

Editorial

In 2024, Junguiana began its migration to the Open Journal Systems (OJS) academic platform. It was a period of intense learning and adaptation: beyond mastering a new tool, we began publishing the journal in a different format, which required guiding authors, reviewers, and editors through this new process. In 2025, already established in this “new home,” we still had adjustments to make and routines to organize. Even so, we moved forward and published volume 43, comprising eight original articles.

In April 2026, we held the event “Colóquios Junguiana: conversando com autores,” dedicated to engaging in dialogue with invited authors and their work. The format differed from the more common model, in which each author presents their paper while the audience simply listens. We started from the premise that the texts had already been read; therefore, after a brief introductory talk by each author, we opened the floor to questions and discussion.

The event meaningfully mirrored our transition from scheduled issues to continuous publishing. Throughout the conversations, a wide range of topics converged and intersected: literature, racial trauma, sexuality, feminism, cultural complexes, internet and technology, art and imagination. The result was a rich exchange, conducted with seriousness, lightness, respect for differences, and the authors’ generosity in sharing their fields of knowledge.

We hope that the April event and its innovative format offered a new way of fostering discussion and reflection on important topics, encouraging the production and dissemination of knowledge in the Jungian field and the expansion of individual and collective consciousness.

Volume 44, brought together this year, features the same diversity of contemporary and relevant topics. The symbolic language of analytical psychology is employed to examine and mediate psychic issues related to suffering and individuation, including personal transformations and shifts in the individual’s relationships with themselves, others, and culture. Other articles address conceptual topics, such as Jung’s scientific research, his theoretical reformulations and improvements, the dialogue with findings in contemporary neuroscience, and the symbolic and teleological understanding of dreams drawn from the seminars he conducted between 1928 and 1930.

Over the past few decades, profound transformations have taken place across diverse fields: science, technology, economics, geopolitics, customs, social relations, morality, and ethics. As global communication expands through technology, these changes circulate more rapidly, prompting both allegiance and resistance. Today, many previously held points of consensus are being reassessed: for some, they become objects



of reflection and deliberation; for others, they trigger opposing or even aggressive reactions. Amid emerging issues, rapid successions of events, and an overload of information, the question remains: considering that “every man is, in a certain sense, unconsciously a worse man when he is in society than when acting alone,” and that “he is carried by society and to that extent relieved of his individual responsibility” (Jung, 1966, §240), in what ways do these changes affect us?

As a journal dedicated to education and the dissemination of knowledge in the field of psychology, we closely follow the movements of the psyche. “We’re working on our relationships constantly, and our feelings and reflections, but look what’s left out of that. [...] What’s left out is a deteriorating world” (Hillman & Ventura, 1992, p. 3).

There is no longer a clear agreement on how we should relate to one another. Distrust grows, individualism intensifies, and collective responsibility is neglected. In this context, it becomes evident that individual consciousness and collective consciousness do not evolve at the same pace.

Jung differentiates between morality and ethics based on the concept of consciousness. Morality corresponds to the set of values, rules, and customs accepted by a community. Ethics, in turn, involves the relationship of individual consciousness with that which, in a concrete situation, expresses a profound demand of the personality. Through reflection and conscious understanding, the individual may be led to confront collective morality (Jung, 1970). Thus, ethics responds to a demand of the psyche, is not limited to social conventions, and requires a distinct stance in each situation. For this reason, it is essential to reflect on what is presented to us so that we may take an ethical position.

Junguiana remains attentive to the ethical issues surrounding scientific research and to the crisis of value systems currently affecting individuals and collectivities. We continue to observe and reflect on the psyche, while simultaneously advocating for its transformations and for diversity and alterity.

The Editors, October 2026

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