses a walk with life, a slow, quiet day-to-day kind of existence.

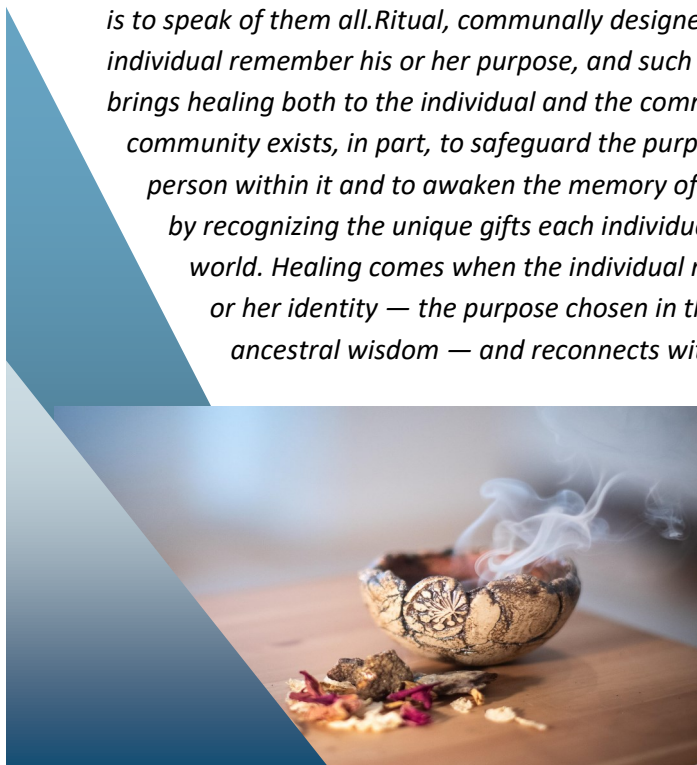
The modern world, on the other hand, steams through life like a locomotive, controlled by a certain sense of careless waste and destruction. Such life eats at the psyche and moves its victims faster and faster along, as they are progressively emptied out of their spiritual and psychic fuel. It is here, consequently, where one's spirit is in crisis, that speed is the yardstick by which the crisis itself is expressed.....



Any person in modern culture who is aware of this destruction from the machine world upon the spiritual world of the individual realizes that there is a starvation of the soul. And realizing that, he or she starts to wonder what to do about it. In places that I have been to speak to people about the beliefs and realities of the indigenous world, there has been a consistent number of people who have been so touched, even profoundly shaken by what I was telling them that I have to believe that I was not so much appealing to their minds as I was awakening something within their souls — something that has always been there. This tells me that there must be an indigenous person within each of us.” (Ritual: Power, Healing, and Community)

..... Ritual, community, and healing — these three are so intertwined in the indigenous world that to speak of one of them is to speak of them all. Ritual, communally designed, helps the individual remember his or her purpose, and such remembering brings healing both to the individual and the community. The community exists, in part, to safeguard the purpose of each person within it and to awaken the memory of that purpose by recognizing the unique gifts each individual brings to this world. Healing comes when the individual remembers his or her identity — the purpose chosen in the world of ancestral wisdom — and reconnects with that world of

*Spirit.
Human
beings long
for
connection,
and our
sense of
usefulness
derives from*



the feeling of connectedness. When we are connected — to our own purpose, to the community around us, and to our spiritual wisdom — we are able to live and act with authentic effectiveness.”

(The Healing Wisdom of Africa: Finding Life Purpose Through Nature, Ritual, and Community).

Much psychic and physical effort has kept the Society going for these forty years. There have been many rewards, discoveries, agreements and disagreements, collaborations, inner revelations, teaching and feasting; many many words spoken and many many ears listening. This is the time for a gathering-in ritual to honour the breadth and depth of all this and also beyond that, to have time to be together with people of the inner life in this difficult moment in history when our souls and hearts need to feel some uplift.

You are warmly invited to the second programme of 2022!



Kerry Petherbridge.



An Introduction to Jungian Concepts and Technique: Adding Depth and Meaning to your Everyday Practice

An online, self-paced workshop series by Dr Paul Gibney

The work of C.G.Jung may seem quite esoteric, mystical and beyond the reach of most therapists struggling with the realities of everyday practice in a multitude of less than optimal settings with cases of increasing complexity.

This workshop series sets out to make Jungian concepts more accessible and to introduce C.G.Jung's exceptional insights and practice wisdom to practitioners who have not had the chance to be influenced by his extraordinary thinking.

Included in this eleven-part seminar series are workshops on basic concepts, intersubjectivity, the therapeutic relationship, how to utilise dreams in the therapeutic process, illustrations of dreamwork, the use of rituals as therapeutic tasks, addressing the Shadow, and being aware of The Trickster archetype in therapy.

Theoretical concepts are complemented by case examples and suggestions for practice applications. Above all else, if you wish to add depth and meaning to your practice, and to help your clients find depth and meaning in their lives, this workshop series will act as a door to those possibilities.

*For more information or to register go to
www.psychotherapyworkshop.com*

The Other Goddess. Recovering the Archetype of the Goddess Lost: Ninmah, Inanna, Isis and Mary Magdalene.

Presented by **Dr Joanna Kujawa**

Thursday, September 1st, 2022

7.30 - 9.30pm,

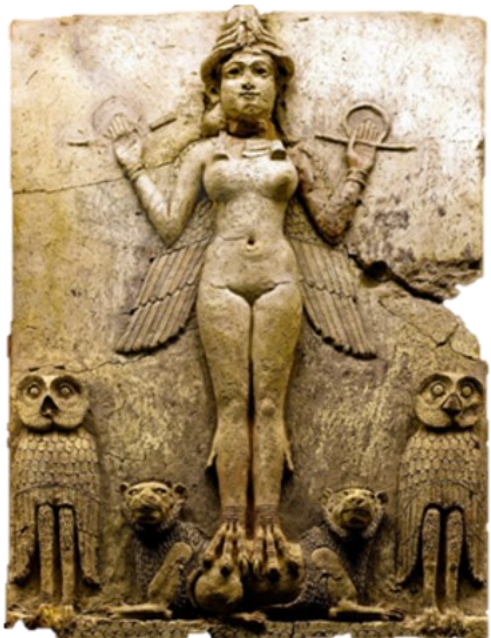
St Mary's Anglican Church Hall,

455 Main St, Kangaroo Point, Q 4169

Members & Concession \$10; Non-members \$15

Carl Jung, writing on the archetypes of the collective unconscious, reflected on a myth as a 'specific stamp...of an unconscious content ... and thus can reveal the nature of the soul'. In my talk, 'The Other Goddess, Recovering the Archetype of the Goddess Lost: Ninmah, Inanna, Isis and Mary Magdalene', I will discuss the lineage of goddesses that now reveal themselves to us again as the balancing act of the dance of the feminine ('anima') and the masculine ('animus'), as well as sexuality and spirituality.

In my research on Mary Magdalene, I found many unusual links to feminine divinities of the past and have reached the conclusion that Mary Magdalene has become a focal point for the lost archetype of the Other Goddess in her conspicuous absence in our lives.



Mesopotamian terracotta plaque - Inanna, Ishtar
British Museum c. 1800-1750 BCE

The stories of the Tree of Life and the Tree of Knowledge, the Serpent and the Resurrection of the young king in the presence of the Goddess were previously recounted in Ancient Sumer, Babylon and Egypt with Inanna, Isis and Mary Magdalene at the centre of the archetypal story of the importance of the Other Goddess.

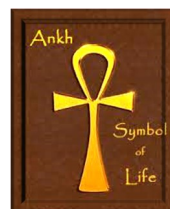
Magdala Stone—Rosette
1st Century CE



Presenter | Dr Joanna Kujawa

Dr. Joanna Kujawa is the author of *The Other Goddess: Mary Magdalene and the Goddesses of Eros and Secret Knowledge* (April 2022), many short stories (Best Australian Stories 2004 and 2005), essays and an academic volume on spiritual travel. She sees herself as a Spiritual Detective who asks difficult questions about spirituality, such as ‘Can spirituality and sexuality

be experienced as one?’, ‘Who was the real Mary Magdalene?’ and ‘How can we bring back the Divine Feminine to create a more balanced and interconnected world?’ She has PhD from Monash University, and MA and BA from the University of Toronto. You can connect with her via her book - <https://www.amazon.com/Other-Goddess-Magdalen-Goddesses-Knowledge/dp/1945026847>, Facebook, Twitter or YouTube, <https://www.joannakujawa.com>



Jung and the body

A presentation by **Flávio de Grandis**

Thursday, October 6th 2022

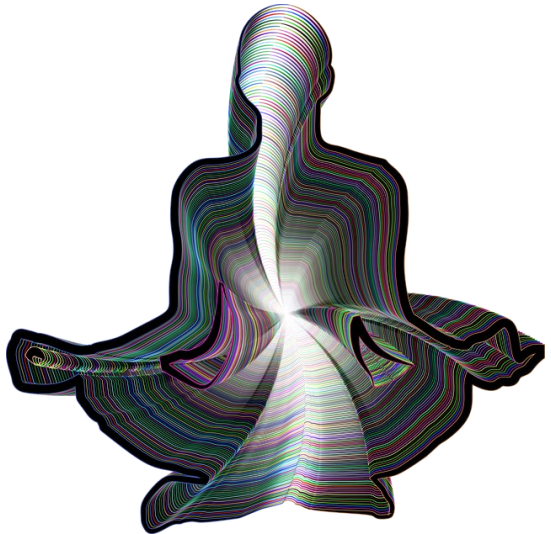
7.30 - 9.30pm,

St Mary's Anglican Church Hall,

455 Main St, Kangaroo Point, Q 4169

Members & Concession \$10; Non-members \$15

Throughout the history of Western thought, the body was often viewed with suspicion, as an impediment from true knowledge. From Plato to Christianity and then Descartes; we still witness the psyche-soma dissociation in biomedical models that rule today's notion of health and illness processes. The human gesture is charged with psychic energy, however often neglected or downplayed in the clinical setting.

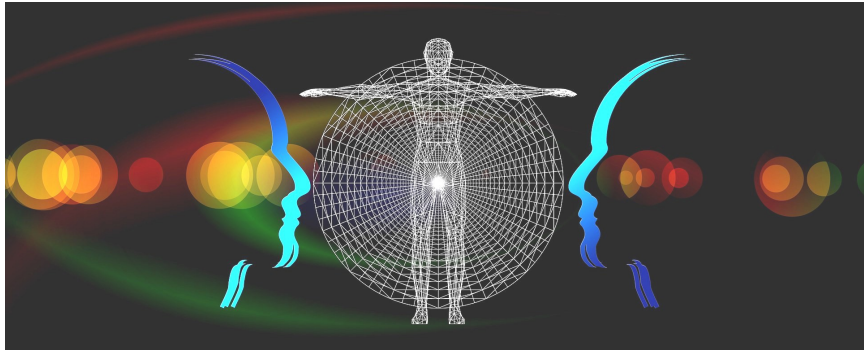


As Jung wrote:

" We cannot rid ourselves of the doubt that perhaps this whole separation of mind and body may finally prove to be merely a device of reason for the purpose of conscious discrimination – an intellectually necessary separation of one and the same fact into two aspects, to which we then illegitimately attribute an independent existence. (Jung, 1972: 619) "

Isn't the body (gestures) a manifestation of our persona/archetype and a way we relate to the world? Should not the physical symptom also be

considered as an important symbol to be integrated, and not solely suppressed, as an expression of new possibilities and possibly more meaning in the patient's life? Is it possible to ignore the role of the body in the transference and counter-transference dynamics within the clinical setting?



In this presentation, Flávio De Grandis proposes to investigate such ideas and present some clinical cases to illustrate the importance of the body in Jungian psychotherapy practice.

Presenter | Flávio de Grandis

Brazilian born **Flávio De Grandis** is a physiotherapist with a Masters degree in Science, and a Jungian psychotherapist, completing a degree in Philosophy at Deakin University and currently training with ANZSJA (Australian & New Zealand Society for Jungian Analysts).





OCTOBER WORKSHOP

Understanding the I Ching or Book of Changes

Led by **Laurence Browne**

It has been suggested that C. G. Jung's single most famous work could well be his 1949 foreword to the Richard Wilhelm's translation of the I Ching.¹ Jung first came into contact with Wilhelm in the 1920s, and was profoundly impressed by his understanding of the subtleties of the Book of Changes. Indeed, it is more than likely that his theory of synchronicity was directly inspired by Wilhelm. According to Jung:

Anyone who, like myself, has had the rare good fortune to experience in a spiritual exchange with Wilhelm the divinatory power of the I Ching, cannot for long remain ignorant of the fact that we have touched here an Archimedean point from which our Western attitude of mind could be shaken to its foundations.²

In this workshop we will examine the history and structure of the I Ching, and also compare its oracular method with other forms of divination. The session will start with a presentation on the I Ching itself, as well as the part played by Wilhelm and Jung in regard to its reception in the West over the last century. Although the I Ching is not simply an oracle, that is how it most often viewed. An important part of the workshop, therefore, will be a particular focus on how best to consult the Book of Changes.

If you have a copy of the I Ching, in particular the Wilhelm translation, please bring it along, as well as three coins of the same denomination. The ideal size is around the ten cent coin – the twenty being a bit big and the five a bit small. There's no need to bring Chinese coins with holes in them, though if you have a set, do bring it along!



References:

Karcher, S. (1999). *Jung, the Tao, and the Classic of Change*, *Journal of Religion and Health*, 38 (4), 287- 304, p. 296.

Wilhelm, R. & Jung, C. G. (1972). *The secret of the golden flower: A Chinese book of life*. (R. Wilhelm & C. F. Baynes, Trans.). Routledge, p. 140.

Saturday, October 8th, 2022 - 9:30am to 4pm
Venue: St Mary's Anglican Church Hall,
455 Main St, Kangaroo Point, Q 4169
Members/Conc: \$40, Non-members: \$55

Presenter | Dr Laurence Browne



Laurence Browne has a PhD in Philosophy from the University of Queensland, where he is an Honorary Research Fellow within the School of Historical and Philosophical Inquiry. He is the author of *The Many Faces of Coincidence*, published in 2017 by Imprint Academic, Exeter, U.K, as well as a number of journal articles, most recently: *Coincidence in Chinese Fiction and Chinese-inspired Fiction*, published in June 2022 in *The Australian Journal of Parapsychology*.

I wish to attend the **workshop** to be held on 8th October 2022,
St Mary's Anglican Church Hall,
455 Main St, Kangaroo Point, Q 4169

Payment (please circle amount): \$40 (Member, concession) \$55 (Non-member)
Payment options: ~ Money order or a cheque made out to: The C.G. Jung Society
of Queensland (enclosed) ~ Post to address below
~ Direct deposit: CG Jung Society of Qld; Bank Australia
BSB: 313140 Account No: 12363389 (use own name as ref).

Name:.....

Email:.....

Telephone: Home or mobile:.....

To confirm the booking please fill in or email the details of this booking slip to:

C.G. Jung Society of Qld - secretary@jungqld.com

Address: c/- 222 Shore St Nth, Cleveland, 4163

Contact: Kerry Petherbridge: 0415837275

You're Invited!...

to an Evening of
soul food and drinks
music and celebration



the

40th Anniversary of the QLD Jung Society

everyone is welcome - members, friends and family - come along to mark the cusp of decades, celebrate where we've been, where we are now and what might become - the door is open and the fire lit (with plenty of food options)

featuring
A Chorus of Women Trio
and more surprises

Friday 4th November 2022 5.30-9.30 pm
St Mary's Hall 455 Main St Kangaroo Point

\$35/\$22conc. (pay more if you wish or less if you need - just come along)
booking is necessary for catering; please email secretary@jungqld.com

WORKSHOP | NOVEMBER

listening for the new inside the old REGENERATING LOVE STORIES

WITH **GLENDa CLOUGHLEY** AND A CHORUS OF WOMEN

Canberra analyst, composer and singer **Glenda Cloughley** will lead us through some of the inspiring encounters with regeneration mythology and Jungian psychology that help sustain the remarkable public life of A Chorus of Women. Glenda will be joined by Chorus musicians Johanna McBride and Meg Rigby. The program will be structured around presentations that include stories, songs and videos of the Chorus in action.

The Chorus story begins in 2003 as the Howard Government joins the catastrophic US-led invasion of Iraq against the wishes of 75% of Australians. On the day of the announcement, some 150 local Canberra women quietly enter Parliament House, then sing a lament for the people of Iraq. Their love song becomes an international media event.



At the time of initiating the Lament, Glenda is deep in research for a PhD entitled *The Axiom of Becoming*. Tracing the cyclical rhythms of regeneration

mythology, she links women's laments for the dead with life's renewal. The pattern is common to the story of Jesus, older myths from Iraq, Egypt and Greece, and the symbolic images indigenous European artists produced for tens of millennia (until patriarchal warring peoples began colonising Europe about 6500 years ago). Suddenly, a group of compassionate Canberra women are inside the ancient pattern!

Glenda, Johanna and Meg will take us behind the decision to keep singing and writing music into the 20-year stream of



regenerating love stories that run through A Chorus of Women's engagements in global and local matters of our troubled world.

You can come for the stories and songs. Glenda also hopes to help us access our own wellsprings for creative action. To this end, she will offer ways to open the dynamic patterns of the stories so they can be related to diverse communities and individual lives. Words from her song *The Crossroads* will help orient us:

**“At the crossroads
Listening for the new inside the old”**



Saturday, Nov 5th, 2022 - 9:30am to 4pm
Venue: St Mary's Anglican Church Hall,
455 Main St, Kangaroo Point, Q 4169
Members/Conc: \$90, Non-members \$110

Presenter | Dr Glenda Cloughley

Dr Glenda Cloughley is a Jungian analyst in private practice. She also loves to sing, tell renewing stories, and compose songs and choral dramas for A Chorus of Women that apply her research in the dynamic ecological structures of social wellbeing and enculturated trauma. Aiming to move people to action, her much-performed works voice Glenda's trust that regeneration mythology is strong enough to help restore harmony – including with the Earth's complex systems. Singing in the Chorus trio with gloriously musical choral conductor-pianist Johanna McBride (who directs Chorus music) and guitarist-drummer Meg Rigby (who assists Johanna) is among her life's chief delights.



I wish to attend the **workshop** to be held on 5th November 2022,
St Mary's Anglican Church Hall,
455 Main St, Kangaroo Point, Q 4169

Payment (please circle amount): \$90 (Member, concession) \$110 (Non-member)
Payment options: ~ Money order or a cheque made out to: The C.G. Jung Society
of Queensland (enclosed) ~ Post to address below
~ Direct deposit: CG Jung Society of Qld; Bank Australia
BSB: 313140 Account No: 12363389 (use own name as ref).

Name:.....

Email:.....

Telephone: Home or mobile:.....

To confirm the booking please fill in or email the details of this booking slip to:

C.G. Jung Society of Qld - secretary@jungqld.com
Address: c/- 222 Shore St Nth, Cleveland, 4163

JUNGIAN PSYCHOTHERAPIST

Currumbin QLD

FLÁVIO DE GRANDIS is a Jungian Psychotherapist who practises in Currumbin, QLD. In 2000 Flávio obtained his Bachelor in Physiotherapy from the University of Santo Amaro (UNISA), Brazil. He received his Masters degree in Science at University of São Paulo (USP) in 2004 as well as post graduate qualifications in Psychosomatics. He completed post graduation in Jungian studies in São Paulo – Brazil.

In his work as a physiotherapist Flávio specialises in manual therapy and the Bertazzo Method of movement re-education. He has a particular passion for the GDS Method which, unlike conventional physiotherapy methods, takes an holistic view of the patient and their postural problems. Flávio's passion for integrative work has led him into his training as a Jungian analyst with ANZSJA. As a psychotherapy practitioner Flávio also provides treatment informed by a Jungian perspective.



Flávio De Grandis

B Pthy, M.S, Jungian psychotherapist

78 Estelle Road - Currumbin Valley 4223

Ph. 0410 784 810

flaviodegrandis@yahoo.com.au



Season's Greetings

In December, we will screen a film with James Hollis as our main event. The film reveals the way Hollis approaches the therapeutic relationship, why he writes about and includes the 'swamplands of the soul' in his understanding and how this contrasts with other methods.

We will follow this with a nice Christmassy supper. If you feel like bringing a musical instrument, a poem or a song, please do.

Entry is \$5 or by donation.

December Event | Video

Summons of the Soul

A deepened conversation about
the meaning of your life



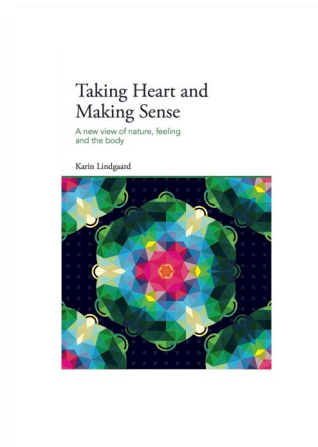
James Hollis

World renowned Jungian psychoanalyst, James Hollis, explores what it means to escape the orbit of one's background and cultural conditioning in order to express one's own uniqueness. In this long interview about the true nature of personal growth and change James shares some of the

transformational experiences and milestones from his own life. He is the author of 16 books that cover the whole range of human existence from relationships, to mid-life crises, spirituality and personal growth.

*Thursday, 1st December - 7:30pm
St Mary's Anglican Church Hall,
455 Main St, Kangaroo Point, Q 4169
Entry \$5 or Donation*

Dr Karin Lindgaard recently launched her book on *Embodiment Philosophy in the Sunshine Coast hinterland* and there was much interest in this from Society members. Dr Lindgaard has kindly offered a paper (excerpt) for our newsletter, which reveals aspects of Embodiment Philosophy and different approaches to an understanding of what it is and what it might mean.



What is Embodiment Philosophy?

by Karin Lindgaard

The term embodiment seems to be appearing more and more frequently in contemporary life. Psychologists and psychotherapists often use it when discussing trauma and its treatment. Yoga and movement teachers emphasise its importance and it often crops up in discussions of meditation and mindfulness. Embodiment theories within cognitive science are becoming increasingly influential and it is even spoken about in relation to Artificial Intelligence. Given its use in so many contexts, it seems unlikely that embodiment has a single meaning. If embodiment does have multiple meanings or nuances, how do they all interrelate? And what is embodiment philosophy?

Embodiment and therapy

For therapists, embodiment is often about *listening* to the body as part of a process of healing from difficult or traumatic experiences. That means paying attention to, and being open and curious towards, all sorts of feelings and sensations in the body. It includes experiences we normally think of as emotion, but is much more than that—perhaps an impulse to move, a fluttering sensation or a pain that intensifies and then resolves. The idea behind this listening is that our bodies remember our past experiences in ways we are not usually aware of, and that we can heal and move on from the past through our present-time, bodily experience.

If a person feels safe enough, perhaps with the right amount of space and attention from a therapist, the body can begin to effect its own change. This change might be obvious and outward, such as the nervous system recalibrating itself by shaking or shivering, or completing bigger movements of the body that were interrupted or suppressed during traumatic events. Or change might emerge in a more emotional release, such as an aching crescendo in the heart and chest,

accompanied by crying. Yet change in the body can also be very subtle, experienced as small inner movements, a sense of letting go or simply a feeling of increased vitality and aliveness. None of these types of change are necessarily superior to any other. All are ways that the body creates more harmony within itself, either by releasing tension or by amplifying natural, vital processes.

A major theme in the therapeutic context is that our bodies have evolved strategies to survive trauma and manage in the face of potentially overwhelming difficulties but that these strategies can sometimes produce long-lasting effects that impair our mental and physical health. Even so, our bodies remain resilient and ready to change, even if that change takes time. The implication here is that we can improve our health and wellbeing by becoming *more embodied*. As the body lets go of unhelpful past experiences, we can also become *more attuned* to the present, particularly in our relationships and interactions with others.

At the mundane but equally important level, we can also become more embodied by literally using our bodies more (such as in movement and exercise) and by regulating our bodily selves (such as with good food, enough sleep and stress minimisation). Embodiment as a relationship between the body and experience makes a strong case for looking after ourselves *physically* to improve our everyday mental and emotional experience.

Much of the therapeutic orientation of embodiment has been developed in extensive research and practice in fields such as psychology and psychiatry, but also in complementary therapies such as bodywork. It is detailed and explored in relatively accessible, and now very widely-known, books such as Bessel Van der Kolk's *The Body Keeps the Score* and Peter Levine's *In An Unspoken Voice*, as well in as clinical texts such as Pat Ogden's *Sensorimotor Psychotherapy*.

Embodiment and academia

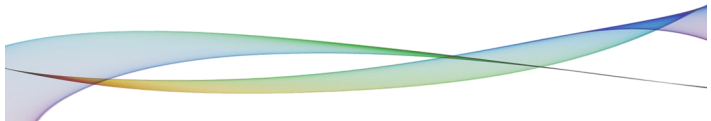
In academia, embodiment is often associated with a field of cognitive science called embodied cognition. The focus in this context is less on health and healing (and the idea that we can be *more* or *less* embodied) and more on how our minds and our bodies are always entwined. Embodied cognition tries to understand the ways that our thinking (or activities that we traditionally associate with the mind) is actually embodied (or heavily dependent on our bodily experience).

This orientation of embodiment only really makes sense in the context of the

academic trajectory of the whole field of cognitive science—a field that began more than fifty years ago and was initially based on a philosophical understanding of the mind as very separate from the body. Traditional cognitive science was especially concerned with how we form and use concepts, and was based on the metaphor of the mind as a computer.

Ideas about the mind have come a long way in the past twenty years and embodied cognition refers to a fairly loose grouping of positions that differ according to how deeply the body is involved in the activities of the mind. For instance, some positions in embodied cognition understand the mind largely in terms of brain processes, but acknowledge that the brain receives information from the body. Other positions take a much stronger stance, such as that the body and brain form one system that cannot be meaningfully separated; our experience emerges from the whole system, which is always dynamically engaged with the world. According to this view, even perception is not the passive reception of information from the world; perception is in itself an active participation in a situation and involves the whole body.

Intersections



There is certainly a good deal of overlap between the academic and therapeutic fields. For instance, a major theme of one of the classic early texts in embodied cognition—*The Embodied Mind*, by Varela, Thompson and Rosch, published in 1991—is the importance of contemplative inquiry into the nature of the mind, such as in Buddhist meditation. We can see how this lines up with the increased uptake of meditation as a practice for a healthy life and the broad integration of concepts such as mindfulness into therapeutic practice in counselling and psychology.

A recent theory of emotion—*How Emotions Are Made*, by research psychologist Lisa Feldman Barrett, published in 2017—devotes much attention to interoception, or the way the brain surveilles and interprets physiological, bodily processes; this theory explores how interoception relates to our experiences of emotion. An important idea in this context is that our conscious experience is not necessarily what it seems. Feelings and emotions are understood as arising as a result of brain *predictions*, or how the brain anticipates situations and directs the body based on past situations. Here our experiences of feeling and emotion can be more or less attuned to what is actually happening, depending on how well the brain predicts. A straightforward example is anxiety; most of us have at some point experienced anxiety and its physiological manifestations where the object of our anxiety didn't come to fruition, but still the feeling did.

The brain can also *misinterpret* signals from the body, generating experiences that we attribute to our environment, but that really originate in unrelated physiological processes. Many people can easily observe in themselves that tiredness or hunger manifest as irritability with situations that disappears after sleep or a meal. While Barrett's theory of emotion is not about embodiment *per se* (it is more about brain functioning) the importance of interoception does fit with the idea that the more we look after and attend to our bodies, the more we can distinguish between different reactions and more readily understand their causes. Doing so can sometimes improve daily life to a surprising degree.

Different academic and therapeutic approaches to embodiment draw upon scientific research to varying degrees, but most cite empirical studies. While therapeutic approaches obviously make more use of clinical studies, both approaches draw substantially upon neuroscience and recent theories developed in that field. Examples of these are neuroscientific theories of emotion developed by Antonio Damasio and Joseph LeDoux through research, books and publications over the past thirty years. Their theories differ significantly from one another but both have been heavily influenced by studies of fear and threat detection, and discuss brain areas involved in automatic or emotional responses and the formation of implicit memories, which then influence experience in ways we may not be aware of.

Philosophical Foundations

Despite this enormous and productive turn towards embodiment in academia and therapeutic practice in the past twenty years, I believe something very important is missing. The turn towards embodiment is often expressed in, or at least forced to fit with the language of neuroscience—it has occurred at the same time as the flourishing of neuroscience, at least partly fuelled by significant technological progress in that area. Our ability to observe and map brain functioning has improved immensely and much of the research drawn upon in relation to embodiment does come from neuroscience. But even if we can better detail and understand how physical and physiological brain and body processes interweave and integrate, this still doesn't explain how our *experience arises*. The so-called *mind-body problem* is as alive as ever.

Of course a better understanding of brain functioning is worthwhile, but it does mean that embodiment is at times added on, forced to fit somehow into this existing body of knowledge. This creates a default position that explains embodiment *in relation to* the brain—the body gains importance in our consideration of experience,

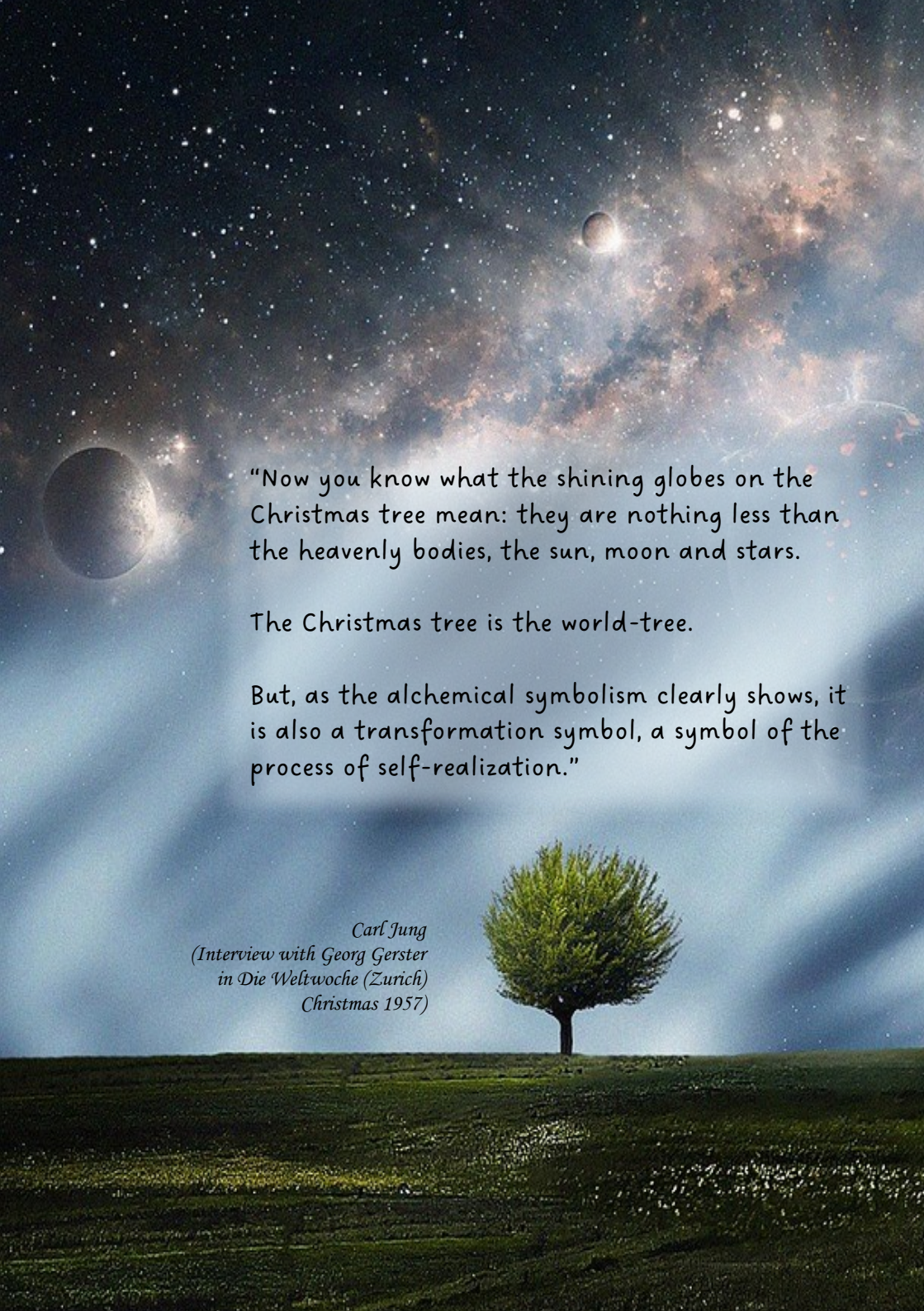
but experience is somehow still *in the brain*. This default position is further complicated by the status of neuroscience—references to brain functioning can act as a mark of expertise. For instance, to help a client understand anxiety, a therapist might describe implicit memory in relation to the functioning of the *amygdala* (a brain area often associated with that type of unconscious memory) or the *emotional brain* (brain areas present in mammals and often associated with emotion and attachment). Moreover, the field of psychiatry remains highly guided by pharmaceutical interventions, meaning that an understanding of brain chemistry is central but preserves an orientation that tends to eclipse the importance of attending to the body, which we do from within our actual experience.

This default position—embodiment in relation to the brain—that seems to underlie the general understanding of embodiment, in the climate of neuroscience, shows up a tension between science (and its notion of impartial, objective knowledge) and experience (which we usually think of as subjective). Science arguably remains the most credible form of knowledge-making in our culture, essentially the current gold standard. Yet when we apply science to experience, we always end up reducing it to the physical, which makes experience secondary. It becomes impossible speak about experience in its own terms, to really get at its meaning and to fully appreciate the role of feeling in and with the body in all areas of human life.

To bring embodiment to fruition, then, we must understand the relationship between the physical body and conscious experience. While the body and brain can occupy the same level of discourse (the physical) understanding the body and experience requires something different. *This something different is*, I believe, a completely different worldview. Importantly, that worldview is not in opposition to science, (in the way that the subjective is often seen as in opposition to the objective) but rather supports developments that are already happening in some branches of science; it is a worldview based on change, process and perspective.

So, by embodiment philosophy, I mean *the worldview that can systematically answer questions about experience and embodiment*. This worldview acknowledges the effectiveness of science as a mode of inquiry but offers a broader philosophy of nature that can better account for feeling and meaning. The term embodiment philosophy does not describe one particular philosophy, but in my book *Taking Heart and Making Sense*, I offer an embodiment philosophy that attempts to grapple with these questions.





"Now you know what the shining globes on the Christmas tree mean: they are nothing less than the heavenly bodies, the sun, moon and stars.

The Christmas tree is the world-tree.

But, as the alchemical symbolism clearly shows, it is also a transformation symbol, a symbol of the process of self-realization."

*Carl Jung
(Interview with Georg Gerster
in Die Weltwoche (Zurich)
Christmas 1957)*





SEPTEMBER 1ST

The Other Goddess. Recovering
the Archetype of the Goddess Lost:
Ninmah, Inanna, Isis and Mary Magdalene.

Dr Joanna Kujawa

OCTOBER 6TH

Jung and The Body
Flávio de Grandis

OCTOBER 8TH

Understanding the I Ching or
Book of Changes
Workshop by *Dr Laurence Browne*

NOVEMBER 4TH

QLD Jung Society 40th Anniversary
celebration

NOVEMBER 5TH

Listening for the new inside the old
Regenerating Love Stories
Workshop by *Dr Glenda Cloughley*

DECEMBER 1ST

James Hollis VIDEO
and Christmas supper

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