

Jungian Society for Scholarly Studies
20th Conference of Research in Jung and Analytical Psychology



Memory: Reflecting on the Past; Dreaming of the Future

Chicago: June 19–22, 2025

Deadline for Proposals: January 31, 2025

JSSS invites you to submit a proposal to participate in this interdisciplinary gathering of scholars who will explore Jungian ideas of memory: its inception, accuracy, curation, meaning, and the essential role it plays in how we imagine the future.

Location

Loyola University Lake Shore campus, 6339 N Sheridan Rd, Chicago, IL 60660

Program Committee

Conference Co-Chairs: Evija Volfa Vestergaard and Sharon Wallace

Site Coordinator: Petra Otero

Technology Coordinator: Jessica Fink

Call for Proposals

The psyche at any given moment is on the one hand the result and culmination of all that has been and on the other a symbolic expression of all that is to be. (CW 3, par. 405)

As Jung notes, the psyche plays both archivist and seer. Memories are preserved in the body, in art, in cultural practice, and in the libraries that teach and remind. Planning for the future, one consults the past to establish a baseline of norms and lessons learned. Memory plays an important role in how we establish and maintain our sense of what is real and what is possible.

We tend to romanticize the past. In the retelling, memories may be embellished or falsified. Memories of love's first kiss, the magic of the first snow, the glory of past eras, the certainty of words spoken, the pretext for war, and the ghosts that haunt us seem to float, ethereal, among infinite versions of reality.

Memories provide comfort. "Please just leave me with my memories," one might say. To the psyche, even the emotional tone of clouded memories can make them real enough, and medicinal enough, to heal a shattered soul. "Gone but not forgotten." "Still with us as long as we remember them." How gracious is Mnemosyne, yet how handy is the River Lethe, for both remembering and forgetting serve a purpose.

Jung observes that the unconscious has a penchant for gatekeeping: "If you have forgotten a name and the unconscious obstinately retains it, then you depend almost entirely upon the good will of the unconscious that it allows you to recall it" (*Letters*, vol. 1, p. 262). By virtue of their insidious nature, unconscious interventions tend to catch us off guard. Jung elaborates:

Careful investigation shows how very much our unconscious decisions depend on the undisturbed functioning of memory. But memory often suffers from the disturbing interference of unconscious contents. . . . Ordinarily it uses the bridges of association, but often in such an extraordinary way that another thorough investigation of the whole process of memory-reproduction is needed in order to find out how certain memories managed to reach consciousness at all. (*CW* 9i, par. 504)

Jung advises us to develop a healthy relationship between the ego and the unconscious but never to think that we are in control.

Essential to memory care is the taking back of projections as part of the process of individuation. Taking back projections leads to self-knowledge, including awareness of complexes and knowledge of the Self. In *Projection and Re-Collection in Jungian Psychology* (1980), Marie-Louise von Franz writes:

The possibility of integrating projected contents instead of apotropaically casting them out into extrapsychic space does not arise until symbols of the Self begin to appear. . . . Another depiction of the same process that appears spontaneously among the products of the unconscious is the image, or mythologem, of a "re-collection" of scattered units or sparks of light into an ordered, centered unity. This demands of the conscious side of the personality an attempt to form as objective an image of one's own nature as possible. "It is an act of self-recollection, a gathering together of what is scattered . . . with a view to achieving full consciousness." (p. 169)

Memory requires conscious tending. Traditional ways of knowing, such as oral transmission, rely on social cohesion and continuity through families, traditional folk schools, and other media. We rely on collective memory to hold shared understanding.

And cultural memory lives within us. With our host city and sparkling Lake Michigan as backdrop, we are invited to reflect upon memories and fantasies of place that resonate with each of us. With a center for the arts, institutions of higher education, a thriving Jungian community, and the legacy of Frank Lloyd Wright, Chicago is a vibrant, diverse city with a storied history.

In popular culture, one may think of Chicago-style hot dogs and pizza, marvelous mustaches, blues music, Prohibition-era mobsters, “the windy city,” L trains, the Second City comedy troupe, Oprah Winfrey, and perhaps Loyola’s most cherished alum, Bob Newhart. Chicago has also played host to some of baseball’s most dramatic moments, from the White Sox World Series scandal in 1919 to the Cubs shockingly winning it all in 2016.

We call upon memory to learn from an accurately framed past in order to set aspirations for the future. How far to reach? What to repeat? What to avoid? How to recognize stealthy redaction? So much relies on the relationship between memory and imagination. But memories can be clouded by interference from complexes, a lack of helpful documentation, and external influences. Upon what criteria will we base our decisions, our plans, and our hopes for the future? The ability to remember how things worked when they worked well and to understand how we got to this point provides hope for healing a troubled world.

Rather than becoming overwhelmed, we must recall Jung’s assertion in *The Zofingia Lectures* that change for the collective begins with the individual:

What is the problem of the present day? It is always single individuals [us] who are moved by the collective problem and who are called upon to respond and contribute to its solution by tackling it in their own lives and not running away from it. (CW A, par. 83)

Jung calls us to action in the present moment with an eye to the future. The 2025 conference theme invites us to explore Jungian conceptions of memory and how it affects our ability to dream—and create—a brighter future.

The conference organizers are particularly interested in receiving proposals for presentations of scholarly research addressing the conference theme that include but are not limited to the following areas of inquiry:

1. Exploring the writings of Jung and or post-Jungians about the psyche’s relationship to memory—its formation, preservation, accuracy, corruption, or loss;
2. Exploring possible applications of memory work with applications for navigating the future;
3. Examining how psychological reflections on memory can open up psychological understanding of the present with implications for the future;
4. Exploring how perspectives from other disciplines such as mythology, literature, archeology, ecopsychology, somatic psychology, philosophy, religion, spirituality, information technology, political science, history, or neuroscience can illuminate and help activate our ideas of the Jungian psyche;
5. Offering scholarly frameworks for action based on Jungian and or post-Jungian ideas;
6. Presenting work and or exhibiting completed artistic works, including sculpture, painting, poetry, music, drama, dance, moving image, photography, and digital media;
7. Revitalizing psychic systems that have been marginalized or depleted energetically;

8. Undertaking somatic practice;
9. Designing research that explores the psyche within the conference theme's context of memory;
10. Exploring any aspect of any aspect of Chicago and its environs as a case study in the Jungian psyche and its relationship to the conference theme.

This list is intended to suggest entry points into the conference theme. Submissions that explore the conference theme from other entry points are welcome.

Proposal Submission

Only one proposal will be considered per presenter (this includes group efforts). The Program committee invites submissions for:

Paper: Single or multi-authored scholarly paper. May include arts-based research. 20-minute presentation. QA time added.

Panel: Panel of three or more presenters. 20 minutes per presenter. QA time added.

Roundtable: Works in progress. 15-minute presentation plus 15-minute discussion period. No technology is available for roundtable presentations.

Workshop: Experiential workshops lasting 30, 60, or 90 minutes. This is our most competitive format. A limited number will be accepted. Proposals must include a description of the workshop, scholarly framework, and process.

Creative Practice: Creative presentation that involves a practice or performance within a scholarly framework that includes film, dance, visual arts, music, performance, etc. 20-minute presentation. QA time added.

Somatic Activity (off-schedule): 20–30 minute somatic work outside of session times.

Requirements for Proposal Submission

Information and Word Count Limits:

- Presenter Name (list all names for panel or multi-person presentation)
- Email address (point person to contact)
- Preferred Presentation Format
- Title of Presentation (for inclusion in conference program)
- Proposal Body Text (350 words max)
- Works Cited in Proposal
- Abstract (50 words max for inclusion in conference program)
- Presenter Bio(s) (60 words max per presenter for inclusion in conference program)

Proposal Deadline and Feedback Dates

Proposals must be submitted via the JSSS website by January 31, 2025. All submissions will be acknowledged and then peer reviewed. All submitters will be notified of the outcome by March 1, 2025. Note: the committee may exercise its prerogative to reallocate presentation formats other than those originally requested.

Media Options

Each room will be equipped with a screen, projector, podium, and microphone. Presenters are expected to use their own laptops that will support USB-C and HDMI connections. Other types of connectors may not be available so bring your own adapter if needed. Volunteers will be available to help you get connected, but we expect you to know your own laptop and notify the technology team at technology@jungiansociety.org ahead of time if you have audio/visual needs beyond the basics.

Note: Roundtable presentations will not have audio/visual technology available since several people will be presenting at the same time.

Conference Fee and Terms

Conference fee

The conference attendance fee includes attendance at all four days of the conference, the banquet, and one year's membership in the JSSS. The conference fee is as follows:

Regular \$370

Student \$320

A one-day conference attendance fee available to the non-presenters only is \$125.

Stipends to cover the conference fee

A limited number of conference grants for those with financial need will be offered for the conference participants. These grants will cover the conference registration fees of recipients. Recipients will still be responsible for all other costs associated with the conference, including travel expenses and lodging. Those receiving a stipend cannot be reimbursed as volunteers. The grant application process will be available when registration is opened.

Volunteering at the conference

There will be a few opportunities to volunteer by providing help at the registration desk and with technology during presentations throughout the conference. These volunteers will receive a \$170 reduction in the conference fee. Volunteer signup will be offered as part of the conference registration process. Please review the [JSSS 2025 Conference Volunteer Guidelines \(Registration Desk & Tech Support\)](#).

Cancellation fee policy

If you cancel your registration before April 24, 2025 you will receive a full refund minus the transaction fee (for regular registration, \$11.55; for student registration — \$10.00). If you cancel your registration between April 24, 2025, and May 15, 2025, you will receive a 50% refund. There will be no refund if you cancel after May 15, 2025. *Participants are asked to rely on their own insurance plans should it become necessary to cancel the conference attendance for **any** reason, including health.*

Booking Accommodations

Accommodations at Loyola's Francis Hall dormitory are available at the special rate of \$100 per night for single (or \$75 per person per night for double). There is a Chicago lodging tax fee of 17.4% which brings the total price of a single room to \$117.00 and \$88.00 for a double. You will be able to book the dormitory during the registration process and the entire cost must be paid at the time of registration.

As an alternative, attendees can reserve rooms at the Hampton Inn Loyola for \$219 per night by booking online at <https://group.hamptoninn.com/03gzgz> or calling 1-800-426-7866 with event name JSSS 2025 and group code 91E.

Our Care for the World

The JSSS will make a contribution of \$500 to offset the carbon impact of the conference. A contribution is included in this year's conference fee to replenish the Society's Sustainability Fund for next year's conference.

Submit your proposal at <https://jungiansociety.org/2025-conference/>