

Sky and Psyche – Week 8: Archetypal Astrology and the Influence of Liz Greene on Psychological Astrology

Purpose of the Week

This purpose of this week is firstly, to look at archetypal astrology with particular emphasis on the work of James Hillman and, then examine the impact that the work of Liz Greene has had on Western astrology.

Tasks this Week

Do the required reading
Check some of the recommended reading
Attend the seminar and/or listen to the recording
Final chance to ask questions in class about Essay 2

Class Description

Archetypal and transpersonal psychologies have emerged from the 1970s onward, and are largely the outgrowth of Jung's ideas combined with the philosophy and psychology of William James, elements of Christian mysticism, and various esoteric currents such as Theosophy. These developments in psychology approach the realm of what, in the cognitive science of religion, has come to be known as 'religiously altered states of consciousness' or 'religiously interpreted states of consciousness'. Transpersonal and archetypal psychologies also explore the imagination as an important bridge between the world of the conscious ego and transpersonal, or even transhuman, levels of reality as experienced on an interior level. The key figure in archetypal psychology is James Hillman, a Jungian analyst whose work has exercised considerable influence on the development of psychological astrology and what has been called 'archetypal astrology'; one astrologer who claims to practice archetypal astrology is Richard Tarnas, and we shall examine some of his work this week, along with others working in this vein, such as Kieron Le Grice, whose work might be seen to draw on Plato's notion of Forms and Jung's notion of Archetypes, formulated as archetypal forces or principles connected to the planets whose movements then have a synchronistic or meaningful correlation with human events.

Liz Greene is a Jungian analyst, and astrologer, author and, in later years, an academic. A prolific writer of psychological books, in 1976 she published her first book in the area: *Saturn, A New Look at an Old Devil*.

This week we consider the extent to which Western astrology was influenced by her work and in particular, her Jungian training. Can her influence be seen in psychological astrology in the third decade of the twenty-first century?

Thought for the week: What would modern psychological astrology have looked like without Liz Greene?