

The C. G. Jung Society of Queensland

Newsletter

April – June 2010, No. 63

President's Letter

Dear Readers,

The Turtle

We have been incubating the idea of a logo for our Society for a number of years. As you can see, we now have one! It has been prepared by a graphic artist, based on some ideas of committee members past and present.

Our logo features a turtle. The turtle idea has been swimming about almost since we first thought of having a logo. It would come to the surface, and then it would sink again and sleep. Finally, it has come up again and we have seized it.

Why a turtle? First and foremost, the roundness of the turtle shell and its pattern are suggestive of a mandala, which Jung perceived to be a symbol of the Self. Secondly, it can be seen as linking earth and water. In Jungian psychology, sometimes referred to as Depth psychology, water is a symbol of the unconscious. So, one could say that the turtle is diving into the depths of the unconscious and bringing its images up to consciousness.

You might have noticed that, in my capacity as newsletter editor over the past years, I have been placing an image of a tortoise on the back page. This image is found in Jung's "Psychology and Alchemy" (volume 12 of the Collected Works). It is an alchemical instrument called a testudo (Latin for tortoise) – a shallow bowl with which the alchemical cooking vessel was covered on the fire. It comes from a 17th century work entitled "De distillationibus" by Giambattista della Porta. I have continued to use this image because of its link to alchemy and because I found it pleasing.

In the study of myths and symbols, the tortoise and the turtle are usually interchangeable.

Under the heading *Turtle*, my *Dictionary of Symbols and Imagery* (de Vries) begins "1. Androgyne: a female round shell combined with a phallic head." This reminds me of Jungian analyst June Singer's book *Androgyny: The Opposites Within*, in which she says "Androgyny may be the oldest archetype of which we have any experience. ... [It] appears in us as an innate sense of primordial cosmic unity, having existed in oneness or wholeness before any separation was made." (p. 5)

My dictionary continues: "2. The marriage of heaven and earth: a flat underside and a round dome over it." The turtle is important in a number of creation myths, where it is regarded as either supporting the world or forming the earth and the dome of the sky.

For example, in Chinese mythology the legs of a tortoise were used to hold up the sky; while the Black Tortoise rules the compass point of the North.

In the various creation myths of the peoples of North America, one of the common elements is that mud is fetched from the bottom of the sea and piled on to the back of a turtle to support Sky Woman when she falls down from the sky. Hence the Native American name for North America is Turtle Island.

In Indian mythology, Vishnu's second avatar is the turtle Kurma who holds up the mountain that forms the axle for the churning of the ocean to bring up the nectar of life. There is also the (apocryphal?) tale that illustrates the "first cause" or "prime mover" or "infinite regression" problem in philosophy about a scientist who, upon being told that the world is held up by four elephants, which in turn are standing on the back of a turtle, asked what the turtle is standing on. The answer given was "It's turtles, turtles, turtles all the way down."

In Greek mythology, the tortoise was one of the animals sacred to Hermes who made the first lyre out of the shell of a tortoise. Apollo was so charmed by the music that Hermes made with his lyre that he forgave the Trickster Hermes for stealing his cattle.

The turtle features in many Australian aboriginal dreamtime stories, for example, the story of Wayamba, or how the turtle got his shell. In Aboriginal art it is depicted as a totem animal.

We also wanted a logo that somehow suggests Queensland. The usual sun and palm trees seemed a little too obvious. What of our animals? There are species of freshwater turtles in our waterways and sea turtles visit our beaches to lay their eggs. It is not used by other Jung Societies, to our knowledge, and it symbolises some basic concepts of Jungian thought. It is also significant that many turtle species are classed as vulnerable in Australia and in need of protection.

We shall launch our new logo at our meeting on 1 April when our speaker, Colleen Wall, will include the significance of the turtle in her talk on aboriginal art.

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Our committee for 2010 was elected at our Annual General Meeting on 4 February. Members are listed on the back page of this newsletter. Each of them works in different ways to keep our society flourishing. Thank you to the retiring members whom we are sorry to lose: Michele Clear and Helen Royle. Thank you also to Stuart Douglas for his work on our web site last year. Stuart has retired from this role but remains on the committee. Our treasurer Frank Coughlan has kindly offered to resume caretakership of the web site until someone else can be found to look after it.

A summary of the financial report for 2009, presented at the AGM, is included on page 6.

Our programme for the second quarter of the year promises to be very stimulating and thought-provoking. We look forward to seeing you at these events.

Warm wishes

Anne Di Lauro

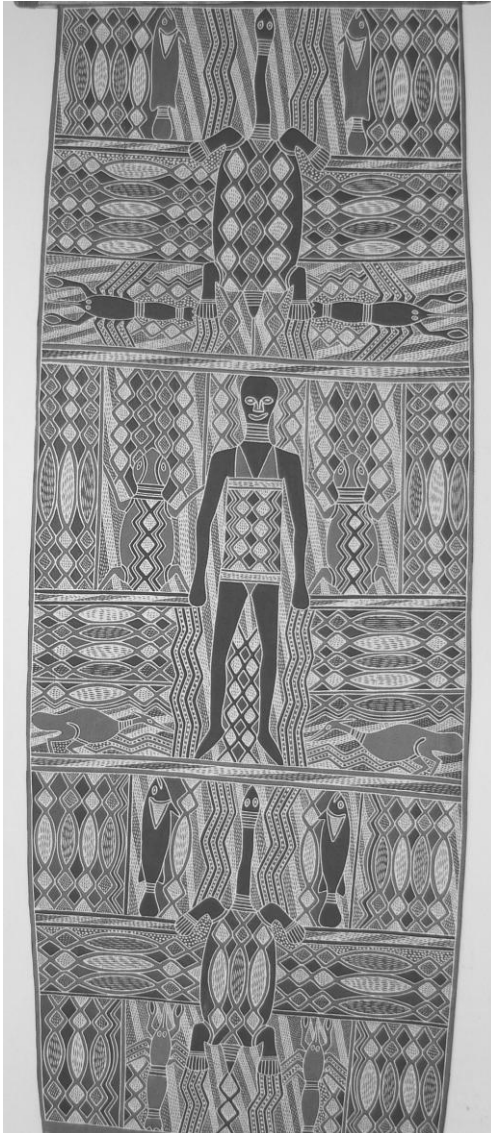
Please note:

We have to confirm the availability of our usual venue, St Mary's Parish House, South Brisbane on a month by month basis. Any change in venue will be advised by e-mail. If you are not on our e-mail list, please phone one of the committee members before an event to confirm where it will be held.

Upcoming events at the Jung Society

April 2010

The Significance of Aboriginal Art A presentation by Colleen Wall



Thursday 1 April 2010, 7:30 – 9:30 pm
St Mary's Parish House, Cn Merviale and Peel Sts, South Brisbane
Members and concession \$5; Non-members \$10

Note: Venue to be confirmed

In this presentation, Colleen Wall will give an overview of the significance of aboriginal art, presenting some key examples.

She will also help us to launch our new logo – a stylized turtle – by talking about the significance of the turtle.

Colleen Wall is a Senior Dauwa Clan woman of the *Ka'bai* Nation from the Mt Bauple region south-west of Maryborough. She has worked in the area of Aboriginal art and culture both in her professional field as well as 'country' responsibilities and is knowledgeable in Aboriginal Law and cultural heritage. She works from a cultural law framework and profiles the importance of connection to land as this is the Law that governs all. Colleen has worked for the past 15 years in Arts Queensland as Manager of the Aboriginal and Torres Strait Islander Programs.

Now the Arts and Cultural Director of Wanyiram Pty Ltd, a company owned by her immediate family, she is working in partnership with Consultant Groups in these fields as well as working on her traditional country photographing and documenting sites and profiling them in both literature and paintings. Wanyiram Pty Ltd also undertake commissions for cultural and arts projects in the area of Traditional connections and stories, climate change and documenting processes that

show how Aboriginal people lived on this land for thousands of years.

Some of her major achievements in cultural works are:- the management of the writing and publication of two major histories for Arts Queensland – '*Reality of a Dark History - from contact and conflict to cultural recognition*' and '*Making Connections - A journey along Central Australian Aboriginal trading routes*' and '*Aboriginal and Torres Strait Islander Mapping of South Brisbane Peninsular*' for Positive Solutions. Her latest project involves the mapping of '*Aboriginal Pathways around Brisbane*' for Brisbane City Council. Wanyiram Pty Ltd is also working with the Macadamia Society and Trust in protecting macadamias or Bauple's Nuts in the wild. The Bauple Nut, like the Bunya Nut is a sacred sustenance of the Kabi Nations.

Colleen is currently the Executive Director of the Aboriginal and Torres Strait Islander Women's Legal and Advocacy Service.

Image: *Yangarriny - Ancestors of the Yirratija moiety, National Gallery, Canberra*

May 2010

Transubstantiation: The Marriage of Spirit and Body

A lecture by Kaye Gersch

Thursday 6 May 2010, 7:30 – 9:30 pm
St Mary's Parish House, Cn Merviale and Peel Sts,
South Brisbane (check venue beforehand)
Members and concession \$5; Non-members \$10

The act of love becomes the transubstantiation of the self, and his or her lover, into a spiritual body.
 (Luce Irigaray)



THE TASSILO CHALICE

The Eucharist is a ritualized form where we are given a pattern or hint that the 'word made flesh' (logos and eros) can be experienced in ordinary life, within the body. The Belgian-born French feminist philosopher and psychosocial theorist Luce Irigaray suggests that sexual love is not merely a metaphor for this alter-ation, this transubstantiation, this place of change, but the enactment of it.

My proposition is that transubstantiation is the alchemical process by which we experience both immanence and transcendence in the same moment; that is, the marriage of both spirit and body, psyche and matter. Transubstantiation is that mystery which combines corporeal or ego time with that which is of the soul, i.e. timeless or not bound by the laws of time.

Our lives are 'sacramental', (our own personal Eucharist, or our own person as Eucharist) but not in a conventional religious sense. Aligned with this is *numinous corporeality*, which is another way of framing the body as the site of transubstantiation. This numinous corporeality depends on a virgin state of psychological being, in other words, the individuating being.

Translating spirit to matter and matter to spirit, the body, and one's incarnation in the body, is, when taken personally, a moment-by-moment event. The body is the altar, the place of alteration, of transformation, of transubstantiation.

Kaye Gersch is a doctoral candidate at the University of Queensland, in the Department of Philosophy. The provisional title of her PhD is "The feminine in body, language and spirituality." Kaye draws upon her life experience, as well as academic research, being variously a mother, a musician, a homoeopath, a partner, and an analytic psychotherapist with a Jungian emphasis. Kaye's interests include gardening, bush-walking and playing harpsichord in a Baroque Ensemble. She lives in Cairns with her partner and their irresistibly cute small dog.

June 2010

Facing the Shadow

The Dark Archetype

A Lecture by Marie Makinson



Jacob and the Angel by Sir Jacob Epstein 1940-41

Thursday 3 June 2010, 7:30 – 9:30 pm
St Mary's Parish House, Cn Merviale and Peel Sts,
South Brisbane (check venue beforehand)
Members and concession \$5; Non-members \$10

The concept of “the shadow”, becoming conscious of it and integrating it, is often perceived as the place where psychological work in ‘the Jungian tradition’ begins. Jung himself described such a process as the initial stage or ‘apprentice–piece’ of analysis and this comment taken out of context may lead to an underestimation of the depth and complexity that psychological work with the shadow encompasses.

This talk will focus on the biblical story of the brothers Jacob and Esau as a way of exploring different levels of the archetypal shadow. The story is the foundation myth of the nation of Israel and as such occupies an important position in the development of Western religious consciousness. It is a strange story of deception, betrayal, redemption and forgiveness. The name Israel means ‘he who struggles with God’.

This talk is the third in the foundation series offered by Marie Makinson for The C G Jung Society of Queensland. Marie is a Jungian analyst in private practice in Lismore NSW and Brisbane.

C.G. Jung Society of Queensland

Financial report for year ending 31 December 2009

presented by the Treasurer to the Annual General Meeting held on 4 February 2010

INFLOWS

Membership fees	1,243.00
Talks	955.00
Workshops	5,845.00
Uncategorised	1,962.00
Interest	7.31
TOTAL INFLOWS	10,012.31

OUTFLOWS

Newsletter	991.55
Monthly meeting speaker fees	1,120.00
Venue hire	280.00
Workshop expenditures	4,493.37
White pages listing	213.40
Library	453.97
Insurance	492.52
Refreshments	169.20
TOTAL OUTFLOWS	8,214.01
SURPLUS FOR YEAR	1,798.30
<u>BALANCE AT 31/12/2009</u>	<u>10,896.72</u>



Bulletin Board

The Bulletin Board contains brief notices of outside events which might be of interest to members.

6th Australian Festival of the Animals April 2010
A weekend of Imagery work
5:30 pm Friday 9 April to 1 pm Sunday 11 April

At Camp Bornhoffen, Numinbah Valley, Gold Coast hinterland
 Price includes workshops, accommodation and all meals
 Excellent organic cooking by James

\$290. Early bird \$240 if paid by 26 March.
 Contact Frank Coughlan on 3356 1127 or frankcoughlan@fastmail.com.au

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CREATIVITY WORKSHOPS USING ART THERAPY TECHNIQUES

With Pamela Bouma
 THE ARCHETYPES OF LIGHT AND DARK
 We explore the opposites in our lives using the third ways of
 (a) tone and (b) colour
 For six weeks beginning on Saturday 24th April 2010
 10:00 A.M. – 1:00 P.M.
 Held at the School of Arts, cnr Halstead Street and Cavendish Road, Coorparoo
 Cost \$30 per session (early birds \$150 for 6)
Information and bookings: Pam at (07) 3392 7173

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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.

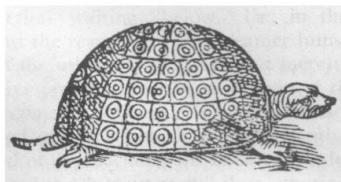
The Society does this through offering monthly presentations, occasional workshops and small groups, all of which are open to both members and non-members. Monthly presentations are normally held at 7:30 pm on the first Thursday of each month, from February to December, at St Mary's Church Hall, corner 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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