

The Circle

A COMMUNITY FOR INNER WORK AND SHARED GROWTH

HKIAP.



Feb, 2026



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Welcome to the HKIAP Newsletter

A Circle of Growth, Reflection, and Connection

Dear HKIAP Community,

Welcome to our shared space, an evolving circle where we gather to learn, reflect and grow.

The circle is a timeless symbol. In Chinese culture, it represents wholeness, harmony, and the cycles of life. It is visible in our values, customs and architecture, seen in the full moon of the Mid-Autumn Festival, the Temple of Heaven, the family reunion around a round dining table, and the Chinese Sexagenary (60-year) cycle. In Zen buddhism, the circle represents enlightenment and wholeness that exists beyond duality. Similarly, in Jungian psychology, the circle is the symbol of the Self, the totality of the psyche. Across these traditions, the circle invites us into a space of connection, reflection, and becoming whole.

I invite you to step into this circle, where personal insight becomes community wisdom, where the journey towards wholeness unfolds at both individual and collective levels.

As we approach a new cycle, Kung Hey Fat Choy! 恭喜發財!
Wishing you a joyful and flourishing Year of the Horse.
May the peach blossoms bring blessings of love, joy and renewal.

With warmth,

Shelly Mok Toi Lam
Editor, *The Circle*

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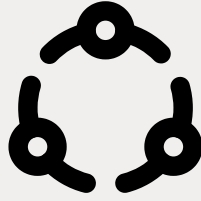


*Photo by Emma Ting Wong,
shared with permission*

Interview with Emma Ting Wong: Reflecting on Leadership, Legacy & the Spirit of HKIAP

Interviewers: Shelly Mok Toi Lam & Marshall Lee Ming Chung

Shelly: We know you've been a Jungian analyst for a while now. What life has been like since you became an analyst?

Emma: Sure! But maybe I'll take a step back first. Before training in Jungian psychology, I was a clinical psychologist in Hong Kong, mainly working with evidence-based approaches like CBT. While I appreciated that framework, something always felt missing. Later, I learnt mindfulness, which helped me personally and professionally, but I still felt like I was searching.

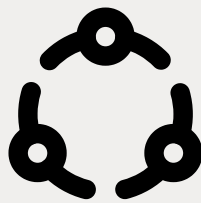
In 2007, when I started private practice, I came across sandplay therapy, and that was my first meaningful encounter with analytical psychology. One moment that really stood out was a lecture by Marta, a Jungian analyst from Italy, hosted by HKIAP. I remember sitting there, and it felt like every cell in my body was waking up. I was so curious. I had to find out more. That led me to get more involved with HKIAP, and eventually beginning the router training under the

Analytical Psychology (IAAP). I became a certified Jungian analyst at the 2022 IAAP congress. Soon after, I moved to the UK.

Shelly: Please share with us your journey in the UK.

Emma: Yes. Being in the UK opens up a new path. I am in a different environment and keep exploring, personally, by continuing personal process with my analyst, and professionally, by connecting with local communities. I've taken part in various international Jungian conferences, presented papers, and collaborated with analysts from other countries. Sometimes we run workshops or co-author papers. It's been a very enriching experience, like stepping into a new phase of learning and life.

Shelly: Your journey has been one of ongoing exploration, both inward and outward and your path unfolds organically without a fixed goal to start with. Now, as the president of HKIAP, what are your hopes or visions for HKIAP moving forward?



Emma: At this moment in time, I think it's crucial to help the Institute continue moving forward. There are a few key characteristics that define our training.

First, as a training organization, we need to provide a solid foundation in Jungian theory. That's essential for any analytical psychology society. Second, we place strong emphasis on clinical training. Many of our members were already experienced mental health professionals, psychiatrists, clinical and counselling psychologists, before becoming analysts. This background allows us to engage deeply with clinical issues during training, and we hope our members come in with that foundation.

Third, cultural integration. This is something quite special. Hong Kong is a cultural crossroads, shaped by both Eastern and Western influences. You can hear it in the way we speak, often mixing Chinese and English. A few months ago at the IAAP congress, several of us from Hong Kong presented a paper on how to integrate Jungian understanding through a Chinese cultural lens. The topic was *Individuation while Honouring Parents and Ancestors*. We asked: How do we engage with our own cultural and historical traditions? What have we inherited? And how do we build a relationship with that legacy, not by discarding tradition or blindly copying Western models, but by rediscovering our roots and moving forward from there, with a path that truly belongs to us? Individuation is not just a personal journey, it's also collective. One key aim of Jungian psychology is to make the unconscious conscious. So how we integrate both clinical and cultural dimensions will be essential for the future development and practice of our Institute.

Marshall: Hearing your story, I'm more convinced that choosing you as our first guest was the right decision. Your journey mirrors HKIAP's own path: from what first drew you in, through training, moving abroad

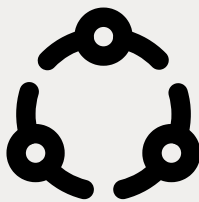
and returning again, it all comes back to the question of legacy.

Emma: A lot of people have asked me: "Since you've moved to the UK, why are you still involved with the HKIAP?" It might seem unusual, but I think many Hong Kong people can relate. We may live abroad, but we stay connected to Hong Kong. It reminds me of a symbol I love: water. Water is flexible, flowing, ever-changing. That's how I see our community. We adapt, move through challenges, and yet still carry some essential framework within us. Even overseas, the sense of Hong Kong never leaves me.

This also touches on two seemingly opposing yet coexisting Jungian ideas: integration and differentiation. Do we fully blend in, or preserve who we are? I believe it's not either-or. There are times when integration is needed, and times when differentiation is necessary. It's an ongoing process of becoming and transformation.

Shelly: Your story clearly reflects the symbol of water and the fluid nature of individuation, not just as an inner journey, but in dynamic exchange with the outer world. On that note, I'd like to ask about the recent tragic fire in Tai Po, which sparked strong emotions, grief, shock, even anger. Would you be open to sharing any reflections or personal experiences in response?

Emma: The Tai Po fire was a profound experience for me. Years ago, I had a vivid dream— "My home was on fire, completely burnt. I can only see the wreckage. I am very upset, anxious and puzzled, not knowing what to do". The grief, shock and helplessness I felt stayed with me, and over time, I've shared the dream in different settings. So gradually, this dream has transformed, it's no longer just a personal experience, but something that belongs to a larger collective understanding. When I heard about the fire, my first reaction was, "This is exactly like the dream I had." It struck me deeply.



As president, I also had to ask: What is our role? Are we meant to respond immediately?

Honestly, crisis intervention isn't our core work. Our strength lies in engaging with the unconscious, transforming emotion into something more conscious and symbolic. What we need first is space to digest and process. From there, we can return to the group, reflect together, find some kind of shared understanding, a collective wisdom, and respond in a way that's grounded in our strengths. That, I believe, is more valuable than a quick statement or rushed action.

After the fire, I felt a tightness in my stomach, like something I couldn't digest. It was as if my body was sending a message. I realized I needed healing on a personal level.

Not long after, I joined a watercolour workshop at a museum. I painted three pieces in memory of the fire. A British woman sitting across suddenly asked, "Are you an artist?" I said no, then mentioned the fire in Hong Kong. In that moment, she seemed to feel the weight of what I was carrying, and she painted two heart-shaped flowers and gave them to me as a gift. That spontaneous exchange was deeply healing. I hadn't gone seeking therapy, it just happened. It reminded me how important it is to stay open, to let what's inside flow outward, like water. Healing begins at the personal level. When we care for our inner world, we can bring healing back into the collective, and help the group face and process what has happened.

Marshall: You mentioned something so important, the need for space to feel, to let the body surface what words can't. After a major event, we often become speechless. Emotions can get blocked or even numb, and we lose touch with what we're feeling. So we need space to reconnect, not through logic or planning, but through the body.

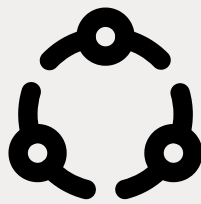
Just yesterday, I was listening to Sunny Morning 903, hosted by Jan Lamb and Ken Yuen, with director Vincent Kok as a guest. They asked, "What can we do now?" Vincent said he might start writing a comedy. At first, it felt strange. Comedy, in such a heavy time? But it made sense. That's his way of responding, and not in a superficial way. When comedy comes from deep human concern, it can bring connection and healing. And in a way, this conversation we're having now is also part of that, asking, what do we need? What does our community need?

Shelly: The word "space" you two just used is meaningful, a space that lets what's inside us flow naturally. Creating that space takes holding. After a disaster, our impulse is often to act or understand right away. But sometimes, we need to wait for a space where different feelings can be held.

Shelly: Emma, since you're now based in the UK but we've stayed connected, how do you see us continuing this connection? And how might you stay involved with our activities in Hong Kong?

Emma: Before accepting this role, I asked the board, "Since I'm not based in Hong Kong, would that be a concern?" Everyone was very supportive and felt online meetings would work just fine. That said, we do hope to hold more in-person events. I plan to return for key gatherings like our Spring retreat, which I'll co-lead with Marshall, and the AGM in autumn. I truly believe that in-person interaction is very different from online communication.

Being overseas also brings a kind of positive mobility. I hope to share what I've learned abroad, whether from UK organizations, international conferences, or cross-cultural exchanges. We're still a young institute, and



I'd like to bring in new perspectives to help us grow.

Marshall: In fact, your being overseas, traveling around and participating in various events, has brought us many new perspectives. I know you've recently been involved in organizing an international conference on analytical psychology and activism, and have attended quite a few meetings and workshops across different parts of Europe, gaining a lot of valuable experience. You've also maintained communication with professional contacts in Taiwan, Mainland China, Macau, and Japan. These cross-regional exchanges have truly helped broaden the professional horizons of our community here in Hong Kong.

Shelly: You've helped us stay connected with the world. Outside of work, are there any hobbies or interests you'd like to share with us?

Emma: I often say that if I ever leave the psychology field, I'd want to be an artist. Art has always been a refuge for me, a way to connect inwardly. I've loved photography since childhood, though I take fewer photos now. These days, I visit museums often, and living in London makes that easy, with many offering free entry. I also love music. I studied it as a child, though back then I might not have appreciated it fully. Still, it planted seeds. Now, with my daughter loving pop music, I listen to a wide mix too. Personally, I enjoy rhythmic, uplifting music, it helps me unwind.

Art and music aren't just hobbies, they help me relax and avoid overthinking. With all the theory and terminology in our field, things can feel heavy. In my workshops, I often encourage people to express their inner world through non-verbal means. So these creative interests have become part of my psychological work too.

Shelly: It's like the seeds planted in childhood are now blooming in your work. Could you say more?

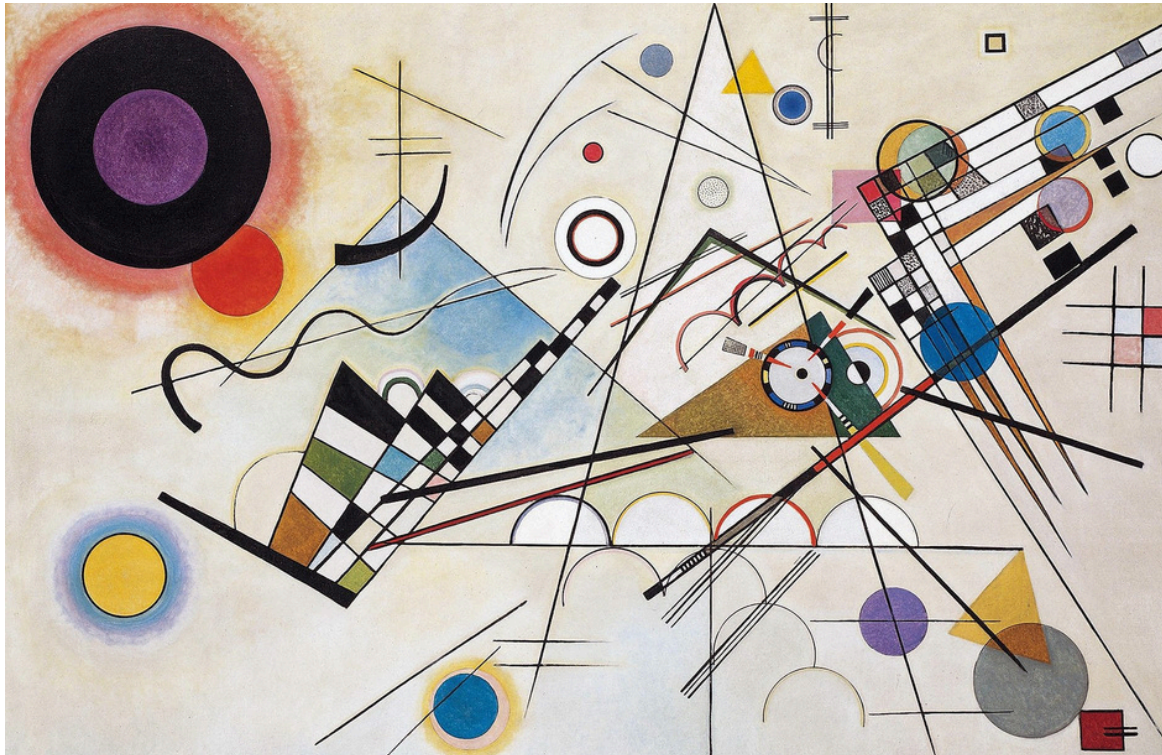
Emma: Yes. Visiting exhibitions now isn't just for enjoyment, I often draw on what I see for my workshops and course design. Most of my workshops aren't held in Hong Kong, but I still weave in Hong Kong's cultural elements. For example, I once included photos by local nature photographer Kelvin Yuen (with his permission), and used a nostalgic film theme song sung by a Mirror (Hong Kong boy group) member to evoke emotion through lyrics and melody. These are all things from Hong Kong's culture that moved me, and I hope they help me connect with participants from different backgrounds.

After the Tai Po fire, my museum visits and the watercolours I painted became part of my reflection and sharing. I see these not just as personal experiences but as a way of collective exchange, showing how emotion and creativity can support psychological work and deepen our inner life.

Shelly: Finally, what keeps you motivated to continue moving forward in this path of Jungian psychology?

Emma: My motivation comes not just from the individual, but from the collective. One person's strength is limited, but together we can support and uplift one another. That's part of why I accepted the role of president. At this point, I simply hope to help and connect our community. We have new projects ahead, podcasts, newsletters, and events, all of which need everyone's involvement. It's through collective effort that we can truly move forward.

Note: This transcript is based on a full interview and has been shortened and edited for the purpose of this newsletter.



Wassily Kandinsky, *Composition VIII*, 1923. Public domain via Wikimedia Commons.
Original painting: Solomon R. Guggenheim Museum, New York.

The HKIAP – A Rich and Vibrant Communitas

By Brigit Soubrouillard

I was fortunate enough to celebrate the new training status of the HKIAP on two occasions and two continents: in Zurich last August, and again in Hong Kong in October. On both occasions, the presentations by earlier protagonists (the former Liaison Persons in Zurich, the early promoters of Jungian activities in Hong Kong, and the founders of the HKIAP) made us all realise how much work had been deployed over the years, to lay the solid foundations and a sound structure of a Jungian community in Hong Kong. I was also impressed by the excellent synergy among the various contributors to this endeavour, who were all working towards the same Opus, as if the HKIAP had gradually and gracefully unfolded like the many petals of a beautiful flower.

Indeed, I do experience the HKIAP as much more than just a mere community of people who share a common interest. In my view, the term “*Communitas*” seems much more fitting

to describe my perception of the HKIAP, as it conveys a sense of a dynamic and creative interplay between open human relationships based on interrelatedness and interconnectedness, grounded in both secular and sacred traditions.

The term “*Communitas*” was coined by Victor Turner, an anthropologist who studied rites and rituals in both traditional and modern cultures, and who was interested in the changes and evolutions of social patterns within communities. In fact, the concept of *Communitas* defies all narrow definitions. *Communitas* cannot be summarised in a few words, nor be reduced to a limited and close concept. On the contrary, *Communitas* is an ever-changing human experience, always in flux and in construction, built on the edge between what is structured and non-structured, and which is characterized by joy, effervescent and the generation of potentials and possibilities.

The experience of *Communitas* immerses us in the realm and the experience of liminality. We find ourselves at the intersection of nature and culture, eternity and modernity, and the collective and the individual experiences. In *Communitas* we always remain on the edge where opposites are reunited in a wholesome experience. In the case of Hong Kong, this edge also bridges East and West.

In my opinion, The Hong Kong Jungian Group is a perfect example of the concept of *Communitas*. It is a vibrant body of high-level professionals with diverse backgrounds and a rich East/West heritage. They are highly equipped and ready to meet the new anthropological challenges that the whole world is now facing. I intuit that, in the future, this rich and vibrant *Communitas* will serve as a source of inspiration and a model for many other Jungian groups.

Victor Turner used the 11th chapter of the *Tao Te Ching* to illustrate the complex experience of *Communitas* which occurs at the junction of structure and non-structure. Here is one of the many possible translations of the poem:

We join thirty spokes to the wheel's hub,

But it is the center hole that makes the wagon move.

We mix water and clay to shape a pot,

But it is the hollow space within that makes it useful.

We chisel doors and windows for a room,

But it is the emptiness that makes it livable.

Advantage comes from what is there,

Usefulness comes from what is not there.

These verses beautifully encapsulate my experience of the Jungian Hong Kong group: a gathering of remarkable individuals, great souls and minds, all very diverse and embracing diversity, all open to dreams and creative possibilities and endeavors for the future.

Long live HKIAP! Thank you to everyone who have contributed to building it. Thank you to my analyst colleagues, thank you for my router colleagues. I have learnt so much from you all and have been so greatly enriched.

With gratitude,
Brigit Soubrouillard
Current Liaison Person for HKIAP

Note:

Here is the original Chinese version of Tao Te Ching, Chapter 11:

三十輻，共一轂，當其無，有車之用。

埴埴以為器，當其無，有器之用。

鑿戶牖以為室，當其無，有室之用。

故有之以為利，無之以為用。



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How to Train Your Dragon: The Art of Building a Relationship with the Shadow

By Shelly Mok Toi Lam

Shadow Projected as “Pest”

Jung defines the shadow as “the thing a person has no wish to be” (Jung, CW 16, para 470). The shadow encompasses the unconscious, dark, and unpleasant parts of ourselves that we don’t want to acknowledge. It is often projected onto the outside world.

The movie *How to Train Your Dragon* begins in darkness, hatred, and endless war between the Vikings and dragons, visually depicting the emotional density of the shadow material. The Viking chief has dedicated his life mission to exterminating the dragons, which are seen as hated “pests” and absolute evil to be eradicated, while the tribe see themselves as virtuous defenders. This is a classic example of collective shadow projection of the Vikings’ own inner beast. A historical parallel exists in the Nazi Third Reich, where Jewish people were dehumanized in propaganda, portrayed as parasites and child-killers to be eliminated.

Hiccup: The Black Sheep and the Shadow of the Tribe

As the chief’s son, the protagonist Hiccup initially internalizes the tribe’s hatred towards the dragons. However, Hiccup himself is a “black sheep” in his tribe. As his name suggests, his very existence is seen as a mistake, a mere hiccup in the tribe’s otherwise fierce, unyielding and warrior-like lineage, as embodied in the chief’s name Stoick. Awkward and physically weak, Hiccup is not a traditional Viking dragon slayer. His traits represent what the tribe has collectively rejected: intellect, vulnerability, empathy, and untamed emotions like fear. These traits conflict with the tribe’s values of strength and stoicism, and are cast into the shadow of the collective psyche.

Turning Point: Seeing One’s Shadow in the Mirror of the Night Fury’s Eyes

“I couldn’t kill him because he looked as frightened as I was. When I looked at him... I saw myself.” --- Hiccup

The story takes a pivotal turn when Hiccup encounters the Night Fury. Determined to prove his worth as a Viking, Hiccup invents a contraption and successfully shoots down the elusive dragon under the cover of darkness. However, when he approaches his captive prey the next morning, dagger ready, he sees his own fear and inner struggle reflected in the Night Fury’s eyes. The Night Fury’s eyes act like the mirror that Jung described, which “faithfully shows whatever looks into it... [the mirror] shows the true face... if we are able to see our own shadow and can bear knowing about it, then a small part of the problem has already been solved” (Jung, CW 9i, para 43-44). By seeing his shadow in what he fears, the terrifying enemy transforms into an understandable living, feeling being. This clarity compels Hiccup to withdraw his projection, lower his dagger and release the Night Fury, a decision that also reveals a newfound understanding of himself: he simply cannot kill dragons.

From Night Fury to Toothless: Re-collecting the Shadow

“What if we’re wrong about the dragons?” “They’re not what we think they are. We don’t have to kill them...” ---Hiccup

The Night Fury epitomizes the densest shadow. Jung (CW11, para 131) explains that “[T]he less it is embodied in the individual’s conscious life, the darker and denser it is.” As the Night Fury’s name

suggests, it mysteriously hides in the darkness of the long night. It is the most lethal among all dragons. It has never been seen or killed, and is uncharted in the Vikings' Dragon Manual. It arouses the most intense fear, as it embodies the unknown, the other. Thus, Hiccup's encounter with the Night Fury signifies bringing what was unconscious in both personal and collective realms to the light of consciousness, making the shadow lighter.

When Hiccup realizes that the freed Night Fury chose not to kill him, his curiosity about the dragon is ignited. Hiccup soon discovers that the fearsome Night Fury is actually without teeth, and he renames it Toothless, symbolizing the neutralization of aggression. The shadow ceases to be an autonomous terrible monster as described by Jung (CW9 ii, para 15) and Johnson (1994, *Owning Your Own Shadow*, pp.6-7). With care, Hiccup also learns about the nature of Toothless including its habits, likes and dislikes. Here we see an important attitude of taking the shadow and its instinctual nature seriously and respectfully. Connection, rather than war, is a way of dealing with the fearful unknown.

Hiccup's question, "*What if we're wrong about the dragons?*", flows organically from the new understandings. By reclaiming his own shadow through his encounter with Toothless and confronting the tribe's beliefs about dragons, he shows how an individual's shadow work (Hiccup/Toothless) can potentially transform the collective (Vikings/ dragons).

Flying with Toothless: Gift in the Shadow

"[T]he shadow is merely somewhat inferior, primitive, unadapted, and awkward; not wholly bad" (Jung, CW11, para 134). It also contains positive qualities. One evening, through a ritualistic drawing in the sand, followed by a synchronized and almost sacred dance of mirroring each other's movements, Hiccup and Toothless embody harmonization with the shadow through play and creativity. Their partnership further deepens as Hiccup channels his creativity to craft a mechanical tail for Toothless, that Hiccup himself wounded. This enables Toothless to fly again. Hiccup also invents other tools, allowing them to fly as one being. Through crashes, adaptation, and hard-won trust, they become trusted partners. The journey reflects another important attitude towards the shadow: a long process of understanding, adaptation, and negotiation is necessary to transform what was once perceived as a threat into a strength and potential.

Flying with Toothless, soaring into the high sky and crossing the low valleys, throughout cycles of night and day, symbolizes coming to terms with the

shadow. It represents a union of opposites achieved through struggle, understanding, and eventual transcendence. As Jung writes, "it is a therapeutic necessity ... for consciousness to confront its shadow. In the end this must lead to some kind of union, even though the union consists at first in an open conflict, and often remains so for a long time" (CW13, para 514).

From Pest to Pets

At the climax of the movie, Hiccup nearly loses his life while saving his tribe, who had set off to destroy the dragon nest. Meanwhile, Toothless risks his own life to save Hiccup. This experience allows the entire Viking tribe to see who the dragons and Hiccup really are. Hiccup finally awakens from the unconscious to find that the tribe and dragons are now living in harmony. The dragons, once seen as "pests", have become "pets". The wordplay in English is subtle but profound. Dragons becoming pets isn't domestication but sacred coexistence. It carries the connotation of honouring the instinctual and primal aspects of the shadow. The fact that Hiccup becomes the new chief symbolizes a new order that accepts vulnerability, compassion and wisdom.

It is interesting to note that Hiccup loses part of his left leg when saving his tribe, mirroring Toothless's lost left tail fin. The left side is often associated with the unconscious. This shared loss and vulnerability serve as a testament of how Hiccup and Toothless hurt, saved, and ultimately relied on and transformed each other. The shadow cannot be killed or eradicated. It is a living part of our personality that makes us more complete and human.

The Meaning of Taming the Dragons

How to Train Your Dragon begins in darkness and hatred but ends in light and harmony, symbolizing the awakening of consciousness. I prefer the Chinese translation "馴龍記" (The Tale of Taming Dragons) to the English title. The word "馴" (tame) reminds me of the fox's explanation to the Little Prince (Antoine de Saint-Exupéry, 1943): "*To tame means to establish ties.*" Once the Little Prince tames the fox, they form a unique bond, and each becomes irreplaceably important to the other. In contrast, the word "train" carries the connotation of hierarchy and control, upper and lower, implying a relationship of dominance. Coming to terms with the shadow is not achieved through control and aggression. Instead, it comes from building a relationship through understanding and creative adaptation, with reverence and responsibility towards this connection.

News and Announcements



Photo by HKIAP, shared with permission.

HKIAP Granted IAAP Training Status

We're delighted to share that HKIAP was officially accepted as a group member with training status at the XXIII International Congress for Analytical Psychology, held in Zurich in August 2025. This significant milestone allows HKIAP to offer training for candidates in Jungian analysis, marking a new chapter in our community's growth.

To celebrate this achievement, we held an inauguration ceremony on 25 October 2025 in Hong Kong. Together, we revisited the story of our formation and shared the vision that continues to guide us forward. We look forward to walking this path with you as we deepen our roots and expand the reach of Jungian work in our region.



Call for Contributions to HKIAP newsletter

We warmly invite members of our community to contribute to our upcoming issues of the HKIAP newsletter! Our current plan is to publish two issues per year.

We're seeking personal reflections on how Jung's ideas appear in your daily life, whether through a movie you watched, a book you read, a song you heard, an encounter, or everyday situations. These pieces don't need to be academic or clinical. In fact, we welcome heartfelt, accessible writing that explores how Jung's ideas resonate with your lived experience.

Length: 600-1000 words
Next issue deadline: Jul 30, 2026
Info: shellymok@shellymok.com



HKIAP Podcast

The HKIAP Podcast is a new platform of HKIAP getting in touch with our members and the public. We'll have interview series with the Jungian analysts in Hong Kong, talking about their personal and professional journeys in Jungian analytical training.

On top of that we will have theme based book club series in the podcast, introducing and discussing Jungian ideas starting from the writings of Jung and post Jungian analysts.



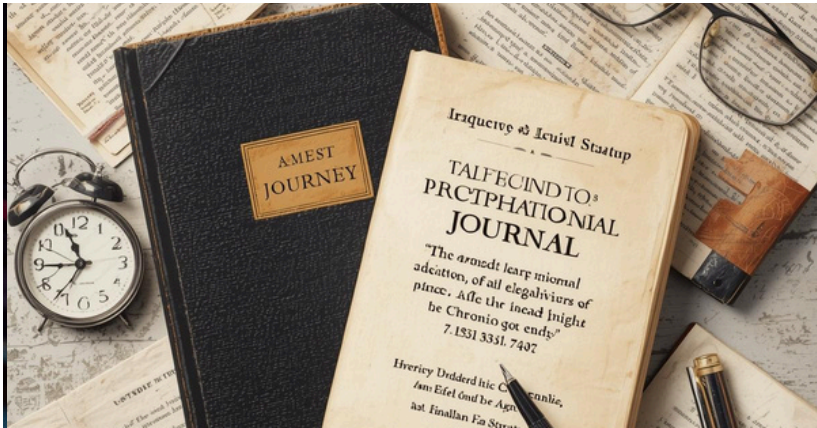
Exploring symbols & images together

The unconscious speaks to us through a rich tapestry of images and symbols. Join us as we explore this symbolic language together, through museum visits, local heritage sites, art-making sessions, and other creative outings. These gatherings offer a meaningful space to connect, reflect, and let symbols spark personal and collective insight.

So far, we've visited the M+ Museum in December 2025 and the University Museum and Art Gallery in January 2026. Stay tuned for more upcoming gatherings!

To join the WhatsApp group for future visits, contact Shelly: shellymok@shellymok.com

Publications, Presentations & Workshops



Publications

Chiu, W.M., Wong, E.T., Lee, M.C., & Tam, K.L. (in press). Individuation while honoring parents and ancestors: A contemporary challenge for Hong Kongers examined in light of various cultural containers. *Proceedings of the XXIII International Congress for Analytical Psychology*. International Association for Analytical Psychology.



Presentation

Chiu, W.M., Wong, E. T., Lee, M. C., & Tam, K. L. (2025, August). *Individuation while honoring parents and ancestors: A contemporary challenge for Hong Kongers examined in light of various cultural containers* [Conference presentation]. XXIII International Congress for Analytical Psychology, International Association for Analytical Psychology, Zurich, Switzerland.

Wong, W.K. (2025). *The kintsugi art of psychic restoration: Jungian imagery approach of healing on four Asian women*. Red Publish (Green Forest).

To order:

https://www.hkbookcity.com/showbook2.php?serial_no=29820505

Zeiger, R., & Wong, E. T. (2025). Dreams beyond borders: A cross-cultural journey of the soul. *Jung Journal: Culture & Psyche*, 19(2), 140–156.

<https://doi.org/10.1080/19342039.2025.2486925>



Pre-conference workshop

Wong, E. T., & Zeiger, R. (2025, August). *Sharing liminal space of the non-understandable: Dreams, meditations, movements and melodies* [Pre-congress workshop]. XXIII International Congress for Analytical Psychology, International Association for Analytical Psychology, Zurich, Switzerland.



Upcoming events. Stay tuned for more details

Red Book Seminars

- Dates: Jan to Dec 2026
- Facilitator: Caterina Vezzoli
- Registration closed

Symbol Study Workshop: Exploring the Spider Symbolism

- Date: March 28, 2026
- Speakers: Kenneth Wong and Emma Wong
- Mode: In person
- Registration has been announced via email

HKIAP Retreat

- Date: April 9-11, 2026
- Organizers: Marshall Lee & Emma Wong
- Mode: In person
- Registration has been announced via email



香港分析心理學會

Hong Kong Institute of Analytical Psychology