



Call for Papers

42nd Annual International Jean Gebser Society Conference

All Spheres of Life The Archaic and the Aperspectival World

Monterey Institute of International Studies
Monterey, California

October 5–7, 2012

Jean Gebser (1905–1973), a philosopher, linguist, and poet, described the structures of human consciousness in his epic work, [*The Ever-Present Origin*](#) [Ohio U Pr, 1985]. Gebser offers a detailed account of the development of five structures of consciousness—the archaic, magical, mythic, mental, and integral. Of these five structures, the archaic is surely the least discussed, or discussable. Nonetheless, in concluding EPO, Part One, “The Foundations of the Aperspectival World,” Gebser writes

[We have shown] that even the pre-rational was not just valid at one time but rather that its structure continues to be effective in us as one of our co-constituents, and further, that the archaic structure is ineradicable and remains ever-present even today as a consequence of its originary presence [267, para 2].

As the undifferentiated ground of our common experience, the archaic structure of consciousness is ever important, “effective in us as one of our co-constituents,” and ever-present in the emergent, aperspectival world. While the archaic refers to a powerful but undifferentiated “structure” that is primordial, *ab origine*, giving birth to consciousness in all of us and in each of us, the aperspectival alludes to the awareness

that no single group or individual can claim a particular perspective as “absolute.” That is, the consciousness now emergent in world life is one that leads to appreciation and respect for the integrity—and integrality—of diverse perspectives, or of unity-in-diversity. Our theme this year focuses on the originary and the ultimate structures—the archaic and the integral—described by Gebser, while also, of course, pondering the differentiating structures of the magical, mythic, and mental.

Thus, how can we extend our reach? How might further consideration and development of Gebser’s description of the archaic lead to fundamental discoveries, new explanations, and new modes of explanation as we live—or aspire to live—integrally in the second decade of the 21st century?

Is it possible that new understandings of the archaic might contribute not only to new scientific explanations but also those of social theory, political economics, morality, aesthetics, and communications with regard to recognizing the emerging problems of a future that is not yet imaginable—and with regard to solving those problems?

Such questions, of course, invite the approaches of all academic disciplines, the experiences of religious and mystery traditions, and the arts—from the earliest carvings, paintings, and evocations to present-day expressions.

Submissions

The Society invites submissions that address the conference theme or that otherwise have clear relevance to Gebser’s work. Most importantly, submissions are not limited only to papers. Poetry, paintings, films, and performances that explain, extend, or demonstrate a Gebserian theme are welcome.

Submit abstracts of ~500 words with no author identification. Include a cover page with title and contact information including email, mailing address, and phone as soon as possible and no later than **July 15, 2012**.

Presenters will be notified and the conference program will be set by September 15.

Electronic submissions (preferred) should be sent to

ehsieh@ou.edu

Regular mail submissions should be sent to

Elaine Hsieh, Ph.D.
Associate Professor
Department of Communication
University of Oklahoma
610 Elm Ave, Room 135
Norman, OK 73019

Presentations

Presentations are **limited to 25 minutes**, plus a brief question and answer period. Prepare your presentation to best take advantage of this time allotment.

Regarding the work of Jean Gebser, please see www.gebser.org and <http://www.gebser.org/content/publications/readings.html>

Regarding our theme, please see references to the archaic in *The Ever-Present Origin*, particularly the Synoptic Table, inside back cover.

Of interest to some regarding this year's theme may be the extensive references to Gebser in [Topologies of the Flesh: A Multidimensional Exploration of the Lifeworld](#) [Ohio U Pr, 2006] by Dr. Steven M. Rosen (Emeritus Professor of Psychology, City University of New York) of Vancouver, this year's keynote speaker.

Monterey Institute of International Studies



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The Monterey Institute offers graduate programs that prepare innovative professionals to provide leadership in cross-cultural, multilingual environments. Practical skills, collaborative processes, and innovative approaches are defining features of a Monterey Institute education.

See www.miis.edu

Transportation and lodging

By car, Monterey is two hours south of San Francisco and five hours north of Los Angeles. By air, the Monterey Peninsula Airport (MRJ) is a short distance from downtown Monterey. Mineta San José International Airport (SJC) is under 90 minutes and San Francisco International Airport (SFO) is under two hours travel time by shuttle. See www.montereyairbus.com).

As a destination of world-wide interest, the Monterey Peninsula offers a wide range of lodging options—as a web search will disclose—though reservations should be made amply in advance.

The Portola Hotel & Spa (4-star) is offering conference attendees a \$189 single/double occupancy rate. In the same area, choices include the Hotel Pacific from \$165 and the Monterey Marriott from \$208. Lower rates are available from Monterey Downtown Travelodge and from La Quinta Inn (less than a two-mile, beach-side walk).

Additional events

A pre-conference event will take place on Thursday, October 4, 7–9 p.m., led by Dr. Marlene Schiwy (sponsored by the Monterey Peninsula Friends of C. G. Jung).

An informal, post-conference gathering is sketched for Sunday afternoon, October 7, in Carmel.

John Dotson and Dr. Elaine Hsieh, Conference Organizers

Conference Sponsor: Monterey Institute of International Studies



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