

**IAAP/IAJS Joint 2018 Conference Abstracts**  
*Indeterminate States: Trans-cultural; trans-racial; trans-gender.*

**Thursday, August 2<sup>nd</sup> 9-5PM**

**PRE-CONFERENCE WORKSHOP**

**Title: Research methodologies in analytical psychology and psychodynamic psychotherapy**

**Abstract**

The aim of this workshop is to give an overview over research activities in the field of analytical psychology and psychodynamic psychotherapy in general. Different research designs using quantitative as well as qualitative methodology, and their combination in mixed methods designs, will be introduced. These research designs will be illustrated by completed or ongoing studies conducted in the field of analytical psychology. The designs include the use of the association experiment/word association test, single case report frames, interpretative methods for the analysis of dream series and pictures etc. which are all designed to catch the specific aspects of Jungian psychotherapy.

Participants will be supported in planning their own studies in different contexts so as to promote the implementation of research in different fields and countries in analytical psychology. We will also have a round table where research ideas and projects can be presented so as to support researchers to conduct their own research. The workshop addresses analysts and psychotherapists as well as students and candidates in training.

**Bio**

Professor Dr Christian Roesler, Dipl-Psych, is a Jungian psychotherapist and psychoanalyst (CGJI Zürich) and Professor of clinical psychology and family therapy at the Catholic University, Freiburg, Department of Applied Sciences.

**Friday, August 3rd AM**

**KEYNOTE PRESENTATION**

**Elena Barta**

**Title: Ismail is now called Ebru and Lea wants to be a mechanic:  
Transgender and Intercultural work as a communal task**

**Abstract**

The city of Frankfurt opened the first department of multicultural affairs in Germany in 1989. Since 2015 the city has its own coordinating office for lesbian, gay, bisexual, transgender, intersex and queer issues who is situated in the department and combines an intersectional perspective with LGBTIQ issues. Creating awareness for gender and sexualities outside heteronormativity and guiding institutions through an awareness process is one of its key tasks. This work is especially crucial when training professionals like teachers, health or pedagogical staff who work with children and young adults or other vulnerable groups. What is the conceptual foundation of transgender and intercultural work? What is the situation of LGBTIQ children and young adults and how do other forms of marginalization, of *being the other* play into their lives. How does the German discussion of a third gender option in official documents play into creating awareness for marginalized positions?

**Bio**

Elena Barta (M. Phil, Vienna) is a historian and educator. An intersectional and transformative approach on contemporary history, gender, sexuality, disability, race and culture is the focus of their academic and educational work. Since 2015 they are responsible for the coordinating office for lesbian, gay, bisexual, transgender, intersex and queer (LGBTIQ) issues. The office is situated within the department for multicultural affairs (AmkA) in the City of Frankfurt am Main.

## 30 MINUTE PRESENTATIONS PLUS 15 MINUTES DISCUSSION

### Panel 1

**Roger Naji El Khouri**  
**Denise Gimenez Ramos**

**Title: Child Development and Transsexuality: symbols, creativity and alterity through Sandplay Therapy**

#### **Abstract**

In this scenario of great changes in the values that support our ways of thinking and living, we find ourselves at a threshold of transformation as we can witness through the emerging paradigms. Despite the growing understanding of sexual diversity and trans identities, we are still unconsciously conditioned to a binary model that dictates how we should experience life and express our sexuality. This study discusses psychodynamics aspects of children with gender dysphoria, presented with clinically significant distress or impairment in social functioning, academics, or other important areas of life, according to DSM-5 definitions. From the Jungian analytical perspective, these symptoms can be also related to an expressive conflict involving the persona-ego-Self axis, and can most frequently affect the children's ability to confront the inherent challenges of the archetypal phases of their development. Such conflict, due to its magnitude, can also compromise their ability to symbolize, their capacity to actualize their potentialities and to establish creative relationships with others and with the world. The experience of continence, the teleological Jungian approach and the possibility of evoking new energies in the sandplay analytical setting can stimulate the child's ability to sustain the "tension of opposites" until unifying and structuring symbols begin to constellate, both in the personal and in the collective level.

#### **Bios**

Roger is a clinical psychologist and doctoral candidate in Clinical Psychology by the Pontifical Catholic University of São Paulo (PUCSP). He is an analyst member of the Brazilian Jungian Association (AJB,) affiliated to the International Association for Analytical Psychology (IAAP). He is also a member of the Brazilian Institute of Sandplay Therapy (IBTSANDPLAY), affiliated to the International Society for Sandplay Therapy (ISST).

Denise is Full Professor at the Post Graduate Program in Clinical Psychology at Pontifical Catholic University of Sao Paulo. She is a member of SBPA (IAAP) and vice-president for America of ISST. Author of several books and articles.

**Camilla Giambonini**

**Title: Trans-Gender States in ‘Sexting’ An exploration of teenagers’ resistance**

**Abstract**

Part of a broader research, which investigates the meaning of sexualized pictures among teenagers, this presentation discusses the gender dynamics involved in sexting. Teenagers often construct the other sex according to projected shadow elements, which often contain non-binary identities. Such elements appear in their comments about sexualized images during interviews. The presentation illustrates some findings that shed light on a different understanding of the meaning of sexting for teenagers, where sexual identification might take place in hetero-normative ways, but where forms of resistance can nevertheless be identified and integrated. Trust and self-confidence seem to play a central role in such integration and the discussion connects the findings with a critique to current intervention strategies put in place to reduce the risks teenagers might encounter online.

The current concern about such risks is critiqued with reference to literature on rites of passage and liminality as necessary spaces to reach adulthood. Furthermore, the research project aims at connecting teenagers’ own production of sexualized images with the broader political context of contemporary Switzerland. It will be argued that such context colludes with the hetero-normative social standards that increase the harm of sexting for girls. On the other hand, trans-gender states experienced by the research participants might offer insight into creative forms of political resistance.

**Bio**

PhD Candidate: Department of Psychosocial and Psychoanalytic Studies, University of Essex, conducting research into teenagers’ use of new technologies in intimate relationships from a Jungian and post-Jungian perspective. Previously trained within the probation service and qualified as social and clinical psychologist (MSc) and criminologist (MA). Hon. Secretary of IAJS and member of the IAJS executive committee.

## Panel 2

**John R Bensley**

**Title: The Jungian basis for and the methodological value of systems thinking as a cognitively fluid approach to the indeterminate states associated with wicked problems.**

### **Abstract**

A special class of problems was formally described as “wicked” in 1973 (Rittel & Webber). Since then, social and economic factors have compounded these hard to define, intractable and interrelated problems to produce complex indeterminate states of volatility, uncertainty and ambiguity. Embedded in the society that both generates and seeks to solve them (Brown, Harris & Russell, 2010 ), they inhere a moral challenge (Churchman, 1967) and, due to their intrinsic psychological sensitivity, are often associated with higher levels of verbal proscription rendering them difficult to discuss (Grant-Smith & Osborne, 2016). In response to the inability of the hard sciences to incorporate the unknowns contained within human systems, Systems Thinking has developed into a creative, holistic and critically focused community of practice well-suited to appreciation by, and alignment with, analytical psychology (May & Groder 1989). It is an inter-subjective, non-reductionist and phenomenologically grounded set of approaches to the appreciation of human systems based on situated, embodied and dialectic dialogue.

In focusing on the plurality of purposive human action towards meaningful-ends, Soft Systems Methodology (Checkland 1981, 1990) shares the Jungian understanding of subjective and embodied worldviews, and, as a learning system, is fundamentally a process of adaptation to, and appreciation of, dynamic environments and situations. Based on the view that human knowledge and subsequent claims are partial in term of selectivity and judgement, Critical Systems Heuristics (Ulrich 1983) seeks to explore the underlying sources of selectivity, assumptions made in respect to the so called facts and values of boundary judgements, and the ethical consequences of such actions. It therefore closely aligns with the Jungian approach to the indeterminate nature of boundaries and value of the constructive approach. Finally, Critical Systems Practice (Jackson 2003) combines critical awareness, meta-methodological and theoretical pluralism to reflect Jung's phenomenological approach to comparative analysis and synthesis.

### **Bio**

Academic Director and Corporate Educator in the QUT Canberra & Learning Innovation, Graduate School of Business with expertise in systems thinking, the management of innovation, product management and analytical psychology; John works with other University academics, Graduate School staff and industry professionals, to design, develop and deliver transdisciplinary education programs that meet the specific requirements of post-graduate students as well as a range of corporate and government clients. With more than 30 years management, marketing and

operational experience from the mining and telecommunication industries his passion is understanding the determining effect of the human equation within organizations and helping people sense-make in complex environments.

## **Steve Myers**

**Title: The fifth function of typology, in Prometheus and Epimetheus**

### **Abstract**

One of the most popular (non-therapeutic) applications of Jung's theories can be found in Myers-Briggs typology. This is a deterministic theory, the goal of which is to identify one's in-born psychological type and live it to the full. However, Jung became frustrated with such interpretations of typology (Myers 2016). In 1934, in a foreword added to *Psychological Types* (1921), he points readers to chapter II on Schiller and chapter V on Spitteler's *Prometheus and Epimetheus* (1881). He says they contain the essence of his theory. Spitteler finishes his story in an indeterminate state, where parity of the opposites is achieved, and he implies a subsequent transformation. Jung gives this a more concrete form – extrapolating to an inferred epilogue that is based on the symbol and the transcendent function. He uses Spitteler's story to demonstrate how the opposite in the unconscious will facilitate change, even against the intentions of consciousness. However, he assumes readers are familiar with the story of Prometheus and Epimetheus so does not explain it in full. This presentation will provide an overview of the story of Prometheus and Epimetheus. It will highlight the message that Jung felt was being overlooked in *Psychological Types*. This is not concerned with classification or identity but rather with how we arrive at the state of indeterminacy that leads to development and growth. The presentation will conclude by applying the story of Prometheus and Epimetheus to the issues of identity and development that are involved in migration, from the perspectives both of migrants and the residents of the societies that receive them. References Jung, C.G. (1921), *Psychological Types* (CW6), London: Routledge & Kegan Paul, 1971 Myers, S.P. (2016), 'Myers-Briggs typology and Jungian individuation', *Journal of Analytical Psychology*, 2016, 61, 3, 289–308 Spitteler, C. (1881), *Prometheus and Epimetheus*, trans. J.F. Muirhead, London: Jarrods Publishers.

### **Bio**

PhD Candidate, University of Essex

## **Panel 3**

### **Michael Glock**

**Title: In the last analysis, the essential thing is the life of the individual.**

### **Abstract**

What are the complexes and shadows of an individual whose father was born in Germany, served in the Luftwaffe and a Russian mother who was a descendant from the family of an aide-de-camp to Vladimir Lenin. This semi-autobiographical hermeneutical inquiry explores the diverse cultural and historical background and creative response of a person that travels on a German passport, was born in and is a citizen of New Zealand, but, lives permanently in California on a United States Green card.

What happens to a trans-cultural human being after a lifetime of living between Utopia and Armageddon—the shadow of an inevitable apocalypse (or rapture)? It hides the uprooted-ness, insecurity, and chaos that a terrifying and unknown future holds. When human beings forget, disavow, and disown their ancestors, race, and cultural events, they are forced to split, to go into exile, and to treat that which they do not know as the other, where the "other" is usually the enemy. The Great Wars and the slaughter of 100 million ancestors in the 20th century alone, as a result of fascism, genocide, migration and hatred, have torn a hole in modern culture's heart. This has been true for me, but, what comes of this? As Jung suggests:

“In the last analysis, the essential thing is the life of the individual. This alone makes history, here alone do the great transformations take place, and the whole future, the whole history of the world, ultimately springs as a gigantic summation from this hidden source in individuals.” *C.G. Jung Civilization in Transition, CW10: 315*

## **Bio**

Michael Glock Ph.D., is a futurist, author, digital architect and clinical hypnotherapist. After gaining his doctorate in philosophy, he continues to further develop methodologies for Future Studies & Scenario Planning. He created *Cultural* and *Film Futurist's & Way Ahead Engineering* for modern soul seekers. *Way Ahead* (2018), a recent book project, fuses philosophy, the Jungian project and Western Apache storytelling. In 2016 he co-edited with Elizabeth Brodersen: *Jungian Perspective on Rebirth and Renewal: Phoenix Rising*, by Routledge. He is a former co-chair of the International Association for Jungian Studies (IAJS).

## **Rachael Vaughan**

**Title: Hidden In Plain Sight: How Therapists Overlook Cultural Trauma in Trans-Cultural White Clients**

## **Abstract**

This presentation presents work with white clients to illustrate how culturally-related trauma can easily be missed by a therapist who assumes the white client's mainstream identity tells 'the whole story'.

White identity is frequently seen as non-cultural and non-ethnic, especially in the US. The presence and importance of ethnically and culturally-specific elements of identity are often missed in white clients (just as homosexual, bi-sexual and queer experience become invisible in clients whose current partnership is heterosexual). How can these non-visible areas of complex, intersectional, inter- and trans-cultural identity be foregrounded, worked with and valued as essential threads in the weave of identity?

This paper speaks to the complexity of working with cultural complexes in *both* the client and the therapist. It refers to Dr Salman Akhtar's work on the trauma of dislocation and the necessity to analyze the specific defenses employed against the pain of migration. It also draws on the work of Sam Kimbles and Thomas Singer on cultural complexes and the cultural unconscious, and relates these concepts to the French practice of psycho-genealogy, which traces inherited cultural complexes and family narratives through lineages.

Three case vignettes are presented: the first features a French client descended from Holocaust survivors; the second features a Spanish client who grew up during the time of Franco; and the third features a British client born in South Africa. In all these clients, culturally-related trauma had to be recognized, fore-grounded and addressed in order for healing to happen.

### **Bio**

Rachael Vaughan, MFT, is a licensed psychotherapist and a member of the core faculty at the California Institute of Integral Studies in San Francisco, California. She holds an MA in Depth Psychology from Pacifica Graduate Institute, California, as well as an MA in Linguistics from the University of Edinburgh, Scotland. She has studied at the C.G. Jung Institute of San Francisco. Born in Asia and raised primarily in Europe, Rachael has a lifelong, passionate interest in issues of culture, identity and inclusion. Her teaching is informed by multiple cultural perspectives, as well as post-colonial and feminist theory. She has a bilingual therapy practice in San Francisco

### **Panel 4**

#### **Stefano Carpani**

**Title: THE I+I: Individuation in a - i/e Modern - individualized society**

#### **Abstract**

I propose to present a comparative study of C.G. Jung's Individuation process and U. Beck's Individualization theory, which will lead to merge the two into a new concept: the "I+I".

The “I+I”, the concept of Individuation in a second modern society (which enable absolute freedom), takes Beck’s individualization’s theory as a valid picture of second modernity and merges it with Jung’s individuation process. The “I+I” is an attempt to claim that to become free in late modernity, therefore to fulfil one’s destiny, people need to individuate once being individualized.

The novelty of such research might support current social theory and psychoanalytic research as well as to reinforce the discourse undertaken by psychosocial studies since the 90s and by relational psychoanalysis since the 80s. Therefore, a comparison, as such, can serve as a rejuvenation of Psychosocial studies (where Jung takes into account the psychic and Beck the social) and an opportunity to explore further the importance of the relational approach in contemporary psychoanalysis.

I intend to claim that it is not enough to have a Freudian or post-Freudian Sociology only (and Psychosocial Studies) while addressing that the “missing unconscious in sociology” is a fact. Hence, that traditional sociology cannot take into account the unconscious.

I intend to underline that Jung’s Individuation’s theory is a possible frame (not the only one, nor the best) to ascertain the lacks within Beck’s theory of individualization (therefore traditional sociology). From this, I will look into the concept of freedom according to Jung and Beck and then shift to what I mean with absolute freedom, which is our innate striving for wholeness (in Jungian terms), in a post-gender, post-class, post-commitment society. Absolute freedom is a possible consequence of the “I+I” merges and takes into account a social and psychic point of view to the study of the individual and society).

My conclusions will underline that: (i) Beck’s research is fundamental to portraying and understanding late modernity; (ii) to claim that a renewed look at Jung’s individuation process is fundamental in any attempt to examine our current epoch; (iii) to underline that it could be beneficial to employ relational psychoanalysis and psychosocial studies into current investigation, therefore to move to a relational psychosocial approach.

## **Bio**

PhD Candidate: Department of Psychosocial and Psychoanalytic Studies, University of Essex (UK)  
C.G. Jung Institute Zürich (CH): Psychoanalyst-in-Training.

## **Adrian Campbell**

### **Title: Exploring the Trans-Cultural State of the Veteran through the Jungian Alchemical Lens**

#### **Abstract**

For thousands of years individuals have gone through different rites of passage to become warriors who fight and protect those whom they love. The challenge of reintegration for many returning warriors involves the search for identity and purpose (Tick, 2005). Once separated from the group they were so closely bonded to, they experience a psychological tear in their identity, trapped in a liminal space they struggle to move through the world as an individual, no longer surrounded by the support of a group.

Jungian psychology looks to Alchemy as “a highly elaborate philosophical and psychological system” based in imagery and symbology; a unique structure through which to view individuation (Hopcke, 1999, p.162). By viewing the military initiation process through the alchemical lens we can begin to see the negative effects on the individual psyche, as is it is overcome by the strength of the group consciousness (Edinger, 1994). The interference of the military collective consciousness during the rebuild of the individual psyche creates a contaminated internal mixture, causing the individual ego to identify with the group rather than themselves.

With such a severance from self it is no wonder that so many military members are struggling upon separation, being thrust back into the alchemical process through the window of loss. Anne Baring describes this style of entrance into the process as a “disintegration of the foundation of one's life” often leading to depression and even suicide (Section 18, pg. 8). Through greater awareness of these psychological processes, and the risk of identification with symbol and group over individual ego, we can help our warriors see this transformation as “preparation for a new orientation” in life, rather than a loss of self.

#### **Bio**

Adrian Campbell is a Doctoral Candidate at Pacifica Graduate Institute, a Certified Professional Coach, Leadership Training Specialist for the utility industry, Reiki Master, and a U.S. Coast Guard Veteran. She holds undergraduate degrees in Electrical Science and Psychology, and an MA in Depth Psychology with Specialization in Somatic Studies. Her current research is focused on veteran wellbeing and the energy of the collective consciousness.

**Friday, August 3rd PM**

**KEYNOTE PRESENTATION**

**Jon Mills**

**Title: Recognition and Pathos**

**Abstract**

Considerations from psychoanalytic theory and practice suggest that Axel Honneth's recognition theory depends on an overly optimistic view of human nature. This is especially clear in the case of social collectives who regularly fail to interact through reciprocal recognition even when they become aware of their mutual dependency on each other. For instance, individuals often acquiesce with others for defensive reasons, rather than recognize them as being morally equal. They seek a compromise formation to thwart the possibility of the other's aggression being directed toward them. From a psychoanalytic point of view, this is unrealistic since it is evident that collectives are largely possessed by unconscious complexes, emotional seizures and attitudinal prejudices.

To explore the limits of Honneth's position I wish to examine the dark side of recognition, namely, its asymmetrical pathological dynamics. I will explore how these dynamics are informed by early developmental contingencies in object relations and the negation of difference, addressing the psychodynamics of how dysrecognition and refutation of the Other lead to insidious pathologies within society and the clinic.

When Honneth says that a distributional schema of justice "would have to be replaced by the involvement of all subjects in a given relationship of recognition," he seems to abstract from the reality of human experience. Not all people are disposed, let alone capable, of recognizing the other. We may have to contend that, in the end, recognition means tolerance of difference and not merely acceptance of the other, which could still bring about a pragmatic co-existence even if people cannot recognize each other as equals.

**Bio**

Jon Mills is a philosopher, Professor of Psychology and Psychoanalysis at the Adler Graduate Professional School, Toronto, ON and Director Mills Psychology Prof. Corp. A 2006, 2011 and 2013 Gravida Award Winner, he is the author and/or editor of 13 books including *Humanizing Evil, Psychoanalytic, Philosophical and Clinical Perspectives*, edited with Ronald G. Naso, 2016. Jon is a member of the IAJS executive committee and IAJS-IJJS liaison.

## Panel 5

**Yuka Ogiso**

**Title: A Duality of Japanese “Fish” Symbol: Standing at the edge of Life and Death**

### **Abstract**

In all times and places, the motif of “fish” has occupied an especially important position among numerous familiar animal images, as a symbol representing fertility and life from the association with prolificacy or sea. Psychologically, "fish" connected with "water=unconscious" is an object swimming freely between depth / height, sacred / secular, life / death, singular / multiple, hence it always has a character of duality. In this presentation, we focus on such "duality" related to "fish" symbol, all above in Japan, and will explore it from the viewpoint of "Mercurius," which dynamically integrates the opposites.

As duality, in discussing the spirit of Christian era in Europe, about two thousand years from the birth of Christ, in astrology, corresponds to the time when the vernal equinox had been located in Pisces. As is well known, "fish" being also a traditional icon representing Christ, Jung argued the dynamic ambivalence expressed in "twin fish", likening to Mercurius which leads to the sailing of soul.

The rich development of the symbolic expression of "fish" is seen obviously not only in Christian communities, but also around the world, including the legend of Osiris and Isis in Egyptian myth, the fish God Oánes in Babylonia, and so on. In Japan, an island country surrounded by the sea, the fishery culture has been highly developed since ancient times, and the strength of interest in fish is unprecedented in other countries. As an indispensable food comparable to rice, it was also extremely deeply associated with Shintoism in rituals.

In this presentation, I would like to deepen this theme by taking a Japanese short story "Muōnorigyo (A Carp Appearing in a Dream)" contained in Ugetu-monogatari (Tales of Moonlight and Rain), written by a famous writer in the Edo period, Ueda Akinari.

### **Bio**

Toyo Eiwa University

**Mana Nagano**

**Title: Kappa as a manifestation of Indeterminate State; trans-cultural; trans-racial**

**Abstract**

In the presentation, showing several pictures and texts, I would like to focus on the Kappa (literally means river child, Eng.: water imp) which is Japanese well-known Yokai (Eng.: goblin) itself and on the folktales about Kappa as a manifestation of indeterminate state of our soul by analyzing their character, functions, constructions and archetypal aspects. In addition I will show the audiences folktales of "Water nymph's escapade" which we find everywhere all over the world. Here we see the trans-cultural and trans-racial "archetypal form" (CW9□ para, 155). This presentation will show that soul has been ready to cross border. What is Kappa? In historical ethnography it is said that the ideas of Kappas' came from China or that people at that time had mistook wild animals as Kappa. They live in both rivers and land in Japan and sometimes involve with human lives. Some wear a carapace of a turtle on their back and a plate on top of their head. Their looks vary. Even nowadays few people insist that they actually saw a Kappa. That is to say, we can think Kappa is a manifestation of an indeterminate state of soul, of aquatic (unconscious) and terrestrial (conscious), of reality and fantasy, of diversity and commonality. It's a transit between opposites showing us a spectrum scheme to "hold the tension of the opposites".

The function of Kappa in folktales: There are plenty of folktales about Kappas throughout Japan. In such tales, Kappas take the role of reason which is an unaccountable phenomenon, such as the birth of an ugly child, people's sudden lassitude or a loss of house animals etc. Psychologically analyzing, Kappas bring forth things that are hard to accept for us and at the same time take away something important so that this soul's transformation can go forward.

**Bio**

Psychological counselor and adjunct teacher at the student counseling center of the Kyoto women university. Co-author of the book *Assessment and Psychotherapy of Adult Developmental Disorder* (2013)

## **William Farrar**

### **Title: Transgendering Individuation: Teresa of Ávila, Bernini, and the Angels of Ponte Sant'Angelo**

#### **Abstract**

Traditionally, the concrete and overtly sexualized metaphors of medieval female spirituality have often been seen negatively. In particular, the spirituality of Teresa of Ávila spirituality has been seen as a mode of hysteria or neurosis (cf., Mazzoni, 1996). In this presentation, I argue that Bernini's famous sculpture *Saint Teresa in Ecstasy* concretely presents this mystical vision in terms of individuation. Specifically, the image becomes a intensified archetype of individuation whose libidinal power is expressed in overtly sexual terms. As with the writings of mystics, the sexuality can be seen as the fundamental focus (cf., Lacan, 1999), I suggest that Bernini is illustrating a component of a dynamic process of self-realization, analogous to the processes of spiritual alchemy. The ultimate stage of this process can be seen in Bernini's late designs on the Pont-Sant'Angelo, which creates a transgender image synthesis of engendered libido and being that points beyond coniunctio.

#### **Bio**

William Farrar is a member of IAJS, Residential Psychology Faculty, and former Faculty Director for the Center for Teaching and Learning at Estrella Mountain Community College. He created the Psychology of Religion class that is currently used at a number of colleges in the Maricopa County Community College district. His work with IAJS is an extension of his experimental research in lexical ambiguity. In particular, Farrar investigates how conceptualization of the imagistic and emotional aspects of archetypes can be semantically used to structure the grammar of self-narrative.

## **Huan Wang**

### **Title: The Peony Pavilion as a Picture of Sexual Individuation of Chinese Women**

#### **Abstract**

The famous Chinese opera *The Peony Pavilion* is a story about a young girl who had a dream to have sex with a young man in the garden of her own house, then died after the dream, became a ghost to court the man in her dream and came back to life with his assistance. By amplifying this story, I argue that unlike Western romantic stories, in Chinese ones, women have always played an active role in the relationship, because Chinese people have realized that sexual desire of women was not aroused by men, but by their own nature. Women are not the object of desire,

but the subject of it. Because of this knowledge of women's sexual power, Chinese women have been oppressed for many years to serve their power for the family instead of for themselves.

The heroin of the Peony Pavilion is a young girl who stands against her father's will and to find her own sexual autonomy. The story shows a popular theme in typical Chinese romantic stories for women. They could not choose their own husbands, but if they fought to death then they could get free as a ghost, then, love would bring them back to life. Through this process of death and rebirth, they could earn their autonomy and achieve their own sexual individuation as an independent individual.

A clinical case of a patient of mine whose main complaint is about her sexual problems with her husband illustrates how the similar theme merges in a girl from only-child family. Through her work with me, she tries to find her own autonomy but even today, this process is quite difficult and painful for a young woman.

### **Bio**

PhD candidate of Department of Psychosocial and Psychoanalytic Studies, University of Essex, UK

## **Panel 7**

### **Dawit Thomas Lambamo**

#### **Title: Infant Feeding Practice in Hadiyya Culture: The Case of Harche Kebele**

#### **Abstract**

Feeding and weaning practices vary from culture to culture and depend on different child-rearing values. The socio-cultural dimensions that influence the acceptable infant feeding practices are varied and complex. Understanding cultural differences in beliefs and practices relating to infant feeding is important to enhance designing programs for delivering successful psychological, social, physiological and economic well being of mothers and infants. The main purpose of this study was exploring mother's infant feeding practices in the context of Hadiyya culture. After purposively selecting Harche Huyaya Uyaya Kebele eight infant feeding mothers were selected using snow ball sampling technique. The study employed interviews and focus group discussion. The study found out early initiation and prolonged breast feeding and early complementary feeding in some instances immediately after birth. In addition, infants were not forced to wean unless the mothers encounter pressing issues like pregnancy and health related problems. Furthermore, the main weaning techniques were putting unpleasant materials on the tip of nipples and sending infants to grandparents home. The study also found out gender difference in weaning, i.e early initiation of weaning for girls. This can be indicative of gender based bias on weaning practice. Finally, health extension workers, office of women and children

affairs and Hadiyya Zone Tourism office should organize awareness raising programs to preserve vital infant feeding practices like prolonged breast feeding and length of weaning. In addition, the offices should raise awareness among communities on negative side effects of sending infant to grandparents home that may weaken infant-mothers attachment and create favorable ground for the development of phobia.

## **Bio**

Wachemo University, department of Psychology

## **Chihiro Hatanaka**

### **Title: The Empirical Research of the Paradoxical Transformation in Psychotherapy**

#### **Abstract**

In this study, I try to tackle the essential question in psychotherapy; what constitutes psychological change? In many cases, the patients experience psychological growth or transformation to a certain extent through the psychotherapy process. However, their psychological change is not a direct continuous growth. Especially in Japan, there is some possibility that the patients undergo their culturally original process even though the Japanese have imported the theory and methodology of the psychotherapy from Europe. For example, the Japanese do not fall into confusion but maintain the public order when they confronted the earthquake disaster. It is supposed that the people who have the Japanese mind tend to think that there are ups and downs in our life so that they feel good if there is nothing special. Moreover, the Japanese do not have a definite function of self but value keeping the entire balance. Therefore, if the patients look like going back against their objectives or they do not get personal achievement, it could be important for their future coming growth. It could be thought as a paradoxical process of our psyche.

As empirical phenomena, we have observed the Japanese patients have got a unique change in our clinical practices. In this research, we try to extract the essence of the psychological transformation in Japan. Our study would not only reveal the cultural difference but also show transculturally the possibility of the system of our psyche. We retrospectively analyzed more than 100 cases which came to the end in the recent 5 years, and assessed if the patients experienced some regression, if the patient's change influenced the people who were around the patient, how their body symptoms were relevant to their psychological problem, and so on. Our study would be able to show the effect and importance of the analytical psychotherapy.

## **Bio**

Kokoro Research Center, Kyoto University, Japan

## 1 HOUR SESSIONS INCLUDING DISCUSSION

**Sulagna Sengupta**

**Title: Indeterminate States: Trans-cultural themes in Jung's India**

*Footbridges to the psyche*

### **Abstract**

The Jung-India continuum encapsulates many centuries of transcultural history. At the center of it is Germany in its role of advancing Sanskrit scholarship, the *Sacred Books of the East* being one of Jung's primary sources of readings on India. Jung's notions about India were guided by German romanticism and enclosed many layers of cultural interactions between the two countries. We can envisage that Jung, Max Mueller and others who made deep and persistent forays into India, have experienced liminal and intermediary states in their feelings of mutuality and divergence in what they came across. Jung's journey through India, at many points held these indeterminate states, overlaid by affect and heightened by feelings of alienation. Did Jung process these emotions during his lifetime?

Jung's visit to India also brought a colonized and insurgent nation in touch with a burgeoning western psychology. The concept of unconscious psyche was relatively unknown in mainstream discourse when Jung made his scientific presentations at the congressional gathering. Jung stood apart not only for the empirical psychology that he brought with him but also for his intellectual grounding in European philosophy that was unfamiliar terrain for psychologists attending the Indian Congress. His averred interests in Indian religious philosophy in support of his psychological ideas added complexity to his work as an empirical psychologist – in all, the ambivalent feelings surrounding these transcultural exchanges are deep and sustained.

How are these indeterminate states of psyche recreated in current Jungian work in India? How do Jung's psychological notions, philosophical perspectives converge and deviate from India's ancient schools of thought, religion, myths, art, rituals and symbols? How do we navigate these complex and intricate historical tracts in understanding the psyche? This paper examines these questions in understanding transcultural journeys and the transitional states of psyche contained in them, in the backdrop of Jung's deep links with India and Germany's pivotal role in fostering it.

### **Bio**

Sulagna Sengupta holds a postgraduate degree in English Studies in India and has been engaged in Jungian Studies since 2014. She was a member of The India Jung Centre from 2004 to 2014 in Bangalore, India. Sulagna is the author of '*Jung in India*', published by Spring Journal Books, USA in 2013.

## **Eberhard Karl Riedel**

### **Title: A Developmental Approach to Social Complexes**

#### **Abstract**

I am a Jungian Analyst living in the United States, born in Dresden, Germany, in 1939, and conducting extensive humanitarian fieldwork and research on the topic of “Collective Violence and Trauma” in the eastern Democratic Republic of the Congo (DRC). I published four papers in Psychological Perspective on my formulation of “cultural complexes” (Riedel, 2009, 2013, 2014, and 2017) and was given a 1½ – hour time slot at the IAAP Congress in Kyoto (2016). In a “past life” I worked as a professor of theoretical physics on collective phenomena in condensed matter systems.

From my cross-cultural work emerged a Jungian human ecosystem model, which reflects the mysterious capacity of the human mind for conjunction of disparate elements. I define the model in terms of sets of interdependent networks and show that the concept of dynamic mandalas, which I previously developed (Riedel, 2014, 2017), plays a role analogous to that of feeling-toned complexes, but now on manifolds of psychosocial networks. I introduce a psychographic map—that is, a compass for thinking about psychosocial phenomena from a developmental perspective. Finally, I illustrate the map using examples from work in the consulting room, popular culture, and my collective trauma fieldwork in the eastern DRC.

Of course, network thinking is a basic feature of analytical psychology. The new task is to hold in purview larger manifolds of psychological and sociocultural networks and to understand the synergistic and synchronistic phenomena they produce. I have come to appreciate dynamic mandalas as the syntax of complex network phenomena.

#### **Bio**

IRSJA and IAAP

Jungian Analyst in Private Practice

Affiliate Professor of Physics, University of Washington, Seattle, WA

## **Robert L Mitchell**

### **Title: Jung, Neumann, Gebser: Correlating Individuation and Integrality**

#### **Abstract**

The proliferation of cross-cultural migrations and the re-culturation of previously homogenous cultures challenge both the cultural complex of the host and the cultural identity of the migrant. The resulting psychological disturbances, in both the individual and the culture, require a re-orientation of cultural identity, with a shift toward transcending cultural complexes to discover a new cultural identity in the cultural continuum of humanity. From the perspective of a psychological transformation this requisite re-orientation implies the intensification of Jung's individuation process. Jung says, "The natural process of individuation brings to birth a consciousness of human community precisely because it makes us aware of the unconscious, which unites and is common to all mankind." (CW 16, p. 108) From a cultural perspective, this re-orientation brings about a transformation in the cultural continuum of humanity that Jean Gebser equated to the emergence of a new structure of consciousness that he called "integrality." "If integrality is to be our future reality, then our consciousness must master it a make possible its realization." (The Ever-Present Origin, p.5) Jung's individuation process does not lead to a conclusive re-orientation of the personality and cultural identity. Gebser's transformed personality and the resultant cultural implications are discussed without consideration to process. Erich Neumann's concept of centroversion links together process and a definitive psychological destination in the transformation of the personality, providing the conceptual foundation for uniting individuation and integrality.

#### **Bio**

Robert Mitchell is an independent scholar, writer, lecturer and teacher. He is a long-standing member of the IAJS and is on the executive board of the JSSS. He holds a post-graduate degree in education, PhD in History of Consciousness with emphasis on history of education, philosophy, and developmental psychology. He is a member of the Jung Society of Washington DC, where he has lectured and given classes and he has lectured at the Jung Institute in Zurich, Switzerland. He is currently completing a two-volume work on education.

## **Jerome S. Bernstein**

### **Title: A Unified Theory of Borderland Consciousness: Survival in the Age of Trump**

#### **Abstract**

In the past 20 years since its formulation, my Borderland theory is coming of age as a unified theory of psychic evolution bridging the borderline pathology now evident in all aspects of the western world – politically, economically, socio-culturally, psycho-sexually, geographically, and

psychologically and scientifically. The latter is viewed as one half of a binary, the other half having been left behind in the mythological Garden of Eden prior to the Expulsion of our species for the sin of eating of the fruit of “The Tree of Knowledge.” I call this half of that split binary, “The Dominion Psyche.” Its primary symptom is Global Climate change which threatens the literal survival of our species.

The other half of that split binary I have named “The Reciprocity Psyche.” The former (Dominion Psyche) aims at literal dominion at the cost of spirit; the latter (Reciprocity Psyche) aims at balance as the primary dynamic for the literal continuation of life and survival of our species as a sacred and indispensable co-evolutionary partner. Further, this new paradigm of the Dominion Psyche held in perpetual dialogue and balance with an (re)emerging Reciprocity Psyche – not an integration of the two --ushers in a new kind of psycho-evolutionary dynamic heretofore never manifested. It represents an emergent psychodynamic that an increasing number of scientists and those in other disciplines as well as the general public is coming to realize and intuit holds forth the possibility of surviving our species’ seemingly suicidal commitment through the impending Global Climate Change Catastrophe. Other indicators of the struggle for emergence of the Reciprocity Psyche are the various “trans” states struggling to emerge: sexual, geographic, racial, cultural and others. Further, I believe, like Jung, that the latter reflects a collective psychosis which must be treated clinically and for which Jung’s theories are indispensable.

## **Bio**

Jerome S. Bernstein, M.A.P.C., NCPsyA., is a Jungian Analyst in private practice and a senior analyst on the teaching faculty of the C.G. Jung Institute of Santa Fe. For forty-five years he has been involved with Native elders, culture, and ceremony; he was a consultant and lobbyist in Washington D.C. for the Navajo Nation, and he helped establish the autonomous Department of Diné Education. Several of his publications focus on healing and treating the current collective dissociation, which manifests through the global climate change crisis. He is the author of *Living in the Borderland: The Evolution of Consciousness and the Challenge of Healing Trauma* (Routledge 2005) and the co-editor, along with Philip Deloria, of *C.G. Jung and the Sioux Traditions* by Vine Deloria, Jr. (Spring Books: 2009).

**IAAP/IAJS Joint 2018 Conference Abstracts**  
**Saturday, August 4th AM**

**KEYNOTE PRESENTATION**

**Mark Saban**

**Title: The transindividual – exploring the space between inner and outer, individual and social**

**Abstract**

With the help of some ideas from French philosopher Gilbert Simondon, I intend to attempt a re-vision of what has hitherto shown itself to be a problematic terrain: the psychological relation between the inner realm and the outer realm. Historically, Jungian discourse has seemed much more comfortable with the dimension of interiority than with that of the outer world. Jung favored the archetypal richness of his personality no 2 over what he saw as the limitations of personality no 1 – the realm of other people, the social and the collective. This distortion has meant that historically analytical psychology has struggled to provide meaningful insights into historical, social and political events. It has also found it easier to work on the level of intrapsychic relationships (between complexes, archetypal figures etc) than on the level of outer interpersonal relationships.

Nonetheless, in his *Psychology of the Transference*, Jung not only explored that intersubjective realm within analysis, but provided us with an alchemical framework for understanding the multiple complexities of inner/outer relationship, a framework that, amplified through the lens of Simondon's rigorous work on individuation and the transindividual, has the potential to shed fresh light on a depth-psychologically informed approach not only to individuals, but also to cultures, societies and politics. Ultimately what is needed is to move beyond approaches that prioritize either individuals or societies as definable finished items, toward an approach which sees psychological life as to do with process and relation, the process of relating and the relations between processes.

**Bio**

Mark Saban studied Classics at Oxford and then worked for twenty years as an actor and performer. He trained with the Independent Group of Analytical Psychologists, with whom he is a senior analyst, working in London and Oxford. He is also a lecturer in Jungian and post-Jungian studies in the Department of Psychosocial and Psychoanalytic Studies, University of Essex, where he is also working on a PhD in which he focuses on Jung's two personalities in MDR. He is the featured lecturer in the 2019 Zurich lecture series (ISAPZurich). Publications: co-edited *Analysis and Activism - Social and Political Contributions of Jungian Psychology* with Emilija Kiehl and Andrew Samuels (Routledge 2016) Recent articles include 'Segrete e Bugie. Un'area cieca nella psicologia junghiana', *Rivista di psicologia analitica*, 2017, n. 43 Volume 95 and

‘Outside-In: Jung's myth of interiority ambiguated Or - Knowing me, Knowing Jung - ahah!’, Journal of Analytical Psychology, 2018 63, 368-381. .

## **30 MINUTE PRESENTATIONS PLUS 15 MINUTES DISCUSSION**

### **Panel 8**

**Valeria Cespedes Musso**

**Title: The Mexican-American Cultural Complex: assessing the depth-psychological problems due to challenges of assimilation in American society.**

#### **Abstract**

This paper provides a discussion of some of the challenges that Mexican-Americans face during the process of assimilation in American society. Mexican-Americans predominantly self-identify as “Hispanic”, “Latino”, “Mexican” or “Mexican-American”, but rarely self-identify as American. Prior to the 1960s, Mexican-Americans insisted on their “whiteness” by identifying themselves as “Spanish”, but after the Chicano Movement Mexican-Americans began to embrace a Mestizo identity. The loss of European identity of Mexican-Americans is examined in this paper, specifically with reference to the role of the dominant Anglo culture and its historical relationship with Mexican-Americans seen as “Other”. Embracing Mestizo identity may appear, on the surface, to signal a *coniunctio* after years of rejection by Mexican-Americans of their indigenous roots. However, decades after the Chicano revolution of the 1960s, the Mexican-Americans group’s identity remains varied and indeterminate.

The Mexican-American cultural complex is examined in regards to the group’s identity, and its apprehension in embracing American identity, which may stem from archetypal forces embedded in the Mexican-American cultural psyche. Specifically, the symbols of La Virgen de Guadalupe and La Malinche are examined and analyzed from a depth-psychological perspective. The former symbol can be seen as representing the indigenous aspect of the group’s identity, while the latter can be associated to betrayal and the European aspect. The archetype of the home, and its perception by Mexican-Americans, is also examined. The belief that they are “neither from here nor from there” is compensated by the Myth of Aztlán, referring to an imaginary homeland located in the Southwest of the United States according to some activists of the Chicano Movement. Finally, the paper looks at ways in which the two identities, the indigenous and the European, have the potential to enhance a new perception of “home”, despite the dominant culture’s imposition of the group’s identity as “Other”.

#### **Bio**

Independent Researcher. Recent PhD graduate, University of Essex.

## **Konoyu Nakamura**

### **Title: One Piece: Diversity and Borderlessness**

#### **Abstract**

I have explored how Japanese *anime* use archetypal images to problems of modern social issues (Nakamura, 2015, 2016a, 2016b). *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 86. It is one of the best-selling comics in the world (Hayami, 2013). 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 friends called the 'team of straw' in search of a legendary treasure, *One Piece*, aiming to be the king of pirates by overcoming many difficulties. I gave my presentation about the *anime* at the IAJS conference in 2017. In the presentation, I have introduced influence of Japanese tradition to the anime and explored archetypal images of characters, *Luffy* (God Child), *Roronoa Zolo* (positive shadow), *Usopp* (negative shadow), *Nami* (anima). Also, I argued that the anime compensated feelings of hopelessness of young people and represented their longing for freedom of 'Others'. This time, I would like to focus on feature of 'the team of straw' as an individual. *Sanji* (cock), *Tony Tony Chopper* (Ship Dr.), *Nico Robin* (female archeologist), *Franky* (ship carpenter), *Brook* (musician) has joined in the team following the series. By Jung, 'complexes are not entirely morbid by nature but are *characteristic expression* of the psyche (1948).' We may be able to see them as complexes in the psyche. They are very varied including even animal and death people. I will discuss such variety and differences (Samuels, 1993) of these characters may represent not only differentiation of an individual but also diversity and culture and national borderlessness that our societies are facing in today.

#### **Bio**

Konoyu Nakamura, PhD, is a professor of clinical psychology at Otemon Gakuin University in Osaka, Japan. She is also a Jungian-oriented psychotherapist working with clients in her own practice in Kyoto. She is a member of the EC of IAJS and of the program committee of the 2017 IAJS South Africa Conference. She has contributed many chapters to English publications dealing with Jungian studies.

## Panel 9

**Stefano Candellieri; Davide Favero**

**Title: The Intentio Operis, how to explore symbolic liminal spaces moving across borders into uncharted territory.**

### **Abstract**

The patients' accounts which through therapy sessions are the fruit of a string of unconscious mental events to which the analyst and even the patient cannot have access directly. What remains as working material is therefore a chain of utterances: these utterances represent the "narrative derivative" (similar to the "objective correlative" of TS Eliot's poetic works) which spotlights sequences of symbolic material gemmed by the emotional activation which comes to life during the meeting between patient and analyst. From this viewpoint, the patient's account, a veritable syntagmatic procession of unconscious metaphors, will increasingly smack, so to speak, of patient and analyst.

We believe that this text material possesses, to cite Umberto Eco, its own autonomous Intentio Operis, distinct from the Intentio Auctoris (for example, the patient's conscious intention in proposing a certain account) and from the Intentio Lectoris (such as the analyst's interpretation of the account, in line with the theoretical dictates of her/his School). Only by listening as faithfully and genuinely as possible to the Intentio Operis, is it possible in our opinion to have an experience of unison and intimacy between patient and analyst, the only true nursery of authentic transformations of the psyche. Whenever the analyst becomes distracted by her/his theories, however, remaining within the sphere of her/his own Intentio Lectoris, the experience of unison will become strained, leading to greater distance in the relationship, thus slowing down the process of transformation. We shall say that in this case the analyst does not interpret the material presented by the patient, but "uses" it, losing the possibility to explore symbolic liminal spaces moving across borders into uncharted territory, those of the Intentio Operis.

The presentation offers a reflection on these themes, concentrating on the modalities of "use" of the clinical material, as opposed to its interpretation, and moreover identifying appropriate, fertile methods also within the "use" of the patient's accounts, as in the case of "narrative interpretations".

### **Bio**

Davide Favero Centro Medico Psicologico Torinese  
CIPA

**Emmy Louise Fisher**

**Title: Autoethnography: Writing the Indeterminate State**

**Abstract**

Autoethnography, literally self-culture-writing, is an interdisciplinary research method which aims to dismantle “oppositions between analysis and creativity, science and literature, objective and subjective, rational and emotional, intellectual and aesthetic, mind and body” (Gannon 2003, p.9). This description, which can equally be applied to analytical psychology, resonates with Jung’s conviction that psychology must be considered a “subjective confession” (CW18:275) and the notion of holding the tension of opposites in academia.

Although it shares epistemological concerns with analytical psychology, the process of writing autoethnography is persistently troubled by the destabilizing unconscious, as evidenced by Jung’s own process of self-research in writing the Red Book. Exploring the relevance of complexes, both individual and cultural, to autoethnography, I contend that the oft-forgotten part of autoethnography’s threefold nature, the writing of self-culture-writing, presents an indeterminate state in which boundaries can be traversed and identities dissolved and renegotiated.

Exploring the repercussions of my own autoethnographic work, written in fulfilment of my MA in Jungian and Post-Jungian Studies, I reflect on how the ending of my heterosexual marriage and emergence of lesbian identity was intimately connected with my developing understanding of Jung’s work. In this context, I explore how personal and political transformation may be interwoven through an invocation of subjective experience as theory-making. In taking up the autoethnographic method, I engage Holt’s (1992) work on enactment with the notion of performativity presented by queer theory, to ask: what can self-research teach us about the power of writing to create a liminal space for individuation? What possibilities - and dangers - lie in the exploration of this indeterminate state?

**Bio**

I hold a first class degree in psychology from Royal Holloway, University of London and am currently completing my MA in Jungian and Post-Jungian Studies at the Centre for Psychoanalytic Studies at the University of Essex. I intend to undertake my PhD in sociology, within a Post-Jungian framework, in 2018.

## Panel 10

**Mathew Mather**

**Title: An Invisible Magic Circle**

### **Abstract**

Japanese film director Hiromasa Yonebayash's critically acclaimed film *When Marnie Was There* (2014) is a coming of age story of a teenage girl. Suffering asthma, social awkwardness and a general malaise (loss of soul) she is advised by her doctor to have a holiday away from the congested city, to get some fresh sea air. Subsequently, at her relative's house by the sea, she encounters a mysterious blonde girl the same age as herself. Their ensuing friendship ushers in a newfound vitality, revelations about her problematic past and hopes for a worthwhile future.

True to Studio Ghibli's unique style this film combines stunning aesthetics, traditional 2D (two-dimensional) animation, and a richly nuanced storyline. Hiromasa, however, also forges a distinctive creative vision, marking a notable stylistic and narrative shift, in contrast to its founding father – director and auteur Hayao Miyazaki.

In this presentation, I explore the symbol of the magic circle (mandala) as it appears in multiple contexts throughout the film. As a 'healing symbol' it can be understood as compensatory amidst a stressful and chaotic life transition, and as prospective toward greater psychological wholeness. Magic circle contexts include psycho-physical (synchronistic) elements at deeply touching moments such as the appearance of the circular star constellation Auriga; a circular patterning in the wash of an incoming tide; and an aesthetically rapturous 'pearl sky' setting sun. The magic circle theme also extends into aesthetics and characterisation, such as the richly nuanced and expressive eye design of the lead character.

Technologically the film utilizes 'magic circle' approaches, such as its multiplanar circular techniques of layer manipulation, to create compelling mood and motion (animetism). This contrasts with the predominantly 'Western' animation tradition of favoring Cartesian linear perspective to achieve the illusion of speed and depth of field (cinematism).

### **Bio**

Dr Mathew Mather is a graduate of the University of Essex, where he specialized in Jung and Alchemy. He is a lecturer at Limerick School of Art and Design, program director of the BSc (Hons) in Digital Animation Production and course director of the Certificate in Jungian Psychology with Art Therapy. Mathew regularly presents at international conferences, and has an especial interest in dream interpretation, synchronicity, art, alchemy, astrology, the environment, as well as personal and cultural mythologies. He is author of 'The Alchemical Mercurius: esoteric symbol of Jung's life and works' and lectures in Narrative, Media Psychology and Film Studies.

**Yasuhiro Tanaka**

**Title: Japanese landscape and the subject: On the state of the consciousness that is both old and new**

**Abstract**

A history of landscape or of landscape painting reflects a particular mode of consciousness in a certain ethnic group or culture.

As discussed in the later parts of this presentation, the establishment of modern consciousness in Western Europe is closely related to the birth of consciousness and viewpoint which made it possible to draw landscape paintings. At the same time that depth psychology enabled the establishment of the modern consciousness it required this kind of consciousness as its essential premise.

On the other hand in the East, there was quite different tradition to draw landscape, so-called Chinese-style landscape painting (山水), from a very early age. Discussing the following theme in the later parts of this paper, I think the old Japanese people arranged the Chinese-style landscape painting by the eclecticism and syncretism very traditional in Japan (in this case, “Japanese spirit with Chinese learning” (和魂漢才) and completed it as a Japanese landscape. As one of the ultimate forms, first I would like to introduce the Chinese-style landscape paintings by Sesshu (雪村; 1420-1506) in the Muromachi period (from the middle of 14th to the end of the 16th century). Then, we would like to discuss the features of Japanese landscape and the mode of subject appeared therein in relation to the consciousness of Autistic Spectrum Disorder (ASD), which is considered as a caricature of modern and contemporary consciousness.

Through this procedure, I will discuss in the end “the subject of Japanese landscape,” not “Japanese landscape and the subject” as titled for this paper.

**Bio**

Association Jungian Analysts, Japan

## Panel 11

**Laura M. Zegel**

**Title: Black Mother Within: Retrieving Our Selves from Racism and Sexism through the Black Madonna**

### **Abstract**

Patriarchal cultures that consider themselves ethnically “white” comfortably perpetuate racism and sexism, projecting all their unwanted “otherness” onto dark-skinned cultures and women. The truth is all people originated from Africa, as DNA studies and archeology have confirmed. There is also religious evidence; European Black Madonnas have garnered fierce devotion throughout the common eras. Black Madonnas, icons born of the liminal spaces where cultures intersected in the early Common Era, are more than a Christian syncretization of African goddesses. They are archetypal, eliciting a deep emotional response to worship a black-skinned female that counters conscious oppressive beliefs. Lucia Birnbaum has written they captivate Europeans because they represent our collective African values of justice, equality, healing, sharing and vision that remain largely unconscious.

Jung’s concept of the shadow, that unconscious part of the psyche consisting of characteristics we don’t recognize in ourselves both negative and positive, is psychological DNA evidence of our African heritage. White patriarchal culture has repressed its legacy of worshipping a dark mother, the shadow becoming the repository of this knowledge. Fred Gustafson and other depth psychologists see the Black Madonna as a compensation for this projected shadow, the dark feminine that refuses to be oppressed. As she remains unintegrated, a power structure reigns that justifies war, enslavement, and plunder.

While social change on a collective level is the goal, this presentation will show that individually unlocking the Black Madonna’s mysteries and acknowledging these repressed African values is the key to this change. Central to archetypal psychology is the integration of the personal shadow; one must accept as theirs those undesirable qualities it contains as well as discover unknown strengths that have been projected onto others. Because of her archetypal nature, the Black Madonna is a symbol for healing this racist and sexist culture.

### **Bio**

Laura M. Zegel, LCSW received her M.S.W. from Columbia University and her M.Div. from Yale University. In private psychotherapy practice for adults and adolescents since 1994, currently in Rockland, Maine, she has consulted in a variety of settings, providing inpatient and outpatient psychotherapy. With a deep interest in women’s and adolescent girl’s psychology, she has presented workshops and presentations on these subjects for the National Association of Social Workers Maine Chapter, the C.G. Jung Center, Brunswick, Maine, the Association for the Study of Women and Mythology’s 2014 and 2017 Conferences, and the Motherhood Initiative for Research and Community Involvement’s 2015 Conference in Rome, Italy.

## **Anahit Khananyan**

### **Title: The distinctive features of individuation of women in collectivistic culture**

#### **Abstract**

Individuation is the central process of analysis in Analytical psychology and archetypal way to wholeness, which depends on an inspiring and deepening relationship between Ego and archetypes of collective unconscious. This connection enables constellation and awareness of archetypes.

According to C. Jung, awareness of the Animus is one of the most important and difficult stages of individuation of women. Von Franz and E. Jung underlined that Animus has both positive and negative traits.

Positive Animus plays a major role in a woman's inner and outer life and enables her to establish connections with the collective unconscious. My experience of analysis of women of different cultures has shown that the constellation of positive Animus is not possible in every type of culture. According to G.Hofstede, cultures are classified into collectivistic and individualistic. In my opinion, collectivistic culture represses the constellation of positive Animus. I suppose that repression of positive Animus manifestations in feminine behavior is one of the cultural complexes of collectivistic culture.

In my opinion, the unambiguous non-androgynous feminine image is a guarantee of predictable behavior of girls and women and it forces them to play their assigned roles.

The cultural complex of Animus repression denies women their right to be able to establish their own personal borders and equal relationships with their men. This complex is an obstacle to establishing the connection between Ego and Animus.

Significant fears and restrictions in awareness and constellation of Animus have been exposed during my long-term analysis of women from different countries and of different collectivistic cultures. One of the tasks of the analysis of these women is to help them to become aware of this cultural complex, to help to restore the Animus on the way of individuation.

#### **Bio**

I was born in Yerevan, Armenia earning my Ph.D in Psychology in 1991. In 1991-1992 I passed a learning analysis course at Existential-psychologische Bildungs-und Begegnungsstätte Todtmoos-Rütte, Germany. After my return to Yerevan, from 1992 to 2003, I worked as a psychotherapist with victims of war and totalitarian regime, including the UN program. I also had individual psychotherapy practice and worked

as a professor in Yerevan State University. In 2003, I was invited to Kazakhstan and continued my psychotherapy practice. I'm currently teaching at Turan University, including an Analytic psychology course for doctoral students. I have been a member of the Developing Group of Kazakhstan since 2011, passed analysis from 2013 to 2016, and received the Individual Member of IAAP status in 2016.

## **I HOUR PRESENTATIONS INCLUDING DISCUSSION**

### **Joerg Rasche**

**Title: Put your daughter on her own feet! Salome, and the Anima in the Red Book.**

#### **Abstract**

The Red Book is the unique document of a courageous exploration of one's own unconscious. Jung's Active Imaginations 1913 also show the transformation of archetypal images, in relation to the personal analytical endeavor and to the cultural context. Jung's detailed report allows us to step by step understand the transformation of his anima, from the cruel, blind "Salome" (an inner femme fatale like Lou Andreas-Salomé) to a loving, seeing young woman. We follow also the steps of Jung's breakthrough to a position of female emancipation and empowerment, when Elias (the father of Salome) wants to give her to Jung as a present, to be his wife and slave. Jung rejects this offer saying: This is a strange kind of gratitude – put your daughter on her own feet! The remarkable transformation, actively experienced by Jung in 1913, puts a spotlight on Jung's often questioned relationships with Sabina Spielrein, Toni Wolff and his wife Emma. Jung was much more conscious about his responsibility as a man and therapist than he is sometimes considered to have been. The subject is of clinical interest, too, namely about abstinence in analysis and the changing role of Anima figures.

#### **Bio**

Dr. Joerg Rasche is a Jungian Analyst trained in Berlin and Zurich (Sandplay Therapy with Dora Kalff) and psychiatrist for children, private practice in Berlin. He is Vice President of the German Jungian Association DGAP, and former Vice President of IAAP. Also a trained musician, he published many papers and some books about Politics, Mythology, Music, Sandplay Therapy and Analytical Psychology and is in the board of some journals. He is teaching in Central European countries like Poland and the Ukraine, training analyst for IAAP, and was honored for his engagement for people's reconciliation in Poland by the Polish president with the Golden Cross of Merit. Latest book: Europe's Many Souls. Exploring Cultural Complexes and Identities, Spring 2016 (with Tom Singer, ed.)

## Evangeline Mary Lotus Rand

**Title: Passages to and from India: towards a “cultural creativity”.** We begin life as “an historic fragment” in a much larger picture.

### Abstract

Wrapped in hand embroidered Indian muslin at my 1943 ‘Orissa’ birth, and life – long engagements with Indian textiles and their worldwide cultural impact, ‘predispose’ me to highlight *Maiwa*,<sup>1</sup> - a unique, enduring, western Canadian School of Textiles, business and foundation fashioned around the growth of organic cotton, handloom weaving, the alchemy of natural dyes, and fundamental Gandhian principles. Gandhi’s not so “simple textile”, Khadi, (hand woven fabric from hand spun yarn), is ‘an ordering loom’, a ‘way of life’, woven from the threads of empowerment, pride and history, - with ethical, social and psychological significance.

Jung’s *Collected Works*, however, have one description of ‘Canadian personality’ and no mention of Gandhi. Throughout personal study, along with travel, symposia, salons, and hands-on workshops within *Maiwa*’s multinational, historical and botanical/chemical cross-fertilization, I gradually became aware of significant, still unexplored historical ‘events in time’. During the *First World War* (1914 – 1918) pertinent dates from two sides of the world, - ‘East’ and ‘West’ - are linked *precisely* and intriguingly. For example, in the ‘West’ the “Canadian identity forming” horrendous battle of Vimy Ridge specifically matches certain dates of Jung’s personal “confrontation with the unconscious”. A third specifically dated strand entered the braid from the ‘East’: Gandhi returned to India from South Africa, and started the Champaran Satyagraha with the indigo farmers. Satyagraha (insistence on truth) evolved into a world valued active, hands on, creative resistance against imperialisms.

I shall highlight two ‘Maiwa engaged’ communities - The Dhamadka ‘wholevillage/fabric workshop creations of 9<sup>th</sup> and 10<sup>th</sup> generation master craftsmen, and wandering tribal Banjara with their deeply patterned embroidery and fabrics. Jung’s *Red Book*, (2009), birthed during the midst of World War horror, emphasizes emergent, psyche-supported, challenging, and creative life giving endeavors. *Maiwa*’s activities, often surrounded by great hardships, flower with prolific physical beauty and expression – individually and culturally sustaining – just as the crafts of ‘clinical’ unfolding and healing (Jung *C.W. Vol. 7*) belong in realms of ‘curator’ of psyche’s marvels.

<sup>1</sup> In Cantonese and Mandarin *Maiwa* is the word used to name the language through which art speaks. *Maiwa*: beautiful language.

### Bio

Dr. Evangeline Rand is a registered Psychologist (Canada) since 1981. She in Private Practice and an Adjunct faculty member Adler University, Vancouver, B.C. She has authored three books, one being *A Jasmine Journey: Carl Jung’s Travel to India and Ceylon, 1937-1938. Something new emerging from Orissa*, 2013.

**Kevin Lu**

**Title: Hybridity as a state of psychological liminality: the hopes, fears and fantasies of a father**

**Abstract**

My son was born July 29th, 2016. Alongside the incomparable joy he has brought into our lives, his arrival has also occasioned greater reflection on his mixed-race heritage. A compulsion to imagine and construct a ‘unique’ upbringing – negotiated between three cultures – has been exacerbated and complicated by the overt racism I have recently experienced. This has made me particularly sensitive to the challenges he may face throughout his life because of the very difference he personifies – a position that may invite intense shadow projection and psychological scapegoating. In this presentation, I will explore the potential contribution analytical psychology may make to theorizing hybridity. In particular, I will critically reflect on the hopes, fears, and fantasies with which parents may grapple when raising their children, using my own subjectivity as a starting point. Yet such concerns have been articulated by others who have faced the challenges of constructing Chinese masculinities and identities in a western context. One poignant example is Bruce Lee who, through interviews and letters, articulated the personal and potential cultural significance his son, Brandon, symbolized, amidst a backdrop of racism in the United States. Lee’s reflections on his son are an additional keyhole through which I will explore Jungian and Post-Jungian contributions to theorizing hybridity as a distinct identity and route towards individuation. The physicality and reality of being mixed race is, I argue, a representation of psychological liminality that cannot be ignored by those raised in culturally diverse families. The presentation itself constitutes the very hybridity it seeks to explore. It is at times an autoethnography, a contemplation of racism and a consideration of how Asians have been represented in, and contributed to, popular culture. But most importantly, it is an attempt to heal, in the words of Dr. Gottfried Heuer, wounded history; a father’s attempt to guide his son on a journey that he must ultimately complete alone.

**Bio**

Kevin Lu, PhD, is Director of Graduate Studies and Director of the MA Jungian and Post-Jungian Studies in the Department of Psychosocial and Psychoanalytic Studies, University of Essex. He is a former member of the Executive Committee of the International Association for Jungian Studies and a member of Adjunct Faculty at Pacifica Graduate Institute. Dr. Lu’s publications include articles and chapters on Jung’s relationship to the discipline of history, Arnold J. Toynbee’s use of analytical psychology, critical assessments of the theory of cultural complexes, sibling relationships in the Chinese/Vietnamese Diaspora and Jungian perspectives on graphic novels and their adaptation to film.

**Saturday, August 4th PM**

**KEYNOTE PRESENTATION**

**Elisabetta Ibernì**

**Title: Of migrants, refugees and expats: challenges to the individuation process for global citizens**

**Abstract**

This paper aims at exploring, through the lens of analytical psychology the specific challenges faced by ‘people on the move’. Drawing on a social and legal perspective, “people on the move” can be classified in three groups. Firstly, refugees and asylum seekers, who leave their homeland due to security reasons as they experience threats to their lives; secondly migrants, pushed by economic factors; and thirdly expats, also called global nomads, who decide to opt for a mobile life to pursue better job opportunities and life conditions.

The paper tries to deconstruct these categorizations to reveal a psychological continuum characterized by a common experience of loss, separation and individuation. As a matter of fact, people on the move stretch their plasticity to achieve a greater adaptability. The paper will discuss this topic in light of Jung’s idea of the multiplicity of Self, and his teleological vision of psychological development resonating with the Deleuze’s notion of rhizomatic nomadic identity. The process of individuation and identity creation cannot take place in a vacuum space but implies belonging to a wider relational and external environment, therefore moving to a new place can trigger a tension between local and global dimensions, cultural familiarity and otherness.

The paper explores the process of transformation and creation of a third symbolical dimension that can emerge from the encounter of individuals and new environments in a constant effort of transcending the conflicting values and visions. Moreover, people on the move can become carriers of diverse values and mediate between distant symbolic and cultural worlds. The presentation takes into consideration the influence that both intrapsychic and relational experiences as well as the social cultural, legal, and political realms, can have on the opportunity for people on the move to develop an authentic sense of global citizenship.

**Bio**

**Elisabetta Ibernì**, is an analytical psychologist born and raised in Italy, and an individual member of the International Association of Analytical Psychology (IAAP). She works bilingually (Italian/English) in private practice in The Hague, Netherlands. Between 2009 and 2016, she has been working as clinical psychologist from a multicultural perspective in several organisations in a post-conflict setting and as human rights

observer with minority groups in Kosovo. She is an active member of the Serbian Developing Group and has a PhD from the Department of Psychosocial and Psychoanalytical Studies of the University of Essex.

### **30 MINUTE PRESENTATIONS PLUS 15 MINUTES DISCUSSION**

#### **Panel 12**

**Lydia Sideleva**

**Title: Refugees path to integration: one myth, two roads**

#### **Abstract**

We have to pay for the choice to leave our native country for love, safety or opportunities and problems arise in places you did not expect them. In migrants, two opposing forces collide: the challenging call of individuation and the lulling whisper of fusion. Refugees of war meet the same challenges but in addition they are also traumatized by the grueling process of uprooting and leaving their home and travelling under often hard conditions. They are also suffering survivors' guilt. I see a common myth which describes feelings and challenges of refugees: Wizard of Oz. «Toto, I've a feeling we're not in Kansas anymore», - said Dorothy and started her way home, her inner home first of all.

Refugees have two choices - The way of Dorothy or The way of the wizard of Oz. Path of Dorothy is very similar to Rosarium Philosophorum, but it's impossible without her magic friends, intuition and drives. Unfortunately, trauma can swallow them and hide them inside Emerald City where their drives can't escape the castle walls.

My lecture will try to answer the following questions:

Left behind – Some refugees choose to leave someone behind. Why do they choose this way?

Pressure to psychological processes of refugees – what are they?

What are the steps of integration – is depression vital?

#### **Bio**

Lydia Sideleva is an analytical psychologist. She finished her basic education in Jungian psychotherapy at Moscow Association of Analytical Psychology (MAAP) and is currently studying last 2 years of a masters program in psychology at Russian State Social University. Her master's thesis concerns features of adaption for refugees. Lydia moved from Russia to Sweden for love. Even with my insights, it's a taxing process but also a very insightful one.

**Maria Giovanna Bianchi**

**Title: The Trans-Disciplinary State between Human Rights and Analytical Psychology**

**Abstract**

As a United Nations human rights officer and Jungian Analyst, my interest is in bridging the trans-disciplinary State between human rights law and analytical psychology that coexist in parallel with few attempts of integration. Most lawyers are not interested in psychology and most psychologists don't see an immediate benefit in human rights law. There are many correspondences between the two disciplines and linking the two would enormously help victims of human rights violations, including migrants and refugees.

All individuals have an archetypal sense of justice that can decisively contribute to the healing process in victims of human rights violations. In mythologies gods of justice incarnate both divine and human justice showing the interplay between collective and individual.

Human rights can be analysed through Jungian typology and, as a cause, a movement, interpreted as the transcendent function which integrates the thinking function of the law and the feeling function of justice.

The clinical case of a Syrian asylum-seeker, 11 years old child supports the hypothesis that justice heals by giving voice to the victims, producing accountability of perpetrators, and preventing trans-generational transmission of trauma. The analysis of unconscious material such as dreams and drawings demonstrates the decisive factor of the healing effect on the child of the just recognition of the refugee status.

Individuals who come together moved by the archetype of justice, can engage in social, political, ethical issues initiating a spiritual, numinous, movement such as the human rights one. The human rights and the analytical psychology perspectives offer together the spiritual standpoint necessary for the emergence of a numinous movement which, by integrating collective and individual levels, offers an alternative to the way we face the existing contemporary challenges.

**Bio**

C.G. Jung Institute, Küsnacht, Zürich, Switzerland  
United Nations Human Rights Officer,  
Office of the High Commissioner for Human Rights  
Secretary of the Committee on Enforced Disappearances  
Jungian Analyst

## WORKSHOP

**Sven Doehner**

**Title: "Voice Alchemy": a Creative Meeting of Conscious and Unconscious realms**

### **Abstract**

Among other “operations”, Alchemical Psychology highlights how the “Art of Transformation” involves “dissolving that which is coagulated and coagulating that which is dissolved”. As an acoustic phenomenon, by its very nature sound does precisely this.

When the sound comes from the Voice, the effects are experienced directly and in magnified and clearly palpable forms. Emitting vocal sounds is an experience of dissolving something knotted and stuck, while simultaneously giving form and shape to something new. It is a dialectic process and a felt-experience. The effects of emitting vocal sound are immediate – can “bring consciousness” – and often remain resonating within the person, far beyond the experiential moment itself.

Vocally expressing the sounds linked to a particularly (ie. of specific difficulties and fears in an individual’s life, or from a dream) is a valuable tool for awakening awareness and nurturing psychological consciousness. Linking image-work to voice-practices is a “Voice Alchemy” that can be profoundly transformative, taking us beyond our “ideas about something” into a fresh present moment experience of it that can be genuinely transformative... which happens with and through one’s own particularly unique voice.

Sustained focused vocalization takes on a life of its own, giving palpable form and experience to something not easily seen, while simultaneously leaving significant psychic imprints. The aim is to nurture a creative dialogue between the inner and outer dimensions of particular life moments. Using the Voice to give outer form to inner vibrations and movements is an imaginative act that touches and deeply moves the emotional, mental, somatic and spiritual planes of an individual’s sense of self.

Illustrative clinical material grounded in Jungian Archetypal perspectives will guide a presentation of an innovative practice that responds to the call to action implicit to depth psychological thinking and practice.

### **Bio**

Sven Doehner, PhD, MFA, is a psychotherapist trained at the C.G. Jung Institute in Boston and in Archetypal Psychology with James Hillman. In addition to his private practice, he is a teacher and workshop guide, and is currently writing about his work linking sound with

images. He founded the "Instituto de Psicología Profunda en México" in 1991, to introduce Jungian Archetypal Psychology to México. He is the director of the "Instituto Macuil", which offers a Transpersonal Education in Mexico. He has given courses and guided workshops and training programs since 1981, in Mexico, Europe, Australia and North as well as South America, blending Jungian Archetypal Psychology with native healing and spiritual practices.

### **Panel 13**

**Beate Maria Drager**

**Title: German Volunteers in Rural South African Development Projects: Liminality and Otherness in Praxis**

#### **Abstract**

Since 1994 the Madikwe Rural Development Program (MRDP) in the North West Province of South Africa has hosted German volunteers (sent by the Deutsch Südafrikanisches Jugendwerk e.V. in Bad Honnef) who want to become involved in child, youth and local development projects. Since 2008, the MRDP hosts Weltwärts volunteers, aged 18-27 years, for a period of one year and 'classic' volunteers of all ages for any other period from three months upwards. With a mostly German middle-class and urban background, the volunteers find themselves in African crèches, schools and communities which often lack even the most basic resources, and where English is a foreign language for both sides. Their accommodation in villages, townships and on farms is only slightly above local standards, and they often suffer the same restrictions as local community members in terms of transport, water, electricity etc.

Their involvement in local processes of change and development brings them face to face with the often misinterpreted force of "otherness" by means of unanticipated encounters laden with potential trauma and distress: other cultures, other languages, other values and other behavior patterns. The roles in which they previously saw themselves as adults, as emancipated equal young women, and as educated, liberal and modern individuals, are questioned in a milieu that is more "primal" and survival oriented, but that may at the same time be vibrant, multi-faceted and "therapeutic".

This paper focuses on the liminal experiences of German volunteers and offers a practical and grass roots perspective on the work of and with German volunteers. It focuses on the divergent ways in which all parties involved work through their encounters and manage or fail to cross over from the known into something new, the effects of which may become visible to their society of origin only years later.

#### **Bio**

Madikwe Rural Development Program

## **Giorgio Giaccardi**

**Title: Mending the Symbolic when a place for male same-sex desire is not found.**

### **Abstract**

The missing or inadequate symbolization of male same-sex desire within a heteronormative collective consciousness shapes the formation of male subjectivities according to specific lines.

In this presentation, I will reflect on the problem of non-symbolized psychic experiences for gay men and the ensuing attempts at repairing this lack, by drawing on inputs from cultural studies and clinical practice, within a post-Jungian understanding of the structure of the psyche and the process of individuation.

In particular, I will consider some aspects of the process leading from a symbolic deficit to the formation of containers for same-sex desire, as revealed by the kind of emotional experiences traversed and the symbolic representations generated by gay men in the contemporary Western world, such as melancholy, rage, concealment, inauthenticity, sentimentality, fantasy, excess, centrality of sex, appropriative identifications, communality of desires, experience of time.

I regard these dimensions as adaptive responses to a Symbolic experienced as alien, helping one finding a position within it, albeit provisional, which allows space for reflection on and shaping of one's desire. Some of these aspects may either consolidate as character traits or be in turn questioned and partly outgrown, in search of a more personal relation to one's interiority. As a whole, these operations contribute to reshaping the way culture symbolizes same-sex desire, which is what I refer to as the process of mending the Symbolic.

### **Bio**

Giorgio Giaccardi is a Jungian Analyst, senior member of the BJAA, working in private practice in London. He has written, taught and given seminars on sexual diversity, gender identity and the notion of symbol at Birkbeck, University of Essex and various professional Associations (bpf, SAP, AJA, WMIP). He has recently published contributions on these themes on the journal "Couple and Family Psychoanalysis" (2016) and on the BPC Magazine "New Associations" (2015). He is a member of the Advisory Group on Sexual and Gender diversity within the British Psychoanalytic Council. His latest paper "Unconscious Processes, Instrumental Musical and the Experience of the Sublime" was commended in the 2014 Rozsika Parker Prize and published in the BJP (2015). An extended version of the paper presented at this conference will be published by Karnac in 2019 in a book on contemporary psychoanalytic perspectives on sexuality, as part of the Tavistock Clinic series.

## Panel 14

**Maksym Ilyashenko**

**Title: A modern face of the Snake Goddess**

### **Abstract**

In this presentation, I will draw together some reflections on my personal circumstances together with one clinical case study. I moved to London from Kiev Ukraine three years ago and started my career as a Jungian oriented psychotherapist. It is apparent that the flavor of 'indeterminate states' was in the air for me. Initially, I was thinking of providing therapy services to the large Russian speaking community in London. But quite soon I found myself seeing a few English speaking patients. Besides my native Ukrainian and Russian, I speak fluent English and French (my partner is French and we speak French at home). So, in my everyday language is highly indeterminate and I can describe myself as translingual. Sometimes I wonder how this translingual state is shaping my brain as well as my interior dynamics.

For my clinical discussion, I will draw on work with an English speaking woman patient in her mid-thirties who was referred by her GP because of severe depression. She was taking a year's sick leave but her medication (citalopram) had not been really working for her. We progressed to twice weekly. From the beginning, I was amazed how opposite we were: a Gay man/heterosexual woman; White/Asian; Christian/Muslim, non native/native English speaking. I will be suggesting in my presentation that trans racial and even transgender phenomena express, not only the future of the psychotherapy scenario but, for many of the younger practitioners, our actual present. At the present moment, my patient has stopped taking her medication, returned to work and is coping much better. During my presentation I would like to explore this case in more detail through my patient's dreams, drawings and Vipassana meditation practice, which is alien for both but has brought the crucial dynamic as a unifying symbol

### **Bio**

I have MSc degree in Psychology, and started my Jungian trainings in Moscow Institute of Psychoanalysis in 2012. I continued my studies with the Ukrainian Development Group (Kiev, Ukraine) and have become a trainee of the SAP (London, UK) in 2016. I have been in private practice in London as a Jungian-oriented psychotherapist since 2015.

## **Mostafa Kazemian**

**Title: Dream symbol as a communicating medium between two spheres**

### **Abstract**

In Analytical Psychology, a symbol is regarded as a new product or synthesis between thesis and antithesis or consciousness and unconscious. We can assume a symbol breaks the boundaries between two separated states: a through the civilization well-differentiated consciousness and an accordingly more and more obscured and estranged unconscious.

It seems to be helpful to use the symbol as a vehicle to cross these boundaries and make new connections between two different worlds; to make a re-connection after a process of differentiation.

In a similar way, we could possibly use the symbols to connect different cultures, which are separated through human-made boundaries. It means, a symbol could be a helpful medium - also in the clinical setting - to make new communications possible, especially if there are misunderstandings because of different languages. For this, we may need previously some common interests and questions.

During my stay in Cape Town by the last IAJS congress I experienced a dream, which could be discussed as an intermediate state, as a synthesis between two spheres. It was about a ceremony in South Africa, where many habitants were dancing and celebrating the success of their political movement. In front of them there were some prisoners, who were released of the Apartheid's Jail. It was a kind of dance, which I don't remember, if I had seen before at all, but I was informed the next day that it is well-known in the region. In this paper I would discuss this dream in relation to my cultural and personal background and complexes, which might have come to a dialogue with the collective and political sphere of South Africa. It could be discussed as a communication of two different spheres, representing itself in a synthetic form of a dream symbol.

### **Bio**

M.D. Dipl. Candidate C .G. Jung Institute Zürich; Psychotherapist in Switzerland.

**IAAP/IAJS Joint 2018 Conference Abstracts  
Sunday, August 5th AM**

**KEYNOTE PRESENTATION**

**Toshio Kawai**

**Title: The tension and paradox between determinate and indeterminate state: clinical, social and cultural aspects**

**Abstract**

While a determinate action is required in daily life, the basic attitude in psychotherapy is creating an indeterminate state without rushing into an acting out. But out of this indeterminate state a determinate action or symbol can emerge unexpectedly in the course of psychotherapy. In this sense there is a kind of dialectic between the indeterminate and determinate attitude. I would like to explore this dialectic on a clinical, cultural and social level. Concerning clinical phenomena there are more and more ASD (autistic spectrum disorder) patients who have a weak agency and have difficulty to decide and select something. They tend to remain in an indeterminate state, so a classical psychotherapeutic setting emphasizing an indeterminate state may be contra productive. A limitation, for example by drawing a picture or making a sand-play, is necessary to facilitate the emergence of determinant subject. The prevalence of ASD patients in Japan can be related with cultural features and contemporary time. Culturally Japanese have had difficulty with a determinate action. But in a traditional society the social role was well determined so that there was no need to select and decide something, for example marriage, individually.

With the loosening social structure, people are compelled to decide individually which bring light to the lack of determinate decision. The tendency toward an indeterminate state is not only limited to Japan, but is a global tendency. But this is counter-balanced by the need of a determinate one, which leads to a conservatism and fundamentalism all over the world. The freedom of internet promotes rather a tight connection of a small group, for example. To conclude my presentation, I would like to use a novel of Haruki Murakami to show the tension and paradox of the indeterminate and determinate state.

**Bio**

Dr. Toshio Kawai is professor at the Kokoro Research Center of Kyoto University. Educated in clinical psychology at Kyoto University and in philosophical psychology at Zurich where he gained his PhD in 1987, Toshio Kawai received his diploma in analytical psychology from the CGJI Zürich in 1990, where he trained to become a Jungian analyst. He is the author of numerous articles and book chapters on cultural and collective trauma in German, English and Japanese including 'The 2011 Earthquake in Japan: Psychotherapeutic Intervention and change of Worldview' in Spring Journal, 2012. He is currently Vice-President of IAAP.

## 30 MINUTE PRESENTATIONS PLUS 15 MINUTES DISCUSSION

### Panel 15

**Dmitry Kotenko**

**Title: Transcorruption: the Russian boundlessness and the shadow aspect of European civilization**

#### **Abstract**

Russia's boundlessness is a key determiner of the soul of the Russian people. Psychology of Russians incorporates both boundlessness of the Russian state and boundlessness of the Russian fields. This infinitude made Russians amorphous and chaotic. It's noteworthy that in 2016 Russian President Vladimir Putin stated that Russia's borders don't end anywhere. Russia's geographical boundlessness is also inside of the Russian soul and greatly dominates it. Russia's unbounded territory represents a geography of the Russian soul. Russians lack the narrowness inherent in Europeans who concentrate their energy in a small part of the soul.

Russia blatantly showcases its archaic and chaotic power and its messed up laws. I suggest that the Father is toppled in Russia and that the rule of the Father has been replaced by the rule of the Mother. Russia is ruled by corruption.

C.G. Jung wrote that the East and the West are parts of a single whole. If we look at mankind as if it were a personality, we can imagine that the relation between Russia and the West is that of Consciousness and Shadow. For Russia, Western rhetoric is like father's messages in many aspects: the West is calling on Russia to respect law and order and abide by the treaties signed. Meanwhile, Russia demonstrates to the West something it is studiously avoiding: its unappealing shadow side.

I suggest that the horrendous corruption that is thriving in Russia would not have been possible without the support of the West, without this safe haven for the Eastern stolen capitals. Basically, the West keeps robbing peoples of the East in a shadow mode, taking advantage of the corrupt regimes, including Putin's regime in Russia.

#### **Bio**

Dmitry Kotenko is an analytical psychologist. Dmitry's primary research interests are in the dynamic life of Russian cultural complexes, the archetypes of life and death and the variety of shapes they have taken in recent history. His research interests also concern healing of collective trauma and the effects new media has on privacy and human behavior. He lives and works in Moscow.

## **Niccolò Fiorentino Polipo**

**Title: Vulnerability and incorruptibility: a "virtue ethics" model of the transcendent function**

### **Abstract**

Like Goethe, Jung holds human personality to be the ultimate value, an end in itself and a mean to any end. Therefore, an account of the ethical implications of Jungian thought should stem from its model of psychological development.

The transcendent function represents such a model. Nevertheless, a boundary keeps scholars under the “spell” of conceiving it as a psychological theory, any less than an ethical one: a boundary of language. The two processes constituting the transcendent function - integration/coniunctio and differentiation/separatio - are typically referred to with descriptive terms, inherited from the natural sciences. It is time to unveil the normative at stake, by adopting a language of virtues. Jungian psychology could even be the “philosophy of psychology” Anscombe (1958) was looking for: an account of what it takes for a human life to flourish. Don’t we already treat those processes as the dispositions which, displayed by conscience over time, can set the conditions for an optimal development?

The virtues of vulnerability and incorruptibility are proposed as a paradoxical couple that could help us meet Jung’s invitation to think in antinomies. Vulnerability translates the imperative of confronting with the unconscious (“That are thou”): host the foreign, welcome the “new wine”. Incorruptibility translates the imperative of becoming conscious (“That are not thou”): keep the distance, don’t get swallowed. The perfect balance is illustrated by the example of Ulysses and the Mermaids: surrendering, and all at once staying safe. This is the liminal – or indeterminate – state in which growth can only happen.

### **Bio**

I graduated cum laude in philosophy at the University Vita-Salute San Raffaele (Milan), and in clinical psychology at the University of Bologna.

## Panel 16

**Nilton Maltz**

**Title: On the psychology of Singularity; The archetypal indeterminate state and its activation in the new Aeon**

### **Abstract**

One cannot read mainstream news publications without coming across the “Singularity”. The concept applies to an unprecedented technological revolution, based on a runaway explosion of big data, robotics and Artificial Intelligence that will forever change human race. The emergent superintelligence will far surpass human intelligence in a self-propelled accelerating feedback loop. The way humans work and live are bound to be radically changed and visions run from a human race free from mindless labor to a gloomy version of apocalyptic destruction by artificial life domination.

What is behind these visions in a psychological sense? In the 50’s Jung analyzed such a similar popular phenomenon (CW 10), the UFO, as the emergence of a contemporary symbol for the self. The formation of a new symbol, a new technological image for the self, was befitting the aeon of Aquarius (CW10). In Visions seminar Jung speaks of the aeon of Aquarius as the place where the opposites unite in man and in the Zarathustra seminars Jung speaks of the astrological planet Uranus, ruler of Aquarius, as the planet of the unforeseen sudden events. It is in the fluidities of the liquid carried by the water bearer that we will find the relativization of all binaries, the trans-cultural, trans-racial, trans-gender indeterminate states.

If we look into the archetypal origins for the Singularity, we will find a mathematical singularity. It is the place of the indeterminate state par excellence. It is a place of mathematical impossibility. It is the place where plus infinity and minus infinite, the archetypal opposites, meet each other. It is the place of a sudden event. The symbol for all that is liminal.

In this presentation I will explore a mathematical amplification of psychological collective material and its relationship to the utmost archetypal form of the indeterminate states.

### **Bio**

Nilton Maltz is a last year analyst in training at the Jungian Psychoanalytic Association (JPA) of New York. Nilton received a BS degree in Electrical Engineering and a M.Sc. degree in Materials Science from UFRGS, Brazil. Nilton studied contemporary fine arts and art history at School of Visual Arts Parque Lage in Rio, Brazil. Nilton spent many years working for high tech companies in Silicon Valley and NY in research, development and management positions covering the high energy physics and semiconductor industries before becoming a full time analyst in training.

**Megumi Yama**

**Title: Descending into the Indeterminate State between the Determinate: Recovering a Connection with the World of Death**

**Abstract**

I would like to argue that the indeterminate state between the determinate (e.g. one culture), and the determinate (another culture) is chaotic and uncertain, a space which may possibly be open to the depth that leads to the world of death. Nowadays, although many people from diverse backgrounds have opportunities to encounter different cultures for various reasons, in most cases, individuals simply step across into the other culture without the experience of ‘descending into the depth’. I would argue that what is crucial is how we create our own ‘myth,’ integrating the experiences that occur when crossing the borders between different cultures. I would also like to posit that we are forced to open up to the depth leading to the world of the dead.

**Bio**

Kyoto Gakuen University

Professor, Faculty of Humanities, Department of Psychology

**Panel 17**

**Emma Buchanan**

**Title: Rebirth: indeterminate feminine roles in The Walking Dead**

**Abstract**

C.G Jung’s archetype of rebirth is especially relevant to the context of indeterminate states and migration: it is the process of ceasing to be one thing and becoming something else. In this paper, I will explain how fictional representations of indeterminate states and migration illustrate how we might navigate a change in the accepted gender binary and cope with living in an indeterminate state in such times. By analysing the television series ‘The Walking Dead,’ I will show how a transformation of gender identity is depicted as only possible through total rebirth.

Firstly, I will discuss how the survivors’ determination to hold on to the known prevents transformation. Next, I will explain how the death of the main mother in the series, followed by her short resurrection is a symbol of rebirth allowing female characters to be powerful, strong and begin negotiating their identities. Then I will discuss how the act of migrating, from one state of being to another, from one place to another and

into the unknown, even without a clear destination, is crucial to the process of rebirth. After this, I will show how rebirth runs the risk of being transient. That is, the survivors are weakened by exposure to the known and the old gender roles it brings with it. Their strength only returns when they accept they must continue to exist in an indeterminate state to allow the process of rebirth some hope of completion. Finally, I will explore how ‘others’ affect this process. The walkers (zombies) are instrumental in the rebirth, by forcing strength and migration. There are also ‘others’ who hinder the process, by reinforcing the norms the survivors have rejected. This paper will show how we can use fiction to understand structure and plan our real experiences.

## **Bio**

PhD candidate at the School of Philosophy and Religion at Bangor University having completed a BA degree at The University of Sheffield in 2013, in Modern Languages (German, Russian and Dutch). PhD thesis is on gender roles and Jungian archetypes in *The Walking Dead*.

## **Mirella Giglio**

**Title: Heart of Darkness: An Archetypal Journey Across the Other Side**

## **Abstract**

This presentation intends to analyze the symbols in the novel ‘Heart of Darkness’ that depict aspects of an archetypal journey across borders. Is it possible to use the novel as a way to comprehend ourselves? ‘Heart of Darkness’ is a novel written by Joseph Conrad (1899), describing the mission of a character (Marlow) that was sent from Europe to the Congo to find an agent from the European company (Kurtz). The narration depicts Marlow’s view of how it is to cross borders into a different country, into the unknown. ‘Heart of Darkness’ presents a plethora of symbols and some of them express the archetypal journey to the underworld of Hades, the inner darkness, the transcendence of the consciousness. Darkness in the novel was a reference to the unknown land which Marlow was about to explore, but its meaning may also be interpreted as the unconsciousness. On the opposite of darkness, Conrad emphasizes light, usually described as an uncomfortable presence. The light in the darkness may be a connection with the Sol Niger symbol in alchemy, which represents death. In the novel, death is related to the Ego, resulting in transformation. The transcendence of the consciousness is seen in several passages of ‘Heart of Darkness,’ and this is why the narration of Marlow’s journey may go beyond the story of someone crossing a physical border. Another character that is important in the story is Kurtz, who has similar characteristics of the mythological figure of Hades. Jung describes that the journey into the underworld may also be part of the individuation process. This novel has enough symbols to represent the crossing borders as a path to amplify our consciousness and this paper aims to explore this topic.

## **Bio**

From Brazil PUC-SP

## Panel 18

**D. Steven Nouriani**

**Title: Indeterminate States: Trans-cultural, Trans-racial, Trans-gender**

### **Abstract**

As a Jungian analyst working with patients who are transgender and/or are from multi-cultural and multi-racial backgrounds, as well as a gay man who was born to a German mother and a Persian father, I can both professionally and personally relate to the indeterminate states that can emerge out of trans-cultural, trans-racial and trans-gender experiences. In this proposed paper and presentation, I would like to explore the potential transference and counter transference issues as well as the cultural complexes that can emerge in the analytic field between analysts and their patients with various gender identities and/or from diverse cultural and racial backgrounds while navigating the conscious, unconscious and psychoid levels of the psyche during analysis. Both theoretical as well as clinical issues and examples will be given for further examination and discussion.

### **Bio**

D. Steven Nouriani, PhD, is a multicultural and bilingual Jungian Analyst, and a member of the C. G. Jung Institute of San Francisco. In the past two decades he has been writing and presenting on various clinical topics including culture and psyche, as well as psychotherapy with diverse cultural groups, at conferences in the US and abroad, and teaching at various Bay Area Universities. Dr. Nouriani is in private practice in San Francisco and San Jose, where he provides analysis and depth psychotherapy to children and adults, as well as couples and groups, in Persian/Farsi and English.

**Sara Sage**

**Title: Borderland Experiences: What Does it Mean to be a Woman?**

**Abstract**

In my presentation, I will share “borderland” experiences that have shaped me as a woman and a therapist; consider people who identify in some way as women (e.g., cisgender women with a variety of sexual orientations; butch lesbians; trans women); and examine various archetypes of women, how they are currently presenting and shifting in our culture, and what this means in therapy.

I am a cisgender woman born into a patriarchal but changing time for women (the 60’s) into a conservative, patriarchal, shame-based religious culture in the United States Midwest region. As my story turns out, I became a feminist, lesbian, LGBTQ advocate who left the security of academic tenure to go into private practice as a Jungian-trained therapist. One of my own crucial borderland experiences was participating in the Michigan Womyn’s Music Festival five times between 2008 and 2015, to which for 40 years, radical feminists invited “women born women”. What was affirming and transforming for me was labeled “transphobic” by others.

Borderland questions I will explore in this presentation include: How do we play with gender when gender – especially for women - is a defining identity for many, including me? How can one be both gender-aware and gender non-binary when identifying as a woman and a feminist? How do I discuss male privilege with both M2F and F2M trans clients, as well as gender non-binary clients? How do non-binary views of gender fit with the #MeToo movement bringing down so many men who have sexually harassed women? How can we negotiate all these seeming paradoxes and affirm our own identities and those of clients? Informing my perspective, among others, will include June Singer’s ideas about androgyny; Jean Shinoda Bolen’s Goddess archetypes; Mitchell Walker’s concept of a “double”; Karen Loftus Carrington’s archetypes of lesbian relationships, and Jack Molay’s blog Crossdreamers.

**Bio**

Sara is a counselor in private practice in Elkhart, Indiana (USA). She graduated from the Clinical Training Program at the C.G. Jung Institute in Chicago in 2014. She holds a master's degree in Counseling and Human Services from Indiana University South Bend, and master and doctoral degrees in Curriculum, Instruction, and Professional Development from The Ohio State University. A former professor of teacher education, Sara left the university in 2016 to go into full-time counseling practice, seeing a broad range of clients from teens to adults. Her specialties include LGBTQ clients, including trans clients; depression; grief; life transitions; Native American and Eastern spirituality; dream work; and combining physical, emotional, mental and spiritual wellness in all her work.

**IAAP/IAJS Joint 2018 Conference Abstracts**

**Sunday, August 5th PM**

## **KEYNOTE PRESENTATION**

**Monica Luci**

**Title: Crossing physical borders and the making of identity**

### **Abstract**

This paper will address the question of the role of migration and terrorism in the making a new European identity. It will explore the idea that terrorism and migration are two poles of a complex dealing with crossing physical borders and the making and remaking of identities.

The body and the living space of a group are inhabited by an organized whole: the Self in the individual psychic domain and a group, a culture, a nation in the social realm. Both are symbolically signified and generally stable: crossing their physical borders often implies trauma, suffering and a transformation that reshuffle identities.

Looking at migration and terrorism as two poles of a complex characterized by the experience of bodily violence, clash and meeting of two cultures or groups, concern for security and self-protection throw a new light on them and the processes implied in the making of identity.

Can we think of migrants, both terrorists and asylum seekers, as social carriers of the present European identity, i.e. storage points of generalized emotions, positive and negative? Are migrants moving the boundaries of their and our individual, group and national identities both through threat and empathy, through the violence they are suffering and they are inflicting? Is this interplay what enable us to construct a self-image as Europeans with respect for human rights, but also able to defend self-interest and reject external threats, or contain internal disruptive pressures?

These and other questions will be explored in the light of this complex.

### **Bio**

**Monica Luci**, PhD, is a clinical psychologist, Jungian and relational psychoanalyst. She has been working as a researcher, psychologist and psychotherapist with vulnerable asylum seekers and refugees, survivors of torture, war traumas and human trafficking in Italy and within transnational projects. She is author of several articles and presentations in conferences on the themes of trauma, collective violence, cultural studies, sexuality and ethical issues, and the book *Torture, Psychoanalysis and Human Rights* (Routledge, 2017). Winner of the Fordham Prize 2018 awarded by the *Journal of Analytical Psychology* for the article 'Disintegration of the Self and regeneration of the psychic skin in the treatment of traumatized refugees.'

## **30 MINUTE SINGLE PRESENTATIONS PLUS 15 MINUTES DISCUSSION**

### **Angela Graf-Nold**

**Title: An (il)legitimate grand-grandson of J.W. von Goethe: Jung's German background and the political, social and cultural implications**

#### **Abstract**

C G Jung's grandfather, C.G. Jung senior, descendent of an illegitimate son of J.W. Goethe was a carefully fostered legend by Jung, himself. As in all legends, there can be shown some remarkable parallels, coincidences, affinities and relations which connect Jung with the heritage of German classicism, in general, and to J.W. von Goethe personally. This presentation will present a more detailed narrative of C.G. Jung senior's political life as a 'radical' German as well his professional and personal life, and follow the traces which all these aspects of his personality seem to have had on his grandson C.G. Jung's life and work.

#### **Bio**

Licensed psychotherapist, self- employed. Historian of psychology and psychotherapy

### **Kaitlyn Hillier**

**Title: Counselling Diverse Groups: Addressing Counsellor Bias toward BDSM Relationships using Psychodynamic Therapies**

#### **Abstract**

This paper aims to discuss the problem of professional bias received from mental health professionals towards the BDSM community and D/S relationships. This paper will suggest and recommend measures for culturally sensitive practice and the inclusion of psychodynamic family therapy as an effective theory and methodology for BDSM clients that would be positively inclusive of this unique, sexual lifestyle. Lastly, this paper will describe measures that could increase professional competency in established and training mental health professionals who intend to, or may work with BDSM clients.

#### **Bio**

Kaitlyn Hillier is a Master of Counselling Psychology and a Ph.D. student in General Psychology. She has published works with the Canadian Journal of Counselling and Psychotherapy. Kaitlyn identifies as Jungian in practice and is applying for a Fellowship in Psychoanalysis. Kaitlyn teaches undergraduate psychology and women's studies; and Master degree level counselling psychology at Athabasca University.

**Eileen Susan Nemeth**

**Title: Re-visioning Individuation: Opening to a Witness Consciousness**

**Abstract**

I saw my Lord with the eye of the Heart. I said ‘Who are you?’ He answered ‘You’  
Al-Hallaj

I use the word “vision” and “witness” to direct my inquiry towards that essential aspect of “seeing and being seen”, both in life and analysis. Witnessing is the ability to make the world newly visible, each time allowing something new to “appear” out of those places of tension, change, and transition. The conference theme of “Indeterminate States” suggests a need to “witness”, or make real the current and salient developments in our culture and societies. Through witnessing, we find that place in ourselves which bestows a “vision”. A vision that is open to the movements in social, cultural and political fields that we are currently experiencing in our personal and professional lives. A vision that can present us with new forms and new possibilities, requiring of us not only an intellectual understanding of what we are seeing, but an open heart and mind with which to see, thus connecting all sentient beings in the world we share.

In this presentation, we will reflect on the meaning of a witness consciousness. It will turn to various wisdom traditions that can help us move in accepting, conscious and compassionate ways as the world and its peoples shift and travel into new terrain, with changing borders and boundaries we once thought were fixed. We are now learning nothing is fixed. As I understand it, one of the goals of individuation is the ability to take that stance of witness; that is, to reveal, to reflect, to incarnate, to give space for the new, and to become conscious, involved and removed at the same time. The presentation will be focused both through the eyes of seer and witness and to those being seen. These two are the parts of a whole, and we must realize both in order to achieve a new vision, one based on the complexities of an ever-metamorphosing world.

**Bio**

Jungian analyst and psychotherapist in private practice Zürich, Switzerland.

**Round Table: Conference Close**

