

The C.G. Jung Society of Queensland

Newsletter

April - June 2009, No 59

President's Letter

Dear Readers,

As I write this letter in early March, the visit to our Society of Dr Roger Brooke is still very fresh in my mind.

Jung's concept of individuation involves decentering – a shifting of the ego away from the centre of the psyche - a disturbance to the ego brought about when shadow material is encountered. We hope that our lectures and seminars might sometimes offer such a disturbance. Roger Brooke's presentations certainly did, subtly, by his choice of topics and the way that he put together his ideas.



John Lennon memorial in Central Park, New York

In his Thursday night lecture, he compared the African concept of *Ubuntu* with the main tenet of Jung's ideas, the concept of individuation. *Ubuntu*, a Zulu word that is difficult to translate, expresses a person's sense of honouring of and responsibility towards community. It is because of *Ubuntu* that the person is able to thrive in the community as a person. He quotes the Zulu saying "A person is a person through persons".

On the other hand, Jung's concept of individuation involves the differentiation of self from community. Roger Brooke offered the concept of *Ubuntu* as a way to "help us imagine our social world as facilitating individuation rather than as constituting a regressive drag towards the unconscious".

Speaking of Jung's journeys to Africa, he said that, despite Jung's attempts to observe the African psyche with a Western objective mind, he in fact was trapped in the prejudices of his era and culture. He invited us, his audience, to think about our own relationship to Australian aboriginal culture – an invitation that opened possibilities for reflection but which also opened the door to shadowy resonances. I was reminded of David Tacey's view that the vast Australian inland represents the shadow of the people living in the cities around the edge of the continent. But we needed more time to absorb the paper that had been delivered and to let it work on us, to open us to how it might be possible for us to shift our point of reference.

The Saturday seminar on the soldier's experience of combat trauma also raised shadow issues – principally for those of us who condemn war and who perhaps do not want to think too much about the conditions of war and its implications for soldiers. From the Jungian point of view, said Roger Brooke, symptoms of post-traumatic stress in the military should be approached with the object of seeing what they say about our humanity and of communalising the soldier's experience. This experience was brought home to us through a number of stories – the sort that soldiers tend not to share with their families. Their silence and our preference

not to seek to know have a profound effect on both soldiers and their families. Families of soldiers, through the generations, carry an unconscious burden. Again the theme of community was offered by Roger Brooke, who held out a vision of the re-integration of soldiers into the community as respected warriors and elders.

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The themes of “decentering” and of “I am only I because there is you” - individuation through recognition of and openness to the otherness of the other - pervades a wonderful book that I have just finished reading: *Being in Love: Therapeutic Pathways through Psychological Obstacles to Love*, by Judith Pickering, Sydney-based Jungian analyst and couple therapist in private practice. This is a rich and nourishing book, definitely NOT just another book on relationships. The “Being” in the title is the philosophical notion of Being and the book offers a wealth of philosophical ideas at every turn in the path that the author takes us on through her exploration of love and relationship between self and other (“alterity”). It ranges from the ancient Greek concepts of love, through Buddhist thought, to the ideas of more modern thinkers such as British psychoanalyst Wilfred Bion (particularly his concept of “O” or ultimate reality) and French philosopher Emmanuel Levinas (whose concept of the ethical dimension of the encounter with the other I found particularly worthy of further exploration).

A little more than half of the book is devoted to a very thorough exploration, illustrated with case material from her own practice, of the many dysfunctional scenarios in couple relationships, based on mutual projection, attachment styles, interlocking trauma histories and configurations such as Narcissus and Echo and Bluebeard and his wives. Jung’s preference was to work with individuals, but this book illustrates wonderfully how it is possible to do psychoanalytic couple therapy, which she calls “laying ghosts”. The final section is a meditation on the transformative potential of love.

Dr Pickering will visit us later in the year, on a date to be determined, to give either a lecture or a seminar on the themes covered in this book.

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In this coming quarter from April to June there will be three very interesting presentation on themes that are connected with Jung’s thought.

Anna Conaty’s presentation includes the concept of enantiodromia, originally a term used by the ancient Greek thinker Heraclitus to denote a natural law that eventually everything turns into its opposite. Jung observed in his patients that enantiodromia is also a law applying to the psyche. Any one-sided attitude will eventually change and go towards its opposite.

Jung found in Eastern thought a parallel with his own thinking. In his foreword to Richard Wilhelm’s translation of the *I Ching* - the subject of Irene Mcfarlane’s presentation in May – Jung wrote of how he found there the principle of synchronicity, a concept which he had developed from his observations of his patients – “a peculiar interdependence of objective events among themselves as well as with the subjective (psychic) states of the observer” that is not attributable to causality.

The archetypal themes in myths and fairy tales are very relevant to Jungian thought and writing. Suzanne Davidson, who is currently studying at the Pacifica Graduate Institute in California, a world-renowned centre for the study of archetypal psychology, will speak of Cinderella and the persecuted feminine in June.

Finally, a reminder to mark in your diaries the Saturday morning seminar being given on 18th July 2009 by Margaret Caulfield, Sydney-based Jungian analyst, on Jung’s theory of complexes and its clinical application. Full details will appear in the next newsletter.

Warm wishes

Anne Di Lauro

Upcoming events at the Jung Society

April 2009

Creativity as a Therapeutic Principle
A presentation by Anna Conaty

Thursday 2 April 2009, 7:30 – 9:30 pm
St Mary's Parish House, Cn Merviale and Peel Sts,
South Brisbane
Members and concession \$5; Non-members \$10

Jung wrote that the creative complex in man has an autonomy all its own. He sees in the creative energy and dynamic a quality that can go so far as to dominate the actions of a person.

Drawing on her research and experiences as both a clinical Social Worker and Art Therapist, Anna will demonstrate the practical use of Jung's insights into the structure and dynamics of the psyche in her work with creativity as a therapeutic principle. One tool of creative thinking is pattern recognition. The ancient Greek word "enantiodromia" will be defined to facilitate pattern recognition and conscious awareness of the dynamic play of opposites.

We will explore Jung's claim further by amplifying images and experiences that have influenced the mature perception of the paradoxical nature of Self. We will consider the psychosocial significance of our responsibility to reflect on the mundane affairs of our own modern lives, where things aren't always what they seem and human services demand that we endure the dilemmas of caring and controlling.

Anna Conaty is a Clinical Social Worker and a Registered Board Certified Art Therapist currently working in a human services role. Before moving to Brisbane with her partner, she was closely involved with the C.G. Jung Education Center in Houston, Texas.



Escher – Liberation

May 2009

The "I Ching": timeless tool for modern soul-work
A presentation by Irene Macfarlane

Thursday 7 May 2009, 7:30 – 9:30 pm
St Mary's Parish House, Cn Merviale and Peel Sts,
South Brisbane
Members and concession \$5; Non-members \$10



The *I Ching*, or “Book of Changes” is the historical and philosophical precursor of the Tao Te Ching, and is a non-doctrinal manual of secular spiritual exploration, offering non-egocentric, sound, practical life-guidance that is soul-building.

Working with the *I Ching*, or “The Oracle” as it is often named, is exercising and energising of the soul-spirit for greater wellbeing, accessing and actualising eternal truth principles in the domain of mundane practicalities.

The *I Ching* accesses the cognitive/social/interpersonal and moral domains wherein Qi also drives a force: “The force that through the green fuse drives the flower ...” (Dylan Thomas); that life-force which Qi practitioners (Qi healing, Qigong, Tai Chi) are familiar with as operating in the domain of physical well being. How we use it as a tool for life guidance will be explained, but briefly “Synchronicity”, is how we explain the pertinence and clarity that The Oracle brings to our dilemmas.

The first part of the talk will outline the *I Ching*’s history, structure and purpose, while the second part will provide an opportunity to explore its validity by way of a simple experiment. Participants are invited to bring a question they would like to pose to the *I Ching* for guidance.

Such questions should be thoughtfully considered, and invite comment on a particular path or choice the questioner currently faces, and should be respectful of the breadth and depth that can be anticipated in the response offered, rather than one that is frivolous or expects an answer “yes” or “no”. The question is to be written down, but need not be revealed to others.

“I found the I Ching in Hippy-ville in the ‘eighties and played it like a party game. I now respect and treasure it. It has led in turn to finding my philosophical and spiritual home in the classical texts of Ancient Chinese Taoism. The I Ching is the voice of sanity and comfort of a personal counsellor who seems to know me intimately. Or the vehicle for the voice of the archetypal all-knowing inner sage - “The ear listening to the Inner King” is that which is represented by the Chinese ideogram for “the sage”. Or perhaps the voice of the force that drives the water through the rocks... (and, of course, I do not have to listen). But I would not be without the I Ching’s advice as well as the critical self-reflection it invites in taking on board its wisdom about my life challenges”.

Irene studied at the National Art School as a teenager, became a teacher of art then an Innovative Education Counsellor before returning to study in Psychology with majors in Philosophy and Religious Studies. She has been in private practice for over fifteen years and the treatment of Depression is her area of specialisation. Her approach is holistic and multi-modal and her practice is strongly influenced by Jungian and Taoist spiritual traditions, which became a major influence and motivated her career change. Irene also holds Certificates in Gestalt and Family Therapy. She has recently returned to painting and plans an exhibition in September. Her painting has been commented upon as reflecting Taoist leanings.

June 2009

Cinderella and tales of the persecuted heroine *A presentation by Suzanne Davidson*

Thursday 4 June 2009, 7:30 – 9:30 pm
St Mary's Parish House, Cn Merviale and Peel Sts,
South Brisbane
Members and concession \$5; Non-members \$10

Mythical and fairytale figures can be wise and experienced teachers of inner and sacred realms if we are open to receiving their guidance. Jung was guided by Philemon, a wise old man of superior insight who appeared to him in a dream. In a meditation to meet her own wise guide, Suzanne Davidson was rather taken aback when Cinderella appeared! Long forgotten since childhood, what lessons could this fairytale figure possibly have for a modern day woman or man?

The story of Cinderella is one of the most recognised stories around the world, with an estimated 1500 versions appearing in the folklore of countries for over a thousand years. What is it about this story that continues to intrigue us so? What are the origins of the well-known motifs of the hearth/ ashes, the glass slipper, the fairygodmother, the animal helpers, the marriage to the prince - and what do these motifs symbolise in Jungian terms? This presentation will explore different variations of the tale and locate it within the larger genre of 'persecuted heroines'; examine a few approaches (including psychoanalytical approaches) to interpreting the tale; and conclude with some Jungian-influenced observations about the story's insights into the psychology of envy and the challenge of female individuation in a patriarchal society.

Participants will also be invited to experience a meditation to meet their own wise guide.

Suzanne Davidson, BA, LLB, AACC, is currently undertaking post-graduate studies in depth psychology and mythology at the Pacifica Graduate Institute, California. A former practising lawyer, communications professional and conference producer, Suzanne founded a career consultancy for adults in mid-life called Life Artistry. She lives in Maleny with her husband James, where they are the founders and principals of an academic and scholarly publishing house, eContent Management (www.e-contentmanagement.com).



Gleanings

While some might think the opposite, it is desire that leads to the end of clinging. In both Western psychology and Eastern tantra, this path is spelled out in remarkably similar terms. Desire, which starts out wanting to control, possess, merge with or otherwise do something to or with an object, eventually finds that the object is not object enough for its liking.. At this point there is a fork in the road. In one direction lies clinging, the attempt to make the object more than it can be; and in the other direction lies non-clinging, where the gap between what is expected and what is actually found can be tolerated. This second direction – the left-handed path – requires a shift in consciousness and a training of the mind. It does not come naturally. The training is described in both East and West as enabling a progression from “doing” to “being”, “male” to “female” and “object” to “subject”. This development does not negate the importance of the active, masculine, object-seeking kind of desire, but it does balance it out so that the world is no longer approached from a single vantage point with a single strategy.

Mark Epstein: Open to Desire: the Truth about what the Buddha Taught, p. 181

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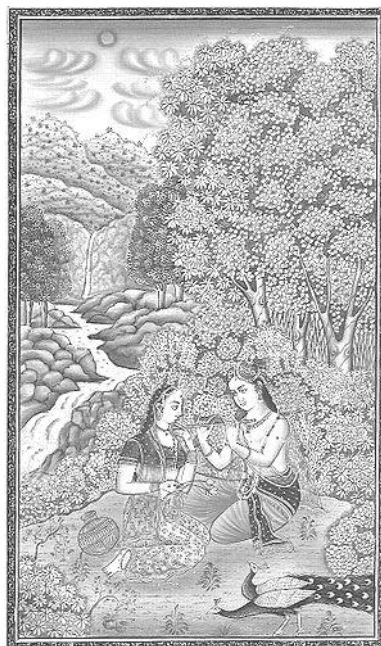
We defend against fear of encounters with others by internally arming ourselves with an arsenal of stale memories, ossified constructions, ways of rendering the opacity of the other into a set of attributes.

Judith Pickering: Being in Love, p. 222

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The best way to understand aboriginal culture is to take a quiet walk out where they live, in the real bush, and feel the spirits.

An Australian non-indigenous woman elder



Bulletin Board

The Bulletin Board contains notices of events other than Jung Society events that might be of interest to members.



5th Australian Festival Of The Animals 1- 4 May, 2009 Imagery Festival Numinbah Valley

This is your invitation

to join us for a great weekend. Our festival brings together people interested in personal and spiritual growth through imagery. **Workshops** include **animal imagery, chakra work, dreamwork,**

Family Constellations, creative art, art therapy,

Jungian symbolism, Dance, Aboriginal Spirituality.

All workshops honour intuition and spontaneous imagery in healing and growth work. This is the **5th Australian Festival**. Such gatherings have been taking place internationally since the mid 1980's. These festivals are renowned for the relaxed way participants come together. People feel free to take part in the festival at a level that suits them: simply a great opportunity to relax and recharge your batteries. Go to a workshop or go for a walk in this beautiful valley: it's your choice. **Catering** from Fri. eve to Monday breakfast included in the cost. The venue has a unique energy highly supportive of healing and growth work. Evening-time, cosy chats and music around a huge open fire. See you there.

Cost: \$345 Concessions: \$290

More info: frankcoughlan@fastmail.com.au www.deepimagery.com.au

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Reminder

It is time to renew your membership for 2009.

About the C.G. Jung Society of Queensland

The C.G. Jung Society of Queensland is committed to furthering awareness of and reflection upon the writings of the Swiss psychologist Carl Gustav Jung (1875-1961). The Society promotes an understanding of Jung's work through the exploration of its psychological and spiritual applications to the individual journey and interpersonal relationships, and by considering the ways in which Jung's writings and ideas can contribute to the healing of modern society.

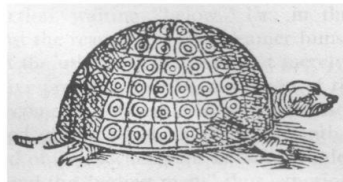
The Society does this through offering monthly presentations, occasional workshops and small groups, all of which are open to both members and non-members. Monthly presentations are normally held at 7:30 pm on the first Thursday of each month, from February to December, at St Mary's Church Hall, corner of Merivale and Peel Streets, South Brisbane. The venue is within walking distance of the Cultural Centre bus station and South Brisbane train station. Off-street parking is available in the churchyard.

Established in 1982, the Society is a non-profit and non-professional association. The Society's events are attended by people of all ages and all walks of life.

Members of the C.G. Jung Society of Queensland are entitled to:

- reduced admission fee to monthly presentations and workshops
- use of our library of Jungian books
- our quarterly newsletter
- advertising via e-mail of members' workshops (if they are relevant to the Jungian scope of the Society)

Annual membership fee (Jan-Dec): \$35 (\$25 concession/student/pension; \$50 couples/family; \$12 newsletter only)



C.G. Jung Society of Queensland - Committee for 2009

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