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Dear Colleagues,

Welcome to the Spring News Sheet. Apart from the small change in the presentation of the title of our publication (no longer a single word, Newsheet), you will notice another difference: the space for the News Sheet interview in the “Some thoughts on…” section has been extended to allow a degree of flexibility with regards to the length of the personal or Skype conversations or email correspondence that make the interviews. Our first slightly longer than before interview featured in this issue is with Joe Cambray, Past President of IAAP, on some thought provoking themes which we hope you will find stimulating and inspiring.

Another change is planned for the Autumn issue: following a creative idea by Ann Casement, the section where Ann introduces Jungian Journals published around the world, will start to introduce Jungian Trainings in alternating issues. Again, we hope this new feature will meet with interest among our worldwide readership.

May we remind our colleagues that your ideas and suggestions about further development of this way of keeping us connected are welcome and will be given due consideration by the Publications and Communication Sub-Committee, so do get in touch!

We look forward to receiving your contributions for the Autumn issue by the 31st of August.

With heartfelt thanks to all contributors to this issue and warm regards to our readers,

Emilija Kiehl
Editor

*Cover page designed by Misser Berg; photo: Jimmy Lassen “The New Moon with Earth-shine”.*
Following their initial meeting during the Congress in Kyoto, the new IAAP Executive Committee had its first official meeting in Zurich during the first week of February 2017. The proposed roles of members on the committees, sub-committees, working parties and working groups were accepted and the administration under the Presidency of Marianne Müller began its work on the many tasks and responsibilities of our complex organisation.

**2016 – 2019  IAAP Executive Committee**

**Left to right:** Christine Hejinian (CGJISF), Batya Brosh Palmoni (IIJP), Martin Schmidt, Honorary Secretary (SAP), Margaret Klenck (JPA), Gražina Gudaite (LAAP), Alvaro Ancona (SBrPA), Regina Renn (DGAP), Pilar Amezaga, (SUPA), Misser Berg, Vice President (DSAP), George Hogenson, Vice President (CSJA), Marianne Müller, President (SGAP), Toshio Kawai, President Elect (AJAJ), Brigitte Soubrouillard (SFPA), Emilija Kiehl (BJAA).
Dear IAAP Colleagues,

The theme for the XXI Congress of the IAAP in Vienna is:

**Encountering the Other:**
**Within us, between us and in the world**

The Congress program committee, consisting of the officers of the Association, Marianne Müller (SGAP), President, Toshio Kawai (AJAJ), President Elect, Misser Berg (DSAP), Vice President, George Hogenson (CSJA), Vice President, and Martin Schmidt (SAP), Honorary Secretary, and joined by Gerhard Burda (OGAP), Eduardo Carvallo, (SCJA), Jacqueline West (NMSJA) and Luisa Zoppi (AIPA) selected this theme during their first meeting in Zurich in February 2017. Prior to the meeting of the committee, members of the Association were encouraged to submit suggestions for the theme. This request resulted in a significant response, with a variety of timely and provocative submissions, all of which were reviewed by the program committee. In addition to the suggested topics, the committee considered the historic setting of the Congress, and the role played by Vienna in the history of psychoanalysis and in the relationship between Jung and Sigmund Freud, who eventually became “the other” for one another. There was also a lively discussion of the role analytical psychology can play at this point in history, where division and the sense of otherness have become major issues throughout the world. This discussion turned to a consideration of how we, as Jungian analysts, deal with our own sense of otherness both internally, in the sense of how we deal with our own shadow material, and between us, as the IAAP grows and diversifies around the world.

The committee now looks forward to reviewing responses to the call for participation, which has been sent to the membership and is also available in the Member Area of the IAAP website. The call for participation encourages members to explore creative responses to the theme, and welcomes innovative approaches to questions of clinical and
theoretical engagement—with the limits of the Congress setting. Following the Kyoto Congress, members indicated a desire for more clinically oriented presentations, and the program committee encourages submissions that explore the analytic process and the unique issues that arise there. At the same time, we recognize that theoretical advances in our understanding of the psyche are an important aspect of the Association’s continued growth as a cultural and scientific institution. Previous congresses have often been the site for presenting stimulating and creative insights into our understanding of the psyche, and we look forward to new advances in Vienna.

As planning for the Vienna Congress progresses, we will make every effort to keep the membership informed in a timely manner. The venue for the Congress, at the University of Vienna, provides exceptional facilities in the heart of the city, allowing participants to engage with one another both during the formal presentations, and in conversation throughout the Congress.

Along with my colleagues, I look forward to meeting with you in August 2019 for the XXI Congress of the International Association for Analytical Psychology.

George Hogenson, Ph.D.
Vice President
Chair of the Program Committee

I would like to draw our members’ attention to the Symposium on the Statement on the impact of Jung’s writings on the participation of people of colour and indigenous populations in analytical psychology.

The Symposium will be held in Prague after the III Analysis and Activism Conference, on the 4th of December 2017 from 09.00h-14.00h. All IAAP members and trainees are welcome to take part in the discussion.

Marianne Muller
President
Association of Graduate Analytical Psychologists (AGAP)

Domiciled in Zurich and founded in 1954, AGAP is the first professional association of Jungian analysts who trained at the C.G. Jung Institute Zurich (CGJI-ZH). AGAP is among the oldest IAAP Groups and a charter member of the IAAP. Although AGAP never has had a physical home or building, we have always valued our operational base in Zürich, where most of our members trained.

Since its founding, AGAP has been an international association. We started with seven members, today we have around 450 members who reside in some 25 countries around the world. Most are active also as members of IAAP Groups in their home countries. In the spirit of Jung’s insistence on maintaining connection with our roots, we take this chance to remember our pioneering founders:

Mary Briner (CH), AGAP’s first and long-time president, was the force behind our founding. She was accompanied by Frances E. Smart (UK), Evangelos Christou (Egypt), Yehezkel H. Kluger (USA), Paul Watzlawik (El Salvador) and David Hart (USA). They were all present at
the charter meeting in Mary’s Kilchberg home; William Alex (USA) was admitted by proxy. (David Hart’s obituary in 2011 said that he wrote AGAP’s Charter. A lovely detail recounted there is that, working as a doctor, David treated James Kirsch for an eye problem, and ended up in analysis with James. Mutual treatment of inner and outer vision!)

Mary Briner was an indomitable woman, who analysed with Jung (also with Emma Jung and Toni Wolff). Her spirit was manifest among other ways during WW II, as testified by her friend Mary Bancroft in her fascinating *Autobiography of a Spy* (NY: William Morrow and Company, 1983). When war was declared, the two Marys found themselves in Zürich, reflecting, “How strange to be in so peaceful a place when Europe was standing on the verge of what we were told would be the destruction of its civilization.” Little did Mary Briner know that she would soon become an actor in Jung’s operation as a spy for the USA. He had accepted recruitment into “a still-experimental marriage between espionage and psychology.” (Deirdre Bair, *Jung: A Biography*, 1st Ed., p. 492) Moreover, Mary translated and/or transcribed many of Jung’s papers and seminars, showing herself to be actively in tune with his thinking.

AGAP’s primary constitutional purpose has always been “to further the development of Analytical Psychology.” Next was the aim to keep its globally scattered members in touch, supporting their efforts at the soul-face. In this founding spirit, most early AGAP members returned to their home countries, fostering Analytical Psychology throughout the world. The poet Alexander Pope reflects, “Large streams from little fountains flow, / Tall oaks from little acorns grow.” By the 1980s, AGAP had burgeoned from a trickling stream to a full-flowing one; it had grown from an acorn into a far-spreading oak.

Since the proliferation of IAAP Groups world-wide, AGAP membership has been especially important for Zürich graduates who have no access to a local IAAP group. We wait to see how our membership will be impacted by the IAAP’s recent recognition of CGJI-ZH as a Group Member. AGAP voted in favour of that membership and now wants to foster renewed institutional relations, especially because CGJI-ZH is the alma mater of the most AGAP members to date.
We further our founding purposes by other means. Responding to a prolonged leadership crisis at CGJI-ZH, AGAP in 2004 allowed a subgroup of members to establish the International School of Analytical Psychology, Zurich (ISAPZURICH). ISAP-ZH reached its 10th year in 2014, when AGAP reached its proud 60th year.

There was much to celebrate. ISAP-ZH embodies AGAP's commitment to the traditional Zürich model of residential formation. This remains for us an efficacious creation of the alchemical vessel where the formation of the analyst can take place, uniting laboratory and oratory in daily and seasonal cycles that contain both the individual professional calling and the necessary spirit of continuity and *communitas*.

AGAP’s far-flungedness limits regular physical meetings among its members, enforcing our reliance on email and downloadable newsletters for communication. But this makes us all the more savour face-to-face gatherings, where we delve more deeply into concerning matters, renew old friendships and discover new ones.
For instance, AGAP members gather for our triennial Forum in Zürich, a soulful home-coming. In recent years the Forum has found lodging in the Epi-Park Seminar Center, near the Burghölzli psychiatric clinic. Here, in an intimate context, members share their works in progress, speaking about individual concerns and developments in Jungian thought. Mid-week excursions have included trips to Bollingen, Jung’s home in Küsnacht, the Psychological Club, and the picture archive at CGJI-ZH.

From left to right: Joan Allen Smith, Elizabeth Martiny, Anna Bourgeois, Gillian Clezy, Toni O’Brien Johnson, Ulla Olin Stridh, Penelope Yungblut, Ursula Lenz-Bucker, Ella Schmidt.

AGAP members convene also at our triennial General Assembly in Zürich during the Forum week, and at a dinner/business meeting during the IAAP Congress. Many AGAP members are actively involved in the IAAP. They turn out in full force at the Meeting of Delegates. Some conduct Router Training; others present at IAAP-sponsored conferences, and/or assist the organization of such endeavours.
Like so many IAAP Groups, AGAP now faces the challenges of an ageing membership, the rise of government regulated training and practice, and questions about our identity and relevance in today’s world. In this sense, AGAP has been enriched by a basic attitude of outreach. As a non-voting group member of CNASJA, we have profited from engagement with North American partners. We appreciated also the initiative of our Swiss partner, SGAP, to include us in meetings that joined IAAP leaders with leaders of DGAP and ÖGAP.

AGAP cherishes the Zürich ideal that is widely shared throughout the IAAP: As Psyche cannot replace soul, professionalism cannot substitute for vocation. We want to keep our Zürich roots and also be open to new ideas that affect our Jungian practice.

AGAP is administered by an elected Executive Committee. We meet in Zürich three times a year to address major agenda issues. In interim periods we try to ensure that our members’ interests are represented. We have only one employee, Helga Kopecky, who does so much for us beyond the call of duty.

March 10, 2017

*Josephine Evetts-Secker (UK) and Stacy Wirth (USA/CH) - Co-Presidents*

With: Galina Angelova (BG/CH); Margot Estabrook Stienestra (USA/CH); Winona Hubrecht (USA/FR); Scott Hyder (USA/CH); Waltraut Körner (CH); Kathleen Moreau (USA); Ursula Ulmer (USA/CH)
An introduction to Beijing Developing Group

Beijing Developing Group was established in 2007 under the suggestion and instruction of Professor Shen Heyong. The group centers in Beijing and now has subgroups in several provinces around Beijing, developing from several members in the beginning to nearly 300 members at present among which about 40 come from Beijing and about 50 are core members. At the same time, most of them are also members of Chinese Federation of Analytical Psychology (CFAP).

At present, Beijing Group has 12 routers and 1 analyst (Dr. Li Ying). Among the routers, two of them have already passed midterm exam (Hu Ainong and Feng Jianguo). In 2017, some of them will attend the midterm exam and final exam. Meanwhile, some group members are preparing for the router screening interview.

Many group members work as volunteers in the Garden of the Heart & Soul program for orphans. Some have worked persistently for more than five years. Many members have also enrolled in the two to five
year professional curriculum offered by the Research Centre for Psychology of the Heart.

At first, the group mainly offered monthly activities for members in Beijing. Now with most of the members from other places, the group began to have online video activities, mainly organized by Beijing central group but also supported by subgroups. All activities center around Jungian theory and practice and Chinese culture including reading Jung’s Collected Works, discussing important concepts of Jungian theory such as archetypes and symbols, complex, active imagination, the self and individuation, Buddhism, Taoism and the I Ching the Book of Changes.

Every year, when IAAP analysts came to Beijing, core members from all places would come to Beijing to attend the short face-to-face study program including lectures, analysis and supervision. In 2013, Joe Cambray and Angela Connolly came to Beijing for the first time. From then on, the following analysts also came at different times: John Beebe, Linda Carter, Toshio Kawai, Yasuhiro Tanaka, Pat Katsky, Lionel Corbett and Viviane Thibaudier.
They gave lectures respectively on: chaos and emergence theory and Jungian psychology; synchronicity; psychological types; sandplay as mandala; the “other” in dream analysis; Jungian analysis and the modern analytical perspective on art; on healing of trauma; the effect of numinous experience on healing trauma; how cultural trauma affect dreams; imprisoned anima and so on.

Our group members have a high enthusiasm for study. Besides Analytical Psychology, many of them are also learning other theoretical approaches and attending all kinds of training programs, from which we can see the fast development of psychology in China.

People who joined the Beijing Group mostly have a special interest in Analytical Psychology and Jungian theory. Compared to other theoretical schools, Analytical Psychology is especially valued by everybody here because its model accords considerably with the oriental culture, especially the soul of Chinese culture. We could feel a connection
with it on a soul level. We think it is a kind of theory that has a better, even ultimate understanding of the psyche. Moreover, since Jung’s concept of individuation provides a path of psychical integration originated from psychology but beyond psychology, it has an enormous attraction.

In our Wechat group, it is fascinating to see that extensive and in-depth topics are frequently discussed, manifesting the footprints of our members’ on their path of growth and exploration.

Guangdong Research Centre for the Psychology of the Heart and the Chinese Federation of Analytical Psychology provide an important further way for our members to have practical training and practice. Beijing Developing Group has done a lot of subsidiary work under the principle of assisting members to get more professional study and enable them to have a group and organization closer to them.

In the forthcoming year, the Beijing Developing Group will carry on its previous work and development in order to promote Analytical Psychology in China and respond to the need of an increasing number of people to learn Analytical Psychology.

Joe Cambray, Linda Carter and Toshio Kawai with members of the Beijing DG
Joseph Cambray PhD is a Jungian Analyst, and past President of the International Association for Analytical Psychology; he is currently Provost and Acting President at Pacifica Graduate Institute. He has been a faculty member at Harvard Medical School, Center for Psychoanalytic Studies, at Massachusetts General Hospital, Psychiatry Department. He is the former US Editor of the Journal of Analytical Psychology.

EK: In your groundbreaking book *Synchronicity, Nature and Psyche in the Interconnected Universe* (2009), you write of synchronicity as a phenomenon that occurs within the process of inter-connectedness of the universe and that we are part of this process. Does this mean, as some Western esoteric schools teach, that everything is matter expressed in different densities? There is no such thing as empty space between “objects” in this interconnectedness of matter.

The classical physics paradigm of Newton and Descartes’ universe was challenged by the Copenhagen Group (Einstein, Heisenberg, Pauli, Bohr etc.,) and Western scientific thought was faced with the limitations of the mechanistic model of the universe and the human position within it. We are no longer things in space but dynamic components of a continuous process, a “web of life” (Capra 1987). What is your thinking on this now?

JC: I think the directions of our field have been to expand what you’re talking about in terms of a larger ecological view, that is, to have a deepening understanding of the way the interconnections work: of the way in which networks are enfolded within one another in increasing levels of complexity. There is no empty space in the mechanistic sense - and of the underlining question, the ontological question about the nature of reality, is it matter or is it, what’s more fundamental, patterns. The way patterns of interactions take on various kinds of expressions, matter being
one of them, raises the issue of this patterning capacity itself. In effect this is the basis for archetypal fields and ultimately the source for the emergence of mind and consciousness. Running this a bit backward in time: if the capacity for pattern formation is an essential part of our universe then it may be that this in itself is the consciousness conferring aspect of reality. Thus we might ask, is the fundament of the world really analogous to an Unus Mundus based in universal consciousness?

**EK:** This makes me think of the famous dialogs between David Bohm and Krishnamurti that went on for some twenty-five years, about the laws of physics and the nature of the mind.

**JC:** Yes, that’s right. It started, of course, with Jung and Pauli as the original pioneers marrying depth psychology and quantum physics. This notion of fundamental laws in physics together with psyche forming the ontological nature of our universe is still probably one of the most significant paradigms before us.

**EK:** It’s quite exciting that some of what used to be seen as unscientific (in Western terms), esoteric thinking is gradually being allowed into the closely guarded space of science albeit in order to be allowed into that space this thinking has to be translated, as much as this can be done, into the scientific language of measurements, numbers, equations…

**JC:** Yes, I think a couple of things are part of the paradigm shift: first the nature of subjectivity, the split between subjectivity and objectivity, has become more malleable, no longer so rigid as was imagined at the origins of science in the seventeenth and eighteenth century. When the conception of science was first being articulated it was convenient, perhaps necessary, to keep these qualities of experience completely separated. Now evidence is being compiled that suggests we cannot truly separate these things as fully as had been hoped. Whether through quantum theory’s grasp of duality (simultaneous particle and wave descriptions), or even through careful measurements made in conjunction with human perception. As we have come to understand mathematics in the past century we are faced with the question: can you actually imagine anything that isn’t really fundamentally part of the universe, or are we so thoroughly a part of what is, that whatever we imagine reflects something in the nature of the world?
I think that contemporary mathematics is moving more and more in that direction and, therefore, this bifurcation of subjective and objective experience that we’ve so neatly embraced is no longer adequate for descriptions involving the complexity of nature. In contemporary cosmology this is where the crossover between physics and philosophy, or Eastern and Western views start to become particularly interesting.

Recently, I was looking at some current dilemmas about dark matter, but more particularly dark energy, because it’s such a hot scientific topic. From the psychological perspective it is so deeply in the realm of the unknown that it seems to embody a vision of an enormous cosmological unconscious. When you start to pursue these studies concretely, they quickly take you to the large-scale structural pictures of the universe, which unless you have some measure or scale, you cannot discern what it is you are viewing. There are pictorial examples comparing neural structures with the structures of the Cosmos at its grandest scale, and these are not readily differentiated without knowing the relative sizes of the images. Perhaps this is an accident, but what a curious and meaningful one!

**EK:** When you mentioned mathematics I thought of Whitehead urging us “to see the world as a web of interrelated processes of which we are integral parts…” Not a commonly held view in his time and perhaps still not fully embraced now either. There still seems to be nervousness in the established scientific circles towards non-reductive points of view. Rupert Sheldrake, who also thinks along these lines with his morphic resonance, says that some scientists hold an official and a private point of view, carefully hiding the latter lest they lose their place in the scientific establishment.

**JC:** A real fear… I do think we ‘re very much in the middle of a paradigm shift right now and it’s occurring on multiple fronts. For us, as depth psychologists, as Jungians, we ‘re right in the evolving shift into a more ecological and holistic perspective. It’s in our tradition, for example, valuing a third position that arises at the edge of order and chaos (an emergentist stance) can be found in Jung’s *Red Book* and this is the way depth psychology is going. The profound interconnectedness of the psyche requires integration of larger cultural forces into our models of
mind and psyche. There are of course regressive tendencies to revert to a more clockwork universe because that feels more explicable with certainty and predictiveness in a reductive way.

EK: In the *Red Book* Jung writes about our slavery to words and the tendency to “… assign only a single meaning to the sequence of words in order to have an unambiguous language” (p. 244).

JC: That’s right. The mind can avoid complexity with that one-dimensional view. It doesn’t feel as stretched and as challenged, but a richness is lost.

EK: Later on Jung describes, what seems to me, his direct experience of the interconnectedness of all things: “Nothing happens in which you are not entangled in a secret manner; for everything has ordered itself around you and plays you innermost” (p. 260).

JC: Jung obviously had a great intuition for this. His whole theory of archetypes arises through observations of larger patterns, in mind, in culture and in nature. The more I’ve attempted to explore it, the more unwieldy it can seem because it’s such a large and multi-faceted concept. However, as a holistic and synthetic conception it is trying to articulate a vision of interconnectedness that can’t be found in descriptions of isolated phenomena. It’s fundamentally part of the world; if you go deep enough to the point where you can actually detect the interconnections then you cannot at the same time stay with the surface presentation. The *Red Book* depicts progress through an exploratory world of consciousness.

EK: … which we bring into our consulting rooms…

JC: Agreed. I think that’s actually an extremely important point about the truly radical edge of clinical work. Looking back at the origins of depth psychology, much of its vibrancy was tied to its fearless exploration, really being willing to go into unknown territory. However, we can’t just keep going over the same territory, otherwise we are reduced to employing stereotypes. People come to us because their lives have become stuck, there’s something about what they’ve been doing over and over that no longer functions. So if we use explanations that remain within the realm of the known, we can only go so far: we can help them in their stuckness only to a limited degree. While we may be able to help resolve select conflicts
and reduce the compulsions of certain kinds of complexes, at deeper levels, the transformative potentials are not accessed until we enter into something that’s outside of the contemporary known. This is where field phenomena which have synchronistic quality begin to show up. Jung’s pioneering spirit can be seen in the way he employed synchronicity to look at the highest amplitude examples of it - things that really shock the mind and therefore have a powerful reorienting effect - they mobilize the affect of surprise. As we become more refined in our studies of synchronistic phenomena, we can look at less shocking but still surprising events and decipher a more modulated level of correspondence in operation. This is one of the reasons to study the clinical application of reverie. When you are sitting in the consulting room with a patient and you allow at least some level of the internal process to percolate, you can watch what emerges and how this interdigitates with what’s happening, with the narrative of the patient, often picking up strands that are not yet spoken or are suppressed or repressed, unavailable and yet they are highly relevant. For me this kind of clinical exploration is one of the more fascinating aspects of clinical work, which when used skillfully helps the patient become more curious about the workings not only of their own mind, but the way in which they are in relationship to the world around them, whether with other humans, or objects in the world, the animals, ecological or political systems, whatever it is they are engaging…

**EK:** At those moments the patient maybe experiencing their own consciousness... feeling the presence of whatever consciousness is... It’s still a mystery. We still don’t know what consciousness is actually.

**JC:** Yes, Totally.

**EK:** Talking about different levels of interconnectedness, I would like to bring in our organisation, IAAP. In your farewell speech at the Copenhagen Congress, where you completed a very successful term as President, you set out a vision for the IAAP and the Jungian Community worldwide. How do you see the IAAP now, three years later?
JC: Watching in Kyoto the increasing diversity within IAAP: the audience, the kinds of presentations, I think we’re in a period of a lot of evolutionary change. We are really shifting some of the centres of organization and ways of thinking. The fact that we’ve elected a Japanese person as the President Elect, who was instrumental in bringing forward several new Honorary Members, seems to indicate that the kind of thinking, along with the complex mix of who is involved in the IAAP, is expanding and I expect over the next three to six years, we are going to see the fruits of that diversification in terms not only of programmes, and the way we run our organization, but also, in the way our theory itself is evolving. Obviously Jung’s pioneering central role can’t be underestimated, it is enormously important and the fact that Jung himself was a proto emergentist, a proto systems person, can be found throughout his writing is key to new directions in analytical psychology. Jung was constantly seeking diverse sources to energize and revitalize his approach. It is an essential part of who he was, part of his vision, that I see emerging as we go forward.

For me, one of the pleasures of being the president of the IAAP was to have such a rich and complex Executive Committee, drawing on people from so many different cultures, not only different languages and cultural histories, but ways in which they saw the world and ways in which they employed Jungian psychology in their consulting rooms as well as within their cultures, so my sense is that the tapestry which depicts the IAAP is expanding well beyond our earlier history.

EK: Some of Jung’s theories are being re-formulated. Do you see it happening more in the future?

JC: Yes, for instance, the question about diversity and otherness... Jung’s position historically, when he was formulating many of his ideas from WWI on through to the end of WWII and beyond, was tied to his times. The world was undergoing enormous transformations and ideas themselves were constructed depending on certain kind of views of the world. Some of these have become outdated and need re-examination. For example, statements on women’s psychology, racial issues, more broadly conceptions of otherness.... These ideas are already being examined critically by some in the academy and will need to be expanded to match the movement into multiple cultures. Even defining things as “other” is
problematic, in my mind, as it still privileges the centrist position. So, our models of the way in which the mind interacts has to be taken into account, in terms of the role of knowledge, epistemology, authority, including in the consulting room: how do you sit with your patients, is your theoretical stance a description of reality, or is the idea of co-constructed interactions more important? Co-construction, for me as a Jungian, goes beyond the psychoanalytic version because it has archetypal qualities.

**EK:** At the same time, we also have to be mindful of the cultural demands of our own zeitgeist as to how we should think, what’s acceptable, what’s not acceptable... we can quite easily become trapped in that too and not see the limitations of what’s supposed to be a progressive, expansive, new understanding of how things are and should be...

**JC:** Absolutely, that’s right! At the level of political experience, travelling and working in various cultures I’ve come to realise and appreciate some of the dilemmas Jung was facing in the twenties and thirties... When you hope to advance an agenda, a training program for example, and there are political structures that you don’t understand well but need to engage, there is the danger of using your own models to feel oriented. It’s a very dangerous thing and you can very easily trip or take a number of missteps if you’re not careful.

**EK:** And even miss the point.

**JC:** Exactly!

**EK:** Oh, we are coming to the end of the interview and there is so much more to talk about! Just one more question: what are you working on now?

**JC:** Among other things, the use of Skype for analyses and supervision. Something I find very strange, at least anecdotally, is that there are ways in which the affective field generated in both supervision and analysis can at times have remarkable effects on electronic media. I have documented session after session in which the equipment has worked absolutely fine until we got to a moment of really intense affect and then suddenly, in ways for which neither person is responsible, something happens, the
signal begins to deteriorate, the connection is lost, then if we move off the subject everything stabilises again. In discussing this with a number of colleagues working from various perspectives, different schools, and it seems to be a sort of fundamental phenomena - we scratch our heads and notice, but I’m not at all sure what the basis for a relationship between electronic communication and affect is, beyond describing it as field phenomenon!

EK: Fascinating! If, as the biocentrists say, consciousness is in everything we experience, then it also moves through and can influence cyber space in unpredictable ways. When it does, there’s nothing we can do about it!

JC: No, we can’t! It’s all out of the conscious control, that’s quite clear. But it is observable and what’s extraordinary is that one really does feel something of the unconsciousness; it has a quality of the trickster sometimes.

EK: Thank you so much for your time! It’s been such a pleasure, and Skype didn’t crash!

JC: Ha, ha, ha! It’s been a delight to talk with you. Great questions and fun to share ideas with you.

References:


THE ARCHIVE FOR RESEARCH IN ARCHETYPAL SYMBOLISM (ARAS)

Early beginnings

The remarkable history of The Archive for Research in Archetypal Symbolism (ARAS), located on the third floor of the C.G. Jung Center at 39th Street in Manhattan, goes back to the Swiss Eranos Archive founded in the 1930s by Olga Froebel-Kapteyn. The latter created a series of thematic conferences she named Eranos, held at Ascona in Switzerland, to which
Olga invited speakers from a variety of disciplines ranging from religious studies, science, mathematics to art and psychology. C.G. Jung was one of the speakers at the first conference and he returned every year until his death in 1961. Early in its development, Erich Neumann was invited to write a brief introduction to the Eranos Archive, which resulted in The Great Mother, a book full of images that is still in print. This was also the theme of the conference in the year 1938 at which Olga decided to include an exhibition of images. This became the beginning of the Eranos Archive.

The American, Mary Mellon, who analysed with Jung at Zürich, decided to attend the Eranos Conference that year. Olga and Mary quickly became friends. On returning to the United States, Mary set about translating Jung’s Collected Works, at which time the Bollingen Foundation came into being in New York. Mary described her project in the following way: This is my Eranos! The Bollingen Foundation gave grants to artists, poets and many other writers, publishing an outstanding list of books that included major works by Mircea Eliade, Henri Corbin, Károly Kerényi, Erich Neumann and Heinrich Zimmer. Other publications were Zen and Japanese Culture, by D.T. Suzuki, The Psychology of Art by André Malraux, Jewish Symbols in the Greco-Roman Period by Erwin Goodenough, and Richard Wilhelm’s The I Ching. The list of publications is fourteen pages long.

Towards the end of her life, Olga moved her collection of images from Nazi Germany to London’s Warburg Institute, as there were similarities between the two collections. The books from the Warburg Institute and the Eranos images were organized according to themes that ranged across time, cultures and disciplines. A copy of the images was sent to the Bollingen Foundation, where Jessie Fraser was hired to organize and catalogue them. When the Bollingen Foundation was given to Princeton University Press, the C.G. Jung Foundation in New York took over the ownership of the images. This allowed Jessie to continue her work, in the course of which, she came up with the title The Archive for Research in Archetypal Symbolism (ARAS). The San Francisco Jungian analyst, Joe Henderson, and Jessie developed a unique cataloguing system relating subject headings to archetypal images, allowing for thematic searches similar to the Eranos Archive and the Warburg Institute.
Later developments

In 1980 Ami Ronnberg, having left life and work in Sweden for an extended stay in New York, joined the ARAS staff; and in 1982 ARAS received a generous grant from The Bingham Trust that allowed it to become an independent national organization. ARAS Centers existed in New York, San Francisco and Los Angeles, an addition to which was the Chicago Institute. A new creative developmental phase added records from Native American, African and Chinese sources, and, with the arrival of computers, ARAS acquired one of the earliest database systems. Out of this new development grew the ARAS Publication Project. Shambhala Publications invited ARAS to publish the two volumes of An Encyclopedia of Archetypal Symbolism, each containing one hundred and twenty records that may also be accessed on the online Archive. In 2010, Taschen produced The Book of Symbols: Reflections on Archetypal Images published in six languages about which The Wall Street Journal wrote: ‘...the book owes a lot to ARAS’s namesake holdings: a collection of 18,000 “mythological, ritualistic and symbolic images”, images meant to catalogue, more or less, the whole of our collective human consciousness’.

The entire collection of eighteen thousand images were digitized by the President of ARAS, Thomas Singer, San Francisco, and Carol Herbert, Los Angeles, which made it available online, with visitors presently from more than one hundred and thirty countries. A free online journal ARAS Connections: Archetype and Image publishes articles on art and symbolism, including a contemporary focus viewed through cultural complexes. ARAS collaborates with the Art and Psyche conferences, presentations from which have been published in ARAS Connections. The ARAS Concordance for Jung’s Collected Works was added to the website providing a unique research tool to find specific themes in Jung’s writings. A recent collaboration with ARTstor makes ARAS Online available to
national museums and galleries while allowing access to their combined art collections to ARAS users.

Father Sky, Mother Earth and Rainbow
(Navajo Sand Painting)

New records keep being added to ARAS, including one hundred from Japan and three hundred selected from various traditions, which are funded by a grant. Another focus is to develop material from India, China and Korea. The seven hundred and forty images and three hundred and forty texts from The Book of Symbols will soon be available online. A new program was created a few years ago inviting young people for two weeks in the summer to work on a symbol of their own choosing, creating art and doing research. The teen program continues with internship during the Fall and Spring semesters where young people also learn about working in the Archive. ARAS Education includes a growing number of school classes from the fifth grade through college that visit ARAS.

In conclusion, the ARAS reading room remains a welcoming place where the staff are always delighted to assist visitors with their research. This can be as varied as an artist looking for inspiration, a scholar working on a book or someone wanting to understand a dream.

The News Sheet is indebted to Ami Ronnberg for her collaboration on this article.
By: Julia Ryde

Japan 2016

Going Through the Nostril of the Buddha
Todai-ji temple, Nara

Sacred Traces
Tenryu-ju temple, Kyoto

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ROME MARCH 2016 “THE EVIL OF VIOLENCE IN POST-MODERNITY: PSYCHOPATHOLOGY OF VIOLENT BEHAVIOUR”

The Rome conference held 3-6 March 2016 “The evil of violence in post-modernity: psychopathology of violent behaviours”, organized by LIRPA and IAAP in collaboration with ARPA and the University Federico II of Naples, was a significant instrument to enhance knowledge about violence in contemporary society, specifically from a Jungian perspective.

In this conference Jungian depth psychology dealt with violence from a psychological, psychiatric, criminological, social psychology, and feminist perspective. This event adopted a clinical analysis of violence in the relational domain, in particular with regards to both overt and subtle forms of men-women violence and femicide as well as mothers who commit infanticide, abused children, and violent women and men.

The conference’s main aim was to tackle intimate violence not only at the individual but at the inter-group level too so as to lay out a society characterized by a reduction of violence and less subjugation of the other. Antonio Grassi, President of LIRPA, said that this conference was aimed at deepening awareness of “the evil and suffering that dominates relationships in post-modern society. The death of God and the elimination of transcendence have indelibly marked the conduct of a society that is inescapably heading towards self-destruction.”

Forty presentations followed by a fruitful interactive participation of scholars and psychoanalysts from different countries and continents (North and South America, Israel, UK, Poland, Latvia, i.e) as well as CIPA meridionale, Università Cattolica del Sacro Cuore, Lumsa and Carabinieri Police Force, enriched the three-day conference (addresses, abstracts and presentations can be found at: http://www.lirpa.it/).

The British Jungian scholar, Richard Mizen, emphasized the place of violence in clinical sessions considering the idea that psychological
experience is at the heart of violence and that action and behaviour are merely corollaries.

An outstanding presentation by Chiara Capri presented the case of psychotherapy with the grandson of a Nazi general where all effects of intergenerational trauma were carefully depicted. Angela Connolly, at the time Vice President of IAAP, also focussed on how the concepts of trauma and of intergenerational or trans generational trauma have developed from the earliest studies in the 1960’s to the present day.

The main controversial topic present throughout the entire conference concerned intimate violence. A strong feminist approach presented femicide as the effect of current times describing the effects of still existing patriarchal rules and behaviours. An opposite perspective described the tremendous effects of women increasing power over men’s lives. The two lines of thought were found side by side throughout the conference without clashing: male and female considerations, namely patriarchal and matriarchal issues, were used to comment single personal stories, and clinical experiences.

I will conclude quoting Tom Kelly, at the time President of IAAP: “Post-modernism cannot obliterate the human need for love and for meaning. The path to finding these however may require us to reconsider how this can happen and to open up new paths and new ways of accessing our capacity to love and our capacity to be who we truly are” (p 6,12).

Caterina Arcidiacono, LIRPA, Italy

From left to right: Richard Mizen, Antonio Grassi, Caterina Arcidiacono, Tom Kelly, Sandra Berivi, Angela Connolly
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We would like the IV European Congress of Analytical Psychology to be an opportunity for an authentic sharing of experiences, ways of thinking and reflections on the diversity and creativity of our profession. We invite you to offer a proposal on the theme of this conference. Within the range of our differences, we hope that a common identity might emerge in our Jungian approaches to these difficult issues.

A web live broadcast will be available for the plenaries

Keep informed on the Congress website: www.jungeuropeancongress.org
Pre-Congress: First European Academic Conference

Preceding the IV European Congress of Analytical Psychology at Avignon in summer 2018, there will be a meeting of analytical psychology and academic research on August 29 and 30.

Although analytical psychology offers numerous fascinating and challenging links to various academic disciplines, these links have so far received less attention than they deserve. The purpose of this meeting will be to explore and encourage present and future cooperative efforts connecting analytical psychology with fields such as the history of ideas, philosophy of mind, cultural and religious studies, cognitive science, psychology, and even physics.

Key topics will be the nature of psychoid archetypes, scientific concepts of wholeness, the relation of Jung’s work to dual-aspect monism and panentheism, history of depth psychology and Western esotericism, dream research, and clinical aspects of synchronistic events.

The speakers are:

- Ann Addison (London)
- Harald Atmanson (Zurich)
- Ernst Falzed (Innsbruck)
- Thomas Filk (Freiburg)
- Toshio Kawai (Kyoto)
- Roderick Main (Essex)
- Christine Maillard (Strasbourg)
- Christian Roesler (Basel)
- Sonu Shamdasani (London)

A web live broadcast will be available
Generous Book Donations from Germany

We would like to express our deep gratitude to two retired members of the DGAP for the generous donation of their volumes of the Collected Works. We have asked the Developing Groups in Central Europe if they would be interested and within 30 minutes we received an answer from two groups (The Polish Association for Jungian Analysts and the Slovenian Developing Group). We also received responses from three other Central European Developing Groups within a few hours in the middle of the night! So it was a very welcome offer!

We would like to share this opportunity for donations with the membership. In case you are interested in donating your Jungian books to a Developing Group somewhere in the world, please contact the Chair of the Education Committee, Misser Berg (misser.berg@mail.dk). We will then contact those Developing Groups that are closest to the place where you live in order to minimize the shipping costs (which will be paid by the Developing Group).

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: iaapsecretary@iaap.org