

The Canny Feminine: The Conscious Union of Eros and Logos



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For Donald Kalsched and
Diane Cousineau-Brutsche

who helped me along the path with just the right
balance of eros and logos....

With love and thanks

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A life without stories would be no life at all. And stories bound us, did they not, one to another, the living to the dead, people to animal, people to the land?

--Alexander McCall Smith, *In
the Company of Cheerful
Ladies*

Wisdom is never violent: where wisdom reigns there is no conflict between thinking and feeling.

--C.G. Jung, *Mysterium
Coniunctionis*

2019 Foreword

I finished this thesis in 2007, but have continued to study ancient Egypt while working as a Jungian analyst over the last decade. My ideas have developed and changed somewhat, although the basic ideas in this thesis still seem sound to me. At the least, it was a good starting point. In the next year or two, I hope to publish my book *Transfigured Being: A Gender-Fluid Model of Jungian Individuation from Ancient Egyptian Mythology*. It presents a much richer model of individuation that focuses on healing and rebirth paradigms as complements to Jung's "marriage paradigm." Relying more fully on recent Egyptological scholarship, I try to focus on the original forms of the myths before they were so influenced by Greek culture (the Canny Feminine thesis relies too heavily on the Greek versions, I now think). And interestingly, the myths and funerary practices turn out to have surprising gender fluidity that seems particularly important and useful for people today.

Although the term "canny feminine" does not carry over into the book, it was a way for me to try to understand what was lacking for me in the classical Jungian model. I offer this present work, then, with some caveats, but with the hope that it may be of interest to those interested in Jungian individuation, the goddess Isis, and ways of trying to heal the dangerous "borderline" splitting so prevalent in the world today.

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