

IAAP

NEWS SHEET

MAY 2018 NO. 13

INTERNATIONAL ASSOCIATION FOR ANALYTICAL PSYCHOLOGY
INTERNATIONALE GESELLSCHAFT FÜR ANALYTISCHE PSYCHOLOGIE
ASSOCIATION INTERNATIONALE DE PSYCHOLOGIE ANALYTIQUE
ASSOCIAZIONE INTERNAZIONALE DI PSICOLOGIA ANALITICA
ASOCIACIÓN INTERNACIONAL DE PSICOLOGÍA ANALÍTICA



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Lake Zurich, Bollingen

(Photos: E. Kiehl)



EDITORIAL



Dear Colleagues

The preparations for the XXI IAAP Congress, which will be held in Vienna in 2019, are well underway and we can look forward to a rich and stimulating program of presentations and workshops as well as a colorful variety of cultural events.

As always, at this point in each Administration's term of office, the triennial printed Newsletter is also being prepared as an historical record of the work of the current Executive Committee and of the developments within our community during the period of three years, described in the reports from the IAAP Societies and Developing & Router Groups. The Newsletter Assistant Editor, Selma Gubser, and I wish to thank all of you who have already diligently submitted your reports well before the deadline and hope to receive the rest by the 15th of June. Colleagues who might need a bit more time to complete their reports, please write to us with the request for an extension of deadline and indicate when we can expect your contributions.

We hope you will find this News Sheet an interesting and enjoyable read. It brings information about activities of the Academic Sub-Committee, a new project by The Organisational and Advisory Working Party, contributions from Italy, Taiwan, Korea and the USA: an interview with Tom Singer and a poem by Paul Watsky.

Our heartfelt thanks to all contributors to this issue and warm regards to our readers around the world.

Emilija Kiehl

Editor

FROM THE EXECUTIVE COMMITTEE



Pilar Amezaga
Chair of the Academic Sub-Committee &
Chair of the Organisational and Advisory
Working Party

NEWS FROM THE ACADEMIC SUB COMMITTEE

More than 10 years have past since the creation of the Academic Sub – Committee and I wish to share with you how it developed over time.

Through the different administrations, all past members of this Sub - Committee have collaborated to make this possible and have contributed in its consolidation and development. The members of the current Academic Sub - Committee are very grateful to all of them.

During all these years this Sub - Committee has examined a great number of applications for financial assistance for international events in different parts of the world and supported the enthusiasm and initiative of local groups in organizing these events. Honouring the richness of our theory and its application in the most varied areas of knowledge, the Academic Sub - Committee has given financial support for international events on Jungian Psychology and the arts, psychopathology, community and social issues, Jungian training.

Through the Academic Sub Committee, the IAAP supports, promotes and provides funds for conceptual and empirical research projects that are clearly theoretically grounded and related to the interests of Analytical Psychology in the field of Analytical Psychology and in interdisciplinary areas. The purpose of these grants is to stimulate research in scholarly and innovative investigations that can contribute both in promoting new developments in the theory and practice of Analytical Psychology and to enhance the relationship between Analytical Psychology and other

disciplines. We have already given financial support to projects on Sandplay Research and to the International Network for Research and Development of Analytical Psychology (INFAP 3). We look forward to supporting new projects of this kind in the future.

In the past and present time, the Academic Sub – Committee had, and continues to have, an active participation in the organization of Co-Sponsored Conferences with the International Association of Jungian Studies (IAJS) and we are now looking forward to extending this work of building bridges with the academic world by organising and co-sponsoring conferences in different universities around the world. This year we have already supported the joint IAAP/ Vilnius University/LAAP Conference that will take place in May 2018 and the Joint Conference IAAP/ University of Basel that will take place in October 2018.

As you can see, this Sub- Committee is becoming increasingly more important and involved in more projects of the Executive Committee. Due to the complexity of the projects, different Working Parties with a specific aim have been formed with the collaboration of members of the Executive Committee and of the IAAP.

In 2010 and with the aim of sharing information about training models in the different Group Members of the IAAP, the Working Party on Training Models was created with the objective of collecting relevant information on the Group Members training programs. Denise Ramos was in charge of this research and the results are available to all of us on our website under Research Resources.

Following the same aim of shearing relevant information among our members, during the last administration the Effectiveness and Research Working Party, chaired by Emilija Kiehl, was created and has become a Working Group of the Academic Sub-Committee. It is committed to promoting and collecting information on current research in Jungian and psychoanalytic psychotherapy and it has done a lot of valuable work. A number of scientific papers relevant to the endeavour of the Working Party have been collected and posted on the website. We hope this information that is been regularly updated will be of great interest to all our colleagues.

NEW PROJECT OF THE ORGANISATIONAL AND ADVISORY WORKING PARTY

During the pervious administration and under the supervision by Martin Stone, The Organisational and Advisory Working Party carried out a preliminary study of the delineations, that a number of IAAP Group Members submitted, of their organisations, their plans and hopes for the future regarding training and professional practice, as well as of the challenges and obstacles they have been facing. The wide and informative material collected in this first pilot survey has shown the potential of such a project. Based on the positive responses from the membership to the preliminary survey and their curiosity about it, the Officers of this administration have initiated a new project. As the Chair of the Working Party and organiser of this Research Project, I am working together with two social researchers on the Survey Monkey Questionnaire, which is being sent to all members, Directors of Training and Presidents of IAAP Group Members. We expect to obtain important information about the membership, the practice and development of Analytical Psychology worldwide and hope that this information will be of great interest and help to all members of the IAAP.

I urge you to, please, answer the questionnaire when you receive it - it will take only a few minutes to complete. The reliability of the results obtained will highly depend on the number of members who answer the questionnaire. This questionnaire is anonymous and the answers will be used only for this purpose.

I very much look forward to your invaluable collaboration. A report with the results of the survey and comments will be posted on the IAAP website. I am sure this information will be very useful to all of us and will offer a better knowledge of the IAAP membership, our practice as Jungian Analysts, Group Members and training programs. It will also be very useful for the future development of the IAAP and the future Executive Committees.

Much has been done and much remains to be done. The IAAP and the interest in Jungian Psychology is growing thanks to which we anticipate some interesting challenges and a diversity of tasks which I hope will benefit to all of us as members of our Jungian Association.

Thank you very much for your interest in this project.

SOCIETY PROFILES

ITALY



CENTRO ITALIANO PSICOLOGIA ANALITICA CIPA

CIPA (Italian Centre of Analytical Psychology) was founded in 1966 by analysts trained by Ernst Bernhard, a German MD, who introduced Analytical Psychology in Italy. Since its beginning the aim of our association has been to promote Jungian psychology and to train new analysts.

Today, more than 250 analysts are members of our association which is constituted by three institutes located in Rome CIPA headquarters, Milan and in Catania. In 2001, the Ministry of University recognized our association as a Specialization School, that trains and certifies Analytical Psychotherapists who, according to the Italian law, must have a previous degree as psychologists or medical doctors. Trainings for already certified psychotherapists who wish to become Analytical Psychologists are offered for work with adults, and most recently, for Child and Adolescent Psychology.

In the life of our Institutes particular attention is given to the continuous education of our associated analysts, which includes the collaboration and exchange of views with other analytical schools and with scholars from other fields of interest such as neuroscience, literature, philosophy, mythology and so forth.

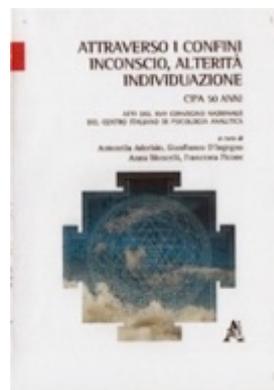
In December 2016, CIPA celebrated its 50th anniversary with the XVII CIPA National Congress entitled: *Across Borders: unconscious, otherness, individuation*, held in Rome from 2nd to 4th December. The Congress topic

wanted to stimulate a reflection on themes of particular interest in the Western World. The lectures and presentations explored global anthropological phenomena such as:

- Migration flux
- Terrorism
- Automatic and compulsory adaptation to the technological and consumer lifestyle - phenomena potentially dangerous for individual and collective psychological health.
-

The Congress was very well attended: 280 participants, including 125 candidates from other analytic associations. This was particularly rewarding in terms of positive debates on issues so central to modernity. Particular attention was given to discussions among speakers and participants where the round tables were occasions for encounter as well as further discussion among members of the three Italian institutes. The Proceedings published in July 2017 by Aracne collected the contributions of 77 authors.

In 2015, in collaboration with AIPA and ARPA, CIPA contributed to the organization of the second International Conference *Analysis and Activism: Social and Political Contribution of Jungian Psychology*, held in Rome from 4th to 6th December. There were 230 participants from 30 different countries. This very stimulating conference had a wide international resonance. The Proceedings of the conference containing the papers of 56 authors from around the world were published in two volumes and are available as eBook entitled *The Analyst in the Polis*.



President of CIPA, Lorenzo Zipparrì

CIPA Rome Institute



(Photo: [Joshua Newton@joshuanewton](mailto:joshua.newton@joshuanewton.com))

In 2017 scientific activities and round tables were organized on the topic of “Fear” considering the many aspects that this emotion can take at individual as well as collective level. In collaboration with our colleagues from AIPA we have started a research project on “The Theory and Clinical issues of Trauma and Complicated Grief”, with the aim to elaborate an interpretative model taking into account Jungian theory of feeling tone complexes, considering the recent interpretative models of post-traumatic stress disorders and dissociation in general.

CIPA Milan Institute



(Photo: <https://atasteoftravel.files.wordpress.com>)

The scientific activities of the Milan Institute in 2017 were on the topic of Identity as expression of the spirit of time. The title that was chosen for the annual planning is: “The Possible Identities: Identification, Otherness, Limits and Boundaries” highlights the perspectives and insights of the research. Scientific events aimed at developing the themes of Identities developed around:

- Gender and identity in childhood and adulthood, from traditional roles to the transformations currently taking place in the Western world;
- Identity in progress, limits, flexibility and possible representation;
- Virtual identities, lack of boundaries, inconsistency, expressed in the phenomena of postmodernity and psychopathology;
- Collective identity in transformation both in religion and culture;
- Broken identities following catastrophes, traumas and their clinical effects;
- Identity and otherness as individual and collective phenomena, from fear to integration.

Conferences and round tables were held on the topic of LGBT parenting and the feminine in the time of great transformation. The series of films on the subject of “damaged, falsified, manipulated, identities” had animated the discussion and reflexion on the different typology of traumas as represented in the modern western society.

The numbers of participants and lively discussions demonstrated an interest in all these scientific events.

A research group on the “complicated trauma” has started in collaboration with the AIPA colleagues of the Milan Institute.

The Consultation Centre, which offers psychotherapy at discount rates, continues its positive trend.

CIPA – Institute of Southern Italy and Sicily – Catania and Palermo



(Photo: V. Cimino)

The issues that come with the resources and problems pertaining to the land situated in the heart of the Mediterranean which is and has always been the crossroads for people as well as a crucible of tensions, are particularly relevant to the cultural, scientific and training activities of the Institute. For

these same reasons, this region is receptive to the scientific and exploratory richness of Analytical Psychology.

A cultural topic that has informed the different scientific events as well as our training courses has been centred on “Belonging” – a theme particularly worth reflecting in a time pervaded by the fragility of “liquid” relationships and, in a place like Sicily, invested by migration movements. The relevant issues explored analytically in conferences and courses concerned:

- Ethics in training and among members
- Gender, gender fluidity and trans-gender
- Trauma in childhood and symbolization process
- Trans-generational perspective
- Social parenting
- Gender violence

The residential seminars were opportunities for elaboration and discussion that involved scientific and training activities.

From 28 to 30 April 2017 a seminar entitled: “At Eranos on the traces of Jung” was held at the Eranos Foundation in Ascona, Switzerland. The IAAP President Elected, Toshio Kawai, participated in the event and very kindly presented in Italian his paper: “Transformation of East Asian Spirituality: with Reference to Eranos Lectures”. At the same seminar Dr. Riccardo Bernardini in his role of scientific secretary of the Eranos Foundation, presented on the history of Eranos.

The seminar held this year in Syracuse was entitled “Faults of the Fathers” and it was the closing discussion of the course based on the two tragedies “Seven Against Thebes” (Aeschylus) and “The Phoenician Women” (Euripides) shown at the Greek theatre in Syracuse in 2017. The course on the tragedies is an on-going seminar that every year makes use of the instruments of Analytical Psychology to interpret and understand the archetypal messages passed across the millennia to our age. In particular, in 2017 the directors and screenwriters chose to present the tragedies in a modern context with wide references to migration and to the unrepresented and unheard messages coming from the feminine side. The contrast between the old stones of the theatre and some of the choices of sounds that recalled modern wars was not always satisfactory, however it was worth the effort.

A seminar on supervision held by Jan Wiener aimed at training young analysts to become supervisors took place in Syracuse and included a lecture and case discussions.

In the course of the academic year, 11 research groups and 5 laboratories commenced their work. The most successful among them were:

- The Red Book, a study of Analytical Psychology after its publication
- Treatment of Psychosis, a clinical study
- Association experiment and theory of complexes
- Technique of Psychotherapy
- Visions
- Spirituality
-

ENKELADOS the Institute's scientific journal edited two issues:

- "Maestri", contained papers on the analysts who made the history of Analytical Psychology in Italy.
- "On the traces of Jung", with the Proceedings from the Eranos seminar.

CIPA has sponsored events organized by members of related associations such as:

- "Ars Hillmaniana" (in Catania) traditionally dedicated to the study of Hillman and post-Hillman thought;
- "Love and Violence" a conference on the treatment of trauma and dissociation (VIA, Viaggi Jungiani Analitici, Padua);
- "Jung and Coincidentia Oppositorum", a conference on the symbolic dimension of culture, from Alchemy to Music (Kyklos, Jungian association of Salento, Lecce).
-

Our Institute is also involved in the IAAP training activities for the Malta Developing Group and the Tunisian Routers who have been invited to participate in conferences and activities at the Institute, we hope, for the mutual enrichment.

CIPA has a new Executive Committee elected in 2017 with Dr. Lorenzo Zipparrì, President and Dr. Pasqualino Ancona, Vice-President.

DEVELOPING GROUP PROFILES

T A I W A N

TAIWAN DEVELOPING GROUP



Introduction

The Taiwan Developing Group is affiliated with the International Association for Analytical Psychology (IAAP). In February 2010, IAAP formally announced the establishment of the Taipei Developing Group. The president of the group is Dr. Wang Hao-Wei. Thomas B. Kirsch MD was appointed by IAAP as the group's Liaison Person and Liza J. Ravitz as an analyst of the group. In 2016, Chie Lee took over as the group's Liaison Person. The group officially changed its name to Taiwan Developing Group in June 2012.

Inside the Group: Lectures and Study Group

We have had regular monthly meetings with a different theme each time. For instance, in January of this year we invited Wang Hao-Yi to lecture on The Book of Changes (also known as Yijing or I Ching). It is an ancient Chinese divination text and the oldest of the Chinese classic texts. The theme of our March meeting was, "Jungian psychology in the context of Western history and culture." In May, the theme was "The Epistemology of Jungian Psychology". The lecturer at both these meetings was Wei Hung-Chin, a philosopher, who is also interested in Jungian Psychology. In March and

April, four Jungian analysts came to Taiwan to give group supervision to our group of Routers. In addition, a study group was established in 2015, led by Chie Lee. A series of books that we read and studied in the group includes: *Dreams, a Portal to the Source*; *Anatomy of the Psyche*; *The Child*; *The Fear of the Feminine*; *Cinderella and Her Sisters: The Envied and the Envy*; *Knots and the Untying*; *The Functioning Transcendent*; *For Women Growing Older*; *The Inner World of Trauma*.

Themes of Lectures and Workshops by Scholars Local and Abroad

By hosting lectures and workshops on various themes, our Developing Group provides opportunities to the general public interested in Jungian psychology and those engaged in psychological work to understand and apply analytical psychology in their work. Over the years, we have invited scholars and analysts who live locally as well as abroad to give lectures or workshops. We have had opportunities to exchange experiences with other members of the



2017 Workshop: Toshio Kawai and the translator Catherine

International Association for Analytical Psychology. Among the analysts we invited during the past three years are: Toshio Kawai, Audrey Punnett, Steve Zemmelman, Liza J. Ravitz, Angela Mary Connolly, Marta Tibaldi, Paul Kugler, Joe Cambray, Murray Stein, John Beebe, who gave lectures on the Jungian thought and clinical work. In 2018, we organized a series of lectures entitled "Psychotherapy for

Children and Adolescents". Through lectures, personal experiences and case discussions, we systematically introduced Jungian psychotherapy, as the beginning of learning Jungian analysis of children and adolescents. Clinical case discussions have always been the focus of the Taiwan developing group. We will continue inviting analysts to Taiwan to share their theoretical background and analytical work through lectures and case studies.

In addition to the activities hosted and organized by the group itself, we have also worked closely with local publisher and institutions related to psychological work, hosting various seminars, lectures and workshops such as the lecture "Understanding women's trauma from fairy tales" in collaboration with the Psygarden Press, a local publisher of books related to psychology. Following the publication of the Chinese translation of the *Red*

Book in 2016 in Taiwan, the publisher hosted an event where the Taiwanese Jungian analysts, Sara Liuh and Huiwen Deng, were invited to read excerpts from the book. We also held a series of lectures with Psygarden Press, Jung Auditorium for Public Jungian lectures, with the theme of the development and main perspectives of Jungian Psychology, lectured by Hung Su-Chen and Wei Hung-Chin. A two-year training course in Jungian orientation psychotherapy is also co-organized with the Shiuhli Foundation, a local institution providing psychotherapy and training. These are several activities that have been held in the past few years. A Workshop "The Archetypal Journey of Exile: Immigration, Displacement and Return" was held in collaboration with Taiwan Institute of Psychotherapy (TIP), which is also a local institution providing psychotherapy and training. In addition, there have been two International Retreat Conferences supported by the Taiwan Developing Group and held respectively in 2015 and 2016 by MuShuei Jung, an institution established by a Taiwanese Jungian analyst Ann Li, and it is expected that the conference would continue in 2019 too.

The Taiwan Developing Group has been dedicated to developing and promoting the knowledge and practice of Jungian thought in Taiwan.

Our Future

Over time, our group has reached 60 members, with 24 Routers affiliated with the group and there are now seven Taiwanese Jungian analysts. It is expected that the Taiwan Society of Analytical Psychology will be established in 2019, hoping that these continually improving courses of the Taiwan Developing Group will enable us to undertake the tasks of, by then, a successfully running non-training IAAP organization.



Summer 2017 intensive course at San Francisco. The Taiwan DG participants with Tom Kirsch

Some thoughts on...

Tom Singer MD

With: Emilija Kiehl



Tom Singer studied religion and European literature at Princeton before he graduated from Yale Medical School and later trained in psychiatry at Dartmouth Medical Center and in Jungian analysis at

the C. G. Jung Institute of San Francisco. His writing includes articles on Jungian theory, politics, and psychology. He is currently President of The Archive for Archetypal Symbolism, ARAS.

E. K. In 2004 you and Sam Kimbles published your first work on the Cultural Complex, which has since entered the vocabulary of analytical psychologists worldwide and is on the curriculum of our trainings. It is an evolving concept and both you and Kimbles continue to develop it in your lectures and writings. Do you now think differently about some aspects of the cultural complex as you and Kimbles postulated it then?

T. S. I think that early on I envisioned the basic structure of the cultural complex having certain defining characteristics that would help one distinguish whether one is in the presence of a cultural complex or not. I think those basic characteristics and the basic concept and the structure of the cultural complex remain pretty much intact. I think that Sam had a clearer sense than I did that a cultural complex could be a positive binding force in societies and cultures. I was really more focused on the pathology, if you will, or the destructiveness of unconscious cultural complexes and usually my first thoughts about a cultural complex are that it is somehow obstructing things or causing problems in a society. I have to remind myself that a cultural complex can have positive values in terms of sense of group belonging and cohesion.

E. K. ... two sides...

T. S. Yes, that's right. When I was in my freshmen year at Princeton I took a course called Physics for the Inquiring Mind which was basically physics for non-scientists. A man named Eric Rogers taught it and he was really good at teaching how scientific hypotheses and theory worked. He liked to say, for instance, when we talked about something like friction, "How do you know that there aren't a lot of little gremlins on the surface of the two objects that are rubbing against one another and are having a battle, and that that's causing friction?" He was asking us to envision a theory that could take into account many possibilities including gremlins being on the surface of objects causing friction. This is what I wanted to with the cultural complex: at the outset I had a strong sense that I wanted to define a working hypothesis that had certain structures and qualities and then, in the mode of Eric Rogers' physics for inquiring mind, the test was to go out into the world and see if that hypothesis was useful and whether it generated more questions or would it simply run into a dead end. That was really my goal. The original hypothesis remains pretty much the same, but it is the filling out of the content that's really the interesting part and has been for a decade or more: how does this hypothesis or theory actually come alive in different cultures? That's where the evolution has been. I think there are more than sixty Jungians from around the world that have contributed essays and chapters in books on it. To me that's the exciting part: to take the hypothesis into the world and to test its utility.

E. K. It seems that lately you have been looking at the cultural complex in the context of politics. Is politics a relatively new aspect of the cultural complex in your thinking?

T. S. That's another good question. In 1999 we had a conference in Bolinas (a small coastal town North of San Francisco). About forty people attended, including Senator Bill Bradley and the then junior Congressperson Nancy Pelosi, who of course became the head of the Democratic Party in the House of Representatives. My friendship with Bill Bradley led to a natural bridge between psychology and politics and at that time I was thinking of the interface of mythology, politics and psychology. I wanted to see if there were bridges that could be built and this actually preceded the cultural complex idea. In other words, my interest in the relationship between politics and psychology preceded my interest in cultural complexes. I think that we have come to see, particularly in the United States at this time, that our cultural

complexes are playing themselves out in three D. They are playing themselves out in our political conflicts. So I think what you are noticing about my current focus on politics and cultural complexes is due to the fact that this is where cultural complexes are. But, if you look at the books I have edited or co-edited about Latin America, Europe, Australia, and the current one in process about East Asia, which includes Japan, China, Korea and Taiwan, a lot of the authors are not focusing on politics. In the United States there has been more on the relationship between cultural complexes and politics because that is where our cultural complexes are hitting us over the head. But I don't think that the concept per se should or needs to be limited to how cultural complexes express themselves in politics.

E. K. In your latest published work, a chapter in *The Dangerous Case of Donald Trump* you look at Trump's supporters through the lens of the cultural complex.

T. S. Yes, the title of chapter is, "Trump and The American Collective Psyche". Right now we are actually negotiating to make a documentary film based on the book. The book has really taken off in the non-Jungian world and became a New York Times Best Seller. It has helped people understand why Trump is so dangerous. I am pleased that my contribution, which is truly from a Jungian perspective, has been well received and people are thinking about what 's happening in those terms. I'm glad because, as you know, one of the problems we have as Jungians is that we tend to live in our own little world which to us becomes the whole universe while in fact outside of our own little universe there is a much bigger world that hardly can pronounce Jung's name. So I'm glad to be participating in something that is reaching out into the world in a relevant way, as are many of the analysts and psychotherapists who have participated in the Analysis & Activism conferences. That's a whole new movement in our tradition.

E. K. Yes, and in fact, Analysis & Activism conferences started as an idea for just a one off event in London in 2014 but the response from our colleagues worldwide was so enthusiastic and inspiring that the first conference was followed by the ones in Rome and Prague and you are now organising with Lynn Alicia Franco the forth conference in San Francisco in 2020. It really has become a movement.

T. S. I think it is a very important movement. Still, within the Jungian tradition it may be a self-selecting group that is not necessarily reflective of the interests of the whole. But it is certainly reflective of the interests of many of us and it's really very welcome -- actually essential--because of the profound split that I think exists in the Jungian tradition between the inner world and the outer world and between the world of the individual and the world of the collective. I think that this a misreading of Jung but the fact is the Jungian tradition has by and large been much more focused on the individual and the inner world... That's our bread and butter and I don't have any problems with that as long as we don't get too isolated in that and too uni-dimensional in a funny way.

E. K. We tend to forget that Jung saw individuation as a life-long inner world process that enfolds within our relationship with the collective, the world around us. It includes the individuating person's giving back to the society they live in.

T. S. Yes, Jung did say that. It is frequently quoted and I think it is absolutely true. But we often lose sight of it so something like the Analysis & Activism conferences are picking up the mantel of that part of Jung which saw the individual as contributing to the collective as part of the individuation process.

E. K. While reading your exploration of Trump's supporters' cultural complex I was wondering about our own social group - the so called "liberals" or "progressives", the "elite" etc., - and our own group complex and its shadow. What is own conscious and unconscious contribution to the phenomena like Trump (or BREXIT, here in the UK) and other global socio-political and cultural developments? We seem to believe that we "have got it right" and other groups, cultures, even other countries just have to catch up with our advanced thinking...

T. S. Well, that's very well said and I completely agree with you. I think the last sentence in my chapter in *The Dangerous Case of Donald Trump* touches on that theme:

I hope that in a deep resurgence of activism to reclaim our cherished and threatened American values, we will resist our own tendency to cocoon ourselves in a self-righteous, arrogant bubble of narcissistic ideals, even in the

name of a moderate or progressive agenda of fighting against what we might call our "National Narcissism" (pp. 295-296).

I do think that using the concept cultural complex has its own shadow problems because it's easier to see them or your enemy, your political enemy, as having a cultural complex and you, we, as being free of the cultural complex. But obviously that's a limited point of view because we are a part of the cultural complex. John Perry in his highly original work on "Emotions and object-relations", originally published in *Journal of Analytical Psychology* in 1970, talks about complexes as being a bipolar pair. I use as an example of the bipolarity of cultural complexes the case of a rebellious son and an authoritarian father: they go together and you can't have one without the other. So if we have an intellectual elite and its shadow in the populist Trumpian movement that is unfolding in America or in other forms in Europe, the two polarized pairs go together and may reflect a cultural complex at work. The cultural complex isn't one sided; it's two sided. But it's just always harder to see one's own participation in such conflicts as being part of a complex and much easier to see your rivals as being possessed by a cultural complex. For instance, Trump is a highly flawed character with some profound characterological problems. It's hard not to see him as being at the centre of a cultural complex in the face of which one is both terrified and enraged. It's easier to see the cultural complex as being one sided when you have somebody like Trump at the centre of a political movement that is reflective of the cultural complex.

E. K. It seems that the mutual projections between the large segment of the US population that voted for Trump and "the thinking elites" have created a sense of discontent and confusion on both sides, and globally.

T S. I think that for an awful lot of people, including "the elite", the world is just plain moving too fast and we've been bombarded with so much information and rapid changes. Some people respond to that by wanting to open up to all the changes and some people get terrified because they see themselves as a group and as individuals going down the drain.

E. K. The anxiety about this fast moving world seems to be affecting all groups: where is the world actually going? Is it moving towards something destructive? How to think about this constructively?

T. S. I totally agree. I think it means being able to think in terms of groups of people whether it be based on clans, tribes, race, gender, and the fact that there is something in the group thinking and group psychology, group emotion, that is not differentiated as it is among the “psychological elite”, if we are that. We like differentiated emotion; we like feeling that’s refined and isn’t contaminated with raw affect, but the group lives on raw affect and so we are having to make a huge leap in terms of realizing that groups do not function the same way as individuals in terms of the processing of affect. It’s just a different thing. So the Trump article that I wrote offers a really simple model: I take Jung’s idea of the Self and say that the group has a Self, and I take Kalsched’s idea of archetypal defenses and say that the group Self has archetypal defenses and if you stimulate the archetypal defenses of the group Self you got hell to pay. ... it’s a fairly simple model but I think it’s very real. And I think a lot of Trumpism is about the group self and the archetypal defenses of the group Self. And that’s problematic. It involves no sophisticated thinking whatsoever and it is fuelled by very strong affects with very stereotypical ideas that are not nuanced... These are all characteristics of a complex.

E. K. With it’s autonomous functioning...

T. S. Yes, it is characterized by the autonomous, repetitive nature of the thoughts and feelings, highly selective memories and a very powerful affect - this is all about what Jung originally described in his work on complexes. That’s how you can know that you are in the presence of the complex.

E. K. Following his 70’s bestseller *The Culture of Narcissism*, Christopher Lasch in his other “hit” written in the 90’s *The Revolt of the Elites and the Betrayal of Democracy*, describes the then new social grouping that emerged from the Reagan & Thatcher neoliberalism: professional and managerial global elites whose values, outlooks and the sense of belonging are rooted in their “networks and enclaves” of material and professional achievements so, e. g. an American businessman feels more affinity with a Japanese businessman than with an American farmer. He would no longer think of building a library in his hometown or village as was once a kind of a tradition among those that have “made it” in the larger world. Our sense of belonging is now more with the group we are being successful in than the group we came from.

T. S. That's a really interesting point; I would agree with you. I had three separate thoughts that came up in relation to how groups constellate. Kristina Schellinski contributed a really interesting and quite beautiful essay to *Europe's Many Souls* about a whole generation of citizens - children who were born after WWII - "replacement children" but they are a whole generation. The second thing I thought of is a more recent book that is in the tradition of Christopher Lasch's by Christopher Hedges; he calls it *The Empire of Illusion: The End of Literacy and the Triumph of Spectacle*. I think Hedges has nailed something about our global culture, which is truly beginning to look like "the empire of illusion". Literacy is declining and the only thing that catches people's attention is spectacle. I think that sort of thing goes hand in hand with these globalizing elites you are talking about. And the third thing that comes to mind is a book by an author named Neal Stephenson who writes in the so-called cyber punk tradition. Cyber punk is a form of science fiction, but instead of going out a hundred, or two hundred, or five hundred years, it goes out twenty or thirty years. Several years ago he wrote a book called *Snow Crash*. It's a beautiful book on how these globalizing cultures are organized, and in fact in *Snow Crash* the President of the United States is a minor figure in this new society that is emerging. Much more powerful than the President of the United States is the CEO of Uncle Joe's Pizza, which is a global consortium of pizza stores. He has far more power than president of the United States.

E. K. Ha, ha, ha! ... I have just seen an Interview by Chris Hedges with the economist Richard Wolf who is talking about something much more somber: Wolf thinks that with the accelerating rise in economic inequality, the US economy may be heading for a collapse, which people seem afraid to debate because we don't know what can be done about it.

T. S. I agree that there is the feeling that not much can be done about the growing disparity in income between the "haves" and the "have nots". What can you do about it? You can say the same thing is true about the cultural complexes; you can describe them, but what the hell do you do about them? They seem so impenetrably self-perpetuating. Jung said the same thing about the individual complex: "You have to drink the complex to the dregs." One of the defining characteristics of a complex, whether individual or cultural is the resistance to change. It wants to go on as it has - unchanged and so there is a

psychological component to what you are describing about what Wolf said to Hedges, which is the deep resistance to change.

E. K. Maybe we can hope that by witnessing something with awareness we are having a degree of impact on it?

T. S. Well, that's really interesting. One of the people that I have had the great pleasure of getting to know a bit by working closely together on *The Dangerous Case of Donald Trump* is Robert Jay Lifton. He is really one of the Deans of American psychiatry. He is now in his 90s. He studied the survivors of Hiroshima; he studied thought control in the cultural revolution of China; he studied the German concentration camp prison guards, so he's been very interested in what happens to large groups of people when they are traumatised or undergoing profound change. Lifton also says that a primary role for psychotherapists in the ordeal of the Trump era is precisely what you are saying: our job is to witness it and to bring whatever awareness we have about psychology and the psychology of a man like Trump to the attention of citizens with the hope that it will have some impact on how people perceive things. Maybe that's the best we can do.

E. K. In the *Red Book* Jung anticipates great changes as we transit into a different Platonic month (about 2000 years) and, as our perceptions of ourselves, God and the universe change, everything changes. A new plain of psychological existence may be ahead. Do you think along those lines?

T. S. I don't think my mind speculates much on the great cosmic changes to come but what I do think about in terms of, say, cultural complexes is that one does see changes over time that are significant: if you look at the role of women in society or the attitudes to gay and lesbian and trans gender sexuality, the changes are staggering! Where we are now compared to where we were fifty years ago is almost incomprehensible, unrecognizable. As to that bigger cosmic picture, I find myself thinking about extinction anxiety. I think that extinction anxiety is increasing and is very real. The image that we chose for the next Analysis & Activism conference in 2020 is of the fractured planet ... at the core of which is extinction anxiety. Globally, there is a growing sense of things fragmenting and disintegrating and I think in a lot of the group conflict that we see is a deep seated fear in many, many groups, that the group itself is going to be annihilated and perhaps that's a part of a

greater annihilation or extinction event—including one half of the world's animal and plant species by 2100. I think the fear of annihilation is infusing everything.

E. K. This difficult thought came just as we are reaching the time to end our conversation.

T. S. I've really enjoyed our free ranging conversation. I think it's been really interesting and fun. Maybe we are not supposed to have fun thinking about such dire subjects!

E. K. Ha, ha, ha!

T. S. It involves play... We were talking about some very dire subjects, the almost impenetrable unchanging quality of cultural complexes or all sorts of attitudes, whether you call them complexes or not, how fractured the world is and how hard it is to know how to contribute other than perhaps by witnessing combined with various social actions. But in the face of such dire subjects it would be easy to lose a sense of play and I think without the ability to play we are truly lost. We need to be able to play even with these terrible things we are talking about--playing in the sense of having a lively exchange. What you mentioned earlier about Wolf saying to Hedges that we don't dare debate things that scare us, well that 's freezing the function of play, and in a playful exchange you can learn something Otherwise things can become so frozen. Actually that's one of the dangers: getting frozen and polarized so that there is not a chance of creative play between the groups of people that hate one another. And so maybe one thing we can introduce is the idea that we need to play at these problems. You have to play with how difficult it is and exchange thoughts and feelings about that. Otherwise you are dead!

E. K. Play may produce a solution for what a frozen one-sided attitude of the cultural complex cannot. Or, at least, point a way to a solution.

T. S. Yes!! Now we can stop!

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By: Paul Watsky

I HAVE SOME GALAXY

*as my screen-
saver, pay it*

*scant attention. One
doc. harboring a lesser*

*poem floats
just right*

*of the glowing
core, doubtless*

*comprising innumerable
stars and super-*

*novae. Lined
up in violet deep*

*space at the Mac's ver-
tical edges: files*

*named e.g. PINC
and Kyoto Paper, where*

*every few light
years my cursor na-*

*vigates without no-
ting the back-*

*ground, but I awake
before Monday's dawn, fo-*

*cus on my captive
heavens, apologize.*



Ann Casement, BJA/JPA
(Photo: courtesy of François Martin-Vallas)

Shim-Sǒng Yǒn-Gu

心性研究

Logo of Shim-Sǒng Yǒn-Gu

Shim-Sǒng Yǒn-Gu is the Journal of the Korean Association of Jungian Analysts (KAJA), which is published twice a year, in summer and in winter. It was first published in 1986 as the official journal of the Korean Society for Analytical Psychology. After KAJA was established in 2003, Shim-Sǒng Yǒn-Gu was accepted as the Journal of the KAJA.

When it was published, Bou-Yong Rhi was the publisher, and Zuk-Nae Lee was the Editor-in-Chief, and other Korean founders of Jungian studies including Bou-Yong Rhi, Zuk-Nae Lee, Hwan-Il Chang, Oh-Su Han, Jong-Uk Kim, Chul Lee and Tack-Joong Lee shared the responsibility as Editorial Committee. Bou-Yong Rhi invited foreign analysts as advisory Committee members, such as Marie-Louise von Franz, Wayne Detloff, Adolf Guggenbühl-Craig, Murray Stein, Theodor Matton, Aldo Carotenuto, Theodor Seifert and Hayao Kawai.

The aim of the Journal is researching the human mind, which “Shim-Sǒng Yǒn-Gu” (心性研究) means in English. The papers do not have to be Jungian studies, but they should be connected with Jungian thoughts, and

quoted Jung's contents should be valid in their context. The latest issue of the Journal for 2018, the 33rd, is now in process.



Editor-in-Chief, Cheol Joong Kang

The Journal is published mostly in Korean and some are in English and German. It is distributed throughout South Korea's cities via C. G. Jung Institute of Korea. Its circulation of approximately three hundred includes Jungian analysts, psychiatrists, psychotherapists, psychologists, academics and teachers of universities. It is also aimed at anyone who is interested in Jungian psychological ideas.

Editor-in-Chief and the Editorial Committee

Bou-Yong Rhi has been a publisher of Shim-Sōng Yōn-Gu since 1986. The current Editor-in-Chief is Cheol Joong Kang. The Editorial Committee includes KAJA members and a diploma candidate. The members of Committee are: Seong-Minne Kim, Ji Youn Kim, Jung-Taek Kim, Sin Park, Do-Hee Lee, Moonsung Rhee and Sang Ick Han. Editorial Committee is in collaboration with Wayne Detloff, Theodor Seifert, Murray Stein, Bou-Yong Rhi, Zuk-Nae Lee, and Oh-Su Han.



Cover page of the latest issue of the Journal

Shim-Sŏng Yŏn-Gu covers the whole range of Jungian theory and clinical practice in principle. In addition, the Journal includes articles about psychiatry, psychology, psychoanalysis, psychosomatic medicine, cultural issues, Eastern ideas, Korean culture, religion, music, movies, and book reviews. Especially, Shim-Sŏng Yŏn-Gu is rich in papers connecting Asian cultures, such as Buddhism, Confucianism, Taoism, and Shamanism with Jungian Theory. It also contains interpretations of various Korean folk tales from perspective of analytical psychology. Some foreign authors such as A. Guggenbühl-Craig, John P. Dourley, and Ann Ulanov have submitted their papers.

Since KAJA became a training Group Member of the IAAP in 2007, most diploma candidates were recommended to submit their thesis to Shim-Sŏng Yŏn-Gu. In the last issue, Chan-Seung Chung, who graduated C. G. Jung Institute of Korea recently, published his thesis: "Disaster: Concepts and Responses in Prehistoric Times from the Viewpoint of Analytical Psychology" in the Journal. The author participated in disaster mental health support for the survivors of the Seoul ferry disaster in 2014. The article explores the archetype of disaster and disaster response in prehistoric times mainly through myths and petroglyphs.

Also, Ji Youn Kim, diploma candidate of C. G. Jung Institute of Korea, wrote the Jungian interpretation of a Korean folk tale. It is "The Interpretation of a Korean Folk Tale 'The Half-boy' from the Perspective of Analytical Psychology." The "Half-boy" as a unilateral figure symbolizes a psychic experience born in unconscious, and it brings vitality and creativity to consciousness.

In the latest issue, which is in process, two diploma theses of latest analysts are submitted. The title of the first article is "Transference and Individuation Process in Rosarium Philosophorum". The author is Sang Ick Lee, a psychiatrist and a Jungian analyst in KAJA. After a careful review of the concept of transference from the perspective of analytical psychology with Jung's view in the center, the author proposed that an interpretation for the whole series of Rosarium Philosophorum, including the last part to which Jung didn't refer in *The Psychology of The Transference*, be carried out for a genuine understanding of transference. The symbolic meaning of the twenty woodcuts' pictures in Rosarium Philosophorum could be interpreted as the alchemical stages of blackening, whitening, yellowing, reddening, etc. The transformation through each stage could be associated with the process of

psychotherapy as well as individuation process and the meaning of transference could be elucidated as a kind of initiating process for the individuation process. The eastern traditional thoughts on psychic transformation and human development were also compared.

Secondly, Jeeyoun Kim, is an accredited analyst of the C. G. Jung Institute in Zurich, where she completed her postgraduate diploma studies. She is a member of AGAP and of KAJA, and a licensed clinical psychologist, who practises as a Jungian analyst in Seoul. The title of her thesis is “Eros: Seduction for Redemption”. The paper was inspired by Jung’s words in the *Red Book* “just as Christ tormented the flesh through the spirit, the God of this time will torment the spirit through the flesh”. She proposes that eroticism could be a new form of torment as part of the individuation process in this era. We can consider that it is not only man who is tortured but also God who is in torment, since the divine needs man as a womb for his incarnation. Therefore, she suggests that man and God are fated to seduce and to be redeemed by each other. She also suggests that certain types of person seem destined to live such an individuation process.

In summary, Shim-Sŏng Yŏn-Gu is the only journal that publishes Jungian research papers in Korea. It integrates most related Jungian fields such as psychiatry, psychology, humanities, religion, Eastern thought, and shamanism. Shim-Sŏng Yŏn-Gu has recently appeared as a forum where researchers can conduct their research achievements with the emergence of Jungian analysts from diverse backgrounds.

The News Sheet is indebted to Cheol Joong Kang for his contribution to this article.



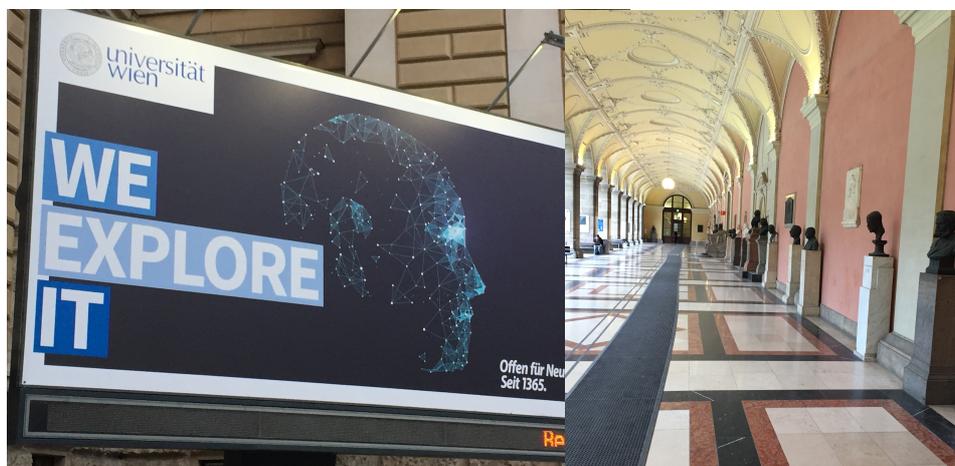
AROUND THE WORLD...



VIENNA



In preparations for the 2019 XXI IAAP Congress in Vienna, and in keeping with the established policy, this February, the Executive Committee held its annual meeting in Vienna instead of Zurich. The members of the Executive Committee were thus able to meet with the members of the Congress Program and Local Organising Committees and to visit and approve of the suggested venue for the Congress, The University of Vienna. This impressive and beautiful building is located within a walking distance from a wide range of good hotels, museums, galleries, the Opera etc.



On the Agenda for the work regularly carried out at the annual meetings of the Executive Committee was also the discussion on the Symposium about Jung's written statements regarding peoples of color and indigenous populations, which was held in Prague on the 4th of December 2017, following the III Analysis & Activism Conference. The conclusions from this discussion are explained in the latest Letter from the President.



The University of Vienna

Members of the IAAP Executive Committee and the Congress Program Committee with colleagues from Austria. **Front row:** Eduardo Carvalho (PC) Regina Skolek (ÖGAP), Regina Renn (EC), Marianne Muller (President) Margaret Klénck (EC), Batya Brosh-Palmoni (EC). **Middle row:** Jacqueline West (PC), Alvaro Ancona (EC), Petra Denk (ÖGAP), Brigitte Soubrouillard (EC), Penny Pickles (Ethics Committee), Eleonore Armster (President, ÖGAP), Emilija Kiehl (EC), Toshio Kawai (President Elect). **Back row:** Christine Hajinian (EC), Misser Berg (Vice-President), Martina List (ÖGAP), Pilar Amezaga (EC), Luisa Zoppi (PC), Gražina Gudaite (EC), George Hogenson (Vice President), Martin Schmidt (Honorary Secretary).



(Photo: E. Kiehl)

ANNOUNCEMENTS

THE JOINT IAAP/IAJS CONFERENCE IN FRANKFURT

August 2-5, 2018



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?

IV European Congress of Analytical Psychology

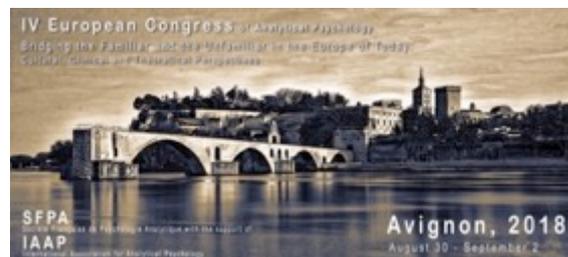
Bridging the Familiar and the Unfamiliar in the Europe of Today

Palais des papes, Avignon, France August 30 - September 2, 2018

The Academic PreCongress

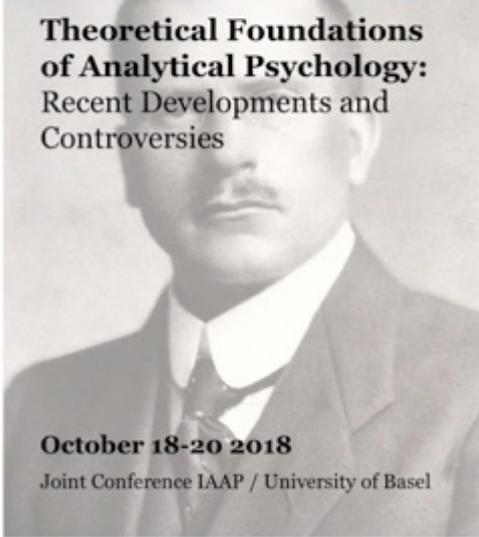
Analytical Psychology Meets Academic Research

August 29 & 30, 2018



(photo © Dallas R (Flickr) modified by Martin-Vallas François)

www.jungeuropeancongress.org



**Theoretical Foundations
of Analytical Psychology:
Recent Developments and
Controversies**

October 18-20 2018

Joint Conference IAAP / University of Basel

Carl Gustav Jung began his academical career at the University of Basel and received international reputation for his empirical studies with the "association experiment". Today, more than a century after Jung's early studies, the conference will focus on major theoretical concepts of analytical psychology.

Program

Thursday 18th Oct

18.00 – 20.00 KEYNOTE LECTURE:
Mark Solms, PhD, Capetown, South Africa
*THE UNCONSCIOUS IN PSYCHOANALYSIS AND
NEUROSCIENCE*

Friday 19th Oct.

I. The relationship of consciousness and unconscious
Speakers: Philip Kime, Isabelle Meier

II. The controversy around the concept of archetypes
Speakers: George Hogenson, John Merchant

Saturday, 20th Oct

III. Analytical Psychology, Psychoanalysis and contemporary
Psychotherapy Research
Speakers: Michael Buchholz, Christian Roesler

*Additionally to the various speeches, different social
events will take place.*

More information and registration:
iaap-conference.ch

The Translation Working Party is looking for translators from English into one of the other four official languages of IAAP: German, French, Italian and Spanish. Those interested to join the IAAP Pool of Translators, please contact Chair of the Translation Working Party, Misser Berg on: misser.berg@gmail.com

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

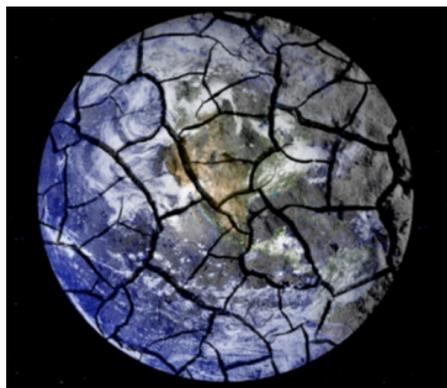
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The C. G. Jung Institute of San Francisco
and
Analysis and Activism IV
sponsored by the

International Association for Analytical Psychology

present

*The Reality of Fragmentation and the Yearning for Healing: Jungian
Perspectives on Democracy, Power and Illusion in Contemporary Politics*



SAVE THE DATES: 8-11 OCTOBER, 2020

Dear Friends and Colleagues,

This announcement comes from Lynn Alicia Franco and Tom Singer representing the C.G. Jung Institute (CGJISF) of San Francisco and Stefano Carta, Emilija Kiehl, Andrew Samuels and Martin Skala representing the series of Analysis and Activism conferences supported by the IAAP.

We are very pleased to announce that, after the conferences in London, Rome and Prague, the next one will be held in **San Francisco** under the auspices of and with the full support of the CGJISF.

The 2020 Conference will incorporate the Fourth Analysis and Activism Conference with the San Francisco Jung Institute's Fifth Presidential Election Year Conference that began in 2000. The United States Presidential Election will be just a few weeks after this conference and it will be exciting to place the election in the context of much broader international concerns that are reflected in the Analysis and Activism Conference. The conference will run from Thursday afternoon until Sunday lunchtime. The Presidential element will be on the Saturday. Analysis and Activism will be Thursday night, Friday, and Sunday.

There will be some invited speakers and also a Call for Papers process enabling the programme committee to select some fresh faces and voices.

We recognise the downside of San Francisco as a location for those in Europe, particularly Eastern Europe and Russia. The previous three Analysis and Activism conferences made special arrangements for people from these areas. We will endeavor to make it as easy as possible for you to come. We also recognise that, for everyone from Europe, it is a long-haul flight.

However, after considerable thought and discussions with the IAAP, we felt that there was a wonderful opportunity to make it possible for people from Latin America, Asia (including Japan, China, Korea and Taiwan) and Australasia to attend.

We will do all within our power to research cheap flights and try to keep the expenses low, especially for students/trainees/candidates.

We now welcome ideas and comments about this plan.

Best wishes,

Lynn Alicia Franco, Tom Singer, Stefano Carta, Emilija Kiehl, Andrew Samuels,
Martin Skala



