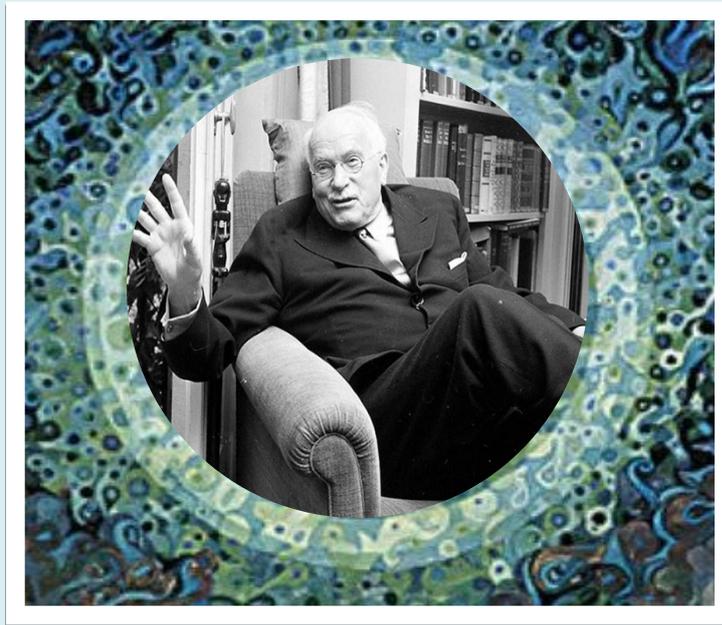


# “Who is my Jung?” conference

Saturday 11<sup>th</sup> November 2017



Venue:

The British Library Conference Centre  
96 Euston Rd, London NW1 2DB

To book: <https://www.jungiananalysts.org.uk/events/who-is-my-jung/>

***Early bird price closes 31<sup>st</sup> July 2017***

The conference committee would like to update you on the programme for this conference, which is an important one in the Jungian calendar. We also feel that it is an excellent showcase of the contemporary and cutting-edge scene in analytical psychology – and the event will interest people who do not consider themselves ‘Jungian’ as well.

The conference is organised into panels that will follow a keynote address by **Martin Stone** on “Who is my Jung?: Memories, Reflections, Prospects”. The panel themes were carefully chosen so as to respond well to Jungian and post-Jungian understandings. The panels are:

## **PANEL 1: ARCHETYPES, SPIRITUALITY, APPROACHES TO THE NUMINOUS**

### **Jules Cashford**

Title: 'The progressive, though sometimes ambivalent, expansion of Jung's idea of the Collective Unconscious from an 'unconscious humanity' to – by way of myth and in all but name – the Soul of the World.'

The deeper Jung explored the Collective Unconscious, and its 'projection' as Mythology, the more he was drawn beyond the human psyche into the psyche of Nature, and towards a vision of the essential unity between them.

### **Warren Colman**

Title: 'Are Archetypes Essential?'

I'll be talking about the numinous as an affective response to being in the world that becomes thinkable through the use of symbols in the context of human culture. No archetypes needed.

### **Jim Fitzgerald**

Title: "A Personal and Symbolic History"

The question in the title presents me with a fundamental challenge to explain myself as a person and as a Jungian. I am obliged to follow the traces Jung himself has left in my life and clarify those places where theory and lived life meet. The Numinous is central to identifying who my Jung is!

### **Ann Shearer**

Title: 'Thank God I'm not a Jungian!'

I'll be looking at the radical implications of this statement, and the value of Jung's psychology in its insistence that each individual meets the reality of objective psyche in their own lives if individuation is to have true meaning. At the same time, there is nothing solipsistic about this: Jung's ideas about the relations between the individual and the collective are still a challenge that it seems we've far from exhausted.

Chair: **Emilija Kiehl** (Past Chair of BJAA)



## **PANEL 2: THE ANALYTICAL RELATIONSHIP**

### **Dale Mathers**

Title: "Jung as Mr Punch"

Considering the mythologem, "Jung" as a projective screen, led me to images from puppetry: like Mr Punch, we can make "my Jung" say whatever we want.

I will look at whether and how this mythologem has clinical application.

### **Marilyn Mathew**

Title: "Aqua Vitae, Aqua Permanens: Dreaming, Drowning, Swimming & Surfing in Analysis"

In my teens I chanced upon a TV series about Jung that began "There once was a man who lived by a lake recording and drawing his dreams".

Beginning by reflecting on our earliest aquatic relationship, I will follow the alchemical process throughout two dream series that plunged us into the deep waters of an analytic encounter.

### **Helen Morgan**

Title: "Living in Two Worlds. How 'Jungian' am I?"

As a so-called 'Developmental Jungian' I was raised bi-lingual, speaking both psychoanalytic and Jungian languages. Early on in my training, an analysand brought a dream which I felt captured an inherent tension regarding my role in the analytic relationship. This presentation will try to elaborate how I have come to regard this tension as potentially creative with reference to the dream and the work with the dreamer.

Chair: **Pan Lemos** (Chair of GAP)

## **PANEL 3: ENTERING INTO THE WORLD OF THE OTHER**

**Mark Saban**

Title: Inside-Out: Jung's myth of interiority – a conundrum?

Given his lifelong battle against one-sidedness Jung's persistent prioritising of the "inner life" over the "outer" can seem problematic. I intend to ask whether an approach that seems to verge uncomfortably close to solipsism can sometimes render Jung blind to the intuition that psychic life is constituted by an on-going interplay between inner and outer, self and other (an intuition that he himself sometimes articulated so brilliantly). And how can the relational work of psychotherapy illuminate this problem?

**Andrew Samuels**

Title: Oh No! Not *Another* Panel on 'the Other'?

Why are there so many conferences, panels and papers (Jungian and non-Jungian) on 'the Other' these days? Is it a much-needed reparation for Western, white, male, heterosexual oppression of anyone and anything different? Or a liberal fad that salves the conscience but leaves unjust imbalances of political and economic power intact? Or both?

**Jan Wiener**

Title: "Paradoxical Affinities: Otherness and Ambivalence as Creative Pathways"

I describe myself as 'an accidental Jungian', often in combat with aspects of Jung the man and some of his ideas. I use these experiences to discuss how such ambivalences have been helpful when entering into the world of cultural otherness while teaching and supervising abroad in Eastern Europe. Managing attachments and separations; adaptations and adjustments and an openness to new aspects of theory and practice have therefore been easier when in cultures where Jung the man, his ideas and the visiting teachers are so readily idealised.

Chair: **Penny Boisset** (Past Convenor of IGAP)

