

ReVision

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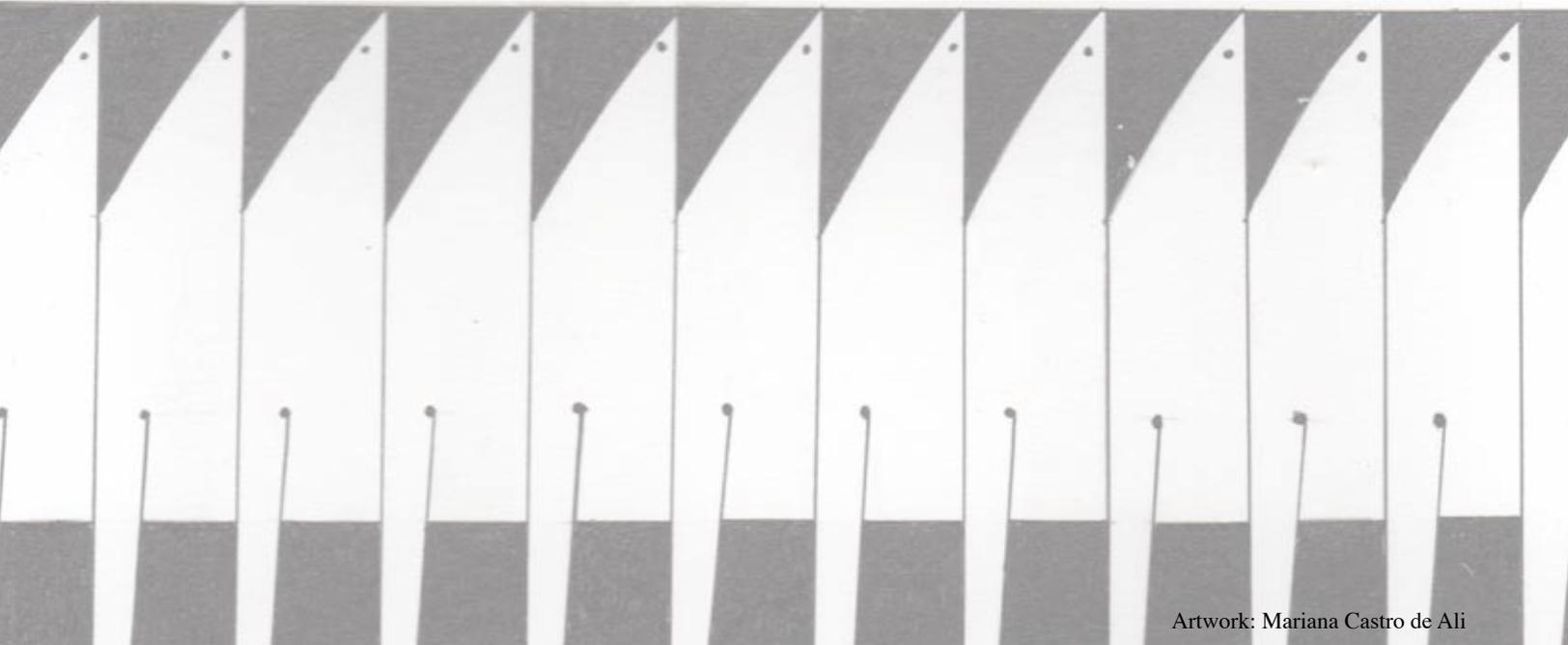
Cover image: Stonehenge, Photo by Astrid Berg

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For almost thirty years ReVision has explored the transformative and consciousness-changing dimensions of leading-edge thinking. Since its inception ReVision has been a vital forum, especially in the North American context, for the articulation of contemporary spirituality, transpersonal studies, and related new models in such fields as education, medicine, organization, social transformation, work, psychology, ecology, and gender. With a commitment to the future of humanity and the Earth, ReVision emphasizes the transformative dimensions of current and traditional thought and practice. ReVision advances inquiry and reflection especially focused on the fields presently identified as philosophy, religion, psychology, social theory, science, anthropology,

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Revision Abstracts

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Berg, A. (2010). Review of Robert Bosnak's *Embodiment: Creative Imagination in Medicine, Art and Travel*. *ReVision*, 31(1), 53-55. doi:10.4298/REVN.31.1.53-55

Boznak's book defines a type of dream work in which one works with the dreamer in dual consciousness - the hypnagogic and the waking state. Dream image affects are re-experienced and anchored in the body to be experienced simultaneously.

Coehlo, A. (2010). The erotics of accountability: A psychological approach. *ReVision*, 31(1), 36-43. doi:10.4298/REVN.31.1.36-43

Accountability is a process that is essential to re-building, healing, and maintaining relationships. Based upon her graduate research, she explores accountability models and insights about psychological barriers to accountability. Considered first is a case that was brought before the South African Truth and Reconciliation Commission, then cultural and religious sources related to accountability. Discussion of various states of victimization provides understanding about difficulties of entering into accountability processes and the necessity for compassionate objectivity in order to work psychologically with states of victimization. Engaging with states of victimization ignites the transformative potentials of accountability practices for those who have caused harm as well as those who have been harmed and the community within which they make their lives.

Herman, L. (2010). Engaging images of evil: An imaginal approach to historical trauma. *ReVision*, 31(1), 44-52. doi:10.4298/REVN.31.1.44-52

We are vulnerable to the traumatizing possibilities of engaging with the images of historical events of evil whether we receive them through the tales of our forebears or through broadcast to us in their immediacy on the television or Internet. Trauma studies explore our tendencies to destructively repeat undigested personal psychic material and history shows us how collectively we have passionately followed paths no longer relevant to the present. This article explores the author's experience of engaging with the images of Auschwitz. She offers a theory developed from her own and others' experience researching the iconic death camp as to how we might creatively contain horror. Applying an emergent systems approach to the memory of historical trauma, she describes an iterative process for the non-participant to artfully engage the images of evil events.

Jaenke, K. (2010). Soul and soullessness. *ReVision*, 31(1), 3-18. doi:10.4298/REVN.31.1.3-18

Imaginal Psychology is a newly coalescing orientation within the field of psychology with the soul as its primary concern. While the soul introduces into psychology the presence of mystery, the soul's landscape can be entered through practices that attend to imagination, experience, and affective life. The soul has a passionate nature—the ability to be affected. When the soul loses this ability, there is soul loss and psychic numbing—soullessness. The structure of soullessness is depicted through a six-fold model of concentric layers built around a numb core. The numb core, arising from intolerable experiences of trauma and failure, can become covered by the

layers of: shame, defense against shame, shamelessness, evil acts and deception. Restoration of the soul's passionate nature requires travelling back through all the subjective states that constellated around the original numbness. The encounter with soullessness can become an initiatory threshold, in which the soul reclaims soulfulness in response to soullessness.

Loeb, B. (2010). Therapy dreams. *ReVision*, 31(1), 32-35. doi:10.4298/REVN.31.1.32-35

This piece includes four "Therapy Dreams," stories that are written spontaneously, in a waking state, through a process of active imagination. They show the unfolding psychological development of a client's transference and projections onto a therapist. "Therapy Dreams" reveals child-like emotional dependency and profound longing for connection with an important, larger-than life being, who is also symbolic of the adult's longing for connection with the true self.

Policar, H. J. (2010). The shadow of the American dream: The clash of class ascension and shame. *ReVision*, 31(1), 19-31. doi:10.4298/REVN.31.1.19-31

This article explores the hidden shadow of the American dream and its often unexamined underlying tenets of upward mobility, achievement, and materialism that are linked to class identity and shame. The nuances of class identity shame create internal conflict that can only be resolved through acknowledging and experientially turning toward this affect. Turning towards shame requires the safety of a contained space in which the vulnerabilities associated with shame may be touched and transmuted. Thus, those who work most closely with subjective states associated with class identity, including psychologists and educators, must be aware of the cultural taboos against discussing it, and equipped to provide emotionally safe containers that facilitate breaking through the defensive posturing that often covers class shame.

Sabini, M. (2010). The mystery of death: Noble and knowable. *ReVision*, 31(1), 56-62. doi:10.4298/REVN.31.1.56-62

This article explores death as a field phenomenon with accompanying reverberations that impact the kinship group of the dying person prior to death in myriad ways: as seemingly irrational concerns and fears, unplanned visits to the person, inexplicable utterances, and prescient dreams and visions. The author presents eight cases—sudden and accidental deaths, suicide, murder, near-death, and natural death in old age—and discusses the accompanying reverberations. When the archetypal energy of impending death is contained in a consciously accepted dying process, the field effects on others tend to be milder and easier to comprehend. When death occurs suddenly, its effects can be troubling and/or mystifying. Having the kinship group share experiences arising in the imagination helps make sense of them and deepens the mourning process for all.