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EDITORIAL

Dear Colleagues,

I hope that 2016 leaves you in good health and peaceful surroundings. It has been a turbulent year politically and its trail of potentially profound changes in the views of many on the critical economic, socio-political, cultural and environmental issues and facts will bring more new developments in all areas of our lives. In the polarised world of power politics, the mainstream media on all sides are working over time on supplying “information” and creating simple narratives in favor of the prevailing agenda of the powers they serve. The media cold war is back and we look towards 2017 with apprehension: what’s next? What can we do? Much wisdom, courage and integrity are needed to take us through the unpredictable currents of the political Zeitgeist (alas, lacking in our leaders).

Those of you who are familiar with the Analysis & Activism conferences that took place in London (2014) and Rome (2015) will know that Jungians around the world are becoming more and more actively engaged in local and international socio-political events. The third conference is currently being planned, very likely for 2017. We hope to continue to provide a space where, through discourse among our colleagues and the public, the Spirit of the Times and the Spirit of the Depths may meet to have a dialogue and show us a much needed direction.

With my warmest wishes for a hopeful 2017,

Emilija Kiehl
Editor

*Cover page designed by Misser Berg; photo: Jimmy Lassen "The New Moon with Earth-shine

Even with Trump, the US President, and after the BREXIT vote - you CAN’T hide from the world forever, you know?!

(Cartoon: Gottfreid M. Heuer, 2016)
MESSAGE FROM THE PRESIDENT

Dear Colleagues,

A few months have now passed since the XX IAAP Congress in Kyoto, which was a great success. We are very pleased with the number of members from all over the world who attended, participated in the Congress and gave it shape.

The excellent program has been highly praised from many sides and so was our hosts’ good organisation and their attentive hospitality. I am pleased to inform you that the editors of the Congress Proceedings have already set to work and you will be able to read this valuable and important publication in the near future.

As the new President of the IAAP, I want to extend my warmest greetings to you all. It is a pleasure and a privilege for me that in the next three years this position will oblige and enable me to work more directly on the shape of the IAAP and to act as a leading representative of our Association. I look forward to working with the team of Officers and the whole Executive Committee, and with all of you. Whenever you have a concern, a question or a contribution to make, please contact me directly. In this Newsheet, I will outline for you some of my ideas and visions for our organisation.

First I want to inform you of the decisions that were reached at the Meeting of Delegates in Kyoto. The meeting was chaired by Tom Kelly, the outgoing IAAP President, in a very clear, transparent and inclusive way. The Delegates honored Tom’s outstanding leadership over the past three years, with a prolonged standing ovation.

The Delegates accepted four new Group Members without Training Status. They are: the Chilean Society of Analytical Psychology (SCPA), the Colombian Society of Jungian Analyst (SCAJ), the Czech Association for Analytical Psychology (CAAP) and the Finnish-Estonian Group of Analytical Psychology (FEGAP). The CG Jung Institute Zurich (CGJI) was accepted as a Group Member with Training Status. Three other Group
Members changed their status and were recognized as Group Members with Training Status: the Lithuanian Association for Analytical Psychology (LAAP), the Mexican Society of C. G. Jung (SOMEJ) and the Uruguayan-Argentinean Society of Analytical Psychology (SUAPA). We are very enthusiastic about having these new Group Members within the IAAP. A major part of these groups comes from countries that once maintained their connection with the IAAP as Developing Groups. Their successful applications for Group Membership demonstrate that the investment of the IAAP in this area of work fulfils one of its goals: the development of Group Members of Jungian analysts in countries where no Group Members of the IAAP existed previously and where training was facilitated by the IAAP for professionals who expressed strong interest in Analytical Psychology. Furthermore, some of these groups have now became Group Members with Training Status, which means that in the future they will be offering their own training independently.

The Delegates also approved 77 new Individual Members of IAAP. All of them went through the Router Program and are now qualified Jungian analysts. It is a pleasure to welcome so many new and younger colleagues into our community. Many of the Individual Members now belong to one of the new or already existing Group Members.

At this point I also want to congratulate all new graduates of the IAAP training institutes. I will be writing to each one of them to personally welcome them into our international community.

It is a great honour for the IAAP to have five new Honorary Members elected by the Delegates. They are: Harald Atmanspacher, Ulrich Hoerni, Andreas Jung, Shinichi Nakazawa, Shizutheru Uedu.

The Delegates have chosen Vienna as the venue for the IAAP Congress in 2019. I look forward to working on the organisation of this Congress in collaboration with the Austrian Society for Analytical Psychology (ÖGAP), in one of the most beautiful cities in Europe and at a central historic site for psychoanalysis. Next February, the Vienna Congress Program Committee will meet for the first time to determine the theme of the Congress, following which you will receive the Call for Papers. Anyone wanting to submit a suggestion for the topic of the Congress, please contact the Chair of the Program Committee, George Hogenson.
The newly elected Executive Committee sat together in Kyoto for their first meeting. The Committee is composed as follows: Marianne Müller (President), Toshio Kawai (President-elect), Misser Berg (Vice-President), George Hogenson (Vice-President), Martin Schmidt (Honorary Secretary). The elected Group Members and their Representatives are: Alvaro Ancona di Faria (SBrPA, Brazil) Pilar Amezaga (SUAPA, Uruguay-Argentina), Batya Brosh Palmoni (IIJP, Israel), Grazina Gudaite (LAAP, Lithuania), Christine Hejinian (CGJISF, San Francisco), Emilija Kiehl (BJAA, London), Margaret Klenck (JPA, New York), Brigit Soubrouillard (SFPA, France), Regina Renn (DGAP, Germany). This is an excellent team and I am looking forward to working with each of its members.

Later I will write about the work of the Executive Committee in more detail. For additional information on the IAAP and its activities, please, visit the IAAP website: iaap.org. Our new website is now active, it is being regularly updated and is well worth visiting.

The Delegates also discussed the Open Acknowledgement and Apology Statement on Jung’s writing on the persons of African heritage. The proposal by the Executive Committee to table the vote on the Statement and to refer it back to the Executive Committee for further consideration was accepted by the Delegates.

One of my main concerns as President is certainly to bring our organization, its structure and its activities, closer to the members. In recent years, it has become increasingly clear to me how important the IAAP is, as an international organization, for the development of analytical psychology and for the cohesion among Jungian analysts worldwide. I regret if our membership has not been adequately informed of the activities of the IAAP. With the website, the Newsheet and the triennial printed Newsletter we have the tools for providing information on our activities. These means of communication are being maintained, continuously updated and improved. However, they cannot replace a personal contact - a conversation about the concerns and worries of our members as well as about the ways in which the IAAP may be able to offer assistance and resources. I am, therefore, eager to maintain a direct contact with the IAAP membership. One of the ways of facilitating this communication are regional conferences where I will be able to bring up
to date information on the latest developments within the IAAP and hear the news and concerns of our members.

Many aspects of the existing structures within the IAAP are working well and one of the main tasks of the new administration is to carry them into the future and develop them further. In the field of training, however, I see the need for IAAP to become more active. In principle, the IAAP leaves the training of Jungian analysts to the Group Members and their institutes. The IAAP Constitution sets only certain minimum training requirements. However, from discussions with members we know that some severe structural changes are being implemented in trainings, especially in the Western countries. Many training institutions are very concerned about the declining numbers of trainees and the ensuing financial consequences. Some Groups have responded to this situation by offering new types of training such as psychotherapy trainings, trainings for social professions etc. This calls for further and deeper reflections on the place for the profession of analysts in our time.

In the previous administration, the Organisational and Advisory Working Party designed a questionnaire which was sent to a number of Group Members of the IAAP as part of a pilot study on the position of analytical psychology today. The questions addressed the structure of the Group Members, the obstacles or even fears their members might have been facing as well as the measures taken to deal with these challenges. The feedback was varied and revealing. The survey has obviously met a need of our members. The study showed us that we should continue with this project with a more comprehensive survey which would include all members. As soon as possible, we will resume the project and hope not only to obtain meaningful results, but also to instigate and facilitate a discussion among our members and to carry out a more intensive analysis of the current state of analytical psychology worldwide.

Research projects in analytical psychology are among our most important initiatives and I would like to remind all colleagues that the IAAP provides financial support for research carried out by its members. Applications for grants may be submitted to the Academic Sub-committee.

I believe that it would be important for us to develop a dialogue with scientific disciplines in different areas with references to psychology
such as brain research, neurology and other related branches of science. This gives us the opportunity to keep abreast with the current scientific trends. It also challenges us to critically reassess our theoretical basis, to acknowledge it and, potentially, to think of ways we might need to re-formulate some of our terminology in an up-to-date manner.

In all its undertakings, the IAAP Executive Committee is always endeavoured to work together with our members. Its task is to take note of members’ initiatives and contributions, to provide a space for them and include them where they may fit into the overall concept of our Association. I look forward to taking on these tasks and staying in contact with you.

On behalf of all members of the Executive Committee, I send you warm collegial greetings,

Marianne Müller
President IAAP

(Photos: François Martin – Vallas)

2016 Kyoto Congress Meeting of Delegates

The Delegates and Members of the IAAP Executive Committee with Martin Amsler (IAAP Attorney) congratulate the President, Tom Kelly, on his productive, creative, and successful term in Office.

From left to right: Angela Connolly, Misser Berg, Batya Brosh-Palmoni, Christine Hejnian, Tom Kelly, George Hogenson, Marianne Müller, Toshio Kawai
Italian Association of Analytical Psychology (AIPA)

AIPA is the oldest Society of Analytical Psychology in Italy: it was founded in 1961 by a small group of Jungian analysts, who had been trained by Ernst Bernhard and his wife Dora, both direct disciples of Carl Gustav Jung in Zurich.

A short history

Ernst Bernhard (1896-1965) was born in Berlin, but was forced to leave Germany being of Jewish origin, and arrived in Rome with his wife in 1936. After the war, the Bernhards began to form a group of students who attended with them the first International Congress of Analytical Psychology in Zurich in 1958. Ernst Bernhard was a member of the first IAAP Executive Committee, from 1955 up to 1959. On May 26th 1961, the first Italian Jungian group was born in Bernhards’ house on the lake of Bracciano, in the vicinity of Rome, and the “Associazione Italiana di Psicologia Analitica” was formalised on November 27th of the same year. Among the founders, the most known in Rome were Antonino Lo Cascio, Mario Moreno and Gianfranco Tedeschi, who were working in public psychiatric institutions, while the philosopher Mario Trevi wrote
significant theoretical contributions and after Bernhard’s death he founded, with Moreno and others, a second Italian Society, the CIPA.

In 1962, AIPA became member of the IAAP and since 1975 it has been providing a recognised training in Analytical Psychology. In 1986, AIPA’s training was enriched by a formal training in Child and Adolescent analysis, partially separate from the training in adult analysis. Since its second generation of teaching analysts, AIPA has presented a two-fold profile: along the renowned psychiatrists, like Paolo Aite, Giuseppe Donadio, Marcello and Michele Pignatelli in Rome, as well as Mariella Loriga and Severino Rusconi in Milan, there were many analysts with literary and humanistic backgrounds, such as Bianca Garufi (working for the well known publisher Einaudi), Anna Quagliata, Laura Telmon.

The School

Since 1994, AIPA has been authorised by the Italian Ministry of Education to direct a post-graduate degree Specialisation School in Analytical Psychotherapy. This meant that young psychologists and medical doctors (even if not yet psychiatrists) could obtain from AIPA the state recognised title to work as psychotherapists in Italy. AIPA used to provide a four-year course for qualification in psychotherapy with two or more years of further training for Jungian analysts. We have recently modified this curriculum, proposing a unified five year course, at the end of which the candidates will be recognised both as psychotherapists by the Italian State and as Jungian psychoanalysts in the IAAP.

At present, AIPA has 156 voting members, 90 candidates and 51 trainees. Beside the central seat in Rome, AIPA has three local seats: Milan, Florence and Naples. In Italy, the requests for a Jungian training have been decreasing in the last 10 years, as it happens generally in favour of psychoanalytic trainings. Nevertheless, AIPA now has 51 candidates in the three seats of the School (Rome, Milan and Naples).

The theoretical and clinical trends are more or less following the different trends of post-Jungian culture around the world. Perhaps the most influential on AIPA is the British Fordham school, but there are also groups working with active imagination and with the sandplay method,
which has a remarkable tradition in the application to adult patients (see Paolo Aite, 2002, translated in English in 2008). ¹

Publications

AIPA publishes a scientific journal, entitled “Studi Junghiani” (Jungian Studies), established in 1995. It is a twice-yearly peer-review journal: the editorial board is composed of twelve analysts, elected by the general assembly of AIPA, plus the Director, who is formally the President of the Association. The last issue, the second in 2015, was a monographic number on the theme of “Synchronicity”, with many invited authors (including Murray Stein), in order to celebrate the twentieth year of the journal. This journal is now also available on-line through the AIPA website.

Members of the Board of “Studi Junghiani”

A number of AIPA members also collaborate with other Italian Jungian journals, such as the historical monographic “Rivista di Psicologia Analitica” (Review of Analytical Psychology) established in 1970, and “Anima”, first published in 1988, as well as with two more recent journals: “Tempo d’analisi” (Time of analysis) first edited in 2012 in Rome by Antonio Vitolo with the theoretical aim of comparing different Jungian paradigms, and “E-venti” [E-vents: there is a word pun between the word “events” and the word “winds” (Italian “venti”), referring to the diffusion and communication through the air], first published in 2013 by a group of

colleagues in Tuscany with the aim of producing on-line contents of conferences and other scientific events that they organise during the year.

Clinical and cultural events

In its four seats, AIPA offers to the public the possibility of free analytical consultations for adults, adolescents and children, as well as for their parents, in order to provide a space for spontaneous requests for psychological help, which cannot always be made in the form of a request for analysis. After one or two interviews, the patient who might require analytical psychotherapy is referred to an analyst who accepts work with clients at a reduced fee.

As regards to the diffusion of Jungian culture, over the years, AIPA has contributed in organising different international conferences: the International Conference on “Carl Gustav Jung after 50 years”, organised in Rome by AIPA and CIPA in 2011; the third European Conference of Analytical Psychology organised by AIPA and CIPA in 2015 in Trieste, entitled: “A Borderland between Western and Eastern Europe”; the second Conference on “Analysis and Activism - Social and Political Contributions of Jungian Psychology”, organised by AIPA with CIPA and ARPA in December 2015 in Rome. All three conferences attracted many international speakers and a large Italian audience. Moreover, in the last two years, AIPA has been organising in Rome cycles of seminars about Jungian theory and practice, aimed at psychotherapists of different orientations, as well as young students of psychology or psychiatry.
Some notes on Residential Seminars

According to an established tradition, every two years members of AIPA get together for three days in some pleasant place, in order to discuss and work together on relevant issues. The idea underpinning the Residenziale, as we familiarly refer to it, has always aimed at promoting a much closer contact and mutual understanding among Jungian analysts of different views and clinical approaches. This has proved to be a wise practice, if not a necessity, by the oldest Jungian association of our country.

Good traditions manage to guarantee the right balance between stability and acceptance of new needs. Acknowledging the fact that our clinical practice is constantly changing, our past President, Gianni Nagliero, changed the conference-based old formula of the Residenziale into a clinical workshop, closer in its structure to the International Workshop in Childhood and Adolescence that he was familiar with. The new formula has been carried out and improved by the current President, Anna Maria Sassone, who entitled the present format, Analysts and Patients in our Time, dedicating it to the contemporary clinical challenges we face in our daily practice.

In this format, in March 2016, in the tiny, picturesque, village of San Martino al Cimino (north of Rome), most of the work was carried out within small groups, where a few volunteers had the task of initiating the discussion by reading a short clinical vignette on what they thought would represent the clinical problems in their current practice. The participants in the group would then share their feelings and thoughts.
about this and relate it to their personal clinical experience in similar cases. The small groups worked together autonomously throughout the three days and shared their experience and reflections only in the plenary session held at the end of the Seminar. Even then, the focus was more on the lived experience rather than on drawing theoretical conclusions. To facilitate the creation of a playful non-judgemental atmosphere, it was made clear that no publication of any of the material would follow the Residenziale, no acts, nothing official, just intimate, playful dialogue. To underline that further, the evenings were reserved for social activities, such as dancing and playing music together.

The experience was really successful, and following a direct request made by some of the participants, the dialogue is currently active on AIPA website, in the Forum which is open to all AIPA members.

**Alessandra De Coro and Antonio De Rienzo**

![Image of three individuals](image1.png)

Fabrizio Alfani (Financial Officer), Anna De Luca (Secretary) and Stefano Carta (Adviser)

![Image of AIPA seat](image2.png)

AIPA national seat: 1st Floor Via Antonio Musa 15
In 2003, my colleague and mentor, Murray Stein, approached me at the C.G. Jung Institute of Chicago to undertake the initiatives for developing the IAAP groups in India. It was a daunting task to establish some ground in a vast old culture of India with over 1.1 billion citizens and no Jungian presence. Synchronistically, I was invited to lead the Annual Study Groups to India under the auspices of the New York Foundation – “In the Footsteps of Carl Jung in India” and “A Jungian Encounter with the Soul of India” series to replicate fractals of Jung’s memorable trip to India in 1937-38, which is well recorded by Jung in his various publications. These study groups as well as my efforts to establish Jungian presence in India is in its 12\textsuperscript{th} year. While these Annual India Study Groups are not a part of the IAAP Developing Groups initiative, they have done much to introduce the Global Jungian audience to the intricacies of the Indian Cultural Psyche and its contributions to the Collective (www.pathtothesoul.com).
After exploring possibilities in Delhi, Mumbai, Bangalore and Ahmedabad, I found some interest at my Alma Mater – the B.J. Medical College at the Department of Psychiatry in Ahmedabad with the help of my colleagues, Dr. Bipul Sinha and Dr. Ganpat Vankar, at the Department of Psychiatry, with enthusiastic response from the Psychiatric Community. It began as the India Jung Center at Ahmedabad, the place of Mahatma Gandhi’s Magnum Opus in his unique struggle to confront the British Colonial oppression using the timeless principles of Ahimsa (nonviolence) and peaceful civil disobedience. Over the next several years, I was able to secure the support from other colleagues and it blossomed into the establishment of the Jung Center Bangalore under the leadership of Kusum Dhar Prabhu, the Jung Center Ahmedabad presently under the leadership of Dr. Minakshi Parikh (Chairperson – Dept. of Psychiatry at the B.J. Medical College) and the Jung Center Mumbai under the leadership of Rev. Fr. Joseph Pereira (Managing Director of the largest NGO in India – Kripa Foundation, inspired by and in collaboration of Mother Teresa).

The efforts at these three centers were supported by the generous donations of Jungian Books by my colleagues at the C.G. Jung Institute of Chicago. Dr. June Singer donated her large collection of personal Jungian Library and we have the June Singer Library of Jungian Literature at the Jung Center Ahmedabad. Many other peers at the Chicago Institute have donated books including Dr. Robert Moore, Dr. Margaret Shanahon, Marti Atkinson, Mary Dougherty to name a few. With these and other donations, we now have a collection of Collected Works and other Jungian literature at all three centers. These efforts were supplemented by visiting volunteer Jungian Faculty from the global Jungian, Psychiatric and Mental Health Community including Dr. Boris Matthews, Dr. Dinshah Gagrat, and Dr. B.J. Jakala, Luke Waldo (Family Support Programs Manager at the Children’s Hospital in Milwaukee) and Christian Gillard.

I have continued to visit India annually to teach and coordinate the initiatives at these centers and have been supported generously by these faculty members in their presentations in India. Other visiting analysts and faculty members have supported the efforts in Bangalore. A few years ago, the Bangalore group decided to become an independent group under the leadership of Kusum Dhar Prabhu. They continue to do excellent work.
to train independent routers, public programs and continuing professional activities at the Bangalore Center.

Since we only have one Jungian analyst in India at Bangalore, the India initiative is supported by myself, the visiting faculty and the Dan Lindley and Lucia Woods Lindley Distance Learning Center at the C.G. Jung Institute of Chicago, made possible by a generous donation by Dan Lindley and Lucia Woods Lindley. My gratitude to them for supporting our efforts in India. We have offered numerous Webinars for the Mumbai group and are planning a Basic Jung Series for the Jung Center Ahmedabad. These are supported by my Jungian and Psychiatric peers in the USA including Dr. Dinshah Gagrat- Chief of Adult Psychiatry and Eating Disorders Programs at the Aurora Psychiatric Hospital & Dr. Lance Longo, M.D. – Chief of Addiction Medicine at the Dewey Center in Milwaukee. The DVDs of these offerings are available in the archives of these centers for continuing education purposes.

The activities at the Jung Center Ahmedabad recently got a boost from a synchronistic series of events. Dr. Minakshi Parikh is the new chairperson of Psychiatry at the B.J. Medical College and her husband, Dr. Nimesh Parikh, is the chairperson of the competing V.S. Medical College. Both prestigious Medical Colleges are now collaborating in the Jungian Studies. The bedroom and the boardroom are now in sync! Additionally, during my last visit to India, my colleague, Dr. B.J. Jakala from Los Angeles and I did several presentations at the Mumbai and Ahmedabad Centers including at the GIPS (Gujarat Institute of Psychiatry – the largest private Psychiatric group in India) under the leadership of their Medical Director Dr. Himanshu Desai. GIPS mental health professionals seemed keen to engage the Jungian paradigm in their psychotherapy efforts.

The activities at the Jung Center Mumbai under the leadership of Rev. Fr. Joe Pereira serves over 70 Kripa centers throughout India and abroad providing addiction and mental health services to the community and hence our Jungian efforts there have an exponential impact of all these centers as all the staff have access to our Webinars and to the annual presentations in Mumbai center and its affiliates (www.kripafoundation.org). Fr. Joe is a close friend and collaborator of the famous Yoga Late Guruji Shree B.K.S. Iyengar and all the Kripa centers in India and abroad creatively blend the Eastern Contemplative practices
with the Allopathic Medicine in their Kripa Model of treatment. Fr. Joe and I are coauthoring a book on this paradigm: *The Spiritual Paradox of Addiction: the Faith Deficit Syndrome*, which is in the prepublication stage.

For the first few years some of the efforts at the India Centers were partly supported by the IAAP along with my personal funds. In 2007, I was inspired and supported by my son, Siddhartha, and my wife, Usha, to establish a Not for Profit Charitable Foundation – the USA India Jung Foundation [www.uijf.org](http://www.uijf.org). This Foundation has done some fundraising and other activities to support our India efforts. Our Board Members include Siddhartha and Usha Bedi, Dr. Dinshah Gagrat, Dr. Ajit Divgi. Siddhartha Bedi, Usha and Ashok Bedi, Dr. Ajit Divgi, Dr. Dinshah Gagrat, Dr. Shobha Gagrat and others have made generous donations to the Foundation.

The India experience has been a paradoxical experience for me. When, as Jungians, we present the tenets of Analytical Psychology to Indians, they see it as a very dilute, westernized version of the ancient Hindu concepts, the tales their grandmothers taught them as children. For a long time, I struggled with how to sell snow to Alaskans! Then after much soul searching, it clicked. While Indians have a lot of Archetypal Gold in their cultural goldmines, they did not have the modern methodology to mine their own treasures in a clinically usable form. The paradigm and the clinical methodology of Analytical psychology offers much to the Indian Psychiatric and Mental Health Community to make their timeless wisdom available for the purposes of healing the suffering and harvesting the fuller potential of its patients and culture. This perspective has been the focus of our work in India.

While the Jung Centers in India have the basic Jung books, I still need donations of additional copies of the Collected Works and Neo-Jungian Books that are clinically relevant to amplify the collections so that more than one student may borrow these. Kindly send your donations of core Jungian Books only, directly to:

**For the Jung Center Mumbai:**
Kripa Foundation: Attention - Krishna Iyer; Ph: 022-26405411 81/A Chapel Road, Mt. Carmel Church, Behind Lilavati hospital, Bandra (west), Mumbai – 400050, Maharashtra, India.
For Donations to the Jung Center, Ahmedabad:
Dr. Minakshi Parikh
Department of psychiatry, G3 Ward,
B J Medical College and Civil Hospital,
Asarwa, Ahmedabad -380016, Gujarat, India

The India Developing Groups initiative is an Alchemical Process with its own rhythm. While maintaining a steady momentum of our efforts in this vast, fast growing, ancient land, I stay open to the synchronistic happenings to give us the tail winds of the gods. My gratitude to the Jungian community and other peers, who have generously donated their time, resources, expertise and feelings to support this effort. Attached are some of the images of our India activities.

Ashok Bedi, CSJA
IAAP Liaison Person for India

Father Joe Pereira, Dr. B. J. Jakala and Ashok Bedi at the Jung Center, Mumbai

The Jung Centre Ahmedabad

Kusum Dhar Prabhu
The Jung Centre Bangalore
KRIPA INSTITUTE OF TRAINING & THE JUNG CENTRE-MUMBAI
UNDER THE AUSPICES OF THE INTERNATIONAL ASSOCIATION OF ANALYTIC PSYCHOLOGISTS (IAAP)

Workshop- DAY 1
at Dr. Leo Barnes Foundation
Mumbai

Dr. Ashok Bedi’s marathon sessions
Fr. Cajalan & Fr. Joel (front row)
Dr. Mr. & Mrs. Ashok Bedi with Fr. Joe

Dr. Malhia, Dr. Anu'd Dr. Barnes, Mr. Suresh

Sharing the AGAPE

Staff from different centers & Dr. Menon

The Spiritual Paradox of Addiction - Day 2

Luke Waddo presentation
Dr. Maria Bilgam, Dr. Ashok Bedi, his grandson, daughter & son-in-law
Fr. Joe with Luke Waddo

The participants on Day 2
Dr. Bedi exhibiting the latest technology to neuroscience analysis

L to R: Malhia, Dr. Bedi, Mr. Doss, Student Mr. Ashok P. Ms. Lauren R. Ms. Venitha G.
Dr. Anu & Dr. Paul D.K. Barnes Fr. Joe & Fr. Joel Fr. Cajalan, Rosco

Iain from Brazil being certified for her participation

Dr. Ashok Bedi presentation & Dr. Bedd presenting records of previous Webinar session
Case study session in progress
Some thoughts on...

By: Renos K. Papadopoulos

With: Emilija Kiehl

Professor Renos Papadopoulos was, with Professor Andrew Samuels, the first university professor in the world appointed to introduce Jungian Psychology within a designated Centre for Psychoanalytic Studies. More than twenty one years on, he is still at the University of Essex, now also the Director of the “Centre for Trauma, Asylum and Refugees” as well as a member of the “Human Rights Centre” and of the “Transitional Justice Network”. In his London private practice, Renos works as a training and supervising Jungian psychoanalyst and systemic family psychotherapist. As consultant to the United Nations and other organizations, he has been working with refugees and other survivors of political violence, torture and disasters in many countries. He is the founder and director of the “MA / PhD in Refugee Care” that is offered jointly by the University of Essex and the Tavistock Clinic. He lectures and offers specialist trainings internationally and his writings have appeared in fourteen languages. Recently, he was given an award by the European Family Therapy Association for his “Outstanding Contribution to Family Therapy and Systemic Practice”.

E. K. Your work offers a perspective on the life of the psyche which is ordinarily not available to most analysts: unlike the majority of us, a lot of your work takes place outside the consulting room, often in most unusual surroundings…

R. P. Yes, this is the case. In addition to my analytical practice, with persons who face “ordinary” difficulties and conflicts, I work in many other contexts and settings outside the consulting room, with persons, families and communities who find themselves needing to survive extraordinary circumstances. Under these circumstances, the “perspective on the life of the psyche” is fairly different from the “ordinary” ones.
E. K. ... Often extraordinarily harsh, traumatic circumstances. How do you approach them?

R. P. To begin with, the focus cannot be exclusively on the “psyche” of the persons; inevitably, the actual, pressing and harsh external realities of survival cannot be ignored. This creates a fairly paradoxical perspective: on the one hand, under these “extraordinary” circumstances one may discern the psyche in its bare bones, so to speak, without the frills and complicating preoccupations of “ordinary” modern life, and on the other hand, one cannot separate the psyche from the struggle for survival, from the overwhelming pressures imposed by the adversity of the external circumstances. This can be fairly confusing and it requires extra sensitive vigilance to keep an eye on all these perspectives simultaneously. However, I find that being engaged in these different contexts can be enormously beneficial for all my work, i.e. my analytical practice is enhanced by the insights from this “outside the consulting room” work and, in turn, this work deepens my analytical practice. Moreover, my academic and research perspectives to the same issues also contribute considerably to the enriching of my therapeutic work and, vice versa. But, I do accept that being involved in all this is not easy.

E. K. As the world we all live in becomes more and more unsettled, not only politically and socially but also environmentally, the need for our greater awareness of what goes on outside our consulting rooms becomes more urgent. We share the responsibility for what goes on around us.

R. P. Yes, away from the consulting room, we need to be watchfully mindful of the intricate interplay between the intrapsychic, interpersonal, socio-cultural-political realms as well as the raw life realities, and to question and review constantly and mercilessly our own positions and conceptualisations.

E. K. As an analyst who has never ventured into the world “outside”, my own work drawing on the thoughts and feelings arising from my patients’ and my own experience of the two us being together in my consulting room, my objects in it, the couch, the chairs, their impact on the transference and countertransference... I am trying to imagine how it feels to work in the conditions so different to the secluded environment we are trained to work in...
R. P. Yes, you are right. Outside the consulting room everything is different, not just the environment. The challenge is to distinguish between (a) retaining some key principles of therapeutic work, which then need to be re-defined according to the realities of the new contexts, and (b) introducing new perspectives and conceptualisations that, in turn, would dictate new approaches in interventions.

E. K. This is also the challenge that the Spirit of our Time places in front of depth psychology. Perhaps we could use your experience “on the ground” to think about how to approach that challenge: what to preserve and what to change?

R. P. The importance of the therapeutic frame should remain the same but we need to re-define it: where is our focus, what are we trying to achieve, for whom, within what time frame, in collaboration with what other agencies, organisations, persons, in relation to what concrete indicators, etc.? Using the Tavistock (Bion) expression: what is the “primary task” of our intervention? The transferential – counter-transferential matrix would also remain most relevant, but within a broader scale and different contexts: what do we evoke in them, what do they evoke in us, and how these affect our work? Images of saviours and rescuers, victims and persecutors are very powerful in these circumstances and they impact most decisively both on us as well as on the beneficiaries and the outcome of our work.

At the same time, the central framework of “offering help” needs to be reconceptualised most judiciously. If we were to understand our task as simply to repair their damagedness, to “cure them of their trauma”, in whatever way, then this would be grossly unsuitable, because it would be contrary to the fact that, by and large, the beneficiaries respond “appropriately to inappropriate circumstances”. In other words, the beneficiaries are not the same as the clients we see in our practices, who seek psychological assistance. We need to see the beneficiaries for what they are, in their complexity, uniqueness and totality, not monodimensionally, only as sufferers but also, in addition (and not instead of), as survivors as well as persons who gained from their exposure to external adversity. Therefore, our positioning in front of them should enable us to see them stereoscopically, three-dimensionally, not only in terms of their negative responses to adversity, but also in terms of the strengths that they were able to retain, despite their exposure to adversity (i.e. their
resilience), as well as in terms of the new strengths that they developed as a direct result of their exposure to adversity ("adversity-activated development").

Such an epistemological position is radically different from merely "fixing" or "repairing" their damagedness, which not only does not correspond to the reality of these circumstances, but it also strengthens their "victim identity" and fosters learned helplessness. I make a very important distinction between persons being victims of actual events and circumstances, and persons developing a "victim identity". Whereas the first is an unavoidable consequence, the second is an iatrogenic effect that can be and should be avoided. Such an epistemological position enables us, whilst focusing on and responding to the enormity of their losses, pain, disorientation, suffering, deficits, etc., also to seek to identify their retained as well as new strengths, as well as to seek ways of working synergically with them. By approaching the beneficiaries in their complexity, uniqueness and totality we avoid pathologising human suffering. We are humbled by their strengths in the face of adversity and we honour their human dignity. This enables proper empowerment of the beneficiaries…

This approach is not impossible although, admittedly, it is not easy. Nevertheless, it opens up whole new perspectives to the work that can be both enormously challenging as well as exceedingly rewarding.

**E. K.** You teach this approach at the Refugee Care course for people who work in these circumstances.

**R. P.** In short, the essence of my work has been to enable people to develop a robust epistemological position that, in turn, helps them assume a real "therapeutic presence", and add a "therapeutic dimension" to whatever contact they have with beneficiaries in these extraordinary circumstances. That is why my work is not about "doing therapy" with the beneficiaries but to "be therapeutic" with them, so that synergically we collaborate with them to address effectively their complex and most disorienting circumstances and experiences. This is what the "MA/PhD in Refugee Care" offers and this is what I convey in the trainings, consultations and supervision I provide in field settings. Having said all this, it should not be forgotten that a very small minority of beneficiaries may require additional specialist attention, where the more traditional psychotherapeutic methods may be indicated.
E. K. The limitations of our theoretical underpinnings may also become apparent in your work. Do you sometimes have to leave the theory behind in order to be able to reach those people effectively?

R. P. Yes and no. Yes, in so far as the realities of these extraordinary circumstances require additional understanding beyond what the analytical trainings provide and, No, because some therapeutic principles should remain the same, although they will need to be redefined in new forms, as I have already clarified above. The art is to discern what we retain, how to redefine it, and what to supplement our existing understanding with. Above all, what is imperative to appreciate is that we are not dealing with the same type of persons with the same type of difficulties and problems that we address in our consulting rooms – the setting and circumstances are not the only difference. These phenomena are radically different, and yet, they do have some similarities with traditional psychotherapy work.

E. K. Again, thinking about our contemporary world, this may be something we may need to include in our thinking about our trainings.

R. P. What we require is entirely new conceptualisations of the very phenomena we are dealing with. Only after grasping their complexity and uniqueness we can develop appropriate conceptualisations modes of intervention. In doing so, we do not need to abandon entirely all our analytical theory. As I have been emphasising repeatedly, in relation to Jungian ideas, it is possible to expand them in order to adapt them to the new realities of these extraordinary circumstances. For example, let us take Jung’s teleological function of the symptom. Jung critiqued most vehemently the causal-reductive conceptualisation of the symptom and attributed a teleological function to it. This means that the symptom is not just the outcome of the adversity that a person experienced, which is the essence of how traditionally trauma is understood. My concept of “adversity-activated development” fits perfectly within the Jungian understanding of the symptom insofar as it also appreciates the growthful development from situations when one is exposed to adversity.

E. K. Thank you very much, Renos, for sharing with us so generously your experience and you insights into the whole new realm of therapeutic intervention which, no doubt, we will need to learn more about, and soon.
Rosamond Robinson (Robin) Jaqua

(1921 – 2015)

Rosamond Robinson (Robin) Jaqua, Jungian analyst, passed away peacefully in her home on November 8, 2015, at the age of 94.

Robin was born on January 28, 1921, in Long Beach, California. She graduated from Long Beach Poly High School in 1938 and attended Pomona College, where she attained an Honor’s Degree with a dual major of philosophy and psychology in 1941. She also received a California State License as a Nursery School Teacher.

As a freshman at Pomona she met and eventually married John E. Jaqua while he was on leave from war duty in the South Pacific. After the war John graduated from Pomona and they moved to Oregon, where he attended law school at the University.

This move immersed them into the community where they raised their family and established amazingly productive lives. Robin became active in her children’s education and even had a nursery school in her home. She was a leader and, along with her friends, became dedicated to building their special community.

In 1952, Robin and John moved to a dilapidated farm along the banks of the McKenzie River to raise their four children. McKenzie Oaks Ranch became her life-long passion to rehabilitate, to build and then finally to protect, partly as a nature conservancy. Robin found a
spirituality in the river, the woods, and the hills of the Ranch that inspired her philosophical positions on life.

In 1970, with her children off to college, she entered graduate school at the University of Oregon. There, she pursued the education and intellectual interest that had been delayed during the previous 25 years while she cared for her family. She earned a master’s degree in counseling in 1971 and a doctorate in counseling psychology from the UO College of Education in 1975. She subsequently worked as a school counselor, a marriage and family counselor, and UO adjunct faculty member.

Robin continued her education in Europe and received a degree from the prestigious C.G. Jung Institute in Zurich, Switzerland in 1983. Upon graduation, she became an inspired leader and a tireless supporter of Jungian education. Her substantial financial contributions made it possible for the Jung Institute in Zurich to restore and preserve the original drawings of Jung’s patients in its picture archives. She also made considerable contributions to ARAS both as financial supporter and contributing writer to its two published books and dictionary of symbols.

Robin devoted her spirit to the creation of the C.G. Jung Institute Pacific Northwest, where she served as Director of Training for the first graduating class in the mid-nineties. Her Jungian legacy included being an insightful analyst, a committed educator, and a generous benefactor to many.

Robin remained committed to her community for her entire life. She was an active leader of numerous organizations and projects, particularly those directed at children. Her philanthropy truly made a difference in people’s lives.

Her Jungian Library in Eugene was frequented by many and is now housed as the Robin Jaqua Archetypal Library in the U of O College of Education. Robin will be long remembered by all those whose lives she touched, including my own.

Robin is survived by her four children, Jim and Jon of Eugene, Anne of Portland, and Stephen of Sisters, her six grandchildren and six great-grandchildren.

_Sylvia Robinson Weisshaupt, Ph.D._
Eugene, Oregon
Mantis: Journal of the Southern African Association of Jungian Analysts (SAAJA)

In January 1987, the Cape of Good Hope Centre for Jungian Studies was established in Cape Town. The driving force behind the creation of the Centre was Dr Vera Bührmann (right), a psychiatrist and the only Jungian analyst in South Africa at that time. Dr. Bührmann’s deep commitment to Analytical Psychology, coupled with her commitment to South Africa, motivated her to initiate a Jungian training in her home country. Dr Hans Dieckmann, then President of the IAAP, was appointed as Patron. The Board of Trustees included Professor J.N. de Villiers, the Hon Enos J. Mabuza, Gary May, Professor Hendrik W. van der Merwe and Sir Laurens van der Post. The Executive Committee consisted of Dr Joan Anderson, Dr M. Vera Bührmann, Dr Gloria Gearing, Dr Ian Player and Professor Graham Saayman (Chairman).

Mantis

Initially taking the form of a newsletter, the first Mantis journal was published early in 1988, with Graham Saayman, Vanessa Saayman, and Mark Welman as Editors. The first editorial described “...invisible
processes that have led to the formation of the Centre,” and created a precedent of cultural and societal awareness in editorial policy: “(T)he Centre is attempting to compensate for some of the painful realities of contemporary South Africa by promoting the expression of Jungian thought within the local context.” The editorial also addressed what was known as the “brain drain”.

In March 1992, Dr Thomas Kirsch, then President of the IAAP, visited South Africa for the purpose of assessing the first group of candidates for final qualification. The Cape of Good Hope Centre evolved into the South African Association of Jungian Analysts (SAAJA) in 1992, and was granted training status at the 1995 IAAP Zürich Congress. There was now a larger pool of potential editors and Editorial Board members for the Mantis journal. This development took place at about the same time as the peaceful transition to an ANC-led government. The Editorial Board of 1996 (Carole Abramovitz, Lesley Clark, Bruce Lakie and Renee Ramsden) reflected Mantis’s purpose of providing a platform for wider understanding of Jungian concepts, coupled with its tradition of social and cultural awareness. A sample of this confluence of enriched editorial synergy with political change in the country is found in the editorial from Volume 8, Number 2, Winter 1996:

“The process of transition in South Africa continues to cook in an alchemical way. We are still experiencing a transitional government following an administration of oppression, and structures of containment are as yet inadequate. The result of this is an uprising in criminal activity and violence with communities being harassed and, in some situations, devastated by it. Individuation is a process of realizing that good and evil are within us, and that innocence is inimical to consciousness. This has become obvious through the revelations of the Truth and Reconciliation Commission, where we see that no one’s hands are clean. ...The only innocents are children, and culture is created through the way we treat our children. The papers in this edition are linked to the archetype of the child.”

In 2015, under the editorship of Dain Peters, the focus of the journal shifted to assigning a specific theme to each subsequent edition. The first of these journals was devoted to “Explorations in Creativity,” while the
most recent edition (Vol 27, Number 1, Summer 2015) focused on the topic of sexuality. A few of the topics include: “Incest: The Root of Love” by Julian David; “A view on Sexuality” by Chantal Stewart, in which she explores the high level of rape in South Africa and the helplessness of women in society with regard to power, control and force; “Gender Fluidity Reflected in Contemporary Society,” by John Gosling; and “Erotic Love, Sex and Psyche” by Peter Hodson, who argues that love begins where the madness of Eros has left off. Included in this issue are also tributes from several members in memory of Lee Roloff who died in 2015 and who was pivotal in helping to establish SAAJA.

Reflecting its close relationship with the Public Programme wing of SAAJA, Mantis also recently published (under the guest editorship of Grace Reid) the papers offered by local analysts in SAAJA’s popular annual “Mantis Weekend,” where seminars reflecting the presenters’ current areas of interest are offered to clinicians and interested members of the public. Examples of the rich diversity of topics offered by our members include: Fernand Schaub’s “How Does the Soul Want to be Related to?” about the tension between an individual ethic in psychotherapy and society’s regulations thereof; “A Deadly Sin” by Grace Reid, in which she explores the envy complex; “Individuation, Analysis and Unicorn Hunting”, by Fred Borchardt, in which he uses the myth of the unicorn as a metaphor for the individuation process; and “Why do Complexes have their Way with Us”, by John Gosling, in which he describes the mechanism of complex activation in our psyches.

In 2016, two new Co-editors were appointed, Grace Reid and John Gosling. The next edition of the Mantis journal, scheduled for publication later in 2016, will be devoted to the topic of “The Numinous”.

**Editorial Board:**

*South Africa:*

Carole Abramovitz  
Fred Borchardt  
Alan Fourie  
Fiona Geddes  
Johann Graaff  
Laura Griessel

Ester Haumann  
Suzan Hojdar  
Elizabeth Martiny  
Ian McCallum  
Jolita Jansen van Rensburg  
Dain Peters

*Rene Ramsden*  
*Peter Reid*  
*Leslie Zimmerman*

San Francisco: Susan Calfee, Ann Strack
The IAAP Newsheet would like to thank Fred Borchardt, John Gosling, Renee Ransden and Grace Reid for their contributions to this article.

Kojen-Ji Temple, Kyoto

(Photo: François Martin – Vallas)
“The Conscious Stone of Beauty Grows”
(Ralph Waldo Emerson)
Stone & Seashell-Balance
Iona, Scotland, Summer 2013

“No one lives outside this Holy Place, Existence”
(St Francis Assisi)
Stone-Balance, Iona, Scotland, Spring 2016

“I can see an Image sleeping in the Stone,
the Image of my Visions”
(Friedrich Nietzsche)
Bone-Balance, London, Spring 2014

“The Palace of Materialised Dreams”
(William Blake)
Stone, Bone & Feather- Balance Stone- &
Iona, Scotland, Spring 2014
The 2016 IAAP Congress in Kyoto, the first IAAP Congress in Asia, was held at the International Conference Center Kyoto (ICCK) from August 28 to September 2. The number of participants was 754 from 45 countries (full registration: 608 including 16 invitees). In view of the general geographic distance and ongoing economic difficulty this can be regarded as a great success.

The theme of the Congress was “Anima Mundi in Transition: Cultural, Clinical and Professional Challenges”. Ten plenary sessions each morning approached this theme, especially the opening plenary by the invited local academic, Prof. Shinichi Nakazawa, which was followed by a symposium with Joe Cambray and Harald Atmanspacher. The interconnectedness in nature and psyche was shown both from the traditional Buddhist philosophy of Hua-Yen school and Western natural science.
Several changes were made to the Congress program in order to improve it and to respond to requests from the participants. Firstly, we tried to focus on more clinical aspects of the theme. For this purpose, four “master courses in supervision” were introduced in the pre-Congress program. Not only IAAP routers, but also members and local psychotherapists took part in the course. Moreover, there was a category of “case presentation” in the breakout sessions. Secondly, the poster session was organized in the framework of the breakout session and each poster presenter had a short oral presentation. In this way we wanted to make the poster session more attractive both for the presenters and the audience.

In addition to the scientific program, various kinds of evening events were held throughout the Congress period. For example: on Monday we had the Puppet Theater (Awaji Ningyo Joruri) with the audience of over 300 people; on Tuesday the Hayao Kawai Memorial Event (Interview with Yutaka Sado and Mini Concert by Super Kids Orchestra) was attended by about 500 Congress participants and the public; on Wednesday & Thursday we showed two Japanese Films with about 120 participants in total; the Members’ Gala was attended by about 200 audience and about 340 participants attended the Friday Gala Dinner at the Kyoto Hotel Okura.

We were very pleased that the number of participants in all these and other events that we had organized for the whole Congress period surpassed our expectations. We also prepared some fee-based pre- and post-congress tours and cultural programs, e. g., a Zen-meditation class every morning; cultural experiences in Tenryu-ji temple, and a short excursion on Wednesday afternoon. The cultural programs were especially well received among the registrants of the Congress and each
one was attended by many. I will mention only the Zen meditation class, which was held every morning in ICCK throughout the Congress week with about 50-60 people turning up regularly at 7 o’clock for a one-hour meditation practice under the guidance of a Buddhist priest.

I organized this Congress as Chair of the Program Committee together with Yasuhiro Tanaka, Chair of the Organizing Committee, who was directly involved in much of the activity listed in this report. I would like to thank Yasuhiro and all the Conference staff who worked very hard and effectively to make this Congress a success. I am also grateful to our many colleagues and routiers who came to Kyoto, bringing great enthusiasm for the Congress and the Japanese culture.

As the new IAAP President Elect, appointed by the Delegates at the Kyoto Delegates’ Meeting, I would like to continue what has started at the Congress: dynamic cultural exchanges, focus on the clinical aspects of our work, and a high level of scientific research and presentations.

Toshio Kawai  
President Elect  
Chair of the Congress Program Committee

(Photos: Masako Kubota)
Members Gala

(Photos: François Martin – Vallas)
FROM THE IAAP
PUBLICATIONS AND COMMUNICATIONS SUB-COMMITTEE

After many years as the Editor of the IAAP printed Newsletter, Emilija Kiehl will now direct her time and energy to the many tasks that come with her new position as Chair of the IAAP Publications and Communications Sub-Committee. She will continue to produce and edit the online Newsheet, but the post of the Editor of the triennial printed Newsletter is now open for applications.

As well as offering a unique opportunity for getting to know our colleagues across the continents and learning about the IAAP and the rich, creative, many faceted world of Jungian analysis, this post also opens many avenues for Editor’s own creative expression. Unlike most other posts within the IAAP, this is a paid post.

We look forward to hearing from colleagues interested in taking on this role. To discuss the post and the requirements for application, please contact Emilija Kiehl by email at: e.kiehl@btinternet.com

Pilar Amezaga
Misser Berg
George Hogenson
Emilija Kiehl, Chair

SOCIETY OF ANALYTICAL PSYCHOLOGY ANNUAL LECTURE WITH ANDREW SAMUELS AND TOSHIKO KAWAI

The 2017 SAP Annual Lecture is to be given on March 25th by Professor Andrew Samuels. The SAP invited Professor Toshio Kawai (President-Elect of IAAP) to be the respondent and Andrew and Toshio will share the time equally. This will enable Jungians in London – and maybe from across Europe or beyond – to have a good opportunity to hear the views of our next President. Andrew’s title is ‘The Future of Jungian Analysis: Strengths, Opportunities, Weaknesses, Threats (“SWOT”)’. Toshio’s title is ‘Jungian Psychology: Social, Scientific and Professional Challenges’. Details and booking:

“In all cases of dissociation it is therefore necessary to integrate the unconscious into consciousness. This is a synthetic process which I have termed the individuation process.” C. G. Jung

We invite you to participate at a gathering on the Baltic shores aimed at a deeper exploration of C.G. Jung’s conceptualization of dissociation, seen not only as a pathological phenomenon but as a function of the normal psyche and a way to individuation. The dissociation between the conscious and the unconscious mind is a central theme in C. G. Jung’s work. According to Jung the main therapeutic issue is how to integrate the dissociation both on personal and on a collective level. Those parts of us that are dissociated and/or projected out, often find their target in other individuals different from us. How we relate to the strange or to the stranger, outside of us and inside of us, both individually and collectively, is one of the focuses of the Summer Camp 2017. We also seek to discuss topics, such as immigration, nationalism and hatred in Scandinavia, post-Soviet trauma in Baltic countries, and clinical questions concerning “being a strangers to ourselves” (Julia Kristeva) and dissociation in relation to trauma (Donald Kalsched), to depression, to climate change, and so on.

The Summer Camp is intended to Jungian analysts, trainees, students, psychotherapists, and for everyone interested. In addition to academic papers, we invite participants to offer workshops.
The tradition of summer camps in Estonia dates back to year 2001. During the first 13 years it has been a small and rather private event for the Estonian Society for Analytical Psychology. In 2014 the first summer seminar organized together with Finnish Jungian Analysts took place, with the suggestive title of Meeting in the forest. During the IAAP World Congress hosted in Kyoto in 2016, the Finnish- Estonian Group of Analytical Psychology FEGAP has been officially recognized as a group member. And in 2017, FEGAP members are looking forward to meeting with colleagues and students from the Baltic States, from Scandinavia and from all over the world, at a cozy and international event on the Baltic shores.

(Picture: Olev Mihkelmaa – Sunset on the Promenade)

**SUBMISSION**

We invite contributors to submit proposals of not more than 400 words, for workshop presentations and papers by **30 January 2017** in English to Harri Virtanen havirtain@gmail.com, including

- **full name, title, address, and email;**
- **institutional or professional affiliation, and**
- **a short biography.**

Papers will be given in English.
**Date and Time:** Thursday July 27, 2017 at 7:00 PM (reception) to Sunday July 30 at 3:00 PM

**Location:** Hotel Promenaadi in Old Town of Haapsalu, on the coast of the Bay of Tagalahe. More information at http://promenaadi.ee/?lang=en

**Address:** Sadama 22, Haapsalu, Estonia

**Distances:** Intercity bus terminal – 2km Closest international airport (Tallinn) – 100 km (about 1.5 hours by car). Closest swimming beach – 400m.

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**NEWSHEET WOULD LIKE TO INFORM OUR READERS THAT THE IMAGES ON THE ART CORNER PAGE IN OUR ISSUE NO. 9 BY PENELope ETNIER DONSMORE ORIGINATE IN HER BOOK:**

**THE TREASURE THAT CAME INTO THE WORLD TO FIND ITSELF**

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**Note from the Editor:** may we remind all our members to check and update your information on the website database. For any difficulties with this please contact our Secretary, Selma Gubser at: iaapsecret