

The joint IAAP/IAJS conference committee welcomes you to the upcoming conference in Frankfurt August 2-5, 2018. Underneath is a shortened description of the conference theme:



***Indeterminate States: trans-cultural; trans-racial; trans-gender.***

*Do these states mirror and reflect creative Jungian/Post Jungian ideas about cross border migration within personal and cultural complexes as facilitators for change?*

The joint IAAP/IAJS conference at the Goethe-University Frankfurt, Germany, West-end campus, reflects upon the topic of *Indeterminate States* within an interdisciplinary Jungian/Post-Jungian framework. It locates Frankfurt's long trading history of migratory routes with Goethe's birth place and the home to the Frankfurt School of Critical Theory.

This timely topic ties together a key Jungian concept of 'holding the tension of the opposites' as an Indeterminate State, not fixed in a specific identity, whether cultural, racial or gendered within the innovative work on complex theory. It reflects our increasingly global migration and mixing between cultures, races, and the sexes which mirror the way we work with our own unconscious 'shadow' complexes. Are we able to hold these indeterminate states as creative liminal manifestations pointing to new forms, integrate the shadow 'other' as potential, and allow sufficient cross border migration and fertilisation as permissible?

This is a complex and difficult process as it triggers and activates our own unconscious complexes, personal and cultural, in terms of securing a viable sense of self-identity. Can we stand the process of 'not knowing' as we move into new developmental terrain whereby we question the tenets of safe and accepted belief systems. Jung positions the *symbol* as the mediatory product that develops from 'holding of the tension of the opposites' between the

conscious and unconscious opposing positions, combining both opposites in its resolution as *the transcendent function* and creating new cross border forms capable of stabilising the ego.

Recent interdisciplinary research on symbol formation all speculate that human ability to create symbols is a *continuum* that dates back to the Upper Palaeolithic era (c 40,000 years). Mithin (1999) argues that this ability derives from the development of *cognitive fluidity*, capable of combining knowledge through ‘mapping across domains.’ Cognitive fluidity expresses itself as the ‘emergence of representational re-description’ to solve complex, life-threatening problems in highly uncertain environments and find new creative solutions.

Jung describes symbols as deriving from unconscious activity (CW 6, (English edition) paras. 825): ‘*From the activity of the unconscious there now emerges a new content, constellated by thesis and antithesis in equal measure and standing in complementary relation to both.*’ He continues (para. 826): ‘*Sometimes it seems...the stability of the unborn individuality were the decisive factor, sometimes as though the mediatory product possessed a superior power.*’ Out of this activity emerges a *living third form* that is neither a combination nor a rejection of the two.

This topic is highly relevant to the recent migration of peoples into Europe from different ethnicities, and also reflects the recent need (even among school children) to cross-over from a binary sexual identification into an indeterminate sexual orientation away from monotheistic gender ideals. It taps into the recent work on cultural complexes, cultural diversity, and *phantom narratives* amongst multiple ‘soul’ manifestations that are compelled to traverse ‘foreign’ borders as the traumatic experiences of war, loss of land and personal history.

The theme connects Jungian/post-Jungian ideas of *individuation* to Critical Theory developed by the Frankfurt School during the 1920’s and 1930’s onwards with its emphases on inter-subjectivity, psychoanalysis, and social change. A core theme stresses that societal conflict represents the internal communal movement of historical advancement and human emancipation. The struggle for recognition best characterizes the fight for emancipation by individuals or social groups, elucidating the negative experience of domination attached to disrespect and misrecognitions. To traverse such negations of subjective forms of self-realization points to the crucial role that recognition plays in grounding inter-subjectivity.

### **Call for Papers**

We welcome proposals which offer perspectives on all aspects of *Indeterminate States*: trans-cultural; trans-racial; trans-gender, as symbolic *liminal spaces* moving across borders into un-chartered territory. The conference gives space to explore transformation within (and outside) archetypal and Critical Theory to differentiate nomadic, *borderland* traffic (c.f. Bernstein, 2005) expressing itself as a teleological *continuum* towards re-recognition and re-description.

We accept proposals in English and German of c. 300 words plus short biographical details. The deadline for submissions is 31.10.2017. We also have space for poster presentations. Please follow the IAAP and IAJS websites (iaap.org and jungstudies.net) for the submission

and registration links. We look forward to welcoming you in Frankfurt, Goethe University, West-end Campus, August, 2-5, 2018.