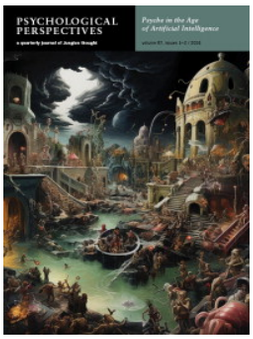

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A New Global Crisis?

Excerpts from Jung vs Borg: Finding the Deeply Human in a Posthuman Age

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A New Global Crisis?

Excerpts from *Jung vs Borg: Finding the Deeply Human in a Posthuman Age*

Glen Slater

This article addresses the impact of digital technologies on the human psyche and the psychology of the cultural movement known as "posthumanism," which envisions and promotes evolving forms of human-machine hybridization. It describes the psychosocial disruption and forms of psychopathology associated with our adaptation to the online environment and the technosphere that surrounds it. The article contends these post-industrial shadows are damaging to our inner world in a manner that recapitulates the industrial damage to the outer world. It argues that the widespread and normative presence of dissociation plays a significant role in these matters, and that this dissociation is culminating in a disconnection from the archetypal basis of the psyche and an associated sense of the deeply human. Posthumanism thus appears to be not only the result of untethered innovation but an increasingly frail relationship with the foundations of human nature. The article is comprised of four excerpts from the author's recent book publication (Slater, 2024).

My recent book *Jung vs. Borg* (Slater, 2024) addresses the relationship between digital technology and the psyche. It argues that the industrial disruption of the outer world has been followed by a post-industrial disruption of the inner world, which is posing a threat to our "ecology of mind" (Bateson, 1972). The book's title invokes the way psychological maturation and the task of making the unconscious more conscious are colliding with contemporary trends and futurist visions. As our lives become mediated by the online world and we face the prospect of our minds merging with artificial intelligence, a compensatory need to locate and preserve the deeply human has arisen. The depth psychology of C. G. Jung has a vital role to play in meeting this need.

In response to an invitation from the editors of *Psychological Perspectives*, I have selected four short excerpts from *Jung vs Borg* that convey something of my engagement with these themes. The first excerpt sets out the parallels between the outer and inner world crises, describing the way technoscience continues to overlook the integrated character of psyche and nature. The second addresses what I regard as the primary psychodynamic implicated in the most detrimental effects of digital technology: dissociation. I discuss the way an emotionally detached style of consciousness pervades the digital age, fostering a fragmented and compartmentalized sense of self. The third considers the way the pervasive metaphors of mind as computer and body as machine are priming us for an existence as human-machine hybrids, or cyborgs. These metaphors may be useful, but they also obscure fundamental psychic realities. A final

Ann Cutting, *Eucalyptus*, 2023.

excerpt draws out the collision between the algorithmic and the archetypal. Whereas algorithms are commodifying our attention, mining our personal information, and altering our thinking and behavior, contact with the archetypal patterns of life propels the kind of co-creative consciousness required of us today. Given we now possess the power to radically alter mind and earth, joining the way we innovate to an understanding of the objective psyche may be more necessary than ever before

* * *

The ecological reaction to technological overreach impresses upon us something indigenous peoples have always known: the world is not an atomized collection of landscapes, plants, and animals, but a vast, dynamic matrix and symbiotic web that requires our cooperation. Biologists and environmental scientists have begun to accept this interconnected character of the outer world. However, the inner-world equivalent of this view has yet to take hold. In our modern willful style, we are resistant to seeing such a matrix at work in ourselves, even with thousands of years of accumulated wisdom supporting such an understanding. The result is both an uprooted state of mind and a propensity to think we can lord it over the psyche in the same way we have over the planet.

The psyche may be considered an inner ecosystem, comprised of distinct yet interconnected forms that shape perceptions and values. These forms generate narratives of purpose and meaning, which are also expressed in enduring cultural artifacts. Poets call this ecosystem the soul, as do psychologists who understand the interior realm amounts to something beyond observable behavior and the rational mind. Whatever terms we use, this inner ecosystem is the ground from which consciousness itself is generated—a ground now becoming subject to the same manipulation we have been inflicting on the outside world.

Just as the earth and its myriad wonders and mysteries have been reduced to a material resource for exploitation, the psyche as an ecosystem of mental processes, feeling life, and phenomenal perception has been reduced to a narrowly-defined intelligence generated by neuro-chemical mechanisms, with neurons equated to transistors. Brains have thus come to be seen as biological computers and the mind as the upshot of a computational process. The ecology of conscious and unconscious forms and dynamics, which maintains our connection to the patterns of instinctual life and the cultural imagination, is effectively negated.

It is this degradation of the psyche that has led to a concept of preparing the mind for rewiring and reprogramming. Leaving behind the plodding pace of evolution and its attunement to social and cultural development, this computerized concept of mentation invites redesign according to whatever passing fad or willful desire happens to take hold. But such a redesign focuses on some dimensions of our psychology and deliberately neglects others. In particular, this radical remaking emphasizes the ego—the heroic change agent or executive function that prioritizes adaptation to external demands and social expectations. The ego pretends it can control or even leave behind the impulses and fantasies, desires and fears, images and aspirations that comprise the deeper ecology of the psyche. But in the long run, this deeper ecology requires care and cultivation, otherwise it turns into a compulsive and chaotic mess.

What we must eventually learn is that *egocentric approaches to the psyche recapitulate anthropocentric approaches to the planet, the attempt to remake ourselves extending the attempt to remake the world.* As the anthropocentric outlook denied dependence on the earthly habitat, giving rise to a battle with the environment,

the egocentric stance denies dependence on the instinctive and imaginative depths of understanding, eventually turning those depths against us. First outwardly and now inwardly, we have convinced ourselves we can make our way forward by ignoring Deep Nature. And whereas we have begun to adjust our conception of the outer world and curb our most manipulative and exploitative impulses in this realm, the tech world is grooming a state of mind in which the psyche is regarded as another new frontier to be conquered—ready for remapping, ripe for resettling, open for enterprise.

This present moment is thus poised to repeat the moment Rachel Carson described in the early 1960s, albeit on a whole other level. By observing the widespread, indiscriminate use of pesticides, the biologist tracked a number of studies and concluded the attempt to eradicate insects was killing other species and disrupting ecosystems. In *Silent Spring*, Carson (1962) effectively cast light on the unforeseen consequences of using these chemicals and provided an unprecedented wakeup call that effectively kick-started the environmental movement.

A half-century after Carson, these essential dynamics have not changed; slick electronics and information at our fingertips cannot cloak the same underlying paradigm. This time, our minds and bodies have become the arena of manipulation and exploitation. As in Carson's day, we are still trying to kill invasive "bugs" and "worms" and keep ahead of Russian technocrats. Yet the meta-lesson of the environmental debacle, which pertains to understanding each problem in larger context, is still far from awareness.

Contemporary scientists and technologists who think of themselves as socially responsible will resist this comparison. They may be inclined to see the digital age as the antithesis of the indiscriminate use of chemicals and degradation of lands. But scientists and the industries they supported when Carson was doing her research were also focused on solving problems and improving society. A dangerous combination of being invested in finding the next innovation without considering its wider impact is common to both eras. Now as then, economic incentives also distort perceptions. As Shoshana Zuboff (2019) declares in her ground-breaking study of the economics of information technology:

> Just as industrial civilization flourished at the expense of nature and now threatens to cost us the Earth, an information civilization shaped by surveillance capitalism and its new instrumentarian power will thrive at the expense of human nature and will threaten to cost us our humanity. (pp. 11–12)

Then, as now, those creating this trend are specialists who define achievement in terms of distinct solutions to narrowly defined problems—problems typically isolated from the interconnected character of existence. At first, at least, those encouraging the use of DDT in the 1950s were ignorant of its cancer-causing properties. And, at first, those at Facebook failed to see how their system could be coopted for malevolent geopolitical manipulation. But the window is closing on the ability to plead ignorance about the prospect of such digital cancers; not enough people are thinking what may go wrong when Sergey Brin takes Google's plan to become "the third half of your brain" to the next level (Brin, as cited in Saint, 2010, para. 52). There are many indications those running these companies are turning a blind eye to the corrosive effects of accumulating personal data to manipulate attention and shape behavior (Zuboff, 2019, p. 197).

The meta-lessons of technological overreach are still to be learned, with the hubris of specialization, failed circumspection, and a resistance to perceiving the interconnected whole of the human condition just moving to a new locale. Between Carson's

time and ours, little has altered the balance between technological pursuit and human concern. If anything, understanding the human condition has been even further displaced by the apps and hacks approach to life, extending what Morozov (2013) calls "technological solutionism" into all aspects of our existence.

Comparing the mind–body adaptation to technology to ecological collapse may seem like hyperbole. Yet altering our evolutionary path through merger with machines, which has begun by allowing our thinking and behavior to be manipulated and exploited by a rapidly expanding post-industrial technocracy, is the logical extension of our efforts to control and remake the environment, just as the race for economic advantage continues to overshadow efforts to innovate in more conscious and responsible ways. It would thus be irresponsible not to consider these contemporary efforts against the background of modern technology's mixed results. To take just one example, just as climate change researchers predict geopolitical disruption, with a disproportionate impact on poorer communities living off the land, critical analysis of posthuman possibilities predicts collisions and splits between the technologically enhanced and the ordinary human holdovers. The ethical implications of designer babies echoes the same concern. Two entirely different species may eventually result—*Homo cyberneticus* and *Homo sapiens*—and the conflicts between the two are all too easy to envision. Higher stakes than these are hard to imagine.

(excerpted from *Jung vs. Borg*, pp. 107–111)

* * *

To grasp where technology is taking us, we must grapple with one coping mechanism that has coincided with the digital age, which is the propensity for psychological dissociation—a fragmenting of awareness, compartmentalizing of perception, and disconnection from emotion that has become increasingly commonplace. Manifesting in varying ways and at different levels of our experience, the net effects of dissociation usurp our ecology of mind and invite human robotization.

First identified by Pierre Janet in the late nineteenth century, dissociation became an entry point for the study of the unconscious and a critical part of Freud and Jung's psychodynamic formulations. From the avoidance of unwelcome thoughts and emotions, to the debilitating response to trauma, to becoming an ingrained feature of the personality, dissociation occurs along a spectrum of severity. Yet, irrespective of the severity, dissociation always opposes integration. As dissociative processes take hold, disintegrative processes take over. When prolonged, these disintegrative processes cause a loss of integrity in persons at the individual level and in group dynamics and institutions at the collective level.

As dissociation grips the psyche, an associated phenomenon frequently arises: psychic numbing. Akin to the physical numbing that occurs when blood stops flowing to parts of the body, psychic numbing results when awareness stops flowing to parts of the psyche. If dissociation is the psychodynamic, numbing is the resulting emotional detachment. An expedient and sometimes protective means of overcoming the tension and anxiety of inner tumult in the short term, long-term numbing can turn into a disembodied, unfeeling way of relating to oneself and engaging with the world. Contact with a sense of self and living fullness of existence is then lost. A stunting of development and disruption of integrative processes that generate meaning and sustain culture ensues.

Such fragmentation can be a natural response to wounding and trauma. As Jung noted in his early research, the psyche is quite prone to dissociation, generating emotions and impulses that diverge from conscious aims. However, failing to contend with

these inner tensions is a second-order problem, which can lead to a compartmentalization of awareness. Emotion is thereby prevented from metabolizing into feeling, closing down the pathways by which a person consciously suffers the complexities of inner life or a group digests historical traumas or societal breakdowns. The multiple claims of the soul are avoided, and numbing behaviors and chemical solutions are often engaged to sustain this avoidance. A psychic sleep pervades.

The difficulties of dissociative coping are one thing, leading to depersonalization and soul loss. However, a larger problem is that split-off parts of the psyche can subsequently strengthen and resurface in unwieldy form—like rebellious free-agents. After noting that "by and large, dissociation can be thought of as potentially normal," Rieber (1997) highlights the problem of "the specific circumstance when dissociative processes begin to outstrip the integrative processes, resulting in the functional autonomy of certain subprocesses" (p. 70). For Jung, these subprocesses are what become the psychological complexes, which are typically rooted in early wounds but become activated later in life. Disavowed spiritual yearning returns as addiction; loss of genuine community becomes immersion in the hive-mind; ideals detach from reality and turn into fanatical, paranoid beliefs. Prolonged dissociation strengthens such complexes, which can then more easily possess the whole personality. In the meantime, other parts of the psyche are often left to wilt and die: unmitigated loneliness eats away at the capacity to be alone; detachment from disturbance leads to an ossifying conscience; neglected emotional responsiveness produces a loss of empathy. We stop feeling how much we are at odds with ourselves, lose touch with the real roots of our ailments, and engage in more unconscious behaviors. Decisions and actions become based on disintegrated rather than integrated states of mind.

Pervading psychological life in the post-industrial era, dissociation and numbing appear deeply implicated in the pursuit of an even more complete departure from ourselves—particularly from the body-mind connections involved in the felt sense of who and what we are. Many end up doggedly pursuing states of perfection and transcendence, which are often the compensatory calling cards of disintegrating minds. As Vilēm Flusser (2013) has written, "we throw ourselves toward 'transcendence' in the same way that we throw ourselves toward interplanetary space, in order to escape the abyss that has opened underneath the ground we tread" (p. 17). This abyss is, in essence, the growing unfamiliarity with ourselves, and it is this abyss that becomes the womb of the fabricated self.

By implication, dissociation is diminishing our recognition of the deeply human and ability to sustain vertical modes of understanding. The resulting psychic numbing is ensuring we do not feel the parts of our humanity being amputated to make way for prosthetic bodies and minds. Dissociated and numb in relation to *being*, we are thus more enticed into the possibilities of *becoming*.

(excerpted from *Jung vs. Borg*, pp. 163–167)

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Borg is a noun that has morphed into use as a verb. A contracted form of "cyborg," which is itself a contracted form of "cybernetic organism," the term has entered the vernacular to describe a certain action: to *borg* something means to enhance its technology or make it cyborg-like.

Although some who have electronic or mechanical implants already identify themselves as cyborgs, this is not yet a widespread phenomenon, particularly as most of these implants restore rather than enhance function. However, when it comes to our general mindset, it is a different matter. Both the way we look at ourselves and relate to

the world suggest we are already effectively fusing with our devices, imagining a form of self-enhancement, and the technocracy enveloping us ensures this fusion continues. The idea we are already "functional cyborg[s]" or "fyborgs" has been floated (Chorost, 2005, p. 42). How we live has already been radically modified by technology. Thus, in some sense, as Turkle (2011) wrote, "We are all cyborgs now" (p. 152). To the extent our cyborg becoming has already been built into our mindset, *we have been, and are being, borged*.

Perceiving minds as computers and bodies as machines has been the main instigator of this borged state of mind. In the industrialized world, brains are now regularly thought of as hardware and thoughts as software. Mental states are frequently described with terms such as "wired," "plugged-in," "hacked," and "programmed." Events and knowledge are channeled through the digital devices that are always on or around our person. "Memories" are being stored in the cloud, and decisions are being outsourced to algorithms. From birth to death, we maintain our health and are frequently kept alive by being attached to various machines. We strap ourselves into an apparatus to exercise and recreate. Tech companies are finding more ways for us to seamlessly overlap virtual and actual experience.

At the same time these changes are occurring, advances in AI and robotics are instilling in us the idea that computers may have minds and machines could have bodies. The advances are real enough, but our perception of what they amount to also reflects a largely unconscious feedback loop in human-computer interactions. As Lanier (2010) puts it:

> When developers of digital technologies design a program that requires you to interact with a computer as if it were a person, they ask you to accept in some corner of your brain that you might also be conceived of as a program. (p. 4)

The taking of technology into the human is thus coinciding with the humanizing of technology.

It might be said that the immediate future will be determined by whether computer minds and mechanical bodies are held literally or metaphorically. Each is, of course, a metaphor. However, this has not prevented medicine, cognitive science, and influential strands of neuropsychology from taking these metaphors literally. To this day, vast amounts of money, time, and energy are poured into demonstrating this literal understanding, and vast amounts of innovation seem to bear out these efforts.

As androids designed by roboticists appear more human and display emotional responses, including sexual desire, people will start overlooking the distinction between flesh bodies and silicone bodies (Mar, 2017, pp. 80–97). In *Love & Sex with Robots: The Evolution of Human–Robot Relationships*, David Levy (2007) argues that "robots of the mid-twenty-first century will possess human-like or superhuman-like consciousness and emotions" (p. 10). Yet, tellingly, he notes these "robots of the future will learn by watching what makes us happy and grateful and will sense our desires and satisfy them" (p. 17), and that "the appearance of the androids will be almost as important as, if not more important than, their technical capabilities" (p. 297). What is more certain than androids developing consciousness and having emotions, however, will be the human inclination to attribute these qualitative states to them.

Following Levy's line of thought, if there is one thing we are always eager to believe, it is the perception we are desired. Even if such desire does not actually exist, the perfect compliance and made-to-order appearance of these artificial humans will hasten the effect. Being lonelier and more socially inept—states induced by our initial turn to digital devices—will also create susceptibility to this kind of programmed

interest. And if we are already inclined to think of ourselves in programable terms, when we start relating to entities that affirm our wishful thinking and feeling, we will be more likely to accept that we too are merely mechanized beings. Such seems to be the case for the famous roboticist Hiroshi Ishiguro. After decades of interacting with his android creations, he is inclined to think that human emotions "are nothing more than responses to stimuli and thus subject to manipulation" (Ishiguro, as cited in Mar, 2017, p. 92). Emotions have always been "subject to manipulation," but the "nothing more than" is where our borged mindset is on full display.

As has been the case with most technology, it is the promise of more control that beckons: control of our own minds and bodies, control of the minds and bodies we grant the artificial entities with which we will seek more intimate interaction, or control of reality itself. Imagine virtually every aspect of life becoming a matter of programming and design, guided by willful desire. While ultimate agency makes this prospect most enticing, it is also a recipe for existential solipsism, in which psychological maturation and emotional intelligence will be undermined. By focusing on what we can control—rational intelligence, physical form, virtual personality—we will be more prone to dissociate from what we cannot control—raw emotions, the bonds of psyche and soma, the complexities of real relationships, and the use and misuse of personal information. This will make us more insecure, driving a search for even more control and more powerful technological solutions. Along the way we will also be deprived of the serendipity and spontaneity that less fabricated interactions with the world and with other beings provide.

The psychodynamics of this pattern are clear: control appeals to the ego, which has a habit of turning its back on other parts of the psyche and pretending our animal nature has no claim on us. As this posture grows, we become alienated from the pattern of inclusion that governs the psyche as a whole. To the extent this is so, the psyche and our posthuman pursuits will be on a collision course.

(excerpted from *Jung vs. Borg*, pp. 208–211)

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At the very core of these current and pending difficulties is the way our thinking is being guided by algorithms, which are almost always designed for influence and profit. As procedures that effectively calculate results, algorithms are themselves innocuous, the most immediate goal of which is to be useful, and they may even be employed in the pursuit of altruistic outcomes. However, in the technocratic environment we find ourselves in, that usefulness is inevitably and ultimately tied to the influence and profitability of particular entities, and employed by individuals to the same ends. To the extent this is so, our thinking is being dislodged from the archetypal patterning of the psyche as a whole and geared to the secondary, highly manipulatable arena of worldly interest that cyberspace has become.

Archetypes may be out of favor in academic circles, especially among those influenced by deconstructive post-structuralism, who are as leery of this concept as they are of classical thinking about human nature. But, as Jung (1970a) noted on a number of occasions, if we accept that perceptions and ideas are generated by the brain structures humans have in common, it is no real leap to think they are rooted in universal psychological patterns. He thus describes archetypes as

> hidden foundations of the conscious mind, or, to use another comparison, the roots which the psyche has sunk not only in the earth in the narrower sense but in the world in general. Archetypes are systems of readiness for action, and at the same time images and emotions. They are inherited with the brain-

> structure—indeed, they are its psychic aspect. They represent, on the one hand, a very strong instinctive conservatism, while on the other hand they are the most effective means conceivable of instinctive adaptation. They are thus, essentially, the chthonic portion of the psyche, if we may use such an expression—that portion through which the psyche is attached to nature, or in which its link with the earth and the world appears at its most tangible. The psychic influence of the earth and its laws is seen most clearly in these primordial images. (para. 53)

Elsewhere, Jung (1970b) defines the archetype as the instinct's portrait of itself (para. 277). Along such lines, we see that the archetypes are the forms by which nature communicates with us—forms that have been regarded as so determinative we traditionally think of them as gods. We relate to nature via these forms, for they are, as Jung suggests above, "effective means … of instinctive adaptation." They represent the essential record of human experience carried within us, tying us to natural forms as well as to enduring cultural expressions. If we follow the poets and other emissaries of the imagination and recognize archetypes as gods, we must recognize algorithms—or at least the templates of knowledge they form in the technosphere—as false idols—fabrications directing the mind to profane ends. Algorithms work as agents of the id, lowering rather than raising emotional intelligence, reducing knowledge to soundbites, and keeping people attentive but unconscious. They are at best purely prosaic but at worst destructive of the mind's ecology.

Archetypes are to the psyche what genres, themes, and recurrent motifs are to art. Gods and monsters, heroes and heroines, dark nights of the soul, initiations and sacrifices, transgressions, and rebirths are recognizable everywhere. So, too, the dramatic structure of stories, the stages of life, the imprinting of landscapes, and the symbolism of celestial bodies, all of which have ordered the imagination from the beginning of time and must be approached anew, not discarded. The archetypal patterns of the psyche are thus our common ground, to which each era returns for renewal and wisdom. If, as Blake and other writers impress upon us, the imagination, nature, and divinity constitute the ultimate basis of perception and knowledge, it is the archetype that conveys this ultimate basis to us. Working with awareness of their imprint on the psyche is thus intrinsic to any co-creative undertaking.

While tying thought and feeling to the most primordial forces within, archetypal patterns also reach up via the imagination into the most significant arenas of meaning and value. The polar aspect of these patterns, which Jung likened to the infra-red through ultra-violet light spectrum, and the transfer of psychic energy between such poles, is arguably the most important characteristic of the psyche. Something is at work in us, even in the universe itself, that aims to transform raw life into what feeds the soul. This is not a one-way street, however: for any tree of life to flourish, it needs primordial roots to source its living vitality.

Nonetheless, it has been part of civilization's recent experiment to try to sever these roots. Jung (1976b) thus couched modern psychological malaise in terms of the "loss of instinct," suggesting it "is largely responsible for the pathological condition of contemporary culture" (para. 1494). But he qualifies this point by noting:

> It is not simply a matter of rescuing natural instincts … but of making contact again with the archetypal functions that set bounds to the instincts and give them form and meaning. For this purpose a knowledge of the archetypes is indispensable. (para. 1494)

If, as Jung was apt to argue, what we know and how we think are first and foremost expressions of psychic reality, then "knowledge of the archetypes" may be the measure and final arbiter of all knowledge. As archetypes also find their quintessential expression in myth, it is by perceiving the myths within our pursuits that we reconnect the higher and lower regions of existence. Such mythic awareness would mitigate both our raw appetites and our flights of fancy.

I describe this archetypal view in some detail, aiming to clarify Jung's conceptions for one reason: it is, in the end, our relationship with this foundational aspect of the psyche that is at the core of our co-creative challenge, which is that co-creation is finally about archetypal attunement. How will we recognize and transform the parts of nature wending their way through us? How will we navigate these archetypal rivers? Will the algorithmic world and the pseudo-religious devotion it attracts prevent these undertakings? Just circumventing these matters will not work. Between now and any point in the future where human nature may be abandoned, we will remain subject to these archetypal propensities and tasked with their creative transformation.

Jung (1976a) once wrote, "So far as we can see the collective unconscious is identical with Nature to the extent that Nature herself, including matter, is unknown to us" (p. 540). Our comprehension of this will likely correlate with our capacity to fulfill the humanistic stage of history, humbling our approach enough to add the deeply human and the unfathomable depths of the soul to the promise of reason, liberty, and justice the Enlightenment has offered in order to move forward with a more complete account of this existence. We will hear nature's response to our actions, whether coming from outside or inside, and attune ourselves to the archetypal patterns of the collective unconscious, which are activated in both individuals and in collectives when our relation to the natural world pulls too far one way or another. Modern history has already shown this—sexual fantasies and the fascination with the body arose at the height of the Industrial Revolution, when the instinctual world had undergone an unprecedented displacement. A revival of interest in pagan gods, especially in conjunction with a recovered sense of spirit in nature, occurred during the same era. In the West, a sustained interest in Eastern philosophies and the body-mind connection also began around that time. The contemporary turn to yoga and psychedelic experience suggests the same dynamic. Such phenomena exemplify the activation of the archetypal world in the face of collective one-sidedness.

The sufferings and callings of the soul are ushering us into a co-creative imperative, offering pathways of return to the ground of being and intelligence of nature. This more archetypal and emotional intelligence stands in direct contrast to the artificial intelligence and algorithmic organization of knowledge now ascending. The co-creative imperative thus takes the form of a meaningful descent—a reversal of blind progress—with the purpose of discovering, or rediscovering, for a new time, a guiding presence within outer and inner ecologies to offset the growing autonomy of our machines and the misplaced sense of control they are instilling in us.

(excerpted from *Jung vs. Borg*, pp. 449–454)

Glen Slater, PhD, is a core faculty member at Pacifica Graduate Institute where he has, most recently, chaired its Jungian and Archetypal Studies program. His work as a teacher in depth psychology spans three decades. He has written numerous articles and book chapters in the areas of Jung and film, psychology and religion, and depth psychology and technology. Slater also edited

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