

Jung and Indigenous Native Spiritualities



A Webinar featuring Jerome Bernstein and Jeanne Lacourt, first recorded on September 23, 2016, hosted by the Asheville Jung Center

Presentation Date: Friday, March 19
7:00-9:30 PM via Zoom

THE PRESENTATION

In 1960, a year before his death, C.G. Jung wrote to Chilean writer and diplomat Miguel Serrano, "We are sorely in need of a Truth or a self-understanding similar to that of Ancient Egypt, which I have found still living with the Taos Pueblo." Thirty-five years earlier, in January 1925, Jung had undertaken an extremely brief visit to Taos Pueblo in New Mexico, one that lasted little more than a day. However, his time spent there and especially his conversations with the tribal elder Ochwiay Bianco (Mountain Lake) left a deep impression on him that was pivotal to his evolving understanding of the psyche--ultimately as a psychophysical unity, a *unus mundus*--and further to his development of the concept of synchronicity. Jung seemed to recognize that the Indigenous people that he had met appeared to have an innate ability to understand and speak Earth's language and respect her ways. For them, all that exists, whether animate or inanimate, is imbued with spirit, and ministering to life's spirit manifests through a variety of spiritual practices.

Our Society's *Cafe Jung* presentation for March is a webinar that explores Jung's encounter with the *numinosum* at Taos Pueblo as well as his thinking about Western religion and how it compares to Indigenous cosmologies. By focusing on the Biblical story of the Garden of Eden in comparison with native mythologies, the presenters, Jerome Bernstein and

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Jeanne Lacourt, introduce two psychic paradigms--dominion and reciprocity--that illustrate the contrast between Western ideas of religion and Indigenous ways of life and spirit. Growing out of some of Jung's later writings, Bernstein and Lacourt take up the challenge of asking what might be emerging today to redress the differences between the Western and Indigenous approaches to religion and spirituality and of exploring the transformations that this would entail.

THE PRESENTERS

Jerome S. Bernstein, MA, is a Jungian Analyst in private practice in Santa Fe, New Mexico. He was the founding president of the C. G. Jung Analysts Association of the Greater Washington, D. C. Metropolitan Area, vice-president of the C. G. Jung Institute of New York, and past-president of the C. G. Jung Institute of Santa Fe. His book, **Living in the Borderland: The Evolution of Consciousness and the Challenge of Healing Trauma** (Routledge, 2005) asserts that a primary issue in Western culture is its disconnection from a living relationship with nature. This dissociation is too often missed in Western clinical models, and Bernstein's book addresses this problem as well as presenting ways of adapting clinical models to include nature as a living and essential dimension of psyche. He has been in private practice for over forty years and has a deep relationship with the Navajo and Hopi cultures over the past forty-five years.

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

Image above: Painted wooden mask shaman Seton, Tlingit Northwest Coast