

International Association for Jungian Studies

International Conference

‘Spectre of the Other’

Centre for the Book

Cape Town, South Africa

July 27-30, 2017

Conference Co-Sponsors

- Center for Applied Jungian Studies (CAJS)
- South African Association of Analytical Psychology (SAAJA)

‘The Spectre of the Other’
CONFERENCE THEMES

1-Postcolonial

5-Women

2-Cultural/Political

6-Somatic

3- Jungian Psychology

7-Dreams

*4-Africa: the Continent/
Nature/Healing*

8-Shadow

9-Literary/Myth

*10-Dreams/Visitations/
Collective Unconscious*

CONFERENCE EVENTS

- *5.30 PM Thursday, July 27: Wine and Cheese Reception; hosted by South African Association of Analytical Psychology (SAAJA) and IAJS*
- *12.30-1.30 PM Friday, July 28: IAJS Annual Membership Meeting led by IAJS Co-Chairs Elizabeth Brodersen and Michael Glock and the IAJS Executive Committee*
- *7.00 PM Friday, July 28: Film: The Mirror, and Discussion; facilitated by Helena Bassil-Morozow; hosted by Centre for Applied Jungian Studies (CAJS)*
- *6.00 PM Saturday, July 29: Gala Dinner and Dance at The Pepper Club, Cape Town (Cost \$50)*

<p>Thursday 27/7</p>	<p>Auditorium</p>	<p>Room 2: Registration 7:30-8:30 AM</p>	<p>Room 3</p>
<p>Daily Theme</p>	<p><i>Themes: 1-Postcolonial; 2-Cultural/Political; 3- Jungian Psychology; 4-Africa: the Continent/Nature/Healing; 5-Women; 6-Somatic; 7-Dreams; 8-Shadow; 9-Literary/Myth; 10-Dreams/Visitations/Collective Unconscious</i></p>		
<p>8.30 – 10.45</p>	<p style="text-align: center;">8.30- 8.50 Welcome to the Conference in the Auditorium</p> <p style="text-align: center;">Welcome from Stephen Farah and Marybeth Carter, Conference –Co-Chairs Welcome from Liz Brodersen and Michael Glock, IAJS Co-Chairs</p> <p style="text-align: center;">8.50- 9.10 AM Ritual Opening of Conference Space (Doors will be closed during the ritual. Please arrive on time or wait to enter after the ritual.)</p> <p style="text-align: center;">Lily Rose Nomfundo Mlisa, PhD Traditional Health Practitioner</p> <p style="text-align: center;">9:10-10:45 AM Key Panel Presentation</p> <p style="text-align: center;">Fanny Brewster, Jungian Analyst, Professor, Author <i>In Remembrance and Celebration of Other</i></p> <p style="text-align: center;">Nomfundo Mlisa, Clinical Psychologist, Professor, Author <i>Response to Jungian Psychology and Its Closer Synthesis with Traditional Healing: The Phenomenological Experiences in Ukuthwasa</i></p> <p style="text-align: center;">Andrew Samuels, Psychotherapist, Professor, Activist, Author <i>Jung and “Africans”: A Critical and Contemporary Review of Some of the Issues</i></p>		
<p>10.45 11.00</p>	<p style="text-align: center;">Refreshment</p>		

Thursday 27/7	Auditorium	Room 2:	Room 3
Daily Theme	Themes: 1-Postcolonial; 2-Cultural/Political; 3- Jungian Psychology; 4-Africa: the Continent/Nature/Healing; 5-Women; 6-Somatic; 7-Dreams; 8-Shadow; 9-Literary/Myth; 10-Dreams/Visitations/Collective Unconscious		
11.00 - 1.00	<p>Theme 1- Postcolonial</p> <p>11.00 – 1.00 PM 4 X 20 minute panel/ discussion</p> <p>Prosper Baeni (Africa the Lost Continent: From Colonialism to Globalization)</p> <p>Denise Grobbelaar (The Sacred White Lion as Symbol of the Archetype of the Self: The *Canned Hunting* Industry as an Expression of the Cannibalization of the Self)</p> <p>Angela Graf-Nold (The Impact of Paul and Fritz Sarasins - the Wealthy Founders of Swiss Ethnography on Jung’s Approach to Foreign Cultures)</p> <p>Alan Vaughn (The African Diaspora: Post-modern Views of Analytical Psychology in Cultural Context)</p>	<p>Theme 4- Africa/Nature/Healing</p> <p>11. 00 – 1.00 PM 1 X 120 minute panel;</p> <p>120 minute panel: Lily-Rose Nomfundo Mlisa, Peter Ammann, and Renee Estelle Ramsden (African Traditional Healers and Jungian Analysts: The Fort Hare Symposium)</p>	<p>Theme 3 –Jungian Psychology</p> <p>11.00 - 1.00 AM 4 X 20 minute panel/ discussion</p> <p>Gustavo Beck (Trumping Walls: Reflections on the Bridge between Social and Analytical Justice)</p> <p>Martyna Chrzescijanska (Between Eco and Ego: The Problem of Borders in Depth Psychology)</p> <p>Mathew Niall Mather (Mandela and the New South Africa: A *Big Dream*)</p> <p>Elsabe Pepler (The Binary Otherness of the Hero and Heroine following the Campbell Monomyth)</p>
1-2.30	Lunch on Your Own	Lunch on Your Own	

Thursday 27/7	Auditorium	Room 2	Room 3
Daily Themes	Themes: 1-Postcolonial; 2-Cultural/Political; 3- Jungian Psychology; 4-Africa: the Continent/Nature/Healing; 5-Women; 6-Somatic; 7-Dreams; 8-Shadow; 9-Literary/Myth; 10-Dreams/Visitations/Collective Unconscious		
2.30- 3.30	2.30- 3.30 PM Keynote Presentation in the Auditorium Jutta Schamp, Professor, Author <i>Whose Shadow Is It? The Representation of Trauma and Creativity in Anton Nimblett’s Ring Games and Sections of an Orange</i>		
3.30-3.45 PM	Refreshment		
3.30- 5.30 PM	Theme 2: Cultural/Political	Theme 5: Women	Theme 3: Jungian Psychology
	3.30- 5.30 PM 3 X 20 minute panel plus 10 minute discussion per paper Tatsuhiko Nakajima (Think Outside the Box! Jung, Levi-Strauss, and Postcolonialism: Spectrum of Psychology and Sociology) Jon Mills (The Metaphysics of Otherness toward an Archetypal Theory of Alterity) Elane de Vos (Kinship Libido in the Xhosa Tale *Hunger Moon:* A Cross Cultural Analysis Using Jungian Theory and Ubuntu)	3.30 -5.30 PM 4X 20 minute panel plus 10 minute discussion per paper Lynn Comley (The impact of adoption on our Genesis) Maryann Barone-Chapman (Intoxicated by Otherhood: Permission to Redeem Psychosocial Identity through Motherhood) Elizabeth Eowyn Nelson (The Othering of Women in Active Military Combat) Helena Bassil-Morozow (Feminist Film Analysis: Is Jung any Better than Freud?)	3.30- 5.30 PM 3 X 20 minute panel plus 10 minute discussion per paper Christina Martinez (Creative Process as Connection to the *Other*) Jacob Kaminker (Conversing with Non-egoic Intelligence through the Mystical Imagination) Lynne Radomsky (Initiation and Individuation in African Healing)
5.30 PM	Wine and Cheese Reception—hosted by SAAJA and IAJS at Centre for the Book		

Friday 28/7	Auditorium	Room 2	Room 3
Daily Themes	Themes: 1-Postcolonial; 2-Cultural/Political; 3- Jungian Psychology; 4-Africa: the Continent/Nature/Healing; 5-Women; 6-Somatic; 7-Dreams; 8-Shadow; 9-Literary/Myth; 10-Dreams/Visitations/Collective Unconscious		
8.30 – 9.45 AM	<p>8.30- 8.45 AM Reconvene and Announcements in the Auditorium</p> <p>8.45-9.45 AM Keynote Presentation</p> <p>Renos Papadopoulos</p> <p><i>Otherness and Otherings: Epistemological, Clinical, and Socio-political Dimensions</i></p>		
9.45- 10.00 AM	Refreshments		
10.00 AM- 12.00 PM	<p>Theme 8: Shadow</p> <p>10.00 – 12.00 PM 4 X 20 minute panel/ discussion</p> <p>Grace Reid (Redeeming the Dark Other: Jung’s Theory of Shadow)</p> <p>Karen H. Naifeh (Encountering the Other: The White Shadow)</p> <p>Lorraine May Levy (Otherness: Victims and Survivors of Sexual Assault in the Context of Mythology and Social Action)</p> <p>Mostafa Kazemian (Foreignness as a Dynamic Psychological and Social State)</p>	<p>Theme 3: Jungian Psychology</p> <p>10.00 – 12.00 PM 1 X 20 minute presentation plus 10 minute discussion</p> <p>Stephen Farah (The Other as a Manifestation of Jung’s Self Archetype)</p> <p>1 X 90 minute panel plus 30 minute discussion</p> <p>Roderick Main, David Henderson, and Christian McMillan (Jung, Deleuze, and the Problematic Whole)</p>	<p>Theme 2 & 3: Cultural/Political/ Jungian Psychology</p> <p>10.00 – 12.00 PM Interactive Workshop on Otherness and Otherings</p> <p>Renos Papadopoulos (Interactive Workshop: Otherness and Otherings)</p>
12.00- 1.30 PM	Lunch on Your Own	Lunch on Your Own	Lunch on Your Own
12.30 – 1.30 PM	IAJS Membership Meeting		

Friday 28/7	Auditorium	Room 2	Room 3
Daily Themes	Themes: 1-Postcolonial; 2-Cultural/Political; 3- Jungian Psychology; 4-Africa: the Continent/Nature/Healing; 5-Women; 6-Somatic; 7-Dreams; 8-Shadow; 9-Literary/Myth; 10-Dreams/Visitations/Collective Unconscious		
1.45- 2.15	1.45- 2.15 PM Keynote Presentation in Auditorium Fanny Brewster: Poetry Reading <i>Journey: The Middle Passage</i>		
2.15- 2.30	Refreshment		
2.30- 5.00	<p>Theme 9: Literary/Myth</p> <p>2.30-5.00 PM 5 X 20 minute panel/discussion</p> <p>Konoyu Nakamura (One Piece: The Dream of Freedom as the *Other*)</p> <p>Michael Glock (Film Futuristics and the "Alien" Other & the *Other* as Alien!)</p> <p>Terence Richard Dawson (Collective History and Personal Hurt: Fernando Pessoa, Alvaro de Campos and *Maritime Ode*)</p> <p>Barbara Helen Miller (Picturing the Sami)</p> <p>Pieter Willem Conradie (The Trickster in Peter Carey's Illywhacker)</p>	<p>Theme 3: Cultural/Political</p> <p>2.30-5.00 PM Interactive Workshop (150 minutes)</p> <p>Robin McCoy Brooks and Siyat Ulon (Interactive Workshop: Collective Shadows on the Sociodramatic Stage)</p>	<p>Theme 2: Jungian Psychology</p> <p>2.30-4.30 PM 4 X 20 minute panel plus 40 minute discussion</p> <p>Penelope Anne Busetto, Anele Siswana, Ursula Ulmer, Lindelwa Dube (What Understanding is Possible Across Differences of Power, Language and Culture?)</p>
7.00 PM	<p>Film and Discussion: The Mirror</p> <p>Facilitated by Helena Bassil-Morozow Hosted by Centre for Applied Jungian Studies (CAJS)</p>		

Saturday 29/7	Auditorium	Room 2 Registration 7.30-8.30 AM	Room 3
Daily Themes	<i>Themes: 1-Postcolonial; 2-Cultural/Political; 3- Jungian Psychology; 4-Africa: the Continent/Nature/Healing; 5-Women; 6-Somatic; 7-Dreams; 8-Shadow; 9-Literary/Myth; 10-Dreams/Visitations/Collective Unconscious</i>		
8.30 – 9.45 AM	<p style="text-align: center;"><i>8.30- 8.45 AM Reconvene and Announcements in the Auditorium</i></p> <p style="text-align: center;">8.45-9.45 AM Keynote Presentation</p> <p style="text-align: center;">John Beebe, Author and Jungian Analyst <i>On Being an Other</i></p>		
9.45 – 10.00 AM	<i>Refreshment</i>		
10.00- 12.00	<p><i>Theme 10: Dreams/Visitations and Collective Unconscious</i></p> <p>10.00 AM- 12.00 PM 4 X 20 minute panel/discussion</p> <p>Stephani Stephens (The Dynamic of Transgenerational Influence or Why do my Thoughts not Feel like my Own?)</p> <p>Fidyk, Alexandra. (Locating Research in an Animated World)</p> <p>Cathy Kaplinsky (The Other and Its Collapse in the Cultural and the Collective Unconscious: A View through the Window of Synchronicity)</p> <p>Marybeth Carter (Union in the Alimentary Canal: The Other <i>Coniunctio</i>)</p>	<p><i>Theme 6: Somatic/Embodiment</i></p> <p>10.00 PM- 12.00 PM 4 X 20 minute panel/ discussion</p> <p>Gabriella Calchi Novati (Touching the Spectre of the *Other:* Jungian Reflections in the Age of the Digital Biopolitics)</p> <p>Camilla Giambonini (The Teenage Other: Psychic Epidemics, Moral Panics, and Trust)</p> <p>Bianca Olivia Jeanne Cassell (From Nothing to Everything)</p> <p>Ifat Peled (When I Am, The Other Is)</p>	<p><i>Theme 2: Cultural/Political</i></p> <p>10.00 AM - 12.00 PM 4 X 20 minute panel/ discussion</p> <p>Esra Paca (An Archetypal Exploration of a Work Organization)</p> <p>Johann Graaff (CG Jung’s Others: Society, Naziism and Crowds)</p> <p>Elizabeth Brodersen (A Renewed Analysis of the Origins and Positioning of Taboo inside Cultural Complexes in relation to the *Other*)</p> <p>Amanda Hon (From the Singing Ringing Tree to the Baobab Tree)</p>
12.00-1.30 PM	Lunch on Your Own	Lunch on Your Own	Lunch on Your Own

Saturday 29/7	Theatre	Classroom 1	Classroom 2
Daily Themes	Themes: 1-Postcolonial; 2-Cultural/Political; 3- Jungian Psychology; 4-Africa: the Continent/Nature/Healing; 5-Women; 6-Somatic; 7-Dreams; 8-Shadow; 9-Literary/Myth; 10-Dreams/Visitations/Collective Unconscious		
1.30- 2.30 PM	1.30-2.30 PM Keynote Presentation in the Auditorium Jennifer Leigh Selig, Author <i>I Am My Other's Other: Reflections on the 50th Anniversary of Dr. Martin Luther King's Address to the American Psychological Association</i>		
2.30- 2.45 PM	Refreshment		
2.45- 4.45	Theme 2: Cultural/Political 2.45-4.45 PM 3X 20 minute panel/ discussion Susan Schwartz (Jung and Kristeva: The Looking Glass Between Self and Other) James Alan Anslow (The Tabloid Trickster and the Cult of Celebrity: A Post-Jungian Evaluation) Paul Attinello (The Boy in the House of Death: The Katha Upanishad and Knowledge)	Theme 6: Somatic/Embodiment 2.45-4.45 PM 4 X 20 minute panel/discussion Hazel Angela Da Breo (Perpetrator as Self, not Other: Incest and Sexual Abuse in the Caribbean) Sybil Helen Fuller (Befriending the Other in Myself and an Other) Douglas Thomas (My Kinky Shadow: Pathologizing the Erotic Other in BDSM) P Van der Merwe and E Mojapelo-Batka (Selfies and Jung's personal shadow concept: Experiences of adolescents in South Africa)	Theme 3: Jungian Psychology 2.45-4.45 PM Interactive Workshop on Dreams Fanny Brewster (Interactive Workshop: Dreaming in Black and White: Race in the Unconscious Workshop)
6.00 PM	Gala Dinner & Dance at The Pepper Club (Extra Fee: \$50)		

Sunday 30/7	Auditorium	Room 2 Registration 7.30-8.30 AM	Room 3
Daily Themes	<i>Themes: 1-Postcolonial; 2-Cultural/Political; 3- Jungian Psychology; 4-Africa: the Continent/Nature/Healing; 5-Women; 6-Somatic; 7-Dreams; 8-Shadow; 9-Literary/Myth; 10-Dreams/Visitations/Collective Unconscious</i>		
8.30 – 9.45 AM	<p style="text-align: center;">8.30- 8.45 AM Reconvene and Announcements in the Auditoriums</p> <p style="text-align: center;">8.45-9.45 AM Keynote Presentation</p> <p style="text-align: center;">Roger Brooke: Clinical Psychologist, Professor, Author <i>Jung’s Fantasies of Africa and the Individuation Process—or,</i> <i>How Africa did try to Heal Him, and may still Heal Analytical Psychology?</i></p>		
9.45 – 10.00 AM	<i>Refreshment</i>		
10.00 AM- 12.00 PM	<p><i>Theme 2: Cultural/Political</i></p> <p>10.00 AM- 12.00 PM 4 X 20 minute panel/ discussion</p> <p>Lynelle Pieterse (Car Guards as the *Other* in South African Society)</p> <p>Emma Jane Parker (Changing Perceptions of Love at Midlife: Jungian and Post-Jungian Perspectives)</p> <p>Steve Myers (The Myth of Brexit: When the *Other* is the Wrong Explanation)</p> <p>Susan Voss (Cultural Conflicts: International Relations through an Integrated Jungian and Cultural Psychological Lens)</p>	<p>Theme 4: Somatic/Embodiment</p> <p>10.00 AM- 12.00 PM 3 X 20 minute panel/discussion</p> <p>Marian Elizabeth Campbell (The Use of Liminal Space in Relation to *self* and *other* in *the Expedition to the Baobab Tree*)</p> <p>Gabrielle Milanich (Nature as Other, Nature as Self)</p> <p>David Fisher (Being Janus: A Combat Veteran’s Phenomenological Account of Coming Home)</p>	<p><i>Theme 2: Jungian Psychology</i></p> <p>10.00 AM - 12.00 PM 4 X 20 minute panel/discussion</p> <p>Madine Swart (The Teachings of Nature)</p> <p>Jean Hinson Lall (Theorizing Divination: Emerging Perspectives in Depth Psychological and Academic Studies)</p> <p>Lidar Shany (The Earth and It’s Symbols as the Rejected and the Specter of the Other, following Erich Neumann’s Theory)</p> <p>William A. McCreary (Jung’s Invitation to Embrace Psychology and Religion)</p>
12.00- 1.30 PM	Lunch on Your Own	Lunch on Your Own	Lunch on Your Own

Sun 30/7	Auditorium	Room 2	Room 3
Daily Themes	<i>Themes: 1-Postcolonial; 2-Cultural/Political; 3- Jungian Psychology; 4-Africa: the Continent/Nature/Healing; 5-Women; 6-Somatic; 7-Dreams; 8-Shadow; 9-Literary/Myth; 10-Dreams/Visitations/Collective Unconscious</i>		
1.30 - 1.50 PM	<p style="text-align: center;">1.30-1.50 PM Keynote Presentation in the Auditorium</p> <p style="text-align: center;">Andrew Samuels, Department of Psychosocial and Psychoanalytic Studies, University of Essex/Society of Analytical Psychology, London</p> <p style="text-align: center;"><i>You Better Start Swimming or You'll Sink Like a Stone: Activism, Analysis, and the Role of the Academy</i></p>		
1.50- 3.00 PM	<p style="text-align: center;">1.50 – 2.30 PM Keynote Roundtable and General Conference Discussion</p> <p style="text-align: center;"> John Beebe Fanny Brewster Roger Brooke Nomfundo Mlisa Renos Papadoupolos Andrew Samuels Jutta Schamp Jennifer Leigh Selig </p> <p style="text-align: center;">2.30-2.50 PM Nomfundo Mlisa, PhD Traditional Health Practitioner</p> <p style="text-align: center;">Ritual Closing of Conference</p> <p style="text-align: center;">2.50 – 3.00 Acknowledgements and Conclusion of Conference Marybeth Carter and Stephen Farah</p>		

SA Abstracts in chronological order and by conference themes

Thursday, 27.7 AM

Keynote Presentation

Title: *In Remembrance and Celebration of Other*

Fanny Brewster

Dr. Fanny Brewster is a Jungian analyst and author of poetry and nonfiction. Her poems from *Journey: The Middle Passage* recently appeared in the *Psychological Perspectives Journal* (2016) in which she was Featured Poet. Dr. Brewster is a faculty member at Pacifica Graduate Institute, the Philadelphia Association of Jungian Analysts and the New York C.G. Jung Foundation.

Abstract

Analytical Psychology and the development of the concept of *Other* has had a profound psychological influence, on creating the absence of a relationship, between European-Americans and the *Other* of the African Diaspora. Jungian psychology's shadowed relationship in terms of the concept of *Other*, with its negative racial projections, was a part of the early history of racial relations in American psychoanalysis. Jung's theory of Opposites lives in a racial context that has not promoted a joining of various American ethnicities in an equal struggle, but rather has created a segregated void. The duplication of this emptiness shows itself by the absence of the recognition of racial implications of damage caused by the theory of *Other*. Jung in *Memories, Dreams, Reflections*, while building his home in Bollingen reminisces about the African hut and his desire to re-create the energetic field of it's healing circle. These thoughts initially influence the architecture of his home. This paper addresses the issue of re-designing a 21st century Jungian conceptual home that redefines *Other* with a deepening understanding of the inclusion of a Jungian Shadow that has formed American Jungian psychology most basic structure. What might appear with the cessation of a mythological *Other* that was constructed to absorb the projected Shadow of another? How is the emergence of an authentic self-defined individual or group empowered when conceptualized, constructed and framed by the desire of and in service to itself rather than another? How can the mythology of *Other*, with a revised story of its own making, be transformed to meet the demands of a post-Jungian global village?

Keywords: the other, shadow projection, African Diaspora, post-Jungian psychology

SA Abstracts in chronological order and by conference themes
Thursday, 27.7 AM

Keynote Presentation

***Title: Response to Jungian Psychology and Its Closer Synthesis with Traditional Healing:
The Phenomenological Experiences in Ukuthwasa***

Lily Rose Numfundo Mlisa

Lily Rose Numfundo Mlisa, PhD, is a clinical psychologist; Manager in the HIV AIDS Unit; and Projects Manager for NRF&DST, HEAIDS/UNIVERSITIES PROJECTS at the University of Fort Hare, Alice, South Africa.

Abstract

Ukuthwasa will never be understood in western terms without inclusion of the Jungian Psychological perspective. The presentation charts experiences that thrive from phenomenological experience of undergoing ukuthwasa and the ability to make sense of “self” and understanding of others during that journey. The phenomenon of ukuthwasa involves a complex nature of experiences through symbolism, rituals, dreams and connection with ancestors to mention a few. Jungian psychology assists to unfold the mythology of connection with ancestors and the universe and how to reflect and interpret the diverse experiences a person is confronted with. Such experiences open a whole world view of “oneness”, with people and nature in general. Focus of the presentation is on brief reflections on just three Jungian concepts: wounded healers, intuition and dreams and demonstrates their close connections and associated meanings between Jungian Psychology and the Traditional Healing. Ukuthwasa being an inborn gift is thus a reality that knows no boundaries in religious, cultural and societal status. Diverse cultural terminologies or processes can be given with different processes and structures to follow but at the end, any healer in any culture travels a similar journey. To conclude, amaXhosa have to be grateful to Carl Jung’s theory and conceptualization that assisted to interpreting and articulating most of their divination systems’ process in ways that gives broader perspective and connection with other cultures to create both the sameness and otherness among cultures. This is irrespective of limitations that could still be identified in certain terminologies and interpretation, a common understanding in diverse cultural background. More so, the theory supports the reality of inner sense; inner being which is spirituality and has no culture or religion. Spirituality forges spiritual synergies of all cultures to “oneness” and with individuation clearly indicating the “why of otherness”. The question is, how different are we from each other? The critical dialogue calls for deep honest introspection and raises further serious questions about humankind and universal connectedness.

SA Abstracts in chronological order and by conference themes
Thursday, 27.7 AM

Keynote Presentation

Title: Jung and “Africans”: A Critical and Contemporary Review of Some of the Issues

Andrew Samuels

Andrew Samuels is a professor in the Department of Psychosocial and Psychoanalytic Studies, University of Essex, a member of the Society of Analytical Psychology, London; and an author of several books.

Abstract

How - and whether - to respond to concern over Jung's writings about persons of colour (including those of African heritage) and indigenous peoples is engaging the Jungian world at the moment. The statement of apology and acknowledgement that the then Executive Committee of the International Association for Analytical Psychology presented to their Delegates' Meeting in Kyoto in 2016 was 'tabled', meaning no decision was taken about whether to issue such a public statement. On-going discussions are both thoughtful and passionate and, in the talk, Andrew Samuels will not disguise his personal views. However, he will use the moment and occasion of an academic conference to review, in an appropriately forensic manner, the many objections and caveats of his Jungian analytical colleagues to issuing a public statement. These objections have gone beyond suggestions for editing the words of a statement to find a consensual mode of expressing things. Hence they need to be carefully evaluated.

Keywords: IAAP, indigenous peoples, Jung and “Africans”, public statements, racism

SA Abstracts in chronological order and by conference themes

Thursday 27.7 AM Panels *Panel Theme 1- Postcolonial*

Title: Africa the Lost Continent: From Colonialism to Globalization

Prosper Baeni

Master degree in International Relations and National Security, Australia

Abstract

Colonization of Africa came with its detriments, one of them being the abolishment of the native African system of trade that enabled trade with other regions. This was sabotaged by the colonial powers and redesigned to serve the interest of the colonial master. Africa was thrown off balance to a new system of governance that posited western ideologies of governance to disrupt the historical consciousness of the African way of life that was influenced by the cultural practices and traditions of the African people. However, it would be unfair to Africa to attribute all of their system failures to colonialism. After colonization, Africa had an opportunity to reshape its destiny as it so wished, but a lack of sound ideology and the rise of corrupt and selfish leaders made it impossible for African states to maximize their full potential—in essence, in the majority of states, the post-colonial era was marred by dictatorial governments and military coups-d'état. The African political class was hungry for power and determined to do everything possible to clinch power at the expense of the citizenry. It was during this period that Africa was tagged as the Dark Continent or the lost continent.

Looking at the present, it is astounding the progress some African states have made, liberating themselves not only from colonialism but from dictatorial regimes and establishing democratic governments. Focus has now shifted to Africa as the last frontier of development after the emergence of the Asian tigers. Relations with other states have changed from that of a master and subject to one of equal partners, with Sino-African relations and emerging global trends totally changing the spectra of African relations in the international sphere.

In this presentation, I will be describing the African continent's journey from colonialism to the modern era of globalisation, its achievements, the emergence of an African ideology of governance and the major challenges that it still faces.

Keywords: Africa, colonialism, post-colonialism, globalisation

SA Abstracts in chronological order and by conference themes

Thursday 27.7 AM Panels - *Panel Theme 4 Africa/Nature/Healing*

Title: The Sacred White Lion as Symbol of the Archetype of the Self - The “Canned Hunting” Industry as an Expression of the Cannibalization of the Self

Denise Grobbelaar

The Southern African Association of Jungian Analysts (SAAJA) training analyst, South Africa

Abstract

Jung’s archetype of the self refers to psychic totality, namely the integration of opposites, the conscious and unconscious life. The archetypal manifestation of the Self contains immense power and is therefore projected onto the Gods. Throughout the ages, lions as apex predators have held a special place as a significant symbol of the Self - from the earliest cave paintings to the Lion Gods of ancient Egypt, and more recently, as representing both religious and state power. The lion symbolizes strength, power, spiritual courage, chivalry and enlightenment.

Linda Tucker has done extensive research into the mythology of white lions and, together with African elders, regards white lions as the most sacred animal in Africa. The Timbavati region of South Africa, ancestral home of the white lion and seen as sacred land by past African Kings, lies on the 31° East meridian, as do the Sphinx and Great Zimbabwe Ruins. The name Timbavati in the ancient Shangaan language means, ‘the place where the star lions came down from the heavens’.

Today both white and tawny lions are bred commercially in the “canned hunting” industry. This caricature of the sacred hunt, where lions are killed for trophies in organized fenced-in circumstances, illustrates the decimation of natural resources and life systems on Earth. The First Nations People of North America call this a symptom of “Wetiko, referring to a cannibalistic spirit driven by greed, excess, and selfish consumption, cannibalizing the life-force. The concept of “Wetiko” mirrors the Accursed Hunter in the great myth of The Infernal Hunt - who according to Cirlot, perpetually chases transitory worldly objects with an insatiable urge, never realizing that which is hunted, the Self, is within. The “canned hunting” of lions depicts a cannibalizing of the Self where the ego is raised to supremacy, separating humans from nature.

Keywords: The archetype of Self, Sacred white lion, Sacred hunt, Cannibalization of Self, Spirit of Wetiko, Infernal Hunt, Accursed Hunter

SA Abstracts in chronological order and by conference themes

Thursday 27.7 AM Panels *Panel Theme 1- Postcolonial*

Title: The Impact of the Two "Cousins Sarasin" from Basel, Paul and Fritz Sarasins, Wealthy Founders of Swiss Ethnography on Jung's Approach to Foreign Cultures

Angela Graf-Nold

Historian of psychology and psychotherapy, psychotherapist in private practice, Switzerland

Abstract

At the end of the 19th century the two natural scientists, Paul and Fritz Sarasin, both sons and heirs of an old patrician and wealthy family of Jung's home town Basel, pioneered work in ethnography, ethnology and cultural studies. For more than 40 years they collaborated in an obvious romantic relationship and supported each other during their studies at the universities of Basle, Würzburg and Berlin/Germany, and, later on, in their long lasting, strenuous and adventurous expeditions in previously unknown and unexplored exotic parts of the world as Ceylon and Celebes (Indonesia).

Their life and work (to which Jung refers repeatedly) exemplary mirrors the tension between the personal motives behind their tremendous commitment and their inevitable entanglement with the colonial authorities caught up in the prevailing colonial values (imperialism, machoism). In his expeditions to Africa and South America, Jung obviously became conscious of the cultural bias. The fact that he did not publish his lengthy account of his trip to Africa hints to his insecurity and whether he managed to bridge the gap to his own satisfaction.

Keywords: C.G. Jung; Paul Sarasin(1856-1929) , Fritz Sarasin (1859-1942), Swiss ethnography, ethnology and anthropology in the first half of the 20th century; Swiss Co-colonialism, cultural identity

SA Abstracts in chronological order and by conference themes

Thursday 27.7 AM Panels *Panel Theme 1- Postcolonial*

Title: At the Intersection of Analytical Psychology and Law, The African Diaspora: Post Modern Views of Jung and Analytical Psychology in Cultural Context

Alan Vaughn

Abstract

This presentation situates the life and work of Carl Jung (1875-1961) within the framework of the African Diaspora. It defines the African Diaspora and introduces its historiography into the lexicon of the depth psychology literature and highlights its healing properties in clinical practice. The discussion of Jung's attitudes towards Africans and African Americans as "other" within the international community (IAAP), make the paper timely. It offers a critique and reform of attitudes held by Jung and Analytical psychology toward People of African ancestry. It traces the concurrent emergence of the African Diaspora from the cultural unconscious in Africa, the Americas, the Caribbean and Europe in psychology, geopolitics and economics underlying the Pan African, African Caribbean and African American Independence and Freedom movement(s). These are defined as movements against European cultural hegemony in pursuit of national, ethnic group and individual freedoms and optimal human development. The commonalities, parallels and dynamic differences arising in the historiographies of the world narrative on human cultural history are underscored. The paper employs the historiography of the African Diaspora as a means to educate and inform the Analytical community about African American cultural history and psychology and to reform negative attitudes of "otherness" held by Jung about People of African ancestry in Africa, America, the Caribbean and Europe. The paper will foreground how the collective European attitudes and prescriptive patterns of colonialism toward Africa as reflected in the Treaty of Berlin (1885), parallel attitudes found in U.S. Constitutional jurisprudence that created the legal framework for apartheid in America from 1857 through 1954. It was challenged by the Civil Rights Movement and continues to be challenged today in the Black Lives Matter Movement. This jurisprudence directly and indirectly influenced Jung's projections toward Africans and African Americans in the spirit of his times.

Keywords: depth psychology, pan African, freedom movements, historiography, otherness, colonialism,

SA Abstracts in chronological order and by conference themes

Thursday 27.7 AM Panels - *Panel Theme 4 Africa/Nature/Healing*

Title: African Traditional Healers and Jungian Analysts: The Fort Hare Symposium

Lily-Rose Nomfundo Mlisa, PhD.

Fort Hare University, Alice, Eastern Cape, South Africa.

Abstract

This presentation proposes to outline and explore the proceedings of the symposium (programme attached) held by the University of Fort Hare and SAAJA in October 2016. Delegates (list attached) were invited, and thirteen of these were professionals from the two healing traditions. The whole symposium was filmed.

The aims of the symposium were:

- 1) To build on the pioneering work of Vera Buhrmann, as presented in her book: **Living in Two Worlds**
- 2) To build on the work of Nomfundo Mlisa, as presented in her thesis: **Ukuthwasa Intitiation of Amagqirha: identity construction and the training of Xhosa women as traditional healers**
- 3) To initiate a direct dialogue between Jungian analysts and African Traditional healers, which we hoped would be continued in future. We also hoped to facilitate a deeper understanding between these two healing approaches, and that this would further working together in the sense of being able to refer patients to each other where the need arises.
- 4) Fostering future cooperation between Jungian psychology, Fort Hare, and the schools of Traditional Healers.

The symposium resulted in an exploratory dialogue being initiated between African Traditional Healers and Jungian analysts.

Peter Ammann, Nomfundo Mlisa and Renee Ramsden will present the outcome, the positive results as well as the problems of this historical meeting and encounter of the “otherness” of these two worlds. Each of the presenters will offer his/her own point of view. A video film (15-20 minutes) of the workshop will be shown.

Keywords: Cultural psychology, indigenous wisdom, indigenous healing, Culture Studies, Jungian analysis,

SA Abstracts in chronological order and by conference themes

Thursday 27.7 AM Panels - *Panel Theme 3 Jungian Psychology*

Title: Trumping Walls: Reflections on the Bridge between Social and Analytical Justice

Gustavo Beck

Universidad Iberoamericana, Mexico

Abstract

Lately, it feels as if a wall was erecting between my analyst and me. Even if our therapeutic alliance is perhaps stronger than ever, something seems to divide us. This presentation is an exploration of this divide, and the argument is that this distance is not exclusively internal or psychological. My analysis occurs through the Internet. My analyst is American, lives in Indiana, and charges me in U.S. dollars; I am Mexican, live in Mexico City, and earn my living in Mexican pesos. Our sessions are in English, because he does not speak my language. As if this was not tense enough, a U.S. presidential candidate proposes to build a wall between our countries, and has already erected a colossal barrier of fear between Mexicans and Americans with his hateful rhetoric.

The following presentation is an exercise in politicizing (exteriorizing) my own analysis in order to privatize (interiorize) into psychology the tense contemporary political context in which such analysis occurs. I argue that the Jungian psychotherapeutic model emerges within a socially unjust, economically exploitative, and politically violent context; therefore, it becomes necessary to explore how this social, economic, and political injustice manifests psychologically and analytically in the consulting room. More so, I wish to examine how the interpersonal dynamics and conversations that take place in analysis underpin such injustice. Following Andrew Samuels, this presentation argues that there is a connection between the private and the public. In this paper's terms: psychological injustice mirrors social injustice. Unfairness permeates the analytical relationship and the sociopolitical context in which it unfolds. Both my analyst and I are in it and contribute to it. My intention is to perform a radically personal and radically impersonal exploration of injustice, in order to illuminate how, through the fundamental otherness that divides them, analyst and analysand can in fact connect as psychological beings who inhabit a socially unjust world.

Keywords: Analytical Psychology, Inequality, Social Justice

SA Abstracts in chronological order and by conference themes

Thursday 27.7 AM Panels - *Panel Theme 3 Jungian Psychology*

Title: Between Eco and Ego: The Problem of Borders in Depth Psychology

Martyna Chrzescijanska

Centre for Psychoanalytic Studies, University of Essex, United Kingdom

Abstract

In my presentation I intend to question whether it is possible to create a non-ego (and hence non-individual) kind of depth psychology or the original personalist basis of the field is an insurmountable obstacle. These questions are crucial in the light of emerging tendencies in depth psychology that aim to shift borders that outline “I” as a main subject of psychology.

Depth psychology has been always concerned with outside/inside borders as their delimitation influences how we conceptualize identity, otherness and a relation between these two. If psychology is *logos of psyche*, the way we define *psyche* changes the way we formulate treatment. If Jung started thinking about *psyche* in *not-me* contexts (such as the Self), drawing on the Eastern tradition, Post-Jungian psychology takes it even further. Looking back at the history, of not only psychology but also anthropology, we may say that we have been in the process of expanding our understanding of *me* so that it embraces community, society and environment. We came to the conclusion that *habitat* is also *me* and, as James Hillman put it “we cannot be studied or cured apart from the planet”. But we cannot overlook that psychology, especially psychotherapy, was born as a discipline concerned with individuality. If the otherness in this early psychology was conceptualized in terms of an ego-perspective, how viable are these new ways of conceptualizing it in a non-ego-perspective?

I will be claiming that psychology that goes in a non-ego direction such as ecopsychology, depth psychology, transpersonal psychology has inevitably a shadow element which is still strongly related to the ego perspective. It has to be taken into account that even ecological, post-colonial and post-modern perspectives in psychology aim – whether openly or not - in the end to the achievement of self-healing and personal transformation. This always unsymmetrical relation between care about the other/otherness and self-care is a claimed to be a significant challenge to psychology. In my presentation I will reflect on the main concern of depth psychology that is “oneself”/“me” and how depth psychology attempts to move borders in order to create a non-ego perspective.

Keywords: otherness, eco-psychology, psychotherapy, individuality

SA Abstracts in chronological order and by conference themes

Thursday 27.7 AM Panels - *Panel Theme 3 Jungian Psychology*

Title: Mandela and the New South Africa – a ‘big dream’

Mathew Niall Mather

Limerick School of Art and Design, Limerick Institute of Technology

Abstract

After a brief personal and cultural contextualisation of life in South Africa in the mid 1990's, I recount a ‘big dream’ that featured Nelson Mandela, occurring shortly after his release. I then proceed with interpretive commentary using mostly a classical Jungian approach. A key element of the dream is of a projected image of a dancing ‘horned Mandela’ with the ‘sleeping giant’ of Table Mountain as backdrop. This psycho-geographical association that arguably conflates Mandela with the concept of the Anthropos, at a critical nexus in the history of South Africa, is interpreted in prospective terms and as a constellation of the self. Another element in the dream, of eating a meal of meat and wine with a female friend shortly prior to this ‘vision’, is considered in terms of a sacred ritual, archetypally related to the Catholic mass. Such images are analysed and culturally contextualised, allowing for an appreciation of the multifarious oppositions and rich connotations of otherness. For instance, the coincidence of a contemporary figurehead (Nelson Mandela) with a ‘timeless’ mythical figure as ‘sleeping giant Anthropos’ is elaborated on. Further contextualisation of the dream touches on what has been termed (by Laurens van der Post) as Jung’s central myth, as the notion of humanity’s role in the completion of the divine creation. Finally, after this analysis, the status of the ‘big dream’ in contemporary Jungian studies is briefly considered.

Keywords: Jung, big dream, Mandela

SA Abstracts in chronological order and by conference themes

Thursday 27.7 AM Panels - *Panel Theme 3 Jungian Psychology*

Title: The Binary Otherness of the Hero and Heroine following the Campbellian Monomyth

Elsabe Pepler

CPUT Research, South Africa

Abstract

This research finds its point of departure in a statement by the legendary Campbell, beloved friend of Jung, in response to Maureen Murdock, a therapist specializing in the treatment of traumatized women. Murdock was exploring the Monomyth – the Hero’s Journey of Campbell – which today still serves as the main formula, map or tool to develop stories, animation, films, series and other media products. Various filmmakers mostly rely on this formula to create epic and blockbuster presentations such as Harry Potter, Lord of the Rings, Star Wars and Superhero movies. Murdock asked Campbell about the pertinence of the Monomyth for women and heroines, and describes his reply – “that women are already where everyone wants to be” as “highly unsatisfactory. I pursued this conversation in a (submitted journal) article, consisting of content analysis on the female heroine’s journey in popular and academic articles, and used these articles to query why the male hero’s journey is indeed not applicable for women. I supported some of my conclusions with an auto ethnographical telling of my own painful journey over the past two decades. Considering statistics, it is clear that women still exist in a type of liminal space (Turner, 1967) in society. The binary opposition of male and female is evident, as is being The Other. In so many respects they are not really considered to be Campbell’s “there” or even “here”. An alarming statistic: women are one-half of the world population, but possess 1% of all land. The assumption is made that more indigenous stories about female heroines, in Africa and elsewhere, will be told only if an accommodating female myth and formula would exist. I discovered that male journeys are mostly perceived to go up, outwards, being spiritual in nature, while women’s journeys are often perceived to go down, inwards and concentrated in ‘soul’.

Keywords: Hero's Journey; Feminism; Heroine's Journey; Film and Narrative Studies; The Other in Gender

SA Abstracts in chronological order and by conference themes

Thursday, 27.7 AM

Keynote Presentation

Title: Whose Shadow Is It? The Representation of Trauma and Creativity in Anton Nimblett's "Ring Games" and "Sections of an Orange"

Jutta Schamp

Jutta Schamp is a lecturer at California State Universities of Dominguez Hills and Northridge, and at Santa Monica College. She authored a book-length study on the representation of time in Shakespeare's *Richard II*, *Henry IV*, and *Macbeth*. Publications include articles on the reconfiguration of Jewish American femininities, post-Holocaust literature, Shakespeare appropriation, the representation of black and Jewish relations, as well as trauma, transfiguration, and literary alchemy, in the work of David Dabydeen. Her latest publication is "Creolizing C.G. Jung? Re-imagined Alchemy and Individuation in Anton Nimblett's *Sections of an Orange* and Lelawattee Manoo-Rahming's *Curry Flavour*" (*Journal of Postcolonial Writing*; Routledge, June 2016).

Abstract

While psychoanalytic trauma research has gained a following in postcolonial studies, depth psychological trauma theory remains undertheorized and underutilized in the field. Focusing on two short stories by the transnational Afro-Trinidadian writer Anton Nimblett—"Ring Games" and its sequel "Sections of an Orange"—I demonstrate the utility of a post-Jungian approach. By emphasizing the creative and destructive potential of the unconscious, a post-Jungian lens not only offers an exploration of a genealogy of trauma, but also encourages white readers to work through and take responsibility for colonial perpetration. Putting a Jungian approach in dialogue with Donald Winnicott's theory on play, I will show how the lingering colonial power structures of the Trinidadian education system colonize the young, gay, Afro-Caribbean, male protagonist's inner world in "Ring Games" and cause subsequent childhood trauma. "Sections of an Orange" brings to the surface the devastating effect of the adult protagonist's traumatized unconscious. His creativity, individuation, and relatedness can't fully unfold in a capitalist society, and violence erupts. To further elucidate the relationship between individuals and collectives in Nimblett's work, this paper will also draw on post-Jungian cultural complex theory conjoined with Caribbean psychology.

Building on the work of critical psychologists Derek Hook, Desmond Painter, and Ian Parker, I suggest that "Ring Games" and "Sections of an Orange" invite white readers to explore their involvement in the construction of power and do shadow work to re-inscribe race relations in a meaningful way. A post-Jungian optic, I argue, not only contributes significantly to our understanding of the relationship between the unconscious, trauma, self-realization, colonialism, capitalism, and white supremacy, but also offers a pathway into possible interventions in existing power relations, and will, hopefully, foster healing.

Keywords: Postcolonial, depth psychology, Anton Nimblett, Winnicott

SA Abstracts in chronological order and by conference themes

Thursday 27.7. PM Panels – Panel Theme 2 – Cultural/Political

Title: Think Outside the Box! Jung, Lévi-Strauss, and Postcolonialism (Individual, Society, and Institutes): Spectrum of Psychology and Sociology

Tatsuhiko Nakajima

Association of Jungian Analysts, Japan; C. G. Jung Analytical Psychology Club, London; Institute for Okinawan Studies, Hosei University Japan

Abstract

A resemblance of the structuralism of Claude Lévi-Strauss and Carl Jung's theory of the archetypes of the collective unconscious has been discussed occasionally; however, Lévi-Strauss, following in the footsteps of the foundation of Émile Durkheim and Marcel Mauss, stressed the group dynamics of structural anthropology; whereas Jung's psychology is an individual psychology. How is it possible for an individual psychologist to be a psychologist of the collective unconscious? Is the psychology of the collective not a group psychology? Even if it is possible to extend the individual psychology to the larger whole of the collective, is it not a grandiose fantasy of an individual relating to the larger whole without an objective observation of group dynamics? A single cultural complex cannot be isolated from other groups of cultural complexes as they are libidinal flow of economy and exchange of symbols and signs. That complexity is a compound, composition of the collective unconscious. Cultural complex/unconscious is meaningless unless it is analyzed as a web of economy and exchanges of signs and symbols among bundles of other cultures. Jung's interpretation of culture and mythology is a psychological operation of creation of meanings, and it works within social settings and contexts of Jungian psychology and psychotherapy as Gordon Lawrence's concept of social dreaming suggests. The question is not "what is mythology?" but "how can we approach the mythology of not one's own?" Do we impose one's own mythology on others'? Or do we analyze others more objectively as systems of thought, as social dreaming?

Keywords : Lévi-Strauss; postcolonialism; social dreaming; archetypes; cultural anthropology; collective unconscious; cultural complexes; cultural unconscious; multicultural psychotherapy; individuation; group psychology; social theory; Marcel Mauss; Émile Durkheim

SA Abstracts in chronological order and by conference themes

Thursday 27.7. PM Panels – Panel Theme 2 – Cultural/Political

Title: The Metaphysics of Otherness Toward an Archetypal Theory of Alterity

Jon Mills

Author, Professor of Psychology, Adler Graduate Professional School, Toronto, Canada

Abstract

Jung's notion of the archetype remains an equivocal concept, so much so that Jungians have failed to agree on its essential nature. In this presentation, I wish to argue that what is truly archaic or original has a dialectical relation to otherness or difference that is logically, symbolically, and structurally constituted as unconscious process mediated through alterity. Psychic activity rests on a fulcrum of difference and negation to the degree that without an identifiable and discernible Other, any notion of the archaic would be tantamount to simplicity and solipsism, an untenable proposition in our pluralistic world of particularity and contextual difference.

Archetypal theory must contend with the inner parameters of what constitutes an archetype's essence, scope, and ground for appearance. As such, I will offer a dialectical account of the inner constitution of an archetype with an emphasis on the ontology of difference as a pivotal feature. Hence the internal constitution of an archetype entails its own dialectical relations and tensions to otherness within its own constitution, which becomes the template for external differentiation, projection, and self-manifestation revealed through alterity. What I have in mind is exploring to what degree otherness is not only necessary for identity, but is also the instantiation of internal division that becomes alien and alienated from the internal fabric of an archetype itself, hence giving rise to modified forms as the differentiation of its original essence. What this means is that all instantiations of archetypal process originally arise from its own internal division as a dialectical mediation to otherness that becomes externalized through specific forms and particularities.

If an archetype, at its most basic constituent, is a patterning of a universal process, then such patterning cannot contain an empty formalism without jeopardizing the integrity of the theory. Rather, I will argue, the patterning of an archetype arises from its own internal divisions and splitting maneuvers that naturally introduce mediation between oppositions. Such mediations are two-way internal relations that properly belong to the dialectical form of an archetype that bears a basic structural content as the bipolar functionality of identity and difference. Patterning becomes the logical prototype for archetypes to manifest, hence giving rise to alterations in content and contextual appearances. Although divisions of otherness, mutually implicative conflicts, and complexes exist within intrapsychic domains of individuals, alterity also becomes the social manifestation of splits in identity and difference that maintain certain antitheses in our lived experience and perception of the phenomenal world. Here the Alien Archetype is only one such appearance of otherness.

An archetype must be construed to be an internal presence, a summoning of the interior, but we do not know exactly what that means, where it emanates from originally, and what its essence really signifies, only that its source is from within. Those claiming, as Jung did, that archetypes are external occurrences superimposed on our interior have a messy epistemological burden to reckon with, while what is more plausible is that internal phenomena condition our metaphysical postulates. He would most certainly agree with this, but his incongruities cloud a proper appreciation of the exact nature and essence of what constitutes an archetype. Proceeding from the predicate that archetypes are in essence internal presences are much less problematic than asserting a mind independent metaphysical realism to their existence.

Keywords: archetypes, Jungian theory, metaphysics, alterity

SA Abstracts in chronological order and by conference themes

Saturday 29.7. AM - Panel Theme 2 – Cultural/Political

Title: Kinship Libido in the Xhosa Tale ‘Hunger Moon:’ A Cross Cultural Analysis Using Jungian theory and Ubuntu

Elane de Vos

University of Pretoria, South Africa

Abstract

The purpose of this study was to explore the transformation of libido in a South African tale. The Xhosa tale called *Hunger Moon* was analyzed cross-culturally, and from a Jungian perspective. This fairy tale illustrates the principle of Jung’s *kinship libido*, or what Singer called the *archetype of the tribe* based on the African principle of Ubuntu, which articulates human interconnectivity, our common humanity, and the responsibility for each other that flows from this connection. The major images presented in the work are those of *hunger*, and *famine* which, when viewed through a Jungian lens, indicates a loss of libido or psychic energy. *Libido* is the Jungian term that denotes the flow of energy in the psyche. This tale illustrates the progression and the regression of libido, the symbolic manifestation of libido, which includes the theriomorphic (or animal) symbols, as well as the endogamous and exogamous functions of libido, which is otherwise known as kinship libido. The flow of libido, as it appears to culturally be manifested in the Xhosa story and within individual psyche, is illustrated in the research. In this qualitative, theoretical dissertation, Ricoeur’s phenomenological-hermeneutical research approach, coupled with Jung’s method of the amplification of the symbol is used. As a cross-cultural study, the Xhosa’s geographical and sociopolitical histories are referenced within contexts of Jungian theory, and the African philosophy, of Ubuntu. Symbols from the story are explicated according to the methodology described by Jung, von Franz, and Kast, and overarching interpretive questions developed by Kast are discussed and analyzed for common themes and compared to already known characteristics of the libido described by Jung. The results illustrate the energetic movement of the contents of the unconscious, which is the psyche’s movement toward wholeness of the Self. By amplifying the symbols of the tale according to their ascribed meaning in the Xhosa culture, such as the social obligation of *the sharing of food*, this research adds to the cultural treasure-chest of symbols that analysts can draw upon when amplifying dreams.

Keywords: Xhosa Tale, Kinship Libido

SA Abstracts in chronological order and by conference themes

Thursday 27.7. PM Panels – Panel Theme 5 – Women

Title: Loss of Mother - The Impact of Adoption on our Genesis

Lynn Comley

Candidate at the Institute of Contemporary Psychoanalysis in Los Angeles, California, United States

Abstract

Adoption has greater implications than we realize. The consequence of foreclosing knowledge about a relinquished child's earliest beginnings (Verny, Lifton, Stern, and others) suggests that there are many more lost children among us, trying to find their way, as adults, leaders, parents. As a species, we see an even greater disconnect as we relinquish our relationship to the Great Mother Earth. Our alienation from her and ignorance of our impact on her is decimating the source of our water, our food, and unconsciously abetting in the extinction of the fellow creatures with whom we share the planet.

The impact of relinquishment on both the progeny and parent is immense, and being lost, disconnected, or cast off is crippling for both. It is equally born of and propagates the continuation of an insular competency, insularity which hobbles learning, or the acceptance of support or tenderness where healing might occur. And in the development of such insular competency, a template is created by which successive generations become further and further removed and dislocated, disconnected from the sustaining possibilities of relationship. The broken continuity of the personal history and therefore personal meaning of the adopted child, through unconsciousness or the intrusion of law, creates damage that is yet to be fully known. Relationships with family, with friendships and love relationships are all impacted by a foundational rift that creates deep questions about self-worth and intrinsic value. A frightening extension of this damage can be seen in our lost relationship to our mother earth. Relationship to the air we breathe, the water we drink, and the food that nourishes us is lost as we deny ourselves a living, attending access to the source of our creation. The huge take-away, that we are insignificant, inadequate and unworthy, seeps through our fibres into the wombs of creation of the next generation, and on and on.

In Marion Woodman's dream of the Black Goddess, she is instructed to go "lower" in her obeisance. A loving but very firm injunction is offered by the Goddess to learn humility, to lie flat on the ground on the mossy soil and feel the living pulse of the earth, and to know that you are part of that pulse. This feels excruciatingly healing, goose-bumps the primal sign.

Using case work and conversation with fellow adoptees, I will explore the burgeoning realization that going lower creates a safe place to land, softens the "otherness" of the cast-away, bringing a home to the developing self, offering healing to the rift of a broken history, with both cellular and planetary implications.

Keywords: Analytical Psychology, Clinical Psychology, Psychoanalysis, Family Dynamics marriage, Family Therapy

SA Abstracts in chronological order and by conference themes

Thursday 27.7. PM Panels – Panel Theme 5 – Women

Title: Intoxicated by Otherhood Permission to Redeem Psychosocial Identity through Motherhood

Maryann Barone-Chapman

IAAP, IAJS, Association of Jungian Analysts, London, British Association of Psychological Type (BAPT)., United Kingdom

“Mother’s feeling of being a valuable human being ‘is only an illusion”

Simone de Beauvoir (1972, p. 514)

Abstract:

In this 20 minute presentation, I survey the positions of maternal ambivalence and subjectivity in the work of Rozika Parker and other feminist psychoanalytical authors to explore how women choose to do gender differently, and in so doing ask permission to become the other. The phenomenon of such a creative, embodied solution to achieve *“otherhood”* rides the coat tails of a trans-generational Medea complex.

Keywords: Analytical Psychology, Family systems therapy, Androcentrism, Relational Cultural Theory, Depth Psychology, Feminist Studies, Feminist psychology,

SA Abstracts in chronological order and by conference themes

Thursday 27.7. PM Panels – Panel Theme 5 – Women

Title: The Othering of Women in Active Military Combat

Elizabeth Eowyn Nelson

Pacifica Graduate Institute, United States

Abstract

Jung's theory of individual crucially depends upon allowing a full repertoire of thoughts and behaviors in the development of "personality," an achievement which he describes as the "fruit of a full life" and "nothing less than the optimum development of the whole individual human being" (1954, p. 171). Although we may prefer a more peace-loving vision of humanity, wholeness includes "anger, aggression and the drive to violence," which Whitmont describes as "basic urges of an autonomous archetypal character" and "one of mankind's most profoundly moving experiences" (1997, p. 9)

This is no less true for girls and women. Female wholeness must include the martial qualities often associated to males and the masculine, for how else can we understand one woman who said, "all my life, all I ever wanted was to belong to a group of ass-kickers battling on the front lines" (Lemmon, 2015, p. 25). This presentation asserts that adopting a limited view of a woman's aptitude for aggression, including her actual capacity for violence and warfare, is naive.

Yet women who have dared to enter military service report frequent harassment, which includes sexual intimidation, physical assault, and sexual assault, because they are female. They are treated as other, continually reminded that, as females, they can never join the "band of brothers" that constitutes an effective fighting unit. What does this othering consist of? On what basis are female soldiers excluded and what must they do to feel, or be, included? How might this othering play a part in their individuation journey? This presentation will offer some answers to these questions by reporting on the lived experience of women who recently served in Operation Iraqi Freedom and Operation Enduring Freedom, either attached to direct ground combat forces or working "outside the wire" in a non-combat, yet endangered, role.

Keywords: gender; cultural unconscious; individuation; aggression; archetypes

SA Abstracts in chronological order and by conference themes

Thursday 27.7. PM Panels – Panel Theme 3 – Jungian Psychology

Title: Creative Process as Connection to an Other

Christina Martinez

Pacifica Graduate Institute, United States

Abstract

This presentation will draw on the scholarly literature and author research that focuses on human creativity in general and creativity of the therapist. Psychotherapy will be viewed as an enactment of the therapist's creative process with particular attention to how connection to an Other requires a creative capacity. This presentation will examine how connection to an Other, who is not just the client, but also the Other found in reverie, imagination, and capacity to sit in discomfort or the unknown can be facilitated during the therapeutic encounter. This paper will further highlight how the creative process of psychotherapy is an act of engagement in receptivity and connection to a larger whole (Richards, 1990). In addition, the talk will include literature about psychotherapy as a creative process, with its ability to connect with non-verbal aspects of human experience that allows access to a broader spectrum of experience through a dialogue offering the opportunity to affect and be affected by an Other. Therapist creativity will be discussed as it involves an ability to tolerate uncertainty and tension alongside an ability to connect with something outside of personal experience (Jung, 1916).

Moreover, I will show how engagement in a creative process, by both the client and therapist, both inside and outside psychotherapy, is essential to development of empathy for the ego-self as well as the Other through letting go of judgment, a propensity to control outcomes and instead, adopting a receptive attitude as an intentional creative practice. This paper will also provide specific illustrations of narratives by Jungian therapists who engage their creative capacity during a session. Lastly, I will discuss how creativity is among the mysteries of human experience, and how the therapeutic encounter can serve as a container for creativity that draws on individual and collective wisdom.

Keywords: creative process; psychotherapy; therapist creativity; Other

SA Abstracts in chronological order and by conference themes

Thursday 27.7. PM Panels – Panel Theme 3 – Jungian Psychology

Title: Conversing with Non-egoic Intelligence through the Mystical Imagination

Jacob Kaminker

John F Kennedy University

Abstract

In an effort to gain new insights, new approaches to life challenges, or perceptual changes, the mystical imagination attempts to access *nonegoic intelligence*, that which can be accessed through the unconscious, through the divine, and through others. In conversation, a third, higher, intelligence is created that is greater than the sum of the parts. If two people were to write down their ideas and have them read by a third person, that reading would still be one egoic intelligence analyzing two others. In conversation, spontaneity provides a vehicle for the unexpected. The experience of this encounter can be quite disrupting to the ego, as Neumann explained:

For the ego, this mystical encounter with the nonego is always an extreme experience, for in it the ego always moves toward something which lies outside of consciousness and its rationally communicable world. This area situated outside of consciousness is indeed, from the viewpoint of the total personality which it has transformed, the creative area *par excellence*, but from the viewpoint of consciousness it is an area of nothingness. (Neumann, 1968, p. 383)

Imaginative thinking, through tools such as creative visualizations or conversations between internal entities, is an environment that can foster this release. One way of viewing this release is as a conversation between the conscious and unconscious minds, also through worldly conversation—for example, through a therapist's perspective of curiosity and not-knowing toward the client. Even when a philosophical conversation is directed by more than one egoic force, there is a greater potential for release. With imaginative practice, the egoic force is released into an internal conversation, and insight comes not from without, but from within, or, according to some metaphysical assumptions, from above.

Keywords: Imagination, ego, non-egoic intelligence

SA Abstracts in chronological order and by conference themes

Thursday 27.7 AM Panels - *Panel Theme 4 Africa/Nature/Healing*

Title: Initiation and Individuation in African Healing

Lynne Radomsky

IAJS HPCSA, South Africa

Abstract

The African healer subscribes to dreams the value and meaning that parallels the importance given to dreams in Jungian psychology. As such, this paper includes a discussion of dream symbolism within the African healing paradigm and the journey of a Zulu woman's heroic confrontation with her calling to be a healer. Psychologically, she was faced with a deep unconscious inner split that manifested in an excess of adaptation, and resulted in the rejection of her core being in the attempt to become the "other." The meeting of two cultures in the therapeutic context potentially could provide the vessel for the transformation necessary for the emergence of something new and as yet largely unarticulated. What would be required of this woman seemed to be what is required in the individuation process: A shift towards an individual psychology, away from the collective psychology, and a transition to an individual experience of the numinous "other" with respect to the autonomous reality of the objective psyche, the Self.

Keywords: Jungian psychology; initiation; individuation

SA Abstracts in chronological order and by conference themes

Friday 28.7. AM

Keynote Presentation

Title: Otherness and Otherings; Epistemological, Clinical and Socio-political Dimensions.

Renos K Papadopoulos

Renos K. Papadopoulos, Ph.D., is Professor of Analytical Psychology and Director of the 'Centre for Trauma, Asylum and Refugees', a member of the 'Human Rights Centre', and the 'Transitional Justice Network' at the University of Essex, as well as Honorary Clinical Psychologist and Systemic Family Psychotherapist at the Tavistock Clinic. He is a training and supervising Jungian psychoanalyst (IGAP) and systemic family psychotherapist in private practice as well as the editor of "Harvest: International Journal for Jungian Studies" and the founding editor of the 'International Journal of Jungian Studies'. He was a co-founder of the 'International Association for Jungian Studies', the first chair of the Academic Subcommittee of the International Association for Analytical Psychology, and an honorary member of the SAAJA. As consultant to the United Nations and other organizations, he has been working with refugees, tortured persons and other survivors of political violence and disasters in many countries. He is the founder and director of the 'MA / PhD in Refugee Care' that is offered jointly by the University of Essex and the Tavistock Centre. He lectures and offers specialist trainings internationally and his writings have appeared in fourteen languages. Recently, he has been given an Award by the European Family Therapy Association for his 'Outstanding contribution to the field of Family Therapy and Systemic Practice'.

Abstract

The other has no substance beyond its relation to another entity that is considered as a given. Therefore, it is illogical to think of the other without considering the initial and assumed 'this' and their inter-relationship. This means that in any examination of the other, the 'us' also needs to be considered as well as our interrelationship with the other/s. This presentation will examine the concept of the Other in the psychology of C.G. Jung starting from my PhD thesis at the University of Cape Town in 1980, where the Jungian opus was understood as a series of successive reformulations of Jung's grappling with the other. Then, it will investigate the additional understandings that I developed by distinguishing two main others, the 'exotic' and the 'familiar' other. From a Jungian perspective and with reference to South Africa, three types of otherness have been considered (Papadopoulos, 2009): African traditional healing practices (e.g. Vera Buhrmann), African wilderness (e.g. van der Post and the SAAJA training)The harsh realities of the inequality, marginalisation and victimisation perpetrated by the apartheid regime. I shall endeavour to address these issues in the context of my work both as an analyst as well as consultant to psychosocial projects in the communities that experience severe adversity.

Keywords: the other, Jungian psychology, African indigenous healing practices, psychosocial, social adversity

SA Abstracts in chronological order and by conference themes

Friday 28.7. AM Panels – Panel Theme 8 - Shadow

Title: Redeeming the Dark Other: Jung's Theory of the Shadow

Grace Reid

Southern African Association of Jungian Analysts, South Africa

Abstract

We are often reminded that a person who annoys us must embody some shadow aspect of ourselves—look not at the splinter in the other's eye, but the mote in your own, etc. This is a useful self-reflection, but it neglects the ultimate purpose of knowing one's shadow, as Jung saw it. We don't make our shadow conscious in order to catch ourselves out or berate ourselves—as we may have been tempted to berate the person who carried our shadow projection. Rather, we make dark shadow qualities conscious in order to transform their destructiveness and free up their tremendous energy, to be used toward individuation.

The first part of the presentation will be a short review of some salient aspects of Jung's theory of shadow. The larger second portion will consist of examples from life and practice. I hope to show that when we treat our dark shadow qualities with respect, and search for the spark of light in their darkness, we not only further our own development. We also begin to imagine that the dark "other" might hold similar constructive potential within its apparent menace. Attitude and behavior toward that other will also transform.

Keywords: Jungian theory, shadow

SA Abstracts in chronological order and by conference themes

Friday 28.7. AM Panels – Panel Theme 8 - Shadow

Title: Encountering the Other: The White Shadow

Karen H Naifeh

C.G. Jung Institute of San Francisco, CA, USA, United States

Abstract

In spite of Jung's encounter with the spirit of the depths that he describes in the Red Book and his reverence for other cultures, he remained in some ways very much a man held by the spirit of the times in which he lived. However, Eurocentrism, even unconscious patronizing racism, is evident in Jung's writings, as seen in his comments about the African cultures and people of African heritage. From our perspective in the 21st century we can see Jung's unconscious bias, whereas he seemed blind to it. The focus of this paper will be: how, due to the impact of the spirit of the times on *us*, do *we* unconsciously express attitudes, writings, actions that are offensive to the Other? There are embedded forms of racism (oppression) that as a member of the dominant group learn not to see, to keep in the shadows. What forces keep unconscious racial bias alive and active in our societies? One answer lies in a culture's shadow. The paper will utilize writings of Jung, and post-Jungians such as Kimbles, Singer, Brewster, and Samuels, as well as examples from film and literature that depict culture's shadow. The relationship of culture's shadow to Jung's "geology" of the personality as diagrammed in one of his 1925 lectures will then be explored, as will the connection of culture's shadow to archetypal evil and to the formation of negative cultural complexes. These explorations are directed toward new ways of understanding the creation and maintenance of the sense of Other in the psyche, furthering the work of bringing culture's shadow into consciousness.

Keywords: Analytical psychology; cultural complexes; shadow, cultural unconscious

SA Abstracts in chronological order and by conference themes

Friday 28.7. AM Panels – Panel Theme 8 - Shadow

Title: Otherness: Victims and Survivors of Sexual Assault in the Context of Mythology and Social Action: The Grateful Garments Project as a Community Model

Lorraine May Levy

Pacifica Graduate Institute, United States

Abstract

This simple action of providing basic clothing and thus dignity to victims who have been sexually assaulted, is the first step in coming out of the underworld reclaiming their place in the land of the living. Positive psychology, Jungian complex systems theory, and archetypal psychology are joined together to create a model for community action to expand its awareness and services.

Keywords: Persephone, dignity, clothing

SA Abstracts in chronological order and by conference themes

Friday 28.7. AM Panels – Panel Theme 8 - Shadow

Title: Foreignness as a Dynamic Psychological and Social State

Mostafa Kazemian

Student of C.G. Jung Institute, Iran, Islamic Republic Of

Abstract

In actual debates, 'other' generally points to different persons. To describe a more profound existential situation of human being in which this difference could be seen more clearly, here I would use the term of 'foreignness'. Foreigner/stranger can be regarded as an 'other' who pertains to a obviously different cultural, geographical or mental zone. Foreignness primarily points to an existential situation of human being, in which someone is in a great extent unusual, strange and difficultly acceptable to another coherent group of people.

Through different appearance, language and behavior of the foreigner/stranger the previously stable situation suffers instability and uncertainty. For the 'host', the mostly found solutions could be either rejecting the foreigner, trying to integrate him or letting him to live at the margins of the centre.

Psychologically the foreigner can be seen as an object, on which the unknown side resp. *Shadow* of the host is projected. This is the own *Shadow* (in a Jungian sense of word) which the host unconsciously denies to encounter.

The new situation makes also the foreigner/stranger anxious as his previously good adopted *Persona* functions no more adequately and he may also 'accept' the host's projected fears.

But the mentioned encounter could also be a new chance for both sides to differentiate themselves: Through losing his old, fix *Persona* the foreigner can face his unknown anxieties, resources and very real identity. The host, through dialogue with the foreigner and understanding him, can try to encounter and integrate his own unconscious *Shadow*. Knowing himself more could help him in his *Individuation process*.

The very existential situation of foreignness brings a strong dynamic with it, which can have regressive and developing effects the same time. In my article I would explain these different dynamical aspects within the context of Analytical Psychology.

Keywords: Analytical Psychology, Depth Psychology, Archetypal studies, cultural studies,

SA Abstracts in chronological order and by conference themes

Friday 28.7. AM Panels – Panel Theme 3 – Jungian Psychology

Title: The Other as a Manifestation of Jung's Self Archetype

Stephen Farah

IAJS EC, SA Conference Co-Chair; Centre for Applied Jungian Studies, South Africa.

Abstract

In this paper, I discuss the Other, both as spectre and embodied presence, as a manifestation of Jung's Self archetype. I focus on intimate interpersonal encounters as an example of the engaging with the Other. The idea the paper explores is of others and otherness as externally constellating the subject's psyche. I follow Clark and Chalmers (1998) perspective of mind or consciousness as an extended and externalised phenomenon. This resonates with Jung's conceptualisation of the Self archetype and allows us to view the Other as reflecting the subject's unconscious psyche. More specifically, following Jung's description of the Self-archetype, of others and otherness as constituting a set of coordinates that offer the subject the possibility of realising greater psychic synthesis.

Keywords: Analytical Psychology, Clinical Psychology, Psychoanalysis, Family Dynamics, Marriage Family Therapy,

SA Abstracts in chronological order and by conference themes

Friday 28.7. AM Panels – Panel Theme 3 – Jungian Psychology

Title: Jung, Deleuze, and the Problematic Whole: Panel Discussion

David Henderson, Christian McMillan, and Roderick Main

Paper 1: *Deleuze and psychoanalysis*

David Henderson

Association of Independent Psychotherapists, Senior Lecturer at the Centre for Psychoanalysis, Middlesex University.

Abstract

The uncanny experience of being reminded of Jung when one is reading Deleuze is expressed by Žižek in characteristically pithy fashion: “No wonder, then, that an admiration of Jung is Deleuze’s corpse in the closet; the fact that Deleuze borrowed a key term (*rhizome*) from Jung is not a mere insignificant accident – rather, it points toward a deeper link.” This deeper link has been more sympathetically explored by Kerslake, Semetsky and McMillan. Hallward observes, “If there is an analogue within the psychoanalytic tradition to Deleuze’s conception of the cosmos-brain it is not Lacan’s unconscious, but Jung’s cosmic consciousness.” Most academic work on the relationship between Deleuze and Guattari and psychoanalysis focuses on theoretical and personal links with Lacan. This paper explores resonance between the thought of Deleuze and Guattari and Jung, with particular focus on the practice of psychotherapy.

SA Abstracts in chronological order and by conference themes

Friday 28.7. AM Panels – Panel Theme 3 – Jungian Psychology

Paper 2: *The Basis of Autonomy in Jung's Model of the Psyche: The Problematic of the Other as a Ground of Constitutive Finitude*

Christian McMillan

Senior Research Officer, Centre for Psychoanalytic Studies, University of Essex, UK.

Abstract

Is the Self a site of truly radical alterity? Is it a site of immanent ungrounding, the unconditioned of the condition? Or is the Self an overly structured foundation, one that does not fully extricate itself from what it conditions? These are primarily philosophical questions, which this paper seeks to address from a Deleuzian perspective. Scholarship on the status of the 'Other' in Analytical Psychology indicates competing accounts of its philosophical status in Jung's thought. What kind of 'otherness' is incorporated into the 'whole-Self'? Does this 'whole' contain implicit presuppositions that might logically serve to 'erase' otherness and difference? Whilst one can attempt to align the notion of Self and Other within a Levinasian discourse, this may not adequately represent its construction in Jung's thought as either a transcendental postulate or thing-in-itself: two kinds of foundation for constitutive finitude which do not go far enough in safeguarding otherness/difference. In both accounts it is the status of 'identity' that is problematic in terms of the alterity or difference of otherness. Seeking to account for the unity-identity of the 'whole', it could be argued that the structure and dynamics of Jung's model of the psyche logically prohibit (*a priori*) an overcoming or *act* of transcendence (Fichte, Heidegger) because the 'whole' always refers to a being external, outside or superior to the world which *guarantees* the continuity between the world of perception and the realm of transcendence. This attempt at guarantee, to ground constitutive finitude in a prior identity, closes the 'gap' between subject and transcendental subject.

SA Abstracts in chronological order and by conference themes

Friday 28.7. AM Panels – Panel Theme 3 – Jungian Psychology

Paper 3: *Creative Holism: Metaphysics for Engaging Otherness*

Roderick Main

Professor at the Centre for Psychoanalytic Studies, University of Essex, UK.

Abstract

There is deep resonance between the psychological thought of C. G. Jung (1875-1961) and the philosophy of Gilles Deleuze (1925-1995), based variously on shared problems, common sources, and (from Jung to Deleuze) direct if concealed influence. However, it has also been powerfully argued that Deleuze's philosophy of difference and pure immanence can provide the basis for a fundamental critique of the concept of wholeness underpinning Jung's psychological model, calling into question the ability of Jungian psychology genuinely either to be creative or to engage with otherness. This paper explores whether this critique is answerable, either by refining Jung's thought or by challenging the assumptions of the Deleuzian critique. The paper focuses on the understanding and role of immanence and transcendence within each thinker's model, comparing Deleuze's more pantheistic concept of the whole, which aims at pure immanence, with Jung's more panentheistic concept, which embraces both immanence and transcendence. A site for this comparison is the influence on both Jung and Deleuze of Western esoteric thought. Some key questions are whether Jung does indeed use transcendence as a means of placing favoured aspects of identity beyond change and so limiting his capacity for engaging otherness; whether pure immanence, as conceived by Deleuze, firstly is adequately theorised and secondly really does foster greater creativity and openness to alterity; and whether, overall, this encounter between the models of Jung and Deleuze can contribute to a more open concept of the whole and an enriched form of what may be termed creative holism.

Keywords: Jung, Deleuze, whole, holism, psychotherapy, self, other, constitutive finitude, transcendence, immanence, pantheism, panentheism

SA Abstracts in chronological order and by conference themes
Friday 28.7. AM Panels – Panel Theme 2 & 3 – Cultural/Political/Jungian
Psychology

Title: Otherness and Otherings: An Interactive Workshop

Renos Papadopoulos

In this interactive workshop, a brief outline of the presentation will be given (for those who did not attend the presentation) and then the focus will mainly be on the clinical and socio-political dimensions of otherness and otherings. In addition to examples from my own clinical and psychosocial practice, participants will be encouraged to engage actively with their own experiences.

**SA Abstracts in chronological order and by conference themes
Friday 28.7. PM**

Keynote Poetry Presentation

Title: Poetry Reading Journey: The Middle Passage

Fanny Brewster

Dr. Fanny Brewster is a Jungian analyst and author of poetry and nonfiction. Her poems from Journey: The Middle Passage recently appeared in the Psychological Perspectives Journal (2016) in which she was Featured Poet. Dr. Brewster is a faculty member at Pacifica Graduate Institute, the Philadelphia Association of Jungian Analysts and the New York C.G. Jung Foundation.

Abstract

Journey: The Middle Passage, are poems that depict life in Africa, and relate through the voice of an enslaved African narrator, the events on a slave ship crossing the Atlantic Ocean.

SA Abstracts in chronological order and by conference themes

Friday 28.7. PM Panels – Panel Theme 9 – Literary/Myth

Title: One Piece: The Dream of Freedom as the ‘Other’

Konoyu Nakamura

Professor of Psychology, Otemon Gakuin University, Osaka, Japan, IAJS EC

Abstract

I have explored how Japanese anime use archetypal images to probe modern social issues (Nakamura, 2015, 2016a, 2016b). As Schodt has said of anime, ‘Viewed in their totality, the phenomenal number of stories produced is like the constant chatter of the collective unconscious—an articulation of the dream world’ (1996). *One Piece*, by Eiichiro Oda, is a popular series, including comics, films and TV programs. It debuted in 1997, written mainly for boys, and is now up to volume 83. It is one of the bestselling comics in the world (Hayami, 2013). There have been many critiques and papers about it in Japan (Togoshi; 2011, Suzuki; 2011, Ando; 2013, Hirai; 2013, Hayashi & Takada; 2015). The story is a fantastic adventure about pirates. A 17-year-old, named *Luffy*, who eats *Gomu Gomu no mi* (devil’s bubble fruit) by chance and becomes a bubble man with extraordinary abilities, journeys with his team in search of a legendary treasure, *One Piece*, aiming to be the king of pirates by overcoming many difficulties. The three basic concepts of this series are freedom, teamwork and justice (Suzuki, 2011). As Jung said, ‘Individuation has two principal aspects: in the first place it is an internal and subjective process of integration, and in the second it is an equally indispensable process of objective relationship. Neither can exist without the other... (CW 16, Para. 447).’ Of course, a boy needs to encounter inner and outer others as he struggles for individuation. Besides exploring the archetypes of this process as they are presented in this comic, I am interested in considering why pirates, who are clearly Others, outside of our social and cultural norms, are so attractive to young people. Apparently, our society needs this kind of ‘Other’. In this presentation, I would like to discuss the meaning of such an ‘Other,’ both for individuals and for society generally, using this popular *anime*

Keywords: Individuation; Media Studies; Jungian Theory; Archetypal Theory; Popular Culture

SA Abstracts in chronological order and by conference themes

Friday 28.7. PM Panels – Panel Theme 9 – Literary/Myth

Title: Film Futuristics and the “Alien” other & the “Other” as Alien!

Michael Glock Ph.D.

IAJS Co-Chair, United States

Abstract

Film Futuristics is a critical, action-oriented methodology that may be used to unpack the hidden dimensions and prospective suppositions perceived within films and to make the resulting knowledge and insight available to future planning.

This presentation will briefly outline the methodology of *Film Futuristics* followed by a close analysis of a number of films depicting encounters with aliens. The following synthesis, consolidation and extrapolation in the form of three scenarios or future histories will explore the uncanny relationship humankind has with the “Alien” as “Other” as shadow, healer, teacher and lodestar.

A close examination of the scenarios will show that the future may well be in plain sight as an external reality for civilization and as the Science Fiction “alien” in some instances exemplifies: a proxy for our own unknown self. Both levels may be unpacked across rich layers of symbolization and metaphoric rebirth in the great dance of creative destruction and renewal. This field of understanding is as broad as the body of spirit in dreamtime and requires “archaic, imaginative, associative and indirect thinking” (Brodersen, E., & Glock, M. 2017, p.4), to be of value for modern times. Importantly the attitude of the researcher performing *Film Futuristics* will be touched upon particularly the importance of how the Western Apache of America tell stories about places in order to foresee danger before it arrives. “Drink from places, Apache boys and girls are told. Then you can work your mind” (Basso, 1996, p.134).

By focusing on the myths, symbols, signs and powerful narratives within film, we can identify harbingers of events to come. Through psychologically understanding the symbolic material and the disguised insights, messages and meanings communicated by these artifacts, *Film Futuristics* develops foreknowledge and oracular skills necessary for writing prescriptive scenarios or ‘future histories’ that articulate possible, probable and preferable future conditions. This work has relevance for both policy making in the public sphere as well as relevance for personal transformation and meaning making in the private sphere.

Keywords: Analytical Psychology, Future Studies, Scenario Planning, Depth Psychology, Culture Studies, Media Studies, Interdisciplinary Studies

SA Abstracts in chronological order and by conference themes

Friday 28.7. PM Panels – Panel Theme 9 – Literary/Myth

Title: Collective History and Personal Hurt: Fernando Pessoa, Álvaro de Campos and “Maritime Ode”

Terence Richard Dawson

Scholar and author, Singapore

Abstract

Portuguese poet Fernando Pessoa is widely regarded as one of the greatest writers of the twentieth century: for example, by poet Octavio Paz and literary critic Harold Bloom. French philosopher Alain Badiou maintains that Pessoa’s work is so far ahead of his time that philosophy is still struggling to grasp it. I argue that it invites consideration in the light of Jungian psychology.

Pessoa, whose childhood was spent in South Africa, was a younger contemporary of Jung. They had much in common: “My only real concern has been my inner life” (Pessoa, *Book of Disquiet*); “I can understand myself only in the light of inner happenings” (Jung, *MDR*). Both spent most of their lives reflecting on the nature and significance of their inner processes. Both affirmed that the psyche is composed of multiple personalities. And both were keenly interested in the implications of what the various personalities of their inner world had to say to them. Pessoa attributed many of his poems to imaginal others which he called *heteronyms* (= other-names): the best known are Alberto Caeiro, Ricardo Reis and Álvaro de Campos. Each writes about different concerns and in such different styles they seem to be independent authors.

This presentation looks at a short section of one of the greatest poems attributed to Álvaro de Campos. Written in 1915, “Maritime Ode” is breathtakingly ahead of its time. In the second section, Campos reflects on the violence of the early Portuguese navigators. He identifies with their brutality toward women; more surprisingly, he also identifies with their female victims. My claim is that Pessoa was imagining this violence in order to assume his part of moral responsibility for collective history. And that he had to do this in order to come to terms with his own lost childhood, his personal history.

Keywords: Poetry, historical violence, colonization, depth psychology,

SA Abstracts in chronological order and by conference themes

Friday 28.7. PM Panels – Panel Theme 9 – Literary/Myth

Title: Picturing the Sámi; Revisiting ‘Participation Mystic’

Barbara Helen Miller

IAAP, IAJS, Netherlands

Abstract

Throughout Europe, the collection of folklore in the nineteenth century contributed to establishing and supporting the idea of national culture (see Mathisen 2015). Theories in folklore studies at the time employed the concept of cultural borrowings and evolution which was a paradigm that had played out in Europe for some two hundred years, commencing with theories on the evolution of civilizations, and then was effectively abandoned with the advent of Modern Anthropology through the labours of Franz Boas (1858-1942). Boas developed a theory of culture that was pluralist and antiracial (Vermeulen 2015, p. 433). However, not without a struggle, Professor at Columbia University, Boas came under attack by those who conflated race and nation.

Are there comparable adjustments of theory in Analytical Psychology? The adjustment to be compared is that of depicting another group that is not one's own group, but employing in the depiction, never the less, elements of the own group's identity. Take the case of the Norwegian folklorist and philologist Just Knud Qvigstad (1853-1957) and his study of the Sámi (Qvigstad 1932). Qvigstad scathingly concludes that the Sámi borrowed most of their culture (superstitions, heathen religion, language) from neighbouring people (Qvigstad's own group) that Qvigstad states are superior to the Sámi in culture (Ibid. p. 227). To Jung's credit we note the theory of archetypes, which is neither diffusionist nor evolutionist, but the theory of archetypes postulates a revelatory multiple locus of origin for folk tales/myth. However, current Anthropology can be critical of Jung's employment of Lévy-Bruhl's 'participation mystic' when employed to express a pre-logical stage of 'primitive' peoples (not one's own group). Modern Anthropology disqualified the evolutionary component (primitive peoples) of 'participation mystic' and then more recently credited Lévy-Bruhl with explicating a key aspect of meaning-construction operative in all cultures (Shore 1996, p. 183). This presentation first sets out the initial two hundred years of *Volkskunde* (the knowledge of the people) and *Völkerkunde* (the knowledge of peoples) to then explore the adjusted and (Jung's) unadjusted use of 'participation mystic' which allows us to view the practice of participation: the sharing of one's own stories/myths facilitates the sense of cohesion in *one's own* group. The practice of participation forms cohesion among people, and among the various motivational systems operative in an individual.

Keywords: Folklore, Archetypal Studies, Cultural Anthropology, Culture Studies, Analytical Psychology,

SA Abstracts in chronological order and by conference themes

Friday 28.7. PM Panels – Panel Theme 9 – Literary/Myth

Title: The Trickster in Peter Carey's *Illywhacker*

Pieter Willem Conradie

North-West University of Potchefstroom Campus Faculty of Arts School of Languages - English, South Africa

Abstract

The trickster is a marginalised figure usually pushed beyond the boundaries of society due to his instinctual characteristics, and as a vehicle of society's projections he may even be valued as a relevant symbol of guidance to an individuation process. In Australian writer Peter Carey's novel *Illywhacker* (1985) the protagonist Herbert Badgery features as a trickster in his own picaresque narrative and through his compulsive lying and unwanted behaviour represent patriotism despite his status as a lower class citizen who at times even present the iconic swagman. In the story of this novel, the literary character becomes aware of his ancestral origins and the influence colonisation had and still has on Australia, as well as the native Aborigines. It is often his national characteristics that higher class secondary characters despise and use to marginalise his way of life, which poses as a threat to their way of life and colonisation; however, in the present time of the novel it is clear that his intentions are of value to a better understanding of society's dark history and shadow. In Jungian studies the trickster is recognised as an important figure that is held in close correlation to the shadow archetype, both necessary for individuation. Through the medium of New Historic English fiction, it becomes possible for readers to use aspects of the trickster as a mirror for self-reflection. In relation to the old age of the Baobab tree, the trickster surfaces in each generation with similar traits but a new face; he still retains a primate aspect of human nature that serves as a reminder of humans' behavioural origins.

Keywords : Trickster; projection; symbol; individuation; *Illywhacker*; swagman; colonisation; Aborigines; shadow; New Historic fiction; self-reflection

SA Abstracts in chronological order and by conference themes

Friday 28.7. PM Panels – Panel Theme 3 – Cultural/Political

Title: Collective Shadows on the Sociodramatic Stage: Interactive Workshop

Robin McCoy Brooks, Siyat Ulo

Brooks, Robin McCoy, New School for Analytical Psychology, United States

Ulon, Siyat, Taiwan, Province of China

Abstract

Jung wrote a remarkable essay in 1927 regarding the catastrophic effects of recent European history that foreshadowed a future whose terrifying remainders linger tragically today. He described the inauguration of the subject (self) and redemption of a savaged continent as being dependent upon one's capacity to surrender to the neighbor's plight, or as he put it – to take the step that Nietzsche's 'Zarathustra could not take, the step towards the 'ugliest man', who is the real man (Jung, 1927/1970, paras. 270-271)'. If only Zarathustra could have tolerated the unbearable intensity of his shame that occurred when he saw the ugliest man, which momentarily evoked a deeply personal and ethical response to the impossibility of his neighbor's demand that is also, crucially linked to his own subjectivity. This is not the step that Zarathustra could sustain because his shame was reflexively converted into pity, apathy, hopelessness or some other form of disassociation. However, by taking in the effects of real violence inflicted on my neighbor, that aberrant person who occupies a dimension of humanity that remains suspended in a kind of social void amidst our everyday worlds – we open our minds to the many. Beyond my being, I suddenly become shamefully aware that there are others even though these others have been there all along. That is, in Jung's poignant words; 'Here I can no longer deny them; I feel and know myself to be one of many, and what moves the many moves me (Jung, 1927/1970, para. 261).

As clinicians, analysts, and thinkers of analytical psychology, we tend to focus on the analytic dyad and our traditional theoretical understanding of collectives relies on the unifying ground of the collective unconscious beneath the workings of the archetypes (Jung, 1947/54 para 439). Jung's corpus did not include a way to clinically work with actual group processes or to explore its own broader socio/collective processes except through individual analysis. Sociodrama is a powerful experiential group learning process that is used in a variety of settings (usually not in a clinical manner) to creatively explore and clarify the social/cultural/collective concerns or issues contained within that particular group. Sociodrama is also an adjunct of psychodrama whose creator was J. L Moreno. As an action method, it integrates mind/body-learning and generally provides group participants with new ways to communicate within a creative process that is inherent in all modes of inquiry (Blatner, 2006). Jung mentioned that 'the theatre is the place of unreal life; it is life in the form of images, a psychotherapeutic institute where complexes are staged (1984, para12)'. Jung, in a sense is imagining the psyche as a psychodramatic or sociodramatic stage in this remark while Moreno created a concrete stage from which participants could collectively investigate what is hidden or unconsciously operational within group dynamics. By using a sociodramatic approach, we intend to explore the central socio/cultural/collective concerns regarding social injustice that arise amongst the group participants attending this conference who are drawn to an exploration of possessed collective shadow/complexes.

Socio-drama involves three phases: 1.) Group generates a topic (facilitated by the directors), 2.) Group explores the theme (guided by directors) through a series of role-played or enacted scenes that may reveal multiple dimensions of reality associated with the themes that have arisen, 3.) Closure of action phase where participants disclose further thoughts, feelings that are associated with emerging themes explored.

SA Abstracts in chronological order and by conference themes

Friday 28.7. PM Panels – Panel Theme 2 – Jungian Psychology

Title: What Understanding is Possible Across Differences in Power, Language and Culture? A Group Presentation

Penelope Anne Busetto, Anela Siswana, Ursula Ulmer, Lindelwa Dube

Abstract

What understanding is possible between two people when there are huge differences of power, language or culture? Is dialogue possible? Can they even hear each other speak? The presenters in this panel, who have been engaged in an ongoing conversation around this question for the past few years, will each deliver a short presentation as the starting point for a discussion about the difficulties and yearnings for a mutual dialogue.

Anele Siswana, a clinical psychologist at the University of Johannesburg Counselling Services will introduce a therapeutic case study of a young Xhosa woman who recently lost her mother. He will specifically focus on one of the therapy sessions, informed by his spiritual approach (to pray for and with her at the end of the session) and probably influenced by how she narrated her experience.

Penny Busetto, author and doctoral student in the English Department at the University of Cape Town will present an historical study of a early South African psychiatrist and amateur ethnologist Dr B.J.F. Laubscher, and author of a 1937 study entitled *Sex, Custom and Psychopathology: A Study of South African Pagan Natives*. The paper will problematize Laubscher's attempts to understand his patients and their families.

Ursula Ulmer, Jungian training analyst at ISAP Zurich, will discuss how a Jungian might understand what is at work both in the therapeutic session and the historical study, focusing on how each 'other' is hoping to be perceived and may be being perceived and where the elements of race, language and culture are active as potential cultural complexes. Her paper will touch on theoretical questions of shadow and projection, the idea being that to the extent one knows oneself, the less likely the distorted perception of the Other.

Keywords: cultural differences, the other, dialogue, Jungian studies

SA Abstracts in chronological order and by conference themes
Saturday 29.7. 8.45 – 9.45 AM
Auditorium

Keynote Presentation
Title: On Being an Other

John Beebe

A psychiatrist who specializes in psychotherapy, John Beebe is a past president of the C. G. Jung Institute of San Francisco. He founded the Institute's quarterly publication, now titled *Jung Journal: Culture and Psyche*, and was the first U. S. co-editor of the London-based *Journal of Analytical Psychology*. He is the author of *Integrity in Depth and of Energies and Patterns in Psychological Type: The Reservoir of Consciousness*.

Abstract

Political nationalism, resurgent worldwide, has called into question the progress contemporary selves imagined only recently that they had achieved in integrating a welcoming attitude toward people of different cultures. Liberals find that they need to train themselves to look less judgmentally at political otherness—to make the effort to enter dialogue with others who are more conservative than they are. There is, however, another strategy than such psychological affirmative action, one more based on private reflection. This is often the experience of the analytical psychotherapist who may have to struggle with the fact that she or he cannot bear a conviction, for instance a political opinion a client has shared, even though it comes from the core of a self that is hoping we can accept it. Experiencing what it means to take up the role of the Other within a therapeutic encounter can lead, within the therapist's reverie, to reflecting upon his or her developmental history with having originally been an Other, recalling times in childhood, adolescence, and young adulthood when it was impossible to become what family or country expected one to be. To know that you have often been Other to the expectations of significant others who were once your mentors, is to recognize that your otherness has played a role in the self-experience of those people too, and thus to their development. To accept that truth is to begin to understand how the person struggling to be accepted by you would like to have their otherness handled. Such knowledge can provide the basis for a genuine dialogue, one that does not insult difference but at the same time provides a psychological common ground for its exploration.

Keywords: Political nationalism, an Other, therapeutic encounter, significant others

SA Abstracts in chronological order and by conference themes

Saturday 29.7. AM - Panel Theme 10 – Dreams/Visitations and the Collective Unconscious

Title: The Dynamic of Transgenerational Influence or ‘Why do my thoughts not feel like my own?’

Stephani Stephens

Independent scholar, teacher of psychology and Latin in Canberra, Australia

Abstract

‘Spectre’ is a wonderfully complex word. It is derived from the Latin root words *specere* and *spectare* meaning to watch. What is so compelling about the association of these words is the question that arises as to who exactly is doing the watching? Does the derivation speak to our ability to perceive an apparition or rather is it that the apparition is watching us? This ambiguity is no less evident than when Jung describes in the Red Book:

Once you have seen the chaos, look at your face: you saw more than death and the grave, you saw beyond and your face bears the mark of one who has seen chaos and yet was a man. Many cross over, but they do not see the chaos; however the chaos sees them, stares at them, and imprints its features on them. And they are marked forever. (RB, Liber Secundus, p. 299, n. 198)

What is suggested is that the Spectre establishes an inherent engagement. Like its derivative sibling “the spectator”, the Spectre forms a dynamic relationship as The Other and proceeds to work often unknowingly and yet sometimes in conjunction with the psyche.

In this presentation, I examine the research to date that suggests an interplay between the Spectre and the psyche. The idea of transgenerational influence begins with ‘the voices of the ‘Unanswered, Unresolved, and Unredeemed’ of previous generations inhabiting the psyche of offspring. To assist with building a model of how this dynamic works, we examine how the Spectre leaves footprints, spaces, or perhaps the mark itself, as Jung calls it, and how the Spectre’s presence influences and interferes with the destiny of succeeding generations. Finally, we raise the necessary question if transgenerational influence constitutes haunting. And would it be unreasonable to agree with sociologist Avery Gordon who posits haunting to be “a generalizable social phenomenon of great import”?

Keywords: transgenerational, other, spectre

SA Abstracts in chronological order and by conference themes
Saturday 29.7. AM - Panel Theme 10 – Dreams/Visitations and the Collective Unconscious

Title: Locating Research in an Animated World

Alexandra Fidyk

Poet, philosopher, psychotherapist, and professor at the Department of Secondary Education, University of Alberta, Canada.

Abstract

Understanding Other must include critical examination of the historical paradigms which reflect human beings ways of knowing and ways of expressing such knowing. What questions ought to be explored before conducting research with any Other within the field of analytical psychology? Looking specifically at ontological, cosmological, and epistemological concerns, attention will be given to the centrality of the objective psyche and what its existence means for research. By extension, methodology, methods, and ethics will be briefly addressed.

SA Abstracts in chronological order and by conference themes

Saturday 29.7. AM - Panel Theme 10 – Dreams/Visitations and the Collective Unconscious

Title: The Other and its Collapse in the Cultural and the Collective Unconscious: A View Through a Window of Synchronicity

Cathy Kaplinsky

Abstract

At a previous conference in South Africa in 2011, I explored a South African cultural complex via a dream of an exiled white South African professor who wished his black nanny could be his mother. The 'complex' obviously linked to skin colour.

In this presentation I will build on this theme further and deeper in relation to a synchronistic experience I had while supervising Jungian trainee analysts in Moscow. This was part of a programme ran by the IAAP to establish a mutual partnership aimed at reviving analytical psychology in Russia after an oppressive history. The programme ran from 1998 in St Petersburg, expanded to Moscow in 2000 and was completed in 2010. Inevitably such a programme involved being immersed, temporarily in an alien, 'other' collective unconscious with unknowable complications.

It has been suggested that synchronistic events can be usefully explored in the same way as we explore and find meaning from dreams. The symbol involved in this event, was the Matryoshka (Russian nesting dolls) and I will explore this spiralling symbol in depth – the containers, the spaces and the boundaries representing the other as well as the suggestion that it represents an aspect of a Russian cultural complex. The experience also begs an exploration of the nature of synchronicity.

Such an exploration of synchronicity must involve an acceptance of the collapse of boundaries, of otherness and of time and space. At the centre of the Matryoshka is a solid inner undifferentiated doll. This represents a density where time and space and psyche are as one and where there is no causality. Jung's theory of the psychoid unconscious can be linked to this undifferentiated space. In this vein, Yiassimides has suggested that synchronistic experiences can be understood as an *expression* of the psychoid. Crucially, it is the meaning ascertained from such experiences which is so striking.

As with dreams, I will explore associations to the nesting dolls. As they grow, they separate out and 'individuate', developing their own identity up against the other. This occurs in the relational, in-between spaces where the sparks of creativity, the scintilla occur in the service of development and of a propelling, expanding, spiralling motion. These in-between spaces can be 'good enough' or too far (abandoning) or too near (impinging). Lederman wrote about the Matryoshka in relation to narcissistic disorders – an emptiness resulting from inner missing dolls. Such 'empty' dolls can therefore link to personal complexes. Additionally, it has been suggested that Matryoshka represent a Russian cultural complex (Kaplinsky, in *Tradition to Innovation*). These inevitably link to a collective human memory – the collective unconscious. Further, it is easy to think of the Matryoshka as similar to a solar system and a kind of spiralling back and forth from the beginning of time - from the Big Bang - back to a psychoid unconscious where there are no boundaries. I will try to link this also to what Sheldrake calls Cosmic Consciousness.

Keywords: synchronicity, cultural complex, dreams, collective unconscious

SA Abstracts in chronological order and by conference themes

Saturday 29.7. AM - Panel Theme 10 – Dreams/Visitations and the Collective Unconscious

Title: Union in the Alimentary Canal: The Other *Coniunctio*

Marybeth Carter

PhD, Conference Co-Chair, clinical psychologist in private practice; training candidate C. G. Jung Institute Los Angeles and instructor in the Clinical Psychology PsyD and PhD programs at Pacifica Graduate Institute.

Abstract

This presentation explores images related to the alimentary canal that emerged from several patients' dreams. The author will propose that the anal canal, as an expression of the somatic unconscious, provides a symbolic container for the experience of archetypal energies capable of transforming the individual and the collective. These anal-related archetypal images will be contextualized by Neumann's assertion that the anal pole is a positive chthonic connection with ties to the bowels of the earth, which celebrates the body. It will be argued that this positive connection between the human body and the earth relates to the spontaneous emergence of these alimentary images and the ecological necessity for the emergence of an embodied consciousness that generates greater wholeness. My paper will draw on theories espoused by Jung, Neumann (*The Child*), Samuels (*Jung and the Post-Jungians*), and Martini ("Embodying analysis: the body and the therapeutic process" (2016), as well as accounts of shamanic ritual to show the mercurial dynamism of this alimentary mind-body connection and its vital function for individuation.

Keywords: Analytical Psychology, Depth Psychology, Culture Studies, Indigenous Wisdom, Interdisciplinary studies,

SA Abstracts in chronological order and by conference themes

Saturday 29.7. AM - Panel Theme 6 – Somatic/Embodiment

Title: Touching the Spectre of the Other”: Jungian Reflections in the Age of Digital Biopolitics

Gabriella Calchi Novati

ISAP ZURICH

Abstract

This presentation is part of a bigger project in which I wish to instigate a dialogue between what I have called *digital biopolitics or biopolitics 2.0* [1] and analytical psychology.

We have all witnessed with the advent of the Web 2.0 the fact that the space of the virtual has eroded our daily space of experience, becoming *the* space where we mostly exist and act. Although the virtual is a public space, it seduces its users into believing that it can be, at the same time, also private and intimate. Suffice it to consider the content of personal blogs, or the material that is uploaded on the millions of *Facebook*, *Twitter* and *Instagram* accounts: through these platforms users usually broadcast their most private thoughts and experiences, which, as a consequence, can be consumed via a simple “touch”.

The new “touch-screen technologies”, such as smart-phones and tablets, literalise the problematic relationship between touch and knowledge, allowing us only to access a perverted tactile knowledge, that of “the spectre of the other”.

Jungian analyst Luigi Zoja in his 2009 text *La Morte del Prossimo* [The Death of the Neighbour], not yet translated into English, claims that while the Nietzschean symbolic *Death of God* marked the nineteenth century, the twentieth century witnessed another major symbolic death: the death of the neighbour.

I claim that in our age of digital biopolitics the encounter with the “other” from a private and physical endeavour has become a phantom event acted out and consumed in the very absence of the “other itself”, mainly via anonymous “touch-screens”.

In this presentation I will attempt to elucidate the psychological implications that underpin the relationship between “touch” and “the spectre of the other” and the impact that such a relationship has on the psyche of the subjects of digital biopolitics.

[1] Over the last 6 years I have been working on bridging not only the realm of Performance Studies with that of contemporary philosophy, namely biopolitics, but also I have attempted to develop a theory that looks at the ways in which life in contemporary times has become a digital product of power. This is what I call *Digital Biopolitics*, or *Biopolitics 2.0*.

Keywords: Jung; Analytical Psychology; Other; Biopolitics; Digital

SA Abstracts in chronological order and by conference themes

Saturday 29.7. AM - Panel Theme 6 – Somatic/Embodiment

Title: The Teenage Other: Psychic Epidemics, Moral Panics and Trust

Camilla Giambonini

PhD candidate, Centre for Psychoanalytic Studies University of Essex, United Kingdom

Abstract

Recently the practice of 'sexting' has gained notoriety in several Western countries due to the potential dangers faced by those taking part. It consists in exchanging self-produced sexualised images via social media. The major public concern is for teenagers, whose involvement is highly gendered. Sexting is considered potentially harmful for girls, who are often shamed and publicly humiliated for participating. This presentation focuses on a theoretical integration between moral panic theory, involving a demonization of some groups in society by media and public opinion, and Jung's notion of psychic infection to discuss issues of trust and identity within the practice of 'sexting' among teenagers. Furthermore, post Jungian suggestions to consider Jungian psychology as conducive of two types of 'other', related to Jung's personality number 1 and number 2, will serve to discuss the performance of gender in the exchanges of sexualised images. To support the discussion, data from discourse analysis of press materials concerning the involvement of teenagers in 'sexting' and findings from interviews with 16 year olds are presented. The presentation highlights the benefits of integrating sociological theories with analytical psychology to develop a psychosocial perspective that positions subjectivity in relation to new technologies and sexualised images. It is argued that two 'others' are needed to develop a Jungian psychosocial perspective, which accounts both for issues of identity and of trust.

Keywords: Analytical Psychology, Psychic Infection, Personality N1 and N2, Complexes

SA Abstracts in chronological order and by conference themes

Saturday 29.7. AM - Panel Theme 6 – Somatic/Embodiment

Title: From nothing to everything

Bianca Olivia Jeanne Cassell

Centre for Applied Jungian Studies, South Africa

Abstract

Sarah Ahmed (2006) discusses the possibilities the body has to relate, and as they extend through space, enter other bodies (Butler, 2004a). Frantz Fanon's (Fanon, 1986) notion that black bodies embody a historical-racial schema that renders them static (Austin, 2009; Foucault, 1976) and which moves them away from a corporeal bodily schema of being in the world when met by the hostile gaze (Ahmed, 2006) is, I believe, the way in which we come to be 'Other[ed]' and the purpose of queer ways of conceptualising identity, i.e. to challenge the agent of the gaze.

The ways in which we reconnect to our corporeal ec-static Self (Austin, 2009; Butler, 2006) may be achieved through ritual that connects us with the elemental nature of our Self (Beery, 2015), and the purpose for our existence in this environment, which may be the city, but importantly is also, earth.

Using the symbolism of the myth of Horus and Seth (Oden, 1979) I will tell my story in the Australian Aboriginal *dreamtime* tradition to bring you into my personal dream-scape as I reflect upon my journey through identification and gender reassignment surgery. How I arrived at an awareness of what it means for my ego to be 'shattered' and to be conscious of what it is to love, and be loved (Redfeare, 1992) is important to me for ways of being when many people express their anger through *ways of doing* that often reinforce historical schemas of the body (Ahmed, 2006).

I will draw on Steve Keen's (2011) ideas in *Debunking Economics* to highlight how the illogical flaws of neoclassical economics have also been inserted into bodies in ways even economists can't conceptualise in ways which, as much as systemic change is often gradual, the way we care for ourselves has implications for the health of others.

Keywords: Individuation, archetypes

SA Abstracts in chronological order and by conference themes

Saturday 29.7. AM - Panel Theme 6 – Somatic/Embodiment

Title: When I Am, the Other Is

Ifat Peled

PhD; Adjunct faculty at Pacifica Graduate Institute; Adjunct faculty at College of the Canyons, United States

Abstract

My presentation will draw on concepts and ideas from Jung's essay, *The undiscovered self*, Buber's book, *I and thou* and from the myth of Narcissus. I will be reflecting on the possible notion that not knowing thyself can cause a split in the psyche maintained by becoming a point of conjunction for many psychological defenses such as rejection, suppression, regression and denial, which in turn can lead to the death of the Self. Through Jung, Buber and the myth of Narcissus, I will explore the idea of the "other" as part of the conflict between the need to belong, unite and connect and the need for individuation, separateness, freedom, and relief from the stress of the unknown.

The other has archetypal qualities representing the unknown, unfamiliar, different, mysterious, seducing, adventurous, disorganizing, and exotic. It can be associated with feelings such as excitement, attraction, fear, intimidation, and loss to the point of loss of self.

I would like to raise the idea that the other is created in a suggested state of 'forbiddenness' and/or possibly as a result of trauma or the fear of loss. The other symbolizes and activates remembering/reliving the rapture in the wholeness with the mother.

As separateness gets recognized, flood of grief, sadness and anger follows. The projection on the "other" is partly the difficulty in accepting that the longing for unity and wholeness will never be fulfilled. As the mother turns into the other, loss is experienced which is then projected and surrogated by "others." That split is a bleeding wound created by the conflict between the wish to unite in face of the price of losing separateness and knowledge of self.

Can we see the Mother/unity/wholeness within us and accept and embrace her surrogates as the others within us as well?

Keywords: Archetypes, personal unconscious, other, myth

SA Abstracts in chronological order and by conference themes

Saturday 29.7. AM - Panel Theme 2 – Cultural/Political

Title: An Archetypal Exploration of a Work Organisation

Esra Paça

PhD Student, United Kingdom

Abstract

According to the theory of the evolution of consciousness, the ego-consciousness has been created through qualities that are associated with what Jung referred to as the archetypal masculine. For each quality that is consciously acknowledged and valued by the ego, there is a repressed and hence devalued opposite in the unconscious. Accordingly, the qualities associated with the archetypal feminine have not been consciously acknowledged either by men or women especially in western societies. The masculine qualities which are used to create ego-consciousness have helped us meet the demands of our environments, yet we have forgotten how to listen to the demands of our inner worlds. Therefore, we do not experience our psyche to its fullest; instead, we have been held back by the limiting values of the environments in which we live, such as their structures, organisations and institutions.

In my research, I want to explore and analyse manifestations of the archetypal feminine in a work organisation as reflected through values, language and relationships, qualities which are commonly taken to be the “other” and therefore are not allowed in the consciousness, even though they still exist in the unconscious because of the very nature of the psyche. I will collect data through participant observation, interviews and reviews of key organisational documents. Over the next six months I will collect and analyse my data and in the following months I will prepare a presentation about my findings as regards the aspects of the archetypal feminine that are consciously or unconsciously allowed to be manifested within a work organisation or not. In this way, I will explore the significance and value of the archetypal feminine in that organisation.

Keywords: Analytical Psychology; archetypes; feminine archetypes; archetypal feminine; organisational studies; collective unconscious; consciousness.

SA Abstracts in chronological order and by conference themes

Saturday 29.7. AM - Panel Theme 2 – Cultural/Political

Title: C.G. Jung's Others; Society, Nazism and Crowds.

Jonann Graaff

University of Cape Town, Department of Sociology, South Africa

Abstract

In 1936 and again in 1946 Jung set out his views on society, Nazism and crowds. When put alongside more recent sociological/social psychological writing, his views are one-sided, at times, cynical. So, for example, Jung is quite dismissive of social institutions, traditions and culture – one must work with individuals. German Nazism, in particular, and European nationalism, in general, are products of an alienated modernity, peoples are easily 'possessed' by particular archetypes. Crowds, within the context of this bleak modernity, have a strong tendency to morph into mindless mobs, they fall into 'mass psychosis'. Such writing has set a bad example for later Jungians writing sociology. But there are writers in symbolic sociology and anthropology, outside of Jungian theory, whose works would pass for extremely competent Jungian sociology. This paper's aim is to supplement Jung's own writings with more recent sociological writing to formulate a viable Jungian sociology.

Keywords: Society, Nazism, Jungian theory

SA Abstracts in chronological order and by conference themes

Saturday 29.7. AM - Panel Theme 2 – Cultural/Political

Title: A Renewed Analysis of the Origins and the Positioning of Taboo Inside Cultural Complexes in relation to the ‘Spectre of the Other in Jungian Psychology’

Elizabeth Brodersen, PhD

Jungian training analyst, CGJI Zürich, IAAP, AGAP, SGAP, IAJS Co-Chair

Abstract

This presentation examines the symbolic nature of taboo from cross-cultural perspectives. What is the nature and purpose of a taboo and how does it vary across cultures? My presentation uses an interdisciplinary approach comparing anthropological, ethnological, sociological, and depth psychological perspectives of Gordon Fraser, Victor Turner, Claude Levi Straus, Mary Douglas, Talcott Parson, Freud and Jung respectively in their examination of taboos. Unconscious/conscious taboos influence how we perceive gender roles and his/her attendant bodily fluids as clean/unclean; pure/impure; sacred/profane, as well as how we perceive transitional indeterminate states in the maturation and individuation processes. Both these processes are experienced as risky and fearful because the neophyte, male or female, enters and navigates the *borderland*: the old developmental stage and safe status is left behind to enter into a new as yet unexplored risky terrain. I argue that a taboo embodies the perilous, symbolic meaning of this rite of passage and its emotional value and intensity varies across cultures depending on their hemisphere, climate and topography.

I will also examine the colour black as ‘dirt’ and how black has been used to transfer unconscious, undifferentiated taboo ‘shadow’ emotions, including ‘tabooed’ gender potential, on to an outer object as ‘other’ making this person through his/her colour ‘black’ or relative shades of ‘darkness’ be experienced as unclean, disassociated and non-assimilated by the collective, cultural and individual unconscious/conscious complex constellation as a whole.

Keywords: taboo, disassociation, cultural complex, Jungian psychology

SA Abstracts in chronological order and by conference themes

Sunday 30.7. AM –Panel Theme 4 – Somatic/Embodiment

Title: From the Singing Ringing Tree to the Baobab Tree

Amanda Hon

Candidate with Association of Jungian Analysts; MA graduate of Centre for Psychoanalytic Studies, University of Essex., United Kingdom

Abstract

The Singing, Ringing Tree (Stefani, 1957), made a quiet but devastating entrance into the living rooms and psyches of British children as a BBC broadcast in the mid-1960's. It gripped - and terrified - countless children, to the extent that, as adults, for many the atmosphere and images remain as present as a powerful childhood dream.

Recorded in German, the language of parents' and grandparents' enemies, with a male voice-over narration in a received pronunciation English, the original language of an other intriguingly faded in and out, but not, this time, barked by soldiers of the ubiquitous WW2 film genre. Another Germany penetrated young viewers' minds with an accompanying paternalistic voice that reassured us that we were still on home ground, but which, at the same time, spoke of ominous deals, enchantment, sensuality, responsibility, cruelty and menace.

I discuss the film and the impact it made on British children, and explore why it touched so many as profoundly as it did. Through the application of the Jungian concepts of compensation, soul/psyche, the autonomy of the unconscious, and the other, I consider the gaps the film might have been serving to fill within children's psyches, and those of wider society at that time. The tumultuous developments taking place in the 'Long Sixties' (Marwick, 2005: 780) dramatically disturbed the 'mosaic substratum' of everyday life (Papadopoulos, 2002: 17), moving many into an unconscious search for balance. Papadopoulos' focus is that of refugees uprooted from their homes: I borrow his concept and apply it to the context of my presentation.

I conclude with some words about my personal life journey which first brought me to Cape Town for a year in early adolescence in the mid-1970's, returning 30 years later to undertake a 'Vision Quest' in the Little Karoo.

Keywords: Analytical Psychology, Archetypes, autonomy of the unconscious, collective unconscious, compensation, cultural unconscious, other, puer aeternus

SA Abstracts in chronological order and by conference themes

Saturday 29.7. PM

Keynote Presentation

Title: I am My Other's Other: Reflections on the 50th Anniversary of Dr Martin Luther King's Address to the American Psychological Association

Jennifer Leigh Selig

Founding Chair of the Jungian and Archetypal Studies program at Pacifica Graduate Institute, Jennifer Leigh Selig is a career educator, having taught for 28 years, the last 12 as core faculty at Pacifica. She is the co-editor and author of several books, including *Reimagining Education: Essays on Reviving the Soul of Learning* (2009); *The Soul Does Not Specialize: Revaluing the Humanities and the Polyvalent Imagination* (2012); *Integration: The Psychology and Mythology of Martin Luther King, Jr. and His (Unfinished) Therapy With the Soul of America* (2012).

Abstract

In the summer of 1967, Dr. Martin Luther King, Jr. addressed the American Psychological Association in Washington, DC as a featured speaker at their annual conference. He was 38 years old. He would be dead seven months later.

Three summers ago, because of my 12 years of research into the life and legacy of King, I was an invited panelist at the APA convention in Washington, DC, by the Society for Humanistic Psychology (Division 32), where we enacted and explored King's speech. Of that occasion, a short documentary film was made. A week after the IAJS conference, I will return to Division 32, the APA convention, and Washington, DC for the 50th anniversary of King's speech, where we will screen the documentary and have further discussion.

Humanistic psychology *as a discipline* makes a concerted effort to address racism and racial injustice. Humanistic psychologists speak out about the value of love and its relationship to social justice, and work openly toward the creation of "the beloved community," a term King often used to describe his dream society. They actively seek and support racial diversity in word and deed. Jungian psychology *as a discipline* (and with notable exceptions) has been slower to confront racism, racial injustice, and racial diversity, despite my (and others) contentions that we have "the keys to the kingdom" in understanding racism through such concepts as the unconscious, the shadow, projection, etc. Jungian psychology is particularly suited to answer King's call in his speech—"White America needs to understand that it is poisoned to its soul by racism"—especially as we consider the unconscious ways we became and remain thoroughly racialized in this country.

In this presentation, I will 1) summarize a few salient points from King's speech; 2) pre-screen parts of the Division 32 documentary; and 3) argue that in order to be our brothers' and sisters' keepers, we as White Americans must un-other our racialized other and claim the ways our souls became and remain poisoned by racism.

Keywords: Dr Martin Luther King, humanist psychology, Jungian psychology, brothers' and sisters' keepers.

SA Abstracts in chronological order and by conference themes

Saturday 29.7. PM – Panel Theme 2 – Cultural/Political

Title: Jung and Kristeva: The Looking Glass Between Self and Other

Susan Schwartz

IAAP, IAJS, United States

Abstract

There is a stranger within us whom we do not know. As Jung refers to this, it is the shadow. As Julia Kristeva, French psychoanalyst refers to this, it is the stranger or foreigner. Both theorists speak about the cultural as well as the inner manifestations of dissension and split selves. Kristeva notes what is foreign to one self is actually part of oneself. This is similar to Jung's idea that the shadow is comprised of those parts we resist acknowledging. If we open to the unconscious, the psyche moves into empathy for self and other.

On the other hand, traumas leave denial and freeze states apparent in the auto-immune diseases that physically and psychologically attack the self. The unmetabolized emerges through the violation of internal order. The differentiation between destructive cells and those able to self-protect and decipher wellness becomes confused. The body betrayal signifies the return of the repressed with its melancholy and loss. The tension of holding the psyche and body, the grief and memory reveals the conflicts between the inner and outer, appearance and disguise. When too tightly wound, the psyche and body experience the collapse of the false self.

Jung and Kristeva address the dissociation of the psyche from traumatic cultural and personal experiences and the need to integrate them. The dissociated fragments of the personality contain regeneration. Each culture from the South African sangoma to the Western psychotherapist uses this principle for healing. Effective therapy requires listening into different cultures and traditions.

Body qualities affect the personality. Through the auto-immune illness the psyche exposes its fragility and narcissistic needs. Integration occurs through addressing the throes of despair and depression. Self and other, the shadow and the stranger, expand the personality by including the formerly untouched, unacceptable and unknown.

Keywords: Jung, Kristeva, auto immune, psyche/soma

SA Abstracts in chronological order and by conference themes

Saturday 29.7. PM – Panel Theme 2 – Cultural/Political

Title: The Tabloid Trickster and the Cult of Celebrity: A Post-Jungian Evaluation of the 'Other' Journalism

James Alan Anslow

Centre for Psychoanalytic Studies, University of Essex UK, United Kingdom

Abstract

At the beginning of the 21st century, printed tabloid newspapers in the developed world, whose circulations were already in steep decline, faced twin existential challenges: a growing tendency by consumers to access free information and entertainment content from the internet, and, in Britain, demands for more stringent regulation of journalists, particularly those employed by, or servicing, 'tabloid' titles. The latter challenge was characterised in 2012 by the report of the Leveson Inquiry (Part 1) into the culture, practice and ethics of the press, ordered by the UK government as 'phone-hacking' revelations triggered the closure of the tabloid *News of the World*, then one of the most read English language newspapers in any country, and led to a string of high-profile court cases, one of which culminated in the conviction and imprisonment of the title's former editor Andy Coulson. For decades, influential media theorists had condemned many aspects of popular newspaper journalism, a critique fuelled by the Leveson Inquiry and associated criminal investigations. Some analysts argued that societies would be psychosocially healthier if newspapers such as the *News of the World's* sister publication, *The Sun*, and its imitators in other countries, either ceased to exist or were radically revised. This paper, based on the author's doctoral thesis, explores the proposition that tabloid journalism is driven archetypally by what Jung and others identified as Trickster, a collective shadow reflecting an ambiguous but necessary principle portrayed in myths, folklore, literature and contemporary media as a disruptive, lascivious, liminoid troublemaker. This paper identifies the archetypal energy driving the tabloid stereotype that is the 'other of 'respectable' journalism and suggests that statutory press regulation 'castrates' the tabloid Trickster, rendering it unable to perform its psychosocial function, to the detriment of a society already challenged by a fragmenting post-modern media landscape.

Keywords: Trickster, tabloid, newspapers, media

SA Abstracts in chronological order and by conference themes

Saturday 29.7. PM – Panel Theme 2 – Cultural/Political

Title: The Boy in the House of Death: The Katha Upanishad and Knowledge

Paul Attinello

C. G. Jung Institute Zürich, Newcastle University, UK, United Kingdom

Abstract

The Katha Upanishad, one of the longest and most famous of the Upanishads, begins with an unexpected fairy tale: the boy Nachiketas goes down to hell to ask Yama, god of the dead, to tell him the truth about death. Their negotiations ultimately force Yama to explain that the secret of death is the secret of life – leading into a vast and sophisticated disquisition on reincarnation, transcendence, and the meanings of life that are achieved only through acceptance of its mirror, death.

A closer examination of this peculiar introduction shows that the fairy tale can be unpacked across several levels of symbolization into a field of understanding as broad as the body of this Upanishad, and beyond. Archetypal resonances of Yama, the first mortal to die who becomes lord of the dead, of the boy and his symbolic quest, and the details of their interaction can be viewed through Jung's systematic analysis of death and rebirth. The intensity of religious, mythical and folkloric images associated with death, as seen through the work of Herzog, Kast and others, helps to clarify why it is worth taking this seriously – the fairy tale reminds us of the deep conflict between our childish desires for reassuring forms of meaning and the unknowable infinity of death.

Acknowledging the difficulty of our own needs for hope, escape, or meaning in confrontations with death brings us to the edge of existence – and beyond. My work with, and personal experience of, HIV/AIDS helps to illuminate contemporary developments in this conflict, and how changes across the past three decades may make us somewhat less unaware, less disoriented, in facing death. It also suggests the need for an 'as-if' view of death in psychoanalysis – the answer to the boy's quest is perhaps contained in our willingness to hope without certainty.

Keywords: Death, Upanishad, AIDS, fairy tale, archetype

SA Abstracts in chronological order and by conference themes

Saturday 29.7. PM – Panel Theme 6 – Somatic/Embodiment

Title: Perpetrator as self, not other - Incest and Sexual Abuse in the Caribbean - A Jungian Approach

Hazel Angela Da Breo

Pacifica Graduate Institute, Grenada

Abstract

Children are raised to fear the Adult Other. Strangers in the street, monsters under the bed, foreigners of different tongue and hue; their otherness is amplified as a means of warning children away from potential abduction and sexual harm. The Caribbean Region has the highest incidence of Child Sexual Abuse in the world (one in every two girls receives her sexual initiation by force), after Sub-Saharan Africa. But the rate of incest is at 97%, identifying perpetrators as daddies, step-fathers, big brothers and other relatives. They are not the other, they are flesh and blood aspects of the self. This presentation applies Jungian scholarship to understanding this deeply troubling phenomenon, and marks the beginning of a psychological perspective as to why Caribbean humanity has developed along these lines.

Keywords: incest; child sexual abuse; cultural unconscious

SA Abstracts in chronological order and by conference themes

Saturday 29.7. PM – Panel Theme 6 – Somatic/Embodiment

Title: Befriending the Other in Myself and an Other

Sybil Fuller

IAAP UKCP AGAP IGAP, United Kingdom

Abstract

The topic of this Conference holds great interest for me as a person born in Africa. I spent many years in South Africa before going abroad. In this process of living in another culture, my sense of being “other” has been heightened, as well as the longing to return to “my tribe”. In the presentation “The Other in Myself and an Other”, I will draw from my life experience. In the early part of my career I was involved in palliative care for many years-accompanying others to the threshold of the end of life as we know it. During this time of privilege, sharing this intimate time with others, I became acutely aware of how limited the western, patriarchal view of humans was. This was coupled with an ever growing awareness of the deep interconnection of psyche and soma in myself and, in turn, in others. I could no longer view life through the dualistic lens of the patriarchy. Over time, an inner shift has occurred to a view held by women mystics, namely the immanence of God/the Other (Imago Dei in Jungian terms) in myself, my body and in others. In the words of Marian Dunlea, Jungian analyst, “The body is not to be transcended but listened to as the locus of immanence, where spirit meets matter in me.” During this presentation, I propose to weave together my experience of being a Jungian analyst, Marion Woodman Foundation Leadership Training in BodySoul Rhythms, Somatic Experience and Mindfulness and how this enables a deeper connection with the Self, the Other in me and others.

Keywords: Africa, tribal, Other, psyche, soma, patriarchy.

SA Abstracts in chronological order and by conference themes

Saturday 29.7. PM – Panel Theme 6 – Somatic/Embodiment

Title: My Kinky Shadow: Pathologizing the Erotic Other in BDSM

Douglas Thomas

Pacifica Graduate Institute, United States

Abstract

BDSM sexuality (bondage and discipline/domination and submission/sadism/masochism) has largely been a topic neglected by the Jungian scholarly community, judging from an online search of research databases. From the time of Krafft-Ebing's *Psychopathia Sexualis* forward, psychotherapeutic communities have tended to regard such forms of sexual expression uneasily, frequently labeling them as pathological. This marginalization of certain extreme forms of sexual gratification brings to mind Jung's (1957/1967) comment, "The gods have become diseases" (p. 37 [Para. 54]). Perhaps diagnostic labels serve as a barrier against our deeper fascination with our own proclivities for cruelty, ugliness, humiliation, and violence. What gods have been forced into hiding in the dark power dynamics of BDSM relationships? Jung's theory of the Other offers a framework for understanding the extravagant sexual imagination of BDSM and kink as an encounter with the transforming forces of the archetypal unconscious. James Hillman (1975) revitalized aspects of the depth tradition by noticing the innate tendency of the psyche to reveal itself through suffering and the distortion of the ordinary, an archetypal necessity he referred to as pathologizing. Continuing this soulcentered approach, Thomas Moore (1990) and Lyn Cowan (1982) both made major contributions on sadism and masochism as archetypal forces that confront each of us individually and collectively. Let us imagine that the world of BDSM and kink creates a ritualized container for some of the soul's less understood impulses to pathologize, as Hillman defines the term. These animated fantasies and experiences may serve to sophisticate our sexual imagination as one iteration of the individuation process, and they invite us to notice their presence in other more familiar areas of daily life.

Keywords: BDSM, kink, pathologizing, archetypes

SA Abstracts in chronological order and by conference themes

Saturday 29.7 P.M – Panel Theme 6 – Somatic/Embodiment

Title: Selfies and Jung's Personal Shadow Concept: Experiences of Adolescents in South Africa

Prof P Van der Merwe (PhD in Psychology)

Associate Professor in the Department of Psychology at University of South Africa (Unisa)

Dr E Mojapelo-Batka (PhD in Psychology)

Chair of Department of Psychology, University of South Africa (Unisa)

Abstract

Carl Jung was a major figure who explored the dark side of human nature, and he introduced the term “personal shadow” to describe it. As this presentation notes, he thought about it in two senses, one personal and the other archetypal. The personal shadow contains specific features of an individual’s psyche that they block, repress, or defend against because the material is both threatening and seen as antithetical to what they wish they were. The shadow contains, besides the personal shadow, the shadow of society — fed by the neglected and repressed collective values. This is the portion of the “personal shadow” that linked with the “selfie” that the author will be focusing on in this presentation. A “selfie” can be defined as a photograph taken of oneself by oneself. Similarly a “selfie” is an image of oneself, however, “selfie” depicts the aesthetics of the individual. Therefore the “selfie” is not simply capturing an image of oneself but rather capturing the most appealing image. The shadow's appearance and role depend greatly on the living experience of the individual, because much of the shadow develops in the individual's mind rather than simply being inherited in the collective unconscious. Due to the recent rise of the “selfie”, research on this topic in terms of its impact on adolescents is limited in a South African context. In this research, purposive sampling was used to select adolescents who provided information rich cases on how the “selfie” is experienced. Findings of this research contributed to understanding the impact this phenomenon has currently amongst adolescents in South Africa. Social media through the use of “selfies” can encourage self-promotion and create an obsession with the physical appearance hence increasing narcissism as a risk amongst adolescents as it can lead to negative, emotional and psychological health. Adolescents shape their self-concepts based on their understanding of how others view them.

Keywords: Selfies; South African adolescents; personal shadow concept

SA Abstracts in chronological order and by conference themes

Saturday 29.7. PM – Panel Theme 3 –Jungian Psychology

Title: Dreaming In Black and White: Race in the Unconscious: An Interactive Workshop

Fanny Brewster

NYAAP, PAJA, IAAP, Pacifica Graduate Institute, United States

Abstract

This Workshop presentation invites participants to bring their dreams and engage in Active Imagination, discussion and interpretation within the context of Analytical Psychology and Africanist cultural symbols. Dreamwork is significant for its support of developing a deepening relationship between the ego and the unconscious. In Jung's writings and discussion of dreams, he refers to "Other" but not always in the most positive of words. We will have an opportunity to share our ideas regarding dream-work within a post-Jungian framework as well as non-Western Traditional Healing Practices.

This workshop is an opportunity for participants to share their dreams with a focus on relating to others on the important topics of culture, racial inter-communication, dream symbols, archetypes and racial complexes of the unconscious.

Keywords: Dream-work, Cultural Complexes, Analytical Psychology, Post-Jungian Psychology

SA Abstracts in chronological order and by conference themes

Sunday 30.7. AM

Keynote Presentation

Title: Jung's Fantasies of Africa and the Individuation Process or, How Africa did try to Heal Him, and may still Heal Analytical Psychology?

Roger Brooke

Roger Brooke, Ph.D., ABPP, is Professor of Psychology at Duquesne University, Pittsburgh, and a Board Certified clinical psychologist in private practice. His formative professional years were at Rhodes University, Grahamstown in the 1980s. He is author of *Jung and phenomenology, Classic edition* (Routledge, 2015) and editor of *Pathways into the Jungian world* (Routledge, 1999). He recently coedited with C. Fischer and L. Laubscher *A qualitative vision for psychology: an invitation to a human science approach*. His work with veterans has resulted in the chapter, An archetypal approach to treating combat post traumatic stress disorder (in D. Downing and J. Mills (Eds.). *Outpatient treatment of psychosis: psychodynamic approaches to evidence based practice*. London: Karnac, 2017).

Abstract

Jung travelled to Africa twice, and both times he had dreams that significantly impacted his view of himself and the meaning of the individuation process. It will be argued that Jung was an ego in the grip of his dreams when he analyzed them, even decades later, and that their compensatory function was never successfully integrated. There were significant and unfortunate consequences for his understanding of the individuation process. The Nguni term *ubuntu*, will be used to reimagine individuation in more explicitly ethical and socially embedded ways.

Keywords: Jung, Africa, individuation, Nguni

SA Abstracts in chronological order and by conference themes

Sunday 30.7. AM –Panel Theme 2 – Cultural/Political

Title: Car guards as the "Other" in South African society

Lynelle Pieterse,

Centre of Applied Jungian Studies, South Africa

Abstract

In South Africa, the State has historically and especially in the time of the Apartheid government, denounced, inhibited, oppressed the individual's right to stand true to himself; or hold authentic and unique views that are integrated into his psyche as part of his individuation process. The State strived to dictate the consciousness of the individual. This was in turn internalised by certain groups of South African citizens.

Jung urged that man should separate himself from the collective which robs him of his autonomy and inhibits individuation. The individual becomes disconnected, estranged from himself in the same way he feels disconnected from oppressive society which seeks to define him and prescribe to him. One could say that the Apartheid collective unconsciousness is similar to what Jung called mass neurosis. The split is still evident today in post-Apartheid time; in the individual as well as in the collective.

The key idea of the paper is based on Samuel Kimbles' concept of the Phantom Other, illustrating a complex cultural theory that relates to individual and cultural narratives. The unconscious presents issues related to history and culture and this manifests as the Apartheid Ghost that still walks the streets. Reference is made to James Hollis' idea of the Magical Other. In the arena of car guards, ironically this manifests as a search for the Diabolical Other. This paper is especially relevant to Jung's work on the unconscious. He found his 'raison d'etre' on his return visit to Africa when he was in his 50's.

The arguments for this presentation are supported by feedback from interviews done to assess the attitudes of individuals towards car guards.

Keywords: Collective unconscious, complex cultural theory, cultural narratives, phantom narrative, State, Apartheid, Magical Other, Diabolical Other, psyche, consciousness, autonomy, individuation.

SA Abstracts in chronological order and by conference themes

Sunday 30.7. AM –Panel Theme 2 – Cultural/Political

Title: Changing Perceptions of Love at Midlife: Jungian and Post Jungian Perspectives.

Emma Jane Parker

Essex University, United Kingdom

Abstract

In this presentation,, I propose that the expectations we accumulate about what love is are regulated by, what C. G. Jung refers to as midlife, and how it is connected with breaking down the illusions we have formed when younger and revealing our true nature. It is found that styles of love are learned, and an innate lineage is produced through the loving parent and siblings (Panksepp, 1998, page244). Everyone has different relationships and expectations of how love is perceived which they learn in the process of growing up. At middle age, change will often compensate for any illusions that prevent full acceptance of ourselves in our environment.

Jung wrote that working in the natural flow of life people gain extraordinary powers of concentration and endurance (CW10, para 111). Researchers found astrological charts drawn up for the time of birth in the Dead Sea Scrolls dating back almost 2000 years. This sheds light on how historic the argument is and that our place and time of birth make an imprint on our life's. Furthering evidence for an archetypal resurfacing of a transition at midlife, to reassess how far we are from our passions in life.

The concept of the Soul of the World corresponds to the nurturing love found in female mammals that support us. Material on the Anima and Animus and transference emerge in the clinical setting as the past implications that have wounded the nurturing love we felt from our mothers. The emotional gravity and their crepuscular activity affect a person and colouring their outlook on life. When working with the transference it is possible to understand this love as correcting the illusions we have formed about love. It is also possible to open up to a greater love if life has been based on inner development rather than exterior gain.

Keywords: Midlife, Unus Mundus

SA Abstracts in chronological order and by conference themes

Sunday 30.7. AM –Panel Theme 2 – Cultural/Political

Title: The Myth of Brexit: When ‘the Other’ is the Wrong Explanation

Steve Myer

University of Essex, United Kingdom

Abstract

The UK’s vote to leave the EU has been widely condemned as motivated by issues associated with ‘the Other’ (i.e. racism, xenophobia, and hostility towards immigrants) and as potentially fuelling the further rise of right-wing extremist parties throughout Europe. This interpretation has been supported by media reports of racially-motivated hate crimes in the aftermath of the vote, including against Eastern Europeans. However, these widely-publicised accusations of prejudice and projections against Brexiteers are themselves largely projections and prejudice. The demonization of the Leave vote has masked or cloaked the substantive issues that underpin Brexit. This is leading to actions by some governments and political parties that are more likely to fuel the rise of political extremism, by failing to address the underlying issues and suppressing the expression and discussion of legitimate concerns that are mislabelled as xenophobia.

This presentation will examine the evidence that supports this alternative interpretation. Drawing on some of Jung’s less-publicised observations, it will problematize the sometimes-too-eager use of ‘the Other’ in forming explanations of political actions. The purpose of analytical psychology is adaption in two directions – to both the inner and outer worlds – and the Other is not always the main issue. For example, Jung sometimes suggested a dream be interpreted on the objective level, or that practical steps be taken to mitigate the effect of political psychic epidemics. To understand the Brexit vote, and deal with the rise of extreme far-right parties in Europe, we need to disassemble the complex layers of mutual Other-projection in order to see the underlying substantive political and cultural issues involved. If we allow ‘the Other’ to be the only or dominant influence in our thinking, it will suppress constructive political discourse, and lead us towards the wrong types of solutions.

Keywords: Brexit, politics, one-sidedness, demonization

SA Abstracts in chronological order and by conference themes

Sunday 30.7. AM –Panel Theme 2 – Cultural/Political

Title: Cultural Conflicts: International Relations through an Integrated Jungian and Cultural Psychological Lens

Susan S. Voss

GNNA LLC, United States

Abstract

Extending Jung's model of the psyche from the individual to the national level provides insights into the underlying patterns that drove the US and Russia to stockpile excessive numbers of nuclear weapons during the Cold War. The weapons provided a sense of security as a defensive boundary yet held the potential for global annihilation. Mutual Assured Destruction (MAD) became a somewhat viable, but fragile boundary for the two nations to engage. To gain insights into the underlying dynamics that drove these decisions I integrated national-level datum developed within cultural psychology into a Jungian model. Examining the information through Jung's model of the psyche shows predictable patterns of conflict where opposites meet and engage. Yet to truly understand the deeper patterns at play requires an examination of the relationship between the individual to the shared religious-political dichotomy as the foundation and structure for the ego development. This is further elucidated by tracing the historical evolution of religion and its impact on the national identity to illustrate how the underlying cultural patterns were formed and why they are so deeply entrenched within the collective and individual psyches. I propose to discuss the underlying relationship between the religious and political dialectic, the evolution of the Christian religion associated cultural psychology, and to propose an extension beyond the feminine-masculine dichotomy to understand cultural conflicts between nations.

Keywords: Analytical psychology, cultural psychology, Self, projection, nuclear weapons, cultural conflict, god-image, religious-political dichotomy, ego, projection, feminine, masculine, Christianity

SA Abstracts in chronological order and by conference themes

Sunday 30.7. AM –Panel Theme 4 – Somatic/Embodiment^^

Title: The Use of Liminal Space in relation to 'Self' and 'Other' in "The Expedition to the Baobab Tree"

Marian Elizabeth Campbell

SAAJA IAAP, South Africa

Abstract

I was reminded by the symbol chosen for the conference, the baobab tree, of a novel that has been meaningful to me. It is a poetic stream of consciousness novel written in Afrikaans in 1981 by Wilma Stockenstrom- a white woman in apartheid South Africa. Translated into various European languages, it won international recognition. JM Coetzee translated it into English in 1984, calling it "The Expedition to the Baobab Tree". The narrator is a nameless black African slave woman in 15th century Africa who, after a lifetime of trauma, finds herself abandoned and completely alone in the wilderness and seeks physical and psychological shelter in the hollow trunk a huge baobab tree. Within this liminal space a dialogue unfolds between 'self' and 'Self'/'Other'. The narrator spends her time between speaking to the tree of her memories as a slave and trying to survive in the harsh natural environment which is wholly other to her, including the group of indigenous people who worship her from a distance as a tree spirit. The tone is very bitter, at first, toward both her past and present subordination to the other, but as she develops a relationship with the baobab, based largely on identification, she starts experiencing a larger sense of self and of her place in the world, she is more able to play with sameness and difference, and her language becomes more experience-near. The novel presents layers of othering/otherness- race, gender, class, language, nature- and has been analysed from various theoretical perspectives, but I would like to use the liminal space of the conference to look at it as mythical case study through the lens of the depth psychologies.

Keywords: Self; Other; identity; trauma; individuation

SA Abstracts in chronological order and by conference themes

Sunday 30.7. AM –Panel Theme 4 – Somatic/Embodiment

Title: Ecological Hauntings: Nature as Other, Nature as Self

Gabrielle Milanich

Pacifica Graduate Inst., United States

Abstract

In Wiltshire, U. K., small children are encouraged to scramble up the side of a large boulder by their barking parents; a stone giving little traction for young feet. And though amidst play, the boys are taunted into conquering this inert and meaningless stone, a mere tool used for the triumph of human over nature. This is no ordinary stone, however. This is one of the many lodestones of the well-known Avebury stone circle and, simultaneously, mere yards away, a group of adults are immersed in a Samhain ritual. To them, and many others nearby, the stones are sacred, by their very stillness enacting an ancient oral tradition. Finally, meandering amid the many humans and stones alike are the peacefully grazing sheep, leaving behind bits of wool from their sheep-to-stone rubbing. The entire image provides a temporal confluence, one of presence and non-presence, of objective acknowledgement and of a particularly dangerous act of planetary Othering. This circle, in a curious way, displays a natural hauntology; a bearing down by spectral warnings against eco-psychological dismissals.

Pervasive and reified is the forgetting of human-as-nature, a part-to-whole impossible to dissect from such ontological bearing. This study first seeks to explore natural hauntings, then proceeds to explore the Self/Other relationship inherent within the creaturely and ritualized natural world as a hauntological address from the future — the ghost of which is an as-yet non-being seeping too slowly into consciousness as a means to awaken ego to the reality and ramification of ecological demise. It concludes by examining Jung's insistence that, "The supreme meaning of Being can consist only in the fact that it *is*," Jung insists, "not that it is not or is no longer." Only in waking from this eco-psychological haunting can deep psycho-ecological meaning be preserved.

Keywords: hauntology, eco-psychology, othering

SA Abstracts in chronological order and by conference themes

Sunday 30.7. AM –Panel Theme 4 – Somatic/Embodiment

Title: Being Janus: A Combat Veteran’s Phenomenological Account of Coming Home

David Fisher

Pacifica Graduate Institute, United States

Abstract

As of 2015, there were 40 active armed conflicts in the world according to the International Institute for Strategic Studies’ armed conflict database. Within the confines of the Geneva conventions on the Law of Land Warfare and other generally accepted definitions, an armed conflict occurs only when at least one or more parties to the use of armed force is a government or state. Challenging this restricted definition is outside the scope of this current paper inasmuch as narrow definitional argumentation is not the focus. Instead, the above statistics are used to introduce the reader to the large number of acknowledged combat veterans in the world, sent at the behest of others.

Soldiers, sailors and Marines are recruited to the cause of their government, culture or nation through an appeal to the romantic nature of the protector, the noble warrior or knight. After recruitment, the first “Other” experience is initiation into the warrior class. This experience is referred to by various names: boot camp, trial, test and basic training. Here recruits are systematically stripped over their civilian identities. Those who accept the mantle of warrior are now an “Other” to the civilian society they act on behalf of. Among warriors there is a further bifurcation: combat veterans and Others. The combat veteran, as Jung alludes to in *Memories, Dreams and Reflections*, now has at least two distinct identities of which he or she is aware. They are now a Janus with two faces which leads to the question addressed in this paper: what is the phenomenological experience of returning home for the combat veteran and encountering the civilian “Other?” What is it like to be Janus with two distinct, seemingly irreconcilable identities? This paper proposes to explore this combat veteran’s experience of coming home from two different wars in two different decades through a first person lived experience narrative.

Keywords: Combat Veterans, Trauma

SA Abstracts in chronological order and by conference themes

Sunday 30.7. AM –Panel Theme 2 – Jungian Psychology

The Teachings of Nature

Madine Swart

Member of SAAJA, South Africa

Abstract

This presentation is about the powerful metaphors for ways of living in South Africa offered by indigenous knowledge and plant traditions. The aim is to address the lost balance with Nature by means of the plant-human interface as well as the integration of Jungian psychology and ecology.

1. Eco-psychology in South Africa

According to Vera Buhrmann, one of the pioneers of the practical application of Jungian thought in the South African context, psychology has much to learn from the “intuitive non-rational” belief systems of the African cosmology and the archetypes that underpin them. The current challenges to eco-psychology in South Africa, the way different cultures imagine nature and the human relationship with nature will be explored according to these belief systems.

2. African mythology and folklore

Myth is another way of understanding the meaning of the past; another way of making sense of the present. The connection between South African myths, folklore and plant traditions will be discussed with examples from San creation myths and African legends such as the Rain Queen of Modjadji, the fertility goddess Mbaba Mwana Waresa and the Water Snake.

3. Indigenous ways of knowing

Indigenous practices and traditions with plants can teach us about living in South Africa and offer ways of reconnecting with tradition and instinct. The San’s use of plants to create altered states of consciousness for dances is a process of transition to meaning, balance, wholeness and connectedness, both within individuals and between individuals and their environment. The inter-generational transmission of traditional knowledge improves well-being, dignity and self-determination. The aim of the presentation is to try and find an answer to what Africa could have possibly said to Jung in 1925 and how it speaks to us in 2017.

Keywords: Indigenous Studies; Indigenous knowledge; Eco-psychology

SA Abstracts in chronological order and by conference themes

Sunday 30.7. AM –Panel Theme 2 – Jungian Psychology

Title: Theorizing Divination: Emerging perspectives in depth-psychological and academic studies

Jean Hinson Lall

IAJS Executive Committee, independent scholar, Baltimore, United States

Abstract

C. G. Jung's psychological theory and method drew upon research into divinatory traditions from many cultures. He became a consummate dream-diviner, a reader of omens, and a student of astrology and the *I Ching*, and in his travels he sought out traditional healers who worked with symbolic diagnostic and healing grids specific to their cultures. South Africa's pioneering Jungian analyst Vera Bührmann forged relationships of mutual trust with indigenous healers and published studies that illuminated the affinity between depth psychology and traditional medicine; other Jungians have pursued similar lines of research. This dimension of Jung's work has been dismissed by many as "occult" and scientifically unsound, and is one reason why analytical psychology often finds itself "othered" in academic and professional settings. Jungian scholars and practitioners, however, carry on refining their theory in this area: rich work continues to emerge on synchronicity (the principle Jung proposed as a way of characterizing the acausal connections experienced in divinatory events), the interpretation of countertransference phenomena, and the theory of the archetypes, being revisioned in terms of complexity and emergence. In the wider scholarly world, meanwhile, fresh perspectives on divination are emerging in such diverse fields as anthropology, archaeology, religious studies, classics, languages and linguistics, philosophy, neuroscience, art history, and the history of science. Increasingly, rather than being categorized as "primitive" and baseless, divination is being taken seriously as a way of investigating reality, and the diviner's own perspective on his or her work and its cultural meaning is increasingly sought and respected. This presentation will review some of the significant developments in divination studies (including some focused on living traditions in Africa) which may be relevant for depth-psychological theory and practice, and will consider what Jungian and post-Jungian thought and research may have to offer to the wider conversation.

Keywords: divination, African indigenous healers, Jungian psychology, othered

SA Abstracts in chronological order and by conference themes

Sunday 30.7. AM –Panel Theme 2 – Jungian Psychology

Title: The Earth and its symbols as the Rejected and the Spectre of the "Other", following Erich Neumann's theory

Lidar Shany

Ph.D. candidate Pacifica Graduate Institute, Second year Jungian Therapy Bar-Ilan University Israel

Abstract

My presentation suggests a two-fold argument. First, what the collective perceives as "Other", still carries the projected shadow of collective evil which is symbolically related to the Earth. Second, the refugees, who have been traumatized by being evicted from their concrete land (earth), are exposed to the danger of severe deprivation by becoming the victims of projected inner evil, and of acting out their lack of land (earth).

I examine Western culture's relationship with the "Other", as a manifestation of the human relations with the Earth and its symbols, in the light of Erich Neumann's writing, in particular, his article "The Meaning of the Earth Archetype for Modern Times".

In this article, Neumann describes the development of human conscious with relations to Earth. Originated with a simplified reading of the biblical myth, according to which man was created from the earth and given the spirit of the sky, the symbolism of Earth was related to the elementary character of the Great Mother as the feminine, unconscious, dark, seductive, dangerous evil "Other". The inner psychological landscape of earth was projected onto the outside and manifested itself as religious persecutions, wars, inquisition, witch-hunt, and so on.

When consciousness developed, the Earth—yet an elementary spiritless land—became the subject of objective scientific inquiry and still lacks the sense of one's own territory.

Neumann wrote the article influenced by the events of WW2, yet his ideas remain relevant to our times. The shadow of the internal landscape is still rejected, and as individuals tend to immerse in the collective, the collective projection is still at work.

Following Neumann's conclusion, I will suggest that the collective transformation is our task as individuals, who by going through the process of individuation, reveal the transformative aspects of Mother Earth, and thus, hopefully, transform humanity.

Keywords: Analytical Psychology, archetypes, collective unconscious, personal unconscious, Other, individuation, Earth

SA Abstracts in chronology order and conference themes

Sunday 30.7. AM –Panel Theme 2 – Jungian Psychology

Title: Jung's Invitation to Embrace Psychology and Religion

William A McCreary

University of Utah College of Pharmacy, United States

Abstract

As Nazi Germany edged toward European domination, Carl Jung presented Yale University's 1937 Terry Lectures *Psychology and Religion*. Drawing upon his travels in Africa, Jung provided analytic insights into the lived experience of religion. In so doing, Jung made an impassioned case for how religion can, for better or worse, psychologically impact great masses of humanity.

The decision to invite Jung to deliver the Terry Lectures was controversial. Gordon Allport, a leading American psychologist, protested Yale's decision claiming that Jung was a Nazi sympathizer. In his essay in *The Atlantic*, Allport pointed to the fact that Adolf Hitler valued Jung's psychology. Indeed, in 1933 when over 20,000 books by such authors as Albert Einstein and Sigmund Freud were publically burned, Jung's books were not. Instead, Jung's works were reviewed and approved by the Third Reich.

At Yale amid the tensions generated by what Jung called Germany's "religious fervor," Jung set forth his understandings of psychology and religion. He rooted both in the essential, phenomenological experience of the "Other." Drawing upon Rudolf Otto's notion of the "numinous," Jung argued that one cannot experience the Other through an act of conscious or intellectual will. Instead, Jung asserted that the Other seized and controlled the human subject as its victim rather than its creator. Then, in an all too brief analysis, Jung spoke of how Germany was being seized by an ancient god and its distinctive religious zeal.

My presentation will amplify Jung's Terry Lectures. I will address how Jung enabled and hindered addressing the political realities of his time, including Colonialism and indigenous cultures. As we will see, the Baobab tree is an apt metaphor for the authentic "upside down" experience of the Other in human life and culture.

Keywords: Analytical psychology, archetypes, collective unconscious, personal unconscious, cultural unconscious, the Other, Cultural Complexes, Indigenous Studies, individuation

SA Abstracts in chronological order and conference themes
Sunday 30.7; 1.30-1.50 PM
Auditorium

Keynote Presentation

Title: You better Start Swimming or You'll Sink Like a Stone: Activism, Analysis, and the Role of the Academy

Andrew Samuels

Department of Psychosocial and Psychoanalytic Studies, University of Essex/Society of Analytical Psychology, London

The talk contains an autobiographical passage about the speaker's sojourn in Southern Africa. Then, there are three sections: (i) a description and discussion of the political turn in Jungian psychology; (ii) How the academy may become the best (and friendly) critic of the clinic; (iii) Some clinical perspectives on academic research will be presented.

Key words: clinic and academy, contemporary indigenous healing, diversity, equality, research mission, research motivation