

1

Jung and the Soul of Education (at the ‘Crunch’)

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The for-profit university is the logical end of a shift from a model of education centred in an individual professor who delivers insight and inspiration, to a model that begins and ends with the imperative to deliver the information and skills necessary to gain employment. (Stanley Fish, ‘The Last Professor’—Stanley Fish Blog—NYTimes.com)

[T]he actual act of teaching, something I’ve been doing for more than 50 years now, has not changed at all. In spite of all the new technology the most useful teaching device is still ... a log, with a teacher at one end and a student at the other end. (Tony Steblay in reply to Stanley Fish on the same blog)

They appear suddenly by the side of the truly modern man as uprooted human beings, bloodsucking ghosts, whose emptiness is taken for the unenviable loneliness of the modern man and casts discredit upon him. (C. G. Jung, *Modern Man in Search of a Soul*, 1933, p. 228.)

Introduction: Education and Controversy

Writing in 2009, at a time of global anxiety and as a university teacher, the world of education appears fraught with universal concerns and to be undergoing its own identity crisis. In the blog quoted above, eminent US English literature professor Stanley Fish associates two major developments in university education. Here the move to a mass model, in which higher education becomes the expectation of more than one third of the population, is inevitably accompanied by the triumph of utilitarianism. Degree education of the masses becomes primarily a means to acquire skills for employment. The corollary at institutional level is that universities are characterized as profit-making institutions. Education is a business. The values of ‘useless’ study of the humanities are as quickly forgotten as their provision is being eroded.

So the accusation here is of a tragic narrowing of what education means. At the same time, the world faces related crises of climate change and economic meltdown. Indeed, as Robert Romanyshyn pointed out in his many works, we had better pay attention to the coding of our metaphors in which polar ice *melting* suggests more than affinity to capitalist *meltdown*, itself a metaphor often used for nuclear catastrophe. When trying to address the potential catastrophe of nature, routinely there are calls for a revolution in education. By ‘education’ here, what is referred to is the school system and not the activity in its widest sense.

How can we possibly connect a workplace changing fast via technology and saturated with notions of utility and profit with calls for a new kind of human being? Is education suffering from an overload of social demand and fantasy? From the fantasy that it can save the world while becoming a profitable new industry to replace dying forms of manufacturing? There is a dangerous gulf between 'education' as a locus of fantasies of salvation and what Fish rightly points out is its growing mechanisation and standardisation. Nor is a shift from institutions devoted to learning, to profitable businesses, confined to universities. In Britain in the 1980s, the imposition of a National Curriculum in schools, which significantly homogenised lesson content, was accompanied by the requirement to balance budgets. Schools, for the first time, began to hire managers or accountants.

This article will use the work of C. G. Jung to look at these tensions in education, from the demand that it be part of some kind of social salvation, to the possibilities being explored by Jungians in the classroom today. In particular, the theory and practice of education challenges imagined social boundaries between 'inside' and 'outside' of the institutions and even between inside the self and outside, in cultural creativity. With Jung's help, one might take this sense of provisional or liminal boundaries further and look at education inside the sphere of human existence and also beyond it. Where is education in relation to nature, matter and the non-human?

Jung on Education and Bloodsucking Ghosts

In an article of 1928, 'The Significance of the Unconscious in Individual Education', Jung divides education into three types (Jung, 1954, CW17, p. 149): by example; by norms or rules (collective education); and, significantly, individuation which means coming to terms with one's unconscious. Here Jung is on his core ground. For his ideas are based upon the supreme importance of the unconscious as a source of creativity, and as at least partly, unknowable. All his key notions follow from this initial proposition. Most significantly, this hypothesis of the unconscious renders all other knowledge and argument provisional. To Jung, the assertion of something, anything, as absolute truth is a dangerous fantasy of the ego.

To Jung, subjectivity was a continual process of the ego being challenged, undermined, and remade by the richer creativity of the unconscious. This was 'individuation'. Crucially, he used the metaphor of 'education' as part of a framework of understanding how therapy might aid individuation. While stressing the provisional nature of his findings, and the arbitrary quality of the portrayal of his psychology, he says:

Be that as it may, I venture to arrange the sum-total of findings under the four heads of confession, explanation, education and transformation. (Jung, 1933, p. 35)

Interestingly, this account of his own methods of psychotherapy deliberately draws upon two social histories, that of religion, specifically confession to a priest, and that of education, presumably of a more individual type. Here, psychotherapy raids collective forms of discourse to set up another collective, the 'rules' of the analytic encounter, in which something very individual is hoped to occur: the individuation of the patient.

Two points could be drawn from this analysis by Jung. One is that 'education' is viewed here as a stage on route toward 'transformation', not as an end in itself. The other point

is that, despite Jung's apparent focus upon the individual, collective considerations are innate to his individuation. Of the 'education' stage he says: '[t]he problem which now faces the patient is that of being educated as a social being' (ibid. p.49).

To Jung, the further into the psyche one delves, the more 'collective', and hence 'social', the implications. In suggesting that humans are born with the propensity for certain sorts of images and meanings (archetypes), he theorises a 'collective unconscious'. Cultural life is made up of incarnations of archetypal images. These are energised by the collective inheritance of archetypes, while being coloured by individual and social histories. Jung's psyche is both collective and cultural: it is most profoundly innately creative and partly mysterious. Hence, to him education means coming to terms with one's unconscious in a social context. After all, the unconscious is not only to be found within in dreams. It is also, disconcertingly, to be found projected on to other people, to ideas and ideologies, and social institutions. In fact, the unconscious Other may reach out to us even as the face of nature and the cosmos. In this belief in the projection of a psychic inside to the outside by the independently creative unconscious, Jung appears to have stuck to modernity's paradigm of a division between subject and object, self and world. However, in looking back at the Renaissance discourse of alchemy, and in forming his own ideas about the psyche and material world co-creating meaning (synchronicity), he anticipated new holism. Within holistic educational process, the educator is herself changed.

So who are the bloodsucking ghosts that haunt modernity? They are un-individuated, and therefore, un-educated people. Their un-self-conscious modern existence does not permit them to be remade by the unconscious, and thus they become cut off from it. The more one is cut off from the unconscious, the more one fears it. The greater the fear, the blacker and more powerful the unconscious becomes. Because Jung thinks collectively as well as personally, what is on the individual level someone who has no life of their own, who merely leeches off others, e.g. a bloodsucking ghost, is on a societal level the creator of a terrifyingly material unconscious other. Jung argued that a society not educated to the nature of the unconscious, one that believes only in the reality of matter, creates its own material 'shadow'. Such a shadow, he believed, had become actual substance in weapons of mass destruction.

[M]an has never yet been able single-handed to hold his own against the powers of darkness—that is, the unconscious ... The World War was such an irruption ... (Jung, 1933, p. 277)

Hence, in Jung's own cultural institution of Jungian psychoanalysis, and also in his psychology, there is a suggestive fluidity or 'deconstruction' of absolute divisions between 'self' and 'world', 'individual' and 'collective', and even 'education of the soul' and 'education of society'. The education of the soul is inevitably involved with the collective, as unconscious dreams and fantasies direct the analytic work into the patient's humanity in a larger sense. For Jung, individuation is healing because Jung believed the psyche was a self-healing entity in which individuation became a drive to ever-greater psychic wholeness. Indeed, he called this wholeness union with, or intimation of, the self. Here self is not ego with a fantasy of separateness from the world; it is self as ever-deeper connectedness to the collective unconscious and the reality of humanity, society and

cosmos. Ultimately, Jung is not facilely abolishing the modern individual. He is rather re-situating the human being as only fully *herself* when acknowledging and articulating deep relations to the unconscious psyche, human culture and nature.

What is necessary is not to smash the ego, for that would destroy consciousness and the result would be psychosis on either a personal or mass level. This is precisely what Jung designed his psychology to avoid. He regarded the disaster of Nazi Germany as the result of too little consciousness in the German collective life. Such dire results were caused by too little individuation on a personal and social level. Individuation produces consciousness. Jung's unconscious is a monster if ignored or ill-treated by repression. It is a nurturing (M)other if individuation proceeds as an education in responding to the psyche's creative potential. The consciousness produced by successful individuation is strong enough to work productively with the unconscious as a junior partner. This conscious ego is able to receive its profound fertility in ways that enhance the individual and her world.

Crucially, Jung saw this potential for education and transformation in the individual as *simultaneously* individual and collective. Societies, like individuals, fail or succeed in individuation. Indeed, Jung's interest in the arts pivots upon his perception that the whole socially-located artistic process is a form of collective individuation. He argued that art could be categorised as either 'psychological' or 'visionary'. Like many of his so-called 'opposites', these terms represent poles of a spectrum rather than discrete types. 'Psychological' stands for art where the artist has consciously worked upon a social problem. Here art is an overt expressive *communication* of aesthetic and cultural values drawn from the collective consciousness, the known social consensus.

By contrast, 'visionary' art is deeply evoked by the collective unconscious. It appears to the initial audience as strange, wonderful, shocking, sublime, daemonic or terrifying. Visionary art is hard to 'read', impossible to comprehend, for it calls to its audience for images, voices, intimations, dreams and nightmares that have been lost, forgotten, suppressed or not yet witnessed. Visionary art may be a prediction of social changes to come, or may excavate ancient forms of humanity. What it definitely brings to its culture is the 'other'. It is a form by which the collective unconscious speaks to human beings as individuals, and also collectively as a society. In effect, visionary art *produces* its audience, and *at the same time* is profoundly individual and deeply connected to the social world. For it releases what is powerfully collective, and causes us to know our individuality as liminal as well as precious.

The Educated Soul and Nature: Robert Romanyshyn and Jerome Bernstein

Jung's vision of the educated soul is not confined to the human world. He was fascinated by the borderlands of the psyche. Two post-Jungian theorists have developed what he left largely implicit in his work. Robert Romanyshyn, in publications stemming from his first book, *Technology as Symptom and Dream* (1989), and Jerome Bernstein, in *Living in the Borderland* (2005), both do vital work by looking at the psyche in nature.

Romanyshyn, in particular, explores alchemy, a historical practice that fascinated Jung. He pushes Jung's alchemical studies further by exploring alchemy in relation to metaphor. Alchemy is popularly understood as the doomed pursuit of turning lead into gold in the Renaissance. More precisely, alchemy is a holistic vision of an educating and

transforming practice. For alchemists believed that the material world was inspirited and inspired. Far from God being separate from matter, 'he' was trapped in matter and needed to be freed by complex processes centring on coagulation and solution, solidifying and dissolving. Yet the repeated *solve et coagula* could not be reduced to a purely material process, because the world is not sundered like this. Rather, the alchemist's own soul was involved through philosophical study and poetic meditation upon symbols. Alchemy also sought to bring together feminine and masculine through a 'chymical wedding' of sun and moon.

What is of contemporary significance in this cultural practice, Romanyshyn argues, is the way alchemists believe in the creative linking of psyche, written text, material substance and nature or cosmos. For alchemists, their worldly practice with flasks and test-tubes, etc. (in which they became the precursors of modern chemistry), was a dynamic part of work with the psyche that was itself a marriage of intellect and love, Logos and Eros. Alchemists united parts of human activity that modernity has since divorced, to form divisions such as artistic creativity and science or mathematics, feeling versus rationality, and mind activity with body activity, and psyche as separate from matter. In so doing, alchemists situated humanity in a cosmic web. They saw their work as connecting the human soul to the nature of plants and animals, and the stars. Drawing astrology and magic into their philosophy, they produced a sort of prototype psychology.

Romanyshyn's work explores the potential of what Jung began to intimate about alchemy as a re-visioning of human beings as embedded in nature, rather than as claiming to be of an order 'above' nature as well as a transcendent God who inaugurated dualism, in creating Nature and Man as separate from his own Being. Dualism inevitably manifests culturally as hierarchy, with the founding Father's masculine superiority separate from the 'other', or feminine. Nature too is cut off from the sacred, dis-animated, feminised, and made 'other' to human culture, and even, at times, so repressed as to be the abode of the Jungian shadow, the harbour of demons.

In this parlous antecedent of our present condition of having exploited nature to our own detriment, alchemy represents the survival of a philosophy even older than monotheism. This is known as 'animism', the idea that nature is full of articulate spirits that in certain circumstances are able to communicate with humans. Characteristic of the pre-Christian Celts in Northern Europe, animistic religions are to be found within cultures that have sophisticated ways of caring for and, in turn, being nurtured by, what Westerners symptomatically call, 'natural resources'.

For those who argue that in order to survive and prevent the worst of global warming, we need to totally re-orient the attitudes of Western people by education, it is this fundamental shift from a monotheistic to animistic approach to nature that they mean. It does not necessarily entail the abolition of the three great monotheisms of Judaism, Islam and Christianity, for all three have currents within them capable of renouncing the unethical exploitation of nature. *Genesis*, with its vision of Paradise as a sacred garden, is open to a reading of human, respectful partnership with nature. Such a reading would be in perfect alignment with Jung's vision of individuation of the self in a creative, respectful relation to nature. Jung believes that a creative, mysterious, in-part unknowable unconscious is our root in nature and the cosmos. To return to the needed revolution in Western attitudes to nature, although the problem is in part religious, the solution need not be.

What is required is a revolution in consciousness that re-aligns the social ego, as well as the individual ego, with nature envisioned as *animated*, as having voices, creativity, autonomy, and ethical claims. To some, this will be a religious vision. Jung himself passionately argued that religion is a discourse of the soul, a major means by which the unconscious calls to us.

Art is another such discourse. What is key here is the revolution in psychic orientation to the other, not the actual language (such as religious symbols, poetry, philosophy, gardening, etc.) in which it is enacted. With regard to the collective unconscious as nature within us, Romanyshyn says evocatively: we all have seas and sunshine, and forests in our soul (Romanyshyn, 2007). He argues that the psychoid unconscious, a term coined by Jung for the point where mind and matter meet, is the consciousness of nature.

Jerome Bernstein's *Living in the Borderland* (2005) is both theoretically daring and offers a resonant case study of individual and collective education. Bernstein situates Jung's far more tentative rooting of the human unconscious in nature, in the context of the history of evolution from Darwin to present scientific developments, such as complexity theory. Bernstein shows how monotheism, through the dominant reading of *Genesis*, has created an over-specialised ego for the human species. Following Darwin's logic, species over-specialisation leads to disaster, for it signifies the lack of ability to adapt to a changing environment. Fortunately, there is hope for humanity in a combination of wisdom gleaned from new evolutionary theories, the Jungian psyche, and the far more ecologically sophisticated culture of the Navajo, with which Bernstein has developed lasting connections. Bernstein speculates that his Borderlanders are forerunners of a new evolution in consciousness who have acquired the necessary *reality* of our embedded being in nature. Yet they have done so often without the individuation necessary to bear it. Here analysis is educational, in learning how to bear a transformation that has already happened.

It is suggestive that *Living in the Borderland* includes chapters on the traditions of the Navajo. Here are a people whose culture organically connects education, religion, art and healing. Their indigenous psyche has always lived in the borderland of mind and matter, human and nature, and has walked with spirits and gods. To the Navajo, sickness results from a tear in the fabric of the cosmos. Healing consists of an embodied education, one that mends the psyche, body, culture and vision of their universe back together. The sick person is re-taught stories and chants that are themselves regarded as binding of matter and spirit, reminiscent of European alchemy. By taking part in sand-painting, dance and chanting, the person is re-integrated into a universe where spirits germinate matter and soul, and visit with animals, plants and mountains.

Here too is a holism, a vision of education not as an end in itself, nor as a stage of acquiring skills for a job, but as one process woven into a culture that goes further than Jung or Romanyshyn or Bernstein can in envisioning a culture that has no sense of humans as individuals, nor of nature, as separate from the community of the whole. To Westerners, this evocation of the Navajo is an important reminder of human possibility, and its inclusion in Bernstein's book is an important attempt to redress the denigration of indigenous knowledge by colonial cultures that has been part of the exploitation of the Other, and has impoverished modernity for so long.

While an important education to the non-Navajo reader, it is highly unlikely that the majority culture can straightforwardly assume Navajo norms. Moreover, such a cultural appropriation would be yet another exploitation of Native Americans. Jung, Romanyshyn and Bernstein all stress that for cultures to safely evolve, rather than violently distort, they must re-examine their own heritage for what has been forgotten, repressed or despised. Hence the importance of alchemy to Jung and Romanyshyn, including tracing its influence in the arts and sciences today; and of evolution and the clinic to Bernstein. So that at some point we should look at re-building education where it is supposedly most ubiquitous: in the classroom.

Post-Jungians in the Classroom

In the growth of Jungian research, we do have some real contributions to the contemporary debates about education in an era of crisis. In fact, I am going to argue that this article so far has re-configured the apparent dichotomy between education for individuals *or* the masses and education for utility *or* to transform consciousness. The traditional argument for the *humanities*, which include history, literature, philosophy, music, painting and dance, has been for a humanised society made up of fulfilled individuals who see themselves as serving humanity. In fact, it is arguable that weakening the case for the humanities by suggesting they are *useless* outside the academic setting, and don't help in gaining employment, is a class and economic point, rather than an educational one. If degrees are hard to fund, for the state as well as the individual, then those that reap an immediate financial return will be preferred. It was only when a very small proportion of eighteen-year-olds went to university that degrees were not hard for the state to fund, nor were they hard to finance by the upper middle class. So the humanities can be afforded and their supposed 'humanising' qualities somewhat subsumed into a quasi-class manifesto about educating 'gentlemen'.

This argument works the other way round. Mass higher education is not necessarily inimical to the humanities, only its financing. On the other hand, Jungian analysts are not in the best position to lecture education institutions, since psychoanalysis, of any kind, is less affordable than taking classes. Yet the point remains that Jung's ideas of the psyche undo the conventional assumption that deep educational fulfilment is an individual structure: it is not. Rather, Jungian Studies shows that managing boundaries between inner and outer, self and social, human and nature, means that people cannot be educated either as single beings nor as 'products' disgorged from a education 'system'. Such attempts to re-think the personal and collective in education are behind innovators such as Darrell Dobson in Canada, Lee Robbins in the US, and Elenice Giosa and Claudio Paixão Anastácio de Paula in Brazil.

Jungian Educational Practice in the University

In papers collected in *Psyche and the Arts* (Rowland, 2008), pioneering use of Jungian techniques are explored in universities in Sao Paulo and New York. Elenice Giosa writes in 'The Poetical Word: Towards an imaginal language', of her rejection of an impoverished language of education that has been stripped of its poetic roots in the creative

imagination. Her work with advanced students learning English considers language as a symbolic mediator with the deep potential of the learning psyche. Here language is *treated* as a process, not as a final product of grammatical structures. Giosa shifts second language learning from a rational register of Logos, which Jung called a function of cognition, discrimination and separation in the psyche, to one of Eros, Jung's term for connection, empathy and feeling. She uses Jung's Erotic constructions of gender, anima and animus. These terms refer respectively to the unconscious feminine of a man, and the unconscious masculine of a woman. She educates within 'the animic word', from anima or animus, which is a fruit of the dialogical process through the creativity of the psyche released in the seminar. The aim is an Education of Sensibility, a pedagogical expression that re-unites the person with the nature of his or her surroundings. Education in this university classroom becomes part of individuation in which collective change cannot be separated from individual learning.

Also in Brazil, Jungian therapist Claudio Paixão Anastácio de Paula uses Jung to attempt to deepen that most utilitarian of degree subjects, Business Studies. In 'The Serenity of the Senex: Using Brazilian folk tales as an alternative approach to "entrepreneurship" in university education', he describes bringing traditional Brazilian folktales to a class on developing business practices. He uses methods of getting the students to work imaginatively with the stories. Specifically, the lesson is not just an exercise in expanding the learning of the students beyond their business discipline. Rather, Paixão shows that approaching what makes a successful entrepreneur through imaginative, archetypal literature, enhances their capacities to manage the struggles of the commercial world. Lee Robbins in the United States contributes a more explicitly therapeutic orientation to education, still based in the university setting. She works with the Jungian notion of alchemy as a symbolic system uniting psyche and world. Her methods are essentially artistic as well as intellectual, alchemically uniting cerebral and creative modes of learning in a course, which is thereby alchemical in its design. This course alchemically promotes individuation as education and transformation. 'Healing with the Alchemical Imagination in the Undergraduate Classroom' shows the realisation, the making real, of Jung's vision of the alchemical imagination as a third space born between what is perceived as inner and outer reality. This place of alchemical transformation and healing comes to life for a team of students enrolled in a course called 'Alchemy and the Transformation of Self'. Here formal study (Logos) was combined with work with the empathetic imagination (Eros) in subjects ranging from alchemy, to object relations, quantum physics, Buddhist thought and poetics.

These case studies above are evidence of the potential for Jungian ideas to enrich the education of adults. The challenge of working with children, in particular in the school system, has been taken up elsewhere by educationalists such as Austin Clarkson and Darrell Dobson in Canada.

Jungian Education in Schools

Darrell Dobson's sustained study, *Transformative Teaching* (2008), explores an invaluable concept for teachers, the archetype of the teacher-learner, discussed in his book by Austin Clarkson (2002), and taken from Guggenbuhl-Craig's (1971). Ultimately, the

idea that the teacher must also be a learner is rooted in Jung's structuring of the therapist as a wounded healer, one who heals himself by the tending to the painful psyches of his or her patients. Dobson's book is about school teachers and about how gaining access to transformative learning methods, through adapting Jung's principles, enables personal growth and self-development, and vice versa.

Transformative Teaching focuses on four truly innovative educators, one of which (engaged in self-reflection) is Dobson himself. One of the enriching aspects of this book is the complex emergence of what might be called the 'wounded teacher'. Dobson portrays a troubled childhood in a difficult family followed by the impulse to rebel negatively as many teenagers do. Some of these teenagers meet wise teachers who know how to structure a creative outlet for what appears to be a suffocating shadow. Fortunate to experience such a high school teacher who could foster his fragile maturity, Dobson shows in this candid account how he has striven to offer a similar transforming capacity to his students through arts practice in the high school classroom. By 'amplifying' (Jung's term) his own professional story through the three others, Dobson provides persuasive qualitative evidence for the value of teaching through appealing to the nascent self of the students, that part of themselves in touch with their potential wholeness. *Transformative Teaching* explores the dialogical perspective, inherent in Jung, that fostering the student means strengthening the psyche of the teacher. The book tells us that exposing talents of the class means psychic engagement.

What is common to all the Jungian approaches to education considered so far is the critique of fragmentation in modern life. Jungian theory and practice tried to overcome this splitting of parts of the self. It does so by a faith in the intrinsically healing creative qualities of the whole psyche. Jung denies that the individual can be *treated* in all senses, including the educational, as apart from the world. Indeed, to treat the individual is to treat the world, in education as well as therapy. I want to end this article by looking at the role of Jung's concept of a 'healing fiction' and how it might work not just in the partnership of therapy, but also in the collective setting of the classroom. Here adapting a Jungian idea about therapy can change the study of literature into an education in psychic transformation.

Healing Fiction as Classroom Practice: Visionary and Psychological Reading of *Mansfield Park* by Jane Austen

Just as the Jungian educators described above use narratives drawn from poetry, stories and myth to structure creative work in the classroom, so did Jung acknowledge that his therapy needed to offer *a story* to the suffering soul. Moreover, the healing soul-story is a fiction. It has to be, if it is to encompass more than the mundane aspects of the person. We need a healing fiction to work as a narrative structure to bring those denied aspects of our psyche to life again.

Whether the fiction arises in me spontaneously, or reaches me from without by way of human speech, it can make me ill or cure me ... [The doctor] is now confronted with the necessity of conveying to his patient the healing fiction, the meaning that quickens—for it is this that the patient longs for, over and above all that reason and science can give him. (Jung, 1933, pp. 259–60)

The healing fiction, the story with psychic resonance that can unite a fractured psyche, cannot simply be dictated to a class of recalcitrant children but has to be *made* collectively, dialogically, either in the classroom, or with a therapist and/or with a dialogue with the collective archetypes inhabiting the individual. Jung's idea is a contribution to literary theory, as 'healing fiction' goes some way to diagnose the satisfactions of narrative literature down the centuries. It even suggests what its collective cultural function may be. In looking at a pre-Jungian novel, might there be a way of considering its healing fiction for readers *now* as well as for society *then*? Jane Austen's *Mansfield Park* (1814) was written for a very different world of reading and education than that of the 21st century. Can it be used in the classroom today as the basis for creating with students a healing fiction?

My argument is that by re-visioning Jung's categories of literature into forms of reading, there is potential for most literary narrative to be understood as a stimulus to a healing fiction. My suggestion is that instead of worrying about where a literary text fits on the spectrum between conscious engagement with social concerns (psychological) and unconscious articulation of what is forgotten or not yet known (visionary), we try to read literature for both kinds of understanding. In a psychological reading of *Mansfield Park*, we find a novel about women's education. At the time that the novel was written the education of privileged young women was causing concern for its tendency to concentrate upon superficial qualities. A Jungian psychological reading might note that the story considers all three of *his* types of education. The education by rules of daughters of the house, Maria and Julia Bertram, fails to individuate them. They are unable to resist becoming victim to their own illicit desires. On the other hand, despised poor relation, Fanny Price, responds gratefully to education by example and in person by her kindly cousin Edmund.

The education debate remains tantalising entangled by the romance plot. In falling in love with her educator, Fanny has committed the classic 'fortunate' error of the patient in analysis. Yet Fanny does not use this 'mistake' for psychic growth and learn to detach herself from her erotic educator/therapist. She herself takes on more of the educator/therapist role towards Edmund. The novel finally blesses this structuring of sexuality by endorsing the marriage of the two cousins. The transition from education plot to marriage plot could be challenged as failing to respect necessary ethical boundaries. Or, it could be applauded for the way it integrates a powerfully erotic (in all senses) educational process into a final vision of psychic wholeness.

Looking at the novel as a visionary reader is to consider a story of buried trauma, and an even more obscured healing fiction. Edward Said (1993) may have been the first visionary reader of *Mansfield Park* when he pointed to the significant *absence* in the novel of discussion of Sir Thomas Bertram's sources of wealth. Since it is integral to the plot that Sir Thomas leaves his household to visit his estates in Antigua, the absence of any awareness that the entire household lives on the produce of slaves, is morally and politically glaring. Written at a time of political agitation and when the slave trade itself was being abolished, the novel is pregnant with silence on the subject of slavery, Said's criticism is a visionary reading because it makes substantial the way the silences in the novel operate within contemporary politics to generate meanings that cannot be fixed.

Neither psychological nor visionary readings need to be inhibited by questions of authorial intention. In the classroom, one of the ways of liberating the imagination of students is to focus upon the reader as the location where meaning is debated, constructed and imagined. However, Said's visionary excavation of the trauma of slavery may not be the only hope for healing fiction. What Said posits in the novel is the collective shadow of Imperial Britain. Yet the novel offers some hope in the final destination of the individual characters when it sets up the household of Mansfield at the end of the novel as a plausible 'home' for heroine, Fanny Price. To consider a 'shadow' narrative as a healing fiction means that a lot of work is cast onto the reader to imagine some movement towards redemption. The romantic closure (marriage) is explicitly presented as a moral achievement that will nurture the inner psyche as well as the outer worlds of society and nature.

Austen, indeed, is far from 'solving' slavery. Yes, such healing fiction does attempt a *solve et coagula*, a dissolving of slavery (in the story of Fanny) and a solidifying of its horrifying existence, in the silence that may be understood as referring to the suffering in Antigua's sugar plantations. This revised Jungian method of reading can be used in the classroom to invoke a way of encouraging, by education of the psyche, a strengthening transformation. Jung offers ways to combat the modern tendency to de-humanise, even in education, by narrowing what is defined as desirable outcomes. Jungian contributions to education are dedicated to aiding psychic wholeness, which to Jung meant mental health. Since the psyche cannot be excluded from the classroom, Jung's teaching can help us avoid an education in which a portion of the psyche is enslaved.

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