

Hello, I am glad to see you all at this event.

At the moment, I am trying to understand the incomprehensible - the war. That's why I read a lot of literature on this topic, explore it in myself and in my clients. And so I would like to start with a quote from James Hillman's book *A Terrible Love Affair with War*.

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If we want the horrors of war to disappear, if we want life to go on, we need to understand and imagine it. We humans are a privileged species in terms of understanding. Only we have the ability and space to understand the difficulties of the planet. Perhaps that is why we are here: to bring a deep understanding of phenomena that do not require understanding of themselves. It may even be a moral obligation to try to understand war.

I must say that in the process of reading and thinking I am becoming less pessimistic, but rather more realistic about the possibility of preventing war. We have a lot of methods of dealing with the consequences of war, but we don't have any preventive measures to prevent it. Unfortunately.

War, although it is an absolute creation of human hands, can be attributed to natural phenomena, such as a hurricane, earthquake, or flood. We need to admit to ourselves that we are not able to control it. I would like to say - for now. And we have only one way to stop the war. It is to resist evil.

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Capitulation to the demands of unscrupulous initiators of immoral actions leads to the expansion of these actions to the point where further capitulation becomes impossible and victims are inevitable; and the scale of victims far exceeds those that, sadly, could have been limited to initially. Vladimir Bransky. *Art and philosophy*

Fourteen thousand six hundred wars have been recorded in five thousand six hundred years of written history. Hillman titled one of the chapters of the book "War is Normal." Although the phrase "war is normal" shocks our morality and

wounds our idealism, it is a statement of fact. "War" is becoming more and more normalized every day. He bases the statement "war is normal" on two factors: its persistence throughout history and its ubiquity throughout the world.

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To understand war, we have to deal with its myths, to recognize that war is a mythical event, that those who are in it are in a mythical state of being, that their return from it seems rationally inexplicable, and that the love of war tells of the love of **gods, the gods** of war; and that no other history-political, historical, sociological, psychoanalytic-can penetrate (which is why war remains "unthinkable" and "inexplicable") to the depths of inhuman cruelty, horror, and tragedy and to the heights of mystical superhuman sublimity.

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It is not the enemy that is important for war and imposes wars on us, but the imagination. Imagination is a driving force, especially when imagination has been conditioned by the media, education, and religion, and fueled by aggressive stimulation and pathetic piety because of the state's need for enemies.

...Enmity takes many forms: nameless women to be raped, a fortress to be destroyed, rich houses to be looted, a monstrous predator, cannibal, or evil empire to be destroyed. The element of fantasy creates the rationality of war.

Absolutely accurate description of what is happening in Ukraine. The media pumping Russians with fantastic information and their inordinate desire to rob, rape, and destroy.

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I read Ritske Rensme's article "Wotan in the **Shadows** - Analytical Psychology and the Archetypal Roots of War."

The author identifies and describes 3 stages, 3 changes in Jung's vision of the archetype of war. Jung had his own experience of living in times of crisis. He faced the horrors of the two world wars and was very concerned with this topic - the ability of humanity to find a solution to avoid repeating these horrors. He explored the roots of war in the article "The Role of the Unconscious", later in the archetype of Wotan and then the archetype of the **shadow**.

We live in the 21st century, but we are faced with those manifestations, characteristics of people that Jung uses to describe the unconscious part of our psyche - barbaric, dark, primitive and animalistic. Although, this is my personal attitude - I believe that for the Russian invaders, as for all others, the animalistic characterization is a compliment. Because animals do not create war, do not rape, do not rob, do not torture. This is the prerogative of people.

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Jung writes:

When pushed into the unconscious, the source from which it originated, the animal in us becomes even more bestial, and this is undoubtedly the reason why no religion has been so defiled by the shedding of innocent blood as Christianity, and why the world has never seen a bloodier war than that of the Christian nations. The repressed animal bursts forth in its wildest form when it comes to the surface, and in the process of self-destruction leads to international suicide (Jung, 1918, para. 32).

The longer a certain part of the psyche has been dominant in our evolutionary history, the stronger its power will be, regardless of how much cultural baggage has been imposed on it to suppress it.

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Jung uses the following metaphor:

Archetypes are like riverbeds that dry up when the water leaves them, but which it can find again at any time... The life of the individual as a member of society and especially as part of the state can be regulated like a channel, but the life of nations is a great raging river that is beyond human control, in the hands of the One who has always been stronger than men (Jung, 1936, para. 395).

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Now I would like to show you some photos. This house is in the center of my city Zaporizhzhia and it was destroyed by a Russian missile. People died under the rubble. This photo was taken shortly after the explosion. But, notice here, this is a mirror and it remained intact.

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And this photo was taken after the rubble had been dismantled. This mirror saw everything that happened.

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And now, it is a kind of symbol of indestructibility. The mirror also reflects everything that is happening around it, and it reflects very objectively and emotionlessly. And we, humans, reflect this world subjectively and are always full of emotions.

Each of us who is a part of this war is a kind of mirror that reflects this war - some separate small piece of it, but together we create this huge picture of the fight against evil! And here is everything: courage and cowardice, loyalty and betrayal, generosity and greed, interest and indifference... all the diversity of this life... but magnified many times over. War tends to sharpen and manifest the basic human traits.

Recently, I was putting my notes in order, clarifying the number of sessions, because during the first month of the war, it was complete chaos - I had to conduct sessions from my car, balcony, corridor, basement, bomb shelter, or from the street. And I turned to my correspondence with clients in those days. I confess to you that I cried. Over time, we forget many details, and this re-reading was a kind of return to those times. And they are very difficult. They are horrible.

One of my clients was 9 months pregnant and expecting her 3rd child.

Another was under occupation and shelling in Bucha, and for a month I had no news from her.

Several took their children abroad or to western Ukraine and went through all this horror of queues, fear, uncertainty, and confusion.

Some were under constant shelling, in basements, without water and basic amenities.

Some people's sons and husbands went to war, to the front.

Some of them had sick relatives in their arms and were unable to leave.

There are so many stories, so unique and inimitable. They are all mirrors that reflect this war. On the one hand full of horror, and on the other full of strength, courage, and indomitability.

In my support group, there is a girl who is engaged in evacuating animals from the war zone. Her stories are a model of dedication, courage, and indifference of

Ukrainian and foreign volunteers, people whose love for animals and all living things inspires them to do bold things. We asked her to record these stories for a future book. And this may become another mirror reflecting the war.

So my speech is an attempt to reflect my part of the vision of the war.

What I can share is the peculiarities of healing the soul during the war, based more on my practice and experience. In some ways, my vision is personal and subjective, and in some ways it coincides with what many of my colleagues are experiencing.

When I taught at the university, I always told my students that I would not teach them the subject in such a short time, so my main goal is to generate interest and desire to think about it. And now the situation is similar, I can't cover the whole topic, it's infinite, this is just a small essay, and the main thing for me is that together we can think, consider the war, even if what we see is horrible and unattractive. But it's also important not to turn into outside observers, but to have a position on what is happening, to contribute, to help, to fight. Neutrality can become a crime here.

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"The hottest corners of hell are reserved for those who have remained neutral in times of great moral turmoil. "- Dante Alighieri

When we tell others about our experience, it broadens their understanding of the process, but it never conveys it the way we felt it ourselves. I heard a lot about the war from my mother, read a lot and watched a lot of movies, but it doesn't compare to the experiences I go through when I'm inside it.

The worst thing for me was the beginning of the war, especially its first week. But I continued to work with clients and groups, and it was a challenge. So my special and very deep gratitude goes to my supervisors Arthur Nieser and Brenda Krause. Because when you go down to hell, it is very important that someone stays there on the surface. Here is a small part of the images of this hell!

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My supervisors were and are my support and my guides. And they are also my mirror, because it is very important for me to understand what state I am in.

If we are talking about the peculiarities of working in wartime, I noticed, especially at first, that more of me started appearing in supervision sessions. Before moving on to the client's case, it was very important to scan myself. Because I was in the territory of Trauma, in which it is very easy to get lost and lose touch with yourself, so I was extremely attentive to my dreams, my thoughts, my fantasies.

In times of war, clients become very sensitive to the analyst's state of mind, and in a situation of external instability, they need our internal stability. Because in times of war, analysts also experience stress and exhaustion, and, as a result, the threat of emotional burnout increases. That is why it is very important for an analyst to find an opportunity to switch, stabilize, and recharge.

For me, nature, especially working on the land, has become such a place of recharging. From April to August, I was in Germany, took my daughter and grandchildren there and helped them adapt. I sometimes joked that I dug up the whole of Germany over the summer. Because I created four new flower beds for our landlady and planted them with flowers. I walked a lot in the woods with my grandchildren and we built forest wigwams.

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All of this helped me to ground myself, to throw off the negative, to gain energy from Mother Earth and to create something new.

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Speaking of working with clients, to be honest, I don't know who helped whom more, whether I helped my clients or they helped me. Because by helping others, we help ourselves.

Yes, the war has changed many aspects of analytical work. At the first stages, I sometimes heard that analysis was impossible during the war, but the reality showed otherwise, and in some cases the analysis became even deeper. The war shook up and brought to the surface a lot of deep and painful material, and I am proud of my clients who were able to process it, live with it and move on.

I've also heard that analysis is impossible if the analyst is in a safe place and the analyte is in a dangerous place. I had such an experience, for some time I was safe in Germany, and my clients were in Ukraine, and the opposite experience, when I am now in a dangerous place - in Zaporizhzhia, and some of my clients are safe. In

both cases, analysis is possible. Yes, this has its own impact and we have to take it into account, but it does not prevent the analysis.

Yes, some things are changing. For example, my clients worry about me and I answer their questions about the situation in my city. When I came back, it was very important for me to explain to them that being here is not a heroic act, not a feat, but a conscious choice - because I am in my place here. And that's exactly what we learn in Jungian analysis - to be yourself, to make your own choices, to follow your own path.

Hillman writes: "War demands meaning, and, in a strange way, it also gives meaning, meaning found in the midst of its chaos." The peculiarity of working during the war is that a lot of questions arise: why, for what? And we have to look for meaning in the chaos of war. To find, lose, and search again... And here we create both collective meanings for the whole nation and personal meanings that everyone finds for themselves. Very often, it is a painful process to look for meaning in death, meaning in destruction, meaning in suffering.

Jung saw in his own experience and in the experience of his clients that people have collective dreams before and during significant world events. And in my clients' dreams, there were a lot of images that warned that something terrible was coming. These were huge ships that were approaching and threatening to crush them, fire trains flying at breakneck speed, fighting, the enemy, various natural disasters, and other destructive and destructive images.

I want to tell you about one of them, or rather part of it:

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I see a large human figure ahead of me: a man wearing a hat with dirt dripping from it, as if he were made of mud, very large - a giant, a giant... Then another giant appears - a fat one. I start running away from him, he almost catches up...

I'm on the train again, traveling. The train slows down, because some kind of disaster happened ahead, and starts to travel slowly. I am afraid that the track is on fire, the train is going to derail. The train passes a mountain of corpses.

Now I'm walking: the field and the forest around me. I realize that I am in a dream. "These are the characters of my dream - they are real: are reality and dream the same thing?"

...I'm going to the closet. As if some voiceover was saying: "It's all illusions, just illusions..."

I make a decision and fall off the wardrobe right in front of the giant, but I don't break. The giant immediately shrank. Now I start to run after him, he is moving away with fear... (end of dream)

I still remember the day I heard this dream: my feelings, my horror, my premonition. But I wanted to think that it was a personal dream. That it was something about the dreamer himself. But it was about all of us...

You know, I see great hope in that image at the end of the dream - when we have the courage to approach something frightening and look at it, it stops being so terrifyingly big, shrinks and eventually disappears.

I also want to tell you about my dream. My city of Zaporizhzhia is located on both banks of the Dnipro River. On February 9 this year, I dreamed that I saw the left side of the city being bombed from the right bank of the Dnipro. Explosions from one side of the city to the other, lots of flames and smoke. And on February 10, my city was subjected to the most massive attack by Russian missiles since the beginning of the war - about 20 missiles.

And this is another difference that appears in the work in times of war. Because in the dreams, feelings, and state of our clients (and ourselves), it is often not the personal that appears, but the collective. People are fascinated by collective processes, and it is very important to separate them.

I would like to invite you to do a little active imagination. You can close your eyes, or leave them open, as you prefer! Now think of a personal tragedy, trauma or unpleasant situation, either current or long ago, that reminds you of yourself.

Look at it, how do you feel it, what color is it, what size is it, what feelings do you have?

And now imagine the tragedy or trauma that your people have experienced or are experiencing, the people to which you belong, it may not depend on your nationality or place of residence.

Look at it, how do you feel it, what color is it, what size is it, what feelings are coming to you now?

Now look again at your personal trauma.

Has anything changed?

Unfortunately, we do not have the opportunity to discuss this. But in most cases, our personal problems become much smaller compared to the collective ones. And this is exactly what I can see now in some of my clients. Because it was the war, it was this collective trauma that gave them the opportunity to see their traumas from a different perspective. This experience freed them, gave them the freedom and courage to realize their plans and be themselves.

But this has another side. For example, some of my clients stopped being sensitive to themselves, they said: "How can I think about my problems when the whole country is in such trouble?". And I had to bring them back to themselves, tell them about the importance of being sensitive to what is happening to them, not to reduce the complexity of their personal situation and to take care of themselves. Because very often this leads to fatigue, irritation, depression and other symptoms. Because each person has their own personal reserves and limitations, and it is very important to take this into account.

In a situation of war and stress, you have to make a lot of choices, make unexpected and instant decisions. And in such a situation, there are no right decisions, they are all wrong in some way. For example, when women went abroad with their children, they often left their parents, husbands, and relatives behind in Ukraine, and they felt that they had betrayed them. And I think you have to be very careful about this feeling. Because there is a great temptation to push it into the unconscious and say that I was saving my children. Yes, it is true, it is true. But there is another truth - that they left other close people behind. And how important it was to keep both of these parts in the zone of consciousness, to be in contact with the feeling of guilt, the feeling of betrayal, and other difficult feelings. Because not being aware of it and pushing it out led to depression, anxiety, and self-punishment. It was very important to recognize our humanity, limitations, imperfections, and the ability to consciously forgive ourselves for this.

I experienced a similar situation because I took my daughter and two grandchildren to Germany, while my sister, mother, and other close people stayed in Ukraine. My nephew and my grandchildren's father were and are at the front. It was the ability to hold these two opposite states, this conflict and paradox - on the one hand, I did well to save my grandchildren and, on the other hand, I did not do well to leave the rest of the family in Ukraine - that led to an unexpected decision to create a series of webinars about the Jungian view of working with trauma and to start a support group. And most importantly, we freed up a lot of energy to realize this.

The war stirred up a lot of transgenerational traumas. People who were in Germany told me that they had a lot of images from their family history related to the Second World War. They could not learn German, they had difficulties with adaptation. But after these processes were realized, the situation changed.

I told you that when I was in Germany, I worked a lot on the land and it helped me a lot. And later I was told the story that during the Second World War, a lot of black soil was brought here, to this region, by railroad cars from Ukraine. And I realized that being in a foreign land, I managed to touch my native land.

This is how it works.

The war continues and we are gradually adapting to the stress. But we need to remember that background stress, which we sometimes do not notice, turns into chronic stress. This is true for us, analysts, and for our clients. That's why we need to continue to take time to recover and take care of ourselves.

Another aspect I would like to talk about is that in a situation of war, a psychologist becomes more of a citizen.

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A psychologist cannot shy away from confronting contemporary history, even if his soul avoids political unrest, false propaganda, and harsh speeches by demagogues. There is no need to mention that his duties as a citizen pose a similar challenge.

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I said that it is very difficult to convey in words the experience we are going through now. But a song, music can do it. Because a song is the language of the soul, and our soul is crying... We are saying goodbye to the sons and daughters of Ukraine who died in the war to the Ukrainian melancholy folk song "Pline kacha po Tysyni".

When I was choosing a video for this song, I came across a lot of beautiful, aesthetic options. But we didn't choose them. You will see the burial of an ordinary Ukrainian man from an ordinary Ukrainian village. He was not a professional soldier, he worked in the village, had a wife and two children. And he went to defend his homeland and died!

So, "The Kacha Flows..."

