In this issue

• Editorial
• From the Executive Committee
• Society Profiles
  IJJS (Israel)
  SAAJA (South Africa)
• Developing Group Profiles
  SCPA (Chile)
• Some thoughts on...
  Donald Kalsched
• Jungian Journals
  Cadernos Junguianos
• Art Corner
  Carola Mathers
• Around the World

Photos: D. Mlinarec

*Cover page designed by Misser Berg; photo: Jimmy Lassen “The New Moon with Earth-shine”
Dear Readers,

Welcome to Newssheet No. 7. We hope that you continue to enjoy this way of keeping us connected and informed of the developments and events in our vibrant, growing community. Once again, following the original idea of providing the opportunity for our group and individual members from all parts of the world to get to know each other and keep us informed of their news and developments, their thoughts, and their creative work, in this issue we have contributions from colleagues from Israel, South Africa, Chile, USA, United Kingdom, France and Venezuela.

We would like to draw particular attention to the letter from our colleague, Eduardo Carvallo, who, with encouragement from other Latin American analysts, wanted to let our community know of the political struggles in Venezuela, the country he has recently decided to leave.

We would also like to emphasize that IAAP and Newssheet do not take a position on the personal views of our colleagues, and publishing their articles does not constitute endorsement of the views they express.

Our heartfelt thanks to all contributors to this issue.

We welcome articles for the March 2015 issue, which need to reach us by the 15th of December.

Warm greetings,

*Emilija Kiehl*
*Editor*

*Cartoon: Gottfried. M. Heuerm

Autumnal trauma:

“ I felt as if I was falling forever...”*
FROM THE EXECUTIVE COMMITTEE

Dear IAAP Colleagues,

The XX International Congress for Analytical Psychology will be held in Kyoto from August 28 to September 2, 2016. Both the Program Committee and the Organizing Committee have been intensively involved with the preparation.

This is the first time for the IAAP to have its Congress in East Asia. This touches the theme of the Congress “Anima Mundi in transition” and hopefully facilitates cultural exchanges. For the details you can visit both the websites of the IAAP and the AJAJ.

http://iaap.org/congresses-and-conferences-events/congresses/2-kyoto.html

http://www.ajaj.info/iaap2016/index_e.html

Since the end of August, the Program Committee has been receiving proposals every day, or rather, because of the time difference every night. Each time our secretary, Masako Kubota, sends back an email to confirm a safe reception, or in some cases to ask to complete one or two missing points in the form.

Jungian psychology is very popular in Japan. This may have to do with its cultural tradition such as Ikebana (Flower arrangement), Tea ceremony, Zen meditation, etc. Very often the art is keenly connected with mental and spiritual training. For this reason we plan to offer several courses (such as Tea Ceremony) during or before the Congress to let you know of the Japanese background of Jungian psychology. This can be a good occasion to have a new access to Jungian psychology.

This week, the second week of September, I was in Ishinomaki city with Yasuhiro Tanaka, who is Chair of the Organizing Committee for Kyoto 2016, for psychological relief work for the victims of the 11th of March 2011 earthquake in Tohoku region. Ishinomaki city was hit by a terrible Tsunami that devastated parts of the city. The road to recovery for the inhabitants of this city has, unfortunately, been very long. We visit there every two months as volunteer supervisors to help professions like clinical psychologists, and teachers. While we were there this week, the city was flooded during a record rainfall. The exceptionally strange weather we have witnessed in Japan and elsewhere speaks volumes about the state of “Anima Mundi in transition” all over the world. I have been much more sensitive to the weather this summer than before. We had an exceptionally rainy summer in Kyoto with normal temperatures. But precisely on August 28 the temperature became pleasantly comfortable. My hope is that the weather and temperature will be as pleasant in two years.

For our members who are concerned about possible radiation from Fukushima, I would like to inform you that the radiation from the Fukushima nuclear plant has been under control and the steps to contain and reserve polluted materials are in place. In addition, it is important to know that Kyoto is over 500 KM away from Fukushima and the wind currents go in the opposite direction, out toward the Pacific and not inland. The map below may be helpful to show where Kyoto is located in relation to Fukushima (The nuclear plant is not in the city, but on the coast. You can notice “Ishinomaki” on the map as well).
If you would like to check the actual radioactivity, you can refer to the website below.

http://www.bousai.ne.jp/eng/

We are excited about hosting the IAAP Congress and look forward to having the pleasure of welcoming many of you to our country, to Kyoto, and to the IAAP Congress in 2016.

Toshio Kawai,
IAAP Vice President and Chair of the Congress Program Committee

Distance between Kyoto and Fukushima
Distance between Kyoto and Fukushima is 520.29 km.
This distance is equal to 323.29 miles, and 286.75 nautical miles.

Daigo Temple, Kyoto
(http://www.worldscoutfoundation.org/sites/default/files/)
Israel Institute of Jungian Psychology (IIJP)

The Israel Institute of Jungian Psychology (IIJP) has its roots in the Israel Association of Analytical Psychology founded by Erich Neumann in 1950’s. As a result, it is an alte-neue or old-new Institute with a strong sense of both tradition and innovation. Jung’s central concept of the development of the Self within the process of individuation underlies the philosophy of the Institute. As a result, we encourage diversity, democracy and openness within a strong sense of community. We actively encourage a plurality of approaches that exist within the Jungian world as well as dialogue with other schools of psychoanalysis. We have 37 members and 24 candidates and a number of Associates.

An expression of our commitment to diversity is that candidates are expected to develop competence not only in working with transference-counter-transference dynamics but also with active imagination and amplification. Diversity is reflected in our teaching model. All seminars are co-taught with one analyst taking the lead during the theoretical seminar, while the other leads clinical supervision on the same theme. Dialogue between teachers informs the learning process of the candidates. After completing their first year of training, candidates are invited to attend professional activities, which are seen as an important supplement to formal training and a way of welcoming them into the life of the Institute.

Jerusalem as a Sacred Center
View from bottom to top of: The Wailing Wall, Dome of the Rock, Mt. of Olives and Mt. Scopus
Our openness to other viewpoints within depth psychology is reflected in a unique collaboration among seven psychoanalytic groups in producing together, Maarag – The Israel Annual of Psychoanalysis. IIJP President, Avi Baumann, sits on the editorial board.

Israel is a place of the ingathering of the exiles and our members and candidates, although mostly native born Israeli sabras, come from many places such as Chile, Brazil, Uruguay, South Africa, Germany, Switzerland, Czech Republic, UK, Italy, Sweden, Russia, North America, giving our Institute a lively international flavor. The holocaust still casts a deep shadow and a number of our older members are survivors or refugees, as was Neumann himself.

We are a gay friendly Institute with a gay member and two gay candidates. In addition to regular professional and organizational meetings, we have a yearly tradition of a weekend together on the banks of the Sea of Galilee on the grounds of the Kibbutz Ma’agan. Spouses are invited to all activities except for specific clinical presentations.

Another highpoint is our annual retreat, which is always held in a place of soulful beauty such as the unique Ramon Crater, Judean Hills or Netanya seaside. The retreats allow members the time to reflect on our life as an Institute and we always combine open group discussion with use of creative, artistic medium.

Recently, we had moving visits from Murray Stein and Jan Weiner. These visits always combine more formal presentation with live supervisions in a master class.

Anyone who has visited us knows that we provide a special warm welcome and hospitality.

One of Israel’s cultural complexes is improvisation rather than long term planning.

One moving example was when Jan Wiener visited us in the fall of 2013 and wished to offer a singing concert as an extra treat. The search for a piano and a pianist proved unfruitful but she agreed to sing two songs and then, many members and candidates spontaneously stepped forward to sing in what was a memorable, impromptu concert.

IIJP members are active internationally, especially in teaching, supervising and liaising across Eastern Europe, from Krasnodar (Tamar Kron, Yehuda Abramovitch), Kiev (Batya Brosh), Romania (Yehuda Abramovitch), Moscow (Henry Abramovitch, Avi Baumann), Bulgaria, Estonia & Czech Republic (Erel Shalit), to Georgia & Warsaw (Henry Abramovitch). In 2013, due to growing connection, we held our first annual intensive “winter school” for routers and members of developing groups from Kiev and Krasnodar. We are very proud that Batya Brosh was elected as our representative onto the IAAP Executive Committee where she is active in promoting the developing groups.

Many Jungian groups have undergone splits – 40% at recent count – and the Israeli split in 2000 was certainly traumatic. However, it did release much creative energy. IIJP alone does much more than the original Association. Recently, the IIJP took an initiative in a process of dialogue and reconciliation that eventually led to an annual joint conference and an invitation to attend meetings of The New Israel Jungian Society (NIJS). In Israel, which is a traditional place of conflict, it was a remarkable process of tiikun or repair.

Finally, we would like to personally invite colleagues to attend:
I want to end with a poem by the Israeli poet, Yehuda Amichai:

Not the peace of a ceasefire...
A peace
Without the big noise of beating swords into ploughshares
Without words...
Let it come
Like wildflowers,
Suddenly, because the field
Must have its wildpeace.
Shalom

Henry Abramovitch

IIJP members smile together after the 2013 annual retreat
Southern African Association of Jungian Analysis (SAAJA)

Our Logo

The logo adopted by the Southern African Association of Jungian Analysts (SAAJA) in the early days of its inception is a mandala depicting four mantis heads facing the centre, their feelers suggesting more intersecting circles, the whole contained in the circumference of an outer circle. Kaggen (also known as Cagn) is the supreme god of the Bushmen (previously known as the San), hunter-gatherers who inhabited Southern Africa for thousands of years BCE. In Bushman mythology, Kaggen is the first being and the creator of the world creating the revered eland (a large antelope) and the moon. However, Kaggen can also play the role of a trickster capable of shape-shifting, often taking on the form of a praying mantis that is revered as the harbinger of good fortune but it may also take on the form of a louse, a snake, and even a caterpillar. This shape-shifting represents many aspects of the One, of the eternal life force, the essence of psyche.

Beginnings

The Southern African Association of Jungian Analysts (SAAJA) began with the vision of Dr. Vera Bührmann in the mid 1980’s. Her journey to understand the conflicting opposites in South African society during the dark years under the Apartheid regime led her to Jung, and eventually to the formation of SAAJA. A graduate of the medical school in Cape Town University in 1935, she devoted herself to child welfare services, where she became a pioneer in South Africa in promoting structures that specifically addressed mother/child relationship issues. She went both as a child Health Services, and as a Fordham’s group. She was able to realize her vision for Jungian analysts in Cape Africa in January 1987.

Vera Bührmann

Her immersion in the complexities of South African culture led her to undertake extensive transcultural research in! Xhosa traditional healing methods during the 1970’s and 1980’s. This
resulted in over twenty publications and her seminal book "Living in Two Worlds" published in 1984 (Human and Rousseau, Cape Town).

The training of the first group of candidates was very challenging at times. Seminars were held in modules offered by various visiting analysts from abroad over several years. In order to find analysts who could provide analysis and supervision, an appeal was made to the international community. Two of the analysts, Julian David and Patrick Tummon, stayed more permanently. All the hard work led to eight candidates graduating as members of the International Association of Jungian Analysts (IAAP) in Chicago in 1992. At the IAAP conference in Zurich in 1995, SAAJA was granted the status of a training institute.

Growth

Since 1995, we have grown steadily, and we currently have 34 members, including seven candidates in training. In 2011 SAAJA decided on a distance training model, to allow access to training to candidates from outside of Cape Town. Previously, the only option for training for South Africans not resident in Cape Town was to train through IAAP’s individual router programme. The academic part of our current training programme offers four or five intensive training weekends each year that take place in our Centre in Cape Town, while supervision and analysis is done via telecommunication and in-person meetings when possible. This innovative training model has proved to be highly successful. In spite of our aging population, there is still sufficient energy and enthusiasm available in our community to commit to the commencement of another distance training programme commencing in January 2015 and to maintain the viability of the organisation.

Another recent development for SAAJA is the establishment of an Associate Professional Membership category. Psychotherapists from centres throughout the country can now apply for this type of membership. SAAJA assists with the provision of seminars as needed and has also designed a structured two year programme for anyone interested in pursuing this path.

Our Home

SAAJA is extremely fortunate to have a formal centre that was donated by a founding member with additional sponsorships and a bequest from Vera Bührmann. The building was refurbished in 2011, and now houses our well-stocked library in which our training seminars and meetings are held while also providing space for our admin function. It serves as the core and container for almost all SAAJA activities.

Our Library

SAAJA is particularly proud of our library, which holds over 4500 books and is the only one in Africa on Depth Psychology! We also provide access to interested members of the public, students and other psychotherapists.

Current Issues

The current worldwide economic downturn has also impacted South Africa, and SAAJA has also not escaped unscathed. SAAJA is experiencing significant financial constraints that have forced us to take the time to engage in some meaningful introspection in order to reconfirm for ourselves what
our priorities are and why
the organisation and the
transformative work
psychology’s approach to

There is creative
continue to look at ways
to offer more relevant
aware of the need to
changing socio-economic
are also making sure that we include more psychoneurobiology and current research on
attachment theory in our training programme. There is a core group of members who have
the energy and enthusiasm to make the necessary effort to sustain the work here – for
now...This group of colleagues stand firmly behind the approach to psyche that analytical
psychology offers even though some may emphasise a more interpersonal approach, others
a more archetypal approach, others a more relational approach and others a more eclectic
approach. However, we are all committed to the ongoing work and sustaining of our
organisation because we know that it does have the potential to bring about significant and
lasting changes for the better.

John Gosling

Fred Borchardt
DEVELOPING GROUP PROFILES

CHILE

Sociedad Chilena de Psicología Analítica-SCPA

IAAP Developing Group

The Developing Group of the Chilean Society of Analytical Psychology, is made up of 6 analyst members of IAAP: Arlette Gillet, Alejandro Igor, Claudia Grez, Mariana Arancibia, Marilene Fernandes and M’Paz Abalos, current President of the Society. On the 15th of July of this year, la Board de la SCPA presented all of the documents required for petitioning for our formal recognition as a Society member of the IAAP. It is for this reason that we are writing to you with the request that you support our application for our Society of Analysts to be recognized as a Group Member of the IAAP.

This petition is the summary of the work of many years that has endowed us with the maturity necessary to take this step in becoming a Society, and a request for the recommendation from IAAP for such a step:

• In 1998 we were recognized by the IAAP as a Developing Group. Since that date a key objective of our DG has been to provide a high quality formation in Analytical Psychology.

• In 2003, we initiated a 2- year diploma program in Jungian Psychology at the University Adolfo Ibañez, thanks to the efforts of the Developing Group and the Catholic University of Uruguay. Uruguayan (SUPA) and Brazilians (SBPA), professors and analysts contributed to this first formal academic experience in Jungian Psychology in Chile.

• This became the precursor to the Masters program in Jungian Clinical Psychology that was conducted from the year 2003 to 2013 at the University Adolfo Ibañez, which has been recognized as a program leading to accreditation as a Clinical Psychologist by the National Commission for the Accreditation of Clinical Psychologists, CONAPC.

• As of 2014, this Masters Program has been offered at the University Mayor, with 24 students enrolled, enjoying the participation of Chilean Jungian Analysts as well as members of the Developing Group as Professors. Participating visiting instructors include: Dr. Mario Saiz, Analyst from SUPA, Dr. Irací Galiás, Analyst from SBPA ; Dr. Nairo Vargas, Analyst from SBPA, and Dr. Carlos Byington, Analyst from SBPA.
• In 2014 we took the name with legal standing: **Chilean Society of Analytical Psychology SCPA**, as a part of the steps toward presenting ourselves to be recognized as a Society at the next IAPP congress, in 2016.

• We are now known in Chile as **Sociedad Chilena de Psicología Analítica-SCPA, Developing Group IAAP**. At present, our Society in Chile is made up of 6 active associates (analysts), 8 routers and of 48 associate collaborators.

• Of the 8 routers, 7 have taken their intermediate exam and are preparing their final exam for 2015: Amelia Herrera, Susana Toloza, Mª Teresa Mujica, Bábara Placencia, Marcela Godoy, Patricia Vargas and Carolina Mora. Nancy Paulsen, will take her intermediate exam before the end of the year.

• Among those 48 members there are many who have done the Master’s program in Clinical Jungian Psychology that we conducted for at least a decade at the University Adolfo Ibañez and which we are now providing again this year at the University Mayor.

• Of these 48 members, there is a significant group that has openly expressed their interest in beginning a training program as analysts. Some of them have already begun analysis and are in supervision with Jungian analysts.

• Along with the Master’s program, our efforts have been placed in the ongoing formation of the members of the Society through seminars on the Works of C. G. Jung, monthly clinical meetings, support seminars for the formation of routers, active participation in the Latin American Congresses of Jungian Psychology (we were the coordinators of the organization as well as the hosts of the IV Congress which took place in September of 2009), active integration in the Latin American Committee of Analytic Psychology (CLAPA), and courses given on themes such as Myth, Sand Play, Body, Dreams, Jungian Psychodrama and others.

• As part of the ongoing task of disseminating Jungian thought, we have, each year, conducted a workshop in Analytic Psychology open to the public. October of this year will be the 4th such workshop taking as its main theme those works in line with the theme of the VII Latin America Congress to be held in Buenos Aires in 2015. Our objective is to encourage the participation in presentations from Chile in the Latin American Congress.

• **Courses, Workshops and Seminars offered during 2014:**

  - Seminar: **CW, C. G. Jung: Archetypes and the Collective Unconscious**, CW Vol. 9/1. Lead by Dra. Irací Galiás and Dr. Nairo Vargas, Analysts from SBPA.

  - Workshop offered in conjunction with Themenos: **Jung and the Eranos Circle; The Unpublished Visions of Olga Frobre Kapteyn**. Lead by Bernardo Nante, Phd.

  - Mythical Journey II: **Exploring mythology and Individuation: the World of Anima and Animus**. Lead by Dr. Mario Saiz, Analista SUPA.

  - Mythical Journey III: **Unveiling/building roads in the search for the Self**.

  - Course-Workshop: **Fairy Tales I**. Lead by Ps. Niksa Fernández, Analist SVAJ.
- Course-Workshop: *Fairy Tales II, an archetypical road*. Lead by Ps. Niksa Fernández, Analista SVAJ.

- Master Class given at the inauguration of the Master’s Program at the University Mayor: *The Validity of C. G. Jung in Modern Times*, as well as the book launching of Dr. Carlos Byinton’s “*El viaje del ser en busca de la eternidad y del infinito*”.

- Celebration of the birth of Jung with the presentation of two papers:
  . Luis Moris, Router - Zurich: “*Archetypical father, personal father and internal father*”.
  . Amelia Herrera and Nancy Paulsen, Routers — Chile: “*From rivalry to friendship, a study of the relationship between Emma Jung and Toni Wolff*”.

  • Added to the above we highlight:
    - The webpage of the Society: [www.cgjungchile.cl](http://www.cgjungchile.cl)
    - The publication of Vol. I of *TEMÁTIKAS JUGUIANAS*, a work which brings together articles written by members of the society as well as others.

Claudia Grez, analyst, treasurer, Carolina Mora, router, secretary, Tom Kelly, President IAAP, Amelia Hererra, router and translator, María Paz Abalos, analyst, president of the Developing Group

• From the 9th to the 12th of May 2014, Tom Kelly, President of the IAAP, was in Chile in order to gain a broader insight into the process that the SCPA has been developing since his last visit in 2013. He took advantage at that time to meet with the routers and analysts of Chile.

The work of becoming an IAAP Society has been long and intense. We are now seeing the fruits of those efforts and this gives us great energy. We continue to hold the vision. Our goal is to present ourselves as a Society to be recognized by the IAPP.
Members of the IAAP Chilean Developing Group with IAAP President, Tom Kelly

Ma. Paz Abalos Barros
Analista Junguiana, IAAP
Chair SCPA
Developing Group IAAP
Dr. Kalsched’s book, *The Inner World of Trauma, Archetypal Defenses of the Personal Spirit*, (1996) has been used by many clinicians as the essential textbook for understanding early relational trauma and the dissociative defense mechanism which he called, “the psyche’s archetypal self-care system”, introducing a new term into the vocabulary of analytical psychology. Our warmest welcome to Donald Kalsched!

**E. K.** I first came across *The Inner World of Trauma* while I was still in training. It made a tremendous impact on my developing analytic self and continued to be my companion, my clinical “Bible”, for working with this tormented and tormenting state of being. The book has been a “place” I have been revisiting over the years for signposts in my work with this condition. And then you write a follow-up, *Trauma and the Soul, A psycho-spiritual approach to human development and its interruption* (Kalsched 2013). On the inner sleeve of the book, Lionel Corbett writes:

> This book is a major bridge between developmental theory and archetypal theory, and between the practical realities of clinical work and the soulful, mytho-poetic aspects of Jungian theory.

So, a new dimension comes into our thinking about this, at once, terrifying, fascinating, and hopeful world of the human spirit. How did this dimension manifest itself to you and lead you to write the book?

**D. K.** Thank you for your generous and affirmative remarks about my first book! I suspect if there’s something “new” about my recent book, it has to do with my finding a mystical and spiritual dimension to people’s experience within the dissociative psychopathology of trauma survivors. That in itself is not “new” but my effort to bring a symbolic and appreciative attitude to this material—and to relate it to the psyche’s archetypal defenses of a core of subjectivity we call the soul—that may perhaps be a novel approach. The difficulty has always been that most psychoanalysts interpret mystical material breaking through the “gaps” of dissociation as mere artifacts of the defensive process, and discount it accordingly. Jung of course disagreed with this, but in order to counter it, he minimized the role of defense in his understanding of the dynamics of the inner world. I try to keep both in view, which is why I describe the self-care system as an archetypal system (coordinated by the Self) and find examples of it within the symbolic material.
For example, in Chapter 3 of the book I use Dante’s Inferno as a symbolic picture of the encapsulation (and persecution) of a vital, innocent part of the whole self that has survived trauma but cannot live anymore in the “upper” world. This imprisoning “system” is a trauma-derivative (it is built by “fallen angels” like Lucifer) and is “in business” so to speak to keep the central core of the psyche (potential soul) out of further suffering in reality.

This is an example of schizoid psychopathology using dissociation to create walls between the different inner chambers, but the whole thing is a work of beauty and sophistication and its original purpose is the survival of the soul!


D. K. And this is true even though the survival “system” prevents healing and prevents the development of the soul. Here we see a painful irony about psychological life that creates great resistance to healing. Again Jung acknowledged this resistance (he spoke about a part of the injured psyche that “wants to be ill.” But he didn’t develop this.

E. K. Soul has not always been a welcomed word in the language of psychoanalysis - it seems particularly in the English psychoanalytic literature where, according to Bruno Bettelheim (1983), even the translations into English have been subjected to a kind of censorship against the use of the word soul. One of the striking examples of mistranslations is that: “nearly all of Freud’s references to the soul have been corrupted (e. g., Seelentätigkeit – ‘activity of the soul’ – is translated as ‘mental activity’...” How do you think of the soul? Is it an organ of experience and relating or is it the process itself?

D. K. I think of the Soul as both an organ of experience—especially embodied experience—and as the process of relating to otherness itself. We can’t talk about the soul without talking about the two worlds that frame our experience of life—at least my experience of life (also Jung’s). In my book, I try to frame the whole conversation on behalf of the soul “between” these two worlds. As Soren Kierkegaard said long ago, the human self is a tapestry woven of two strands—one material and temporal, one ineffable, spiritual, and eternal. We live with the blessing and the curse of this “dual destiny,” just as Christ did in the Christian myth and we suffer from “divine longings.” These longings inhere in our soul’s life.

E. K. We get glimpses of what it is that the soul longs for. The Taoists might describe it as the “primordial state” or the “original natural reality” which, in my understanding, encompasses both worlds - the state before the living potential in the soul was mixed up with, and might have been injured by the “acquired conditioning” (of the material and temporal world). But, “what has been lost can be regained, what has gone can be recovered” (Liu I-ming, trans. Clary 1986, p. 307). The breath of the living potential within us is not completely extinguished and it can re-appear at times (p. 109). At those moments, we “remember ourselves” (Gurdjieff/Ouspensky). We remember to live in both worlds...
D. K. That’s right. It’s not just the desire to return to the original “oceanic” state. Our deepest longings are for what Christianity envisions as the incarnation—the immanence, within the human heart of that transcendent spiritual Ground of all being. Just as for Plato, all knowledge is recollection, there are certain “moments” in life (and in analysis) when we “see through” the threshold where the two worlds dovetail. Marcus Borg (Heart of Christianity) called these “thin places.” At these moments we are often very “moved.” We may fill up with tears when we hear an old song or are arrested by a beautiful landscape, or glimpse the deep truth of a dream. These are soulful moments and they bring with them a sense of homecoming, as if we “recognize” something—not just perceive it or cognize it, but re-cognize it. This is how Plato accounted for experiences of Beauty. He felt that when we glimpse the beautiful, we are “seeing through” the manifest content of our otherwise limited material world to eternal or heavenly Beauty with which the soul once communed—in that early blessed time when the soul lived with the gods and had wings. Therefore, conscious experiences of beauty give us a chance to re-grow those wings and restore wholeness to the soul.

So the soul comes to presence “between the worlds” and this experience cannot be adequately described from within a “one world” perspective. Diehard materialists often just don’t get it.

I also think of the soul as that “divine spark” in us that must undergo development in a suffering process. Here we have Keat’s famous letter to his brother George in which he said “call the world, if you will, the vale of soul-making.” (I quote the letter in my book, p. 16). The process of going from our initial God-identified innocence through experiences (of dis-illusionment and loss) to recover our innocence on another level—that’s a lot of what we do in the analytic process. We’re “head-shrinkers” and we know how much suffering is required to become a true personality, but we also appreciate how important moments of inflation are to the progress of the soul. As my old analyst, Edward Edinger, would have said, the problem is how to encourage dis-identification between the ego and the Self without rupturing the ego-Self axis. Maybe, in keeping with Jung’s ideas, we could think of a healthy ego-Self axis as a structural image of soulful experience.

E. K. While reading certain passages of Trauma and the Soul, I had, at times, an unusual sense of a movement through the material, almost as if the dimension of the teleology of the clinical work and the thinking you present can be experienced within the text itself... Thank you for the links and “reminders” this correspondence has brought my way. I hope its spirit is conveyed to our readers.

D. K. I hope so too. And thank you for this dialogue. I’ve enjoyed it.

References:
Cadernos Junguianos is the annual Journal of the Associação Junguiana do Brasil (AJB). It was first published in 2005 with the aim of making available to interested readers of all theoretical orientations in Brazil the thoughts and ideas of C. G. Jung. This, combined with original contributions to Jung’s psychology by members of the AJB, has been its major focus since that time alongside its orientation to the archetypal/classical Jungian tradition. The tenth issue of the Journal for 2014 is now in the process of being put together.

The Journal is published in Portuguese and distributed throughout Brazil’s different cities via the AJB’s many institutes and bookstores. Its circulation of one thousand includes Jungian analysts and Jungian-oriented psychotherapists, mainstream psychoanalysts, and academics and teachers from different Brazilian universities. It is also aimed at the lay reader who is interested in Jungian ideas and thinking.

For the most part, Cadernos Junguianos publishes articles and essays by Brazilian practitioners of Jung’s psychology though it also features works translated into Portuguese by well-known Jungian analysts outside Brazil such as John Beebe, Patricia Berry, Brian Feldman, James Hillman, Rafael López-Pedraza and Luigi Zoja. Although its contributions come mainly from the AJB and the International Association for Analytical Psychology its approach is not exclusive to those.

Editor-in-Chef and Editorial Committee

The founding member and Editor-in-Chief of Cadernos Junguianos since its inception is Gustavo Barcellos, who also publishes some of his work in it. The Editorial Committee includes only AJB members and currently consists of the following: Acaci de Alcantara, Angela Nacacio, Leticia Capriotti, Silvia Graubart and Rubens Bragarnich.
In addition to issues of theory and clinical practice, the Journal includes texts and articles about cinema, literature, visual arts, anthropology, social sciences and religion. There is a *Book and Cinema Review* section in each issue that publishes critical articles on films and books. In some issues, there is an *Interview* section that features eminent thinkers in the analytical psychology world such as Ruth Ammann, Patricia Berry, Robert Bosnak, Wolfgang Giegerich and Luigi Zoja.

Gustavo Barcelos, Editor in Chief

The following are extracts from the interview with Wolfgang Giegerich.

*Cadernos Junguianos*: Which ideas in Analytical Psychology most draw your attention in the sense of showing you ways in which to build your own particular views of the soul?

*Wolfgang Giegerich*: The longer I work in this field, the more the *late* Jung with his writings inspired by alchemy becomes important to me, particularly such ideas as “the spirit Mercurius imprisoned in matter” (i.e., in individual phenomena); the “separation and union of psychic opposites”; and Pseudo-Demokritos’ axiom about nature (“nature delights in nature, nature conquers nature, nature enjoys its mastery over nature”). Here Jung’s thinking opens itself to the understanding of the soul as logical life. But apart from this, from the beginning what was most essential to me about Analytical Psychology was that it was conceived as *transpersonal psychology*, not so much about people and what they think as about the objective psychology of the mind, the non-ego, substantial contents (e.g., the psychology of the Mass, the Trinity, the philosophical tree). And then I must not forget another aspect indispensable to me, the general viewing of things from the perspective of *soul* (where Hillman’s work was most helpful for me). Jung had a real notion of soul and, also extremely important, a real notion of individuality and singularity (not only singularity of the individual person, but also of events) — which precludes the otherwise prevailing thinking in terms of “cases.”

*CI*: We have in Brazil the practice of a polytheistic religion of African origin, *Candomblé*, where we can see, even to this day, the literal sacrifice of animals as offerings to the Gods. Do you think that from a psychological point of view this would be in any way in accordance of what you reflect in your article “Killings”?

*WG*: Since I have no personal and immediate knowledge about the practice of animal sacrifices in Brazil in the context of the polytheistic religion of African origin, my answer has to be a bit speculative. It is probably safe to say that such practices are not ego doings. If so, then the question arises what “the soul” wants with such practices. What does it seek, why does it make people feel that sacrifices are important and even necessary? And then it is likely that my analysis of the psychological meaning and function of sacrifices might provide an answer to these questions, too. On the other hand, one has to keep in mind that these cults in Brazil are not elements of an undisturbed original and innocent tradition. There has been a violent disruption and displacement as well as a confrontation with another culture...
that had long overcome animal sacrifices. All this makes the psychological situation much more complicated in this case.

Essays in a wide variety of subjects from different theoretical orientations within the Jungian field are also featured. These include the question of time and analysis; Brazilian mythological figures; the poetry of T. S. Eliot; dreams; psychosomatics; the archetype of humour; the puer; psychological reflections on Brazilian sociological issues; the poetry of Brazilian authors and songwriters; borderline patients and Jungian analysis; alchemy; and the Red Book.

*Cadernos Junguianos* sometimes also publishes articles presented at The Latin American Congresses of Jungian Psychology, held every three years in different countries of the continent. The history of these meetings goes back to 1998, when the first of these congresses happened in Punta del Este, Uruguay, sponsored by the Brazilian and the Uruguayan Jungian Societies of the IAAP, mainly with the idea of congregating the Jungians of Latin America, first around the challenge of exploring their psychological identity as a continent.

**James Hillman**

The last issue of the Journal in 2013 was entirely dedicated to articles presented by members of the Pacifica Graduate Institute in California, who were in Brazil for an event that celebrated and honored the life and work of James Hillman.

Stephen Aizenstat, Glen Slater, Jennifer Selig, Edward Casey, Mary Watkins, Safron Rossi, Laurence Hillman, as well as Brazilian authors, contributed to this issue with themes like “The Archetypal ‘Method’: Reflections on Hillman’s Approach to Psychological Phenomena”, “Philosophical Intimations”, “Slightly at odds: James Hillman’s Therapy”, as well as a long essay by Mary Watkins, who draws parallels between the work of James Hillman and Brazilian educator and sociologist Paulo Freire.

The IAAP Newsheet warmly thanks Gustavo Barcellos for his contributions to this article.
**ART CORNER**

*Artist: Carola Mathers*  
http://www.carolamatherspsychotherapy.co.uk/

- **Madonna del Parto**
- **Lots Wife Turning into a Pillar of Salt**
- **Annunciation**
- **Intimacy**
- **Storm**
- **Sea of Souls**
AROUND THE WORLD...

FRANCE
(Lyon)

XXXI INTERNATIONAL WORKSHOP OF ANALYTICAL PSYCHOLOGY
IN CHILDHOOD AND ADOLESCENCE
May 29th - June 1st 2014

This year the Workshop was held in Domaine Lyon Saint Joseph, a peaceful place where we enjoyed ourselves exchanging clinical experiences sharing meals, visiting the city of Lyon and playing like children, a sort of skittle.

We were 16 attendants, coming from Belgium, France, Israel, Italy and Spain. The Workshop is going through a changing time: some “veterans” left and new participants came in. We hope that more colleagues will join us and share our intense clinical discussions.

The participants split up into two groups, each group worked for two days on two clinical cases concerning the theme of the workshop: “NEW MEDIA ENTERING THE ANALYTICAL SPACE”.

First Group:

Both analysts of the two cases presented had to contain intrusions from the outside world trying to protect the analytic space. The “appearance” of technological objects in the setting represented a sort of help for getting out from these contaminated situations. The most evident meaning of using technologic object in the sessions was a “DEFENSIVE” one, in order to control the relation with others or to control chaotic thoughts or impulsive actions.

The group considered important to observe how the patients manipulate the object.

The first case was of a 17 year-old boy staying in a Mental Health Youth Residence for an attempt of burglary. He found in the therapy room an old projector with a children’s movie. For many sessions he was repeatedly pushing the button to watch and re-watch the scenes from the film, wanting the therapist to watch it with him. The therapist accepted. When the patient was sure she was close to him, he started to look directly into therapist’s eyes. In another session, a Gregorian chorus suddenly came up on the radio. The patient liked this a lot and asked the analyst for a CD. The therapist accepted to bring a new object into the session. Then, an emerging confidence aroused allowing the boy to talk and express his prospects for the future.

The group hypothesized that at first, the object was used as an “AUTISTIC OBJECT” to keep the patient safe and separated from the relationship. The acceptance of the therapist allowed him to transform the function of the object from a FETISH into a TRANSITIONAL OBJECT. The difference between the need of, and the desire to use the object could be considered a first experience of an emerging EGO.
The second case regarded a 14 year-old girl who had being sexually molested by her father. The analyst had to face the intrusion of the patient’s mother. The girl was usually very reluctant to speak. In one session, she told the therapist about her favourite singer. The therapist suggested that she brings her private laptop so that both could watch the singer on YouTube during the session. After listening together to the music, something changed in the room... The girl started sharing her thoughts and feelings. She then talked about a book she was reading, happy to discover that the therapist had read the same book. The active act of the therapist transferred a message of sharing and approaching her personal and private (computer) world from a healthy stance and not a passive-victimized one. The patient could use the THIRD (media, book) as an opening of another therapeutic space, having been able to express herself and meet her therapist. The use of an object during the session could have the function to temporarily fulfill the psychic space between analyst’s mind and patient’s unconscious and the time during which the fragile patient’s Ego could reinforce itself.

**Second Group**

The two cases also shared some similarities: adoption, foster-care, expatriation, several changes of home and parents deeply involved in their professional career.

One case regarded a 13 years old girl adopted, the other a 12 years old boy who was born in USA from European and Chinese parents. Both of them moved many times and were looking for their roots and identity. In such a context, when the new technologies came in the analytical context, we have been forced to reflect on the importance of the primary links.

Both patients expressed to their analyst their interest in new technologies and have used them during the sessions. We realized that the cellular phone can then become a symbolic object through which the psychic challenge of making links can be understood as a way to compensate feelings of abandonment and loneliness. Video games can work as a defense against anxiety generated by the therapeutic context or by the analyst’s intervention, when lacking in timing. They can also work as a mediator, providing proximity, to be near each other watching the same thing, before being able to be close, emotionally together. So, new media can have the same functions as traditional games.

If the therapist can share his/her young patient’s worries even via these new media that invade the sessions as well as their lives, then they can become tools, a way to symbolize and to get in touch with intimacy and the inner self. It is our symbolization capabilities to make links that are challenged.

New media can represent a kind of a portal between the narcissism of the young patient and the collective resources; given the lack of family and maternal resources. A link they are trying to recover through a collective way, like a primary fantasy of a total fusion: we are all linked and entangled in the same “net”.

Isn’t this quest, through new technologies, for an organization (structure), for meaning and sense, connected to the archetype that these children are now facing?
In the four cases, new media intrusion in the analytical space could represent, in a mirrored way, the intrusions suffered by the patients in their psychic, emotional, relational life.

It is the task of the analyst to face these media, not only to ask themselves if they should allow the media to enter the sessions, but to let themselves be involved in their use, looking for the hidden meaning and function that new media have for the patient and for the analytic relationship. Technological instruments have to be considered not only as an intrusion but as a new way by which children and adolescents express their own inner and relational world and the difficulties they have in coping with it.

Next Workshop Will Be Held In Affligem (Belgium) 2015 May 28-31
On: “When The Children Or Adolescents Refuse Or Give Up Analysis”

Caroline Hubert- Tabuteau (SFPA-France), Milvia Talamini (ARPA-Italy),
Wanda Grosso (AIPA- Italy), Galit Benamit (IIJP- Israel)

UNITED KINGDOM
(Cambridge)

JOINT JUNG/LACAN CONFERENCE

A Jung/Lacan Conference held on the weekend of 12th-14th September 2014, in the sublime setting of St John’s College Cambridge, was presided over by representatives from each of the two psychoanalytic disciplines: Lionel Bailly, Bernard Burgoyne, Ann Casement, Phil Goss. The event was superbly co-ordinated by Pramila Bennett, who contributed her expert organizational skills and warm personality to ensure its success. The conference was sponsored by the IAAP and Spring Journal Books.

The theme of the conference, the notion of the sublime linked to creativity and destruction, was timely in this commemorative centenary of the outbreak of the Great War (itself exemplifying Edmund Burke’s notion of the sublime as a new way of thinking about excess as the key to a new kind of subjectivity) combined with the conflicts currently raging in various parts of the world that made for a summer overshadowed by the ravages of war. During the course of the conference, there were lively in-depth exchanges between academics and practitioners from these two psychoanalytic languages referencing Jung’s
notions of collective unconscious, archetypes, the numinous, shadow, complexes, syzygy, alchemy; and Lacan’s notions of signifier, Symbolic, Imaginary, Real, Sinthome, objet a, desire, jouissance.

The value of linking these concepts to the notion of the sublime was demonstrated through creative applications of Ancient, Romantic, and Post-Kantian versions of the sublime to cultural, religious and psychoanalytic phenomena.

The incomparable setting of St John’s College (whose quincentenary in 2012 was marked by a visit from the Queen and the Duke of Edinburgh) contributed, to a very great degree, to the congenial atmosphere of the conference. The impressive Hall, where sumptuous lunches and dinners were served to the participants, dates from 1528, and the Bridge of Sighs connecting two Courts of the College, is one of the most photographed buildings in Cambridge. Many participants took advantage of the delightful weather to go punting on the Cam and under the Bridge of Sighs.

The plenary papers and break-out sessions generated much creative energy, which was still at its height in the final plenary when various topics were addressed including the following: the importance of mathematics and science for psychoanalysis; the use of language in Lacan’s work; the notion of the sublime in Jung and Lacan. A key point was made that identification with being “Jungian” or “Lacanian” was stultifying for individual creativity.

As befitted the academic setting, the conference was thought-provoking and intellectually satisfying as well as being culturally diverse with participants from various parts of the world, including Australia, Japan, Korea, Taiwan, Turkey, Russia, Continental Europe, Israel, North America, Latin America and the U.K. The organizers received several requests for a follow-up to this first ever joint Jung/Lacan conference.

Ann Casement

(Photos: E. Kiehl)
Pandora’s box has opened in Venezuela

Venezuelans are living one of the most complex periods of our contemporary history. Pandora's Box has been opened.

Today we hold the highest records in the indexes related to poor quality of life: we are the most dangerous country in the region (they placed us as the 5th country with the highest risk of kidnapping and our rate of violent death is 79 deaths per 100,000 population, a figure that we share with countries that are waging civil wars); we are among the countries with the highest inflation, corruption and shortages of basic goods. Additionally, a large part of the population does not believe in the institutions responsible for ensuring fundamental human rights and for maintaining a social balance that can guarantee harmonious coexistence.

This is the product of a process whose beginnings can be traced back to 1999, when Hugo Chavez won the presidential election.

Since coming to power, his discourse and the policy measures he took have polarized the Venezuelan population. Among his supporters he encouraged resentment and permission to act outside the law. Among his opponents he spread fear, anger and despair.

Expounding on the dynamics of individual and collective psyche that led to the emergence of Chavez in the political arena of our country is something not covered in this short document. I would only like to mention that those dynamics are linked to cultural complexes that have been with us since colonial times and are related with the activation of heroic, messianic and orphans archetypes in our collective, with their luminous faces and, inevitably, with the shadowy and destructive ones.

Early on, an apartheid -which excludes non sympathizers of the system- was established. It has profoundly affected the balanced exercise of justice as well as respect for our rights to labor, the inviolability of private property, personal security and access to resources that belong to all Venezuelans. It also has encouraged impunity for supporters of the regime who commit crimes of any nature. This situation disregarded social and legal order, generating frequent manifestations in a sustained atmosphere of conflict, which triggered a permanent feeling of anxiety and frustration for much of the population. An example of the magnitude of this unease is that Venezuela, a country whose inhabitants
traditionally have not migrated, has witnessed the departure of 1,500,000 Venezuelans. A veritable exodus.

For Venezuelans Jungian analysts (and for psychotherapists and other professionals), this has not been easy. I have thought much about colleagues from other countries, especially Latin Americans who have also lived through very difficult situations, many times leading them into exile.

In practical terms, this insecurity has significantly reduced our meeting spaces and hampered our training institutes. Scarcity forces us to spend hours seeking the basic goods from market to market. Inflation and the imbalance produced by the official control of foreign exchange have decreased our average rate per session from USD 80 in 2000 to USD 10 in 2014. This, of course, among many other things, has weakened the possibility of participating in Latin American and International Congresses and professional and trade activities abroad. Little by little we are disappearing in front of the Jungian community’s eyes.

At a psychological level, both individually and professionally, it has been a challenge to accompany our patients’ processes when we ourselves feel vulnerable and persecuted by the ghosts of insecurity. We are often accompanied by high anxiety and other manifestations of our psychobiology. Uncertainty and sustained activation of our survival mechanisms interfere with the emergence of our reflexive instinct. We have had to develop complex compensatory mechanisms to maintain our psyche in balance and movement. **

Personally, since 2002, I began to accompany a lot of patients who had decided to emigrate for various reasons but most of them related to the feeling of insecurity. In many of them, rational and even historical arguments dominated the decision to leave, but many others were following an activated survival instinct. Through them I learned to identify when this survival instinct was activated and how to differentiate it from other impulses.

Throughout the years, many of my patients at some point in their process of leaving the country asked me: “Doctor, aren’t you leaving?” Beyond the emotions that kept me tied to my country, I knew and thus I manifested my feelings in them for the instinct had not yet awoken inside me. In the year 2009 I recognized the activation of the instinct.

It was a difficult, complex and painful process that led me to leave and move my family and me from Venezuela to Colombia. I am still learning about what is to keep a psychic perspective on the processes that life and destiny puts ahead of us.
Eduardo Carvallo  
(SVAJ, IAAP)  

NOTES


(Spanish version)

LA SITUACIÓN DE VENEZUELA: SE ABRIÓ LA CAJA DE PANDORA

Los venezolanos estamos viviendo una de las etapas más complejas de nuestra historia contemporánea. Se ha abierto la Caja de Pandora.

Hoy en día ostentamos los records más altos en los índices vinculados con una pésima calidad de vida: somos el país más inseguro de la región (nos ubicaron como el 5to. país del mundo con mayor riesgo de secuestro y nuestro índice de muerte violenta está ubicado en 79 muertos por cada 100.000 habitantes, cifra que compartimos con países que están librando guerras civiles); estamos entre los países con los niveles más altos de inflación, corrupción y escasez de los productos de consumo básico. Además de esto una gran parte de la población no cree en las Instituciones responsables de garantizar los Derechos Humanos fundamentales y de mantener el balance que garantice una convivencia armónica.

Esto es el producto de un proceso cuyo inicio podemos ubicar en 1.999, cuando Hugo Chávez triunfa en las elecciones para presidente de la República. Desde su ascenso al poder, su discurso y las medidas políticas tomadas por él comenzaron a polarizar a la población venezolana. Entre sus simpatizantes estimuló el resentimiento y el permiso para actuar al margen de la Ley. Entre sus opositores sembró el miedo, la rabia y la desesperanza.

Profundizar en las dinámicas de la psique individual y colectiva que condujeron a la aparición de Chávez en el escenario político de nuestro país es algo que no está contemplado en este corto documento. Sólo mencionaremos que están vinculadas con complejos culturales que nos acompañan desde la época de nuestra colonia y con la
activación de arquetipos heroicos, mesiánicos y de orfandad en nuestro colectivo, con sus

cazas luminosas y, inevitablemente, también con las sombrías y destructivas.*

Desde muy temprano, se estableció un apartheid -que excluye a los no

simpatizantes con el sistema impuesto-, que ha afectado profundamente el ejercicio
equilibrado de la justicia y el respeto a nuestros derechos como son el trabajo, la

inviolabilidad de la propiedad privada, la seguridad personal y el acceso a los recursos que

nos corresponden, y que ha estimulado la impunidad entre los simpatizantes al régimen que

cometen delitos de cualquier naturaleza. Esta situación rompió con el orden social y

jurídico, generando manifestaciones frecuentes en una atmósfera sostenida de

conflictividad, lo cual activó una sensación de ansiedad permanente y de frustración en

buena parte de la población.

Una muestra de la magnitud del malestar que existe es que, siendo Venezuela un

país cuyos habitantes no emigraban, en los últimos 10 años 1.500.000 venezolanos hemos

abandonado el país. Un verdadero éxodo.

Para los analistas junguianos venezolanos (y para los psicoterapeutas y otros

profesionales en general), esta situación no ha sido nada fácil. He pensado muchísimo sobre
colegas de otros países, en especial los latinoamericanos que igualmente vivieron

situaciones muy difíciles, que muchas veces, los condujeron al exilio.

En el orden práctico y real, la inseguridad ha reducido notablemente nuestros

espacios de reunión y ha entorpecido las dinámicas de nuestros institutos de formación. La

escasez nos obliga a pasar horas, de mercado en mercado, buscando lo necesario. La

inflación y el desequilibrio producido por el control oficial de las divisas extranjeras, han

disminuido nuestra tarifa promedio por sesión de USD 80 en el año 2.000 a USD 10 en el

2.014. Esto, por supuesto, entre otras muchas cosas de orden interno, ha incidido en la

posibilidad de participar en los Congresos Latinoamericanos e Internacionales y en

actividades profesionales y gremiales en el extranjero, con lo cual poco a poco nos estamos

haciendo invisibles a los ojos de la comunidad junguiana.

En el terreno de lo psicológico, tanto en lo individual como en lo profesional, ha

constituido todo un reto poder acompañar los procesos de nuestros pacientes cuando

nosotros mismos nos sentimos vulnerables y perseguidos por los fantasmas de la

inseguridad. Frecuentemente nos acompaña una ansiedad elevada, así como otras

manifestaciones de nuestra psicobiología. La incertidumbre y la activación sostenida de

nuestros mecanismos de sobrevivencia interfieren con la emergencia de nuestro instinto
reflexivo. Hemos tenido que desarrollar complejos mecanismos compensatorios para mantener nuestro psique en equilibrio y en movimiento. **

En lo personal, desde el año 2.002, comencé a acompañar a cantidad de pacientes que, por diferentes razones pero la mayoría de ellas relacionadas con la sensación de inseguridad, habían decidido emigrar. En muchas de ellas predominaban argumentos racionales e incluso históricos para tomar la decisión, pero muchas otras estaban siguiendo un instinto de sobrevivencia que se había activado. Con ellos aprendí a identificar cuándo se activaba este instinto de sobrevivencia y a diferenciarlo de otros impulsos.

A lo largo de los años, muchos de mis pacientes, en algún momento de su proceso de salir del país me preguntaron: “Doctor, ¿y Ud. no se va?”. Más allá de las emociones que me mantenían atado a mi Patria, sabía y así se los manifestaba, que el instinto aún no se había despertado en mí.

En el año 2.009 reconoci su activación.

Fue un proceso difícil, complejo y doloroso el que me llevó a salir de Venezuela y mudarme a Colombia con mi familia. Aún sigo aprendiendo sobre lo que es mantener una mirada psíquica sobre los procesos que la vida y el Destino nos pone enfrente.

NOTAS


International Association for Analytical Psychology

With Association of Jungian Analysts, British Jungian Analytic Association, Guild of Analytical Psychologists, Independent Group of Analytical Psychologists, Society of Analytical Psychology

CONFERENCE

ANALYSIS AND ACTIVISM: SOCIAL AND POLITICAL CONTRIBUTIONS OF JUNGIAN PSYCHOLOGY

Friday December 5th 2014 (6pm wine and canapés reception, 7.30-10pm conference)

Saturday December 6th (9.30am -7.00pm – Social Dreaming 8-9am)

Sunday December 7th (9.30am to 2.30pm – Social Dreaming 8-9am)

Venue: Hallam Conference Centre, 44 Hallam Street
London W1W 6JJ

http://www.cavendishconferencevenues.co.uk/marylebone-euston-conference-venues/
Jungian psychology has taken a noticeable ‘political turn’ in the past twenty years. Analysts and academics whose work is grounded in Jung’s ideas have made internationally recognised contributions in many areas. These include: psychosocial and humanitarian interventions, conflict resolution, ecopsychology, issues affecting indigenous peoples, prejudice and discrimination, leadership and citizenship, social inclusion, and economics and finance.

The conference will be of interest to activists, concerned citizens and academics - as well as to the whole range of clinical disciplines, whether Jungian or not. We particularly welcome students and trainees. It is the first occasion on which these contributors have been brought together from many countries specifically to address many of the most pressing crises and dilemmas of our time.

Speakers include: Lawrence Alschuler (Switzerland), John Beebe (US), Jerome Bernstein (US), Walter Boechat (Brazil), Stefano Carta (Italy), Angela Cotter (UK), Peter Dunlap (US), Roberto Gambini (Brazil), Gottfried Heuer (UK), Toshio Kawai (Japan), Tom Kelly (Canada), Sam Kimbles (US), Tom Kirsch (US), Ann Kutek (UK), Kevin Lu (UK), Francois Martin-Vallas (France), Renos Papadopoulos (UK), Eva Pattis-Zoja (Italy), Joerg Rasche (Germany), Susan Rowland (US), Mary-Jayne Rust (UK), Craig San Roque (Australia), Andrew Samuels (UK), Heyong Shen (China), Tom Singer (US), Tristan Troudart (Israel), Luigi Zoja (Italy).

A few words from Conference Organisers Emilija Kiehl and Andrew Samuels about their vision for the Conference: https://vimeo.com/85523121

Full conference fee: £130 (SFR 196)

Early bird full fee to end of July 2014: £110 (SFR 165)

Concession fee (students and unwaged): £95 (SFR 142)

Early bird concession fee to end of July 2014: £80 (SFR 120)

For registration and hotel accommodation information:

http://www.britishpsychotherapyfoundation.org.uk/BJAA/bjaa-events

Space is limited – early booking advised

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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: iaap@swissonline.ch.