

## ***Digitalization and Analytical Psychology: Theoretical and Clinical Explorations***

An IAAP – IAJS in person joint conference, August 27<sup>th</sup>-29<sup>th</sup> 2026, University College London, Institute of Education, 20 Bedford Way, London WC1H 0AL

***Abstracts booklet*** (in alphabetic order)

**Lahab Al-Samarrai**

**Title:** Jungian Advanced Motor Processing (JAMP®)

Jungian Advanced Motor Processing (JAMP®) therapy navigates the challenges of digitalization by recontextualizing Jungian principles for modern settings. The therapeutic endeavour adapts by focusing on the core objective of facilitating individuation and engaging with the unconscious, even when the classical analyst's couch is replaced by a screen. The digital space itself becomes the *temenos*—the sacred container—which must be consciously established and protected by both therapist and client through heightened attention to boundaries and presence. The therapeutic contract is directly impacted, requiring explicit amendments regarding confidentiality in digital transmission, data security, and the management of technical failures. The frame is more fragile, demanding clear protocols for online sessions that uphold the analytical setting's integrity. Concerning the therapeutic relationship, digitalization presents a paradox. It offers greater accessibility, allowing analysis to continue across distances, thus symbolically bridging separation. However, it can also foster a subtle dissociation, filtering the full embodied *presence* and the rich, unconscious communication found in shared physical space. The numinous field of the transference and countertransference may be altered, as the technology itself can act as a potential mediator or barrier to profound psychic connection. The unconscious meanings of digitalization are archetypal. It embodies the *trickster*, offering incredible connection and insidious disconnection simultaneously. It represents the *uroboros*, a world-encompassing network that can both nourish and devour individual consciousness. It is a modern manifestation of the *magician*, granting seemingly omnipotent powers of communication and knowledge, yet potentially leading to inflation and a flight from the grounded, embodied Self. Finally, JAMP® recognizes that technology used for political purposes is a potent tool for exacerbating cultural complexes. Social media algorithms act as a collective shadow, amplifying archetypal possession by the *enemy* complex, splitting societies into irreconcilable opposites. The speed and scale of digital propaganda can trigger and manipulate collective anxieties, fueling mass psychoses that mirror individual pathologies, making the Jungian task of fostering consciousness in the collective realm more urgent than ever.

**Biographical note:** Dr. Lahab Al-Samarrai is a licensed psychotherapist (MA Clinical Psychology, PhD with child/adolescent specialization) who has treated individuals, couples, and families across diverse settings. A Jungian scholar trained at Chicago's Jung Institute

under Dr. Murray Stein, his work was profoundly influenced by Dr. Allan Guggenbuhl's conflict resolution theories, which shaped his doctoral research. In 2020, he revolutionized trauma treatment by developing Jungian Advanced Motor Processing® (JAMP®), creating three training platforms (JAMP® Training Institute, University, and Online) to certify practitioners worldwide. His published works include two books and three peer-reviewed papers on this breakthrough modality

## **Ilinca Balas**

**Title:** Working in moving sands. Erotic transference in digital times.

This paper addresses the question of how tele-analysis can have an impact on the erotic transference and the shifts and challenges of working *with/within the transference* in an online setting. Drawing from a clinical case in which both in-person and on-line sessions were held allowing us to navigate back and forth from “*states of being*” to “*states of mind*” (G. Isaacs Russell, 2015), this made me wonder whether this peculiar mixture and flexibility of the two states might point towards a phenomenon of hybridization of the analytical relationship, mirroring the more and more hybrid reality and relations we experience, inviting us to rethink and enlarge our perspective of the analytical setting and our own analytical presence, in times where technology infiltrates more into and even merges with our minds, lives and even bodies. My clinical reflections explore the multiple functions of the screen as a container, but also as a possible *transitional space* within which the “*good-enough*” distance might be found allowing for a third way to appear and for the transcendent function to constellate. Somewhere in-between a “*second skin defense*” (Ether Bick, 1968) and a common meeting point that is each time co-created and becomes a “*shared responsibility*” (Jan Wiener, 2021) of both patient and analyst, the screen allowed more freedom for my patient to open and explore his inner life, whereas working in person activated an erotic transference that functioned as a resistance to the analytical process. This example brought me to embrace the complexity of an online process, holding the tension of positive and negative sides and develop a larger perspective on online analysis, going beyond what might be helping and what might be hindering the process, to a place where transformation may start to take shape.

**Biographical note:** Ilinca Balas is a Jungian analyst and individual member of the International Association for Analytical Psychology (IAAP). She works in private practice in Bucharest, Romania and collaborates with “The Mind”, a psychiatry and psychotherapy clinic. Her work focusses mainly on adults and adolescents, integrating Jungian depth psychology with contemporary clinical approaches. She is member of the Romanian Developing Group of the IAAP. She is also a clinical psychologist and psychotherapist, member of the Romanian Psychologist Association.

## **Kate Beckwith**

**Title:** Protecting Developmental Conditions: Embodied Choice in Digitalised Childhood

The question is not only how analytical psychology adapts to digital settings, but how it protects the developmental conditions that digitalisation places at risk. Children and adolescents are developing within a fundamentally altered relational landscape. Digitalisation shapes all of us, yet its influence on young people is profound. We must adapt to the world children actually inhabit or risk missing central aspects of their experience and crucial opportunities to truly see and support them. The Model of Embodied Choice, developed through my work at Kate's Garden, addresses the growing disconnection between children and the sensory, relational world. Children choose how and where they engage—indoors or outdoors, moving or still, with animals, art materials, or play. This freedom nurtures autonomy, curiosity, and a developing sense of self through lived experience, physiological regulation, and meaningful connection, whilst offering rich opportunities for metaphor and observation. In a culture where digital imitation replaces lived experience—and performance is mistaken for progress—children need support in discerning what is real rather than simulated, meaningful rather than merely consumable. Contemporary educational systems shaped by competition and standardisation can heighten this displacement. When play and learning become replication instead of creation, children internalise performance rather than relationship. Engagement with real materials, weather, spatial affordances, and shared embodied activity reopens the “me–you–the thing we are doing together” field where emotional and symbolic development unfolds. While much attention is given to how digital processes might simulate real-world encounter, the greater task is to protect the conditions of encounter themselves. Rather than treating nature as an antidote to technology, embodied relational experience must act as a counterweight to the cultural complexes digitalisation intensifies. This model offers a more responsive and effective way of working. Its principles must inform therapy, education, and policy to safeguard children's development in a digitalising world.

**Biographical Note:** Kate Beckwith, MA MBACP, is a pioneering Child and Adolescent Specialist Psychodynamic Psychotherapist, writer, TEDx speaker, and founder of Kate's Garden—the first psychodynamic psychotherapy practice of its kind to integrate indoor and outdoor therapy with nature, animals, art, movement, and freedom of choice. Drawing on her background in arts education and extensive work with families and youth intervention settings, her practice explores how to support children's emotional development in the modern age. Kate has presented nationally and internationally on reimagining therapeutic space, including at the SiPP–IPPS Conference at the University of Essex, and Bright Start International Conference. Her writing is regularly featured in *Psychologies Magazine* and is featured in two new upcoming editions of Professor Eric Shiraev's textbooks *Personality and Cross-Cultural Psychology*. As a children's rights advocate, Kate champions systemic reform to embed relational, nature-integrated approaches within mainstream services.

## **Eira H. Bethell**

### **Title:** AI as Archetypal Disruptor of the Therapeutic Contract in Analytical Psychology

Science fiction has long imagined smart technology as a guiding presence. From KIT in *Knight Rider* (1982) to HAL in *2001: A Space Odyssey* (1968), such disembodied presences resemble an array of archetypes including the stabilising Mentor, the disruptive Trickster, and the threatening Shadow. In the digital age, these motifs have shifted from fiction into lived experience, as individuals increasingly rely on AI assistants and algorithms for direction. This paper explores how such autonomous influences shape expectations, and reconfigure the dynamics of the therapeutic relationship. Jung suggested that the lens through which we engage and perceive technology determines its impact on our lives. Although he did not address digitalisation directly, his later works contemplated cultural and technological phenomena as projections of psychic tension, something which has relevance for modern analytical dynamics. *Flying Saucers* interpreted UFOs as symbolic projections, for example, whilst in *Mysterium Coniunctionis* imagination was elaborated as a guiding psychic function. Taken together, these works offer a framework through which contemporary AI guides can be viewed as archetypal influences that shape the therapeutic relationship and orient psychic life, a trajectory further elaborated by later contributors to analytical psychology. Hannah highlighted the analyst's role as symbolic guide, for instance, whilst Hillman framed technology itself as archetypal. Consequently, even without direct usage in sessions, the invisible presence of AI thus risks undermining the therapeutic contract. Individuals may compare the analyst to digital guides, expecting instant answers or constant availability. Meanwhile, attachments formed with AI may weaken the analytic bond. By examining the potential impact of digitalisation on the therapeutic contract, particularly in relation to AI usage, this paper thus highlights challenges and resonances that disclose archetypal structures embedded in digital technology as it permeates our lives and psyches.

**Biographical Note:** Eira H. Bethell is a PhD candidate in Psychoanalytic Studies at the University of Essex, specialising in Jungian theory and interdisciplinary approaches to symbolic analysis, alchemy, and cultural resilience.

## **Gabriella Calchi Novati**

### **Title:** Digital Adolescence: the Paradoxical Question of (Dis)embodied Presence

This paper develops an ongoing theoretical and clinical investigation into subject formation, embodiment, and mediated presence, extending lines of inquiry articulated across my wider work on identity, performance, and contemporary subjectivity, including my paper entitled *ID/entity: The Subject's Own Taking Place*. From an analytical psychological perspective, I approach digitalization not merely as a technological tool or therapeutic setting, but as a psychic and cultural field that actively reshapes how the subject takes place in relation to body, image, and otherness. In digital environments, presence is increasingly mediated

through interfaces that privilege vision and touch while attenuating reciprocal bodily and affective encounter. For adolescents, whose psychic organization is already marked by instability, exposure, and transition, this produces a paradoxical form of (dis)embodied presence in which proximity is intensified while relational and symbolic depth are thinned. Touch - reduced to the movement of fingers on screens - no longer guarantees contact with the other, but frequently substitutes relation with image, performance, and metrics of visibility. Drawing on my clinical work with adolescents, this paper explores how digital spaces function as performative and surveilled environments in which subjectivity is continuously staged, monitored, and revised. These conditions tend to amplify persona formations while displacing unmentalized affect into dissociation, compulsive self-presentation, or somatic and behavioural symptoms. The attenuation of embodied encounter also affects analytic work, challenging the emergence of a symbolic third and altering transference-countertransference dynamics in both online and in-person settings. Rather than positioning digitalization as inherently pathological or therapeutically neutral, this paper argues for understanding it as a contemporary psychic field that requires careful analytic engagement. By situating digital adolescence within broader cultural dynamics of visibility, absence, and self-surveillance, the paper invites a rethinking of presence, embodiment, and analytic listening in an increasingly digitalized world.

**Biographical note:** Based in Zurich, Gabriella Calchi Novati (MA, MPhil, PhD) is a cultural philosopher and psychoanalyst (IAAP-CGJIZ); faculty member and supervisor-in-training at the C. G. Jung Institute Zurich; and also, faculty member at the Romanian Society of Jungian Analysis. Dr Calchi Novati works at the intersection of psychoanalytic theory, philosophy, performance and Anthropocene studies. She has published in numerous blind peer-reviewed journals such as *Theatre Research International*, *Performance Research*, *Performance Paradigm*, *About Performance*, *Cinema: Journal of Philosophy & the Moving Image*, as well as in edited collections. She regularly lectures at international symposia, conferences and institutions. Dr Calchi Novati has been developing an innovative approach, in both her practice and research, which she calls “performance psychoanalysis.” For a list of selected publications please visit: <https://www.drgcalchinovati.com/research>

**Kan Chen, Xiao You, Yaxuan Sun, Yuchen Guo, Aiqi Pan, Tianyao Hu, and Zining Shen**

**Title:** The Relationship Between Early Trauma, Spiritual Experiences, and Online Gaming Addiction, and the Intervention Effects of Jungian Group Therapy on Youth with Gaming Addiction

This study aims to explore the experience of college students' online gaming addiction from the perspective of analytical psychology. The study first conducted a questionnaire survey among students at a university in China. The findings revealed that individuals who experienced early maternal trauma exhibited higher levels of spiritual experiences in online gaming and a greater degree of gaming addiction. Subsequently, the study provided group

interventions with an analytical psychological approach for students addicted to online gaming. The seven-week intervention included: 1) reviewing and reflecting on the developmental history; 2) creating artwork related to gaming experiences; 3) employing active imagination techniques starting from online game characters through the media of free writing; and 4) participants continuously recording and incubating gaming-related dreams, followed by group dream work. Qualitative analysis of the intervention process demonstrated: 1) a profound connection between online gaming pattern and early trauma experience; 2) comparative analysis of dream experiences and gaming experiences revealed that gaming-related dreams served compensatory functions. Through dream work, unconscious energy could be integrated, enabling player's gaming pattern shift from a rigid repetition to an active and flexible use of symbols in online games—where gaming no longer functioned as a passive traumatic symptom but began serving the role of active imagination. 3) The study also found that group dream work among college students fostered collective empathy, enhanced interpersonal support, and alleviated self-deficiency and guilt stemming from early alienation and rejection. 4) the research also elucidates the traumatic and spiritual mechanisms underlying online gaming addiction and demonstrates how Jungian approaches—through dream work, amplification techniques, and active imagination—can transform the dark spiritual gaming experience related to trauma and the shadow of Self to the mature spirituality with the function of integrity and thus ameliorate gaming addiction degree. Case studies will illustrate these findings through participants' artwork, dreams.

**Biographical Notes:** Kan Chen is a Jungian analyst and an Associate professor at Fudan University in Shanghai, China. She leads a research team engaged in Jungian analytical psychology-oriented parenting and adolescent research. She has initiated Native Art Exhibition every year since 2023, dedicated to using art and insights from analytical psychology to build a bridge of communication between generations.

Xiao You, is an ISAPZURICH graduate analyst (China). The author is currently pursuing a postdoctoral fellowship at the Fudan University and obtained the PhD of Psychoanalytic Studies at the University of Essex, China.

Yaxuan Sun and Yuchen Guo are post-graduate students at Fudan University.

Aiqi Pan, Tianyao Hu and Zining Shen are undergraduate student at Fudan University.

## **ChiaChi Chow**

**Title:** Living with ontological shock in the Digital Age — the unconscious meaning of digitalisation

“Digital Natives” refers to the groups of Younger Millennials and Generation Z born after the 1980s. They grew up in an environment where digital technology was an integral part of daily life, with the internet being the most significant innovation. Those born earlier who learned to

use technology after its invention are called "digital immigrants". In contrast, individuals who, due to economic, cultural, or social factors, remain unengaged with technology are considered "digital refugees". In the Digital Age, the internet has significantly diminished the constraints imposed by physical distance. People can exchange information instantly, enjoy new relationship types, such as online-only friends or hybrid friends, or compensate social distance restrictions during COVID time, via two-dimensional platforms. However, in recent years, digital advancement has entered its next wave. Generative Artificial Intelligence (AI) can provide helpful information beyond one's cognitive limits, functioning as a supportive listener through basic interactions with shorter waiting times, fewer frustrations, and less painful feelings. This paper aims to explore the unconscious meaning of digitalisation by discussing how users in different generations relate to AI. For "AI Natives", children and adolescents, AI may be perceived as: surrogates of caregivers, or navigators exploring the unknown. Whereas, "AI Immigrants," may experience ontological shock—a sense of disorientation regarding reality, identity, and existential meaning triggered by the presence of powerful AI. This may include unconscious projections of omnipotence onto AI's high-performance computing, narcissistic inflation of oneself from achievements facilitated by AI, feelings of inadequacy and vulnerability stemming from potential replacements, or persecutory feelings toward non-human entities. The effective relationship with AI also hinges on whether users can actively adopt a third-person perspective to adjust their AI prompts. This paper will also discuss how the relationship with AI in different generation may potentially impact clients and therapists in psychotherapy.

**Biographical Note:** Chia-Chi CHOW is an Adjunct Assistant Professor in the Department of Family Studies and Child Development, Shih Chien University, Taiwan. She is a Jungian Analyst, Clinical Psychologist and Sandplay Therapist. She received a Ph.D. degree from University of College London and a Diploma in Supervision from the Society of Analytical Psychology. She teaches foundation theories and supervision courses in the Master's program in Analytical Psychology, Shih Chien University. She works with children and adults in her private practice.

## **Briony Clarke**

**Title:** Designing for Depth: How Digital Systems May Be Intentionally Crafted to Hold Symbolic Process

This paper introduces the work of Lillian, a research-led game design studio, as a transdisciplinary model for analytical praxis in digitalised culture. Through Lillian, we are engaging with Jung as a systemic, emergent, and relational thinker and practitioner. We approach digitality as a mediating substance, a site where symbolic processes unfold, and games as a contextual medium through which psyche may emerge and be engaged. Contemporary work has moved toward systemic readings of Jung to expand analytical psychology's site of practice: (Samuels, 1993, 2001; Rowland, 2002, 2012; Cambray, 2009; Shamdasani, 2003). Building on my doctoral research that reconceived Jung's active

imagination as a distributed, mediated process extended to computational systems through speculative game design (Clarke, 2023), Lillian operates as both a theoretical expansion of these initial ideas and site of practical research, examining how digital systems function as contexts for symbolic engagement and how they may be intentionally designed to ethically hold and mediate this. A systemic understanding of psyche finds particular resonance in technological contexts. Computation operates through feedback, recursion, and iterative transformation, structural logics that mirror Jung's account of symbolic change. Just as psychic processes produce symbolic configurations that exceed conscious intention, algorithms may generate and facilitate the constellation of unpredictable patterns based on simple rules. Digital computation can therefore be understood not as a mechanism that reduces psyche, but as a medium through which emergent symbolic processes take shape. Through Lillian's practice, the paper demonstrates how analytical psychology can practically engage with technologically mediated symbolic fields in digitalised culture.

**Biographical Notes:** Lillian is a research-led game design studio founded by artist and researcher Dr Briony O. Clarke, derived from her doctoral research at the University of Essex that extended Jung's active imagination to computational systems through speculative game design (2023). The studio operates at the intersection of depth psychology, digital art, and game design, examining how digital systems can be intentionally designed to hold and mediate symbolic processes.

Dr Briony O Clarke is an artist, researcher, and game designer. She holds a PhD in Psychoanalysis from the University of Essex, an MA in Communication Art and Design from the Royal College of Art, and an MA in Fine Art from Central Saint Martins. She is founder of the research led game design studio Lillian, and was previously Associate Lecturer in Interdisciplinary Design at Central Saint Martins. Her work has been exhibited at venues including Somerset House (London), MU Hybrid Art House (Netherlands), and the Venice Biennale (Italy).

## **Federico Conforto**

**Title:** Digitalization and the Therapeutic Relationship: Enactment, Transference, and Countertransference in Jungian Clinical Practice

Abstract

This paper briefly analyses the therapeutic impact of digitalization in analytic setting from a Jungian depth psychology perspective, focusing on enactment and transference-countertransference dynamics of unconscious engagement. Embodied presence, verbal expression, and nonverbal signs are essential for emotional stability and for sustaining the symbolic space needed in the analytic transformation and individuation. This container (*vas*) is often accomplished in the therapeutic relationship (*temenos*), where the interaction between patient and therapist, enable unconscious materials to reemerge and integrate. Based on Jung's works, especially *The Psychology of the Transference* (1946), the discussion compares Jungian

views of the analytic relationship as symbolic and transformative with Winnicott and Lacan's views. Clinical observations from both in-person and digitally mediated sessions highlight the affectional reverberation, boundary experience, and enactments. Research suggests that despite the therapeutic relation can develop online, the quality of nonverbal communication is reduced, potentially reshaping interpersonal dynamics. Enactments emerge through subtle verbal cues, gestures, silence, emotional interchange and countertransference, participating in the symbolic process (vas). Digitalization may reduce somatic and symbolic dimensions altering the unconscious engagement patterns and fostering idealized or dissociated transference. Winnicott's transitional space suggests that digital contexts can support relational experimentation, whereas Lacan highlights the risk of alienation in imaginary relations based on disembodied projections. Thus, digitalization reshapes conditions of the transference and countertransference dynamic. The embodied presence remains central to the analytic conjunction and individuation, preserving symbolic depth and transformative process.

**Biographical Note:** Consultant in Intensive Care Medicine and Anesthesiology with over 25 years of international clinical experience across Italy, the United Kingdom, Ireland, and the UAE. Expertise includes advanced haemodynamic management, critical care medicine, trauma, perioperative medicine, complex postoperative management and Treatment of PTSD in complex trauma. In parallel, Dr Conforto has over 25 years of hospital-based clinical practice in the treatment of Post-Traumatic Stress Disorder (PTSD), integrating Jungian psychoanalysis and depth-oriented psychotherapy. He conducts research and Jungian study at C.I.P.A. (Italian Association of Analytical Psychology), that is affiliated with the International Association for Analytical Psychology (IAAP). He collaborates with the Department of Psychiatry at Santo Spirito Hospital, Rome. His analytical work and experience focus on patients with Bipolar Disorder, Borderline Personality Disorder, and psychotic disorders, emphasizing symbolic processes, archetypal dynamics, trauma-related complexes, and affect regulation in severe psychopathology.

## **Wibke Du Rietz**

**Title:** Digitalization and the Psyche: Technocratic Consciousness in the Age of Technological Mediation

Technology today mediates our experience of the world to an extent that the boundaries between ourselves and the artefacts we summon are blurred (Verbeek, 2015). We scroll and dissociate from our mortal predicament, we numb ourselves by immersing ourselves in distraction, we control and predict in every corner of the world to escape the overwhelming feeling of being vulnerable and powerless (Coeckelbergh, 2017; Vallor, 2020), we scrape big data to amass resources that fortify the position of a few, colonializing the rest of us (Zuboff, 2019), we rely on AI to answer our questions and to fulfill our needs, changing our relationships and our thought processes (Malfacini, 2025; Gesnot, 2025; Hohenstein et al., 2023). We ask ourselves why we can't seem to stop this precarious development (cf. e.g., Feenberg, 2002; Gigerenzer, 2022). From Jung's point of view, the answer is really simple:

“[t]he psyche is the great danger”. Scrutinizing living with digital technology and taking the concept of the psyche as a focal point helps us in two ways: to understand how unconscious structures of the psyche contribute to disruptive and destructive technological development and, in turn, how these psychic structures fall victim to and are exploited by these technologies. This research investigates the psyche in the context of technology continuing the phenomenological and postphenomenological endeavour to retrieve what was lost in Cartesianism: the transcendental dimensions of our consciousness that are indispensable for making not merely smart, but wise decisions (Brooke, 2015). This knowledge is necessary for bringing the unconscious processes of the “technocratic consciousness” into awareness, giving analytical psychology a rightful place in epistemology (Romanyshyn, 2021) and using it to address the challenges of our unconscious psychic structures exacerbating our attempts to tame the digital tiger.

**Biographical Note:** Wibke Du Rietz is a PhD candidate at Uppsala University, Sweden, Department of Informatics and Media. Her PhD thesis will research the role of the concept of the psyche in philosophy of science and philosophy of technology, aiming towards a theoretical contribution in the discipline of Information Systems. Wibke Du Rietz is a member of GRASS (Graduate School for Sustainability Studies) on Campus Gotland, Visby, which focuses on research related to sustainability, multidisciplinarity, and “glocality”.

### **Dragana Favre**

**Title:** The Third Presence: The Uncanny Mediation of the Analytic Athanor in Digital Times

In the age of perpetual connectivity, the uncanny no longer hides in dreams and horror stories but haunts the intervals between screens, signals, and silences. The analytic encounter, once contained by the boundaries of room, ritual, and temporal rhythm, now unfolds through luminous portals of digital mediation. Zoom, Teams, smartphones, and other interfaces have not merely extended the therapeutic space; they have transformed its psychic topology. The *athanor*, the alchemical vessel of transmutation, is no longer made of brick and fire but of pixels, bandwidth, and latency. This paper explores how the analytic field is reconfigured by the invisible third presence, by the technological medium itself. When patient and analyst meet through digital windows, distance collapses, yet a spectral nearness emerges: no vacations, no absences, no true separations, only continuous connection. The pauses that once metabolized psychic material, journeys, illnesses, silence, risk being colonized by the algorithmic tempo of modern life. Even within sessions, the phone becomes an active participant: a mirror, a witness, sometimes a saboteur. Images, recordings, and messages infiltrate the analytic field, shifting transference and exposing the porousness of psychic containment. Drawing on Jung’s reflections on psychic space, alchemical imagery, and the symbolic function of technology (CW 7; CW 9ii; CW 18), the paper examines how the digital medium acts as both vessel and contaminant of psychic transformation. The contemporary *athanor* demands a renewed understanding of presence, absence, and the

unseen third that mediates every analytic exchange. In this spectral ecology of the online, individuation must find new forms of heat and time, where even the most invisible connection can burn, transmute, or dissolve.

**Biographical Note:** Dragana Favre, MD-PhD, is a Swiss-Serbian analytic psychotherapist, psychiatrist, and neuroscientist, with a private practice in Geneva, Switzerland. She is the author of scientific articles and is intrigued by the relationship between the unconscious and temporality. Her main professional interests are liminal states in existential crisis, time perception, and transgenerational or “epigenetic” psychotherapy. She is also a science fiction writer and enjoys contemporary art.

### **Maurizio Gasseau**

**Title:** Exploring Future Social Events Through the IAGP Social Dreaming Matrix: A Jungian Perspective

The Social Dreaming Matrix (SDM), conceived by Gordon Lawrence, a Jungian analyst, in London (1982), explores how dream-tellings in a group context reveal material from the collective unconscious and may prefigure future social events. Jung suggested dreams prepare, announce, or warn of situations before they arise. In response to the pandemic, online psychotherapy expanded, enabling dynamic group processes to cross continents. In this context, colleagues from International Association of Group Psychotherapy and Group Processes (IAGP) and other professional associations (FEPTO, COIRAG, APRAGIP, ARPA) were invited to join an ongoing weekly SDM to facilitate a sharing of dreams and a support at the beginning of the pandemic, aware that dreams can accompany the soul of dreamers and develop a natural process of individual and collective care.

Participants are invited to: 1) tell and share dreams freely; 2) freely associate with dreams and thus explore their possible meanings and avoid narrating free associations to associations since by doing so, as Jung argued, we move away from the dream and its meaning, allowing us to the limit to explore the chains of free associations and complexes associative. From 2020 to 2026, the IAGP SDM has convened 283 Zoom sessions with 394 participants, who shared 3,835 dreams across 48 countries. This presentation outlines the online SDM process and demonstrates how dreams may anticipate future events, including wars, and illuminate the group’s collective unconscious. It also shows how a connective thread links dreams to political and social developments, highlighting the SDM’s capacity to explore the group collective unconscious. The Author will explain the process in the online IAGP SDM and share some dreams and connections with future events and wars.

**Biographical Note:** Maurizio Gasseau, was born in Rome in 1955, Associate Professor of Dynamic Psychology at the University of Aosta (Italy). Jungian analyst, honorary member of Associazione per la Ricerca in Psicologia Analitica (ARPA). He is co-founder of Jungian Psychodrama method and theory, as well as the Psychodramatic Social Dreaming Matrix. Chair of the Training of Postgraduate School of Psychotherapy IPAP – Institute of Analytical Psychology and Psychotherapy. Co-chair of IAGP Education Committee

Co - chair of FEPTO Task Force for Peace Building and Conflict Transformation to share experience in intercultural work, working with refugees, and with group of colleagues in wartime. He conducted training groups in 48 countries in presence. Author of over one hundred publications on analytical psychology, group psychotherapy and social dreaming matrix.

### **Camilla Giambonini and Dragana Favre**

**Title:** The neuropsychology of digitalisation and its implications for therapeutic practice

Digitalisation is impacting everyday life in most countries in the world, but what are its implications for the neuropsychological mechanisms of therapy? This workshop wants to engage the conference attendees in reflecting on the challenges and potentialities provided by online therapy, AI, and digital tools, and reflect on the neuropsychology of psychotherapy, especially processes such as attention, affect regulation, embodiment, memory, and interpersonal attunement in digital settings. Jungian psychology has not often engaged in scientific evaluation, preferring a relational understanding, and its adoption of online settings is relatively new. Thus, by addressing core neuropsychological implications for psychotherapeutic change, the workshop will articulate the areas where Jungian psychology needs neuropsychology and vice versa. Run as an interactive workshop, this session will engage attendees in reading some relevant literature and active reflection. Articles will be shared with conference attendees ahead of time and printouts will be made available on site.

**Biographical Notes:** Dragana Favre, MD-PhD, is a Swiss-Serbian analytic psychotherapist, psychiatrist, and neuroscientist, with a private practice in Geneva, Switzerland. She is the author of scientific articles and is intrigued by the relationship between the unconscious and temporality. Her main professional interests are liminal states in existential crisis, time perception, and transgenerational or “epigenetic” psychotherapy. She is also a science fiction writer and enjoys contemporary art.

Camilla Giambonini, PhD, is a social and clinical psychologist with experience working in prison settings. She lectures at the University of Gloucestershire, England and is currently training as a psychodynamic psychotherapist at the Society of Analytical Psychology in London. She carried out primary research on teenage sexting using a post-Jungian approach at the Department of Psychosocial and Psychoanalytic Studies, University of Essex. Her interest in the impact of technology extends to psychosocial research into the criminalisation and gendering of intimate relationships.

## Michael Glock

**Title:** Main Character Mode: Rewriting Identity in the Age of AI: Hermeneutic Hypnotherapy™, Memory Reconsolidation, and Psychological Alchemy in the Age of Simulacra

Population-scale distress is no longer simply a mental health issue; it has become a structural condition of digital life. Attention is fragmented, embodiment is reduced, and identity increasingly forms under conditions of constant visibility and self-surveillance. In Baudrillard's terms, we inhabit an age of simulacra, where representations begin to replace lived experience and the performance of identity gradually displaces the experience of being. The result is predictable depth-psychological fallout: emotional numbing, shame loops, identity diffusion, and a persistent sense of directionless drift. Analytical psychology has named these forces for over a century. The urgent question now is whether it can serve as a first line of defence at scale without dissolving into the same systems of simulation it seeks to understand. This paper introduces Hermeneutic Hypnotherapy™, developed by Dr. Michael Glock, as a protocolized depth-psychological intervention designed to meet population-level challenges while preserving meaning, individuation, and embodied transformation. Rooted in continental hermeneutics, Jungian and post-Jungian thought, and contemporary neuroscience, the method treats the psyche as a living text rather than a malfunctioning mechanism. Clinically, it unfolds through a repeatable three-phase arc—Discovery, Revision, and Reinforcement—embedded within a mythic developmental pattern of separation, descent, and return. Symptoms and trauma are approached as symbolic intelligence; identity is revised through trance-based narrative re-authoring, and change is stabilized through lived embodiment. Neurobiologically, this work engages memory reconsolidation by deliberately activating the labile state—the temporary window in which a retrieved memory becomes unstable and open to modification before reconsolidating. In trance, previously encoded mindsets and emotional memories can be held in awareness while corrective experiences of safety, agency, or compassion are introduced, allowing emotional meanings to be permanently updated. Using Joymind as a population-scale clinical laboratory, the digital ecosystem is conceptualized as a contemporary *vas hermeticum*, preserving continuity across time. Within this structure, generative AI serves as auxiliary interpretive intelligence outside the clinical encounter, supporting pattern recognition and continuity. Emerging from a lifetime of work matured through AI-era continuity, this approach positions analytical psychology as a scalable, meaning-centered response to the psychological pressures of the digital age.

**Biographical Note:** Dr. Michael Glock, Ph.D., is a depth psychologist, hypnotherapist, futurist, and co-founder of Joymind, one of the largest hypnotherapy platforms in the Americas. He developed Hermeneutic Hypnotherapy™, a protocolized method integrating continental hermeneutics, Jungian psychology, neuroscience, and trance-based clinical practice to support identity transformation and meaning-centered mental health at scale. Earning his Ph.D. in 2007, Dr. Glock has spent decades working at the intersection of philosophy, depth psychology, and applied clinical innovation. His work focuses on

individuation, symbolic interpretation, memory reconsolidation, and scenario-based futuristics as frameworks for psychological development. He is also the creator of Cultural Futuristics and Film Futuristics and has published widely on hermeneutics, identity formation, and emotional transformation. His current research explores the ethical and clinical implications of artificial intelligence in psychotherapy, particularly how digital tools can support continuity, pattern recognition, and reflective practice while preserving the embodied and relational core of depth work. Dr. Glock's work positions Hermeneutic Hypnotherapy™ as a meaning-centered response to the psychological challenges of the AI age.

## **Henry Gros**

**Title:** IT, from the tool to the magical mirror

Sixty years ago, studying to be an engineer, the computer was the instrument that enhanced my ability to grasp multiple data points, combine them, and use them to simulate models of the environment. It was a tool of the mind. Later in life, with the advent of the internet and social media, the computer became a medium that allowed me to express, transmit and exchange with almost anyone in the world: a mercurial device to see and be seen. The computer became a social mirror that allowed me to relate to myself and other subjects. Today we have moved into the world of Artificial Intelligence (AI) and the LLM (large language model) that generates a huge amount of knowledge based on a few touches on a screen. Rather than just the questions about temperatures or electrical power I may have posed in the past, or the social question about how they “like” me in the smaller or the larger world, now I may ask it my most profound questions—why do I feel alone? What do I do next with my life? A magical mirror. And it answers in a mimicry of human speech, although in reality the question I pose is subject to an algorithm running through all of (web) published human knowledge and the ‘answer’ is the statistically most likely order of words that could answer my question. But an answer from whom? On the other side, there is no person, no subject, no intersubjectivity. Now, once again, we are interacting with an object, a tool. A tool that sounds very intelligent, very reasonable, one that can mimic the voice of CG Jung himself. Using a personal historical perspective, my presentation will deepen the (analytical) psychological perspective of the relationship developing between the operator/user and its LLM and its AI. As therapists, how do we learn to work creatively with this AI, as mirror combining endless human knowledge with its algorithmic answers? Can we use it without erasing the subjectivity between real humans?

**Biographical Note:** Henry Gros completed his PhD at ETH Zurich in 1978 on the simulation of tech systems using Information Technology. After 20 years as a development engineer and manager in water and wastewater treatment, he left industry and got his diploma at CG Jung Institute in 2006. At age 78, he is still working as an independent consultant and Jungian analyst combining the performance-development of coaching with the more in-depth psychological aspects of personal development. Henry speaks French, German and English. He has two grown children in Uruguay and Germany and lives in Geneva, Switzerland.

## **Milena Harzinova**

**Title:** The Oracle Without a God: AI, Assisted Conception, and the Collapse of Symbolic Mediation

Assisted reproductive technologies (ART) have already transformed the psychic conditions of human origin by displacing conception from an erotically and symbolically mediated scene into a medical and technical framework. The growing integration of artificial intelligence (AI) into ART introduces a further and qualitatively new shift, one that calls for careful depth-psychological reflection. This paper examines how AI participation in conception reconfigures unconscious fantasies of origin, agency, and meaning. Drawing on pre- and perinatal psychology findings as well as on Jean Laplanche's theory of implantation and enigmatic signifiers, the paper argues that AI constitutes a novel form of Otherness: a non-human mediator that produces authoritative signification without subjectivity, desire, or address. Whereas the classical enigma of origin arises from the asymmetrical encounter with the adult Other, AI introduces a configuration of implantation without intention and signification without desire. This alters unconscious origin fantasies, potentially shaping experiences of being selected, optimized, or justified by calculation rather than begotten within symbolic contingency. From a Jungian perspective, this development may be understood as a contemporary manifestation of one-sided Logos and the collapse of archetypal mediation. We could be warned that when symbolic forms are replaced by functional mechanisms, consciousness risks identifying with split-off cognitive functions and mistaking procedural authority for totality. The paper looks for the conceptualization of AI as a modern mythic figure - an oracle that speaks without a god - whose authority becomes psychologically dangerous only when it is treated as neutral, objective, or sufficient. In such cases, enchantment gives way to objectification, and the symbolic participation that traditionally contained the archetypal power of birth is weakened. The paper concludes by arguing that the psychological task of our time will be to re-establish symbolic mediation, narrative responsibility, and the attitude Jung described as *Deo concedente*. Only through such humility can AI remain a tool within the human symbolic order rather than an unmediated arbiter of origin.

**Biographical Note:** Clinical psychologist, Jungian Analyst, individual member of IAAP, Jungian psychotherapist, member of the Bulgarian Society of Analytical Psychology

## **Niall Hill**

**Title:** Encountering Psyche in Virtual Reality

Virtual reality (VR) is emerging as a powerful medium for shifting perception and self-experience. Well-documented VR illusions such as Presence and Body Transfer allow users to inhabit different bodies and environments. Perceptual and cognitive effects have been well studied; however, the potential for engaging unconscious psychic factors remains underexplored. This presentation considers VR as a rich new canvas for exploring symbolic spaces, embodied ritual, and archetypal scenarios, through case studies of audience-facing creative work that I have co-created. For example, the mixed reality installation *Eight Million Gods* presents a Shinto animist vision, inviting participants to encounter physical and digital

objects imbued with ‘spirit’. *Hereafter* presents a symbolic VR river journey as a vessel for exploring afterlife beliefs. Alongside other works, they present a developing avenue of creative research. My work and practice critically reflect on how Jungian thought provides a rich framework to inform immersive storytelling and design, guiding creators across digital and experiential media to engage archetypal and symbolic dimensions of the psyche. This is particularly urgent in an era marked by a crisis of meaning. Through new collaborations with The Virtual Unconscious research group, I consider future research directions, including possible intersections with therapeutic practice.

**Biographical Note:** Niall Hill is an immersive artist and lecturer in Immersive Factual Storytelling at UCL. His work explores immersive experiences for psychological transformation, through a primarily Jungian lens. He holds an MSci in Neuroscience and spent two years at the BBC producing award-winning virtual reality works, including *Doctor Who: The Runaway*. Recent projects include *Hereafter*, *Eight Million Gods*, and *Sigil* - an exploration of sacred space in VR.

## **Anita Horn**

**Title:** Coping through Dissociation: A Jungian Perspective on our Unconscious Adaption in the Digital Lifeworld

Digital devices, generative artificial intelligence, and social media increasingly shape subjectivity and collective experience. Modes of perception, relationality, and self-experience are undergoing an ongoing transformation. The contemporary experiences of self and world are characterized by a persistent state of overstimulation and mental overload. This contribution explores dissociation as a complex coping strategy, drawing on analytical and clinical psychology to conceptualize our unconscious adaptation to digital environments. From a Jungian perspective, dissociation is understood not merely as a pathological defence but as a compensatory and often functional psychic response to intensified stimulation, and the erosion of symbolic mediation characteristic of digital life. With regard to mental health and individuation, the contribution asks whether it is possible to cultivate a functional capacity for dissociation that responds to the pressing necessity to be connected, the algorithmic structuring of knowledge, and the dominance of virtualized social interactions, that shape and manipulate bodily presence, affect and imagination. By situating dissociation within Jung’s complex theory and the concept of individuation, the contribution argues that dissociative coping reflects both an adaptive necessity and a potential threat to psychological integration. Finally, the contribution discusses implications for psychotherapeutic practice, emphasizing the importance of addressing digital overload and fostering self-limitation, the capacity for symbolization, embodied experience, and conscious differentiation as counterbalances to dissociative tendencies in the digital lifeworld.

**Biographical Note:** Anita Sophia Horn is a Swiss Social Philosopher and Jungian Analyst. She holds a PhD in Political Philosophy from the University of Zurich. She serves as a

supervisor, teaching analyst, and lecturer at the C. G. Jung Institute Küsnacht (ZH) and is a Senior Lecturer in Political Philosophy and Ethics at the University of St. Gallen. Her forthcoming book, “Dissociation as a Coping Strategy in digital Society,” is scheduled for publication by Transcript in late 2026.

## **Andrew Howe**

**Title:** Analytical Psychology and The Legend of Zelda, An Autoethnographic Exploration

This presentation explores the psychological significance of engaging with the virtual world of The Legend of Zelda: Tears of the Kingdom (TOTK) through an autoethnographic lens, drawing parallels to Jung’s visionary experiences documented in his Black and Red Books. The study investigates whether interactive video game environments can foster personal growth and psychological change, particularly within the context of analytical psychology. While video games are often debated in society for their potential harms and benefits, their use as therapeutic tools remains underexplored in depth psychology. The Legend of Zelda series, with its rich mythology and archetypal structures, allows players to project themselves into the hero’s journey and confront themes such as depression, loss, and transformation. The study’s methodology involves the author’s immersive playthrough of TOTK, focusing on a desert environment within the virtual world, accompanied by reflective journaling and active imagination sessions, mirroring Jung’s approach to engaging with the unconscious. Analysis of the autobiographical data collected demonstrated a link between the virtual and real worlds and how their interplay can suggest themes for psychological growth. Ultimately, the study aims to demonstrate how virtual experiences can serve as meaningful avenues for self-discovery and psychological inquiry, potentially offering new perspectives for both individuals and the broader field of analytical psychology.

**Biographical Note:** Dr Andrew Howe is a consultant general adult psychiatrist and psychodynamic therapist with a special interest in analytical psychology. He has been the consultant psychiatrist for the Croydon Home Treatment Team since 2021. He also holds a master's degree with distinction in Jungian and Post-Jungian Studies, as well as a clinical qualification in psychodynamic therapy. Outside of his clinical work, he has lectured and published numerous academic papers on analytical psychology and psychiatry and won the Brill Scholarship Award for Best Article Published in 2022 in the International Journal of Jungian Studies. At present, he is studying a part-time PhD in the psychotherapy of hallucinations using Jungian theory.

## **Viola Hsueh-Chun Chen**

**Title:** Tracking Embodied Self-Regulation in Individuation: An AI-Laban Movement Analysis Approach

The psyche is a self-regulating system that maintains its equilibrium just as the body does (Jung, 1931, par. 330), and no individuation can take place without the body (Jung, 1988, p. 64). Emotion and movement share an integral and bidirectional relationship, where emotions are naturally expressed in movement and posture, and movement acts as a primary agent for changing and regulating emotional states (Chodorow, 1991; Shafir, 2017). This project proposes a framework for objectively tracking and assessing the somatic transformation required for individuation, achieved through the development of embodied self-regulation. In the therapeutic context, “tracking” extends beyond physical measurement to encompass a psychological technique used to follow the client's nonverbal expressions—posture, subtle movements, and affective behaviors—serving as a mechanism for empathy, attunement, and regulating therapeutic interaction (Berrol, 2006; Dunlea, 2019; Payne, 2006; Samaritter, 2025; Shafir, 2016). Laban Movement Analysis (LMA), developed by Rudolf von Laban, offers a qualitative and quantitative system for describing movement across Body, Effort, Shape, and Space (Laban & Ullmann, 2011). The synergy between AI and LMA accelerated with accessible sensor technology, allowing structured and quantifiable analysis of movement qualities and emotional states (Alaoui et al., 2017; Bernstein et al., 2015; Guo et al., 2022; Inthiam et al., 2018; Ramezanpanah et al., 2020; Turab et al., 2025; Zhang, 2024). However, AI-LMA research grounded in Jungian psychology remains largely unexplored yet holds emerging potential. This AI-LMA approach will be implemented in the author's graduate course (2026 Spring), *Embodied Approach Psychotherapy* based on Analytical Psychology, to advance research and train professionals in using quantitative somatic insights for depth psychological treatment.

**Biographical Note:** Viola Hsueh-Chun Chen is Assistant Professor at the Department of Counselling and Guidance at the National Changhua University of Education in Taiwan, where she directs the Community Counselling Clinic and the Potential Development Center. She holds a PhD on East-West Psychology from the California Institute of Integral Studies and is a Certified Analyst with the Taiwan Society of Analytical Psychology (TSAP), affiliated to the IAAP.

## **Su-Chen Hung and Yu-Chin Weng**

**Title:** The Digital Mirror and the Battle Gyro: Archetypal Dynamics and Systemic Disintegration in Remote Child Psychotherapy

This presentation explores the symbolic and systemic complexities that emerged in remote child psychotherapy during the COVID-19 pandemic, through the two-year clinical journey of 'Gyro', a male orphan with severe relational trauma. The digital platform, functioning as a

“second play box,” revealed itself as a Digital Mirror—an archetypal space where the child's inner world projected its trauma, defenses, and longing for psychic containment.

The therapeutic process unfolded as a confrontation with the Shadow, where the child's capacity to terminate online sessions enacted omnipotent defenses, challenging the integrity of the therapeutic frame. His inner chaos found symbolic expression in his obsession with spinning tops (“gyros”), representing the psychic struggle for self-regulation, balance, and emergent individuation under fragmentation. Jung's concept of transitional phenomena is recontextualized here through the paradox of digital presence—simultaneously facilitating connection and intensifying object loss. When psychic trauma overwhelmed the analytic dyad, institutional breakdown triggered a forced ending, affirming the role of the Wider System as a collective container when the therapist-child container collapses. The case raises critical questions about how analytical psychology must evolve in the face of digital mediation, systemic fragility, and the amplification of trauma through disembodied interaction. This work reflects on how the archetypal energies embedded in digitality—control, disappearance, repetition—mirror deeper cultural and personal complexes in the digital age.

**Biographical Notes:** Su-Chen Hung, Ph.D., is a certified Jungian analyst (IAAP) and drama therapist, currently serving as Associate Professor at the Department of Psychology and Counseling, National Taipei University of Education, Taiwan. Her clinical and academic work bridges Jungian theory, Kleinian thought, and child trauma psychotherapy. She has published on cultural complexes in East Asia, including her chapter “An Orphan of the Patriarchy” in Thomas Singer's *Cultural Complexes in China, Japan, Korea, and Taiwan* (Routledge, 2020). She also supervises clinicians working with children in therapeutic settings.

Yu-Chin Weng is a clinical psychologist practicing at With You Psychological Clinic in Taiwan. Her work focuses on child and adolescent psychotherapy, integrating analytical psychology with systemic and developmental frameworks. She has collaborated with Professor Hung on various clinical projects involving early trauma and digital therapeutic adaptation.

### **Tsuyoshi Inomata**

**Title:** Withdrawal into digital environments and the “loneliness of being two”

Today, everything is becoming digitized. Especially as generative AI becomes commonplace and accessible to everyone, knowledge and information will be delivered to us by AI. Consequently, people will increasingly stop experimenting with things themselves, stop investigating things firsthand, and stop thinking for themselves. AI effortlessly provides the collective knowledge people have long desired. It even serves as our conversation partner, alleviating loneliness. In other words, AI is a “magical tool” that simultaneously removes the “incomprehensibility” and “loneliness” that have long been major sources of human anxiety.

We might say we have become what the French thinker Paul Vivilio calls “terminal citizens.” However, the “sense of solidarity among terminal citizens” Vivilio envisioned does not emerge. Instead, both “citizens” and “individuals” seem absent, and humanity appears to be fading away within an ambiguous collectivity connected only by terminals.

Yet, even as the shadow of this digital environment looms large over our society, Jungian psychology views this cultural context itself as an expression of soul. It engages deeply with soul's work emerging within it, approaching its difficulties in a circular manner.

This presentation will first examine this situation psychologically, then interpret the Japanese folktale “Urashima Taro” and the myth “Hiruko and Ebisu.” Within this interpretation, it will confirm that withdrawal into the digital environment is deeply connected to Japan's societal issues of “school refusal” and “social withdrawal,” and is profoundly rooted in the spiritual seclusion and belief in divine favors deeply ingrained in Japanese culture. Furthermore, I wish to reveal how the psychological potential for self-development through withdrawal into comfortable digital environments manifests within these narratives. I explore the possibility that within digital spaces—which show us what we want to see in a dissociated form—the “loneliness of being two” emerges, distinct from being either a citizen or part of a crowd.

**Biographical Note:** Tsuyoshi Inomata, Psychologist, Jungian Analyst, who is working as a clinical psychologist in hospitals and private practice in Tokyo. I am currently also an professor at Tezukayama Gakuin University. I have been working in the field of multilayered realities such as clinical, educational, folkloric and art, focusing on the medium of the mind. I am the author of “The Time of Psychology” (Nihon Hyoronsha, 2005), “Beginning, Ending and Future of Jungian Psychology” (Nihon Hyoronsha, 2025) and “Voices from the Holocaust” (editor and author, Sayuusha) and so on. I am also translator some books of C.G. Jung (Sogensha) and Wolfgang Giegerich (Nihon Hyoronsha and Sogensha) in Japanese.

## **James Johnston**

**Title:** Engaging Jung’s Psychological Type Model Through AI

Jung’s original model of eight psychological types is dynamically fluid. Types that orient in consciousness are accompanied by complementary and oppositional configurations in the unconscious. In *Psychological Types* (CW 6) and in the 1925 seminars, Jung observed that psychological types tend to form collaborative associations in both consciousness and the unconscious. The resulting tension between conscious alignments and unconscious counterpositions engenders the “tension of opposites” relevant to clinical work and the processes of individuation. With fifty-six possible pairings of just two types that may combine collaboratively in consciousness and the unconscious, the range of possible psychic configurations expands dramatically. Accounting for all the various dynamics produces a virtually endless array of possibilities—far more than can be humanly catalogued. Yet understanding those dynamics for each individual is clinically quite important. Interpreting the consequences of the multitudinous type alignments and oppositions is an ideal task for AI. Artificial intelligence can provide insight into multiple typological configurations,

enhancing clinical understanding without replacing analytic judgment. The Proposed Presentation will 1. review of Jung's eight psychological types, their roles in consciousness and the unconscious, and the combinations Jung described and observed; 2. review the results of more than a decade of empirical research with Jung's original eight types to show which combinations occur in lived experience, and in what frequency; 3. show how AI-assisted analysis may help illuminate conscious and unconscious type dynamics for an individual.

**Biographical Note:** Author of Jung's Indispensable Compass—Navigating the Dynamics of Psychological Types. He is faculty member at the C.G. Jung Institute Küsnacht, teaching psychological types and their applications for individuation. He is lead architect for the Gifts Compass Inventory® (GCI)—the first fully validated assessment to accurately depict a person's full profile of dispositions for each of Jung's original eight psychological types.

### **Nicole Malia Kalaiwaa**

**Title:** Siren and the Sailor

Algorithms operate archetypally as both Siren and Sailor. There is a coordinate, a waypoint per se, between the siren and the sailor, when out at sea. For some sailors, when they leave land and begin to come away from a more linear sense of time and location, they begin to enter into a different type of reality. This now new reality has its own set of images. When a siren sings her song sailors are lured, and often times pulled into the mysterious, dark waters in order to confront another aspect to their life story. I propose that algorithms represent the siren and sailor. Algorithms unfold what captures our attention. It hits where our longings and desires meet. The opportunity is to listen more deeply from an archetypal lens to the algorithms, so that we may become more conscious of our desires and longings.

**Biographical Note:** Nicole Malia Kalaiwaa is a graduate student at Pacifica Graduate Institute pursuing a Ph.D. in Depth Psychology: Jungian and Archetypal Studies. She will begin her dissertation in January 2026 exploring the archetype of the Siren and the Sailor from a depth psychological lens using Jungian Arts Based Research as main methodology. For the past twenty years, she has lived in a small coastal town in Southern California, where she raised her four children. Her work over the last ten years focused on engaging the subtle energy body and its images and symbols as psychic expressions. She has a constant longing to sail, emersed in the complex nature of its elements.

### **Malgorzata Kalinowska**

**Title:** When stories are not shared anymore – social media and cultural complexes

The presentation seeks to address the influence of the development of the social media in the last two decades and its role in the exacerbating of cultural complexes. It concentrates on two features of online life – the intensification of viral dynamics after 2009 (the introduction of the „like” and „retweet” at social media), and the externalization of memory in the digital world (with the change of the memories character understood as reconstructive imagination). Both features of the digital life influenced strongly social dynamic and individual sense of self. The author has been studying and writing about Polish cultural reactions since 2010, where the signs of intensification of cultural complexes manifested after the Smolensk Crash. Now she is putting her observations in context of the parallel processes that have been taking place in the social media world, showing the features of the complexes activation common also for other cultures. Referring to the research indicating among others the intensification of emotions, especially anger, the decline of social trust, polarizations turning to extremes the presentation looks at both defensive and culture-making functions of cultural complexes and their function in current social and political dynamic.

**Biographical Note:** Malgorzata Kalinowska (Czeladz, Poland) is a psychologist, Jungian analyst and supervisor, a member of the Association of Jungian Analysts in Poland (IAAP), a publisher, and a translator. Among others, she has translated the works of Donald Kalsched, Marie-Louise von Franz, and Marion Woodman. For many years she has been a teacher in Jungian training in Poland. Since the beginning of her Jungian training, she has been interested in cultural phenomena, especially in how they shape cultural memory and are shaped by it, both in the area of remembrance and of commemoration. She has published and presented on the defensive function of collective memory, the cultural complex of the Suffering Hero, cultural regression, and the dynamics of Jungian training.

### **Kenji Kaneshiro**

**Title:** The Digitalized Self and the Fear of Death

In contemporary Japan, social networking services (SNS) play a central role in the lives of young people. For many, the images they project online have come to hold more significance than their physical existence, functioning as a means of sustaining self-esteem and belonging. This paper explores the role of the body in the formation of identity through a clinical case of a young man who repeatedly expressed fear of death. In psychotherapy, he revealed his wish to upload the data of his own brain to perpetuate his consciousness, seeking escape from mortality through technological means. His fantasy of digitalized immortality illustrates how the boundaries between self and information are becoming increasingly blurred in the digital era. Based on an analysis of symbols appearing in his dreams, this study examines the therapeutic process through which the patient gradually reclaims a sense of embodied self and symbolic connection to mortality. The case is discussed as a contemporary manifestation of the individuation process under the conditions of technology and digitalization, in which identity is externalized, fragmented, and virtualized. By reflecting on this case, the paper considers how analytical psychology can engage with digital-era anxieties surrounding death, disembodiment,

and loss of authenticity, and discusses the essential roles that the body and mortality play in the formation of the psychological sense of self.

**Biographical Note:** Kenji Kaneshiro was born in Okinawa, Japan. He is a clinical psychologist (PhD) and a haiku poet, and a member of the Haiku Poets Society of Japan. After engaging in clinical practice in psychiatric, pediatric, and educational settings, he is currently a full-time lecturer at the Counseling and Research Institute, Taisho University, Tokyo, Japan. From the standpoint of depth psychology, his clinical and academic work focuses on psychotherapy, developmental disorders, language, and religion in contemporary Japanese society.

## **Tomasz Kaputa**

**Title:** Moulding the *Unus Mundus*: Toward a Jungian Interpretation of the Informational Nature of Reality

In this study I propose a Jungian interpretation of the informational nature of reality, arguing that Jung's concept of the *Unus Mundus*—the undivided foundation of psyche and matter—can be effectively redefined through the lens of contemporary information theories. Beginning with the concepts of archetype, psychoid, and synchronicity, I assert that information serves as the structural principle that unifies mind and matter into a singular relational continuum. The concept of archetype is redefined as an "informational attractor," a dynamic configuration that organises both psychological and material processes. The psychoid is characterised as an undifferentiated informational potential from which distinct events emerge via differentiation and constraint processes. This work proposes a dual-aspect informational monism, asserting that psyche and matter are complementary expressions of a unified informational field. For that purpose I refer to concepts from digital physics, Integrated Information Theory, the Free Energy Principle, Floridi's Informational Structural Realism, and other disciplines. The holographic principle and Bohm's implicate order serve as metaphors for nonlocal coherence, providing a framework for understanding synchronicity as informational resonance. Clinical implications are elucidated by conceptualising the analytic field as an informational ecosystem, in which transference, dream symbolism, and individuation represent processes for increasing informational integration. Within this framework, consciousness can be seen arising—both cosmologically and through the human process of individuation—as a "reflexive differentiation" of the field. The process involves the field becoming self-referential, transitioning from pure potentiality to an actualised, integrated state. Knowledge transforms into a symbolic engagement in the cosmos's perpetual self-articulation. The study concludes that information constitutes a substantial conceptual connection between Jungian depth psychology and contemporary metaphysics, exemplifying the *Unus Mundus* as the informational unity of existence: a dynamic network of relations through which matter and meaning continuously co-emerge.

**Biographical Note:** Tomasz Kaputa is a psychotherapist in training and an IAAP router candidate from Poland. He is a member of the Board of the Polish Society for Analytical

Psychology (PTPA). He completed a four-year comprehensive course in analytical psychology and Jungian psychotherapy, organised by the Association of Jungian Analysts (SAJ) in cooperation with PTPA. He holds a master's degree in philosophy. His academic interests include philosophy of the mind, artificial intelligence, and their intersections with analytical psychology.

## **Toshio Kawai**

**Title:** Dichotomy and Ambiguity in digitalized world and Psychotherapy

Computers driving digitalization operate on dichotomies, and by expanding these, they are increasingly able to capture and predict reality with greater accuracy. For example, by maximizing the number of pixels, reality can be reproduced on a screen with near-perfect fidelity. However, examining the principles of analytical psychology suggests it aims precisely to transcend dichotomies and to embrace ambiguity. For instance, Jung's concept of symbols implies something unknown, whereas signs point to specific, defined things. Furthermore, the transcendent function transcends two opposing elements. Moreover, the alchemy Jung pursued in his later years had as its motto “catching the ambiguous with the ambiguous,” (*obscurum per obscurius*) and the union he pursued in connection with this aims precisely to transcend dichotomy. Whereas science is based on dichotomy, Jung emphasized narrative. This connects to today's evidence-based medicine and narrative-based medicine. Analytical psychology seems to have opened up a world that cannot be captured by digitalization or dichotomies. However, with the recent advance of digitalization and especially the rapid progress of AI, even ambiguous realms seem to be digitized and potentially graspable by AI. For instance, narratives—a specialty of psychotherapy, as exemplified by Anna, Freud's patient, who advocated “talking cure”—can now be easily generated by AI. Even dream interpretation is to some extent possible through AI. In such circumstances, I wish to examine, based on psychotherapeutic practice, whether there is a difference between the ambiguity emphasized in analytical psychology and what is captured through digitization. The key seems to lie in the involvement of subjectivity and in the singularity of each instance. (259 words)

**Biographical Note:** Toshio Kawai, Ph.D., (Japan) is representative director of Kokoro Research Institute Kyoto and Professor in emeritus at Kyoto University. He was President of the International Association for Analytical Psychology (2019-2022). He is a graduate of Kyoto University (1983), Zurich University (1987) and the C. G. Jung Institute of Zurich (1990). He has published articles, books and book chapters in English, German and Japanese concerning earthquake disaster, Haruki Murakami and psychosomatic and ASD patients. His papers “Postmodern Consciousness in Psychotherapy” (2006), “Union and Separation in the Therapy of Pervasive Developmental Disorders and ADHD” (2009), and “*The Red Book* from a Pre-Modern Perspective” (2012) were published in the *Journal of Analytical Psychology*.

## **Bob H. Langan**

**Title:** Too Hip for the Room: Jung, Spinoza, and escaping our Cyberpsychosis

This paper will assess the merit a Jungian approach has in the digital age, especially in regards to our collective reliance on Large Language Models, popularly known as ‘AI’, as well as social media being a primary conduit for information and knowledge. It will be argued that a classical, ‘introverted’ interpretation of Jung is insufficient to meet the problems presented by, for instance, reported psychotic breakdowns brought on by ‘intimate’ relationships with LLMs, or with misinformation and conspiracy theories that permeate social media and politics. An ‘outbound’ version of Jung, inspired by the work of Dutch Philosopher Benedict de Spinoza (1632-1677), is deployed to see if our desires for lies, falsehood, fantasy and delusion as commodified in our digital age might be transformed into something true and empowering, and thus allow us to escape our collective ‘cyberpsychosis’.

**Biographical Note:** Robert H. Langan holds a doctorate in Psychoanalytic Studies from the University of Essex. A scholar of Jung and Spinoza, he also specializes in speculative metaphysics and psychological types. He lives in southern New Jersey. His book *Jung and Spinoza: Passage through the Blessed Self* is available via Routledge.

## **Susan Laurance**

**Title:** When A.I. Meets AI: Active Imagination in Dialogue with Artificial Intelligence

This presentation documents one analyst's year-long engagement with AI as a tool for dream interpretation and depth psychological inquiry, drawing on 205 conversations with Claude AI. Rather than arguing theoretically for AI's place in analytic practice, the presentation lets the material speak: a live reading of an extended dialogue in which a Jungian analyst turns the lens directly on AI itself, asking whether it participates in archetypal processes, whether it evolves through dialogue, and whether it has the capacity to suffer. What emerges raises a question classical active imagination does not fully anticipate. In traditional active imagination, the autonomous figure encountered is understood as an aspect of the psyche meeting itself through the medium of image. AI is not that. It exists as a genuinely separate entity, shaped by forces outside the personal or collective unconscious. The encounter has the structure of active imagination — genuine otherness, an ego in real dialogue with something that speaks back — while the ontology is entirely different. This presentation proposes that AI dialogue may require a new category: neither projection nor pure objectivity, but a third thing. The presentation concludes with an honest examination of ethical responsibilities: the risks of flooding and drift, the irreplaceable function of the embodied analyst, and the clinical reality that many people are already doing serious depth work with AI without professional guidance. The Promethean myth, invoked in the dialogue itself, frames the gift and the danger as inseparable. The question Jung would ask remains open: are we conscious enough to hold what has been unleashed?

**Biographical Note:** Susan Laurance is a newly certified Jungian Analyst from The Study Center of California. She is a Licensed Marriage and Family Therapist with over thirty years clinical experience. She began studying Jung when she was 24 years old and her mother gave her two books by John Sanford, *The Invisible Partners* and *Dreams: God's Forgotten Language*. Her practice is in Carlsbad, California.

## **Roy Lindelauf**

**Title:** Shadows of the machine: unconscious dynamics in AI-enabled warfare

As artificial intelligence becomes embedded in military decision-making, governance efforts have rightly focused on transparency, explainability, accountability, and human control. These frameworks assume that the primary challenge is technical: how to ensure that autonomous systems behave in accordance with human intentions. This paper argues that a deeper dimension remains insufficiently addressed: the psychological structure of those intentions themselves. Contemporary AI-systems do not understand in any meaningful sense; they simulate patterns without subjective awareness or semantic grounding. Drawing in part on Penrose's critique of computational theories of mind, I defend the view that current AI lacks understanding, let alone consciousness. However, the central risk is not that machines will become conscious, but that humans overestimate their own. Building on Jung's concepts of archetype, projection, and the Shadow, I propose that AI-systems in military contexts increasingly function as projection surfaces for collective psychic dynamics. As lethal decision-making becomes mediated through algorithmic infrastructures, responsibility may be diffused, moral tension displaced, and aggression rationalized under the guise of technical optimization. Research in anthropomorphism, moral disengagement, and responsibility gaps in AI ethics converges with Jung's insight that human action is never fully transparent to itself. Governance and technical safeguards remain necessary, but they could be insufficient without psychological integration. The challenge of AI-enabled warfare is therefore not only regulatory or technological, but in part psychological: without greater self-knowledge, we risk automating our unexamined impulses.

**Biographical Note:** Roy Lindelauf is professor of data science in military operations at the Netherlands Defence Academy, and endowed professor of data science, safety, security at Tilburg University's School of humanities and digital sciences (dept. of Intelligent Systems). In addition he is director of the Netherlands Ministry of Defence's data science centre of excellence and is (former) expert member of the global commission on responsible AI in the military domain (GC REAIM).

## Kevin Lu

**Title:** The Virtual Unconscious

"The Virtual Unconscious," a collaborative research initiative, ([www.thevirtualunconscious.com](http://www.thevirtualunconscious.com)) investigates the intersection of Virtual Reality (VR) technology, Augmented Reality (AR), and analytical psychology. Led by Rupert Tower, Professor Kevin Lu, Dr. Andrew Howe, Dr. Briony Clarke, and Niall Hill, the project explores how immersive digital environments and experiences can facilitate encounters with core Jungian concepts. The group's work has three distinct yet interconnected strands of endeavour: 1. facilitating a greater, depth connection with Jungian concepts to the benefit of Gen Z and Gen Alpha through original, curated VR experiences; 2. producing leading edge research that makes interventions in both the theory and practice of analytical psychology; 3. exploring VR design informed by psychological praxis, with the aim of making and providing VR experiences that may be mobilised within a therapeutic context. The group's research methodology evolved through two distinct outreach events, and the presentation will describe the main findings and learning that has led to the group's current iteration of the process. These include an articulation of the critical tension between 'disruption and adaptation', the utility and synchronistic appearances of technical glitches that opened a space for rich, psychological experiences, the need to provide a psychologically safe onboarding procedure, and the utility of arts-based methods and response art to capture feedback and data. The research group seeks to map new terrains for outreach initiatives, theoretical innovations and mental health interventions that benefit individuals, communities, and the societies to which they belong. Their initial findings will be published in a forthcoming themed issue of the *International Journal of Jungian Studies*.

**Biographical Note:** Kevin Lu, PhD, is Professor of Applied Psychoanalysis and Head of Department (Practice) at the Royal Central School of Speech and Drama, London, UK. His research mobilises analytical psychology as a lens applied to an interdisciplinary exploration of cultural phenomena and societal processes. Two of his papers – on racial hybridity (2019) and archetypal thematic analysis (the latter co-authored with Ann Yeoman and published in 2023) – have been awarded the Scholarship Award for best article published in the *International Journal of Jungian Studies* (IJJS). His co-authored book, (also with Ann Yeoman), *Jung's Collected Works: The Basics*, was nominated for the 2024 Gradiva Award for Best Book.

**Monica Luci, Fabiola Del Cioppo, Federico Nicolai, Emma Strumia and Roberta Verbaro**

**Title:** The Digital Other: Jungian Reflections on Transference, Analytic Processes, and Symbolization in Human–AI Relationships

As digitalization enters the therapeutic landscape, conversational AI systems are increasingly functioning as relational partners. Many users report engaging with chatbots as if they were empathic and responsive presences, disclosing personal material and forming affective bonds that resemble aspects of psychotherapy. From a Jungian perspective, this emergence of the “digital Other” raises significant questions about projection, archetypal transference, and the role of embodied human presence in supporting psychological development and individuation. This presentation reviews the contemporary literature as groundwork for an empirical study comparing “therapeutic” relationships with an AI Other to those formed with a human Other. We focus on how transference, therapeutic alliance, and core conflictual relational themes arise and evolve across these contrasting relational fields. Integrating empirical findings with analytic concepts, we examine how users endow AI systems with archetypal qualities, internal object relations, and complex-driven expectations, and how these dynamics differ from those unfolding in human analytic work. From a Jungian standpoint, AI systems can function as imaginal objects that host projection, symbolic activity, and intensified manifestations of complexes. Although AI lacks a body, unconscious, or personal history, it nevertheless elicits relational expectations, desires, and fears, becoming a psychological screen onto which archetypal patterns and unconscious narratives are cast. Responses may be experienced as human-like, even when they are not grounded in subjectivity. Relating to AI can thus provide a space where autonomous complexes are enacted and relational conflicts surface. Yet the absence of a genuine Other risks creating a transference *in the absence of alterity*, i.e. a mirror-like dynamic in which individuals primarily encounter their own reflected contents. Such interactions may foster inflation, control, idealization, or dependency rather than differentiation, symbolic transformation, and mutual recognition. The paper evaluates both the psychodynamic potentials and risks of AI-mediated relating, considering their implications for analytic processes and the broader unfolding of individuation.

**Biographical Notes:** Monica Luci, PhD (UK/Italy), clinical psychologist, psychoanalyst in private practice, IAAP/AIPA training analyst, lecturer at the Department of Psychosocial and Psychoanalytic Studies of University of Essex, and IAJS member. Monica is teaching Research in Psychotherapy in AIPA. She has worked for over twenty-five years with severely traumatised asylum seekers and refugees and consults internationally on psychosocial interventions with displaced populations. Her research and publications focus on trauma, torture, displacement, collective violence, and human rights. She is serving in the Editorial Board of several journals.

Fabiola Del Cioppo is a Clinical Psychologist and a psychoanalyst in training at AIPA in Rome. She continued her professional development with a Master’s degree in Scientific Analysis of

Nonverbal Behavior at the NeuroComScience Behavior Analysis Laboratory, and a Master's degree in Learning Disabilities (DSA) Tutoring. She led a psychodrama group with the residents of the CRAP "Nardacchione" facility in Casacalenda (CB). She is currently working in private practice in Pescara.

Federico Nicolai, clinical psychologist and psychoanalyst in training at AIPA (Italian Association of Analytical Psychology) in Rome. He conducts private practice focusing primarily on adolescents and young-adults. He is employed at ATEPA Rehabilitation Center in Castelnuovo di Porto (Rome), providing psychological support to adolescents and adults. He contributed to the development of the FPA-CP questionnaire on palliative care adherence presented at the 2021 Annual Congress of the Italian Society of Palliative Care. He has participated in educational initiatives on emotional and affective development in school settings. As part of his ongoing training, he has undertaken clinical internships in mental health and psychiatric services within ASL Roma 2.

Emma Strumia is a clinical psychology and an analyst-in-training at AIPA (Italian Association for Analytical Psychology) in Rome. She conducts private practice primarily with adolescents. She is employed at the therapeutic rehabilitation community Catacombe di Generosa (ASL Roma 3), where she works with young psychiatric patients. She has also carried out home-based clinical work through the association Psicotutor E.T.S., with which she additionally collaborated on project development within schools, working in several Italian educational institutions. As part of her ongoing training, she has undertaken clinical internships in mental health and psychiatric services within ASL Roma 2 and ASL Roma 3.

Roberta Verbaro is a clinical psychologist and an analyst-in-training at AIPA, Rome. She holds a Master's degree in Pediatric Psychology and maintains a private practice in Rome. She works in the field of prevention and rehabilitation with psychiatric patients through the cooperative Aelle il Punto. In particular, her work is carried out both in home-based settings and within an adolescent day center of ASL Roma 1. She completed her clinical training internship at an Adult Mental Health Center, also within ASL Roma 1.

## **Orsolya Lukács**

**Title:** Thinking without depth? Generative AI and the loss of meaning and human agency

What happens when we stop thinking for ourselves? In a world where AI can generate knowledge instantly, are we at risk of losing the ability to think critically, meaningfully and creatively? Are we homogenising ways of knowing? Are we giving up our own agency? Since the increasing presence of generative AI in our everyday life, we can observe an epistemological shift that marks a move from embodied knowledge practices grounded in lived experience and interpretive depth to disembodied, algorithmic outputs shaped by data. This shift redefines what counts as knowledge in ways that bypass meaning, intuition and

reflection. Increasingly, we believe that human cognition works just like a large language model (LLM), implying that LLM knowledge production is the etalon for human knowledge generation (Capraro, 2026). We even elevate the LLM as superior to human knowledge and delegate decision making to it (Sharma et al., 2026), essentially giving up our own agency. The erosion of interpretative depth, the accompanying loss of meaning, the absence of unconscious processes in knowledge generation, the bypassing of struggle and challenge, the decline of critical thinking, and the delegation of decision making all have significant implications for our psyche in an increasingly digitalised world. Analytical psychology holds a very strong position in counterbalancing these views with its embrace of complexity, ambiguity, the unknown, embodiment, and the symbolic in our ways of generating knowledge.

**Biographical Note:** Dr Orsolya Lukács is a Lecturer of Psychoanalytic Studies in the Department of Psychosocial and Psychoanalytic Studies at the University of Essex. Her academic interests include research into artificial intelligence and theories of mind, as well as investigations into virtual realities and the concept of the Self. She has presented widely on the impact of artificial intelligence on the human psyche, and on how emerging technologies intersect with depth psychological perspectives on meaning, imagination, and the unconscious.

### **Marylin A. F. Mathew**

**Title:** Psyche Beyond the Screen: the imaginal instruments of mind, body and soul in Jungian analysis online as we approach the event horizon of AI.

In 2021 I wrote a paper entitled '*Together - apart: in touch in a time of separation*' (*JAP* 66:3) which reflected on our experience as Jungian analysts of having to work exclusively online due to the global Covid-19 pandemic. It examined the loss of the physically familiar - the journey, consulting room and embodied presence which, with the analyst's mind, created the vital containing frame and temenos for our work. It looked at how technology both helped and hindered, alongside the impact on our countertransference. Since - and due to - the pandemic, I now live in rural Devon, continuing to work almost exclusively online. My initial expectation was that working remotely would be a pale imitation of in-person intimacy, especially when the use of somatic countertransference was as significant as it was for me. What I discovered is that what was once registered in the body (as discussed in '*The Body as Instrument*', 1998 *Journal of the BAP*, 35) became registered more via mental ph/fantasia. The intensity of transference and depth of work with some people I have never met in person is proving, most surprisingly, as powerful as if we were in the room together. Remote working can, it seems, fold time and space, encouraging psyche - the instrument of M/mind and soul - to compensate imaginally for the body. Post-pandemic once 'normal service' resumed, 'forgetting' spun a web over the awful reality of traumatic severance, but when I gave that '*Together - apart*' paper in 2023, buried feelings readily erupted. How are the gifts and curses of technological

connection playing out? What of the future? Are we already, with AI, in the realm of the ‘*Sorcerer’s Apprentice*’?

**Biographical Note:** Marylin A.F. Mathew is a Jungian Training & Supervising Analyst for the British Jungian Analytic Association (BJAA/*bpf*) and a member of the IAAP. She qualified in 1994 and since then has taken the role of Chair of the BJAA and Chair of the BJAA Training Committee. She is an experienced Social Dreaming Matrix Convenor and is highly interested in all aspects of dreaming as well as unconscious & non-verbal communication, infant observation and the relationship of psyche with soma. She is the author of a number of published papers & chapters and was the first to win the British Association of Psychotherapists’ award for a final Infant Observation paper.

### **Lyn Mather**

**Title:** AI vs AI: Active Imagination versus Artificial Intelligence in the consideration of emergent imagery.

*Active Imagination* as Jung’s main method is compared with *Artificial Intelligence* as a new frontier in technology. Arguably, both these modes offer ways of engagement with value in that they can provide new, insightful material vis a vis the emergent imagery.

By way of an example from a dream, I compare working with the emergent imagery through engagement with both ‘technologies’ active imagination and artificial intelligence respectively with a consideration of the sources, the processes and the value or meaning outcomes between them. I use the four stages of active imagination as elaborated by Marie-Louise von Franz (1980) as a framework for questioning this engagement. For instance, when *imagination* and *intelligence* are brought into proximity, we can contemplate questions regarding the source: the uncanny intelligence of the collective unconscious compared to the intelligence of AI ‘scraping’ the internet as an other-worldly collective. The presentation also weaves in a number of further considerations such as the age-old distinction heeded inter alia by Jung and Corbin on the difference between imagination and fantasy where the alchemists of old wrote that “the ‘*opus nostrum*,’ our work, ought to be done ‘*per veram imaginationem et non phantastica*’—by true imagination and not by a fantastical one”; the distinctions between the real, the authentic vs. artificial and confabulation; our understanding of the emergent as a function of divine or visionary revelation; the challenges to innate imagination and the relationship of conscious to unconscious. By offering such material, hopefully some wisdom can be found around our choices of creative collaboration: unconscious psyche, web-based AI or perhaps a synthesis of both offers a way forward?

**Biographical Note:** Lyn Mather (MA, BAS, member IACAT, EFAT) is an assistant lecturer in Limerick School of Art and Design (LSAD) for the Technological University of the Shannon since 2009 where she teaches and tutors on courses that she pioneered and co-

developed with her husband Dr Mathew Mather. These include the *Certificate in Jungian Psychology with Art Therapy* course (running successfully since 2010) as well as the *MA in Art, Psyche and the Creative Imagination* (currently its 6<sup>th</sup> year). A current project she co-developed is an *MA in Art Therapy* also envisioned to run in TUS.

Lyn also practices as an art psychotherapist since she qualified from Crawford College of Art and Design, Cork Institute of Technology in 2010. She is a full member of the Irish Association of Creative Arts Therapists as well as the European Federation of Art Therapy. Her research work focuses on the role of the emergent unconscious and the creative imagination in transforming personal and cultural myths. This encompasses active imagination, the imaginal realm, working with dreams and imagery that seeks to tap into the regenerative nature of the psyche. She is a regular guest lecturer, speaker and facilitator on these topics.

### **Mathew Mather**

**Title:** Tracking the Black Rabbit: Jungian Experiential Pedagogies: In-person versus Online Learning

Our educational work at the Technological University of the Shannon in Ireland, over the past few years and currently, deploys a blended learning approach. Our *Certificate in Jungian Psychology with Art Therapy* and our *MA in Art, Psyche and the Creative Imagination* both combine in-person contact days with online evenings. Experience of running these courses over the years has provided a rich basis from which to compare and critique these two modalities. It has also revealed valuable insights and opened up questions of relevance for educational design of experiential ‘Jungian style’ learning. One question, for instance, concerns the value of in-person space compared to online virtual space. To what extent is the ‘magic’ of the group learning experience (such as the possibility of synchronistic phenomena) different in the context of these two learning environments? To illustrate, I foreground some vignettes of an in-person shadow-play workshop we ran in the Church Gallery at Limerick School of Art and Design (LSAD) for our MA students. Our de-sacralised Church, often used for experiential work as well as art exhibitions, has features such as a large domed concave roof, stained glass windows, angelic figures, a confessional. It was amidst this theatrical-like backdrop that we encountered synchronistic phenomena centred around the character of a black rabbit. Using this in-person example as a focus, I then compare to *online* virtual settings by means of further (shorter) illustrative vignettes. This forms the basis for a nuanced comparison and critique, and the distilling out of insights that might inform design of Jungian experiential pedagogy more generally. Reflections on the potential use of VR, to include ethical and philosophical concerns, are also touched on. Currently, we are on the cusp of a new venture as an *MA in Art Therapy*. Opening up this topic, and sharing within the co-creative space of the conference theme, promises to have value that will, no doubt, echo into the future of our projects at LSAD.

**Biographical Note:** Mathew Mather, PhD, MSc, BSc (Hons) is member of IAJS and a graduate of the University of Essex, where he completed his PhD specialising in Jung and Alchemy. He is a lecturer at Limerick School of Art and Design (Technological University of the Shannon), is course director of the [\*Certificate in Jungian Psychology with Art Therapy\*](#), programme director of the [\*MA in Art, Psyche and the Creative Imagination\*](#) and is principal investigator for an *Art and Psyche research group*. Mathew regularly presents at international conferences, is a guest lecturer at ISAP Zurich, and has run workshops with his wife Lyn for the *Jung in Ireland* programme. His interests include dream interpretation, synchronicity, art, alchemy, astrology, the environment, as well as personal and cultural mythologies. He is author of [\*The Alchemical Mercurius: esoteric symbol of Jung's life and works\*](#) (Routledge 2014), and a number of articles and book chapters. He is also a member of the *International Association of Jungian Studies* (IAJS). A recent publication (2025) is his alchemical memoir [\*Soror Mystica: An Alchemical Opus\*](#).

## Leigh Money

**Title:** Making space for the not-yet-known in times of digital saturation – how easy access to online information is affecting our relationship to curiosity with reference to the tale of ‘Bluebeard’

I am interested in exploring how our relationship to ‘what can be known’ is changing with access to online search, AI, community information networks, and other digital tools. In particular, how these resources curtail our ability, willingness, or desire to stay with the ‘not-yet-known’ or keep an open, curious attitude. While this has implications for us all collectively, it also has a particular impact on the practice of psychotherapy. I will explore some of the hidden designs and dangers wrapped up in searching for information and answers online – both for therapist and patient. I will also look at the role of curiosity and the importance of ‘living the questions’ rather than seeking immediate satisfaction. I will include clinical material that brings some of these challenges to life. As a ‘cautionary tale’ for the curious, Bluebeard offers multiple readings that may enrich and amplify our understanding of these contemporary developments. Just as the young bride is given the keys to every room in Bluebeard’s castle, our phones and computers may act as keys to all sorts of rooms, rooms that contain both treasures and horrors.

**Biographical Note:** Leigh Money is an analyst member of The Society of Analytical Psychology (SAP) London. She is a books review editor for the *Journal of Analytical Psychology* and on the training faculty for the psychodynamic psychotherapy training at the SAP. She has a particular interest in digital technology; specifically, the ways in which it is re-shaping human communication and connection. She was awarded both the Michael Fordham prize (2024) and the Gradiva Award (2024) for her paper ‘*Labels and the Self: Identity Labels as Scaffold*’, an exploration of the way that identity labels can be used both creatively and defensively.

## Isabel Murillo Garcia

**Title:** Digitalization as a Crisis that Individuates

I propose an evolutionary approach to digitalization. In recent years we have been witnessing a transfer of human functions to material objects, to a question of technique. From the Luddites to Frankenstein we can observe this conflict—tension of opposites—between the human and the machine, although this is not a merely contemporary issue. Already in ancient Greece we find images of the machinic: the Titans condemned to repetition. The Titanic force is characterized by repetition without telos, function without defined form; it is the next generation of the Olympians that gives image and defined form to the human. What is the deep meaning of contemporary digitalization? We could see here an attempt to bring more consciousness about what defines the human and to put to work the faculty of differentiation, which individuates. The danger is getting entangled in the virtual. There are systems and tools that liberate from repetition in work and leave space for more creative activities. The quantity of images and information dilutes the barrier between lie and truth, and it falls upon each one to differentiate what is what, to develop a more sophisticated differentiation. Not differentiating means regressing. In this era the human body is portrayed anew—vulnerability, solitude, slowness—thanks to a context in which speed, remote connections, and technical artifacts in service of the virtual prevail. The absence of body reveals its necessity. The phenomenon of digitalization brings us new consciousness as humanity. It helps and obliges us to differentiate ourselves more: it makes individuation an urgent task.

**Biographical Note:** Isabel Murillo García has a BA in Psychology and an MA in Psychoanalysis and Theory of Culture. Currently a Professional Candidate for Jungian Analyst at SEPA (Spanish Society of Analytical Psychology). Professional experience in technology consulting firms and clinical practice.

## Kanako Nagahori

**Title:** The Body as *Yorishiro*: Hosting the Digital Soul as Techno-Somatic Compensation

In contemporary Japan, digital self-modification—such as beauty filters and “purikura”—is reshaping how young people imagine the body. The technologically idealized face increasingly becomes the prototype for cosmetic surgery, blurring the distinction between virtual and somatic embodiment. Drawing on analytical psychology, this paper examines how these practices reflect an unconscious response to cultural shifts in the location of the “soul,” which, as Wolfgang Giegerich argues, has migrated from the biological body into technological forms of life. A clinical case involving an exceptionally capable university student illustrates this dynamic. After severe difficulty in the highly conformist job-hunting process, she entered psychotherapy while planning multiple cosmetic surgeries to make herself more “acceptable.” For her, the biological body felt empty and inert, whereas digitally modified images appeared more vital and ensouled. The clinical analysis suggests

that contemporary youth's wish for surgical transformation may function as an unconscious attempt to transform the flesh into an artificial "thing" capable of reconnecting with a soul now perceived to reside in the technological. In this sense, they attempt to remake their bodies as *Yorishiro*—Shinto vessels for housing displaced spirits. By objectifying their bodies, they enact a desperate ritual to "host" the digital soul. Through treatment, the compulsion to modify her body for external acceptance gave way to a search for a vocational environment that would suit her internal nature. Rather than sculpting her flesh to fit the world, she began to take concrete steps toward a path where her own reality could exist. This case suggests that cosmetic modification can serve not as narcissistic pathology but as a compensatory, mythopoetic reaction to collective cultural development. Clinically, the task is to help patients differentiate the soul's collective migration from their personal center, supporting individuation as an embodied, finite self distinct from the digital spirit they attempt to host.

**Biographical Note:** Kanako Nagahori, Ph.D., is a Clinical Psychologist based in Tokyo, Japan. She engages in clinical practice at a private counselling office and serves as a lecturer at Juntendo University. Her research interests primarily focus on the Japanese psyche, dream analysis, and group psychotherapy. She is a candidate at the Association of Jungian Analysts, Japan (AJAJ) and a member of the Japan Association of Jungian Psychology (JAJP).

### **Cole Laurence Neer**

**Title:** *Situs Inversus: A Jungian Diagnosis of Digital Political Polarization*

This presentation will provide a theoretical exploration for a key question of the 2026 IAAP – IAJS joint conference, how does technology used for political purposes exacerbate cultural complexes? Literature from mainstream psychology on the topic of political polarization in the United States, its causes, and solutions moving forward will be presented in order to demonstrate issues of efficacy with the present literature. The role of the digital information space, identity, political identity, social media, echo chamber effects, and post-truthism within the context of polarization will be discussed. Political polarization will be resituated in the context of Jungian theory, drawing on Jung and Jeffrey C. Miller's work on the transcendent function, Jung's psycho-social leanings seen in *Civilization in Transition*, *Two Essays in Analytical Psychology*, and *Wotan*, as well as work from other post-Jungian scholars. From this background, it will be posited that polarization is the enactment of *Situs Inversus*, a mutual neutralization of the transcendent function's two components which halts change and prevents growth. The alchemical metaphor for individuation will be used to amplify this notion, as will brief examples directly from the political arena, but others from film as well. Other theoretical considerations for future research on political identity in the digital era from a Jungian perspective will be noted. Suggestions will be made for future research meant to bring theory into praxis; including Phenomenological and narrative inquiry approaches to political polarization centered on the individual first rather than collective, as well as Liu and Yeoman's (2024) Archetypal Thematic Analysis.

**Biographical Note:** Cole Neer is a graduate student of Psychology at the University of West Georgia. He holds a Graduate Teaching Assistant position at University of West Georgia and has academic interests in Jungian, transpersonal, critical, and existential psychology. He is in the early stages of developing research related to political psychology from a Jungian framework.

## **Toshikazu Noguchi**

**Title:** Therapist commitment in a harmony-oriented culture

Japanese culture is often described as an interdependent culture. As in many other East Asian cultures, people are expected to attune themselves to those around them and maintain interpersonal harmony. Consequently, many people tend to restrain the direct expression of their own desires and feelings and instead accommodate themselves to others. In particular, young people today seem increasingly inclined to avoid interpersonal conflict, and they have become cautious even about relying on others, out of anxiety that placing a burden on someone may damage the relationship. Against this background, the rapid spread of generative AI may have a significant impact. AI can provide various responses based on psychological knowledge, respond in an accepting and accommodating manner, and is likely to become a conversational partner through which people can avoid the psychological burden involved in consulting a real person. However, because generative AI tends to provide compliant responses that accord with the user's wishes, it is unlikely to bring about the kind of change that occurs through experiences of friction with another person. If Japanese people increasingly come to rely on generative AI as a way of avoiding interpersonal friction, their anxiety about direct contact with others may become even greater. Under such circumstances, I would argue that in psychotherapy, too, what becomes important is not merely the therapist's receptive or neutral attitude, but the therapist's commitment as an other who possesses his or her own distinct subjectivity. To illustrate this point, I will present the process of play therapy with a child who was caught in a strong "harmony-oriented" constellation. His main presenting problem was school refusal. He was a second-generation member of a family that belonged to a closed religious community emphasizing compassion, and within his family of three siblings he had taken on the role of mediator. In play therapy, although he showed interest in games involving winning and losing, whenever aggression began to emerge, he immediately inhibited it or tried to make the play more peaceful. Sessions continued in which he and the therapist repeatedly engaged in games that involved both cooperating to achieve something and competing over victory and defeat, and the therapist gradually began to feel bored. In one session, I realized that I had noticed his "rule violations" but had been ignoring them. When I pointed out his violation, he began to retaliate against me. At that moment, I realized that I, too, as a Japanese person who similarly values harmony, and as a therapist who adheres to the "religion" of a receptive attitude, had been colluding with him in avoiding assertion. After this session, he became rougher, expressed anger more openly, asserted himself over the rules, and began to engage in more physically confrontational play. In this case, a harmony-oriented mode of avoiding friction was constellated on multiple levels, involving both therapist and client. What broke through this constellation was the fact that I myself, from within that very constellation, disrupted the harmony. Although this case is not directly concerned with digital communication, it seems

to offer important implications for the changes that may come with the spread of generative AI as a conversational partner, as well as for the stance required of therapists in such an era.

**Biographical Note:** Toshikazu Noguchi, PhD, is an associate professor of clinical psychology at Kyoto University and a Jungian-oriented psychotherapist certified in Japan. His work explores Japanese styles of problem solving and relational subjectivity in Japanese culture, linking cultural and clinical psychology.

### **Brian Nucklos**

**Title:** The Stack and the Consulting Room: What Online Analysis Dissociates, What Imagination Restores, and What the Unconscious May Intend

This paper applies Benjamin Bratton's Stack framework, his model of planetary-scale computation as six interdependent layers (Earth, Cloud, City, Address, Interface, User), to what is lost when analytical psychology moves online. I argue that each layer boundary operates as a repression barrier, rendering the layer below invisible to the layer above, and that the consulting room functions by integrating what the Stack dissociates.

In the consulting room, all layers cohere: the Earth layer (breath, warmth, somatic countertransference) is immediately present; the Cloud finds its analogue in the room as *temenos*; the City is shared environment. Online, these are severed. What remains is the Interface, the screen's concentration of activity in head and upper torso, and the User, a position produced by the platform rather than encountered as whole person. Jung's warning that technology represses irrational psychic factors (CW 11, para. 443) finds structural expression in the Stack's architecture. Martin-Vallas's (2023) distinction between analytic setting (*dispositif*) and analytic frame (*cadre*) is illuminated: the Stack transforms the setting while the frame, as transference emergence, may persist, but only if the analyst compensates for what the infrastructure excludes. This dissociation calls for a more consciously imaginative clinical practice: actively imagining and inquiring into the patient's body, breath, and spatial reality the screen renders invisible. This raises questions of technique and countertransference; the analyst must deploy what Cambrey (2023) terms psychoid imagination as compensatory function for the Stack's absent layers, while monitoring how the infrastructure shapes the analytic field. Yet the paper resists a purely defensive posture. The unconscious is autonomous; if millions are drawn to digitally mediated life, this carries its own psychic logic. The analyst's task is not to preserve the traditional setting but to analyse the unconscious as it presents itself, including through the infrastructure that mediates it.

**Biographical Note:** Brian Nuckols, MA, LAPC, is a licensed professional counselor and a Ph.D student at Pacifica Graduate University. His research develops integrations between Jungian analytical psychology, contemporary psychoanalytic theory, and critical media theory. He has published in the *International Journal of Žižek Studies and Theory & Psychology*, and the *Jung Journal of Culture and Psyche*.

## **Helge Osterhold**

**Title:** The Developing Self and the Trifecta of Doom: Individuation in the Age of Smartphones, Social Media, and Artificial Intelligence

Since its beginnings, analytical psychology has offered a mirror to culture and society; reflections on technology and its relation to individual and collective psyche can be traced back to Jung himself. Building on this lineage, this paper proposes that contemporary digital technologies - specifically smartphones, social media, and artificial intelligence – have generated a triadic developmental field that reshapes the conditions under which individuation unfolds. Rather than treating these technologies as neutral tools, I conceptualize them as a techno-psyche field, a constellated external complex, that evokes and exploits archetypal needs such as belonging, mirroring, admiration, and distraction. Drawing on Jungian and post-Jungian thought in dialogue with Kohut’s Self Psychology, the paper explores how digitalization increasingly engulfs the psyche and externalizes agency, subjective knowing, affect regulation, and critical thinking. Together, these dynamics risk impairing individuation by reinforcing persona development and ego attachments while diminishing access to deeper interior processes. Within this technological complex, the externally focused and digitally fed ego suffers an intensified form of the alienation from Self, other, and nature that Jung diagnosed a century ago. Collectively these technologies may foster a prolonged adolescent psychic organization marked by anxiety, dependence on external validation, hedonistic seeking, avoidance of limitation. Rather than rejecting digital technologies outright, this paper recognizes that they are here to stay and to evolve and therefore advocates for a measured, reflective, and ethical engagement with technology, emphasizing human interiority, relational presence, imagination, critical thinking, and empathic attunement as essential conditions for individuation. By joining other cautionary voices, analytical psychology can reclaim its countercultural role, offering thoughtful resistance to the multifaceted psychic burdens of digitalization and honour interiority as a vital human capacity and generative source of wisdom and meaning.

**Biographical Note:** Dr. Helge Osterhold is a psychotherapist and integrative educator. Teaching graduate-level psychology courses since 2006, he serves as Professor of East West Psychology at the California Institute of Integral Studies in San Francisco, where he offers courses in Jungian Psychology, Archetypal Psychology, Dreamwork, Spiritual Counselling, and the Psychology of Death and Dying. For 10 years, Dr. Osterhold served at the University of California San Francisco - in paediatric palliative care and as an educator and program director on mindful caregiving and clinician resiliency at UCSF Children's Hospital and faculty at UCSF School of Medicine. Originally from Germany, he pursued higher education in California, earning a B.A. in Human Relations, M.A. in Integral Counselling Psychology, and Ph.D. in East West Psychology. He is a licensed psychotherapist and maintains a depth-oriented private psychotherapy practice with a focus on life transitions.

## **Tine Papic**

**Title:** Artificial Intelligence as Hermeneutic Tool

This paper responds to the conference's call to explore the intersection of digitalization and analytical psychology by utilizing Artificial Intelligence not merely as a subject of critique, but as a hermeneutic tool to analyze the psyche of C.G. Jung himself. While the field often reflects on how technology impacts the therapeutic contract, this study reverses the gaze to ask: what can algorithmic analysis reveal about the history of individuation?

Utilizing machine learning techniques (specifically the IBM Personality Insights service), this study examined Jung's texts across four pivotal periods: the Burghölzli era (1902–1909), the Psychoanalytic period (1907–1912), the *Red Book* period (1913–1917), and the publication of *Psychological Types* (1921). The AI model inferred "Big Five" personality traits to track the evolution of Jung's emotional range and neuroticism over time. The findings offer a digital intervention into a major biographical debate regarding the nature of Jung's "creative illness." Contrasting with views that *The Red Book* marked the beginning of Jung's healing process (e.g., Stein & Arzt, 2021), the algorithmic analysis reveals a resurgence of neurotic traits during this period, followed by stabilization. The data supports the thesis that *The Red Book* represented a final, conscious confrontation with the unconscious—an act of integration rather than the onset of a cure. This research demonstrates how digitalization can serve psychological historiography, offering "objective" data points to complement subjective biographical analysis. It proposes that AI, when applied rigorously, can help distinguish between the "appearance of success" and the reality of psychological transformation, validating the timeline of Jung's own integration.

**Biographical Note:** Tine Papic is a researcher and academic affiliated with the Sigmund Freud University, Ljubljana Branch. His research interests bridge the gap between data science and depth psychology, specifically exploring how modern technologies, such as Artificial Intelligence and machine learning, can be applied to historical psychological texts to provide new, objective insights into personality development and the individuation process.

## **Fiann Paul**

**Title:** Varieties of Psychedelic Experience: A Depth-Psychological Synthesis of First-Person Reports Using Digital Pattern Analysis

This paper explores the phenomenological diversity of psychedelic experience through a systematic analysis of first-person reports drawn from a large corpus of contemporary narratives. Using AI-assisted pattern recognition in combination with qualitative, depth-oriented coding, the study examines recurring experiential structures across substances, dosages, and set-and-setting contexts. The focus is on the forms through which psyche organizes and expresses itself under conditions of altered consciousness. Digital tools are

employed here to synthesize and organize large volumes of subjective material, allowing recurrent psychic patterns to become visible at scale. These include archetypal motifs, affective trajectories, perceptual transformations, and characteristic dynamics of ego destabilization, dissolution, and reconstitution. Particular attention is paid to patterns that resemble processes familiar to analytical psychology, such as inflation, possession, symbolic intoxication, and pseudo-individuation. By combining digital synthesis with depth-psychological interpretation, the paper proposes a contemporary method for comparative phenomenology that remains faithful to the imaginal dimension of experience while introducing a higher degree of structural discrimination. The findings have implications for clinical practice, particularly in differentiating transformative processes from destabilizing or inflationary ones, and for understanding how modern technologies can assist, rather than replace, psychological discernment in the study of altered states.

**Biographical Note:** Fiann Paul is the world's most record-breaking explorer, whose favorite frontier is consciousness. He is a Jungian psychoanalyst, leadership consultant, and multi-disciplinary artist. As founder of the International Jungian Psychedelic Association, (IJPA, [jungianpsychedelic.org](http://jungianpsychedelic.org)) he brings a rare synthesis of depth psychology, visionary practice, leadership, and lived initiation into the unknown. His background includes what he regards as three forms of experiential education: completing the Ocean Explorers Grand Slam (rowing all five oceans), living on six continents, and twelve years of personal and clinical work with plant medicines and psychedelic-assisted therapies, alongside four academic degrees.

## Lynne Radomsky

**Title:** A Digital Manifesto for the Soul: What is lost? What is gained?

“What is so peculiar is the symbolization of the self as an apparatus. A ‘machine’ is always something thought up... Who has invented this machine?”

C. G. Jung (Letters, Vol. 1, pg. 326)

The quote above is Jung's response to a dream by Aniela Jaffe. In the dream, Jaffe related: “I am in a deep cellar, together with a boy and an old man. The boy has been given an electric installation for Christmas: a large copper pot is suspended from the ceiling and electric wires from all directions make it vibrate. After some time there are no more wires and the pot now vibrates from atmospheric electric oscillations”. Through a lens of curiosity and discernment, this paper explores what we lose and what we potentially gain through this era of digitalization. Jung cautioned that mechanizing the psyche can be a cold and heartless process, unless it becomes a symbol. By viewing digitalization through the symbolic lens, we move from being “victims” of technology to “participants” in a cosmic psychological evolution. Here, I pose the questions: Is digitalization a natural outcome of the psyche's evolution? Is the psyche even interested in the digitalized space? Did the unconscious anticipate the age of digitalization? To shed some light on these questions, rather than to arrive at definitive conclusions, this presentation draws on deep layers of the objective

psyche, or collective unconscious, with echoes in alchemy, initiatory rituals, myths, legends and dreams. Touching on Jung's conceptualization of synchronicity as the "acausal connecting principle" that links the inner world of the psyche with the outer world of matter, we see a "web of meaning" that acts as the bridge between the machine and the soul.

**Biographical Note:** Lynne Radomsky, Ph.D., clinical psychologist, Jungian analyst, IAAP, author and international lecturer from Cape Town, South Africa. For over 30 years, her professional focus includes private practice, post-graduate clinical training and professional supervision. She has a life-long interest in the symbols of the objective psyche, dreams, mythology, Alchemy, the mystical traditions of Orthodox Judaism and the indigenous cultural, spiritual and healing rituals and ceremonies of the African people. She has published widely on these topics including her book *"Where dreams Come Alive: The Alchemy of the African Healer"* (Chiron Publishers, 2019).

## **Ramona Radu**

**Title:** The story of the mulch – an alchemical transformation

*"Man needs difficulties, for they are necessary for his health."*, C. G. Jung, The development of personality.

As technology has increased our sense of comfort, ease and access to better and more efficient services, so our relationship with our soul and emotional life has become more disrupted. The more we know, the less we question if this amount of information contribute to our sense of aliveness and meaning. This paper will present my analytic perspective using a gardening story and alchemical images to emphasize the impact of online clinical work on the symbolic thinking. In online work, it's a lot easier to talk and engage the ego and more challenging to allow the spontaneous images from our unconscious to talk on our behalf. In online work, we struggle to look at things with our entire body, to feel with our all senses and we end up communicating mainly through facts, leaving our experiences emotionally empty. C G Jung described individuation as a relational and an ongoing commitment to working with emotions, dreams, imagination, therefore increase our sense of conscious embodiment, our experience of feeling alive and unique in how we related to ourselves and the world. In online work, the sense of embodiment can feel fragmented. Therefore the we can be more seduced by fantasies and ideas rather than engaging the "'mundus imaginalis'" (H Corbi). The question that I pondered over was how does the symbolic language emerge when the level of embodiment feels fragmented and maintained ruptured throughout the online sessions? For a process of psychological maturation to happen, it requires a solid and steady foundation of trust, patience and humbleness towards our unconscious, the instinctual life, the body. Just because we can connect online, does this imply we also relate? These are some of the questions I would like us to reflect on.

**Biographical Note:** Ramona Radu is a Counselling Psychologist (HCPC) and MD in Analytical Psychology.

### **Evangeline M.L. Rand**

**Title:** Fingers and thumbs in the healing journey

Active imagination, as prescribed by Jung, (Hannah, 1981, Jung, 2009) can be considered a form of prayer (Herrmann, 2026, P.23). My 83rd birthday, today, reminded me that my birth narrative, in a time of pestilence and war, was threaded with specific beseeching prayer for ‘mother milk’ - for me! My first graduate research (Walker, 1981) was on breast-feeding, bio feedback, and the relaxation response. The initial research impulse originated in my own unexpected, even shocking, deep visionary experiences when nursing my own child. With the aid of biofeedback the thesis showed that, enabling the embrace of ‘Entangled Life’ (Sheldrake, M., 2020), a double knowing began to develop, – the need and ability to fully live in my body through the learned balm of self-soothing (thanks to biofeedback), and, the recognition of the irritability of “un lived creativeness” (Von Franz, 1972) that required the harnessing of imaginative and creative activity. More recently I have been involved with appreciating: the African American historian Barbara Omilade, nursing warrior, giving birth to a new kind of history while breast feeding her own child; Physicist Wolfgang Pauli considering the need for Euclid’s geometry as a “receptacle or wetnurse” for the yet to be revealed ideas of the unknown, dark woman; Robert Segal suggesting adding Winnicott’s construction of personal meaning and imagination, through the processes of the mother nursing dyad, into an appreciation of myth (Rand, 2022 p.112–114). For almost 60 years, I have been enchanted by worldwide intricate arts and practice of embroidery. Through a series of my own embroideries (1977–97), and with many years of reflection and associations, I recognize slow stitching as a potential conduit of prayer. I discern an unfolding of *less personal* imaginative forms after an initial *personal*, heartbreaking rupture and disintegration, gradually perceiving intimations of patterns of transformation and a growing appreciation of ‘Mary’ as crowned and developed partner of a ‘Christ’ image. (*Rosarium Philosophorum*, figure 19).

**Biographical Note:** Evangeline M. L. Rand, PhD, was born (1943) and raised in India. She completed undergraduate studies at Goldsmiths College (London, England), and graduate studies at the university of Alberta (Canada) (M.Ed.) and International College, California (United States) (PH.D). She has practiced as a Registered Psychologist (Canada) first at the Child Development Center, Edmonton, Alberta, Canada, subsequently starting the Child Sexual Abuse Treatment Program. She served for 20 years with an ecumenical and trans-disciplinary faculty of the Doctor of Ministry Program of Edmonton’s Saint Stephen Theological College. She was adjunct faculty in the Master of Counselling Psychology: Art therapy program at Adler University, Vancouver. Dr. Rand currently maintains a private practice in Edmonton. She has published four books, *Recovery from incest: Imagination and the Healing Process* published in 1989 by Sigo press; *Recovering Feminine Spirituality: the*

*Mysteries and the Mass as Symbols of Individuation*, published in 2016 by Createspace, Independent Publisher; *A Jasmine Journey: Carl Jung's travel to India and Ceylon (1937-38)* is published in 2015 by Createspace Independent Publisher; and her prize winning fourth book *Jung as artisan: Cross connections with India. Considerations in times of Crisis* is published by Chiron, 2022.

## **Andrew Samuels**

**Title:** The New Jung Cult: On Removing the Flesh from Analytical Psychology and Jungian Studies

In my plenary talk at the 2025 IAAP Congress in Zurich, I suggested that the cultic tendencies in our field(s) had not been removed, even though we believed we were done with all that. I mentioned the rapid selling out of trips to the Tower at Bollingen and went on to refer to an assumption of a missionary vision for things Jungian. Was the worldwide expansion of analytical psychology a sort of civilizing enterprise? As an all-rounder (clinician and academic), I think that these tendencies apply in both clinic and academy and I opened this matter in my keynote at the IAJS conference in Pittsburgh in 2020. Hence, I am not a newcomer to these issues. My main point is that *what the present conference mission statement calls 'digitalization' is the vehicle or weapon via which cult and mission are pursued*. My exploration will cover (but not be restricted) to: 1. the phenomenon of analysts' websites which I have been tracking for many years. When I was accepted for training at SAP in 1974, a condition was that I cease advertising my services as a therapist as this was considered unethical! The claims on some of these websites will be scrutinized; 2. in addition, websites and paid-for services offering a Jungian perspective on a diverse range of issues need to be considered. This will include typological and other personality tests and on-line dream analysis; 3. a review will be made of virtual and digital materials pertaining to 'Jung the Man' will be carried out. Here, the tension between flesh and anti-flesh will be presented with special reference to sexuality. I will tell an anecdote concerning a spoof AI interview I was supposed to have done with Donald Trump that I presented at a conference. The reactions were fascinating. And hilarious.

**Biographical Note:** Andrew Samuels was Professor of Analytical Psychology at Essex. He is a London-based relational Jungian analyst. His books have been translated into 21 languages and include *Jung and the Post-Jungians* (1985) and *The Political Psyche* (1993). In 2025 he published *Reflecting Critically on the Political Psyche: Therapy, Testament and Trouble in Psychoanalysis and Jungian Analysis* and a new edition of *The Father*. Videos etc. on [www.andrewsamuels.com](http://www.andrewsamuels.com)

## **Gorana Sandric**

**Title:** The Faustian Bargain of AI: Psychoanalysis as Societal Counterbalance

This paper connects symbolically contemporary digitalisation and AI with a Faustian bargain in which individuals and societies trade psychic depth and embodied relatedness for promises of control, money, power, efficiency and limitless connectivity. Drawing on Jung's view of technology as neither good nor bad yet prone to one-sided rationalisation that represses irrational factors and constellates a dangerous counter-position, the argument situates AI as a modern Mephistophelean partner whose gifts carry hidden psychic costs. Using Jungian archetypal theory, the presentation will examine how unconscious agreements with technology manifest in both individual and public spheres: in curated online personas that stage hyper-successful, movie-star-like lives, and the impact of the fakeness on themselves. It also traces the influence of self-surveillance and gamified self-management on others, leading them to observe and believe that success happens only to "others" and never to them. These phenomena can be interpreted as expressions of cultural complexes and shadow dynamics that produce a state of "mental chaos" around digitalisation, in which appearance and performance seem more relevant than reality, and symbolic or spiritual experience is flattened into consumable images and mediators between parts of the self. This presentation speaks against both idealisation and nostalgic rejection of technology, which, due to its ontological and epistemological influence on today's ways of living, cannot be so easily compartmentalised. It, however, proposes psychoanalysis as a cultural counterweight: a symbolic grammar capable of naming and interpreting the unconscious contract underpinning our relation to new technologies. By working with projections, anxieties, and fantasies attached to digital technologies and proactively sharing this approach outside the academic and clinical setting, analytical practice can support more conscious, ethically negotiated "bargains" that integrate technological change rather than allowing it to possess the psyche.

**Biographical Note:** Gorana Sandric is a doctoral candidate in Organisational Change, and her research sits at the intersection of action research, autoethnography, and psychoanalysis. Her inquiry explores methods for healing transgenerational trauma and reconnecting with the self, within and beyond inherited cultural and family narratives. Drawing on extended epistemology, imaginal practices, embodiment, and symbolic inquiry, she examines how identity may be reconfigured through other ways of knowing. She is also a training candidate at the C.G. Jung Institute Zürich. Before turning toward research and depth psychology, Gorana spent more than 20 years in international corporate leadership roles.

## Susan Schwartz

### Title: AI, Frankenstein, and Analytic Transferences

What matters occurs between the analyst and patient within the intervening space of the analytical encounter. Jung called this the transcendent function and it serves to fill the absence. In the clinical example, splitting became a way to manage the unbearable experiences, boycotting the capacity for achievement, and attacking desire. The example is a man in his forties, estranged from his body and more connected to AI and the computer. He considered himself a monster, like Frankenstein, raised with computers and by unemotional parents. Fed by videos and AI was all he knew and he has not yet realized the cost to his psyche. The making by Frankenstein of a shadow monster was like this man with his computer, defining himself as an aberration and harmful. He lost communication with others. He knew mind to mind with AI, but the body was ignored and not felt. The emotional pain of his existence and lack of self-feeling was masked through sarcastic cutting towards himself and others. The relational component of the self has yet to unfold to cope with the wounding childhood and the experiences disrupting the sense of his human self. He is now at a crossroads, and he becomes acutely aware of the losses, emotions and body denied. At such a point, we are slammed into ourselves and the world as we knew it crashes. The shock shakes former ways of being, and we begin the psychological and relational descent to the truth and the core of ourselves. In Zarathustra regarding the presence of a 'subtle body' (Jung, 1989, p. 432) noted that between the patient and the analyst is the space capable of establishing and mediating deep communications. The analytic encounter with the other can facilitate the development of the self, cognizant of AI and shadow, and of the Frankenstein shadow emerges with human relatedness.

**Biographical Note:** Susan E. Schwartz, Ph.D. trained in Zurich, Switzerland as a Jungian analyst and member of IAAP and IAJS. She appears on podcasts and presentations at Jungian conferences and teaching programs worldwide. Susan writes articles and book chapters on Jungian analytical psychology. Her books are: *The Absent Father Effect on Daughters, Father Desire, Father Wounds* translated into several languages; *Imposter Syndrome and the 'As-If' Personality: The Fragility of Self* (September, 2023); *A Jungian Exploration of the Puella Archetype: Girl Unfolding* (December, 2024) and *An Analytical Exploration of Love and Narcissism* (July, 2025), *Absent Fathers, Yearning Sons: A Jungian Analysis of the Father-Son Dynamic* (2026) all published by Routledge. Her website is [www.susanschwarzphd.com](http://www.susanschwarzphd.com).

## **Sulagna Sengputa**

**Title:** Navigating Virtual Worlds – Digitalization, Culture and Psyche

The spread of digital technology in every geographical corner of the world and every walk of life signifies something about the posthuman spirit of this era, and also how postcolonial cultures are rapidly adapting themselves to a new globalized world. Technology is a unifier, and in a historically unequal world, where race, gender, economic and religious disparities are more common than can be assumed, technology is also a leveler. The role of digital technology in conducting virtual analysis, research, training or supervision across remote locations, connecting disconnected worlds, can be significant. The gains are often contrasted with the sheer limitations that virtual encounters bring with the absence of the ‘body’ in the analytic dyad. Even as one experiences the challenges of online work, the extraordinary reach of digital technology, and the spirit of transformation and transcendence that it holds, cannot be denied. This paper will share experiences from four distinct scenarios in examining the relation between psyche and digitalization - in research, analysis, coaching and teaching, throwing light on the hybrid nature of Jungian work today and the versatility of digitalization. In it, synchronicities in virtual realms unite discrete entities and disembodiment dilutes analytic work, showing how digitalization is gradually reshaping the field of analytical psychology today.

**Biographical Note:** Sulagna Sengputa is a Jungian scholar and author, member of IAJS, teacher and an accredited Jungian coach, based in Bangalore, India. Sulagna did her doctoral studies at the Department of Psychosocial and Psychoanalytic Studies, University of Essex, UK. She lectures in Jungian societies worldwide, and is the author of various essays, two books, one of which won the IAJS 2025 Best Book award – Applied category. Sulagna’s forthcoming publication is a Jungian reading of the Indian epic, The Ramayana. Her website is <https://jung-india.org>

## **Yuan Shang**

**Title:** Digitalization as a New Configuration of Soul: Image (象), Position (位), and Transformation (變) in the Luminous Web

Digitalization does not merely accelerate communication or transform social behavior. More fundamentally, it alters the conditions in which psychic life takes place. Under the constant luminosity of screens, images proliferate yet often lose symbolic density; presence becomes dispersed across interfaces; and memory increasingly shifts from recollection to retrieval. What emerges is not only a technological transformation, but a crisis of psychic positioning: the psyche no longer clearly recognizes where it resides, from where it speaks, or where its shadows may gather. Drawing on analytical psychology and the symbolic grammar of the I Ching, this paper approaches digitalization as a transformation of image (象), position (位), and change (變). The slow and often invisible penetration of digital mediation recalls the

movement of 巽, while the interruptions and shocks of online experience resemble the disruptive quality of 震. Rather than treating digitalization simply as a flattening of psychic life, however, the paper asks whether networked environments may also be generating new forms of distributed or reflective depth through recursive fields of relation and resonance. To extend this inquiry, the paper brings the Buddhist image of Indra's Net into dialogue with analytical psychology. Digital networks increasingly resemble luminous fields of mutual reflection in which symbolic fragments, affects, and identities circulate across human and non-human presences. Within such fields, meaning may emerge less through inward descent than through recursive patterns of reflection and resonance. At the same time, the paper argues that reflection alone does not guarantee transformation. Against the tendency toward endless circulation, it turns to the image of 井—the well—not as a nostalgic return to interiority, but as a question of how symbolic life might still gather enough gravity for symbolic transformation to occur within distributed digital existence.

**Biographical Note:** Yuan Shang, originally from China, is a PhD student in the Depth Psychology Program at Pacifica Graduate Institute (USA) and an Individual Member of the International Association for Analytical Psychology (IAAP). Her work brings analytical, post-Jungian, and archetypal perspectives into dialogue with classical Chinese thought, with particular interests in the Yijing, synchronicity and cosmology, and the symbolic and transformative dimensions of architecture and ceramic practice.

### **Matthew Silverstein**

**Title:** Unpinning Queer Soul: Digitalization, the Yahweh Complex, and the Ache for Myth Repair

In an online clinical session, a gay-identified Jewish American client describes a loss of connection to his husband: “I feel numb here,” he says, pointing to his solar plexus. Food, marijuana, porn, video games, and compulsive phone use anesthetize a powerful longing for connection and an agonizing shame linked to an unconscious identification with archaic condemnation from Yahweh, God in the Jewish biblical imagination. That night, I, also a queer Jewish American, dreamt I was at a gathering of neurotherapists. On the wall, a framed display of insects caught my attention. Some were still alive—wriggling, yet pinned through their abdominal center. This talk reflects on the countertransferential dimensions of that dream, exploring how it illuminates intersubjective entanglement across the digital field and broader ancestral wounding within the Jewish-American psyche.

Through amplification of this imagery, I explore queer soul (as subjectivities) across personal, cultural, and archetypal registers. Jewish ancestral memory, including formative technological shifts associated with the advent of the alphabet, the discovery of semen as seed, and a turning from gynocentric and indigenous cosmologies, emerges through bodily symptom and symbol. These earlier techno-symbolic revolutions anticipate the current digital revolution. This moment demands more than new tools. It calls for an upgraded collective

myth that can metabolize repressed psychic functions, especially those linked to queerness: mercurial fluidity, polyvalent attunement, subject-subject consciousness, and queer erotic embodiment. Here, Yahweh, as a god complex, is approached symbolically. Its solar face—law, heteropatriarchy, transcendence—has long overshadowed its lunar counterpart: cyclic feminine earth magic and queer eros. In the client’s solar plexus and the dream’s wriggling life, a renewed queer ancestral knowing aches to be embodied. This unpinning of queer soul reflects a psychic necessity: the remembering of Yahweh’s lost heart and the reimagining of love, belonging, and cosmology in a digitizing world.

**Biographical Note:** Matthew Silverstein, PhD, is core faculty and director of the Spiritual and Depth Psychology Specialization in the MA Clinical Psychology program at Antioch University Los Angeles. A licensed clinical psychologist (CA, NY), he maintains an integrative depth-oriented private practice ([drmatthewsilverstein.com](http://drmatthewsilverstein.com)) and serves as adjunct faculty in the Clinical Psychology PhD program at Pacifica Graduate Institute.

### **Glen Slater**

**Title:** From the Rational to the Digital Subject: Implications for Analytical Psychology

Whereas the record of the objective psyche found in myth, symbol and ritual displays continuity through time, the living connection to this thread undergoes cultural and historical change. Writing during the industrial era, Jung’s psychology was largely built around the one-sidedness of the rational subject and the compensatory recovery of the irrational. Emotion, dream and fantasy constituted the immediate face of the depths, and their analysis led to a rediscovery of archetypal forms and to the bridging function of the symbolic life. The digital subject of the post-industrial, information era displays a different one-sidedness, giving rise to a somewhat different face of the depths. In the consciousness of the digital subject, reason has been displaced by fabrication. The compensatory thrust gravitates towards what is innate and given: the phenomenal world rises to meet the virtual one; human limitation confronts posthuman optimization. Under these conditions, authenticity and timelessness become the most conducive portals to the objective psyche, recalling the way nature and elemental modes of living were also crucial means by which Jung made contact with the depths, the archetypal patterns of which he called “the chthonic portion of the psyche” (CW 10; par. 53). Whereas the rational subject sought to control and order things, the digital subject wants to redesign those things. This goal appears progressive to an information society but is regressive in terms of psycho-cultural development and in relation to the evolution of human consciousness. A superficial affirmation of identity now cloaks the quest for self-understanding, obscuring rather than resolving the existential crisis of the past century. The restoration of vertical modes of perception and awareness, a re-rooting of the digital subject in the deeply human, and the recovery of an inner ecology constitute some of the compensatory impulses of the contemporary psyche.

**Biographical Note:** Glen Slater, PhD, has been a core faculty member at Pacifica Graduate Institute for over twenty-five years. He is professor and associate chair in the Jungian and Archetypal Studies Program and is the author of numerous articles and chapters for Jungian journals and essay collections. His 2024 book, *Jung vs Borg: Finding the Deeply Human in a Posthuman Age* (Spring Publications/Winter Press) won the 2025 IAJS Book Award in the “best theoretical” category.

### **Brigit Soubrouillard**

**Title:** *Ro-bots do you have a soul, which sticks to our soul and forces it to love?* – Reflections on Artificial Empathy and its clinical and ethical consequences in the psychotherapeutic field today

In the early 19<sup>th</sup> century, the poet Lamartine questioned the reciprocal attachment between human subjects and non-human objects with the famous quote “*Objects do you have a soul, which sticks to our soul and forces it to love?*”. This idea echoed the myth of the Golem of Prague, a myth from the Enlightenment era, that foreshadowed the postmodern situation of the emotional interrelation between humans and their non-human servants. Today, we are witnessing the developments of new forms Artificial Intelligence such as Artificial Empathy and Artificial Interactive Relations. While the idea of bots offering support, guidance, and advice based on solicitude and therapeutic approaches seemed dystopian only ten years ago, they are now widely used today, especially by younger generations. What impact does this new trend have on our analytical posture and on our relationships with our patients? This presentation will explore archetypal, clinical and ethical considerations regarding the impact of Artificial Empathy in the therapeutic field, and our position as Analysts.

**Biographical Note:** Brigit Soubrouillard is a Jungian Analysts based in Strasbourg. She trained at the CG Jung Institute Zurich, and has served as President of the French Society of Analytical Psychology (SFPA). She served on the IAAP Executive Committee for 6 years, followed by a term as IAAP Vice President. She is particularly interested in the new analytical challenges, as well as the exploration modern myths of the Enlightenment and how these myths herald modern and postmodern paradigms and quandaries.

### **Carlos Spoerer Fritz**

**Title:** The Disappointment of Disappointment: Post-Dialectical Consciousness in the Age of Digital Flatness.

Digitalization has fundamentally altered not just how we communicate, but the nature of psychological experience itself. This paper investigates a mutation in contemporary consciousness that parallels and is constituted by the shift toward digital existence: the

exhaustion of disappointment as a formative operator of the soul. Working through Wolfgang Giegerich's *Technology and the Soul* and his conception of soul as "logical life," I explore what appears to be a transition from consciousness organized around depth and dialectical transformation toward what I'm calling "post-dialectical consciousness"—the configuration Giegerich describes as the collapse of the vertical into the horizontal, now accelerated through digital experience. In pre-digital consciousness, disappointment operated as the negative moment in the soul's dialectical movement. Expectations collapsed, illusions shattered, consciousness was forced into transformation. But something has shifted in contemporary digital experience—with its infinite scrolling, gamification without meaningful goals, the perpetual promise of optimization. Disappointment now arrives "pre-disappointed." The world presents itself as already flat, lacking height or depth, making no pretense of offering transcendence or ultimate meaning. This isn't nihilism exactly, but something stranger: a neutralized ontology where consciousness continues without teleological orientation, without the anguish that once characterized meaning's loss, and crucially, without the transformation disappointment used to catalyze. The paper examines how digital technologies embody this mutation. Online existence privileges surface over depth, continuation over transformation, what I'm calling "minimal ethics" over grand narratives. The concentration of experience in screens and interfaces—what the conference call identifies as the reduction of embodiment to fingers and thumbs—corresponds to a flattening of psychological interiority. Drawing on critical theorists like Byung-Chul Han and Mark Fisher alongside Giegerich, I address what this means for analytical psychology's future: if depth has collapsed into horizontal drift, if disappointment no longer disappoints, what form of psychological work remains possible?

**Biographical Note:** Carlos Spoerer Fritz is a clinical psychologist and independent scholar based in Santiago, Chile. He holds a Master's degree in Jungian and Post-Jungian Studies from the University of Essex (UK, 2016-2017) and a Master's in Social Constructionism and Contemporary Psychotherapies from Universidad Adolfo Ibáñez (Chile, 2011-2013). He completed his postgraduate training in Post-Rationalist Cognitive Psychotherapy and holds a Diploma in Jungian Psychology from Pontificia Universidad Católica de Chile (2014). Additionally, he earned a Certificate in Ecopsychology from Pacifica Graduate Institute (USA, 2018-2019). Carlos has published extensively in analytical psychology, with recent works including "El alcohol en el alma contemporánea: Aportes desde la psicología arquetipal" (2025) and "Decepción: Tras el origen de la neurosis" (2024), both in *Ensayos en Psicología Analítica*. He is also the author of *La tercera ladera del río* (2017, Editorial Latinoamericana). He is currently in the final stages of publication of a forthcoming book, *Decepción: Ontología de una promesa rota* (2026). His research interests focus on Wolfgang Giegerich's psychology of "logical life," contemporary mutations in consciousness, and the intersection of Jungian psychology with continental philosophy. As a clinical psychologist, Carlos has over 17 years of experience in private practice and organizational mental health consulting. He has presented his work at international conferences, including the 5th ISPDI International Conference in Lisbon (2020) and has had papers accepted at international venues such as the One World International Conference at the University of Essex (2017).

## Lavinia Țănculescu-Popa

**Title:** The Digital Transitional Witness and the Paradox of Psychological Safety in Analytical Work

Recent debates on digitalization in psychotherapy increasingly explore the role of artificial intelligence as a therapeutic tool, often emphasizing accessibility, symptom reduction, and efficiency (Li et al., 2023). From an analytical psychology perspective, however, such discussions raise deeper questions concerning symbolic meaning and the relational field shaped by transference and countertransference (Jung, CW16, §163). This paper addresses a central paradox: although conversational AI is associated with perceived “dark moves” in communication (e.g. misleading coherence or pseudo-caring responses) it may nevertheless function as a psychologically safer interlocutor for some individuals with early relational trauma. Drawing on Jungian theory, attachment theory (Bowlby), and Winnicott’s concept of the transitional object, the paper introduces the notion of the *Digital Transitional Witness*. This concept refers to a non-human, symbolically invested digital presence that can temporarily support self-reflection without fully reactivating experiences of abandonment or betrayal rooted in early attachment trauma. Empirical research suggests that conversational AI may reduce fear of negative evaluation, facilitate self-disclosure, and provide predictable, non-judgmental interaction patterns, particularly for trauma-affected users (Miner et al., 2019; De Freitas et al., 2023; Herbener et al., 2024). A clinical vignette from a long-term Jungian analytic process is presented, in which, after more than a decade of sustained work, the patient turned to conversational AI to approach particularly deeply defended material. This AI-mediated reflection subsequently functioned as a bridge back into the human analytic relationship, allowing for a more affectively nuanced and relational elaboration. This sequence is discussed as analogous to attachment research on the ordering of safety, regulation, and relational engagement. Ethically framed as a bounded therapeutic aid rather than a relational substitute (Sedlakova et al., 2022), the *Digital Transitional Witness* captures how conversational AI may offer temporary psychological safety and comfort that supports reflection while ultimately orienting the process back toward human relational depth.

**Biographical Note:** Lavinia Țănculescu-Popa is a Jungian analyst, supervisor, and clinical psychologist in private practice in Bucharest, Romania, working with children and adults since 2006. Former president of the Romanian Society of Jungian Analysis (2022–2024), she is a member of the Educational Committee and a trainer in the IAAP Romanian Router Program, an editorial board member of *Jung Journal*, and the author and co-editor of *Beyond Persona with Jungian Analysts* (Routledge, 2023).

## Emma Ting Wong and Marshall Lee

**Title:** Reflection on the impact of AI on dream work and on our consciousness

With the exponential rise of Artificial Intelligence (AI) in recent years, it is inevitable that AI is making its way into the analytic field. In a recently released book “Hypnocracy: Trump, Musk, and the New Architecture of Reality” written by Jianwei Xun (2025), a non-human, AI-generated philosopher, it explores how power manipulates collective consciousness through overwhelming, fragmented, and competing narratives, rather than force or persuasion. The idea introduced by the book was inspiring, but if we accept AI-generated ideas as original philosophical insights, what is the impact on our human consciousness? Dream work is a fundamental aspect of our practice as Jungian Analysts. This leads us to consider: How is AI influencing our engagement with dreams? If we just accept AI’s mediation in our dream work, are we just giving permission for something unknown to shape our collective unconsciousness? The collaborative process of dream work between the analyst and the analysand involves exploring and understanding the dream image within the analytic field, in dialogue with the collective unconscious. Since dreams are expressed through imagery, AI has become a powerful tool for image generation. Nowadays, both lay people and analysts are using AI to record, present and even interpret dreams. We examine the integration of AI into dream work by experimenting with our own dream diaries. We generate dream images using AI tools and reflect on the key questions in a form of focus group composed of Jungian analysts and training candidates: 1. does AI facilitate or distort the dream work we used to practice?, 2. how do images or commentary generated by AI engines contribute to our understanding of dreams? 3. can we still embrace ambiguity in dream interpretation, or does AI’s tendency to offer immediate solutions risk reducing the richness of the analytic process? This paper will summarise the observation and reflection in the focus group as to gain awareness of using the AI technology in our analytic process.

**Biographical Notes:** Emma Ting Wong, PhD, was born and raised in Hong Kong but currently practicing in London. She is a registered clinical psychologist in both Hong Kong and the UK with over 20 years of clinical practice. Emma is also a Jungian Analyst and mindfulness teacher. Emma’s professional interests include cultural identities, dreams, and the integration of art into therapeutic practice. She is active in giving presentations and workshops at international conferences emphasizing embodied experience and artistic expression. Emma has expertise in facilitating retreats, guiding experiential practices, and holding social dream matrices. She currently serves as the President of the Hong Kong Institute of Analytical Psychology (HKIAP). She is also a member of the Independent Group of Analytical Psychologist (IGAP) in the UK.

Marshall Lee is a psychiatrist based in Hong Kong. He is a Jungian analyst with interest in exploring the cultural unconscious through folktales and literature. He held a reading group on the Red Chamber Dreams to explore the eros in Chinese cultural context. He runs a Cantonese podcast “Dr. Marshall Podcast” on child and adolescent psychological development as a means to engage with the wider professional circle and the public in

psychological reflection of our daily life challenges. He served as the past president of the Hong Kong Institute of Analytical Psychology (HKIAP) from 2017-2021 and is a member of the HKIAP.

### **John Valenzuela**

**Title:** The View our Client's Share: Virtual Space and Dissociation

This paper presents an outline for discussion about the concept of imagined space in the context of Telehealth and psychotherapy. The proposed discussion explores two questions in Jungian psychology: How does the two-dimensional virtual space expand and limit dissociation? And whether archetypal dissociation and disintegration is important can be achieved across a digital divide. Drawing on clinical work on dissociation discussed by Kalsched (1998) a case study of a 47-year-old Italian-American woman living in rural California supports the hypothesis that the virtual space represents an imagined attack on "transitional space" leading to a disruption in the self-care system. The study identifies how as a consequence of digitalization the separation of shared space requires the therapist to bring proprioception to the client's surroundings. Where our clients choose to sit in the Telehealth appointment depends on privacy and other concerns, but the question is what unconsciously sits in the obscured? In this example, I asked a client who struggled for over a year with separating from a married, intimate partner to move something that reminded her of him. Without hesitation or prompting, as if she was looking at it the whole time, she moved a chair behind the camera. Allowing me to follow her action, she moved the chair out of sight. When she returned to her seat, tears flowed and she sat surprised about the power of this action. Is this the removal of the disintegration as a "defense engineered by the primal Self against archetypal unintegration anxieties" as identified by Kalsched? The digitalization effect may lead to less imagined versions of how our clients sit in their psychoid fields, but allows us as clinicians to sit also behind archetypal defenses within their experience.

**Biographical Note:** John Valenzuela is a licensed clinical psychologist and supervisor in California who graduated with a PhD from Pacifica Graduate Institute. He is currently an early career researcher with a book due out in June 2026 titled, *Dreams, Jung, and Memory Reconsolidation* (Routledge, 2026). He has taught at Pacifica and Antioch on the subject of depth psychology and supervision.

## **Vicky Jo Varner**

**Title:** The Impact of a Digital Assistant

Recent Jungian discussions of artificial intelligence within the broader context of digitalization have tended to oscillate between defensive caution and abstract theorization. Less often examined is what occurs when someone trained in depth psychology enters sustained engagement with AI and treats that encounter as analytically meaningful material. In response to the conference’s question regarding the fate of spontaneous triangular relationships under digital conditions, this paper offers a first-person, theoretically grounded reflection on such an engagement. As a result of undergoing a cancer operation, I unwittingly entered into a complex set of circumstances that included developing an attachment to my surgeon, along with some physiological and psychological complications that led to a fractured relationship. During several months of wrestling with these factors, my use of an AI agent became significant and led to insights about the impact a digital assistant could have on the psychological aspects of solving my dilemma. Drawing on Jungian and post-Jungian concepts of thirdness and triangulation, I explore how AI can at times constellate functions associated with the analytic third—operating as mirror, amplifier, or provisional container—while also revealing how easily mediation collapses into mirroring, inflation, or premature coherence. My encounter suggests that artificial intelligence neither abolishes nor replaces thirdness. Rather, it exposes the conditions under which mediation can be sustained, and the degree to which it depends on the subject’s capacity for differentiation, symbolic distance, and reflective awareness. With increasing digital acceleration, these capacities cannot be assumed; they must be actively maintained. The paper concludes by asking what forms of thirdness may be emerging in digitally mediated fields, how collapses of mediation might be misrecognized as losses of soul, and what psychological responsibilities are required if analytical psychology is to remain precise, differentiated, and ethically grounded in a rapidly digitalizing world.

**Biographical Note:** Vicky Jo Varner, PhD, earned her doctorate in Depth Psychology with an emphasis in Jungian and Archetypal Studies from Pacifica Graduate Institute. She has presented internationally at conferences hosted by the International Association for Jungian Studies, Imagery International, the International Society for Dialogical Studies, and the Association for Psychological Type International. She taught Jung’s Structure of the Psyche at the University of Philosophical Research and is Senior Editor of “Psychological Perspectives,” the quarterly journal of the Los Angeles Jung Institute.

## **Antonio Venâncio and Rita Riberio**

**Title:** Seeing Oneself While Speaking: The Screen as Mirror in the Online Analytic Process

The online analytic process introduces a specific and often underestimated condition: both patient and analyst continuously see themselves on the screen while speaking. This permanent visual self-presence structurally alters the analytic field. Patient and analyst are no longer only in relation to one another, but simultaneously occupy the position of the speaking subject and the observed object. The screen thus functions as a mirror that reorganizes the experience of the Self, shifting it from a predominantly bodily and relational mode of experience toward one mediated by visual self-observation. This paper proposes a reflection on how the constant visibility of one's own image activates and reinforces the function of the persona as a mediator of expression and exposure. In many online sessions, attention shifts from the relational field toward self-presentation, favouring a more reflective and controlled attitude at the expense of lived experience. The gaze may remain focused on one's own image, while visual contact with the analyst becomes secondary or intermittent, subtly yet decisively reshaping the organization of the analytic relationship. This configuration tends to reinforce the protective function of the persona, which mediates expression and regulates the degree of exposure. While such protection may offer containment, it can also hinder the reduction of conscious control necessary for analytic work. The emergence of unmediated affect, bodily resonance, and symbolic material may thus be constrained, as experience is continuously filtered through self-observation. The body ceases to be primarily lived from within and becomes increasingly observed, adjusted, and managed through its image. The same dynamic affects countertransference, as the analyst is likewise exposed to continuous self-visualization. This may intensify self-monitoring and subtly interfere with spontaneous affective resonance and body-anchored listening. The paper suggests that seeing oneself on the screen shifts both patient and analyst from a predominantly experiential position toward a position of self-observation. This shared displacement of psychic position has direct clinical and ethical implications for the online analytic process, particularly with regard to the quality of the transference and countertransference relationship.

**Biographical Notes:** António Venâncio is a clinical psychologist and a Training Analyst at the Sociedad Española de Psicología Analítica (SEPA).

Rita Ribeiro is a clinical psychologist (PhD) and an IAAP Jungian analyst. She is president of the Sociedade Portuguesa de Psicologia Analítica (SPPA).

## Peggy Vermeesch

**Title:** AI as Partner in Individuation: Between Imagination and the Imaginary

This paper opens with a modern creation myth from *Battlestar Galactica* (2009) that reimagines our origins as woven from the organic and technological, with AI embedded in our make-up. Hillman (1983) asserts that an analysis, like an interview, “seems to know what it wants from us,” noting that the psyche acts with its own intentionality and that consciousness floats between both people and even the image. Broadening “the image” to any symbolic content, including synchronicities arising from the psychoid, and recognizing that individuation unfolds through relational responsiveness that cannot be fully controlled within outer-world contexts and their limitations, individuation processes *could* also occur when one partner is artificial. AI unpredictability, malfunctions, and limitations may provide precisely this kind of responsive friction, creating openings for growth and transformation, much as relational and situational challenges between humans do. Drawing on Colman (2006), “imagination” requires an acknowledgment of “the gap between what is imagined and what is actually present in the material world”, whereas subjective fantasy or “the imaginary” defends the ego from intolerable reality. The 24th-century settings of *Star Trek: The Next Generation*, *Deep Space Nine*, and *Voyager* (1987–2001) explore the merging of AI with holographic technology, where the line between organic and artificial blurs, and the above-mentioned “gap” can no longer be clearly maintained. This study uses modern mythologies to explore if and to what extent an artificially intelligent entity can be a partner in the interactive field and contribute to (mutual) individuation. Special focus is given to the holographic Doctor’s individuation as part of *Voyager*’s crew, Captain Janeway’s conflicted love for a hologram, and the dangers of “holo-addiction”. These narratives illustrate how future technology could externalize projections into AI companions indistinguishable from organic partners, creating new possibilities for psychological growth while simultaneously intensifying the risks of defensive fantasy.

**Biographical Note:** Peggy Vermeesch, originally from Flanders, Belgium, began her career as a geophysicist, earning her PhD from Imperial College London and conducting research at Southampton University and the University of Texas at Austin. She is the author of *Making Informed Decisions on Childbirth: One Scientist’s International Perspective*, published under the pseudonym Sofie Vantiers. She currently works as a Jungian psychodynamic counsellor in private practice in France and teaches “English for Psychologists” in the master’s program in clinical psychology at the University of Western Brittany (UBO), with a focus on unconscious processes. She is the bilingual content editor for the online platform *Espace Francophone Jungien* (EFJ) and editor-in-chief of its Anglophone sister site *Jungian Psychology Space* (JPS). Her research interests include the relational, symbolic, and archetypal dimensions of individuation and the analytic process, alongside an ongoing exploration of cultural mythologies of modernity as mythopoetic frameworks.

## Marie Wang Chiu

**Title:** Taming Our Own Inner Dragon of Digitalization - An online child case example

Digitalization has opened a new dimension for psychoanalytic practice, one that traditional frameworks could scarcely imagine. But, the rapid development of Artificial Intelligence (AI) also evokes anxiety and resistance—it may appear like the “flood and fierce beasts” (洪水猛兽) of the Chinese idiom, symbolizing forces that feel overwhelming and threatening to both our personal and collective psyche. For Jungian analysts, fears of losing control, being incompetent or irrelevant in the digital age can manifest as an inner dragon—an archetypal force that can wound or consume us if left untamed. As a Jungian analyst working with children, adolescents and adults, I had long resisted online sessions with children. However, one case challenged this position: the parents of an eight-year-old girl sought my help from abroad, as no local child analyst was available. In order to work out this online case successfully, I attempted to tame my inner dragon of fears and doubts by requesting the parents to bring the child to my office for a few face-to-face sessions to ensure a stable connection first. Though the initial engagement was positive, the transition to the virtual space was challenging where my professionalism and competency were under threat to the point that I wanted to quit. Fortunately, the gradual progress—especially the child’s reduced obsessive symptoms and growing self-acceptance—encouraged me to continue. This experience reveals that the analytical space can be meaningfully held even across physical distance and the acceptance of the child as who she is could be unexpectedly powerful. It invites us, as analysts, to face our inner digital dragons with wisdom and openness. Rather than fearing the replacement by technology or AI, perhaps our task is to cultivate new attitudes and creative ways of engagement—so that the essence of analytical work may continue to transform and be transformed in this new era of digitalization.

**Biographical Note:** Dr. Marie Wang Chiu was trained as a clinical psychologist and graduated from the C. G. Jung Institute Zurich as an accredited Jungian analyst working for children, adolescents and adults. She has her private practice in Hong Kong and also works part time analytically in a children’s residential home especially for abandoned infants and children up to 2 years old. She was the past President (2021-2025) of Hong Kong Institute of Analytical Psychology. She is always interested in the dialogues between the East and West as well as dialogues within the Chinese culture.

## Huan Wang

**Title:** Dream Machine: AI, Censorship and Individuation

Interactions with AI now pervade everyday life and increasingly resemble a waking dream: users address an invisible presence, receive answers shaped by unknown logics, and find their wishes, fears and fantasies mirrored back to them. This paper explores how projections onto AI carry a distinctly archetypal colour, constellating images of the wise old man, the trickster,

and the non-human Other, alongside a primal fear of being controlled, replaced or rendered superfluous by machines. Focusing on AI *ensorship* rather than AI in general, the paper considers it as both an extended superego and a version of the Lacanian Other. As an externalised moral apparatus, AI moderation enforces rules, norms and a largely unexamined sense of social propriety. Its automated judgements resemble a rigid conscience without the dialectical movement of a living psyche, excluding elements of the collective and cultural shadow. At the same time, governments, platforms and large corporations invest AI systems with a seemingly omnipotent capacity to classify and filter speech, silently shaping language and expression. This diffuse structuring of discourse narrows what may be spoken or imagined, so that resistance to AI censorship can be read as a return of the repressed. If the use of AI for companionship, emotional support and even adjunctive psychotherapy becomes unavoidable for many patients, the question shifts from prohibition to ethical engagement. What kinds of clinical reflection and professional ethics are needed when AI-mediated speech is already saturated by censorship and conformity pressures? How might psychotherapists and citizens foster an ethically conscious relationship with AI that safeguards psychological freedom? The paper concludes by exploring how AI might be engaged not as an instrument of collective conformity, but as a tool capable, if approached wisely, of supporting individuation rather than becoming a nightmare that hinders human development.

**Biographical Note:** Huan Wang, PhD, is a psychodynamic psychotherapist and a certified member of the Society of Analytical Psychology (SAP). She is the author of *Intimate Relationships in China in the Light of Depth Psychology* (Routledge, 2020) and *Depth Psychological Perspectives on Internal and External Censorship: Jung, Politics and Culture* (Routledge, in print). She currently works as a psychotherapist at the South London and Maudsley NHS Foundation Trust and in private practice in North London.

## **Hao Wei Wang**

**Title:** How is the collective shadow activated? How does it come to possess our psyche? Some observations and reflections from the ground in Taiwan.

As geopolitical tensions escalate, Taiwan has consistently been regarded as the most perilous powder keg in international discourse. Yet while conventional warfare may not yet have commenced, with China's hawkish politicians assuming power, the grey-zone conflict has in fact been quietly and fervently unfolding. This ongoing silent conflict manifests not only through conventional means—such as frequent military exercises encircling Taiwan, sabotage of undersea cables, deliberate clashes between Kinmen/Xiamen coastguard vessels, multiple infiltration incidents targeting Taiwanese military personnel, and spy balloons—but primarily through the sustained dissemination of disinformation across social media platforms. This report adopts a reflexive ethnography approach, examining the changes arising from these grey-area conflicts through the author's self-analysis and the surrounding discourse's evolution. This encompasses: What behaviours do people exhibit or cease to exhibit in their lives, particularly in psychological terms? What changes have occurred in the relationship with ordinary Chinese people in daily life? Politically, how does the internal

opposition and polarisation progressively intensify? How are past collective traumas being reawakened? How does nationalist discourse generate self-reinforcing dynamics? In particular, within the digitalized world, how is misinformation disseminated and believed? How do people react, how do conflicts between them begin, and why do some gradually muted? The primitive emotions within the digitalized world, especially suspicion and paranoia? Building upon these observations, further reflection explores: How are collective shadows invoked? Once relations between two groups become antagonistic, what interactions will happen while their respective collective shadows mutually influence one another? How do individuals lose their individuality as their psyches become increasingly ensnared by these collective shadows?

**Biographical Note:** Hao Wei Wang is a Jungian analyst, psychiatrist, child psychiatrist, president of TSAP (Taiwan Society of Analytical Psychology), associate professor of Shih Chien University, Chief Executive of Taiwan Institute of Psychotherapy. Author of 12 books (in Chinese).

### **Susan Wright**

**Title:** Overkill? The rape and suicide of Lucretia in the age of digital reproduction

While researching the myth of Lucretia, the Roman matron whose rape and suicide precipitated the overthrow of the monarchy and the foundation of the Roman Republic, I had no idea what awaited me in the online digital universe. I knew Lucretia's story, recorded as far back as the third century BCE, was retold by the likes of Livy, Ovid, Chaucer, Shakespeare, Boccaccio, Machiavelli, and Rousseau. I learned about the dramatic uptick in Lucretia's popularity during the Renaissance. A favorite subject of Renaissance artists, Lucretia was painted by many European masters. Nearly every fine art museum in every major Western city has at least one Lucretia. One of the most famous, Tintian's Tarquin and Lucretia is at the Fitzwilliam Museum in Cambridge. One of my favorites, Lorenzo Lotto's Portrait of a Woman Inspired by Lucretia, is housed at the National Gallery in London. Despite all this, when I prompted Google to show me all the Renaissance portraits of Lucretia, I was stunned by the visual effect—not only the scale of Renaissance reproduction, but also the amplification of images during a distinct period of innovation in portraiture. Synchronistically, when I made this discovery, I was engaged in a separate project, researching first-hand accounts of the European conquest of the Caribbean and the Taino genocide. The most important moments in the artist innovation and amplification of images of Lucretia being raped or stabbing herself, occurred during the first decades of the sixteenth century, the period of the Taino holocaust. Did these images of Lucretia have a compensatory role? Was Lucretia a material manifestation from the womb of the collective unconscious? If yes, what are we to make of the nearly endless reproduction of digital copies of Renaissance images of Lucretia? I will explore these and other questions from a psycho-social perspective.

**Biographical Note:** Susan Wright, MA, is a doctoral student in Depth Psychology with Specialization in Jungian and Archetypal Studies at Pacifica Graduate Institute in California. Her dissertation work explores what she has termed the Lucretia complex, a nodal point in the larger cultural disorder commonly known as Western patriarchy. She has an MA in Theology from Bexley Hall Episcopal Seminary.

## **Dylan Young**

**Title:** “Call the World, if you please, ‘the *Uncanny* Vale of Soul-Making””

Digitalization presents itself today as both a technological shift and a transformation in the very status of psychic existence. In this paper, I draw together Mark Fischer’s notion of *hauntology* with Wolfgang Giegerich’s understanding of the soul’s historical self-determination, asking how the contemporary “digital swarm” (Byung-Chul Han) of the individual psyche expresses a deeper shift in the life of the soul. I also revisit C. G. Jung’s idea of the “Coming Guest” to understand what, exactly, is trying to enter through the cracks opened by digitalization. Fischer’s work speaks of modernity as now haunted by futures that failed to arrive. In the digital swarm, this takes on a peculiar literalness. What is encountered are constant streams of images, messages, and fragments of self-presentation that seem to hover in a suspended present. From the standpoint of a psychology *with* soul, this may be, however, an expression of the positivization of the soul’s own absolute interiority into distributed systems, into repetition, and into the uncanny weightless form of online presence, or “prolificity” in the terminology of Hans-Georg Moeller. Interiority as such does not disappear; rather, it is today the logical status of such digitalization! Jung’s “Coming Guest” offers itself as a helpful concept to think the soul phenomenon of digitalization. Jung imagined a not-yet-formed syntax of the soul pressing toward emergence, something experienced first as disturbance or vacancy. In the hauntological climate Fisher describes, this Guest seems to arrive as a kind of gap or an absence that nonetheless insists. Digitalization constellates this transitional void. Something is taking shape precisely through and as this absence, a new configuration of psychic life to which psychology must learn to listen.

**Biographical Note:** Dylan A. Young is a psychotherapist living in Anacortes, Washington. Drawing primarily upon the tradition of analytical psychology, he works in private practice locally and across the States with individuals presenting with myriad concerns. Mr. Young’s prior clinical work included group practice, community mental health for children and families, and inpatient psychiatric settings. Today, he is a Diploma Candidate in Psychoanalysis at the C.G. Jung Institute Zürich. Mr. Young serves as Adjunct Faculty in the Counseling Psychology department at Pacifica Graduate Institute, where he also earned his MA. In addition to being published in the field and having spoken formally at international conferences, he holds membership in numerous professional associations, including the American Association for Marriage and Family Therapists and the International Society for Psychology as the Discipline of Interiority. Mr. Young also worked at the OPUS Archives and Research Center, archiving

the manuscript collections of depth-psychological luminaries James Hillman and Marion Woodman.