

CONTEMPORARY SYMBOLS OF PERSONAL, CULTURAL, AND NATIONAL IDENTITY:
HISTORICAL AND PSYCHOLOGICAL PERSPECTIVES

A MULTIDISCIPLINARY CONFERENCE BETWEEN ANALYTICAL PSYCHOLOGY AND THE ACADEMY

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Abstracts of papers presented at the conference

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A

Addison, Ann

The Nature of Form

This paper looks at the notion of sculpture as a personal, cultural and collective symbolic expression of psychoid processes, with particular reference to the work of Henry Moore. Using, as an example, his series of reclining figures, and especially the striking figure designed for the Festival of Britain in 1951, Moore's sculpture is set in the context of Jung's idea that every archetypal image is based on an underlying psychoid form which has both physical and spiritual aspects and whose character is capable of endless variation. The interest of the Festival figure lies not only in its place within Moore's own development, but also in its cultural and historical context as an icon representing an emergence from the austerity of the preceding decade and a celebration of an uneasy post-war peace. Jung's theory of a psychoid unconscious provides the basis for a review of this.

Keywords: Henry Moore, Jung, archetypal, collective, psychoid, symbol

Ann Addison is a Professional member of the SAP in private practice in central London, and a PhD student at Essex University, where her research focusses on the nature and expression of psychoid processes.

Al-Samarrai, Lahab

The Shadow in Islam: a Jungian Analytic Perspective - The Iraqi Civil War as a Reenactment of the Shiite and Sunni Split

This paper looks at the two primary Muslim sects in Iraq, Shiites and Sunnis, and interprets their respective religious similarities and difference from a Jungian perspective to see how they exist as archetypal constructs and elements of collective complexes. Understanding their alternately conflicting and complementary mythologies sheds light on the heart of the sectarian split and the resulting tensions between these two groups. A Jungian perspective suggests a hypothesis to address the mythology at the heart of this fundamental sectarian schism in Islam and suggests how and why it plays out as it does in Iraq. The foundation for this exploration will be a look at a shared myth within the Judeo-Christian tradition and an individual Muslim myth from a Jungian perspective to suggest how they function as collective archetypes. From the Judeo-Christian framework the myth of Cain and Abel and the myth from Islamic history of Hussain, the son of Ali, and his confrontation in Karbala will be discussed. How did the myth of Hussain help us understand the modern psychological effects that may, in combination with the climate of social and political chaos, contribute to sectarian violence in Iraq.

Keywords: Islam, Iraq, Secterian violence, Middle East Violence

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Ammann, Peter

1. Music and Melancholy: Marsilio Ficino's Archetypal Music Therapy

Melancholy, to the Renaissance Philosopher Ficino (1433–1499), is a state in which the mind is cut off from the supply of spirit. His concept of spirit corresponds to a kind of universal life-energy (libido, in Jungian terms). The spirit of man corresponds to the spirit of the world and receives from it a great deal through the rays of the planets. To attract the ‘spiritual’ influence of a particular planet music is recommended most strongly. Ficino intends to temper the melancholic influence of Saturn. Consequently, his astrological songs are addressed to the compensating benign planets Sun, Jupiter and Venus. In modern terms it is an attempt, consciously, by active imagination, to reestablish the emotional relatedness with the archetypes of the planets from which Saturn has cut oneself off. Ficino’s ideas are related to Jung’s rehabilitation of the feeling-function.

Keywords: melancholy, music, emotion, thinking, Saturn.

2. Healing in Two Worlds

In 2007 I launched in collaboration with Dr. Georg Schönbächler (coordinator of the Collegium Helveticum) a project called “Healing in Two Worlds“. Objective: Exchange of knowledge between

African traditional healers in South Africa and Jungian psychotherapists. The project is planned for a research period of at least three years. The first part of the project consisted in participating in the XVII Congress of the International Association for Analytical Psychology in Cape Town August 2007, during which I moderated three panel-workshops entitled “Healing in Two Worlds: African Traditional Healers encounter Jungian Analysts. Similar or different journeys towards healing?” All three sessions were videotaped. At the IAAP - IAJS conference I presented an interim report on the current project: reflections, conclusions and questions with regard to the workshops at the IAAP congress 2007 including showing excerpts of the video material.

Keywords: African traditional healers, Jungian analysts, similarities, differences, dialogue

Peter Ammann, Ph.D., studied musicology, history of religion and ethnology and trained at the Jung-Institute Zürich. Now training analyst and lecturer at ISAP Zürich. Practices in Zürich and Geneva. He is also a filmmaker. His documentaries include *Spirits of the Rocks*, *Sandplay with Dora Kalff*, *Healing in Two Worlds*.

Ang, Michael Franz, Rillera-Astudillo, Liezl and Calano, Mark Joseph

Tanging Pinoy: Filipino Archetypes in Pol Medina’s *Pugad Baboy* Cartoon Series

This paper formulates an understanding of the modern Filipino identity rooted in the notion of narrativity, which is constitutive of Jungian Psychology. Basing upon Jung’s conception of symbols, the authors sought to identify Filipino archetypes implicit in Pol Medina Jr.’s comic strip series, *Pugad Baboy*. The dichotomy between society and individuality and the social expressions of the archetypes were further discussed by discerning the functioning of symbols in history. It is presupposed that throughout the years, new representations of the Filipino have emerged especially in the form of contemporary art. Consistent with Jung’s contentions, the authors believe that modern symbols and myths can serve as guides to the development of novel ways of relating to the unconscious. As such, the authors believe that *Pugad Baboy* reveals a lot about Filipinos of today and portrays a plethora of qualities that make Filipinos distinct from others.

Keywords: Archetypes, Filipino identity, culture, history

Liezl Rillera-Astudillo is an assistant professor of Psychology in the College of Social Sciences, University of the Philippines Baguio.

Mark Joseph Calano is a faculty of the Department of History and Philosophy, College of Social Sciences, University of the Philippines Baguio. He finished his Bachelor of Philosophy, *cum laude*, MA in Philosophy, *cum laude*, MA in Religious Studies, *magna cum laude*, and PhD in Applied Linguistics, *magna cum laude* from Saint Louis University. He is currently enrolled in his second PhD at the Ateneo de Manila University.

Michael Franz Ang is a faculty of the Department of History and Philosophy, College of Social Sciences, University of the Philippines Baguio. He is a candidate in the Master of Arts in History program of the Ateneo de Manila University. He earned a BA degree in History and Political Science.

Alschuler, Lawrence

Fanaticism: A Psychopolitical Analysis

Fanaticism may belong to the personality profile of terrorists and contribute to inter-ethnic and sectarian strife. C. G. Jung linked fanaticism to repressed doubt about a religious or political "truth." Paulo Freire and Albert Memmi found that the oppressed sometimes pass through a stage of fanaticized consciousness. In this paper I integrate their ideas within a psychopolitical theory of political consciousness. The theory is then applied to three cases of oppressed persons, Native people in Canada and Guatemala, using their personal testimonies as evidence. The paper concludes on the psychopolitical healing of fanatics.

Keywords: Fanaticism, politics, Native people, political consciousness

Lawrence Alschuler, Ph.D, retired Professor of Political Science. Taught the political economy of the Third World at the Universities of Hawaii, Zurich, Ottawa, and the Catholic University of Argentina. Studied at the C. G. Jung Institute-Zurich for four years in the 1980s. His latest book is *The Psychopolitics of Liberation: Political Consciousness from a Jungian Perspective* (New York: Palgrave Macmillan, 2007).

B

Bakhyshova, Sevinj

Khidr as a symbol of an old wise man

In his work *Concerning Rebirth*, Jung analyse the symbolic figure of Muslim saint Khidr as an archetypal narrative of a psychological process of transformation. Prophet Moses can be explained as an extraverted and mostly logical aspect of wise old man, teacher, giver of the new order of things, the rational thought of God. Khydr is introverted and intuitive aspect, the soul of God possessing gnosis; something unexplainable, but nevertheless, his advises and actions one must follow in order to reach the goal. Khidr represents two sides of individuation cycle – intuition and feeling, whereas Moses symbolises two other sides, thinking and sensation. Their meeting symbolises the last cycle of individuation process, which consist in harmony of logical thinking, knowledge through sensation, ability to deep feeling and intuitional wisdom. This psychological process described in Sufi tradition as finding the truth, the highest self with symbolical Khidr being the path to it.

Keywords: Khidr, Old wise man, Individuation, Sufi

Sevinj Bakhyshova, PhD in Theory of Literature (1998), UCL student (MA in European Thought)

Baptista, Márcia Loureiro

The Jungian Psychological Types: the possibility of clinical usage in childhood

This paper seeks to explore the use of Carl Gustav Jung's theory of psychological types as an important diagnosis tool, providing guidelines to child treatment as well as to the orientation of child's family and the professionals involved. This work aims at evaluating the importance of Jung's four functions and two attitudes in the process of forming and structuring the conscience throughout the first childhood. The results reveal these psychological attitudes and functions play a fundamental role in the development of the child's ego. Jung's typology is a system allowing the understanding of the clinical data and an accurate psycho diagnosis of the child; moreover, it may work as a tool for the understanding of family dynamics, providing communication and respect towards each member's individuality.

Keywords: typology, child, attitude, functions.

Márcia Loureiro Baptista, Psychologist, psycho-therapist, concentrated on institutional- clinical psycho-pedagogy, vocational counselling. Master degree at the Catholic University in Clinical Psychology in PUC- SP, Brazil.

Barone-Chapman, Maryann

Ploughing the *Dream Field* and its Fertile Implications

The purpose of this paper is twofold: 1) Introduce a new way of conceptualizing dreams through the identification of *Dream Fields*, inspired by active imagination in the counter-transference and association to Aristotle's *Poetics* and his definition of tragedy as an imitation of an action rather than the action itself. 2) Demonstrate the path toward procreation at mid-life through assisted reproduction technology (ART) as a *Pregnant Pause*, a conflict resulting from biotechnology's alteration of time and processes of identity. Analysis and charting of a patient's *Dream Fields* reveals a teleological path toward union and an alchemical distillation. Fear of procreation as the result of such a union presents a double bind; a persecuting maternal object prevents her from becoming a mother as does the temptation to render the masculine unnecessary for procreation and parenting. Adolescence becomes extended as the phase of sexual identity formation and separation from mother comes on the eve of mid-life, increasing the necessity for reproductive technology as the imitation of action.

Key words: Alchemy, Aristotle, Axiom of Maria, Time, Technology, Tragedy

Maryann Barone-Chapman, MSc (BAP/Birkbeck), Dip Psych (Re.vision) is a Candidate with the Association of Jungian Analysts in London. Her clinical and research interests include themes related to female gender choices in the bio-technology age. Her paper "The Hunger to Fill an Empty Space: an investigation of primordial affects and meaning making processes in repeated use of ART" won first prize for unpublished research in the joint academic conference of the IAAP/IAJS in Texas in 2005 and was published in the *Journal of Analytical Psychology* in Volume 52:4 in September 2007. She works in private practice as well as with women undergoing fertility treatment at various clinics in London.

Bassil-Morozow, Helena

The Triumph of Individualism and the Failure of Society in the films of Tim Burton

This paper examines the reasons behind Tim Burton's failure to produce critically and commercially successful films that explore the problems of society rather than the drama of the mental and physical isolation of the male protagonist. Tim Burton's more successful works – *Edward Scissorhands* (1990), the *Batman* films (1989; 1992), *Charlie and the Chocolate Factory* (2005) – seem to be built around the archetypal pattern which, by his own admission, has much personal significance for him: the lonely, dark, individualistic, misunderstood hero' challenging the blind, brainless, insensitive crowd. By contrast, Burton's attempts to go beyond the individualistic theme and explore contemporary political problems, have so far had limited success. The much-criticised *Mars Attacks!* (1996) and *Planet of the Apes* (2001) are not built around main character's struggle introversion, loneliness and creativity, but are about the dark, brutal and inhuman side of society in general, and American society in particular.

Keywords: Tim Burton, Film, Psychological Aspects, C. G. Jung

Helena Bassil-Morozow is an HE/FE Lecturer based in London. Despite having a PhD in English Literature, she feels that her main research interests lie in the areas of film studies and humanistic education. She is a contributor to *Psyche and the Arts: Jungian Approaches to Music, Architecture, Literature, Painting and Film*, edited by Susan Rowland (Routledge, 2008).

Becker, Kenneth L.

A Problematic Encounter: C. G. Jung meets Ignatius of Loyola

In his ETH seminar in 1939-1940 C. G. Jung took the *Spiritual Exercises* of Ignatius of Loyola as a framework and foil for presenting his ideas on a psychotherapeutic treatment of Christianity. Looking at symbols of transformation instead of the process of transformation, he missed the exercises themselves, Ignatius's Christian version of the individuation process. The paper briefly compares their views of Christianity and their therapeutic goals (for Jung: individuation; for Ignatius: life freed of unconscious bonds to love truly in Christ). Major emphasis is on Ignatius's "Rules for the Discernment of Spirits" (which Jung did not mention), his therapeutic guidelines intended for the person accompanying the psychodynamic process of the Spiritual Exercises as a therapeutic process of growth on the path to true ego-transcendence and self-actualization.

Keywords: Christianity, feelings, psychotherapy, discernment of spirits, individuation, Spiritual Exercises

Kenneth Becker has master's degrees from St. Louis University, St. Louis, Missouri, USA, and a doctorate in pastoral theology from the University of Innsbruck, Austria. During and after his twenty-five years as a Jesuit he has studied and worked in the fields of philosophy, theology, psychology, interpersonal communication, pastoral care and languages. In his retirement years now he hopes to spend more time on reflexion and writing.

Bernstein, Shmuel

The Clash of Civilizations as a Clash of Archetypes

Based on historical facts concerning the fall of the Muslim Empire and on psychological understanding derived from the developmental theory of E. Neumann, this paper deals with the Clash of civilizations as a clash of archetypes. As a consequence of a deliberately chosen arrest of development in the 12th Century, the Muslim world has remained in a pre-patriarchal stage of development. Yet, as a community with a patriarchally oriented religious canon, it struggles towards the patriarchal stage, as achieved by the Western Judeo-Christian world. This developmental gap causes the Muslim World to be overwhelmed by the freedom and liberties of the Western World, reacting to them as to the threatening, devouring "World as Mother". The paper contends that the Muslim World is held in the grip of the Ishmael Archetype and acts in a "phallic-warlike" mode as a cultural complex. Threatened by the Islamic terror, the Western World ignores the cultural-developmental gap and operates under the illusion that democracy can be established by force.

Keywords: Archetype; patriarchal; pre-patriarchal; masculine aspect; developmental-gap; cultural-complex

Shmuel Bernstein is a clinical-supervising psychologist, member ISAP (Israeli Society of Analytical Psychology) and IAAP. Member OFEK (Israeli society for the study of group and organizational processes). Past-director, adolescence unit, Summit Institute, Jerusalem.

Bernasconi, Maria Anna

The Hungry Little Brook

In a village lived a chaste old woman. Near by her house flowed a little brook, into which the old woman shook her breadcrumbs and leftover food after each meal. She said that after her death, no one would "herd" the brook and so out of sheer hunger it would eat up the whole village. After she died the witches gained power over the brook and transformed it into a torrential creek that flooded the village. The legend is located in the canton Obwalden/CH and refers to a historical event. It is an ancient and up-to-date approach to environmental problems including spiritual dimension and challenges modern beliefs: a brook as an object at everybody's disposal. In contrast the old woman approaches it as a creature with its own rights and needs. The woman has a totemistic or animistic view of the world.

Keywords: Ecology/Legend/Old Woman/European Folk Belief/Animism

Maria Anna Bernasconi Graduated: Psychology, Psychopathology, Art History. Diploma at the CGJ- Institute Zurich 2004, thesis: Interpretation of legends of the dead in the Canton Wallis/CH. Certificate of European Graduate School EGS (Leuk/Valais) in Expressive Arts in Therapy, Coaching and Education. Additional training in intermodal expressive art oriented psychotherapy

Betak, Ludvik

Trees Know Everything (A tree and a dreamy tree)

Ludvik Betak and Libuse Hrselova use a tree motif in the way which develops and intensifies possibilities of its "symbolical" use in a new dimension. A common offer to draw a tree is consequently extended with the instruction to depict "a totally different one that is more dreamy unreal", which in many cases together with the follow-up dialogue and with the imaginative and narrative development provides surprisingly rich diagnostic and therapeutic possibilities. Casuistic extracts were demonstrated at the lecture, presented in German.

Keywords: Tree-motif (psychodiagnostics, psychotherapy), Tree-Test, the Other, dreamy tree, tree symbol, imagination

Ludvik Betak (1947), Jungian analyst - Individual Membership IAAP (2000). Private practice in Brno, Czech Republic as clinical psychologist and psychotherapist. Ex-chair of CSAP (Czech Society of Analytical Psychology), exchair of CSKIP (Czech Society for Imaginative Psychotherapy), training analyst and supervisor, lecturer, in the past on Masaryk-University of Brno, special lecture of imaginative Psychotherapy in KU Prague. Some petit Publikations about Dreams and Imaginations in the Psychotherapy, Folk Music and Poetry.

Bishop, Paul

The Collective (Social) Unconscious and Mythical Scapegoating: René Girard and C.G. Jung

Taking as its starting-point the notion of envy, this paper outlines the central aspects of René Girard's theory of mimetic desire. First, in the realm of literature, and then, in the realm of mythology, Girard uncovers what is, in Jungian terms, an archetypal pattern of desire structured around doubles, sustained in a (social) collective unconscious. For Girard, desire is structured by the mechanism of mimesis, but this papers argues that Girard's argument works best in the context of two central Jungian concepts, the archetype and the collective unconscious; while, in turn, Girard's thesis substantiates Jung's intuitions about the identity-constituting function of myth. For the ritual enactment of scapegoating can be understood — so this paper seeks to demonstrate — as a process of unconscious identity-formation on the level of the nation, the group, or even the individual. Reading him in conjunction with René Girard, then, reveals how Jung's theories can be used in the construction of what might best be described as "psycho-anthropology."

Keywords: Jung; Girard; desire; archetype; unconscious

Paul Bishop is professor of German at the University of Glasgow, and has published on various topics relating to the intellectual history of analytical psychology, including Jung's reception of Nietzsche, his use of Kant, and — most recently — his relation to German classical aesthetics [<http://www.jungarena.com/>]. He welcomes enquiries and feedback to the following address: p.bishop@german.arts.gla.ac.uk .

Bloomfield, Edward

The puer as problem and potential: clinical applications of the archetype of the eternal child

The 'puer type' has often been written about in relation to pathological aspects of the stereotypically immature individual (often male) who has failed to grow up, showing a reluctance to engage in the here-and-now commitments and responsibilities of adulthood. The 'puer type' is often considered to be in the grip of a stagnating fixation to a 'mother complex'. The collective image of the puer aeternus (the 'puer archetype') can, conversely, be seen to symbolize the psyche's capacity for spontaneity, renewal and creativity through imagination. I argue that the predicament of the 'puer type' results paradoxically from his inability to creatively access and channel those attributes associated with the 'puer archetype'. I attempt to outline a developmental pathway of a failure in the parental (and social) milieu to respond adequately to the imaginative propensities of the child. I also consider therapeutic implications in thinking about the predicament of the 'puer type'.

Keywords: Puer Aeternus; Developmental Pathways; Clinical Implications.

Edward Bloomfield is a Clinical Psychologist, working in the National Health Service and in private practice in the United Kingdom. He is a member of the International Association for Jungian Studies and has recently completed a Masters in "Jungian and Post-Jungian Studies" at the University of Essex.

Bright, George

Clinical applications of the psychoid

[Part of the "Jungian Narratives and the Emergent Sciences" panels; see [Solomon](#)]

The author reviews Jung's essay 'Synchronicity: an acausal connecting principle' to demonstrate how Jung argues from the existence of synchronistic phenomena to posit his original concept of psychoid unconsciousness. In this concept, Jung suggests that meaning is a priori and has an objective existence rather than being merely a subjective creation of the human mind; that objective meaning exists in matter as well as in mind, and that meaning so conceived is unconscious and ultimately unknowable. He suggests that the psychoid is Jung's unique contribution to hermeneutics, and illustrates how the concept of psychoid unconsciousness might look in practice when applied either to the analytic task or to the quest for religious truth. He suggests that, in the twelve years that have elapsed since his own publication on this subject, growing interest in Jung's formulation of psychoid processes might indicate that Jung's often-misunderstood work is now emerging from the shadow of contemporary scientific, religious and analytic thought.

Keywords: Psychoid, synchronicity, hermeneutics, causality, analytic attitude, religious truth, emergence

George Bright is a professional member of the Society of Analytical Psychology and a training and supervising analyst of the British Association of Psychotherapists. He works in private practice in London and his papers have been published in French and German journals, as well as in Britain.

Burrell, Patricia M.

Identity and power: Place and displacement

Trauma and dislocation seem to be an integral part of our modern day world, as well as aspects of identity. Although Ang Lee is utilized as an example of one who is aware of the trauma that moulds our identities, the sense of trauma as dislocation is viewed through the Freudian sense of "... cultural dislocation and path toward self-integration." The trauma, dislocation and sense of identity stemming from early American slavery are addressed as an American cultural complex. Signs of a changing cultural symbol, i.e. "Browning of America", are addressed. The issue of consciousness about shadow and this specific cultural complex are examined as a path toward healing.

Keywords: culture, cultural complex, shadow, healing

Patricia Burrell lives and works on an island in the middle of the pacific. It is noted as the longest stretch of flying that any airline does without having land (island or atolls) between the point of departure and arrival. Where she lives is noted as providing a view of how mainland America will be in 20 years. It is a place where the cultures have evolved and there is no one dominant ethnic group.

C

Cambray, Joe

Breaking Symmetry & Networking the Third

[Part of the "Jungian Narratives and the Emergent Sciences" panels; see [Solomon](#)]

Complexity in systems of interacting agents, be they subatomic particles or galaxies, occurs through "breaking" or reducing of a more symmetrical starting state to a less symmetrical one. Biological organisms are highly complex systems and the human psyche is the most complex entity that we know of, thus its origin, development and on-going individuation are fostered by breaks in symmetry that facilitate increasing complexity. To better understand these ideas, an initial presentation of the basic forms of symmetry is given, including applications in human life such as in some aspects of unconscious mate selection. The role of symmetry and the importance of its reduction in Jung's thinking is also discussed, especially with reference to his correspondences with Wolfgang Pauli and then with Victor White. Jung helps Pauli understand some of the deeper significance of symmetry breaking from a psychological view as Pauli was profoundly distressed by experiments indicating the breaking of parity. In Jung's private correspondence with White he shows him a most interesting diagram of the four levels of the self with a clear break in symmetry manifest, but in the published version in *Aion*, the figure has been re-symmetrized. The significance of this is discussed.

Keywords: symmetry, breaking symmetry, emergence, Pauli, White, *Aion*

Joe Cambray, Ph.D. is President-elect of the International Association for Analytical Psychology (IAAP); a faculty member Harvard Medical School, Center for Psychoanalytic Studies; consulting

editor of the *Journal of Analytical Psychology*; Jungian analyst in private practice in Boston and Providence.

Carson, Fiona and Manchoulas, Sue

The Chronicles of Pope Joan, a film in process

This paper contextualises the twenty minute film, *The Pope Joan Cycle*, which was made for and screened at this conference. The film draws together art works in 2 and 3D and an epic poem about a female pope who is a creatrix and a protagonist on a psychic journey. This artwork, which is strongly influenced by Jungian ideas, constructs a personal myth. The experiences of depression, recovery, childbirth and early motherhood are explored through the media of art, poetry and music. In the course of her journey, Pope Joan encounters a number of archetypal figures: the Sunbird, the Shadowbird, the Golden Idol, Kali, Eve and Lilith, Inanna and Ereshkigal, and the Mocking Mask. The music was specially devised by Sue Manchoulas.

Keywords: Film, archetypes, creative practice, Pope Joan, music, poetry, myth

Fiona Carson is a Senior Lecturer in Media and Art History at the University of East London, and a textile artist. Her research interests are in visual culture, psychoanalysis and gender. She co-edited *Feminist Visual Culture* with Claire Pajaczkowska in 2000.

Sue Manchoulas is a global visual artist and contemporary composer.

Cohen, P.F and Goldstein, W.

The Mythical Object That Says “I Love You, I Hate You, I Control You.”

The aim of this workshop is to relate the treatment of patients to the pressures of social and economic insecurity. Freud noted that anxieties about money and social position are more worrying than those associated with sex. Patients' feelings about inadequacy are often grounded on a false set of measurements: What do monetary calculations of wealth really mean; have investment and purchasing skills been mastered; and is 'richness' to be equated with the happiness? These induced anxieties can lead to devastating fears of abandonment; of being unloved, or for failing to compete in a market driven society. The second issue concerns control, as a measure of deference within the family and the community. Can the pursuit of 'belonging' be calibrated in a society that is profoundly atomized? Is there a price for success that is seen as the norm of healthy maturation? Prevailing myths of market 'success' and patients' earning ability too often warp the course of therapeutic practice. Attention must focus on the economic materialism that distorts the self-image of social and individual security in a mass consumption society.

Keywords: Money; Anxieties; Control; Therapeutic Practice

Dr Phyllis Cohen has published an extensive number of research papers. She is in private practice in New York. She teaches at 3 leading graduate institutes in New York and another in Russia. She chaired the Accreditation Board of the Group Psychoanalytic profession and was recently elected to the national Board of the American Group Therapy Association.

Professor Walter Goldstein teaches in the Economics Dept of New York University. He has written and edited six books and 70 research papers. He was a Fulbright scholar and lectured for IBM executive seminars for 20 years.

Colman, Warren

'Something Wrong with the World': Towards an Analysis of Collective Paranoia

Films such as *The Matrix* that portray an illusory world manipulated and controlled by secret agents represent a disturbing sense of alienation and paranoid anxiety in the collective zeitgeist. This is manifested in a proliferation of conspiracy theories such as those concerning 9/11, the growth of a surveillance society and the practices of global corporations, especially in the area of health and the natural world. This paper attempts to analyse this state of collective paranoia through focusing on the analysis of a patient who is deeply preoccupied with this view of the world. It is suggested that personal paranoia is generated by an emotional complex of anger, fear and powerlessness, especially in connection with attachment traumas that interfere with the development of self-agency. The loss of power and agency at a social level generated by the impersonal power of a globotechnical world may produce a similar state of mind, thus fostering the growth of collective paranoia.

Keywords: The Matrix, conspiracy theory, attachment trauma, self agency, 9/11, globalisation

Warren Colman is a training analyst of the Society of Analytical Psychology and Editor-in-Chief of the *Journal of Analytical Psychology*. He lectures, teaches and supervises in England, Russia, Poland and Sweden and has published many papers on diverse topics, including couples and sexuality, the self, the therapeutic process and symbolic imagination. He lives and works in St. Albans where he is in full-time private practice.

Colombo, Raffaella Ada

Persona: The Archetype of Persona in the Technological Era: How the Alternate Reality Games are changing the experience of the Identity, by simulating other worlds

The Archetype of Persona represents the point into which the Ego meets the collectivity. It is the part of us that interfaces with society. It is the projected part of ourselves we prefer other people to see. Now there is the “Alternate Reality Personalization”, or the Alternate Reality Games, an interactive narrative that sometimes uses the real world as a paradigm, and involves multiple elements to build a story influenced by ideas, emotions and feelings of the participants. In “Alternate Reality Personalization” the unconscious is deeply active. As a consequence, the two Persona, in the real life and into ARG, have two different Shadows. The questions are: who is actually living the experience? How does the Ego-consciousness distinguish between real life and a virtual reality? What are the cerebral areas involved with the ethical decision-making? What is the role of PFC and limbic system in the modulation of moral emotions?

Keywords: Persona, Shadow, Alternate Reality Game, Prefrontal Cortex, Moral emotions

Raffaella Ada Colombo, MD (1988) specialized in psychiatry (1992) and graduated from CG Jung Institute Zurich (2003). Since 1988 she has been working in a Psychiatric Hospital near Milan and in private practice. She is specifically interested in interdisciplinary study of neuroscience and analytical psychology, lecturing on these subjects at ISAPZURICH.

Colverson, John

Anorexia and Societal Shadow

This paper argues that anorexia mirrors an aspect of societal shadow regarding our progressive disconnection from nature over the last circa 4000 years. It is argued that a certain dysfunctional family dynamic, acts as a conduit for societal shadow, effectively electing a child to the anorexic role. An imaginal body is constructed during development which is susceptible to societal factors, and changes with societal norms, this has generated a succession of “cultural shadow” – anorexia being the latest in the series. The paper draws upon Zinkin’s model of the holographic psyche, and Bohm’s concept of an implicate order. If a holographic plate is broken the whole image is presented on each fragment of the plate, because the image is held implicitly on the plate as a whole. In a similar way, it is suggested, that anorexia presents an image which is held implicitly in societal unconscious. It is postulated that the healing auspices of the Self archetype are attempting to shift our societal consciousness through this image, thereby attempting to redress balance through bringing a different archetypal pattern online.

Keywords: Anorexia, societal shadow, holographic, implicate, healing

John Colverson is currently a candidate on the ‘top up’ training with the Association of Jungian Analysts in London. He is a member of the Association of Group and Individual Psychotherapy (AGIP) in London, and a registered member of the United Kingdom Council for Psychotherapy (UKCP). He is currently working fulltime in private practice.

Connidis, Kristine Arnet

The Varieties of Justice in a Good Society

Can courts use the ideal of ‘Justice’ more effectively to respond to dysfunctional political processes in representative democracies? In addressing this question, a keytheory of Jung’s is illustrated. When an archetypal ideal – such as Justice – enters consciousness, Jung cautioned against the reactions of ‘inflation with the archetype’ and ‘regressive restoration of the persona’, which lead to fanaticism and fundamentalism, and urged ‘critical consciousness’ instead, by bringing all the different psychological functions to bear on the ideal. ‘Restorative Justice’ is often viewed either as a lofty alternative or an irrelevancy to the ‘Adversarial Trial Process’. But the two approaches perform different functions, and need to work together. If facts and reasoned principles are disputed, they are served better by the adversarial process. The resulting judgment is another matter; it must come as close as humanly possible to achieving Justice. If that requires – not Procedural or Compensatory or Punitive Justice, but Social or Political Justice – then the two approaches need to focus their combined authority on the political process, and not shirk from decisively formulating and refining political responsibilities in a representative democracy – based on facts, reasoned principles, and Justice – and forcefully holding politicians to account for them.

Keywords: Consciousness functions, archetype inflation, regressive restoration of persona, restorative justice, adversarial process, Lorenzetti's frescoes

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Connolly, Angela

Daughters of the Devil; Feminine Subjectivity and the Female Vampire

Despite the tendency to see horror as a "boy's game", women do in fact consume horror although their viewing strategies and derived pleasures differ considerably from those of male audiences. In particular women prefer vampires with whom they seem to feel a transgressive affinity. Negative images of femininity are more frequent in times of crisis in male subjectivity and may be seen as a response to male anxieties about women's challenges to patriarchal socio-cultural mores. They can however just as easily be read against the grain as an expression of the sufferings and struggles of real women, pointing the way towards new ways of articulating feminine subjectivity. To illustrate this I will make use of a 1960 Gothic classic by Mario Bava "The Mask of the Demon" reading it against the social tensions around gender roles in Italian society .

Keywords: Female vampires, feminine spectatorship, gender stereotypes, negative anima, Italian horror

Biographical note: [not provided]

Costello, Claire L.

The Early AIDS Crisis: How Religious and Spiritual Identity Helped or Hurt Those Enduring Bereavement: An Empirical Study: A Profound Awakening.

AIDS as initiation brought individuation into daily reality and into the culture. Our AIDS response opened humanity to the potential for a personal, cultural, and global individuation process that awakened gradual change in the cultural unconscious. Retrospective views of the early AIDS crisis illustrate transformation of consciousness, evolved capacity for ethical, compassionate action, and an enriched Weltanschauung. Confrontation with fear, prejudice, stigma, and grief developed ego/Self rapport within individuals, families, healthcare workers; evolved cultural attitude shifts within religious faith communities, cities and nations; and manifested cultural individuation within humanity and civilization. The creation of culturally specific, evidence based global humanitarian initiatives in AIDS prevention, treatment, training, and communication perhaps created differentiated relatedness among nations which may serve us as we face future global human and natural crises. Does our AIDS response illustrate Jung's vision of the religious world - embracing movement he hoped would arrive to counteract atomic war?

Keywords: AIDS, initiation, compassion, cultural individuation, Weltanschauung

Claire L. Costello, PhD, RN, CS, psychologist, clinical nurse specialist and advanced candidate in analytic training at San Francisco CG Jung Institute, practices psychotherapy in the Bay Area. Claire

has worked creatively in mind/body health for 30 years enjoying innovative roles in adolescent psychiatry, AIDS and oncology homecare, integrative medicine, and cardiac rehabilitation.

D

Dawson, Terence Richard

Writing, Trauma and Symbols of Identity in Baudelaire's "The Swan"

Ever since the 1970s, critical interest in Baudelaire's "The Swan" has focussed on either the poet's obsession with memory and writing or the relation of his work to his time. This paper seeks to redefine the concern at its heart. It is in three parts. The first explores the poem as a product of active imagination produced by an introverted feeling/intuition type. The second reflects on how personal and archetypal material meet in a sustained meditation on the relation between past and present, alienation and empire, anxiety and yearning, and myth and modernity. And the third redefines the essential concern of the poem as a meditation on the hopeless despair of trauma. The aim is to explore both what a Jungian reading can contribute to the critical tradition surrounding this work and the difficulty of discussing identity in cases of trauma.

Keywords: Baudelaire, "The Swan", Jung, psychological typology, meditation, trauma

Terence Dawson is an Associate Professor in the Division of English at NTU, Singapore. He is the author of *The Effective Protagonist: Scott, Bronte, Eliot, and Wilde* (Ashgate 2004) and co-editor, with Polly Young-Eisendrath, of *The Cambridge Companion to Jung* (CUP 1997; 2nd ed. 2008).

De Faria, Durval Luiz

Images of the anima in the songs of Tom Jobim: "The deserted beaches"

This article is part of a larger project aimed at understanding the images of the anima in the music of Tom Jobim. In this article we have tried to understand the images from only one of the composer's songs: "The Deserted Beaches", recorded in 1958. Initially, we discuss the functions of the anima, as they appear in C. G. Jung's work and that of other authors of analytical psychology. We then consider the music as an expression of the anima and human sensitivity, present since the beginning of human societies. We then present a short overview of the composer Antonio Carlos Jobim, his personality, influences and work. Finally, we try to understand the song "the Deserted Beaches", concluding that the beach, symbol of an anima of nature, acts like a calling for the subject, as an intermediary in the relationship between his ego and his unconscious and with the feminine. The function of the bridge to the unconscious is understood as a possibility that is always present in the psyche; the beach is always present as a calling for this contact, and depends on the conditions of the ego and consciousness.

Keywords: Jobim; anima; songs

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De Paula, Claudio Paixao Anastacio

Brazil, Politicians and Myth: re-evaluating the results of a study on Brazilian identity

This study re-evaluates the findings of a study developed in 2000 which interviewed "opinion makers" from 4 Brazilian state capitals to identify imagetic representations that Brazilians have of themselves and aspects of their "national identity". The original study uses references from Jungian Psychology and the archetypology of the imaginary (DURAND) to enlighten interesting unexpected results: (a) mythologems typical of the imaginary of the Portuguese colonizer; (b) mythologems typical of the medieval imaginary; (c) evidences of a Promethean myth (the idea of knowledge as a liberating element) in contradiction with the prototype of the leisure paradise is used to praise the wonders of the nation and its people. These original findings were analysed in the light of 5 presidential terms (1992-2007) revealing concepts which link 3 different presidents, from 3 different parties and ideologies and confirming the validity of the previous findings and how they are still up to date.

Keywords: National identity; Jungian psychology; Imaginary; Brazil; Political choice; Myth

Claudio Paixao Anastacio De Paula, doctor in Social Psychology, master in Information Science, clinical psychologist and member of the International Association for Jungian Studies (IAJS). Living in Belo Horizonte, Brazil, he works as Jungian psychotherapist, Supervisor, and Professor of Graduate Studies at Pedro Leopoldo Foundation.

Dourley, John

In the End it All Comes to Nothing; the Basis of Identity in Non-Identity

For Jung the sole valid spirituality for the conscious modern had a lengthy mystical history. "Indeed, he is completely modern only when he has come to the very edge of the world, leaving behind him all that has been discarded and outgrown, and acknowledging that he stands before the nothing out of which All may grow." (CW 10, par. 150). The nothing here understood involved for Jung a regression to the point of ".the original state of identity with God." (CW 6, par. 431). Jung was aware of the history of this experience in the 13th century Beguine tradition and later in Eckhart and Boehme, the two most cited mystics in his work. His appropriation of the apophatic tradition would imply that there is a dimension of the psyche, the nothing, that precedes the archetypal dimension of the unconscious. Access to this nothing could make relative the religious, political and ethnic absolutes that currently threaten the species with a ".universal genocide." (CW 18, par. 1661) to be avoided through "salvation by a symbolic death." The mystical dimension of the psyche contributes to this saving death by corroding all absolute claims in the identification of their common origin in the nothing hopefully toward a heightened mutual appreciation.

Keywords: Nothing, mysticism, identity, absolute

John Dourley is a Jungian analyst, a graduate of the C.G. Jung Institute, Zurich/Kusnacht. He is professor emeritus with the Religion Department, Carleton University, Ottawa, Canada, where he continues to practice after retirement. He has written on Jung and the religious issue and is a Catholic priest with the Oblates of Mary Immaculate.

Dowd, Amanda

Whose Mind am I in? Cultural amnesia and cultural complexity; the Interpenetrating mix-up of migrant experience, trauma, country and the transformation of identity

This paper pivots around the traumatic experience of migration/displacement, the recognition of and relationship with Other, and returns a sense of place to a primary consideration in the analytic setting. Using post-Jungian clinical experience in an Australian post-colonial context as a mode of research, the paper offers a way of thinking about the formation of patterns of mind which takes into consideration an intimate and foundational relationship between psyche and place. The importance of the recognition of trauma in both personal and national founding creation stories is explored along with its role in the emergence and transformation of individual and collective identity. Such a way of thinking sheds light on contemporary identity anxieties, the core issue faced when people migrate from one place to another for both migrant and receiving environment alike. Aspects of the cultural complex as experienced in Australia are also explored.

Keywords: Migration, Displacement, trauma, cultural complex, identity, mind

Amanda Dowd (ANZSJA, IAAP, IAJS) is a Jungian Analyst and Psychoanalytic Psychotherapist in private practice in Sydney, Australia. She has a particular interest in the relational formation of self, mind, identity and cultural identity and the effects of trauma. Her current work includes an exploration of the traumatic effects of migration/displacement for both individual and culture and the interrelationship between psyche and place.

Driver, Christine

Shadow and Symbol: The Christian symbol of the 'dark son' and the maternal

Starting from Jung's work on the Trinity and the Quaternity this paper considers the issue of the 'dark son' from a psychological perspective. Using clinical material the paper illustrates how the human form of the 'dark son' e.g., conflictual and aggressive emotions in relation to mother and father, become split off aspects of the personal self and interrelate and conflate with the collective numinous, symbolic and religious aspects of the Devil/'dark son'. The paper demonstrates how this results in a debilitating effect on the emerging personality leaving it prone to fears, anxieties and psychotic pockets of experience in relation to a numinous persecutory shadow which has become exaggerated by the impact of Christian/Catholic symbols. In conclusion the paper considers how Jung's work on the Trinity and Quaternity needs to be revised and developed in the light of the clinical findings.

Keywords: Trinity, Quaternity, Shadow, Catholicism

Christine Driver is a Professional Member of the SAP. She is Director of Training and Clinical Services at WPF Therapy and in private practice. She has written and co-edited two books on supervision and a number of papers.

Du Toit, Danie, Veldsman, Theo and van Zyl, Deon

The role of individuation in the success of leaders in business organisations

Changes in organisational life have caused an escalating leadership crisis. Many leaders are unable to cope with the growing demands and increased complexity. In this study, it is proposed that the more individuated leader has a better chance to be successful in modern day business organisations than less individuated leaders. Further more, individuation is seen as a more applicable view on personal growth for leaders in Africa than more individualistic approaches. The African concept of “ubuntu”, like individuation, emphasises the individual’s connectedness to his/her group and personal growth takes place with full consideration of the group and ones responsibilities towards the group. From existing literature, the stages of individuation (nurturing; adaptation and integration) were used as framework to identify nine main attributes of leaders who have progressed towards individuation. The attributes were then operationalised into leadership competencies. Derailment and burnout were seen as the final results of failed leadership. A diverse group of senior managers in business organisations in South Africa were asked to tell their leadership stories. The “myths” of their existence, leadership philosophies, stages of individuation, propensity to derail and burnout were then explored by analysing their stories and drawings.

Keywords: Individuation, leadership, derailment, burnout, organisation

Danie du Toit held various positions in Human Resource Management and Development in business organisations for 20 years. His last positions were: General Manager: Human Resources; Human Resources Manager: Business Units and International Divisions and Group Training Manager. He has a private practice and consults to organisations on leadership development; creativity; career development; and more. Senior Lecturer at the Industrial Psychology department of the North West University, South Africa.

Theo H. Veldsman, Doctorate in Industrial and Organisational Psychology, has extensive research and development, and consulting experience over the past 20 years in organisational contexts. Author of 160 reports/articles covering the abovementioned areas, and the author of a book “Into the People Effectiveness Arena – Navigating between chaos and order” (2002), dealing with pressing people issues; and two book chapters. Part time professor in the Department of Human Resource Management at the University of Johannesburg, South Africa.

Dr Deon van Zyl, former Associate Professor in Psychology at the University of Pretoria, where he worked for 13 years. For the past 19 years, in private practice as a Clinical Psychologist, corporate consultant, mediator and group facilitator. The author of 47 scientific and popular articles; received numerous merit and research awards. A past Chairman of the S A Institute for Clinical Psychology. Resides in Johannesburg, South Africa.

E

Egger, Brigitte

Psychecology of Energy and Technology: fundamental importance of the symbolic

Our main ecological problems, climate change and biodiversity loss, are linked to our overuse of material energy, itself boosted by overdevelopment of technology. We all want energy, both material and psychic. But the loss of the symbolic and soul dimension brings imbalance between outer and inner world and has destructive effects on both sides: nearly suicidal overuse of material energy and widespread psychic depression. If becoming more conscious - based on symbolic understanding - means gaining free psychic energy, reversely, projecting inner, psychic, needs onto the concrete outer world means draining out psychic energy.

Technology and symbols have in common to allow the transformation of energy. Today technology attracts the whole energy devoted in pre-modern cultures to symbols. Thus greed for material energy and technology disclose a failed attempt to gain psychic energy and an inadequate relationship towards the "divine creative power". An eminent ethical question.

Keywords: Psychecology, Archetypal ecology, Energy (ecological & psychic), Technology fascination, Technology & symbol, Projection

Brigitte Egger is a Jungian training analyst with private practice in Zürich. As an ecologist (Dr.sc.nat.ETH) she concentrates her research on the psychic and symbolic dimensions of collective issues and works at introducing this dimension into the practical environment protection, especially concerning energy and water.

F

Falzeder, Ernst

C. G. Jung on the psychology of children and of childhood

The presentation focuses on Jung's views on the psychology of children and of childhood, with special reference to the recently published (in English) seminar he gave on children's dreams.

Keywords: C. G. Jung, psychology of childhood, children's dreams, seminars

Ernst Falzeder, Ph.D., psychologist; lecturer at the University of Innsbruck/Austria, senior editor for the Philemon Foundation. Ca. 200 publications on the theory and history of psychoanalysis and analytical psychology; translator of Jung's seminar on children's dreams into English (Princeton University Press, 2008).

Feaster, Scott

Werner Herzog's "Rescue Dawn": Crisis, Culture and Creativity.

ABSTRACT. Werner Herzog's unique vision of America's secret bombing war in Laos in 1965, "Rescue Dawn" (2007) ought to be read neither as glorifying war nor evading the ethics of war but a symbol of the war in the American soul. As auteur, Herzog explored his personal trauma and worked out the cultural complexes of his boyhood in World War II Germany through contemporary and fellow national, Dieter Dengler, in the 1997 documentary, "Little Dieter Learns to Fly" (1997). He told how Dieter grew up, became a naturalized American, fulfilled his dream to become a Navy pilot, and was the only US pilot who was shot down and escaped during the Viet Nam war. In "Rescue Dawn", Dieter's narrative, heightened by the emotion of a Hollywood feature film, becomes a symbol not only of the auteur's working through complexes but of the spectator who discerns the parallels to the Iraq war.

Keywords: Herzog, auteur, symbol, personal and cultural complexes.

Scott Feaster teaches English, composition and film at Broward College. His previous writing on film includes two self-published works: "Jung Goes to the Movies: The Puer and Puella Are Alive and Well in Film" (1991), co-authored with Roger Radloff, Jungian Analyst; and "In Search of the Rose: Jung Meets Orson Welles" (1994).

Fidyk, Alexandra

Facing the scapegoat: A Jungian read of a Romani narrative

"Strangers, gods and monsters," writes Kearney (2003) "represent experiences of extremity which bring us to the edge. They subvert our established categories and challenge us to think again" (p. 3). Through this understanding of "stranger" and "scapegoat," I consider the European Roma, a people who have been the most discriminated against and yet excessively romanticized (Cooper, 2001), as a group that challenges our way of thinking. A Romani narrative, in particular an identity construction through the suffering of negative inflation, exile and splitting, will be read through a Jungian interpretation of a "scapegoat" complex so that we might better understand how we are split between the conscious and unconscious, familiar and unfamiliar, same and other. And that we are not separate from this "other" but are co-creating and so co-living its identity. It, then, becomes our ethical responsibility to engage in self/group examination so that we become conscious of both our shadow and the other with whom we manifest.

Keywords: Scapegoat, cultural complex, Roma, archetype, ethics

Alexandra Fidyk, PhD, a psychotherapy graduate of the Jung Institute of Chicago, holds a faculty position in the Department of Depth Psychology at Pacifica Graduate Institute, CA. Interested in interdisciplinary studies, her work attends the realm of ontological splendor, the poetic and the imaginal.

Fleshner, Nathan

The Musical Psyche: The Music Theories of Heinrich Schenker from a Jungian Perspective

This paper provides a brief introduction to the music theories of Heinrich Schenker and demonstrates parallels between the theories of C.G. Jung and Schenker. Some of the common topics that come to the surface in discussions of Schenker and Jung include causation, the Jungian sense of libido (or what Schenker calls *Der Tonwille*), archetypal structures, individuation (or what Schenker calls transformation), and the bidirectionality of the analytical construct involving both the reduction to the archetypal substructure and the generative reapplication of that structure to the conscious surface. This paper also shows how Schenker's graphic analyses of music represent the progression of a musical composition from its archetypal form, through fantasy- or dream-like middleground structures, to its fully-developed conscious form. Schenker's theories of musical structure provide a picture that mirrors Jung's own acknowledgement of "the fact that music represents the movement, development, and transformation of motifs of the collective unconscious."

Keywords: Music, Archetype, Individuation, Libido, Analysis

Nathan Fleshner is a Ph.D. student in Music Theory at the University of Rochester, NY – Eastman School of Music.

Foster, John

Rock's Second Blossom: The Language of Framing a Cultural Symbol

If we consider language as the forming organ of symbols, then any symbol created in a particular language thus has been given a specific stamp as it has been processed through that language's framing apparatus. Nietzsche's view of language was that its primary function was in the role of Identity creating machine functional to the tasks required of small human groups. What does this say about the interaction of language and symbol in forming identity? Are cultural symbols thus framed by construction of inter-subjective identities within groups, as well as with the discourse establishing aspect of the symbol itself? Does this mean that dialogue across languages and cultures is consequently strained or impossible? In order to offer one potential answer to this question, this paper will, 1) develop Nietzsche's understanding of language within Jung's concept of un-teachable complexes; 2) consider the nature of discourse across two language groups: English and Japanese; 3) explore as example the image of a rock collecting fate in a Japanese garden.

Keywords: Language, Nietzsche, complexes, cross-cultural, Japan, rock-garden

John Foster has been teaching language for twenty years; at university in Tokyo, Japan, and then at private school in Vancouver, Canada. He has recently settled in Kagoshima, Japan, where he is currently working on the following doctoral work: "Language and the Construction of Identity: Depth Psychological Roots in Nietzsche."

Fredericksen, Don

Arguments for a Jungian Hermeneutic of Suspicion

The hermeneutic of amplification is thought to distinguish the Jungian approach from the Freudian hermeneutic of suspicion, a quality the latter shares with Nietzsche and Marx. In several ways, Jungians might well rethink the need for our own hermeneutic of suspicion. This would have at least three registers of activity: a suspicion directed at the sufficiency of the other three hermeneutics of suspicion, based upon the "fallacy of the self-sufficiency of finitude" (Tillich), a suspicion of the pre-digested nature of images produced by the "military-industrial-entertainment complex" (Codrescu), and a suspicion of our own glibness in the interpretation of the symbolic register. A Jungian hermeneutic of suspicion is distinguished by the fact that it is nested within the on-going experience of truly symbolic life.

Keywords: Hermeneutic of suspicion; hermeneutic of amplification

Don Fredericksen is professor and director of undergraduate studies in film at Cornell University; he also practices as a Jung-oriented psychotherapist. His recent Jungian publications deal with individual films and filmmakers (e.g., Bergman's *Persona*, Wajda's *Kanal*, Fellini's *8½*), issues of interpretation, and cultural analysis focused on the problem of living symbolically in a liminal period.

G

Gaillard, Christian

Jung's Art

This paper concerns Jung's relationship with the arts as well as the peculiar way in which he progressively created and developed his own clinical and theoretical approach in psychoanalysis during the course of his work. We will examine in particular his first encounters with the arts as a child, his personal practice as a painter and as a sculptor, some of the decisive differences between the themes and characters that manifested themselves as a haunting presence in his internal world compared with those of Freud, his first discovery of and further reflection on the Oriental arts, his exploration of the literature and iconography of alchemy and of the Christian arts, his debate in the thirties with the works of Joyce and Picasso and, from there, with the contemporary creation. Finally we will consider how he was then led to shape, build and employ some of the main concepts of his psychology.

Keywords: Jung, art, creation, psychoanalysis, analytical psychology,

Christian Gaillard is a doctor of psychology, training analyst of the French Society of Analytical Psychology, past president of the IAAP, professor at the French National Academy of Fine Arts till 2007, lecturer in several universities and at the Jung Institute in Paris. His numerous publications

chiefly concern the current developments and the history of psychoanalysis and its relationships with the arts.

Gardner, Leslie

Emotion as knowing

My proposal is to do an investigation of Jung's use of pathos, a rhetorical term that focuses on the use of emotion to induce action. I will use *Answer to Job* to focus on this technique. Jung had a profoundly rhetorical view of emotion; his insight reflects on passion's contingency. However, there is a paradox here that parallels the problematic of the individual's relation to the collective. People in different cultures react in unique ways to times of tension. The Stoic eschews tears as ethical vanity in ancient Rome while contemporary Europeans find dry-eyed reaction to personal catastrophe psychopathic. Appreciation of Jung's emotional rhetorical strategies alerts us to the opportunities and anomalies of emotional communication. In *Answer to Job* he applies his appreciations to individual/cultural history. I will trace a portion of the passionate argumentation of that essay.

Keywords: Answer to Job, emotion, pathos, rhetoric

Leslie Gardner has a PhD from Centre Psychoanalytic Studies, University of Essex 2008. After education in her native US in university literature departments, and postgraduate work at the University of Iowa's International Writer's Workshop, she started up her own literary agency following several years work in a London theatrical agency. Publications in upcoming books and preparation of her thesis for book publication occupy her presently. She is the treasurer and past co-chair of the IAJS.

Gieser, Suzanne

Is Reality Symbolic? In which way is the Jung-Paula dialogue still relevant today?

The physicist Wolfgang Paula came to the conclusion that "the most important and exceedingly difficult task of our time is to work on the construction of a new idea of reality". For Paula this included the notion that reality in itself is symbolic. My paper explores what he meant by that and if this is still of relevance today. The concept of symbol became central to the discussions among the physicists that formulated QM in the 1920s. Paula, influenced by Jung's concept of the symbol, came to a tentative conclusion that it is the very fact that reality has (at least) two aspects that makes reality symbolic. In such a two-aspect reality symbols are manifestations of archetypal structuring processes which emerge through human elaboration, i.e. through a specific "language", they are characterized by their fruitfulness and ability to unite opposites (inclusiveness). Later in life he also speculated about reality as constructed in hierarchical levels of more inclusive symmetries, symmetry-breaking and archetypes as constellating factors behind "emergent" phenomena, ideas that are highly relevant in contemporary cutting edge sciences.

Keywords: Jung-Pauli dialogue, theory of symbols, symmetries, emergence

Suzanne Gipser, Born 1960, has a B.A. in Cultural Studies with emphasis on the History of Religion at the University of Stockholm (1984) and a Ph.D. in the History of Ideas and Science at University of Uppsala (1996), Sweden. Articulated from the St. Lukas Institute of psychotherapy (existential direction). Works as Researcher, Author, freelance lecturer, counsellor and therapist. Member of the board of the CG Jung foundation in Sweden

Glock, Michael

Cultural Futuristics: Bringing Consciousness to Cultural Complexes and Soul to Scenario Planning

Futures studies exists to imagine how today's realities produce the future. Analyzing sources, patterns, and causes of change and stability from multiple interdisciplinary perspectives, futurists seek to develop insight, foresight, of alternative tomorrows. They describe these alternative future conditions by writing multiple scenarios that describe possible, probable and preferable social, ecological and political futures. Cultural futuristics promotes trans-disciplinary dialog and enables clinical findings to be implemented into scenarios. These psychologically orientated scenarios re-turn the voice of the silenced cultural soul to the future in an attempt to mitigate the potential future impact of existing, yet unexamined and unexploded cultural complexes. Informed by the unconscious constellated opposites, shadows and archetypal movements within cultural events, cultural futuristics attempts to mitigate and avert future catastrophes by bringing consciousness to cultural complexes and soul to scenario planning. This effort enlightens researchers to the promise, and/or devastating psychological impact and teleological dimensions within significant critical events.

Keywords: Cultural Futuristics, Futures Studies, Cultural complexes, significant cultural events, scenario planning

Michael Glock Ph.D. Born in Wellington New Zealand, the son of a German father and a Russian mother. To ameliorate and mitigate the tremendous transformations taking place, environmentally, culturally and psychologically in the world today requires creative ideas and imagination. Having vision, being a futurist, and designing for it is Michael's specific creative, psychological, and tactical advantage.

Goodchild, Veronica

Crop Circles and UFOs: Some Reflections on Jung's Theory of Continuing Creation

This paper explores Jung's later creative work concerning the unfolding of a new paradigm of reality. He notes that as physics penetrates into the mysteries of sub-atomic matter and depth psychology explores the regions of consciousness beyond the collective psyche, that a world of subtle bodies comes alive again. I suggest that crop circles, UFOs, near-death experiences and other paranormal phenomena might be expressions of this subtle, in-between, imaginal world, and that they could be both symptoms and signatures of an emerging consciousness as we move from Pisces to Aquarius. I

also describe some of the unique psychological features of such experiences and how often they help the experiencer move from a logos-centered life to an eros, or heart-centered world.

Keywords: Subtle bodies, UFOs, Crop Circles, psychoid archetype, continuing creation, new paradigm

Veronica Goodchild, PhD, is a professor of Jungian Psychology at Pacifica Graduate Institute, and a psychotherapist in private practice. She is the author of *Eros and Chaos* (Nicolas-Hays, 2001) and a new forthcoming book: *The Songlines of the Soul: A New Vision for a New Century* that explores in detail many of the points of her lecture.

Goss, Phil

Nigredo of the symbol? Waiting for something new in ‘the empty space’

The apparent withering away, or even ‘death’, of collective religious, political and social symbols in western society, carries hallmarks of depthlessness and the individualised making of meaning which may suggest this *nigredo* is permanent. Peter Brook’s notion of *The Empty Space* is taken beyond the realm of theatre to suggest the space left by the dead symbol can be utilised psychologically to provide the intuitive seed for something new to emerge. The shape of the container which previously held the collective symbol is highlighted, holding out the possibility this is where the meaning held by the symbol has now ‘gone’. The space left may be where a mingling of semiotic elements provides the seeds for something new. Clinical examples of the meaning we find in shape and form, and implications for the evolution of historically significant symbols, facilitate a tentative new formulation for the *collective symbolic life*.

Keywords: Nigredo, symbol, container, semiotic, empty space

Phil Goss is a Jungian Analyst in private practice in the north of England. He is also senior lecturer counselling & psychotherapy, University of Central Lancashire. He has contributed various chapters to edited collections of Jungian papers such as 'Learning Difficulties, Shadow of the education system?' in *Education and Imagination* (edited Jones R. et al, 2008, Routledge) and is working on a book on gender from a post-Jungian perspective, also for Routledge.

Grgič, Matejka

The role of “language” in personal, cultural, and national identities: The Jungian perspective

The language could not be investigated only from the point of view of the linguistics. Other sciences have always contributed to the global understanding of language. Jung investigated language as a complex structure of symbols (verbal and non-verbal). This idea was deeply different from the definition of language as a system of signs (Saussure). As a symbolic structure, language has to be investigated on the archetypal level – as *logos* in the Neoplatonic sense. This theory is useful and applicable in semiotics (in sub-fields theory of symbols and of myth), and in philosophy of language. The language contributes to express, as well as to create, the identity. The study will point out how

language could be connected to identity, and if/how the whole structure of language could be considered as a symbol (isation) of the personal, cultural, and national identities.

Keywords: language, philosophy of language, semiotics, Jungian theory, theory of symbol.

Matejka Grgic born in Ljubljana (Slovenia), 1974. Studied Philosophy at the University of Trieste (Italy), Master in Theory of Discourse, and Graduate study in Semiotics (Ljubljana). PhD (2005) thesis on Neoplatonic theory of symbols. Since 2006, an Assistant Professor at the University of Nova Gorica (Slovenia). She has collaborated with several universities in Slovenia (U. of Ljubljana, U. of Primorska, ISH) and in Italy (U. of Trieste, U. of Udine) at different study programmes and research projects.

Griffith, Honor

Beyond the Kantian/ Post-Kantian Divide

The divide in contemporary society between the dominant scientific norm and emerging grass roots movements which espouse values such as connectivity, holism, and the non-rational parallels the rift that sometimes occurs within the Jungian community between the developmental school with its emphasis on aetiology, and the archetypal school with its preoccupation with *anima mundi*. This split reflects the tension between Jung's early embrace of a Kantian philosophy, which insists that all knowledge is mediated through psyche, and his experience of such phenomena as the world as other. This paper argues that new research in disciplines such as neurobiology and quantum physics has the potential for healing that split. In particular, Mindell builds on Jung's groundbreaking work with Pauli by providing insightful analogies between quantum physics and depth psychology, both of which are forced to reckon with subjective experience and the non-rational within a scientific paradigm.

Keywords: depth psychology, neurobiology, quantum physics, Kantian/ *Unus Mundus* split

Honor Griffith, PhD, is a Jungian psychotherapist in private practice in British Columbia, Canada. She is author of 'Evoking the Embodied Image: Jung in the Age of the Brain' in *Dreaming the Myth Onwards* (ed. L. Huskinson, 2008), and of various published articles and book reviews. She is on the PhD advisor list for Pacifica Graduate Institute.

Groff, Maja

Hopeful Trends in Canadian Political Culture: A Positively "Complexified" Nation State?

Is there hope for more authentic and conscious cultures of national identity? Themes in the Canadian polity evidence some positive trends. Canada possesses a young constitution, "repatriated" by a conscious gradualist process of distancing from the former parent nation, Great Britain, and contains overt commitments to national multiculturalism. The Canadian constitution as an evolving "Living Tree" is a central organic metaphor used in constitutional interpretation. Major Canadian artists have meaningfully linked Canadian identity to an "idea of North" (that is sparsely peopled and in many

ways anti-modern), and have taken the Canadian natural landscape as a central inspiration, thus allowing the territory itself to speak, rather than speaking *for* the territory, as is the case with structured nationalistic projects. Finally, legal and negotiation processes occurring with "First Nations" groups of Canada, have, among other things, led to the historic admission of oral/mythological narrative evidence into the mainstream justice system.

Keywords: national culture, constitutionalism, aboriginal peoples, Canada, national landscapes, mythological narrative

Groff, Maja, B.C.L. and LL.B. McGill University, Faculty of Law (2007), with *Great Distinction*. M.Sc. Social Anthropology, Oxford University (2004), with *Distinction*. A.B. Folklore and Mythology, Harvard University (2001), Honor's, Magna cum Laude.

Gros, Henry

Encountering symbolic aspects of the smart-phone

New technological artefacts as the smart-phone are powerful tools, which may enhance some human performance, leaving others underdeveloped. They can favour connexion, but on the other hand also regression or narcissistic behaviour. Introducing such medial object like the smart-phone in CG Jung's transfer /counter-transfer diagram shows how the projected, "virtual" object may lead to a dissociated relation between two individuals. Hermes, the messenger, god of merchants and thieves, also guiding the souls, is an archetypal image, that matches many projected properties of such virtual objects. His abilities as mediator may be found in the use of smart-phones as transitional objects. On the other end there are also his trickster qualities found in the cyber-world. Becoming aware of all these symbolic aspects may develop our ability to recognise and handle the power and fascination of this new technologies. They may then become a transitional space toward development, individuation and relatedness.

Keywords: Smart-Phone, symbol, Hermes, myth, technological object, virtual relation

Henry Gros (1948) did a PhD at ETH. He worked first as a development engineer, later as a manager of an enterprise in environment technology. In the mid nineties he started independent activities as consultant and coach later as a Jungian analyst. He lives in Geneva working also in Zurich.

Gudaitė, Grazina and Ruksaitė, Goda

The Use of Symbols in Trauma Healing Process

Trauma healing process and development of relationship network in long term therapy was the main subject of our research. As suppressed trauma experience expresses itself in different symbolic forms focus of our investigation was directed to the deeper understanding of the dreams which appeared in different stages of therapy. Case analysis of long term therapy based on principles of qualitative research showed, that symbols are reliable agents in remembering and holding trauma experience processes. They help to foresee new possibilities for further development of inner identity. Repeated symbols and their modifications show the changes of Ego identification process thus opening the

new ways of inner and outer relationship and could be important criterion for the effectiveness of psychotherapy.

Keywords: trauma healing, symbol, ego identity, ego relationship

Gražina Gudaitė, Docent of Vilnius University, Jungian Analyst, Individual Member of IAAP (from 2001);President of Lithuanian Association of Analytical Psychology; Author of several articles and books on Analytical psychology: "Introduction to Analytical psychology"(1997/2002);" Transformation of personality in dreams, fairytales and myths(2002)", Ed.of "Relationship and Change"(2008).

Goda Ruksaitė, Jungian Analyst, Individual Member of IAAP (from 2007), author of several articles on Analytical Psychology.

H

Halford, Sarah A.

Psyche's Seasons: Developing a Seasonal Imagination in the Context of Climate Change

This paper discusses the theory, format and content of a series of workshops exploring psyche's seasons and the development of a seasonal imagination. Celtic mythology with its connection to the seasons through the round of the festival year presents an archetypal matrix of images that highlight the symbolic quality of "nature" and "human nature." Each workshop intertwines the qualities of a particular season with Celtic myth and festival, which places psyche's seasons in a living round of changing affect and sensation. A seasonal complex constellates when psyche's movement stalls in one season. The workshops place the associated symptoms of psychopathology in the yearly cycle of myth and ritual and create potential for transformation. They address our traumatized relationship to nature due to climate change placing it in the context of symbol and the possibility of creative action. They also add an awareness of "climate" and "season" in transference-countertransference dynamics.

Keywords: Psyche's seasons; seasonal imagination; seasonal complex; Celtic mythology; climate change; nature

Sarah A. Halford, PhD., is a Jungian Analyst in private practice in Brunswick, Maine, USA. She has taught myth and ritual for over 20 years in the US and internationally. She is on the faculty of the C. G. Jung Institute-Boston, and is member and past president of the New England Society of Jungian Analysts.

Haynes, David G.

Peter Shaffer: Defender of the 20th Century British Ego?

Jung (CW 15) suggested two kinds of works of art; 'psychological' works, containing aspects of the author's personal psychology and 'naïve' or 'extraverted' works that originate in the collective unconscious. He cited Goethe and others as artists who produced both types of material. Peter Shaffer is such an artist. Earlier works were based on personal 'psychology': for example Oedipal themes (Five Finger Exercise). Then, in mid-life, he wrote a great trilogy of the second sort: The Royal Hunt of the Sun, Equus and Amadeus. The theme is the relationship of ego to shadow and the deeper consequences of failure to integrate. "Ego" characters (Pizarro, Dysart, Salieri) are unable to love or worship: 'shadow' characters (Atahuelpa, Alan, Mozart) are inflated by divine possession and loving, but so behaviorally bizarre that reconciliation is 'impossible'. In later works Shaffer reverted to (ego-justifying) 'psychological' material. The descent from archetypal material is evident in a speech by Salieri at the centre of Amadeus. Shaffer's 'impossible' shadow also reflects his English, middle-class upbringing.

Keywords: Theatre, Shadow, Shaffer, Archetype

Dr. W. David G. Haynes: For many years a zoologist, parasitologist and hospital electron microscopist. Discovered Jung (as a practical aid to performance) while writing an M.A. in drama. Studied at the C. G. Jung Institut, 1984. Now Programme Director, Graduate Diploma in Jungian Studies (University of South Australia) and psychologist in private practice.

Hemsani, Mathy

Frida Kahlo: Symbolic Expression of the Struggle for Personal and Collective Identity

In her vigorous work, painter Frida Kahlo exteriorized and gave artistic expression to the pain of her corporeal hell; through her great creative genius Frida's painting reflects her tortured existence. After a brutal accident which pierced her body and left her physically damaged, she used her suffering to go to the extremes and her art expresses the tension between her attraction to life and her attraction to death. Frida's art expresses her psychological dismemberment and the way her psyche used the resulting tension as an organizing force. Her self-portraits reveal the use of her own physicality and perception in the creation of a language which expresses the otherwise inexpressible. In this presentation, I will emphasize the archetypal resonance in Frida's art with the emergence of the feminine principle in the contemporary Mexican psyche. I will also comment on how her work gives expression to a psychic struggle reflected in the Mexican Revolution of the collective to reconnected to its roots and myths before the Spanish conquest. When studied in depth, Frida's paintings become veritable mirrors which reflect the emergent and eruptive energies on a personal as well as on a collective level. Frida's paintings express the collective suffering of the Mexican psyche in relation to the Mexican Revolution. Frida's art is a powerful expression on both a personal and a national level of a struggle to reconnect to identity rooted in the myths of the past.

Keywords: Frida Kahlo, Feminine Principle, Mexican Revolution, Pre-hispanic myths

Mathy Hemsani is a Mexican Jungian analyst and a member of the IRSJA society.

Henderson, David

The coincidence of opposites in Jung and Nicholas of Cusa

The coincidence of opposites (*coincidentia oppositorum*) is one of the fundamental organising principles in Jung's thought. Wholeness, the self, the collective unconscious, synchronicity, individuation and the transcendent function are said to exemplify the coincidence of opposites. Jung's lifelong preoccupation with the coincidence of opposites is an attempt to understand the simultaneous appearance of apparently incompatible phenomena, events or situations. The coincidence of opposites is just one element of Jung's thinking about opposites. He also discusses the tension of opposites, compensation, enantiodromia, and psychic balance. Jung cites Nicholas of Cusa (1401-1464) as his source for the term. Along with the absolute disproportion between the finite and the infinite, and learned ignorance, the coincidence of opposites is one of the three doctrines central to Cusa's thought. Ideas of the coincidence of opposites predate Cusa, but he is the first to develop the concept systematically and to make it a lynchpin of his philosophy and theology. For Cusa the coincidence of opposites is a methodology, which he uses to accomplish a range of tasks. Jung states that Cusa "defined God himself as a *complexio oppositorum*" and it was this aspect of Cusa's thought that was of particular interest to Jung. Jung simultaneously appealed to Cusa's thought and denigrated it. According to Jung, Cusa did not, and could not, grasp the full import of his own thought, because he did not have the necessary psychological concepts at his disposal. Jung writes, "It should not be forgotten, however, that the opposites which Nicholas had in mind were very different from the psychological ones." However Cusa's use of the concept was more complex than Jung seems to acknowledge. Cusa uses it not only as a theological tool but applies it to all aspects of reality, including to the natural world.

Keywords: Coincidence of opposites, Nicholas of Cusa.

David Henderson is a member of the Association of Independent Psychotherapists and a senior lecturer in psychoanalysis at Middlesex University, London. He is pursuing doctoral research on apophatic elements in the theory and practice of psychoanalysis.

Henderson, Patti G. and Rosen, David H.

Symbol of the Self: Experiential Exercise in Creating Mandalas

Used as a meditative technique in various religions, such as Tibetan Buddhism, a mandala is a circle (with inner symbolic patterns) that is thought to promote psychological healing, integration, and a peaceful state of mind. Carl Jung suggested that the act of drawing mandalas had a calming and healing effect on its creator while at the same time facilitating psychic integration and personal meaning in life. Jung considered it the symbol of the central archetype of the Self, the *imago Dei*. After a brief introduction to the healing aspects of mandala drawing and a short relaxation exercise, participants will be asked to use active imagination to create and title their own personal mandala. We will then have a discussion session where the participants will share what was represented in each one and the symbolic meanings that are particular to them.

Keywords: Mandala, Healing, Self, Symbol

Patti G. Henderson, M.S. is a 4th year clinical psychology doctoral student at Texas A&M University, working with David Rosen. She holds undergraduate and graduate degrees in Psychology from Texas A&M University.

David H. Rosen, M.D., a Jungian Analyst, is the McMillan Professor of Analytical Psychology at Texas A&M University. He is the author of over ninety scholarly articles and eight books including *The Healing Spirit of Haiku*, co-authored with Joel Weishaus (2004)

Herrmann, Steven B.

The Emergence of Moby Dick in the Dreams of a Five-Year-Old Boy

This paper uses emergence theory (Cambrey) to examine the case of a five-to-seven-year-old boy who had ten recurrent nightmares about the White Whale after seeing the American film classic Moby-Dick. This little boy was abandoned at birth by his heroin-using biological mother. In his whale dreams he attempts to harpoon the abandoning negative mother complex inside himself. Yet like the nation, the boy's identity has been invaded by a cultural complex (Singer & Kimbles)—the angry, vengeful image of Ahab, determined to persecute all possible persecutors. At school he poked children with pencils on several occasions. These were his harpoons. In his sandplay productions he attempts to bring his Ahabian violence under control. By befriending the White Whale and dissolving the Ahab in himself, he does something about the crisis in the national identity (Dimock), while America is projectively identifying that same complex into the dictatorial dangers of Saddam Hussein.

Keywords: Emergence, Moby Dick, Ahab, cultural complex, national identity, integrity

Steven Herrmann is an advanced candidate at the C. G. Jung Institute, San Francisco. He authored "Melville's Vision of Evil" (The San Francisco Jung Institute Library Journal, 2003 & IAAP Website, 2005), and "Emergence of the Bipolar Cultural Complex in Walt Whitman" (The Journal of Analytical Psychology, 2007).

Heuer, Birgit

On Transformation: The Art and the Science of Forgiveness

In this paper, the transformational potential of forgiveness will be explored in a variety of ways. Forgiveness can seem extremely personal, yet its ramifications may be highly public/ political. Forgiveness is also traditionally a subject of religion. In addition, forgiveness has been studied empirically for the past twenty-five years. This paper shall attempt to capture the diversity of approaches to forgiveness. Conversely, I shall also put forward the idea of an essence of forgiveness that encompasses such diversity. Another section will consider forgiveness from a clinical point of view, exploring practical, psycho-emotional and bodily instances of forgiveness, including some shadow aspects. The final part of this paper will be about the socio-political aspects of my theme and their relation to the essence of forgiveness. I shall explore relationally oriented ways of resolving conflict and look at the socio-political possibilities of forgiveness that restorative justice might enable.

Keywords: Science of forgiveness, essence of forgiveness, forgiveness as shadow, restorative justice.

Birgit Heuer is a Jungian Analyst with the British Association of Psychotherapists. With a previous training in body-oriented psychotherapy, she has twenty-eight years of clinical experience in private practice. She has worked as clinical supervisor at Kingston University Health Centre and served on the Jungian Training Committee at the BAP. She is currently writing a doctoral thesis on the theme of sanatology, a clinical theory of health and healing.

Heuer, Gottfried

An Emerging Potential for World Peace? A Jungian Perspective: A commentary of the psychological and socio-political implications of the recent publication of "The Gospel of Judas"

In the middle of the previous century C.G. Jung interpreted a change in the valuation of a figure in Christian religion - the *assumptio Mariae* - by the then pope as an important indication of a change in the values of the culture at large, understanding the event not from a religious perspective, but rather regarding the Church as an important factor in both expressing as well as shaping attitudes of the collective at large in the direction of a re-valuation of the feminine. In this presentation I am applying the same interpretative concept to a more current issue that involves a complete reversal of the view hitherto held for the last two millennia about what is possibly the most despised figure of Christianity: Judas Iscariot. I am describing how this may be understood as an important milestone in the way we collectively deal with shadow aspects that hitherto have often been projected onto an enemy other, leading to separation and, ultimately, persecution and war. Healing this kind of splitting both intrapersonally as well as interpersonally, both individually as well as collectively, requires a withdrawal of the shadow projection, and possibly apologising in order to further forgiveness on the route towards reconciliation and peaceful relating. I am linking this with the developing theories of clinical practice in terms of intersubjectivity - the freely relating as equals - and I am also giving examples from the political sphere to illustrate what these steps might look like.

Keywords: Gospel of Judas; shadow-projection; intersubjectivity; collective psyche; psycho-socio-political impact

Dr. Gottfried Heuer, Training Analyst, Supervisor and teacher with the Association of Jungian Analysts, London, and Biodynamic Bodypsychotherapist, in private practice in West London for over 30 years, has published widely on the links between analysis, radical politics, bodypsychotherapy and spirituality and on the history of analysis (e.g. in *The Journal of Analytical Psychology*, *The International Journal of Psychoanalysis*, *Harvest*, etc.). He is co-founder and chair of the International Otto Gross Society (<http://www.ottogross.org/>).

Heyong, Shen

Zhong Kui and the changing images of the Chinese Door-god: Exploring China in Symbols

The presentation started with the image of “Chinese Door”, and the related myth. The original image of the Door-god in Chinese culture is Shen shu & Yulv. Their function is to manage the ghost and devils, and they looked like ghost themselves. Zhong Kui came into existence from the emperor’s dream. He kept the Shen Shu & Ylv’s tradition, had very good relationship with ghost. Later on, the image of Door-god changed into two real warriors. They used the real weapon to fight with “ghost”. After that and until today, the images of Door-god changed into more “happier” and “richness”, more like “mammon”. Through the changing images of the Door-god, we can see the changing attitude of dealing with the “ghost and devils”. When the Door-god lost the basic function and basic attitude of dealing with the “ghost and devils”, the “ghost” coming into “house”(human mind) crossing the “door”.

Keywords: Door-god, ghost, Chinese culture

Heyong Shen is a Jungian Analyst and Sandplay Therapist, Professor of Analytical Psychology at Fudan University, China. He is the president of the Chinese Association for Analytical Psychology, speaker of Eranos (1997, 2007), main organizer of the International Conference of Analytical Psychology and Chinese Culture (1998, 2002, 2006)

Hill, John

The Changing Images of God: An Anticipatory Appraisal of the Jung/White Encounter

Throughout the Jung/White letters one cannot but notice underlying resistance, repetitive arguments and emotional outbursts in both protagonist. Despite the high level of scholarly brilliance and respectful deference to one another, patterns of avoidance, excitement, disappointment and finally bitterness colour their discussions. Attuned to this level of exchange, one can conclude that personal and collective complexes were activated. Not only an unresolved father/son relationship is evident, but also a cultural conflict, involving modern, pre- and post-modern visions of reality. Cultural complexes manifest in the individual psyche as a collective inheritance, formed over generations. Slumbering in the souls of Jung and White were cultural convictions, possessing an autonomy, obstructing self-criticism and preventing resolution. In the letters we witness clashes involving differing appraisals of cultural canons concerning medieval community and renaissance individuality, issues still with us today. I hesitate to provide solutions to the questions that arose between these great men, but I will revue elements of the drama anticipating the winds of change concerning images of God.

Keywords: Faith, knowledge, cultural complex, God.

John Hill, MA, has practiced as a Jungian analyst since 1973, and is a Training Analyst of ISAP Zurich. He received his degrees in philosophy in Dublin and America. He has written on *The Association Experiment*, *Celtic Myth*, *James Joyce*, *Home*, *Dreams* and *Christian Mysticism*.

Hirata, Ricardo Alvarenga

1. The Chronos Complex and Mr. Nobody: a global symbol?

Our manner of dealing with Time is dissociated. Searching to analyse this picture from a Jungian perspective, we took up the evolution of various Time myths, from primitive peoples to date, under two categories: circular time and linear time. In the Modern Era, however, advances in scientific and technological discoveries, especially in Physics, have led to an emptying of the significance of these myths, provoking a deep rupture between objective and mythological Times. To this picture we have given the name of Chronos Complex, in its revealing the dark, emotionally charged aspects that gyrate round the subject of Time. Following a model that considers four paths of symbolic development on the ego-self axis, this work presents an analysis of the Chronos complex in its post-modern cultural manifestations.

Keywords: Chronos complex, myth of time, time quaternity, postmodern culture, cultural complex, ecological crisis.

2. Archetype and Form - Pre-History, Nature and Individuation

(VIDEO: 20 minutes) It seems that the ecological attitude would have to re-spiritualize the physical dimension, to compensate for the unilaterality of Christian spiritualization. The spirit separated from the soul of matter lost its poetry and motivating emotional quality; without motivation, there is no preservation of nature. As Jung said, the spirit must be solidified. Our belief is that the study of geometric and musical patterns in Nature associated with archetypal symbolism would re-animate form and number, giving them certainties and uncertainties, beauty, order and mystery, leading to an Archetypal Ecology. This 20-minute video shows, poetically, the symbolism of the geometric form of the spiral in its diverse manifestations in culture and nature.

Keywords: Symbolism of the spiral, cave and rock art, fractals, golden number, archetypal ecology.

Ricardo Alvarenga Hirata Jungian Psychotherapist. Psychoanalyst. Doctoral student. Institution: Graduate Studies in Clinical Psychology. Jungian Studies Center. Pontificia Universidade Católica (Catholic University). São Paulo. Brazil.

Hockley, Luke

Alchemy, Narcissism and Television Advertisements

Advertisers commonly offer the promise of magical transformation. For example beauty products that will prevent the signs of aging, or increase attraction, or convenience foods which magically transform from dehydrated substances into lovely nutritious and healthy bowls of mashed potato. At the same time families become perfect and eternally loving. While adverts purport to offer us products which will effectively transform our lives, in reality they pander to narcissistic tendencies. In so doing they misappropriate the psychological language of the unconscious to serve commercial purposes. The idealised self-image they offer is of course both unattainable and undesirable as the natural trajectory of psychological growth is towards wholeness and not perfection.

Keywords: Advertising, Television, Alchemy, Narcissism, Culture, Transformation

Dr Luke Hockley is Professor of Media Analysis at the University of Bedfordshire. He has a long standing interest in the media, the cinema in particular, and analytical psychology. His recent book *Frames of Mind* was published by Intellect Books in 2007. Forthcoming projects include co-editing the next edition of *Jung and Film* with Christopher Hauke, and co-editing a Jungian book on the television series *House* with Leslie Gardner.

Hogenson, George B.

The Meaning of Emergence and the Emergence of Meaning

[Part of the “Jungian Narratives and the Emergent Sciences” panels; see [Solomon](#)]

The concept of emergence has become a touchstone for theorizing about the nature of clinical phenomena as well as the fundamental structures of the psyche. This is the case in both analytical psychology and psychoanalysis. In this presentation I will address what I see to be some of the consequences of this move, not all of which may be intended by those who invoke emergence. The first step in this process will be to clarify what is meant by emergence, and what forms it may take. I will argue that emergence presents a challenge to received understandings of such concepts as archetypes, the Self, and the symbolic at least as much as it offers a means of understanding these phenomena. I will conclude by outlining the consequences of this point of view for an emergent theory of meaning for which Jung’s notion of amplification is particularly well suited.

Keywords: Emergence, amplification, archetypes

George B. Hogenson is a senior training analyst in the Chicago Society of Jungian Analyst. He earned his B.A. in philosophy from St. Olaf College and his Ph.D. in philosophy from Yale University. He is an assistant editor of the *Journal of Analytical Psychology* and has written extensively on analytical psychology and psychoanalysis.

J

Johnson, Toni O’Brien

Spaces Creating Symbols: Postcolonial Ireland

Colonization displaces people from their cultural home ground. Repeated historical violations of the home make it the symbolic site of trauma, with collective memory inscribed there as the core of a 'cultural complex' (Kimbles and Singer). In Ireland, an earth goddess, as a *puella senilis* who invokes the warrior hero to rid her of the 'strangers in her house', informs the inherited archetypal configuration underlying this complex and its group narratives. Her failing is reflected in the hunger of the Great Famine forcing her 'children' to seek or create alternative spaces for their continuing existence and nurturance, both physical (emigration) and spiritual (music and writing). Likewise, hunger underlay Hermes' leaving his mother's cave, and his invention of the lyre. Recovery from colonial displacement required leaving the inadequate home and marginalized mother to become the boundary-crossing trickster. Yet the suffering child endures, publicly and analytically.

Keywords: Cultural complex; home; warrior hero; trickster

Toni O'Brien Johnson taught English literature at various Swiss universities for thirty years. Her main publications are on Irish and women writers. She trained at the Jung Institute, Zurich, has a private practice in Dublin, research interests in recovery from silence, and in individuation as continual self-translation.

K

Kaufmann, Rolf

A Moment of Unusual Clarity

In his *Memories, Dreams and Reflections* Jung writes on the year 1912: “At that time... I experienced a moment of unusual clarity. ... I thought: ‘Now I hold the key to mythology and have all the options to open the gates to the unconscious human psyche.’ ... - ...Then I came up against a boundary” (1907, p. 174; German Version). In 1912, Jung experienced a flash of inspiration. He recognized that symbols common to all mankind originate from the treasure of images of the unconscious human psyche, that the basic structure of generic symbols is genetically stored, phylogenetically acquired. Jung’s discovery is revolutionary. It initiates a religious and cultural paradigm shift: “Seen as inner realities, myths and dogmas are no longer to be interpreted in a concretistic, but in a symbolic way.” But in 1912, Jung was only able to vaguely assess the epoch-making consequences of the paradigm shift. This task was performed by Willy Obrist a decade after Jung’s death. Today, it has become clear at which point Jung stood in 1912: he actually approached a new image of the world and the humankind: a new aeon. Obrist worked out the two steps of the mutation of the consciousness, or rather, of the evolution of the consciousness from the archaic-mythical to a contemporary image of the world and the humankind. Supernature now is recognised as an aspect of Nature. This is the essence of Jung’s discovery. When dogmas and symbols are interpreted in a symbolic way then it is possible to bring about the Religious Peace. Jung’s “moment of unusual clarity” represents a foundation in human sciences which is of permanent relevance. Let us however not forget that research and the evolution of consciousness keep moving forward. We have to venture in Jung’s pioneering spirit, in the Interdisciplinary Dialogue with other human sciences that are on the road towards a new post-positivist age.

Keywords: Paradigm shift, new aeon, Interdisciplinary Dialog

Kaufmann, Rolf: 1964: Liberal theologian in the Protestant Church until 2000; then withdrawal and working as psychotherapist, adult educationalist and meditation teacher. 1980: Diploma in Analytical Psychology from the Jung Institute in Zurich.

Kaya, Nihan

The Personal Myth of Marcel Proust: A Call towards the Vertical in a Horizontal Life of the Modern Times

This paper aims to look into the compatibility between Jungian and Proustian perspectives in dealing with the tension between physical and inner aspects of human situation in geometrical terms, embodied, respectively, through the horizontal and the vertical axis of the whole. Psychology and literature share the same vertical objective of probing towards the latent beneath the surface. Jung and Proust argue that it is not possible to dive into a better realization of the whole without the help of symbols, or, works of art, that stand at joints where the horizontal life intersects the vertical. Through the life and novel of Proust, that symmetrically get stuck in the linear horizontal dimension but move vertically, this paper intends to display the difficulty of reconciling psychic energy with synchronistic demands of the horizontal life, and the attempt of Proustian literature to close the gap between art and life.

Keywords: Marcel Proust, C. G. Jung, horizontality versus verticality, symbolic mode, aesthetics, psychic energy

Nihan Kaya is a Turkish novelist and a PhD student in Comparative Literature at King's College London, UK

Kawai, Toshio

Jungian psychology in Japan between mythological world and contemporary consciousness

Although Jungian psychotherapy has to do with pre-modern contents such as myths, fairytales and rituals, it has a structure of modern psychotherapy, because it is concerned with the meaning of images. This contradiction is discussed on the basis of Jungian psychotherapy in Japan. Jungian psychotherapy is very popular in Japan, because the pre-modern worldview still exists there. Especially there is a long tradition of giving form to soul in various ways of art (Ikebana, Tee-ceremony, Japanese garden). But Japan has also an extremely modern side. There seems to be frequently a strong discrepancy between images and conscious reflections among Japanese patients. Using the novels of Haruki Murakami, it is suggested that it is better to leave two parallel worlds without trying to integrate them. But finding the real logic for Jung's concern for the pre-modern world may be our future task.

Keywords: Pre-modern worldview, modern consciousness, Japan, self-reflection, Haruki Murakami

Toshio Kawai is Professor for Clinical Psychology at Kokoro Research Center of Kyoto University. He also works as Jungian analyst. His research themes are cultural and historical background of psychotherapy, psychosomatics and philosophical psychology. He was educated at Kyoto University and Zurich University.

Kieck, Carl

Olive Schreiner, Carl Jung and Allegory

Olive Schreiner (1855-1920), a pioneering British-South African novelist, has more recently been 'rediscovered' as a leading social theorist and supporter of women's rights, anti-imperialism and pacifism, amongst many other trend-setting causes. The paper, entitled "Olive Schreiner's Allegories of Transformation" focuses, in the main, on one aspect of Schreiner's legacy which is particularly germane to psychoanalytic consideration, i.e. her allegories. The possibility is explored of using Jungian insights, especially those concerning alchemy and symbolism, in relation to allegory, to unlock the multi-layered, symbolic, inner quest characteristic of Schreiner's allegories. Moreover, this aids an attempt to postulate and describe the connections between the seemingly intractable dreams and visions contained in the allegories, and Schreiner's radical social theories. "The Sunlight Lay across My Bed", chosen as a demonstration case for the paper, is revealed to contain significant depths of personal, national and collective symbology, suggesting important links between individual, psychological transformation, and social reform.

Keywords: Olive Schreiner; Allegories; Transformation; Social Theories

Carl Kieck's MA was on novelist and historian Karel Schoeman. He is currently engaged in research on Olive Schreiner's socio-political writings and activities, for his PhD, at Edinburgh University. The research, in the area of socio-historiography, encompasses archival sources, social documentation and intellectual history, primarily in the period 1899-1920.

Kirsch, Jean

The Bipolar Complementary Complex

A bipolar complementary paired structure is offered as a model for the personal complex. Building upon the work of C.G. Jung, W.R. Fairbairn, J.W. Perry, J. Beebe and D. Sandner, and D. Kalsched, this paper proposes that archetypal patterns organize the earliest perception of self in relationship to the 'other'. Initially, the child plays a Dependent role, in relation to a Dominant 'other' (a bipolar relationship). Threatening 'others' must be differentiated from safe 'others' (a complementary relationship). Diagrams of the resulting bipolar and complementary structure were provided. This rudimentary structure formed early in life endures into adulthood and lies at the root of regressive transference projections. Although the resulting personal complex is a naturally occurring psychological phenomenon, it may be used defensively and even become pathological. Examples of its more ordinary manifestations in everyday relationships are given.

Keywords: Personal complex; bipolar, complementary complex; transference;

Jean Kirsch, MD is a Jungian analyst in private practice in Palo Alto, California. She is on the faculty of the C.G. Jung Institute of San Francisco, where she is past-president.

Kirsch, Thomas B.

Reflections on the Term “Jungian”

The term "Jungian" is freely used by both Jungians and non-Jungians to convey a particular meaning referring to either a creative work, or, in a professional sense, to express a way of doing analytic work. This paper reviewed the way the word "Jungian" has been used in the author's lifetime from the late 1940s until the present. The word "Jungian", used symbolically, has undergone numerous transformations during this period. Initially "Jungian" had a narrow meaning, and over time it has been used in wider and more varied contexts. This paper questions whether the meaning of the term "Jungian" has achieved such wide usage that perhaps "it may have lost its meaning? The conclusion is that the term "Jungian" is a true symbol as described by Jung in that the term has multiple levels of meaning and is unknowable at its core. Each of us in the Jungian community has a personal and intuitive grasp of what is meant when the word “Jungian” is used.

Keywords: C.G. Jung, International Association for Analytical Psychology, Symbol, Jungian Analysis

Thomas B. Kirsch, M.D. Jungian Analyst, Palo Alto, California, Member of the San Francisco Jung Institute. Past President of the San Francisco Jung Institute and Past President of the International Association for Analytical Psychology. Author of *The Jungians* and co editor of *Initiation: The Reality of an Archetype*.

Knox, Jean

The emergence of self-agency through attachment – a developmental view

[Part of the “Jungian Narratives and the Emergent Sciences” panels; see [Solomon](#)]

The author reviews Jung's essay 'Synchronicity: an acausal connecting principle' to demonstrate how Jung argues from the existence of synchronistic phenomena to posit his original concept of psychoid unconsciousness. In this concept, Jung suggests that meaning is a priori and has an objective existence rather than being merely a subjective creation of the human mind; that objective meaning exists in matter as well as in mind, and that meaning so conceived is unconscious and ultimately unknowable. He suggests that the psychoid is Jung's unique contribution to hermeneutics, and illustrates how the concept of psychoid unconsciousness might look in practice when applied either to the analytic task or to the quest for religious truth. He suggests that, in the twelve years that have elapsed since his own publication on this subject, growing interest in Jung's formulation of psychoid processes might indicate that Jung's often-misunderstood work is now emerging from the shadow of contemporary scientific, religious and analytic thought.

Keywords: Psychoid, synchronicity, hermeneutics, causality, analytic attitude, religious truth, emergence

Biographical note: [not provided]

Kuwabara, Tomoko

The Moon – As the mirror of Japanese psyche

People have some fantasies about moon even if we know the uneven dried surface of the planet. In Japan, we have the oldest legend about the moon. In the story, a princess who came from the moon went back again, shaking off the wedding proposal from emperor. She might have gone to the moon, taking with her the Japanese unconscious psyche. Even now, when we look up into the moon, we see our inner psyche in the moon like a mirror. I discussed about the "separation" of the princess from this world, and the desire to the "connection" of the people in this world who were left by her. I think it has some relations to the modern psychic dissociation. Even in the present days, we are still searching for the princess who vanished in the moon.

Keywords: Moon, mirror, Japanese psyche, dissociation, modern

Tomoko Kuwabara is Dr.Prof.: Kyoto University, Graduate School of Education, Clinical Psychology; Diploma Candidate of AJAJ. Title of the dissertation: *Two planets where the psyche lives - the moon as the mirror of the Japanese psyche*

L

Lammers, Ann C.

Bridge, amalgam, paper clip: A brief typology

Given the broken dialogue between C.G. Jung and Victor White, can we complete their unfinished work? My study of their collaboration convinces me that their failed "bridge-building" was due to deeper causes than personality conflicts or historical circumstances. Rather, they encountered conflicts in their deepest philosophical commitments. Almost a half century since their deaths, the philosophical foundations of their two communities of discourse are basically unchanged. Followers of Jung still cannot abandon his neo-Kantian subjectivism without distorting his psychology. Catholic theologians still cannot abandon their Platonic and Aristotelian frameworks. Would other schools of Christian thought be more flexible? Testing this hypothesis on Tillich, John Dourley concludes otherwise. Would a Christian mystic be more at ease with Jung's psychology? Perhaps, since mysticism deals in the experiential, the atemporal, the undefined, a mystic may embrace my closing suggestion. I hope we will lay aside any ambition to build the "bridge" that Jung and White failed to build. We should not proclaim any "amalgam" that undermines one thought-world to serve the other (a form of colonialism, whichever side practices it). We might, though, embrace a "paper clip" approach, in which representatives of two communities seek travelling companions in each other, to learn from each other whatever is practical and life-giving to their own form of life, and to part without rancor if and when their destinations diverge.

Keywords: Victor White, C.G. Jung, Kant, Aquinas, mysticism, theological-psychological synthesis

Ann Conrad Lammers, Ph.D., MFT, independent scholar and Jungian psychotherapist, practicing in Vermont. Formerly taught theology in seminary and university. Author, *In God's Shadow: The*

Collaboration of Victor White and C.G. Jung (1994). Primary editor, *The Jung-White Letters* (2007). Now editing the correspondence of C.G. Jung and James Kirsch for publication.

Langwieler, Günter

“Wotan”: A Political Myth of the German Collective Unconscious. Three Debates of Shadow Aspects of the Collective Identities of Germans and Jews in the Germany of National-Socialism

Jung examined shadow aspects of the German and Jewish collective identity in the 30ies. His hypotheses of “*differences between Germanic and Jewish psychology*” and of National Socialism in Germany as possession of Hitler and the Germans by the pagan god Wotan suffered massive criticism ever since. Significant for a historical understanding are three debates: first Jung’s controversy with the German analyst Bally in the Swiss newspaper NZZ 1934. The second debate was realized in Berlin in the Zionist newspaper “*Jewish Review*” also in 1934. Here Neumann called Jung’s position “quasi-Zionist”. A third debate, called “the Barbarian discourse”, gives the background to Jung’s ideas of the Germanic barbarian. Emphasizing cultural differences and shadow aspects Jung came into conflict with the dominating collective taboo of universality of the human psyche. The historical situation of the 30ies did not tolerate the study of collective and cultural differences. Jung did not campaign for anti-Semitism or racism.

Keywords: National Socialism, German and Jewish collective shadow, Jung’s quasi-Zionist view, barbarian discourse, universality taboo

Dr. Günter Langwieler, psychiatrist and Jungian psychoanalyst in private practice in Berlin, Germany, member of DGAP and IAAP, trained as a Jungian analyst in Berlin, Training analyst Dr. Hans Dieckmann. Scientific interests: decision making of physicians, Jung’s work in relation to philosophy and history of ideas, Jung’s cultural psychology

Lee, Min-Jung

Repression and Shadow-Soul: A Case Study of Female Characters in Edith Wharton’s *Twilight Sleep*

In this paper, I analyze the female characters in Edith Wharton's novel, *Twilight Sleep* (1927), applying the Jungian theory of shadow and its projection, the Rankian study of the double as an embodiment of suffering soul or “shadow-soul,” and Neumann’s scapegoat psychology. I aim at providing a better understanding of the soul through the analysis of two contrasting characters in the novel. The anesthetic used in childbirth in the 1920s lends its title, *Twilight Sleep*, to the novel and symbolizes an attempt to escape reality. The goal of modern society is to free people from pain and responsibility by anaesthetizing emotions and moral sensibilities. Pauline Manford is a character who represents a life lived in a state of hallucination of so-called “waking dreams.” On the other hand, Pauline’s sensitive nineteen-year-old daughter Nona takes up the role as a scapegoat offered to pay for her mother’s “sin” that would be dauntless optimism and costly innocence.

Keywords: Shadow, soul, Edith Wharton, *Twilight Sleep*, female characters, Jung

Lee, Min-Jung: I am from Seoul, South Korea and currently at Florida State University. My dissertation is entitled “Unhappy Women in Edith Wharton’s Novels: A Psychological Interpretation.” My dissertation focuses on Wharton’s female characters who are engaged in a contest between new and old, tradition and innovation, and the changes at the turn of the twentieth-century upper class in New York.

Lima Filho, Alberto Pereira

1. Ernesto Nazareth: the translator of the Brazilian soul

The workshop is descriptive of the work, career, opus and biography of Ernesto Nazareth (1863-1934), who was a pianist and a composer. The early loss of three important feminine figures (mother, daughter, wife), whose influences may have been responsible for his artistic conquests allows an estimation of the role played by the feminine in the composer’s psyche. Other phenomena observed in the composer’s life are: a long lasting depression; the loss of hearing; the abandonment in a mental hospital, from which he escaped only to be found dead in the woods a few days later. The presenter also looks into the meaning of the Nazareth’s opus to the shaping of Brazil’s cultural identity.

Keywords: Ernesto Nazareth; music; Anima and Feminine (the role of); cultural identity

2. An experience with short term psychotherapy in São Paulo: families, couples and individuals with low income

The author presents a comprehensive picture of a psychological service offered by Opus Psicologia e Educação Ltda. The main activities of the organization include training for psychotherapists (Jungian orientation), multidisciplinary study groups, workshops, short term courses and research in the fields of Education and Psychology. Thirteen volunteer psychotherapists offer some hours of their private practice to a Community Clinic, reaching families, couples and individuals whose income would make it difficult for them to undergo therapy at the high costs practiced in private counselling. The organization has developed a technique to assist the patients under two criteria: delimited objectives and delimited time. The presenter also discusses the possibility of carrying on a short term psychotherapeutic process under the perspective of Analytical Psychology. An estimation of the results and/or effectiveness of such technique is taken into account.

Keywords: Short term psychotherapy; low income; community clinic

Alberto Pereira Lima Filho: Jung-oriented psychotherapist; director of Opus Psicologia e Educação Ltda; author of *O pai e a psique* (São Paulo: Paullus, 2002); member of the IAJS; main thematic interests in Analytical Psychology: developmental psychology; gender; culture and cultural symbols.

M

Ma, Shirley

Golden Lotus: An Exploration of the Psychological Meaning of Footbinding in China

The Golden Lotus is the deceptively lovely name given to the tiny, deformed and crippled feet of women in traditional China. During the thousand years that footbinding was in practice, the young girl's mother bound her feet to ensure that her daughter would be a valuable, marriageable bride who would fit into the strictures of an extremely patriarchal society. Subsequent legislations to abolish this practice had met with strong resistance and it was only in 1957 when the last attempt to bind girls' feet was finally brought to a halt. Today, older women with bound feet can still be seen in China but their number is dwindling fast due to old age. Case studies suggest psychologizing healing through connection to the Weaver Girl myth, a variant of the Great Mother archetype.

Keywords: Footbinding, initiation rite, gender, identity, feminine psychology

Shirley S.Y. Ma, Ph.D. AGAP, IAAP, a graduate of the Carl G. Jung Institut, formerly senior training analyst on the faculty of the Analyst Training Program in Toronto, Canada, relocated to Hong Kong in 2006 where she founded the Jung Centre Hong Kong to provide analytic training in Asia, in addition to her private practice. Her manuscript on the subject matter is in the publication process.

Madden, Kathryn

Dis-Identifying from Power, Projection, and Complex-Discharging Fields

The Blanton-Peale Institute, a multi-disciplinary Institute founded in 1937, exists in the middle of a hotbed of fundamentalistic Institutes of every persuasion. Each of these institutes has its own axe to grind, it's own needs for power, it's own envy, it's own projections onto the "Other." With the support and wisdom of analytical psychology, how does one take the "high road" and stay out of the "complex-discharging-fields" of those who wish ill upon projective targets? How does a Jungian understanding help with suffering the shadow in one's self, becoming conscious, engaging in dream work, exploring the places of self-doubt and self-loathing which are triggered by the shadow-projections of others? How by dis-identifying from these imposed "identities," can we honor the democracy of the psyche by providing a democratic forum, and what truly is a democratic forum?

Keywords: Fundamentalistic Institutes; complex-discharging fields; shadow-projections; dis-identification; democratic forum

Kathryn Madden, Ph.D. is President & CEO, Blanton-Peale Institute, New York City, Editor, *Quadrant*; Author, *Dark Light of the Soul* (Lindisfarne Press, 2008); Co-Editor of the *Encyclopedia of Psychology & Religion* (Springer, 2009), and has a private practice in NYC.

Main, Roderick

A depth hermeneutic analysis of religious fundamentalism: ideology and organisation

Despite its prestige as one of the most articulate and widely known theories in psychology of religion, analytical psychology has so far made only a modest contribution towards understanding the contemporary global resurgence of religious fundamentalism. In an attempt to show the potential richness of analytical psychology for understanding this phenomenon, the present paper offers a Jungian depth hermeneutical analysis of a range of ideological and organisational characteristics that have been identified across many global forms of religious fundamentalism. These characteristics are: reactivity to the marginalisation of religion, selectivity, moral Manichaeism, absolutism and inerrancy, millennialism and messianism, elect membership, sharp boundaries, authoritarian organisation, and behavioural requirements. By working on a highly differentiated characterisation of religious fundamentalism, the paper has occasion to invoke a variety of resources of analytical psychology and thereby aims to highlight a number of possible directions for future research.

Keywords: Religious fundamentalism; depth hermeneutics; ideology; organisation; Jungian psychology

Roderick Main, PhD, is Director of the Centre for Psychoanalytic Studies at the University of Essex, UK, and the author of *The Rupture of Time: Synchronicity and Jung's Critique of Modern Western Culture* (Brunner-Routledge, 2004) and *Revelations of Chance: Synchronicity as Spiritual Experience* (SUNY, 2007).

Mariani, Ottavio

Analytical Psychology and Entertainment Technology; Boredom, Idle Time, and the Individuation Process

My paper presupposes that the world of technology does not consist simply of means and media at our disposal, but – as a cultural collective creation – must be seen as a part (nowadays prevalent) of the autonomous psychic that unfolds its own goals independently from our will and desires. In fact technology presents itself as the indispensable framework for the expression and realization of our passions, desires, and ideals, but also as the context in which today our sufferings normally take place. Starting from these premises, my approach to the theme of free time, doesn't develop from the point of view of the persons involved in using it: it attempts instead to survey the horizon of the forces (gods, religions and technology) that, during our history, instituted and regulated free time. I feel, indeed, that the avoidance of personally-colored approaches will allow us better to understand the nature of the distress which I'm attempting here to address, and it will also offer a clearer view of the essence of what remains of the sphere of private life in the technological era we are now traversing.

Keywords: Entertainment, Individuation Process, Idle Time, Boredom, Technology, Autonomous Psyche

Ottavio Mariani M.D. has been a Head Psychiatrist up to 1999 when graduated at the C.G. Jung Institute began to practice privately as analytical psychologist. He has been studying and publishing papers on Psychotherapy of Psychotic State since 1988. Since 2000 teaches at the Centro Italiano di

Psicologia Analitica in Milan. He has already taught at the C.G. Jung Institute and at the ISAP. During the last ten years he has developed a great interest in the thought of Wolfgang Giegerich.

Martin-Vallas, François

The transferential chimera: an emergence of the meeting of two memories - A clinical situation in the light of neuroscience

[Part of the “Jungian Narratives and the Emergent Sciences” panels; see [Solomon](#)]

In this short paper the author shows how the new developments of the neuroscience (neuroplasticity, memory and mirror neurones) can offer to the analysts a new way of representation of the emergence of the transference chimera, and its effects both on the patient and the analyst. The discussion is based on the transcription of a session with a psychotic patient. It seems to the author that the actual developments of the neuroscience confirm most of the Jungian approach of the transference.

Keywords: Transference chimera, Memory, Neuronal plasticity, Mirror neurones, Neuroscience, emergence

François Martin-Vallas is a psychiatric, Jungian analyst, member of the French society SFPA. He is a member of the Program Committee of the IAAP, and supervisor for the Georgian developing group of IAAP. He wrote papers published primarily in the *Cahiers Jungiens de Psychanalyse* and in the Journal of Analytical Psychology. He won an honorary price from the National Association for the Advancement of Psychoanalysis of New York in 2003, and the Michael Fordham Special Anniversary Prize 2005.

Matthews, Robert

The Symbolic and the Nature of Learning

Jung's understanding of the symbolizing function is applied to provide an avenue for greater inclusion of the irrational in our Schools and Universities. In past decades we have seen the transmissive paradigm of learning being replaced by the constructivist, yet there remains no awareness of the irrational in the learning or teaching process. A model drawn from analytical psychology is discussed where the teacher and student enter into an inter-subjective space, held together by the symbolic. It is argued that in parallel to our mind's directed, rational activity, the irrational must also be present to bring into being new learning. This phenomenon is directly observed in the symbolization process from which the new differentiated understanding arises. Such a view requires educators to move beyond their own mature conceptualisations and realize the symbolic process from which they originated. It broadens the role of educator to include mediator to the irrational process of their students.

Keywords: Symbolic function, irrational, learning, education, unconscious

Robert Matthews is an academic in education at the University of Adelaide, Australia, where he trains teachers in classroom management and learning and applies analytical psychology to research

aspects of education. He is the vice-president of the CG Jung Society of South Australia, and a practicing counsellor and psychotherapist.

Mesquita, Luciana Aires

Archeological Sites at Peixe Angical and Serra da Mesa: Mnemosyne submerged or drowned?

Brazilian archaeological sites have been flooded by hydroelectric power plants preventing society from knowing its ancient Ameridians roots. Thoughts of C.G. Jung and Guimaraes Rosa are interwoven to one of Gaia's children, the Titaness Mnemosyne, as an archetypal lens to Westerners recognize the deep sense of ecology demonstrating that the psyche is archaic and psychology needs turn its gaze toward the world.

Keywords: Archaeological sites, flood, Mnemosyne, Jung, Guimaraes Rosa

Mesquita, Luciana Aires: MA in Mythological Studies with Emphasis in Depth Psychology, Pacifica Graduate Institute, CA, USA (2001). BA in International Relations (1991) and Theatre Arts (1997), University of Brasilia, UnB, Brazil. She is the founder of Mytoludens (www.mitoludens.com.br)

Miller, Barbara Helen

The Dynamics of Marginality in Traditional Sami Healing

The notion of an inevitable decline for small native peoples and their culture has had a long currency. For Western observers the acceptance of Western culture has implied the loss of native culture. However, the World Health Organisation has noted the resilience of traditional medicine; traditional medicine seems to survive modernisation on every level. This resilience is, in part, because traditions change continually in a dynamic interplay with the surrounding society. This paper presents the case of traditional Coastal Sami healers. The Sami healer receives an inheritance and instruction from the former healer. The community is not privy to these transactions but does locate the successor. How is the healer established? The question is explored by giving attention to the local discourse and the dynamics of the marginal position of the Coastal Sami healer. Marginality refers to the singling out from others in the society and also (with respect to Van Gennep) the threshold or *limen* as used by a group during processes of transition - in the *limen* reversals play a role.

Keywords: Shamanism, marginality, traditional healing, inheritance

Dr. Barbara Helen Miller recently received her Ph.D. in Anthropology from Leiden University. Her dissertation is published: *Connecting and Correcting: A Case Study of Sami Healers in Porsanger* (CNWS Publications, Vol. 151, Leiden. 2007). Dr Miller trained at the C.G.Jung Institute, Zürich and is currently president of the Netherlands Association for Analytical Psychology.

Mora Viñas, María

Two Spanish Legends from the Frontier Lands

In the 12th century Spain was divided between the Muslim South and the Christian kingdoms of the North. In the frontier lands, after the Christian victory and settlement, some legends appeared that, from the unconscious, tried to compensate the experiences of so many years of fights and the attitude of one-sidedness and fundamentalism of the Christian frontier knights, a spirit imbued with hates, violence and power complex. In the legend of the Virgin of the Tremedal, we find the need to value the feminine principle and feed it through the acceptance of one's own inferiority and the consciousness of one's shadow as an only way to heal a Christian fundamentalist spirituality that, without that feminine principle, was crippled and incomplete. In the legend of the Cave of the Moorish Woman we find an aspect of the feminine principle, projected in the Islamic culture, which is still repressed nowadays, an aspect of Eros, sensuality and search of the inner truth to live emotions and feelings that is still waiting to be redeemed and rescued by consciousness. Without it, love union, is incomplete.

Keywords: Fundamentalism, feminine principle, crippled spirituality, Eros, inferiority, healing

María Mora Viñas has degrees in Philology and in Psychology at the Valencia University. Professional candidate in training at the SEPA. High school teacher and Educational Psychologist. After discovering Jung and reading von Franz a change was produced: from being a teacher to becoming a psychologist and a Jungian Analyst. Interest in creative works on symbolic material: dreams, tales, legends, literature, films... and in working with adolescents and their psychological development.

Müller-Nienstedt, Hans-Rudolf

Light and Dark: Parallels between Nordic Shamanism and Psychotherapy

Kalevala, the Finnish national epic is going back to the first millennium and is based on Finnish oral poetry, one of the richest and best-documented in the world. The Shamanistic Belief Tradition can be traced in the ancient stories of Kalevala and the text offers a variety of tales illustrating human development, life experiences and psychological growth. Kalevala tells about the life of the humans and the heroes of the land Kalevala, the land of light. The central characters are men. Pohjola, land of the dark is ruled by the Mistress of the North. The encounters between Kalevala and Pohjola are in part peaceful, in part warlike. Wooing for the daughter of Louhi, the heroes of Kalevala have to go through many adventures. Sampo, the wonderful thing, which brings forth riches and welfare becomes a main issue of fight between Kalevala and Pohjola. In terms of depth psychology Kalevala can be understood as the conscious, Pohjola as the unconscious. The presented narratives from Kalevala will illustrate the healing force of these old chants and they will be connected with clinical cases. The characteristics of shaman and psychotherapist are compared and thus the roots of psychotherapy in Kalevala are followed.

Keywords: Shamanism, Nordic Mythology, Characteristics of Psychotherapist, Roots of Psychotherapy

Hans-Rudolf Müller-Nienstedt, Dr.med. specialized in Child and Adolescent Psychiatry, Family Therapy, Ericksonian Hypnotherapy, lectures at C.G. Jung Institut Zürich. Lives and practices in Kreuzlingen, Switzerland. Publications about psychotherapeutic issues (www.therapie-bild-spiel.ch) and about psychological aspects of organ transplantation (www.organtransplantation-innensichten.net)

N

Naifeh, Sam

Sophocles' Oedipus: annihilation of the future

The Theban plays—*Oedipus*, *Oedipus at Colonus*, and *Antigone*—place characters in a distinctly psychological position of having to interpret the forces around them: religious, political, cultural, familial, and individual—strikingly similar to analytical psychology's approach to psyche. Scholars in psychoanalysis and classics acknowledge the inadequacies of founding psychoanalytic interpretation of Sophocles' *Oedipus*, with its still widely held theory of one complex and two drives. Sophocles' work contributed to development of democratic ideas, which he seamlessly integrated into a stunning psychological vision of Oedipus as an individual struggling with archetypal forces, relevant to clinical understanding urgently needed today. Global consequences of human political and cultural behaviour, e.g., worldwide climate change amidst growing antidemocratic trends, emphatically demand analytical psychology address cultural and political dynamics in individual and collective psyche. Not learning the lessons from stories of Oedipus and plays of Sophocles brings all closer, like the power-blinded tyrant Creon, to annihilation of the future.

Keywords: Sophocles, Oedipus, Politics, Individual, Psychoanalysis

Sam Naifeh, MD, an analyst member of the C.G. Jung Institute of San Francisco, is in private practice. He teaches in the analytic training program and in Institute sponsored seminars for professionals and for the public.

Nakamura, Konoyu

The Last Desire: a Clinical Experience of Working with a Dying Man

In this paper, I reported a clinical work with a dying man. The forties man was in the hospital for his cancer on the last stage but he was not informed the fact. He was longing to see a counselor, myself working at his firm, though we had never worked together before. We had the only one session and he died on that night. Nevertheless, the one brief session was a shocking, impressive even traumatic event the therapist. I considered meaning of the work for both the patient and the psychotherapist from viewpoints of transformation and religious mysteries. Also, through the clinical experience, I discussed meaning of Jungian psychology in Japan relating the Japanese view of life and death.

Keywords: Terminal care, religious mysteries, transformation, Japanese view of life and death

Konoyu Nakamura, Ph.D. is a professor and the chair of department of psychology of Otemon Gakuin University in Osaka, Japan and is involved in clinical work at her practice in Kyoto as a Jungian oriented psychotherapist.

Newton, Lara

The power of companionship: the brother-sister relationship in our lives

The brother-sister relationship is both an external connection between male and female and an intrapsychic potential. In both cases, as well as on a larger cultural level, this dynamic provides us with a model for mutual recognition and equality in the face of the “threatening” other. The cultural component is important and timely, since at this time in our human history, we struggle with our own cultural shadow projections. An examination of the many and varied cross-cultural brother-sister fairy tales takes us through the process of transformation from bonding, to wounding, and finally to healing and redemption, thus bringing the brother-sister relationship from an outer experience, negative or positive, to a powerful intrapsychic reality. The transformation process is possible for any individual who takes up the challenge of relating to the brother-sister archetype. Brother-sister stories, whether archetypal or stories from personal human experience, present us with ways in which we may learn and develop our own capacity to cooperate and live in harmony with seemingly disparate and even hostile energies in our personal, social, and cultural lives.

Keywords: siblings, relationships, brother, sister, fairytales, Jungian psychology

Lara Newton, M.A., L.P.C. Diplomate Jungian Analyst. C.G. Jung Institute of Colorado, a local training seminar of the Inter-Regional Society of Jungian Analysts title: Vice-President, Co-coordinator of training [C.G. Jung Society of Colorado, President].

Nichols, Tamara

The Eastwood Code

Clint Eastwood has created a mythic screen presence with a heroic narrative which has sustained coherence and popularity over years of collective change. His first starring role portrays a post-modern anti-hero whose eloquent reticence critiques glamorizing violence while demonstrating the alienation caused by superior proficiency in the stereotypically masculine arts of domination and warfare. Potential for transformation in this hero is signaled by paradoxical deeds and affiliations. His subsequent roles render subversive narratives that connect and overlap, depicting over the years an individuation journey which, in the process of deconstructing grand narratives, scrutinizes the collective obsession with the heroic ego and exposes denial of its shadow. The integration of soul in a mystically deprived environment is demonstrated by profound changes in attitude particularly towards death, gender roles and power.

Keywords: Transformation, anti-hero, heroic ego, soul, subversive

Tamara Nichols licensed therapist and a doctoral candidate at Pacifica Graduate Institute in California. Her dissertation is entitled Hero Unveiled: Transformation of Myth in Buffy the Vampire Slayer. She is currently working as a Jungian scholar researching superheroes in film.

Norton, Ann Wood

Following Afghanistan's Wars: Personal and Cultural Renewal

The rich centuries-old culture of Afghanistan has been nearly destroyed by nearly thirty years of continuous conflicts. Afghan 'war carpets', woven by women who are often widowed and living in refugee situations, are personal expressions of their suffering. Artifacts such as stamps and banknotes indicate what is important to the entire country. This paper discusses the near-loss of identity and the courageous renewal of Afghanistan as it evolves in the twenty-first century. The following PowerPoint link includes images of contemporary Afghan carpets, supporting artifacts, and photographs taken on my own visit in 2007, conveying the complex story of this war-torn country. It stands as evidence that the arts play an important role in reflecting both the effects of war and the healing process of an emerging nation and its people.

Keywords: [not provided]

Biographical note: [not provided]

Nouriani, D. Steven

The Role of Terrorism and Fundamentalism in the Corruption of Cultural Symbols and the Destructive Defence against Fragmentation

Cultural symbols play a vital role in the development of the psyche, society and consciousness. When cultural symbols decay, their libido energy can revert back into the unconscious and fuel the destructive shadow forces in the unconscious. The inner psychological mechanisms of the defences of the self, which can get constellated during the de-integrative processes of development, can also get activated at the collective level. It was proposed that fundamentalism and terrorism can be a collective destructive defence against the perceived threats of cultural fragmentation, disintegration and a primitive defence from a paranoid-schizoid state, leading to further corruption of cultural symbols. The gradual decay of cultural symbols around the world, diminish our capacity to contain our collective shadow, placing civilization at risk. The emerging global consciousness, rooted in the living symbol of the earth and the feminine principle, is challenging us to integrate our collective shadow at an individual level.

Keywords: cultural complexes, cultural symbols, fundamentalism, modernity, terrorism.

D. Steven Nouriani, PhD, MFT is an advanced candidate at the Jung Institute of San Francisco and is in private practice in San Francisco and San Jose, California. Dr. Nouriani offers depth psychotherapy to individuals, couples and groups.

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O'Connell, Kevin

Late Thoughts on the Rite: Stravinsky's Rite of Spring as iconic work

Stravinsky's Rite of Spring is one of the twentieth century's handful of iconic works. The work famously provoked a riot at its Paris premiere in 1913. It is now one of the most popular works in the concert repertoire. What has enabled it to achieve this status? In this paper, composer Kevin O'Connell examines aspects of the work which provoked its first listeners. The work was revolutionary in its approach to rhythm, melody and harmony. Examination of these aspects will lead to a discussion of iconic works in general. O'Connell argues that it is often the things which a work excludes which give it iconic status. A work's very limitations may in fact explain much of its appeal. Stravinsky's fascinating but sometimes contradictory descriptions of the creative process are dealt with. They may help to explain the process of composing the Rite which he later succinctly described: "I heard, and I wrote what I heard."

Keywords: Rite of Spring, iconic works, limitations as strengths

Kevin O' Connell is widely regarded as one of Ireland's foremost modern composers. His extensive catalogue of works includes three chamber operas, four orchestral works, and numerous works for chamber forces and voice. These works have been performed across the world, most recently in China, where his piano work *Ceimeanna* toured seven venues in March 2008. He is a member of Ireland's Academy of creative artists, and is head of composition at the Royal Irish Academy of Music in Dublin.

Oliveira, Luisa de and Hirata, Ricardo Alvarenga

'A Stabbed Consciousness': The Hero and Outlaw Symbolism and the Brazilian Cultural Complex

Two weeks after its release, *Elite Squad* had already turned into "the most viewed and reviewed film in Brazilian film history". The record success of *Elite Squad* ("Tropa de Elite") rekindles, in an analytical light, typically Brazilian questions: Why is there so much corruption in Brazil? What are its origins? Is there a national hero? According to Singer (2002), cultural complexes structure emotional experience and operate in the psyche the same way that individual complexes do. However, the contents presented by the former are substantially different. According to Ramos (2004), "corruption is not just a question of ethics and greed, but also a pathological symptom in the collective identity of Brazil, which at least partially originates from a cultural complex of inferiority" (p. 104). The analysis will focus on the issues related to psychic trauma and its repercussions in the individual and in culture, as well as the hero archetype in Brazilian society.

Keywords: film analysis; cultural complex; trauma; corruption

Ricardo Alvarenga Hirata. Jungian Psychotherapist. Psychoanalyst. Doctoral student. Institution: Graduate Studies in Clinical Psychology. Jungian Studies Center. Pontificia Universidade Católica (Catholic University). São Paulo. Brazil.

Luísa de Oliveira. Jungian Psychotherapist. Institution: Graduate Studies in Clinical Psychology. Jungian Studies Center. Pontificia Universidade Católica (Catholic University). São Paulo. Brazil. Dissertation Title: *Girl Stuff: A Symbolical Analysis of Buffy the Vampire Slayer*

P

Parks, Frances M.

Academic Psychology - Where is Carl G. Jung? The Evidence-based Treatment Movement & Depth Psychology

The evidence-based treatment movement has been a dominating influence in recent years in the mental health field. This paper looks at the movement as it is related to the history of psychology and to current practice. Approaches such as empirically supported treatments and common factors research are reviewed from the perspectives of psychology, psychoanalysis, and depth psychology. Suggestions are made regarding how traditions advocating the value of long term treatment in psychotherapy may benefit from and contribute to the evaluation of treatment modalities. The use of the case study as a research approach is discussed.

Keywords: Evidence-based, evidence-based practice, common factors, case study, depth psychology, analytical psychology

Frances M. Parks, Ph.D. is a clinical psychologist who trained at Southwestern Medical School, Dallas, Texas. She received her diploma in Analytical Psychology from the C.G. Jung Institute Zürich. She currently is the chair of the clinical psychology department at Argosy University, Seattle and maintains an analytic practice.

Penna, Eloisa

Postmodern academic research: risks and possibilities

Postmodern is a time of crisis, when limits are blurred, values are diluted, old and new alternate, which are both fascinating and frightening. This presentation seeks to discuss the risks, the challenges and the possibilities faced by researchers today. With no balance, between flexibility, methodological rigor and commitment to the collective needs, the search for greater creativity may take us down a slippery subjectivity that dilutes scientific knowledge into common sense. This would represent diving into the matriarchal dynamics in which science perhaps would no longer have any meaning. However a major risk involves the return to the 'patriarchal paradise' of rationality with its reliable laws. Ignoring concepts such as *Self*, archetype and synchronicity, due to a supposedly lack of conceptual clarity or in the name of scientific rigor, puts at risk analytical psychology as a whole.

Keywords: Postmodern, academic research, analytical psychology, methodology

Eloisa M.D. Penna: Masters in clinical psychology. Master Professor of Analytical Psychology. Department of Methods and Techniques in Psychology. Pontificia Universidade Católica de São Paulo, Brasil. Jungian analyst. Member of IAAP SBrPA. Lecturer and supervisor at PUC-SP and SBrPA

Penna, Lucy

The Black Madonna of Aparecida and the transformation of Brazilian collective identity

The Madonna of Aparecida is a living myth that corresponds to a basic content in the collective Brazilian identity. This article acknowledges Aparecida as a Black Madonna and analyzes the denial of her blackness in relation to XVIII Century slavery. The fact that the original image was found decapitated is interpreted as a state of weakness in the collective Brazilian soul, generating a fragmentary state of identity in Brazilian people today. The author of this article feels that political and social corruption, as well as moral and physical misery, endemic in Brazil today, can only be overcome by integrating body and mind in the nation's soul. The myth suggests that the Brazilian people can achieve abundance when and if the government (the head) designs initiatives toward bio diversity resources contemplating the needy majority (the body). A corollary interpretation might be that a collective individuation is already in process, involving the balancing of sensuality and spirituality. This can be seen, for instance, in Afro-Brazilian religion (*candomblé*), in indigenous festivals and in popular celebrations where sacred and profane elements are spontaneously combined, a first step in their eventual integration.

Keywords: Lady of waters; Brazilian goddess; Black Madonna; Great mother in Brazil; Psychology and religion; Our Lady of Aparecida

Lucy Penna is a post-doctoral fellow at Pontific Catholic University of Sao Paulo (PUCSP), Brazil.

Popović, Velimir B.

Challenges of National Identity

The aim of this paper is to assess the psychological bases of national identity, in the hope of discovering some of the reasons for the widespread persistence of national identities in the contemporary world. Many authors' claims that we have already entered into a 'post-national epoch', yet, the nation is to date the largest and most populous of the collectivities with which people possess an affiliation. Second, social identity as such and national in particular, play significant role in developing personal self of human subjects. At last, the reason I am tackling the phenomenon of national identity is the fact that nowadays we don't have a comprehensive analytical theory of social/collective identity as such and, therefore we don't possess a proper Jungian approach to the psychology of national identity. The reason for developing an analytical approach to the phenomenon of national identity as a form of social identity in our individual makeup is not to promote "national or ethnic pride", for not all that we carry forward is wholly admirable or praiseworthy. The primary reason for building an analytical approach is to obtain self-knowledge.

Keywords: Human, Identity (social, personal, national), imagination

Biographical note: [not provided]

R

Radomsky, Lynne

White skin, black soul: Black skin, white soul: A journey of initiation and integration through ritual as reflected in the realm of the African Traditional Healer

This paper reflects on the need for a re-awakening of the process of initiation rituals through the journey of a young black South African woman. The emergence of an integrated identity symbolised by a new inner god image is reflected in the integration of a conflict of the opposites. This requires the letting go of the idea that all can be known and embracing the cosmology the Indigenous Healer as “one who lives in an undivided world in which ancestor, dream, plant, animal, body, mind and spirit all belong together” (Kruger, D. 1974, Xhosa diving and contemporary psychotherapy: A reciprocal perspective. *Fort Hare papers*, 6: 30). Jung (1959, CW 9ii: 261) too, understood this need: “Psyche and matter exist in the same world and each partakes of the other ... If research could only advance far enough ... we should arrive at an ultimate agreement between physical and psychological and spiritual concepts.”

Keywords: Indigenous healing; multiculturalism; inner god image; numinous; initiation

Radomsky, Lynne, holds a PhD in psychology and is a Clinical Psychologist with a Jungian orientation in private practice as well as an initiated Traditional African Healer and post graduate lecturer/trainer.

Rajan, Indhushree

The Image of the Bound Woman; Empowering Minority Feminine Voice through Myth

Woman has existed in shadows, in margins of voiceless constraint, for generations. Across cultural, ethnic, and national borders, patriarchal standards have defined who she is in terms of biology rather than will and voice. Indeed, historically, woman has been denied even the language to define her own suffering or substance. It is only in self-identifying with wounding and lack in this regard, that woman can be freed to heal and move beyond the patriarchally charged roles and expectations that define her. Within this context, we must consider the impact of history and culture on identity, self-creation, and otherness. Specifically, I propose that re-conceptualizing history as a multiplicity of narratives rather than a linear, “objective” collection of facts, affords us a platform from which the socio-culturally marginalized feminine presence may enter the space of story, and in so doing, engage a process of authentic self-creation. Myth reminds us that our individual and collective stories give rise to cultural values and symbols. The state of cultural relationships, whether centered

in gender or nation, reminds us that the silencing of some stories to preserve the privilege of others, serves to manipulate and distort these symbols and values, and perpetuate fear at the core of the human heart.

Keywords: Identity, postcolonial, feminine, voice, women

Indhushree Rajan is a Ph.D. student in the clinical psychology program at Pacifica Graduate Institute, in Carpinteria, California. She also has an M.A. in Literature, with an emphasis in Postcolonial and Postmodern Literature and Theory, and is the creator and director of "Project Satori," a non-profit, international collaboration of students and psychological professionals committed to facilitating mental health care for women in the third world.

Ramos, Denise G.

Creativity and Art as part of the elaboration of trauma from slavery

The traumas left by slavery can be seen in the social-economical and cultural conditions of their descendants, especially in Brazil. This traumatic situation raises several questions: *How could the survivors live with so much shame, humiliation, physical, psychological and spiritual pain? Could it be that African descendents have had their self-esteem so lowered that it made difficult their social ascension? Could the traumatic situation be fixed in a cultural complex being transmitted from generation to generation?* In this paper I make an analysis on trauma and cultural complexes and how these manifest in the African descent population that lives in the region of *Pelourinho* (pillory) in Brazil. The ways that the collective memory and the representation of a shared past are present through painting and music, raise two hypothesis: they could be expressing defenses that could help in the survival of this group's spirit or reveal a split in the collective psyche, (a trauma and a cultural complex). Perhaps both are valid as well.

Keywords: Cultural complexes, trauma, slavery in Brazil

Denise G. Ramos is member analyst of the Brazilian Society of Analytical Psychology, professor at the Pontificia Universidade Catolica de São Paulo and chair of the Center of Jungian Studies at the Department of Graduate Studies in Clinical Psychology. Author of several articles and books, including *The Psyche of the Body* (2005, London: Routledge).

Rand, Evangeline

Carl Jung and Ravenna Baptism: bittersweet antidote through World Wars I and II

Seeded between 1912 - 13 two small details from Jung's *Memories, Dreams, Reflections* evoke the conception that Jung's entire opus revolves around the only overt reference to Mary Magdalene in his *Collected Works*, Vol. 18, 'The symbolic Life'. What happens when we come to a dead end? The first detail is a dream setting 'like' Les Alyscamps, southern France. The second is "one of the most curious events in" his life, - 'Ravenna' 1933, but possibly visited alone in 1913. The two 'events' show us psyche constellated within far reaching 'geography', 'history', and herald our task for the future.

Keywords: Dead-ends, Mary Magdalene, Baptism, Nature, Les Alyscamps, Ravenna

Dr. Evangeline Rand, born and raised in India, further educated in England, Canada, US. Practicing Psychologist for 29 years, associate faculty (retired) at St. Stephens Theological College, Edmonton, Canada. Author: *Recovering from Incest: Imagination and the Healing Process* (Sigo Press) and *Recovering Feminine Spirituality: The Mysteries and the Mass as Symbols of Individuation* (Coventure). Grandmother.

Rasche, Joerg

Working through Cultural Complexes by Music and Art – J. S. Bach, Felix Mendelssohn Bartholdy, Marc Chagall

In this lecture-concert, some symbols of transformation and integration of cultural complexes are shown and analysed. J. S. Bach (1685 – 1750) was able to bridge the deep cultural split between Protestants and Catholics in Germany, by composing music in both styles. In the time of the political re-union of Germany around 1871 he became a national hero. The Jewish element became the excluded third. For Felix Mendelssohn Bartholdy Bach became also a symbol for the healing of his own personal split: to be Jewish and Christian. The Russian Jewish painter Marc Chagall found a transforming symbol in his “Green Christ”, the huge glass painting of Christ in the Fraumunster Zurich. He created a symbol of the Self by transcending the barriers of dogmatic religion. It reminds of a dream of C. G. Jung in 1939 when he saw a Green Christ in his room.

Music performed: Bach: Chromatic Fantasy and Fugue; Fugue E-Major WP II; Mendelssohn: Songs without Words op.62

Keywords: Music and psychoanalysis, individuation, religion, split, Jewish assimilation, Green Christ

Dr. Joerg Rasche, Jungian Analyst and Child Psychiatrist, trained in Berlin and Zurich (sandplay), DGAP, DGPT, DGST, ISST, IAAP. Working in private analytical practise in Berlin. Trained also in organ playing and piano. Publications about mythology, transference issues, music in Jungian Analysis, creativity. He is currently a Vice president of IAAP.

Robbins, Lee

Archetypal Parenting: Towards a Reverie of Origins

Archetypal Parenting is the regenerative aspect the child archetype. I explain that child as archetype has nothing to do with growth and development in time. According to Jung, Kerenyi and Bachelard child is a symbol of origination and of continuity and movement between cycles of death and rebirth. Examples of this process that rescues itself from extinction are the Underworld gods Dionysos and Persephone who recreate themselves from a severed phallus and an underworld child. The lesion in each story is not divided from its resolution. These underworld children are symbols of the de-structuring and re-structuring energy in the unconscious. Archetypal Parenting is given support from alchemical imagery. The whole opus is described as a “genesis outside of generation”. The issue of this genesis is the alchemical orphan. The paper notes the importance of the alchemical orphan in the

development of Jung's theory and in his personal life. The goal of archetypal parenting is to release the ego from the constraints of causal history so that it becomes aware of its unique archetypal inheritance.

Keywords: Archetypal parenting, child archetype, death and rebirth, alchemical orphan.

Lee Robbins, Ph.D, is an adjunct professor of psychology and religion at New York University and an analyst in training at the Jungian Psychoanalytic Association. She serves on the board of the IAJS. Her essay, "Healing with the Alchemical Imagination in the Undergraduate Classroom" appears in newly released *Psyche and the Arts*.

Roesler, Christian

Jung's Self, postmodern identity construction and the role of archetypal patterns in current narrative identities – an empirical investigation

Different concepts of identity, Erikson's concept and postmodern theories of polycentric identity are compared with Jung's idea of the Self. Jung's thoughts appear to be surprisingly postmodern in that they see the personality composed of diverging parts and its need for a unifying center. Today's individuals have the liberty and the pressure to create their own identities. In this process the media gain enormous importance by offering possible orientations, ideologies, fashions etc. to choose from. In virtual realities they can try out identities in processes of "interactive imagination". Current theories understand the process of identity formation as an internalisation of such models, whereas Jung sees the Self as a preformed archetype unfolding in the individuation process. In an empirical investigation it can be shown that identity processes are still influenced by archetypal patterns. Based on Jung's definition of archetype I have developed the concept of "archetypal story pattern" and a research method (Narrative Analysis and Biography Research) to identify archetypal patterns in life stories. The Narrative Identity can be structured by archetypal story patterns which give a specific form as well as a specific meaning to the person's identity (e.g. a "hero story").

Keywords: Identity, archetype, narrative-identity theory, biography and narrative research, archetypal story pattern

Christian Roesler, Dr. phil. Dipl.-Psych., Psychologischer Psychotherapeut, DGAP. 26.06.1967 in Basel/CH; 1995 Diploma in Psychology University of Freiburg; 2002 PH.D.; 2002 Dipl. Analyt. Psych. C.G.Jung-Institut Zürich; 2000-2008 Head of a counselling center; from Sept. 2008 Professor of Clinical Psychology Catholic University of Freiburg, Germany and Lecturer of Analytical Psychology (Baumann-Foundation) University of Basel/CH; private practice in Freiburg

Romanyshyn, Robert D. and Rosen, David H.

Honouring the Wounded Researcher: A Panel in Two Parts

Below are two perspectives on "The Wounded Researcher" revealing different approaches to educating doctors of psychology. Robert Romanyshyn describes Pacifica Graduate Institute, a private institution that emphasizes depth psychology, Jung's analytical and archetypal psychology, as well as mythology. David Rosen depicts an enduring analytical (Jungian) and spiritual component of

a mainstream doctoral program in clinical psychology at Texas A&M, a public university. Both Romanyshyn and Rosen encourage their graduate students to research their own wounds and heal their souls in the process.

Part One: The Wounded Researcher: Making a Place for the Unconscious in the Research Process (Romanyshyn)

To make a place for the unconscious in the research process is an ethical task. This work involves a descent whose alchemy not only dissolves a wounded researcher's complex narcissistic ties to the work, but also allows the researcher to be addressed by and to be in service to the unfinished business in the work. Using examples from my students, I describe the procedures that foster this work of descent, consider the resistances to this work, and argue that failure to make a place for the unconscious leads to ethical issues such as epistemological violence. I also offer a brief description of how the myth of Orpheus-Eurydice lends an archetypal perspective to this work, which situates research with soul in mind within the context of love, loss, descent and transformation.

Keywords: Wounded Researcher, Ethics, Unconscious, Orpheus/Eurydice

Robert D. Romanyshyn is a Senior Core Faculty Member at Pacifica Graduate Institute. The author of six books and numerous journal articles and edited volumes, he is currently working on a collaborative T.V. project on the history of soul and a psychological memoir called *Dark Light*.

Part Two: Research is Me-Search: Valuing the Wounded Researcher (Rosen)

Based on my own experience of overcoming suicidal depression, students who work with me are encouraged to research their own wounds. I seek future doctors of the soul who have a passionate interest in a personal painful issue. It is through the process of an in-depth investigation of the wound that students go through a healing process. Often, with the addition of psychotherapy and the creative process of writing the doctoral dissertation, there is an "enantiodromia" and the wounded researcher, as Heraclitus maintained, goes to the opposite. Several examples will illustrate that through the creative process of researching their wounds, students not only heal themselves but altruistically help others. This approach to working with the psyche is tailor made to those individuals who are aware of their wounds and want to descend, enter, and transform their own deep hurt. Through being wounded researchers they ultimately become wounded healers.

Keywords: Research, Me-Search, Personal Wound, Healing

David H. Rosen, M.D., a Jungian Analyst, is the McMillan Professor of Analytical Psychology at Texas A&M University. He is the author of over ninety scholarly articles and eight books including *Transforming Depression: Healing the Soul Through Creativity* (2002).

Rosa, Armando Nascimento, Porterfield, Sally & Qualls-Corbett, Nancy

ReVisioning Mary Magdalene: A round table prelude to the performance of the play, Mary of Magdala

The main goal of this round table was to stimulate an open debate on the issues that the play, *Mary of Magdala - a Gnostic fable*, by Armando Nascimento Rosa, is able to provoke on both the readers and the audience (on the day before the rehearsed reading in Zurich, by IAJS members who volunteered

to participate, under the direction of Susan Rowland). The playwright began by commenting the several guide lines through which the play was conceived, providing also a brief description of the first stage production of *Mary of Magdala* (in Portugal and in Spain). Sally Porterfield and Nancy Qualls-Corbett - the following contributors for this round table - shared their critical views on the play, including the contemporary relevance of how this theatrical fiction portrays Mary Magdalene's character. Both their interventions were drawn on specific essays each one of them wrote for the English language edition of the play (published by Spring Journal Books).

Keywords: Mary Magdalene; Gnostic theatre; Archetype and stage performance; Spirituality and the Feminine

Armando Nascimento Rosa, Portuguese playwright, is author of ten books of plays and essays on drama (including *An Oedipus – the untold story*, 2006), and a recipient of several prestigious theatre awards. Rosa has a Ph.D. in Dramatic Literature and teaches Theory of the Theatre at Escola Superior de Teatro e Cinema (College of Dramatic Arts and Cinema) in Lisbon, Portugal.

Sally Porterfield, Ph.D., current president of the Jungian Society for Scholarly Studies, retired director of the A&S Drama Department at the University of Hartford, and the author of *Jung's Advice to the Players: A Jungian Reading of Shakespeare's Problem Plays*.

Nancy Qualls-Corbett, Ph.D., Jungian analyst, author of the *Sacred Prostitute: Aspect of the Eternal Feminine and Awakening Woman*, contributing author to *The Secrets of Mary Magdalene*.

Rosen, David H. and Stephenson, Kittredge T.

The Healing Spirit of Haiku

Haiku is a treasure that Japan has given the world. These short poems offer us extraordinary moments of insight about ordinary things. Haiku, linked to Zen embodies egolessness, aloneness, acceptance, universality, humor, silence, awakening, love and death. Haiku usually concerns nature and an image is created out of a few words. Haiku is a spiritual art form that promotes healing. As the poet W.H. Auden said (quoting his father, who was a physician) "Healing is the intuitive art of wooing nature." After a brief introduction to haiku and how to write them, there will be a meditation exercise to promote relaxation. Then participants will partake in an active imagination process and write haiku. There will then be a discussion of the created haiku and its meaning, spirit, and healing value.

Keywords: Haiku, Healing, Value, Spirit

David H. Rosen, M.D., a Jungian Analyst, is the McMillan Professor of Analytical Psychology at Texas A&M University. He is the author of over ninety scholarly articles and eight books including *The Healing Spirit of Haiku*, co-authored with Joel Weishaus (2004)

Kittredge T. Stephenson is a 2nd year clinical psychology doctoral student at Texas A&M University, working with David Rosen. He holds undergraduate and graduate degrees in Western and Eastern classics from St. John's College and has lived, studied, and taught in Spain and Taiwan.

Rowland, Susan

A Kind of Merry War: Symbols of War in Shakespeare and Jung

Both William Shakespeare and C.G. Jung were all too aware that they were writing in a time of war. However, another similarity between them is their sense of themselves as artists with a social mission. Shakespeare lived in a time in which dramatic ritual was not confined to the playhouses. Rather it was the means by which power operated throughout society in gorgeous display or horrible gruesome punishment. Yet the rituals of power were always menaced by the fear that they could be subverted. Power fears that another could *act* its rituals. Similarly in the words of the plays, symbols appear to be devoted to the sacred dimension of monarchical rule. However, as Jung knew, the mysterious quality of symbols keeps them from being completely absorbed by cultural desires. Like Shakespeare, Jung's symbols take art beyond the cultural margins. They both attempt to use art against war.

Keywords: Symbol, war, Jung, Shakespeare, ritual, drama, narrative, myth

Susan Rowland, Professor. Institution: University of Greenwich. Bibliography: *Jung as a Writer* (Routledge, 2005), *Jung: A Feminist Revision* (Polity, 2002), *C.G. Jung and Literary Theory* (Palgrave, 1999)

Rutkowski, Krzysztof

Posttraumatic dreams

In the article, the specific character of nightmares, which occur as a direct reaction to trauma, have been described. These nightmares occur in the course of posttraumatic disorders, especially during posttraumatic stress disorder. Analytical perspective has been most widely used, as it considers the importance of nightmares for the dynamics of psychological disorders in the highest degree. Classic interpretations of the origin of specific posttraumatic stress disorder or traumatic neurosis symptoms by S. Freud and C. G. Jung have been described. One can conclude that posttraumatic dreams are distinguished by the following: 1) content – directly reproducing the trauma, 2) recurring character, 3) bringing out negative emotional reactions, most frequently - anxiety. For Jung (CW VIII) posttraumatic dreams have different dynamic and structure to all other symbolic dreams. This perspective has been described and discussed. The paper is based on original research conducted among patients with recognised Posttraumatic Stress Disorder, and shows different clinical picture of PTSD, depression and anxiety associated with nightmares. The patients composed a group of 90 people who were imprisoned for political reasons in Poland. State Trait Anxiety Inventory as well as Hamilton's Depression Scale have been used to estimate the aggravation of anxiety and depression symptoms. 76% of patients suffered from nightmares. This group was characterised by similar aggravation of temporary anxiety and anxiety as a constant personality trait as well as by rare, 20%, depression recognition. The group of 24% of patients who do not remember nightmares is characterised by a lower level of reaction with anxiety and frequent occurrence of depression (84,2%). The results of this research are base for discussion about the unusual character of posttraumatic dreams.

Keywords: Trauma, dreams, PTSD, nightmares, depression, recovery

Krzysztof Rutkowski – MD, PhD, psychiatrist, jungian analyst, IM IAAP, professor associate, chair of the Dpt. Of Psychotherapy Jagiellonian University Medical College in Kraków, Poland, works with traumatized patients, author of several publications about trauma, and results of scientific research in this field

Ryde, Julia

Thinking with images

How does a propensity to think with images affect our psychology and what takes place in the consulting room? Images produced through words, dreams or concrete art works, can start as highly personal communications but then cross boundaries of race and time. It is the symbol of the image that holds together the personal and the collective, conscious and unconscious, and, there are degrees of a person's ability to use the image depending on the capacity of their transcendent function. It is the imagination that conjures up the image and it is the imagination that uses the perception of an image. The idea of visual thinking (Christian Gaillard) is introduced as a way of using images. Also unconscious logic (Matte Blanco) is thought about as a way of scanning unconscious processes in an analytic session, similar to how a picture is built up by a series of images.

Keywords: Symbol, transcendent function, visual thinking, unconscious logic

Julia Ryde is a Jungian analyst who trained with the British Association of Psychotherapy. She is also trained as an Art Therapist. She works in private practice in London and also teaches for the BAP, both for their training and for the BAP/Birkbeck MSc

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Schaverien, Joy

Art as Symbolic Enactment in Culture

Art is framed by the culture in which it is created. This illustrated presentation focuses on art, in analysis, as a symbolic enactment in culture. It has been argued that the viewer of art, in the gallery, has a countertransference response to the work (Kuhns1983, Handler-Spitz 1985). Similarly the analyst, as spectator of art created in analysis, has a countertransference response to it. Although not having the status of great art, pictures embellish the traditional talking cure, offering a wordless, visual interpretation and so an opportunity for symbolisation when symbolic thought is not possible. The distinction is made between: signification (which is often conscious), symbols *in* pictures (conscious or pre-conscious) and pictures which are profoundly symbolic and which have no verbal equivalent, ('the art symbol' (Langer 1967). Revealing previously unconscious material they embody a form of transference. Thus art in analysis might be viewed, as an enactment in the culture of the analytic tradition, as well as in the wider culture of society.

Keywords: Art, Enactment, Transference, Countertransference, Sign, Symbol

Joy Schaverien PhD: Jungian Analyst in private practice in the East Midlands UK. Professional Member of the Society of Analytical Psychology, in London. Visiting Professor at the Northern Programme for Art Psychotherapy, Leeds Metropolitan University. Author of numerous books and articles, on gender, and the role of art within analysis

Schellinski, Kristina

A cause for a home? Human rights as a new symbol of identity for the uprooted, global citizen

Globally mobile, uprooted individuals loose connection with their cultural complexes and risk losing their identity. Many “citizens of nowhere” working for the United Nations in Geneva have adopted a cause for a home. They find a new sense of belonging in their work for a universal value such as human rights. In order to prevent burn-out, PTSD or depression, the projection of personal or cultural complexes onto such a cause must be made conscious. Then, identifying with a *universal* cultural complex can indeed confer a new identity and re-anchor the uprooted, provided human rights find a mirror image in the soul. The promotion of human rights must find reflection in rights that we have towards ourselves, towards our self, our soul. A Charta for the Rights of the Soul (to be drafted) could help those helping others as well as all who suffer from being uprooted in the world.

Keywords: Globalization, mobility, cultural complex, identity erosion, United Nations, human rights, Charta for the rights of the soul

Kristina Schellinski, born in Freiburg, Germany, M.A. in Political Science and Literature, Graduate of the C.G. Jung Institute, Zürich, in private practice in Geneva, Switzerland, since 1999. She worked for the United Nations Children’s Fund (UNICEF), New York and Geneva from 1983-1998. She is also a founding member of the “Rencontres Jungiennes at Lavigny”, Switzerland.

Schwartz, Susan E.

Puella in the Shadows

Puella represents the eternal girl, an aspect of the psyche that has been virtually ignored in the Jungian literature. The Western cultural pressures that cause and encourage youth worship result both in the lack of mature models and keep Puella unknown and unexplored--to the detriment of both women and men. This pressure to be ever younger and thinner keeps her devalued and stuck in the shadows. Living 'as if', she is bolstered by persona adaptation but feels empty within, susceptible to but not facing the narcissistic wounds. Attachment problems result in being divorced from her body, a distorted and split self-image and difficulty with intimacy and commitment. Examining a series of dreams and writings from the American poetess Sylvia Plath illustrate some of the internal and external conflicts of the Puella figure.

Keywords: Puella, shadow, 'as if' persona, Sylvia Plath

Susan E. Schwartz, Ph.D., Jungian analyst trained at the C.G. Jung Institute in Zurich, Switzerland and has a doctorate in clinical psychology. She is a senior analyst at the New Mexico Society of

Jungian Analysts. Susan presents on Jungian psychology worldwide and has an analytical practice in Phoenix, Arizona.

Sebastiani, Chiara

Memory, Oblivion and Reconciliation: Myths and Symbols in Divided Cities.

The splitting of cities and the creation of boundaries based on race, culture and religion is a contemporary tragedy. This paper is an attempt to explore how Jung's approach to myth, symbol and the collective unconscious may provide useful insights to elaborate on the experience of physical partition, enforced through violence, of cities and populations. Has Jungian analysis anything to say on how post-colonial, post-apartheid, and ethnically divided cities are tackling the task of building or re-building some common, shared public spaces, where groups brought apart can meet and try both to elaborate a common story of their past and a new identity for their future? I here explore the tension between the opposing collective needs of memory and oblivion, as reflected in urban spaces in three cities – Tunis, Cape Town and Nicosia – and show how the city can also produce symbols of reconciliation.

Keywords: Divided cities, cultural conflict, urban symbolism, collective unconscious, symbols of reconciliation

Chiara Sebastiani has trained as Jungian analyst in Milan and Rome. She lives and practices in Bologna where she is professor of Local Government and Urban Policies. She also lectures on Public Discourse at the University of Venice. Her research explores expressions of collective symbolics in urban life and political discourse.

Segal, Robert A.

1. The Place of Myth in the Modern World

In the nineteenth century myth was taken to be the "primitive" counterpart to science, which was assumed to be entirely modern. Just like science, myth accounted for all events in the physical world. One could not consistently hold both kinds of explanations, and moderns, *defined* as scientific, were obliged to abandon myth. In the twentieth century myth was reconciled with science, but without challenging science. Rather, myth was recharacterized as other than a literal explanation of the physical world. Myth was made compatible with science by removing myth from the world. The question for the twenty-first century is whether myth can be brought back to the world without spurning science. I consider the case of Gaia. Does the earth considered as living make it a personality? Does the earth considered as living make it a god? Does the earth considered as a god make its biography myth?

Keywords: Myth, science, earth, nature

2. Jung and White on Gnosticism

Jung wrote about Gnosticism throughout his corpus and even composed his own Gnostic myth, the "Seven Sermons to the Dead." Jung sees ancient Gnosticism as a stage in the development of consciousness. Gnosticism was the forerunner of medieval alchemy, which in turn was the

forerunner of modern analytical psychology. Jung linked Gnosticism, alchemy, and analytical psychology because he linked them thematically. All three were movements toward individuation. In my edited book *The Gnostic Jung* (Princeton and Routledge, 1992) I argued that, for all Jung's fascination with Gnosticism, he misconstrued it precisely he interpreted it through the eyes of alchemy and of analytical psychology. He took the Gnostic goal to be that of individuation when in fact, or so I argue, it amounts to inflation. In his own Jungian analysis of Gnosticism-an essay reprinted in *The Gnostic Jung*-Victor White offers his own scrupulously Jungian analysis of Gnosticism, and he interprets Gnosticism as an expression of inflation, not individuation. I therefore argue that Jung gets Gnosticism wrong and White gets it right.

Keywords: Gnosticism, alchemy, Jung, Victor White

Robert A. Segal is Sixth Century Chair in Religious Studies, University of Aberdeen, and author of, among other works, *The Poimandres as Myth* (Mouton de Gruyter), *Theorizing about Myth* (University of Massachusetts Press), and *Myth: A Very Short Introduction* (Oxford University Press).

Shalit, Erel

Destruction of the Image and the Worship of Transiency

Taking its starting point in Jung's statement "Everything of which we are conscious is an image, and that image is psyche ... [which] is a world in which the ego is contained," this presentation will compare the fundamentalist's collective consciousness of the One Truth, with the postmodern imagination of a multitude of perspectives. The identity of the fundamentalist is shaped by archetypal identification, whereby the shadow is projected on the "Evil Other," onto whom acts of evil may be "justifiably" perpetrated. Postmodern deconstruction of identity, on the other hand, tends toward 'as-if' and transiency. Images and ideas become detached from "ground and reality." The image becomes its own simulacrum, detached from the images of interiority. Finally, features of transiency and the transient personality are compared and contrasted with the survivor syndrome.

Keywords: Collective consciousness, fundamentalism, image, post-modernity (post-modern condition), transiency

Erel Shalit is a past President of the Israel Society of Analytical Psychology, and IAAP liaison person with Bulgaria. He is past Director of the Community Mental Health Clinic, Shalvata Psychiatric Centre. He is the author of *Enemy, Cripple & Beggar*, *The Hero and His Shadow* and *The Complex*.

Shearer, Ann

Restorative Justice: A Dream of Wholeness

The principles of restorative justice are now applied in many situations of conflict – from classroom and neighbourhood to war-torn nations. This paper outlines these principles of reconciliation and contrasts them with the prevailing adversarial approach of Western justice. It traces their foundations to a powerful archetypal longing for the restoration of a pre-existent cosmic order, and examines the essential characteristics of that order through the attributes of the classical goddess

Themis (the abiding image of Justice), whose unique capacity to bring together and contain disparate energies in her own 'right order' can be seen as the psychological fuel of the restorative approach. Finally, the paper shows how, by modelling themselves explicitly on the justice systems of traditional societies which still seek to restore a 'right order' that is both human and divinely-ordained, today's restorative initiatives tap a deep stream of archetypal energy to offer practical promise for the future.

Keywords: Restorative justice, archetypal 'right order', Themis

Ann Shearer is a senior member of the Independent Group of Analytical Psychologists in London and formerly worked as a social welfare journalist and consultant. Her most recent book, with Pamela Donleavy, is *From Ancient Myth to Modern Healing. Themis: Goddess of Heart-Soul, Justice and Reconciliation* (Routledge 2008)

Singer, Thomas

Playing the Race Card: A Cultural Complex in Action

The paper focuses on the activation of the "cultural complex" of race in the recent U.S Democratic presidential primaries. The paper argues that the cultural complex can serve as an explanatory tool that brings objective assessment and emotional reality into fruitful discourse. After defining "cultural complex" and "playing the race card", six specific examples of the relationship between the two are explored. Five of the examples show how the "race card" was used to manipulate groups of voters. One example shows through specific quotes from Obama's Philadelphia speech in juxtaposition to the primary characteristics of a cultural complex how Obama probed the highly charged issue of race with the goal of bringing consciousness to the cultural complex rather than to simply exploit its emotional power for political gain. The natural tendency is for cultural complexes to trigger regressive forces in the body politic and it is the rare leader who seeks to transcend the cultural complex through consciousness.

Keywords: [not provided]

Biographical note [not provided]

Skar, Patricia

The Concept of the Archetype and its Relationship to Music Theory

This paper focuses on the concept of the archetype as a bridge between thinking about the analytic process and the musical experience. A view of archetypes as emergent properties of the activity of the brain/mind is first presented and then connected to the structure and dynamic properties of music. Recent scientific evidence on the emotional and physical effects of music on the brain leads to the suggestion that in playing and listening to music, a reflexive, self-organizing process is taking place between music and our minds. Music has the ability to mirror the movement and gestural qualities of both our physical and psychic processes, and imbues time with the experience of change and transformation, mirroring the consciousness we can achieve of our own emotional and physical

experiences as we move through life. In this way, music facilitates the ego/Self dialogue and is deeply connected to Jung's concept of individuation.

Keywords: Archetype, emergence, emotion, individuation, music, self-organization

Patricia Skar, BMus, MFA, Zürich-trained IAAP analyst in private practice, Stratford-upon-Avon, U.K. Relevant publications (both in the *Journal of Analytical Psychology*): Saunders and Skar, "Archetypes, Complexes and Self-Organization", *JAP* 46/2, 305–323, (2001); "The Goal as Process: Music and the Search for the Self", *JAP* 47/4, 629–638 (2002).

Solomon, Hester McFarland

Synchronicity, the psychoid, and the transcendent function as processes of emergence

The last two decades have seen the emergence of a remarkable possibility for theoretical integration of disparate fields of enquiry in the so-called hard sciences, the human sciences, including depth psychology, and the humanities, based on theories as diverse as quantum physics and the evolving universe, through to geometry, biology, sociology, anthropology, economics and depth psychology. Under various names -- chaos theory, complexity theory, emergence, laws of self organisation at the edge of chaos, complex adaptive systems – they are linked by concepts, metaphors, and images concerned with how organized change occurs in the living and non-living universe. Jung's model of the psyche, and his prospective, teleological vision, including notions of the psychoid, the transcendent function, and synchronicities, is particularly resonant with these recent scientific advances. Currently a number of Jungian clinicians are actively engaged in addressing emergent themes through their clinical experiences and theoretical writings. This double Panel has gathered together a number of such clinicians who present their particular work in this area. An underlying theme is the possible emergence of a unified field theory in which the psyche is understood to partake in the processes inherent in all nature. If this is so, Jung's concept of *unus mundus* and the psychoid archetype fit in well with a view of the emergent processes of all self-organizing systems in the universe. Thus they are intuitive and far-reaching precursors of recent scientific advances.

Keywords: Emergence, psychoid, synchronicity, transcendent function, *unus mundus*

Hester McFarland Solomon is a training analyst and supervisor for the Jungian Analytic Section of the BAP. She has published a number of books and articles, and lectures widely in the UK and abroad. She is the past Chair of the BAP, and is currently President of the IAAP.

For the panel's presentations, see: [Bright](#); [Cambray](#); [Hogenson](#); [Knox](#); [Martin-Vallas](#); [Zabriskie](#)

Sotirova-Kohli, Milena, Rosen, David H., Smith, Steven M., Reece, Sachiko Taki and Henderson, Patti G.

Empirical Study of Kanji as Archetypal Images: Understanding the Collective Unconscious as Part of Japanese Language

The present study builds on the first empirical study of archetypal memory of Rosen et al. (1991). Recent research has shown that Chinese characters originated as an independent from spoken language semiotic system and that in the case of Japanese they function non-phonetically with speakers exhibiting right-hemispheric advantage in their processing. These findings serve as evidence in favour of the idea that Chinese characters are archetypal images. The series of three experiments which we performed empirically supported this idea. We could demonstrate that there is unconscious knowledge of the meaning of the Chinese characters which is triggered as a result of priming when the characters are correctly matched with their meaning. Chinese characters exhibit the same cognitive behaviour as archetypal symbols. Thus, in Japanese language the archetypal image is integrated non-phonetically into the system of language and signifies the concept independent from the phonetic signifier and as equal to it.

Keywords: Chinese characters, collective unconscious, archetypal memory

Milena Sotirova-Kohli is a second year clinical psychology doctoral student at Texas A&M University, working with David Rosen. She has M.A. in Japanese studies, (University of Sofia, Bulgaria) and has studied at the University of Kyushu, Japan, and at C. G. Jung Institute, Küssnacht-CH (matriculated auditor).

David H. Rosen, M.D., a Jungian Analyst, is the McMillan Professor of Analytical Psychology at Texas A&M University. He is the author of over ninety scholarly articles and eight books including *The Healing Spirit of Haiku*, co-authored with Joel Weishaus (2004)

Steven M. Smith, Ph. D., Full Professor of Psychology at Texas A&M University, has authored four books and over seventy articles on memory, metacognition, and creative cognition, and has lectured in China, England, France, and Spain. He is Director of Research for the Institute for Applied Creativity.

Sachiko Taki Reece, Ed.D. is a Jungian analyst and a faculty of the C.G. Jung Institute of Los Angeles and a teaching member of the International Society of Sandplay Therapy. She has published sandplay research articles and book chapters in English and Japanese.

Patti G. Henderson, M.S. is a 4th year clinical psychology doctoral student at Texas A&M University, working with David Rosen. She holds undergraduate and graduate degrees in Psychology from Texas A&M University.

Stephenson, Craig

The Possession at Loudun as a Psychodramatization of a Collective Dilemma: Mapping a Problematic of Identity

The famous case of the possession of the Ursulines in Loudun in 1632 marked a collective shift in which French society could no longer endure the splitting of God-the-Father by the Wars of Religion and evasively shifted the projection of power from the Godhead onto Louis XIII. Cardinal Richelieu recuperated this collective projection, building his city east of Loudun with stone from its walls. Forty kilometres further east is the birthplace of Descartes who, at the very same moment, suppressed publication of his treatise, *Le Monde*, following the judgment of the Inquisition against Galileo. With commentary from Jung, Foucault, and Certeau, I map this zeitgeist to show how the exorcisms at Loudun functioned as a repeated psychodramatization, over a period of six years, of collective conflicts in religious, medical and political spheres, the performances ultimately anticipating the direction in which French society would move, including towards a onesided Cartesian epistemology.

Keywords: Psychodrama, identity, Jung, Loudun, Descartes

Craig Stephenson PhD is a graduate of the C. G. Jung Institut Zürich, the Institut für Psychodrama auf der Grundlage der Jungschen Psychologie, and the Centre for Psychoanalytic Studies, University of Essex. He is an analyst in private practice in Paris, France. He recently translated Luigi Aurigemma's essay collection entitled *Jungian Perspectives* (University of Scranton Press, 2008). His book on Jung's concept of possession will be published by Routledge in 2009.

Stephenson, Kittredge T., Rosen, David H. and Henderson, Patti G.

The Healing Nature of Haiku: An Empirical Study

Haiku poetry is an integral part of the Japanese tradition, where it is known for its ability to connect one with Nature. In being lauded for its simplicity, concreteness, and ease of use, its interdisciplinary research potential has also been noted. Although there are now bodies of literature documenting the benefits of poetry within a therapeutic context and narrative writing outside of it, there has been no research exploring whether the act of writing haiku poetry is beneficial. It was found in this study (N=26) that writing haiku poetry for three days consecutively for 20 minutes a day about either a neutral topic or nature led to decreases in anxiety (at one month) and physiological symptomatology (immediately following and at one month); and that writing about nature, relative to a neutral topic, led to an increase in physiological symptomatology and spiritual meaning (at one month).

Keywords: Writing, haiku poetry, Nature, healing

Kittredge Stephenson is a 2nd year clinical psychology doctoral student at Texas A&M University, working with David Rosen. He holds undergraduate and graduate degrees in Western and Eastern classics from St. John's College and has lived, studied, and taught in Spain and Taiwan.

David H. Rosen, M.D., a Jungian Analyst, is the McMillan Professor of Analytical Psychology at Texas A&M University. He is the author of over ninety scholarly articles and eight books including *The Healing Spirit of Haiku*, co-authored with Joel Weishaus (2004)

Patti G. Henderson, M.S. is a 4th year clinical psychology doctoral student at Texas A&M University, working with David Rosen. She holds undergraduate and graduate degrees in Psychology from Texas A&M University.

Stey, Marie-Madeleine van Ruymbeke

Shaman and Priest: Eric de Rosny's Initiation

In 1975, Rosny, a French Jesuit sent to Cameroon to teach, desirous to understand local culture, asks shamans to admit him to their healing ceremonies. Finally, he solicits shamanic initiation which allows him to perceive “another register of communication, closed to people who give too much importance to logic, ... close to contemplative prayer...a mute way of communicating“ 372. Rosny's initiation gave him the power to see in the *ndimsi*, which he translates by *mystery*, understood as “the hidden heart of reality.” (Eric de Rosny, *Les Yeux de ma chèvre*. Paris: Plon, 1996, p.59). If we translate *ndimsi* by unconscious, we understand that his initiation allowed Rosny to “see” in the collective or personal unconscious and to summon personal or community shadows, a healing process which transcends the frame of the African culture.

Keywords: Shamanism, Africa, Cameroon, Catholic priest, initiation

Marie-Madeleine van Ruymbeke Stey received the Licence en Philologie Romane in Louvain (Belgium) and the Ph.D. (French) at The Ohio State University. Presently an associate professor of Modern Languages at Capital University, USA, she published several articles and directed the publication of *Kama Sywor Kamanda: Regards Critiques*. Paris: L'Harmattan.

Swan, Wendy

C. G. Jung and Toni Wolff: Analysis of the Symbolic in the Case of Tina Keller

This paper investigates the analytical history of C. G. Jung's and Toni Wolff's practice of bringing symbolic material from the unconscious into consciousness with the use of the technique of active imagination with their analysand, Tina Keller. Keller was Jung's analysand from 1915-1924 and Wolff's from 1924-1928. Through an investigation of primary and unpublished historical materials, such as Keller's autobiographical writings and her paintings from the unconscious, we are able to reconstruct some of the details of her analyses with Jung and Wolff. While Keller learned a lot from Jung, he was unable to help her when a figure arose from her unconscious. She called this figure Leonard, the dark doctor. She did not know what to do about Leonard, so she turned to Jung, who laughed at her symbolic fantasy material. At about the same time, Jung was leaving to study the Hopi tribe in the United States, so Keller's treatment was transferred to Jung's closest associate, Toni Wolff.

Keywords: Active Imagination, Jung, clinical practices, Tina Keller, Toni Wolff

Wendy Swan is an independent researcher and writer in the history of psychoanalysis. Her doctoral dissertation was published under the title *C. G. Jung and Tina Keller: A Study of Active Imagination* (2007). She has published articles in the *Journal of Analytical Psychology* (2006) and

Psychoanalysis and History (2008). She is currently editing a book length manuscript of Tina Keller's autobiographical writings called *The Memoir of Tina Keller*.

Sweeney, Ellen Kandoian

Multinational Corporations: The Interface of Law and Psychology

Using excerpts from the 2004 documentary "The Corporation", we examined the origins and symbolic power of our era's dominant institution. The corporation is a "person" created by law to serve the public good. Yet by remaining unconscious of the power of our projections upon them, and allowing ourselves to be exempted from personal liability for their conduct, we have, arguably, created "a doom machine in our search for wealth." Obligated by law to serve one goal, achieving profit, and allowed by courts to exempt investors from personal liability, corporations tend to "externalize" and hide harms they produce, leaving future generations to bear their costs. If, as Jung said, "The fate of the world hangs by a single thread and that is the psyche of man," perhaps only by "analyzing" these virtual "persons" can we begin to become conscious of and responsible for the harms they generate.

Keywords: Corporation, Symbol, Projection, Unconscious, Conscious, Persons

Ellen Kandoian Sweeney, MA, JD, NCPsyA, is a Jungian analyst practicing in Columbus, OH, USA. A former Law Professor at University of Maine School of Law, she received her diploma from C.G. Jung Institut Zurich in 1994.

T

Tacey, David

Jung: Rebuilding the Temple: The Symbolic Life and Religion

Like William James, Jung valued the cultivation of a personal religious attitude above membership of any religious organization. He preferred *religion* to *religions*. He argued that contact with the numinous is the 'real therapy' and the personality overcomes its burden of pathology when it is able to develop a creative relationship with transcendent powers. But what is missing in much of the Jungian discourse is the social dimension. How can individuals cultivate a 'symbolic life' if society itself is bereft of living symbols? How can we embrace a religious attitude in a world without religion? Much of what Jung said about the strivings of secular society to develop a religious orientation was negative. He said modernity was obsessed with political ideologies that exploit religious feeling to serve political ends. But what could society do that was positive in Jung's eyes? How could society as a whole address the need for a religious attitude and the symbolic life? Jung's focus was largely on the spiritual renewal of the individual in a therapeutic setting, and he did not have a great deal to say – apart from warnings, cautions, dire predictions – about how society as a whole could engage in a resacralisation process. This paper will explore Jung's ambivalence about religion, the idea of a new or emergent religion, and the role of the collective social order in the individual experience of the symbolic life.

Keywords: religion, symbolic attitude, resacralisation, society

David Tacey, PhD, is a Reader in Psychoanalytic Studies and Associate Professor of Literature at La Trobe University, Melbourne. He is the author of eight books and over a hundred essays on analytical psychology, religious studies and cultural studies. His most recent books include *How to Read Jung* (London: Granta, 2006) and *The Spirituality Revolution* (London: Routledge, 2004). With Ann Casement, he co-edited *The Idea of the Numinous: Contemporary Jungian and Psychoanalytic Perspectives* (London: Routledge, 2006). His forthcoming book, *Edge of the Sacred: Jung, Psyche, Earth*, is in press with Daimon Verlag, Einseideln.

Tanaka, Yasuhiro

On the Nature of Modern Consciousness: An Analysis of Jung's Dream of the Spectre of the Brocken

Jung's dream mentioned in the sub-title is an intensive reflection of modernity. In it, he had to be threatened by the shadowy specter due to the fact that he kept the light in his hands. Such self-contradiction is the origin of the dissociation from which modern men have suffered. However, at the same time, as Jung himself recognized, "...this little light was my consciousness, the only light I have. My own understanding is the sole treasure I possess, and the greatest." Unlike mythological heroes, he no longer travels to *the other world* and then obtains the hidden *treasure* or the captured *woman*; "treasure" now exists only as such psychological recognition. These are closely connected to the nature of modern consciousness, and to reach such recognition is a possible new form of initiation in modern times. Additionally, I discussed such modernity as included in alchemy and Gnosticism that Jung earnestly studied.

Keywords: Modern consciousness, Jung's dream of the specter of the Brocken, dissociation, initiation

Yasuhiro Tanaka, Ph.D. is an associate professor of clinical psychology, Graduate School of Education, Kyoto University, and a senior analyst of the Association of Jungian Analysts, Japan. He graduated from the Jung Institute in Zurich and now practices psychotherapy at his private office and a psychiatric clinic.

Tyminski, Robert

Fleeced: A Perspective from Antiquity on Contemporary Addictions

The story of Jason & the Argonauts begins against a background of family treachery, describes a quest to resolve this betrayal, and ends with the filicidal Medea back in Greece. For Jason the Golden Fleece symbolizes a perfect object that will complete his life. The pursuit of perfection suggests parallels to problems of addiction and compulsion. This journey for the Golden Fleece mirrors an addict's craving for a perfect experience. Jason, acting like an addict, gets the Fleece only through the assistance of Medea. Without her drugs, Jason would have failed. However, Medea, initially a good object, is degraded in the process. This paper argues that a presence like Medea is part of an addict's illness. In addition to clinical examples, the author will draw a comparison between the quest for the Golden Fleece and a national addiction in the US to oil.

Keywords: Addiction, Golden Fleece, perfection, oil, Medea

Robert F. Tyminski, DMH is an analyst member of the San Francisco C.G. Jung Institute. His analytic practice with adults, adolescents and children is located in San Francisco. He worked for 14 years as the director of a children's mental health center and school for emotionally disturbed and autistic children. He teaches in the Department of Psychiatry at UCSF. His most recent published article appeared in the *JAP*, November 2006, and was entitled "The Week The Couch Arrived" (pp. 643-659).

V

Vaughan, Alan G.

Analytical and Cultural Perspectives: The Influence of American Jurisprudence on the Life and Art of Jacob Lawrence

This presentation will offer analytical and cultural perspectives on the life and art of the American painter, Jacob Lawrence in the context of U.S. Supreme Court decisions, as symbols of the collective American conscience that shaped the environment in which his life and art developed. We will examine his paintings and discuss them from the trans-disciplinary perspective of American Constitutional legal history, depth psychology, and art history. Particular attention will be given to archetypal themes of: War, violence, struggle for freedom; their visual representations and psychological impact on the heart and soul of the human psyche. The presentation will include comments on the biography of Jacob Lawrence, his approach to painting, his inner psychological experience, and the historiographical and ethnocultural contexts of his life and work. Selections from the narrative paintings will be included in the presentation and discussion.

Keywords: Jacob Lawrence, Art History, U.S. Constitutional Jurisprudence, Analytical Psychology

Alan G. Vaughan, Ph.D,JD., Professor of Psychology Saybrook Graduate School and Research Center, Clinical and Consulting Psychologist in Northern California, Advanced Candidate, C.G Jung Institute of San Francisco. Faculty Co-Chair, Executive Faculty, Saybrook Graduate School & Research Center.

W

Wahba, Liliana Liviano

The Artist and His Cultural and Archetypal Roots

This paper is a reflection on the symbolic production of art, focusing on the work of the artist Emanuel Araújo (Brazilian painter and sculptor). Jung affirms that the collective unconscious compensates the necessity of an era and that art has a social significance that consists in educating

the spirit of the era, constellating the forms this era most needs. Contemporary authors (Byington, Henderson, Singer, Zoja) associate the concept of the collective (impersonal) psyche with history. Each society presents developments along with cultural productions accompanied by ruptures and pathologies, which interfere with the health and harmony of its members. The work analyzed here is inspired by modern abstractionism and archetypal African roots. These are the cultural achievements of the Brazilian Afro-descendants; they are meant to heal the history of slavery. Quite frequently art reflects facets of what we see as complexes and their dramatic historicity; at the same time art encompasses and transcends these complexes. This is evidenced in the work focused on here, as in it spirituality and totality are present and contain, in a sense, the elements that evoke pain.

Keywords: Art, cultural complexes, collective unconscious

Liliana Liviano Wahba, psychologist, Ph.D. President of the SBrPA (IAAP), Professor at PUC-SP (Sao Paulo) University

Watsky, Paul

No Archetype without its Dark Side: Baseball and US Culture, or, Nice Guys Finish Last

Baseball's collective appeal in large part derives from more or less unconscious archetypal properties related to the Self—such as the mandala shape of the playing field—as well as themes symbolic of time and mortality. But baseball also is rife with surreptitious shadow motifs towards which US culture is at best ambivalent, and at its worst practices denial. This paper surveys the sport's positive and negative archetypal aspects, and how baseball mirrors the shadowy dimension of its American cultural matrix. It is proposed that US analysts can benefit from a familiarity with baseball and its vocabulary, because for many analysts, including a surprising number of women, the game serves as an affectively-charged life metaphor, and a screen onto which they project their coping styles.

Keywords: Baseball, archetype, Self, shadow, United States of America, culture

Paul Watsky, a Jungian analyst who practices in San Francisco, California, specializes in issues pertaining to creativity in the arts and sciences, as well as problems related to high performance. His publications in psychology include "Marion Milner's Pre-Freudian Writings, 1926-1938" (*Journal of Analytical Psychology*, V 37, #4), and "Alfred Adler's Influence on the Work of C.G. Jung" (*Journal of Jungian Theory and Practice*, V 2, #1). His poetry has appeared in various journals and he is co-translator with Emiko Miyashita of *Santoka* (PIE Books, Tokyo, 2006).

Weglowska-Rzepa, Krystyna, Kowal, Jolanta, Park, Hyoin Lee and Lee, Kuy Haeng

Symbols, archetypes and narratives versus cultural diversity

We are presenting findings of our research on manifestation of the archetypal sphere in everyday life of people coming from various cultures, i.e., Polish and Korean (South Korean) culture. The research results are analysed in the context of historical and personal experiences, as well as cultural traditions of both nations. We try to discover common patterns resulting from the archetypal sphere and

controlling peoples; behaviour, influencing their way of experiencing, thinking and shaping their perception of reality. In this research we also show the symbols and types of constructed narratives on a human being and human life dominating in each culture, the symbols and narratives indicating specificity and character of both nations. One of the methods applied in our search is a specially devised projection technique consisting in a set of colourful pictures representing six basic archetypes described by C.G. Jung. The number and type of pictures chosen by the subjects, the associations added to them and later on the stories/narratives created for the pictures indicated the contact with the archetypal sphere and its participation in the subjects; life. The analyses we carried out indicated that such narratives as myth and fable are all the time present in the psyche and minds of the subjects and are used to recount experiences and describe reality.

Keywords: Archetypes, symbols, narratives, myths, fables, identity and cultural diversity

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Jolanta Kowal, Ph.D. Wrocław University, Institute of Psychology, Wrocław College of Management, Poland. Member of IAJS and PTPA (Polish Association for Analytical Psychology) accredited by IAAP. Tutor and lecturer. Lectures on methodology and applied statistics in qualitative psychological and multicultural research. Participant five-year-long course in analytical psychology organised by PTPA and IAAP.

Hyoin Lee Park, Ph.D. Research Staff Student, Counselling Centre at Wonkwang University, South Korea; Research Staff Jungian Psychoanalysis G. Institute of Korea, member of Korean Society for Analytical Psychology. Research field/ main subjects: psychology of education, psychotherapy and analytical psychology.

Kuy Haeng Lee, M.D. Professor and psychopathologist at Wonkwang University, South Korea. Research field / main subjects: psychology and psychopathology.

Weldon, Clodagh

Types of Thomists: White's Use of Aquinas As Exemplar of A Dialectical Synthesis

This paper will show how Victor White O.P. opens a space for dialogue with Jung not out of some preconceived model of Catholic-Jungian dialogue but because of the way he did theology. White was a Thomistic theologian, but he used Thomism in a specific manner, that is to say he was a particular type of Thomist. I will argue that that the failure to recognize the different varieties of Thomism - and to see that White was one type of Thomist over and against another type of Thomist - tends to prematurely curtail any discussion between analytical psychology and theology. Further, I will show how it is that when we say White was a Thomist of a particular type (namely who followed Aquinas as exemplar of dialectical synthesis), then the space for dialogue is opened.

Keywords: [not provided]

Clodagh Weldon, M.A., D.Phil. (Oxon) received her undergraduate and graduate degrees in Theology from the University of Oxford and is currently Associate Professor of Theology and Chair of Theology and Pastoral Ministry at Dominican University in Chicago. She is the author of *Fr. Victor White O.P.: The Story of Jung's 'White Raven'* (Scranton, PA: University of Scranton Press, 2007), 340pp.

West, Jacqueline and Dougherty, Nancy

Primal Eruptions: Our War-torn World and Individuation

As Jungians we think it is essential that we address the psychological and political eruption of archetypal forces in our world today. The background to our reflections is the work of the contemporary European artist Anselm Kiefer. We focus upon the relationship between human reality and archetypal forces, in particular our relationship to the archetype of creation/destruction. The emergence of a conscious position able to mediate the eruptions of archetypal forces can be supported by an active analysis of our character structures, particularly our patterns of defenses. We consider how an enlivened and differentiated theory of narcissism can inform our appreciation of the potential gifts of these defenses in both their individual and cultural expressions. Our choice to emphasize alpha narcissism arises from our observations that a rigid and defended version of these particular dynamics, infused with the archetypal energy of destruction, is tragically and diabolically pervasive in our war-torn world.

Keywords: Creation/destruction, alpha narcissism, political developmental, Anselm Kiefer

Jacqueline J. West, Ph.D. has served as the President and Director of Training for the C. G. Jung Institute of New Mexico. Currently she is a Senior Training Analyst in the New Mexico Institute as well as in the Inter-Regional Society of Jungian Analysts; she practices in Santa Fe, New Mexico.

Nancy Dougherty M.S.W. is a Jungian Analyst with a private practice in Naples, Florida. She is a Senior Training Analyst at the C.G. Jung Institute of Chicago, and is currently the Director of Training of the InterRegional Society of Jungian Analysts.

Jacqueline and Nancy are co-authors of *The Matrix and Meaning of Character*; Routledge, 2007.

West, Rinda

Wilderness Real and Symbolic

In western culture, the image of wilderness has carried contradictory meanings: as 'the call of the wild' and as the site of redemption and transformation. The call of the wild is as old as Gilgamesh, Moses, and Beowulf. Emphasizing threat, this perspective often sees wilderness as land to be conquered and domesticated. The second viewpoint, wilderness as the site of redemption, includes Rousseau, the Puritans, Romantics, and transcendentalists. As a location outside of culture, wilderness offers the possibility for a kind of death (to the ego) and rebirth to a transformed consciousness, an encounter with divinity. Recent writers have explored the depth psychological

meaning of wilderness, looking toward a capacity to contain these opposites. The work of Joseph Conrad, Margaret Atwood, and Leslie Silko suggests that danger and redemption, Shadow and Self, coexist in wilderness, making it as essential psychologically as it is ecologically.

Keywords: wilderness, shadow, redemption, transformation, nature

Rinda West was a professor of English at Oakton Community College in Illinois until 2002. She now works as a landscape designer in Chicago. She is the author of “*Out of the Shadow: Ecopsychology, Story, and Encounters with the Land.*”

Wieland-Burston, Joanne

Bubbah monses (the archetype of grandparents) or Me and my grandparents: stories and history

Grandparents are growing in importance today, especially as living transmitters of a sense of rootedness in a century in which roots are often scarce. They archetypally combine the facets of wisdom (traditionally associated with the ancestors) and of an especially loving relationship, and so they are potentially powerful figures of attachment and of identification: their stories are crucial for the transmission of cultural and national identity. These stories sometimes really are ³bubbah monses² (i.e. nonsense). In Germany today, but also in Switzerland, grandfathers¹ falsified stories are often cover-- ups for shameful National Socialist leanings, and even barbarous Nazi activities. In Jewish families here, the grandparent-survivors are finally slowly beginning to tell their grandchildren their stories. In either case, pain or shame has often impeded the storytelling function of grandparents. Loyalty to grandparents can bring an individual into conflict with his/her moral precepts and lead to identity problems. This is quite clearly the case for many grandchildren in Germany today.

Keywords: wisdom, attachment, identity, Nazi, loyalty

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Wiener, Jan and Crowther, Catherine

Images of Authority: Negotiating personal and cultural identities in a cross-cultural working relationship

We describe our ten years work on an IAAP training programme offering shuttle teaching, analysis and supervision to potential analytical psychologists in Russia, focusing on the theme of authority and autonomy. For Developing Groups in many cultures around the world with radically different social histories, and contrasting internal and external experiences of authority figures, negotiating a working relationship of mutual understanding presents particular difficulties, a potential clash of national identities. We consider different experiences of authority and autonomy, ranging between benign parental authority versus outraged parental criticism, from dependent hungry children to rebellious teenagers, from rivalrous sibling squabbles to mature delegation and sharing of tasks – and

question our own preconceptions. As we learned to work within the realities of Russian society, the new Russian analysts gradually assumed more autonomous roles within the IAAP. Describing defining moments in our work over ten years, we track how our initial *hierarchical* model of leadership is evolving towards *distributed* leadership.

Keywords: Authority, hierarchical to distributed leadership, autonomy, cultural difference

Catherine Crowther is a professional member of the SAP in London, in private practice. She is chair of the SAP's Training Committee and has been co-convenor with Jan Wiener since 1998 of the IAAP programme teaching, analysing and supervising in Russia. She is IAAP co-liaison person for the St Petersburg Developing Group.

Jan Wiener is a training analyst for the SAP and the BAP in London. She works in the NHS and in private practice. She is a past Director of Training at the SAP and a member of the Executive Committee of the IAAP with special responsibility for the Developing Groups in analytical psychology in Eastern Europe. Together with CC, she is co-liaison person for the Developing Group in St. Petersburg.

Wiercinski, Andrzej and McGrath, Sean

Hegel and Schelling on Symbol and Myth: Anticipating the Freud-Jung Dispute

In his *Philosophy of Mythology* the German philosopher Friedrich Schelling argues that the symbol, arising spontaneously and directly from the unconscious, is a collective expression of a truth that exceeds conceptualization. This view was in opposition to his contemporary G.W.F. Hegel, who held that the symbol is an undeveloped manifestation of spirit, which is perfected by the concept. These two positions return in the twentieth-century dispute between Jung and Freud on the interpretation of dreams. The proposed panel discussion will re-open the nineteenth-century debate for the sake of better understanding the historical and philosophical context of the Freud-Jung dispute. Andrzej Wiercinski is the founder of the International Institute for Hermeneutics, an independent non-profit research institute.

Keywords: Philosophy, Hegel, Schelling, Symbol, Freud, Dreams

Andrzej Wiercinski is the founder of the International Institute for Hermeneutics, an independent non-profit research institute. Recent publication: *Hermeneutics Between Philosophy and Theology: The Imperative to Think the Incommensurable*.

Sean McGrath, Memorial University of Newfoundland, specializes in German Philosophy, Phenomenology, and the Philosophy of Religion. Recent Publication: "Boehme, Schelling, Hegel, and the Hermetic Theology of Evil."

Winegarden, Debra

The Woven Frame: Bringing Multicultural Perspectives to the Couch

It has been presumed by some that psychoanalysis is not conducive to cross cultural issues and is accused of being eurocentric in scope. Reconciliation of the complex and paradoxical relationships

on the cross cultural front will be proposed. Case vignettes are presented to illustrate the ways in which ethnocultural factors can be addressed through reinterpretation of the frame. Philosophy and history support use of imagination and creativity to meet the fundamental goals of therapy. Jung recognizes the vital role of the therapist's inner world in treatment and recommends being natural and transparent with clients. A woven frame implies the sense of combination into a whole. It integrates the irrational and unconscious forces of individuals, culture, economy, and political climate that has closed off, marginalized, and oppressed communities.

Keywords: Psychoanalytic, cross-cultural, frame, Jungian psychology, transference, psychoanalyst

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Wirtz, Ursula

Identity and Beyond: On the nature of Consciousness and Awareness

Reflecting on the nature of consciousness means to engage in the mainstream dialogue with our contemporary culture and science and at the same time to study spiritual traditions that address the issue of Nonduality where there is only one consciousness that seems to manifest in limitless forms and ways. New scientific insights about the nature of consciousness resonate with Jungs more intuitive and visionary approach. Implementing the wisdom of contemplative traditions in current scientific thinking we arrive at a deeper understanding of identity, awareness, mindfulness and intuition. Within the transpersonal consciousness research a new fractal-systemic paradigm has been developed to better understand the complex nature of consciousness. (R. Quekelberghe) The 4 basic elements of Fractals serve as models for equivalence between phenomena of Quantentheory, altered states of consciousness, spiritual traditions in East and West and concepts of the psyche within analytical psychology. A very important feature of quantum physics is the concept of complementarity and entanglement, which encompasses subjective as well as objective dimensions of human experience. A fascinating new theoretical model, developed by Walach and Atmanspacher of weak quantum theory (WQT) attempts to explain transpersonal phenomena like Jungs synchronicity, aspects of transference and countertransference and systemic family constellations as consequences of entanglement within systems.

Keywords: Consciousness, awareness, synchronicity, intuition

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Wood, Margarita

The Fall of Icarus: War, Mourning and the Containing Image.

Homer recognised the idealised bonding of men in war as a lifelong servitude to those who survive. Auden recognised in Brueghel's 'Fall of Icarus', society's indifference to the boy who fell from the sky. In this context, a memorial bronze of Icarus' fall carried mourning for comrades lost from two Lancaster bomber squadrons in WWII, together with bonding still felt by survivors, forty years on. One man found containment of his own trauma, of bailing out into darkness and seemingly to fall forever. Icarus also represents the ease in which young men are seduced by patriotism, high tech and excitement, and fall to their deaths in the interests of corrupt power politics and the unconscious envy of the old and middle-aged. Unconscious envy of youth now demands analytical attention.

Keywords: Icarus; wartime bonding; mourning; trauma; containing image

Margarita Wood: Child psychotherapist/sculptor, painter. Doctoral thesis: process in image-making playing using the Lowenfeld World Technique/Sandplay. Passionate about the impact of images on the individual and society.

Wyatt, Susan

The Constant Gardener: Cultivating Consciousness

This paper is an exploration of the image of growing a garden as a metaphor for the individuation process. The garden is a paradox—experienced as nature; yet at the same time differentiated from nature. Humans are part of nature and yet experience themselves in relationship with or even alienated from nature. Consciousness is at the same time natural to humans and potentially an experience of separation from nature. Growing a garden embraces concepts that we often think of as opposites: matter and spirit, the manmade and the natural, order and chaos, continuity and change, the cultural and individual. A thriving garden, like a thriving psyche is cultivated through a sustained and caring collaboration with nature. Each individual who grows a garden, even in their imagination, can enact a sustained moral and aesthetic relationship with nature that is simultaneously individual and embedded in cultural traditions.

Keywords: Individuation, garden, consciousness, constancy, integrity

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Y

Ying, Li and Heyong, Shen

When a middle-aged Chinese woman face to Guan Yin :a case study

Guan Yin, or Kwan-Yin, shortened form of Bodhisattva Avalokitesvara, is a god who sees and hears the cry from the human world. The symbolic meaning of Guan Yin image and its' changing stage and transcendental function were discussed during a Jungian analytical process of a modern Chinese female case. Firstly, the Guan Yin seems an image of magic helper, saviour and a director to the client. But, after she suffered a series of tribulations, she is angry with Guan Yin. The image became cool and inexorability. At the end, after she gave up the infantile desire, accept the dark part of real life, her own feeling of real compassion emerged, the image became warm, active again. So, the transcendental function of the spiritual symbol could only work when the affective connection with it were arouse, and the negative and positive part were all work through, and integrate, the wholeness feeling finally appear.

Keywords: Guan-Yin Bodhisattva, Image, Jungian Analysis, Case Study

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Z

Zabriskie, Beverley

What is Emerging?? Alchemy's Analogues and Neuroscience's Hypotheses

[Part of the “Jungian Narratives and the Emergent Sciences” panels; see [Solomon](#)]

Contemporary physical and neurosciences amplify earlier imagistic descriptions of the world that are no less experimental for being analogical. They extend historical self descriptions of the mind that are no less empirical for evoking the software of phenomenological resonances rather than employing the hardware of magnetic resonance. The move from alchemical models into models of emergence is an example. Jung followed the alchemists and William James to the margins of consciousness, to the embodied energies of individual incarnated existence, and to the emotions, James' “pulses,”. Jung thus arrived on the other side from Cartesian dualisms of mind vs body opposition. With Pauli, he pursued how the internal experience of emotion as the felt measure of human life moves us along the spectrum from the infra red of instinct to the ultraviolet of the archetypal tendency toward images, and lands. Today, Jung would be aligned with the self- described “monists”, for whom mind and matter are one, and with the physicists who argue against the existence of time.

Keywords: emergence, time, monist, emotion, physics.

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Zbarauskaite, Asta and Gudaite, Grazina

Adolescent Girls Living in Foster Care: Shame Experiences in Psychotherapy Group

Shame regulates closeness and distance in relationships. Shame arises as reaction to frustration. When frustration is very high, shame becomes associated with the frustrated needs. To analyze how shame is experienced in group psychotherapy and how it is connected with other feelings and early life history. *Methodology:* Five 15-16 years old girls who used to live in a family type orphanage participated in descriptive phenomenological psychological research which was held one year after finishing a two-year psychotherapy group sessions. *Results:* Shame arises in situations of unpredictable harm to other and is connected with anger, guilt, longing or pain fear. Reaction to shame is social withdrawal, but only when it is accepted it could be transformed to pride and serves for better own identity understanding.

Keywords: Shame, adolescents, foster care, psychotherapy

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