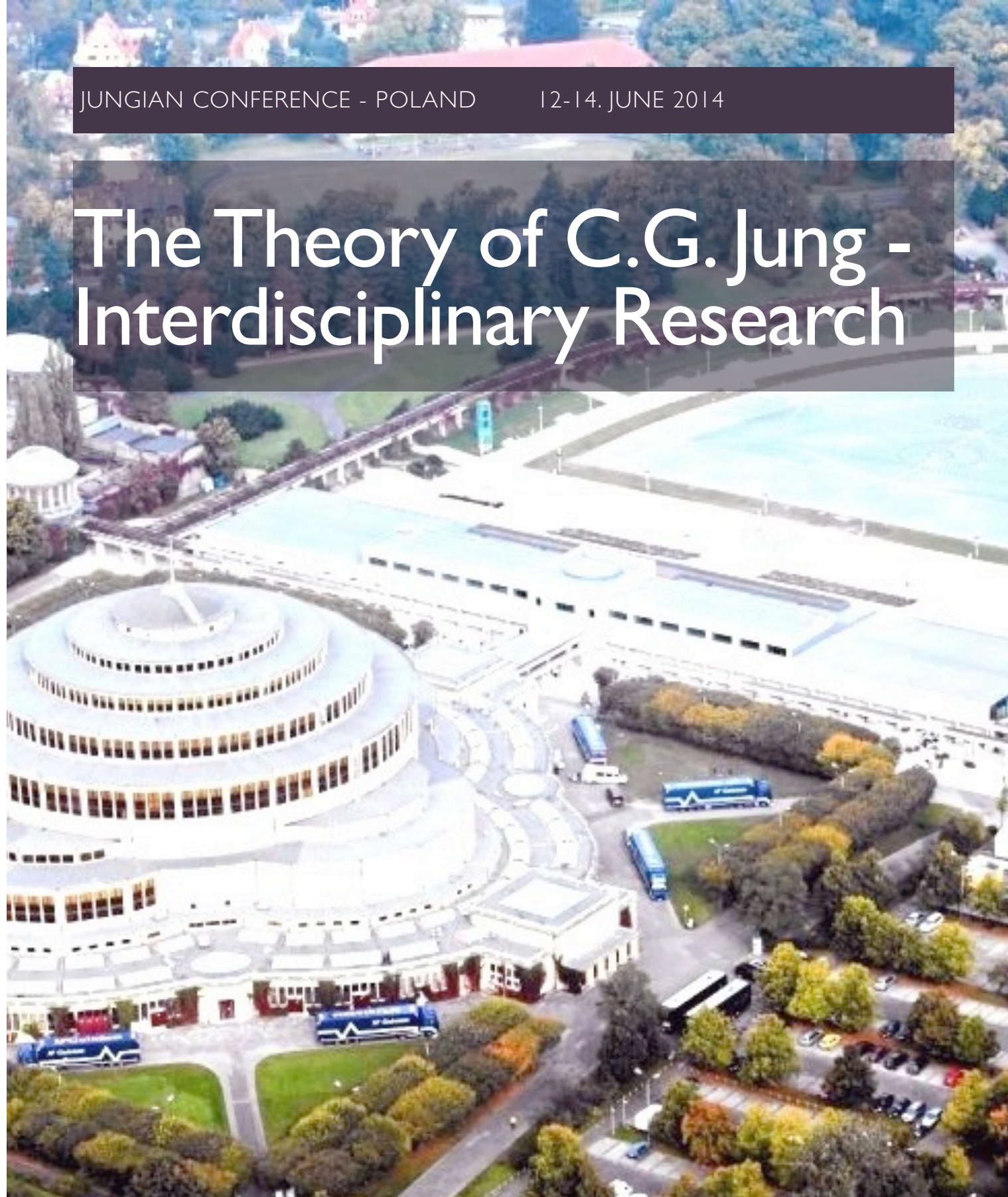


JUNGIAN CONFERENCE - POLAND

12-14. JUNE 2014

The Theory of C.G. Jung - Interdisciplinary Research



University of Wrocław - JungPoland.org - WSZ 'Edukacja'

Jungian Conference

University of Wroclaw

Thursday, 12th of June 2014



The Jungian Conference: The Theory of C.G. Jung - Interdisciplinary Research

Accommodation

Your Hotel



Hotel Tumski - Wyspa Słodowa 10, post code 50-266, Wrocław, Poland
The Map - Localisation of the Hotel

8:00-8:45

Registration - 8:00-8:45am



Address: ul. Koszarowa 3, post code 51-149, Wroclaw, Poland
Place: The Institute of Political Science - The Map / Localisation

9:00-9:10

The Official Opening - 9:00am



9:10-9:50

Prof. Robert Segal (Keynote Speaker)

ROBERT SEGAL

1. School of Divinity, History and Philosophy, King's College, University of Aberdeen, Aberdeen
2. Books:
 - Joseph Campbell: An Introduction. New York: Garland Publishing, 1987.
 - Explaining and Interpreting Religion: Essays on the Issue. Toronto Studies in Religion, Vol. 16. New York: Peter Lang, 1992.
 - Theorizing about Myth. Amherst: University of Massachusetts Press, 1999.

The Jungian community is divided into two camps. The doubtless larger camp has no interest in the scientific status of Jungian psychology. On the contrary, it despises science as narrow, one-sided, and even irrelevant to the depths of the psyche. It revels in THE RED BOOK, where Jung expresses a hostility to science that makes present-day creationists seem like Nobel laureates in physics. This camp sees science as simply an option, which it chooses to spurn. Better for it the religious Jung.

Is theory of C.G.Jung scientific?

The undeniably smaller camp not only is concerned with the scientific status of Jungian psychology but, more, wants the psychology to be scientific. This camp sometimes enlists loosened characterizations of science to make Jungian psychology scientific. But other times it defers to mainstream characterizations of science.

I am not a Jungian, but my approach to the issue is to invoke mainstream characterizations of science to measure Jungian psychology. From a conventional scientific point of view Jungian analyses, of persons and of texts, are objectionable. First, the analyses tend to assume Jungian tenets rather than to argue for them. Second, the analyses tend to apply only Jungian theory and to ignore any other theory. Third, the analyses tend to be so malleable that applicability is guaranteed. Fourth, the analyses tend to be ex post facto rather than predictive.

Indisputably, these objections hold for many other theories as well and may hold especially in my own fields: mythology and religion. Still, Jungian psychology, which half the time (the non-RED BOOK time) Jung wants to make scientific, is properly subjected to scientific criteria. I maintain that, alas, Jungian analyses rarely meet these criteria.

9:50-10:30

Dr Miriam Gomes de Freitas

Aspects of Descartes and Pascal diverging psychological stands as regards knowledge that find expression in the differences of the Freudian and Jungian methodological approaches to psychology

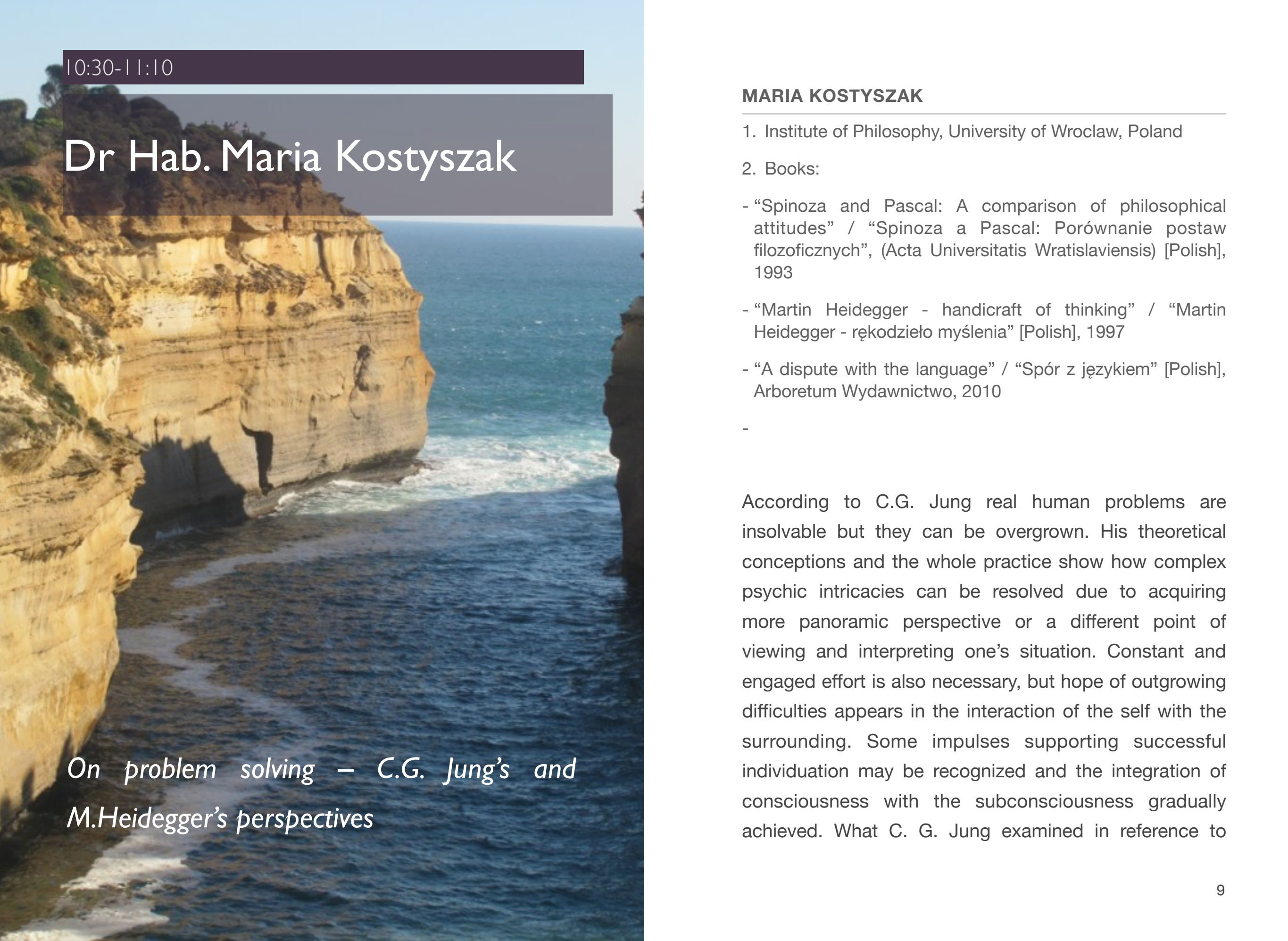
MIRIAM GOMES DE FREITAS

1. MD - AGAP, IAAP, ABP (Brazilian Association of Psychiatry), Brazil

This paper is not a discussion of R. Descartes nor B. Pascal's philosophies. It is a comparative evaluation of their different psychological attitudes when facing the crisis of representation and the scientific methods therein derived. This paper argues that the dubious character of human knowledge, the changing means of coping with new unstable realities (social, cultural, political, economical and scientific) of the modern world are no longer answered by the 'thaumazein/wonder' of the Greeks. "Wonder is the only beginning of philosophy", Plato has Socrates say at 155d of the Theaetetus. A notion restated by Aristotle at 982b of the Metaphysics.

Such an argument is made by first describing the ways in which the transition from the medieval universe to the modern world produces different answers to the anxiety provoked by the loss of an Absolute. Each different answer effects a different scientific methodology. The dogmatic aspiration is described as an anxiety response to outside facts that unsettle the feeling of control over a world in transformation. A brief examination of Vico's position illustrates this change from wonder to hopeless attempts at understanding the world. In the struggle to overcome uncertainty Descartes' "Meditations" proposes a new ground for knowledge. "Meditations" can be read as a terror tale, told by someone losing control over an unsteady world. Through the "intuitus" Descartes manages to re-introduce the Absolute, no longer projected unto a Godhead but introjected into human reason, carrying similar divine powers. This epistemic move saves the dogmatic character of an Absolute foundation for knowledge. Descartes' methodology and praise of technology are examined in this context. On the same period, Pascal gives a different answer to shared contestations over the nature and possibility of knowledge. Although one cannot define "space" nor "time" we can do a lot with our imperfect concepts, writes Pascal. Even ignoring what space is, he argues, we can do geometry. The paper proceeds to a further examination of the differences between cartesian and pascalian psychological attitudes facing the moving, uncertain character of the modern world and consequent restrictions set to knowledge generating different methodological strategies. Second, the paper establishes a connection between

the scientific dogmatic aspirations of Freudian theory and the cartesian trend at variance with the Jungian method. Pascal and Jung share an acceptance of the vulnerabilities of human knowledge. Different methodological approaches to the unconscious are shaped by different epistemological attitudes. This paper examines how Freud - in a truly cartesian struggle over certainty - strives to keep the solid ground of dogma through un-assumed epistemic commitments associated to a consonant methodology. These commitments shape much of the Freudian conceptual network. Jungian concepts are examined as regards Jung's epistemic positions and methodology. Finally, the paper suggests that the condition every knowledge requires is, not so much freedom from doubts and restriction, as freedom from adulteration of our human condition: the appropriation of an Absolute as bottom ground of all knowledge. Be it biochemistry, Reason or a single, understandable cause.



10:30-11:10

Dr Hab. Maria Kostyszak

MARIA KOSTYSZAK

1. Institute of Philosophy, University of Wrocław, Poland

2. Books:

- "Spinoza and Pascal: A comparison of philosophical attitudes" / "Spinoza a Pascal: Porównanie postaw filozoficznych", (Acta Universitatis Wratislaviensis) [Polish], 1993
- "Martin Heidegger - handicraft of thinking" / "Martin Heidegger - rękodzieło myślenia" [Polish], 1997
- "A dispute with the language" / "Spór z językiem" [Polish], Arboretum Wydawnictwo, 2010
-

According to C.G. Jung real human problems are insolvable but they can be overgrown. His theoretical conceptions and the whole practice show how complex psychic intricacies can be resolved due to acquiring more panoramic perspective or a different point of viewing and interpreting one's situation. Constant and engaged effort is also necessary, but hope of outgrowing difficulties appears in the interaction of the self with the surrounding. Some impulses supporting successful individuation may be recognized and the integration of consciousness with the subconsciousness gradually achieved. What C. G. Jung examined in reference to

On problem solving – C.G. Jung's and M.Heidegger's perspectives

individual development has been always interconnected with the whole culture. Jung's travels to Africa, Asia and to Indians were inspired by his wish to perceive and understand European perspective from outside. Our assumptions and axioms could be revised when confronted with entirely different world views. That was, according to me, Jung's attempt to solve the problem of European onesidedness and lack of balance that had fatal consequences for human psychosomatic health. Jung's form of interdisciplinarity consists in his brave connecting elements of psychotherapy with research on myths, literature, alchemy, art, philosophy etc. He was also preparing the dialogue with the Far East form of spirituality, although he realized that the typical Westerner requires first some inner spiritual transformation before he can successfully apply Eastern forms of spiritual growth.

M. Heidegger at the beginning of his development tried to transcend classical philosophy with its dualistic paradigm which opposed truth and falsehood(Greek: aletheia, German: Unverborgenheit), time and eternity, oneness and plurality and such like. His philosophical narrative was constructed around the idea to arouse respect and gratitude towards everything that is(Being). From that point of view, science and technology, both being born in Europe by philosophical thinking, are now seen as ruling metaphysically over everything. Heidegger calls it with the term "forgetting of being" or "rapid expelling of Mnemosyne"(cf. Being and Time(1927), Was heisst Denken?(1954)). He formulates a postulate to rethink "the essence of technology" in interrogative

way, so that we were not slaves. That problem leads him to offer some transformations of philosophical language, reconfiguration of interrelations among concepts that construct culture and finally reinvention of the way of being that would regenerate Europe. Spiritual decline is according to Heidegger main European problem and a symptom of dangerous situation. Under such threat we should seek different ways of rescue. Some of them, pointed to by Heidegger, and other – suggested by C.G. Jung and different thinkers - will be discussed in the paper.

11:10-11:20

Tea Break 11:10am

11:20-12:00

Dr Joe Cambray

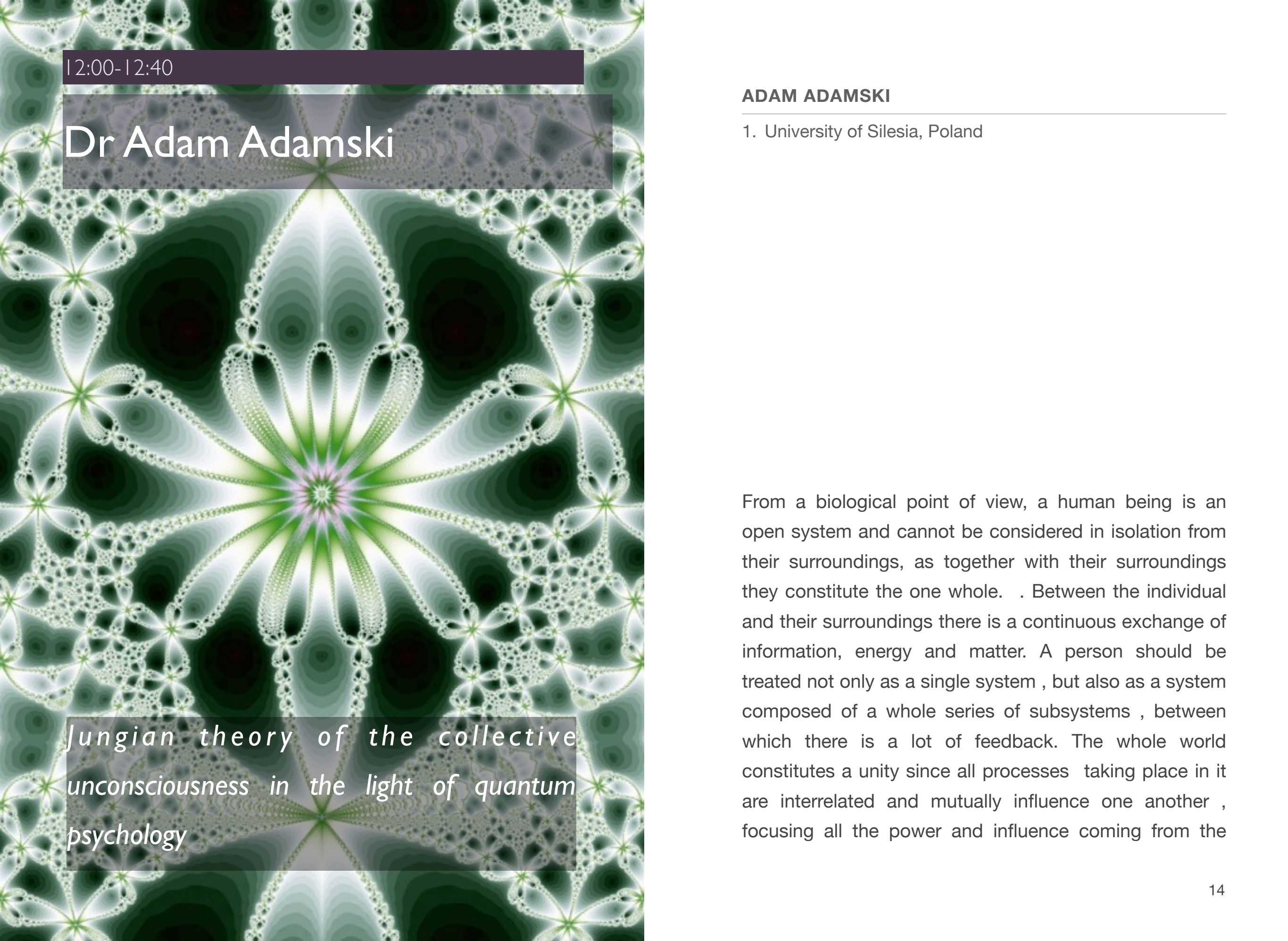
JOE CAMBRAY

1. Ex-President of IAAP, USA.
2. He is the former US Editor of the Journal of Analytical Psychology. He is a faculty member at Harvard Medical School, Center for Psychoanalytic Studies, at Massachusetts General Hospital, Psychiatry Department, and adjunct faculty at Pacifica Graduate Institute. His publications include the book of his Fay Lectures: Synchronicity: Nature & Psyche in an Interconnected Universe, and a co-edited book Analytical Psychology: Contemporary Perspectives in Jungian Psychology as well as numerous articles. Joe is a Jungian analyst with practices in Boston and Providence, RI.

C. G. Jung was one of the pioneers of depth psychology, initially working in close collaboration with Sigmund Freud. In 1912 he delivered nine lectures at Fordham University on the "Theory of Psychoanalysis." These lectures came at the high water mark of Jung's first period of academic life and are closely linked with the early rise of psychoanalysis; in particular they represent Jung's differentiation from Freud. Soon after he was to resign his position at the University of Zurich (in 1914) and not fully resume academic work until 1933. In between these periods Jung underwent the inner experiences that led to his production of The Red Book.

Jung's visionary science - A cosmology for the 21st century

Both of Jung's academic periods are marked by what he identified as a scientific approach. However, examination and comparison of these periods reveal a shift in emphasis on what constitutes science for Jung. In this lecture we will look in detail at this shift and how the experiences leading to *The Red Book* were integral to this change. Emerging from this change in perspective was a new cosmological vision in which the potential to form psyche is seen as inherent in the nature of reality. This lecture will examine the transformation in Jung and the vision it led to.



12:00-12:40

Dr Adam Adamski

*Jungian theory of the collective
unconsciousness in the light of quantum
psychology*


ADAM ADAMSKI

1. University of Silesia, Poland

From a biological point of view, a human being is an open system and cannot be considered in isolation from their surroundings, as together with their surroundings they constitute the one whole. . Between the individual and their surroundings there is a continuous exchange of information, energy and matter. A person should be treated not only as a single system , but also as a system composed of a whole series of subsystems , between which there is a lot of feedback. The whole world constitutes a unity since all processes taking place in it are interrelated and mutually influence one another , focusing all the power and influence coming from the

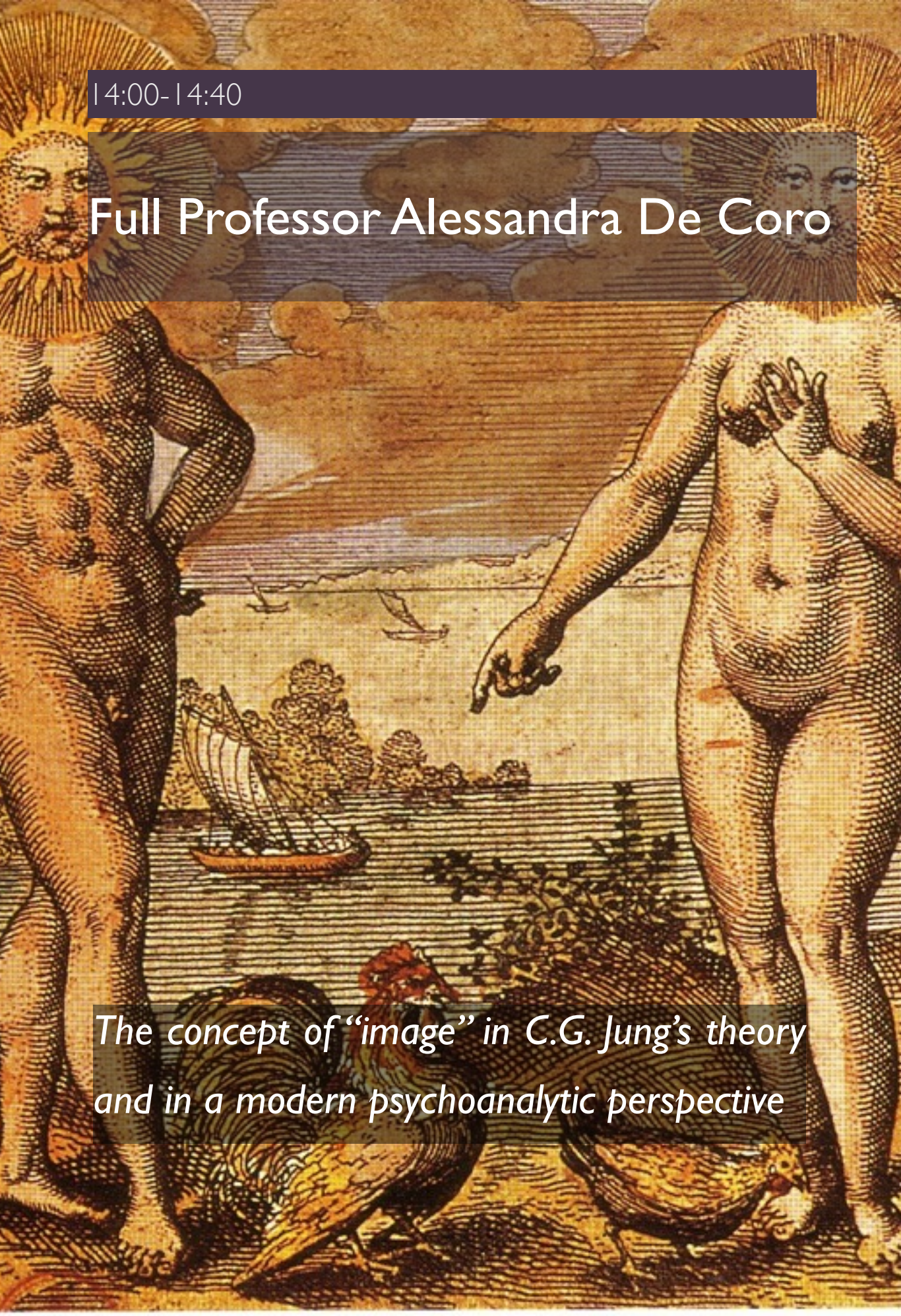
space that are so strong that they cannot be omitted. Classical psychology assumes that the relationship between the individual and the environment is accomplished by the senses. In the light of this thesis the individual is a priority in the research process whereas the role of the environment is ignored. The ecological approach to cognitive processes draws attention to the fact that the individual - as a living being- and the environment are an integral part of the ecosystem.

W. Sedlak assumes that the body obtains information not only by sensory receptors, but also in a somatic way by protein, nucleic acids, melanin, and other biological structures, which are electronic material of piezoelectric, pyroelectric and semiconductor properties. This material can be used to run bioelectronic processes that are essential for every organism to function properly. A living organism can be recognized as a complex electronic device, analogous to the technical devices, and biological materials (proteins, DNA, RNA) - as structural components in electronic devices. This is the basis to establish the thesis that a biological system can act as a quantum computer, functioning on the basis of entangled quantum states and optoelectronic phenomena.

A woman in profile, looking upwards towards a bright blue sky filled with soft, white clouds. She is holding a dandelion seed head in her hand, and several seeds are captured in mid-air, floating around her. The scene conveys a sense of peace and contemplation.

12:40-14:00

Lunch Break 12:40



14:00-14:40

Full Professor Alessandra De Coro

ALESSANDRA DE CORO

1. Analyst (IAAP), Associate Professor of Dynamic Psychology, Faculty of Psychology at the University of Rome "La Sapienza", Italy
2. Books:
 - "Dynamic psychology. The clinical theories", / "Psicologia dinamica. Le teorie cliniche" [Italian], 2007.
 - "Empirical research in psychotherapy" / "La ricerca empirica in psicoterapia" [Italian], 2004
 - Psicologia Dinamica: i modelli teorici (Laterza, Roma 2010) (co-author with F. Ortu), in English: Dynamic Psychology: Theoretical Models.

The Multiple Code theory has been elaborated by Wilma Bucci (1997), with the aim of proposing a new model of the mind which – linking together psychoanalytic clinical thought and the more recent perspectives of cognitive science – could explain the analytic process. In this work I will propose some reflections about the concept of "image" as it is used in Jung's and Bucci's theories, underlining differences and similarities between their respective explanations of therapeutic change.

Since his very first essays, Jung defines the visual images as "autonomous transformations of elementary

*The concept of "image" in C.G. Jung's theory
and in a modern psychoanalytic perspective*

stimuli” (1902, p.26) and indicates their function also in the organization of mnestic material: sometimes, he writes, the images are the result of unconscious association processes, so that, while a person perceives something, the image of an absent object or person “comes to mind” (1905, pp.106-8). Besides this function of re-organizing unconscious memories, according to Jung images can either present complexual contents, revealing “a highly personal problem, probably accompanied by very painful sensations”, as it happens in dreams (1907, p.71) or express the subjective experience of mental states in terms of universal categories (collective unconscious’ contents), as it happens in the hallucinatory symptoms of schizophrenia (1939, p.254).

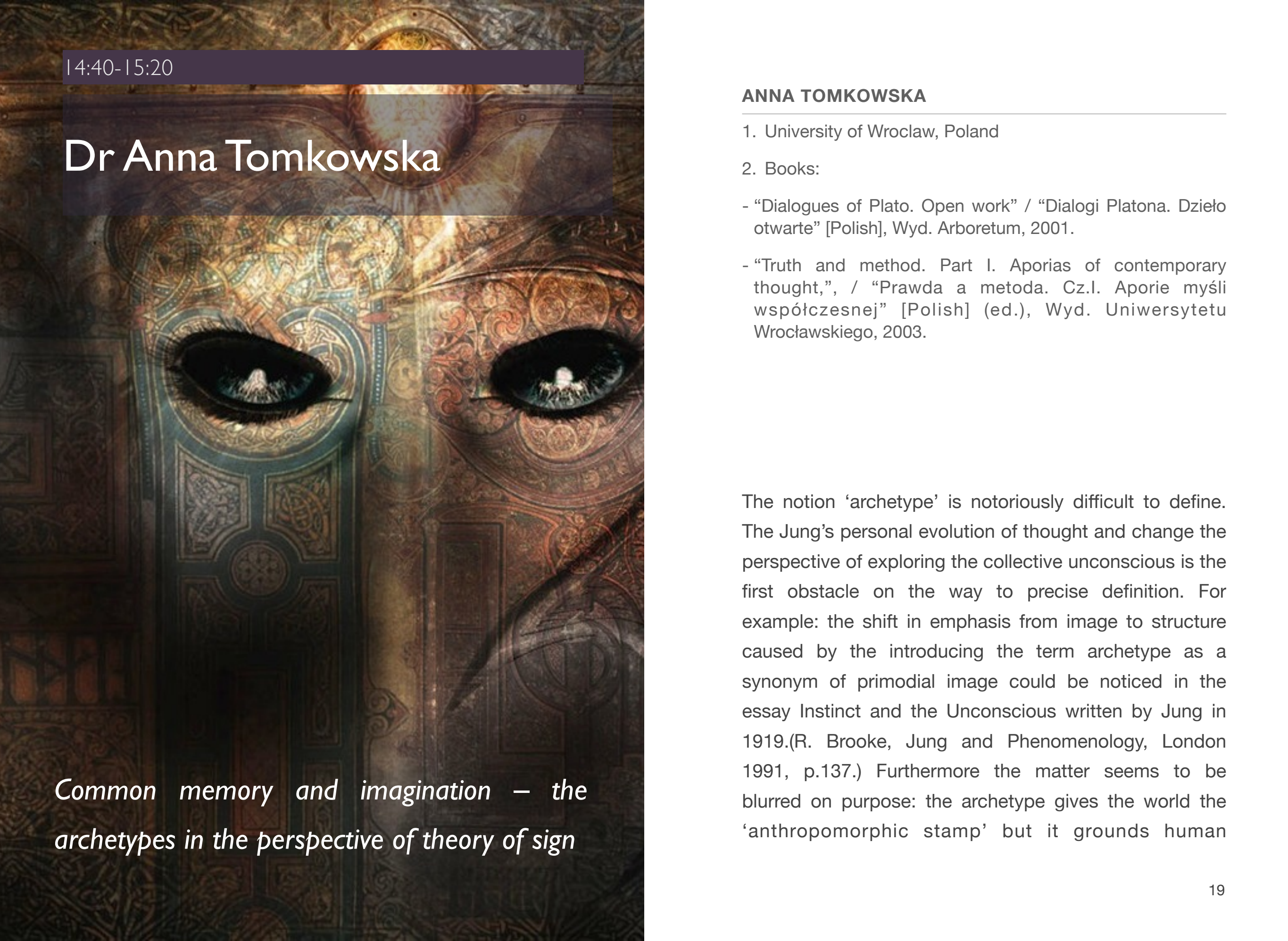
In his *Psychological Types* (1921), Jung reformulates his distinction between the “two ways of thinking”, the rational and the irrational one: while reason proceeds seeking the solution “through the rational, consequent and logical path”, the symbol formation produces images that appear “there where it is not expected” (ibidem, p.264). Images are built through a process of abstraction: “the chaotic succession of immediate data” is organized forming “a general abstract image that links in a logic form the impressions” (ibidem, p.299), giving meaning to a chaotic world of perceptions, feelings, intuitions, or thoughts.

According to Bucci (1997), there are three basic ways human beings use to elaborate information and build up representations: sub-symbolic modality, non-verbal symbolic modality and verbal

symbolic modality. The theory of multiple coding is a general theory of emotional information processing that is derived from current work in cognitive psychology and affective neuroscience (Bucci, Maskit, 2007). In this theory, images are conceived as the bridge between the sub-symbolic level of mental activity, that implies a parallel distributing processing of sensory and emotional information, and the verbal symbolic level, where the language organize meanings through words and their logic rules.

In this model, images represent the first form of meaning, which may be elaborated both at an implicit and at an explicit level, and their manifestation in consciousness allows to compact a multiplicity of sensory and emotional data in a piece of information according a sequential modality (symbol formation). So, images are also indicators of an activation of what Bucci calls “referential activity”, that is an activity which “links” together body sensations, emotions and thought.

Empirical research has shown that referential activity is an important factor in the therapeutic change, and that it can be revealed and measured studying the quality of the verbal interchanges between patient and analyst.



14:40-15:20

Dr Anna Tomkowska

ANNA TOMKOWSKA

1. University of Wrocław, Poland

2. Books:

- "Dialogues of Plato. Open work" / "Dialogi Platona. Dzieło otwarte" [Polish], Wyd. Arboretum, 2001.
- "Truth and method. Part I. Aporias of contemporary thought," / "Prawda a metoda. Cz.I. Aporie myśli współczesnej" [Polish] (ed.), Wyd. Uniwersytetu Wrocławskiego, 2003.

The notion 'archetype' is notoriously difficult to define. The Jung's personal evolution of thought and change the perspective of exploring the collective unconscious is the first obstacle on the way to precise definition. For example: the shift in emphasis from image to structure caused by the introducing the term archetype as a synonym of primordial image could be noticed in the essay *Instinct and the Unconscious* written by Jung in 1919. (R. Brooke, *Jung and Phenomenology*, London 1991, p.137.) Furthermore the matter seems to be blurred on purpose: the archetype gives the world the 'anthropomorphic stamp' but it grounds human


Common memory and imagination – the archetypes in the perspective of theory of sign

existence in nature as well. (C. G. Jung, Collected Works, Vol. 9, p.66.) Hence archetype could be understood both as 'archetypal image' (an element of cultural reality created by man) and as the 'psychoid' (an experience or a phenomenon given to man by his biological nature). As the psychoid archetype express itself in symbols, signs and rites. As the image it introduces unconscious matter into private consciousness and collective communication. Although Jung warns about the confusing the archetypal representation (images and ideas) with the archetypes as such one finds it very difficult not to ask about the meeting point between culture and nature, or – in other words – between conscious reasoning on the one hand and free imagination and involuntary remembrance on the other. Are the rules of that expression in ideas and images made or given?; Is the way of that introduction into unconsciousness learnt or innate? – these questions mark the perspective of my investigation out. I consider 'archetype' understood as primordial image in the realm of signs and in the same time I discuss 'archetype'-the psychoid as the source of patterns: structures or models of knowledge. I explore the similarities between Jung's theory and Eliade's concept of intercultural, but the most important feature of my standpoint is discussing the archetype in terms of Peirce' triadic conception of sign and semiotics by Eco. In Eco's work the sign is a part semiotic space – it creates possible worlds, it opens the universe of mind; by changing the meaning it changes the perception of common creation known as reality. The last (but not least by any meanings) problem I discuss

is the ontological status of patterns of knowledge: are they common or collective? For a start I understand this difference as a disparity between passive and active. To explore this ontological question I have to take under consideration the epistemological problem of relationship between imagination and knowledge and connection between knowledge and memory. These problems were discussed many times by many; I find the common level with Bachelard when he presents imagination as the source of images of art and terms of science as well. The reflections on memory presented by Ricoeur have influenced my perspective also.

15:20-15:30

Tea Break 15:20



15:30-16:10

Prof. Roderick Main

RODERICK MAIN

1. Professor in the Centre for Psychoanalytic Studies and Deputy Dean (Education) for Social Sciences at the University of Essex, UK.
2. He is the author of *The Rupture of Time: Synchronicity and Jung's Critique of Modern Western Culture* (2004) and *Revelations of Chance: Synchronicity as Spiritual Experience* (2007), editor of *Jung on Synchronicity and the Paranormal* (1997), and co-editor of *Myth, Literature, and the Unconscious* (2013).

Durkheim, Weber, Jung: society and the individual from an interdisciplinary perspective

Sociology and Jungian psychology arose at roughly the same time, shared some formative intellectual milieux, and addressed some of the same cultural concerns. Yet from the time of their origin to the present sociology and Jungian psychology have largely ignored each other – a situation very different from that which has obtained between sociology and some other forms of depth psychology. After briefly suggesting some possible reasons for this mutual disregard, the present paper asks whether there is in fact a basis for interdisciplinary conversation between sociology and Jungian psychology, and if there is, what might be gained from

such conversation. Focusing on the relationship between society and the individual and drawing on recent comparative work in sociology, the paper first outlines the contrasting ways in which this relationship is understood and approached by the pioneering sociologists Émile Durkheim and Max Weber. Then, with reference to texts by C. G. Jung written at different stages throughout his professional life, the paper clarifies Jung's perspective on society and the individual and locates this perspective vis-à-vis those of Durkheim and Weber. Some of the particular issues considered include the ontological status of social phenomena, the possibilities of gaining knowledge of such phenomena, the relationship between that knowledge and normative evaluations, whether explanations of social phenomena are focused at the collective or the individual level, and what kinds of explanation (causal, functional, intentional, or other) are offered. In the light of the comparisons on these issues, the paper considers whether or not Jungian psychology is both sufficiently connected to the concerns of sociologists and sufficiently distinctive in its approach to those concerns to have worthwhile contributions to make to sociological understanding.

16:10-16:50

Dr Hab. Ilona Błocian

ILONA BŁOCIAN

1. Institute of Philosophy, University of Wrocław, Poland

2. Books:

- "Psychoanalytic interpretations of the myth" / "Psychoanalityczne wykładnie mitu" [Polish], Wydawnictwo "Eneteia", 2010.
- "Myths studies. Philosophical and sociological aspects of the myth" / "Studia mitoznawcze. Filozoficzne i socjologiczne aspekty mitu" [Polish], Wydawnictwo Adam Marszałek, 2011.

It seems to be a paradox that Jung defined a lot of times an archetype as a collective pattern however social history was not a subject of his interest and social thought was not a path of his thoughts development. The Undiscovered Self and texts from Civilization in Transition or some his notices in interviews have undeniable social character; lots of statements from the studies on religious symbolism, alchemy or on literature contain also clear social dimension. His defense of individual status in contemporary mass societies, attack on non-authentic, alienated, conventional forms of life experiences and existence, on slave-state and logic of great number are

Jung and social thought - The undiscovered Self

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Distribution of their Annual Premiums
James Barry R.A. Professor of Painting to the

very characteristic and they take their own place in the stream of psychoanalytical, neo-psychoanalytical path of social thought development corresponding with Frankfurt School reinterpretation Freud's understanding of individual-society relation and existential philosophy sensitiveness on non-authentic Man-Selbst or even post-lacanian studies on social consequences of wish circulation in individual-social sphere and looking for jouissance. Psychoanalytical and neo-psychoanalytical social thought presents general tendency to defense individual and Jung's voice has similar character including his own specific call of individual spiritual development.

Jungian Conference

University of Wroclaw

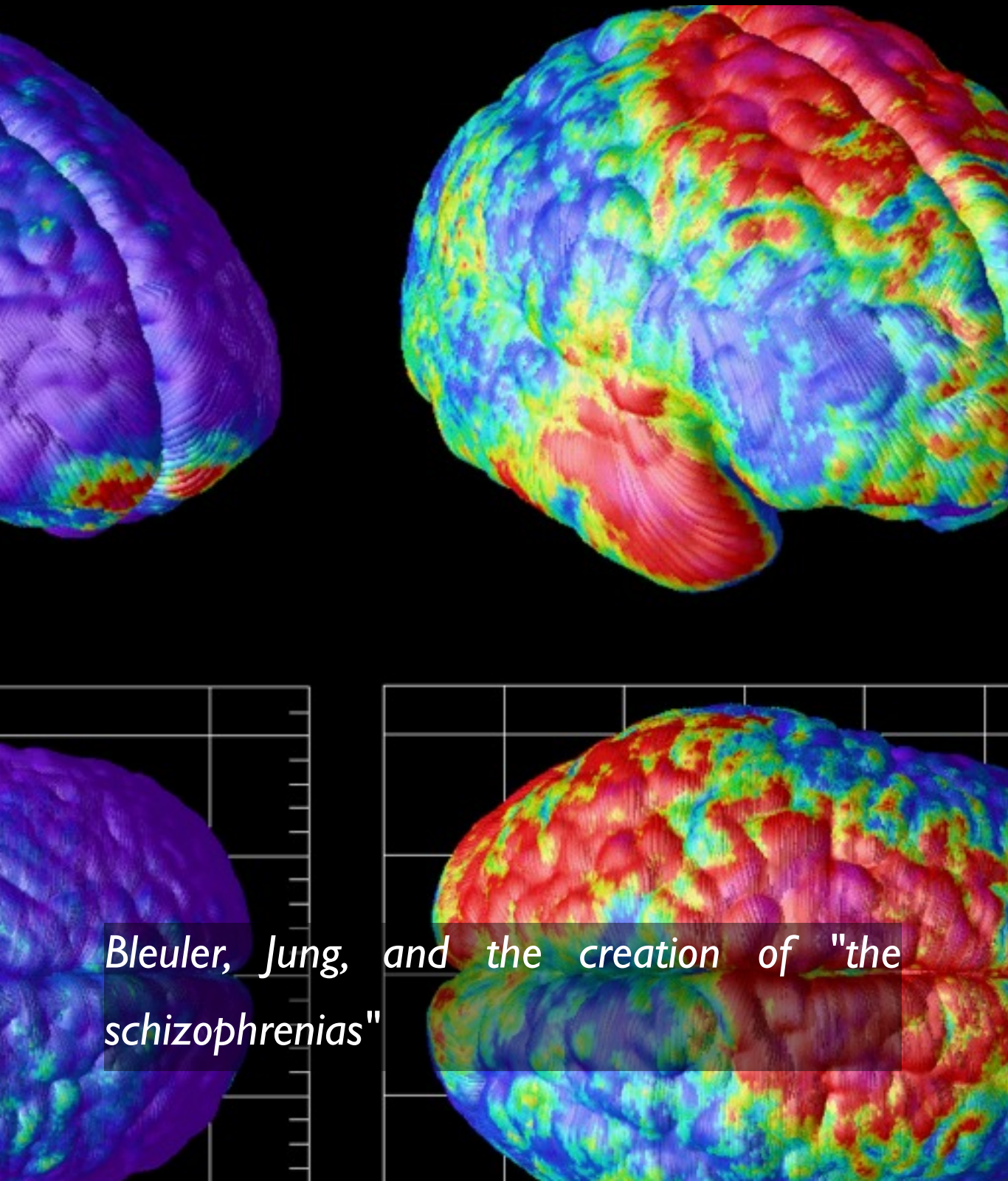
Friday, 13th of June 2014



The Jungian Conference: The Theory of C.G. Jung - Interdisciplinary Research

8:30-9:10

Prof. Michael Escamilla



Bleuler, Jung, and the creation of "the schizophrenias"

MICHAEL ESCAMILLA

1. Michael Escamilla, MD is a professor of psychiatry and director of the Center of Excellence in Neuroscience at the Paul L. Foster School of Medicine, Texas Tech University Health Sciences Center, in El Paso Texas. He is an internationally renowned psychiatric researcher in the area of genetics of schizophrenia and bipolar disorder. He is also a Jungian analyst, recently graduated from the Jung Institute in Zurich. His current scholarship is focussed on neurosciences and how these relate to both genetics and Jungian depth psychology.

2. Publications:

- Comorbidity of Severe Psychotic Disorders With Measures of Substance Use
- Shared genetic factors influence risk for bipolar disorder and alcohol use disorders.

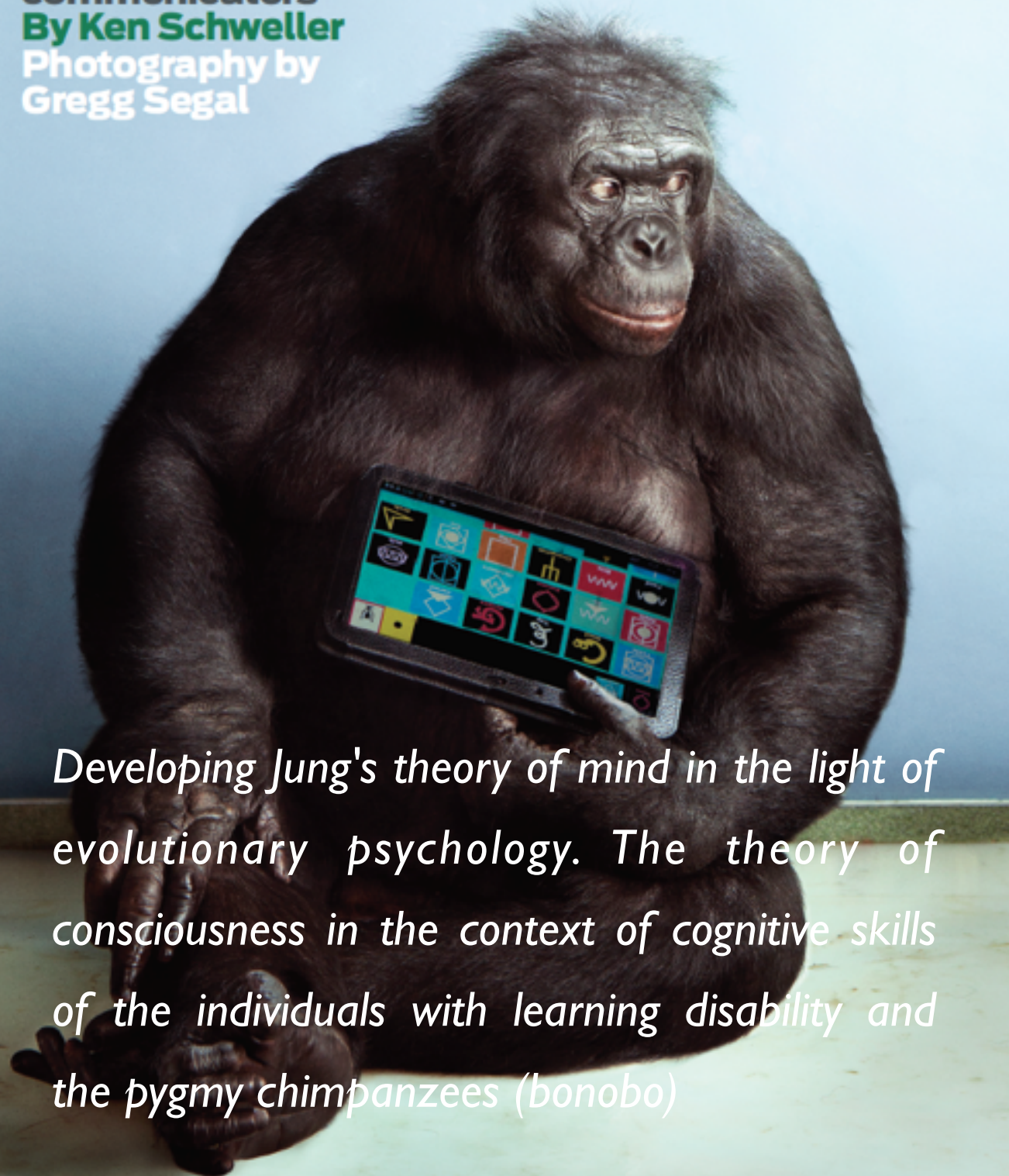
This lecture will present an overview of the work that Eugen Bleuler and C.G. Jung collaborated on in the first decade of the 20th century, at the Burgholzli Psychiatric Hospital. This ten year period was one of outstanding creativity for both Bleuler and Jung, and the ramifications of that work continue to influence our approaches to working with individuals suffering from severe mental illness. This lecture will discuss the role of the physician psychiatrist, as it had evolved at the beginning of the 20th century, and present Jung and Bleuler's efforts to bring the methodology of medical science to better understand and define the psychopathology of what they

would eventually call “Schizophrenia.” The attempt to understand the illness “Dementia Praecox” forms the basis of this ten years of scientific work. The critical role of the Word Association experiments will be reviewed, as well as how both Bleuler and Jung worked to build a psychological model of the psychotic disorders. This lecture will present their work from the standpoint of medical science and will also tie in our current understanding of “the schizophrenias” with the theories and insights that Jung and Bleuler developed from 1900 to 1912. This lecture will also cover how Jung’s idea of the human psyche was directly informed by his work at the Burgholzli, in his work with psychotic patients. Recent neuroimaging studies using the Word Association Test conducted in our laboratories will also be presented.

9:10-9:50

**Ape and Primate
Using tablets
and customized
keyboards, apes
can become great
communicators
By Ken Schweller
Photography by
Gregg Segal**

Dr Andrzej Kuźmicki



Developing Jung's theory of mind in the light of evolutionary psychology. The theory of consciousness in the context of cognitive skills of the individuals with learning disability and the pygmy chimpanzees (bonobo)

ANDRZEJ KUŹMICKI

1. Andrzej Kuźmicki - Polish Online Journal of Analytical Psychology, JungPoland.org
2. Books:
 - "The Symbolism of the Self in the Theory of C.G.Jung" / "Symbolika Jaźni C.G.Junga" [Polish], 2008
 - "Psychology and Philosophy of C.G.Jung" / Psychologia i filozofia C.G.Junga" [Polish], 2013
 - "Individuation - Literature - Culture" / "Indywidualizacja - literatura - kultura" [Polish], 2013

Jung said in one of his papers: „*The nature of consciousness is a riddle whose solution I don't know. It is possible to say, however, that anything psychic will take on the quality of consciousness if it comes into association with the ego. If there is no such association, it remains unconscious.*” ; and in another place: „*Just as the activities of seeing, hearing, etc. create images of themselves which, when related to the ego, produce a consciousness of the activity in question, so the ego, as I have said, can be understood as an image or reflection of all the activities comprehended by it*” (Jung, CW 8, par. 616).

In this presentation, the author will follow that riddle and develop Jung's theory of the consciousness from the perspective of the evolutionary psychology.

9:50-10:30

Dr Nancy Krieger

NANCY KRIEGER

1. Nancy Krieger - International School of Analytic Psychology (ISAP), France
2. Books:
 - Bridges to Consciousness: Complexes and complexity (Research in Analytical Psychology and Jungian Studies)

My goal was to investigate consciousness as an emergent property of the brain and body. Using Jung's definition of the autonomous complex involving emotion (neurotransmitters and bodily reactions) and memory (cognition) I found evidence to support a hierarchal structure of dynamic systems. This is made evident by the reaction times of systems involving perception, emotion, bodily reactions, memories and finally symbolization and consciousness.

Consciousness requires the synchronization over these multiple layers within the brain and body bringing


Consciousness as an emergent phenomenon

together bodily, unconscious reactions, the emergence of images in language and the symbolization and abstraction of a sense of self.

My starting point for this research was what Jung termed the feeling-toned autonomous complex. I then looked at the constellation of the archetype and finally the development of the ego based on recent infant brain research.


I used a strict interpretation of complexity involving circular causality developed by the physicist Hermann Haken in the 1960s to explain the emergence of light from a crystal. Consciousness is not only a product of the body, but it is the evaluation of a complex situation involving the self and the environment which culminates in consciousness as an order parameter which feeds back into the system of brain and body. It is not a one-way, but a circular causality.

Jungian theory gave me a context through which one can view modern research. As important as it has been in a therapeutic setting, it is also important that these theories lead to a new framework in which we view fundamental research. Both therapeutic results and a contribution to further research are essential.

A woman in profile, looking upwards towards a bright blue sky filled with soft, white clouds. She is holding a white feather in her hand, and several other feathers are floating in the air around her. The scene is peaceful and serene.

10:30-10:40

Tea Break 10:30am



10:40-11:20

Prof. Józef Kozak

Does the problem of measurement in quantum mechanics have something to do with the issues that occur in the depth psychology of Carl Gustav Jung?

JÓZEF KOZAK

1. AGH Kraków, Poland. Aesculap AG & Co. KG, Tuttlingen, Germany.
2. Publications:
 - Error analysis for determination of accuracy of an ultrasound navigation system for head and neck surgery
 - A New Experimental Measurement and Planning Tool for Sonographic-assisted Navigation

In this description of the presentation for the Conference will be showed the cooperation between Carl Gustav Jung and Wolfgang Pauli on the principle of synchronicity, especially the principle of acausality, not only in quantum mechanics, but also in the psychology. The relationship between psyche and matter will therefore be interpreted in terms of the principles of Jung's synchronicity. His ideas inspired future Pauli and other quantum physicists, as a new mental 'equipment'. Although they did not solve the psycho-physical problem, but maybe by their works the science will

receive new impulses that are just needed to resolve the open issues still cause-deterministic.

11:20-12:00

Wolfgang Fach

Exceptional human experiences and the dual-aspect monism of Wolfgang Pauli and Carl Gustav Jung

WOLFGANG FACH

1. Institute for Frontier Areas of Psychology and Mental Health, Germany

2. Publications:

- Atmanspacher H., Fach W. (2013): A structural-phenomenological typology of mind-matter correlations. *Journal of Analytical Psychology* 58, 219-244.

- Fach W, Atmanspacher H, Landolt K, Wyss T and Rössler W (2013) A comparative study of exceptional experiences of clients seeking advice and of subjects in an ordinary population. *Frontiers in Psychology* 4:65. doi: 10.3389/fpsyg.2013.00065

- Fach W. Complementary aspects of mind-matter correlations in exceptional human experiences. In: H. Atmanspacher and C. Fuchs (Eds.) *The Pauli-Jung Conjecture and Its Impact Today*. Exeter: Imprint Academic 2014; 255-273.

Exceptional experiences (EE), e.g. meaningful coincidences, extrasensory perceptions, or poltergeist phenomena, are a widespread and inherent part of human life conditions that requires both a deeper understanding of human nature and the relationship of mind and matter. EE will be discussed from a perspective of mind-matter correlations within a dual-aspect monism framework outlined by Wolfgang Pauli and Carl Gustav Jung (see Atmanspacher and Fach 2013). Attached to ideas and notions of quantum theory, they conjectured a picture in which the mental and the material emerged as two complementary aspects of one underlying

psychophysically neutral reality, the “*unus mundus*”. Conceiving the mind-matter distinction in terms of an epistemic split of the *unus mundus* implies correlations between mind and matter as a direct and generic consequence. The Pauli-Jung conjecture suggests a distinction between two basically different kinds of mind-matter correlations: Splitting of the *unus mundus* as a psychophysically neutral, unitary reality generates structural mind-matter correlations that are persistent and reproducible. Additionally there may be occasional and evasive mind-matter correlations that are induced by psychosocial contexts and psychodynamic processes and manifest in EE, e.g. synchronistic phenomena, i.e. acausal meaningful coincidences.

In a convenient connection to contemporary philosophy of mind, in particular to ideas by Metzinger, the dual-aspect framework of Pauli and Jung entails a systematically derived classification of EE with four classes of possible deviations from ordinary experiences. Assuming that a subject’s model of reality as a whole is composed of two basic elements, internal phenomena in the self domain and external phenomena in the world domain have been predicted. Concerning the relationships between these two domains, coincidence phenomena and dissociation phenomena have to be expected as well.

The obtained classification is in perfect agreement with an empirically based typology of EE that has been observed in clients reporting EE and looking for help, and also in the general

population (see Fach et al. 2013). The good agreement of extensive empirical material with the theoretically derived expectations and the distribution of EE on an overall continuum raises the suspicion that the phenomenology of EE is grounded on fundamental ordering principles in accordance with the dual-aspect monism à la’ Pauli and Jung. The systematic investigation of complementary relations in the phenomenology and psychodynamics of EE permits specific intervention strategies and has a strong potential for the future development of counseling and therapy concerning clients afflicted by EE.

12:00-12:40

Dr Jolanta Kowal



How to objectify qualitative study on analytical psychology? The sense of applying statistical methods in qualitative research

JOLANTA KOWAL

1. Jolanta Kowal - University of Wroclaw, The President of Polish Association of Analytical Psychology, Poland

The methods of classic statistics can be successfully applied in a qualitative research which create basics for posing hypotheses, questionnaire formulation or a preparation of a projection (forecasting) method.

The aim of the qualitative research lies very often in preparation of a questionnaire which is designed as a tool in a further wide- ranging research (Kowal, 2012). Chosen respondents are asked to give answers to posed questions. Respondents are supposed to answer verbally (this procedure can be recorded on a tape), in written form on a piece of paper or in a computed way (e.g. on

the Internet, Kowal and Roztocki, 2012), they may draw a picture or choose an illustration symbolizing certain content (see Kowal and Węglowska-Rzepa, 2013).

This manner allows to carry out qualitative socio-economical research among consumers or sellers as they are connected to market segmentation, for instance on the subject of efficient way of presentation by sales representatives of preferred products: why is it better to cooperate with some representatives and with the others not; what features of character, qualifications, knowledge and attitude of sales agents enable us to cooperate with them; what was the factor that made the client interested in the preferred product; what should be the features of character of a worker from a given branch that would make him successful, what motivates us to work better, what financial conditions, securities, what kind of management is optimal, how to define frames of self-presentation in constructing persuasive messages by the method of competent judges.

12:40-14:00

Lunch Break 12:40

14:00-14:40

Prof. M. Straś-Romanowska, Dr
J. Kowal, Dr M. Kapła

*Spiritual Intelligence Inventory (SII). The
construction process and method validation*

AUTHORS

1. Maria Straś-Romanowska - University of Wrocław, Poland
2. Books: (1) "The psychology of small and big narrations" / "Psychologia małych i wielkich narracji" [Polish], 2010. (2) "The narrative research in psychology" / "Badania narracyjne w psychologii" [Polish], 2010.
3. Jolanta Kowal - WSZ Edukacja, Poland
4. Magdalena Kapła - University of Wrocław, Poland

This article outlines the creation of tools to measure spiritual intelligence - Spiritual Intelligence Inventory (SII), starting from the assumptions underlying the source of its creation, through a phase of theoretical analysis of the construct used for development of an experimental method, a quantitative validation of the inventory, ending with a validation of quality, i.e. narrative interviews conducted in order to confirm the theoretical accuracy of the SII. The authors clarify the construct of spiritual intelligence, describe a deductive strategy for questionnaire creation, indicate potential theoretical and methodological problems encountered by psychologists

studying spirituality, present spectrum of validation procedures
and their ultimate effect - accurate and reliable psychometric tool
– the Spiritual Intelligence Inventory.

14:40-15:20

Dr Anna Kuzio

ANNA KUZIO

1. Anna Kuzio - College of Management "Edukacja"


The persuasive effect of image features on the activation of archetypes in communication: a case study of Polish and English

People process many of the messages they receive consciously, although they are exposed to such vast amounts of information that their unconscious minds must also absorb much of the communication in our lives. Daily, people are exposed to thousands of images that they need to decode and interpret messages from these images (Pappas, 2002). What frequently escapes their attention is that images like words can have a twofold meaning. One meaning is apparent, acquired through recurrent exploitation or deliberate intention. The processing of such meaning has been described as linear and laborious (Zaltman, 2003). Yet images

frequently possess a second meaning, implicit and hidden from conscious thought. The processing of this second meaning registers below the threshold of conscious awareness. It has been described as automatic and involving multiple simultaneous cognitions (Zaltman, 2003). It is through the second meaning that images offer a link to universal proposals of one's collective unconscious -- to archetypes (Jung, 1959). Although previous research has efficiently outlined the semantic space of conscious thought (Osgood, 1964), little is known about the dimensionality of unconscious thought, a space populated by the numinous imagery of archetypes. Jung (1959) stated that archetypes are the templates of inherited experience and behavior that are present in the collective unconscious.

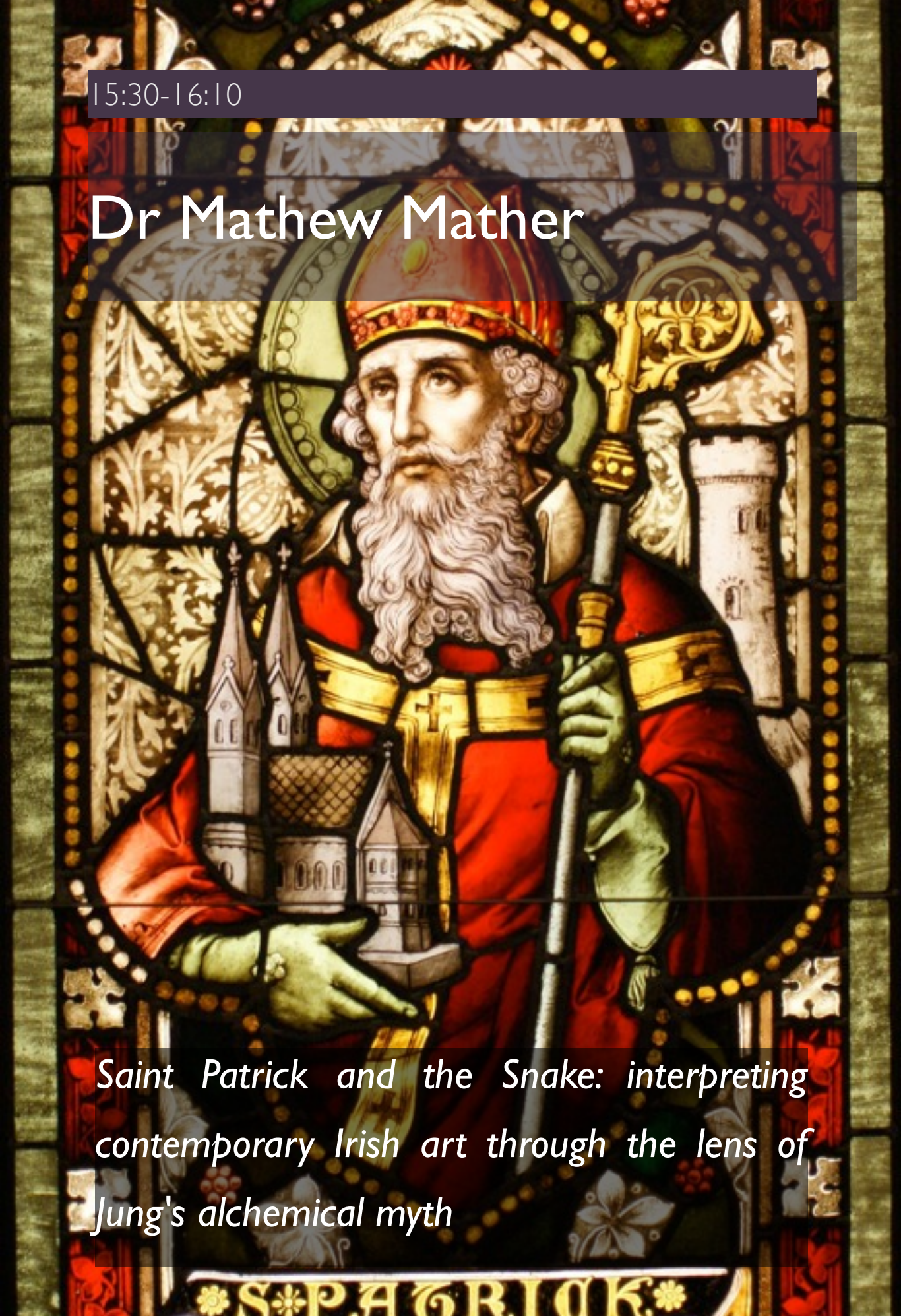
Taking this into account, the present study will explore previous methods of mapping the unconscious. Viewers ($N = 50$, Polish and English) were randomly assigned to rate one of three sets of 10 symbolic images ($M = 30$) on 57 evaluative items. A 2-step approach was suggested based on information processing theory and emotional sequences of stimulus evaluation. In the approach, exposure to image features influences orienting and attention processes, and then attention processes influence the structure of memory. Exploiting exploratory then confirmatory factor analysis, responses to the evaluative items were reduced to eight archetypes, a factor-structure that replicated across the three sets of images. Archetypal clarity was calculated as the average correlation among the items measuring an archetype. A cluster

analysis of images recognized five dimensions on which viewers perceived image features. A causal approach was constructed that tracked the effect of image features on archetypal clarity. Some image features lowered the entry for activation of archetypes whereas other image features raised the entry for activation of archetypes. Analysis of the residuals indicated two concealed continua on which archetypes varied – an approach-avoid self dimension and an approach-avoid other dimension that appears to be of great importance in the intercultural communication process.

A woman in profile, looking upwards towards a bright blue sky filled with soft, white clouds. She is holding a white feather in her hand, and several other feathers are floating in the air around her. The scene is peaceful and evocative of a tea break.

15:20-15:30

Tea Break 16:00

A detailed stained glass window depicting Saint Patrick. He is shown from the waist up, wearing a red robe with a gold belt and a mitre. He has a long, flowing white beard and is holding a silver crozier in his right hand. In his left hand, he holds a small model of a church with a spire. The background features a castle tower and floral patterns. The name 'S. PATRICK' is visible at the bottom.

15:30-16:10

Dr Mathew Mather

Saint Patrick and the Snake: interpreting contemporary Irish art through the lens of Jung's alchemical myth

MATHEW MATHER

1. Mathew Mather, Dr. phil. is a lecturer in Creative Multimedia at Limerick School of Art and Design in Ireland, where he also pioneered and is course leader of a Jungian psychology with art therapy course.
2. Book:
 - "The Alchemical Mercurius: Esoteric symbol of Jung's life and works", Wyd. Routledge, 2014.

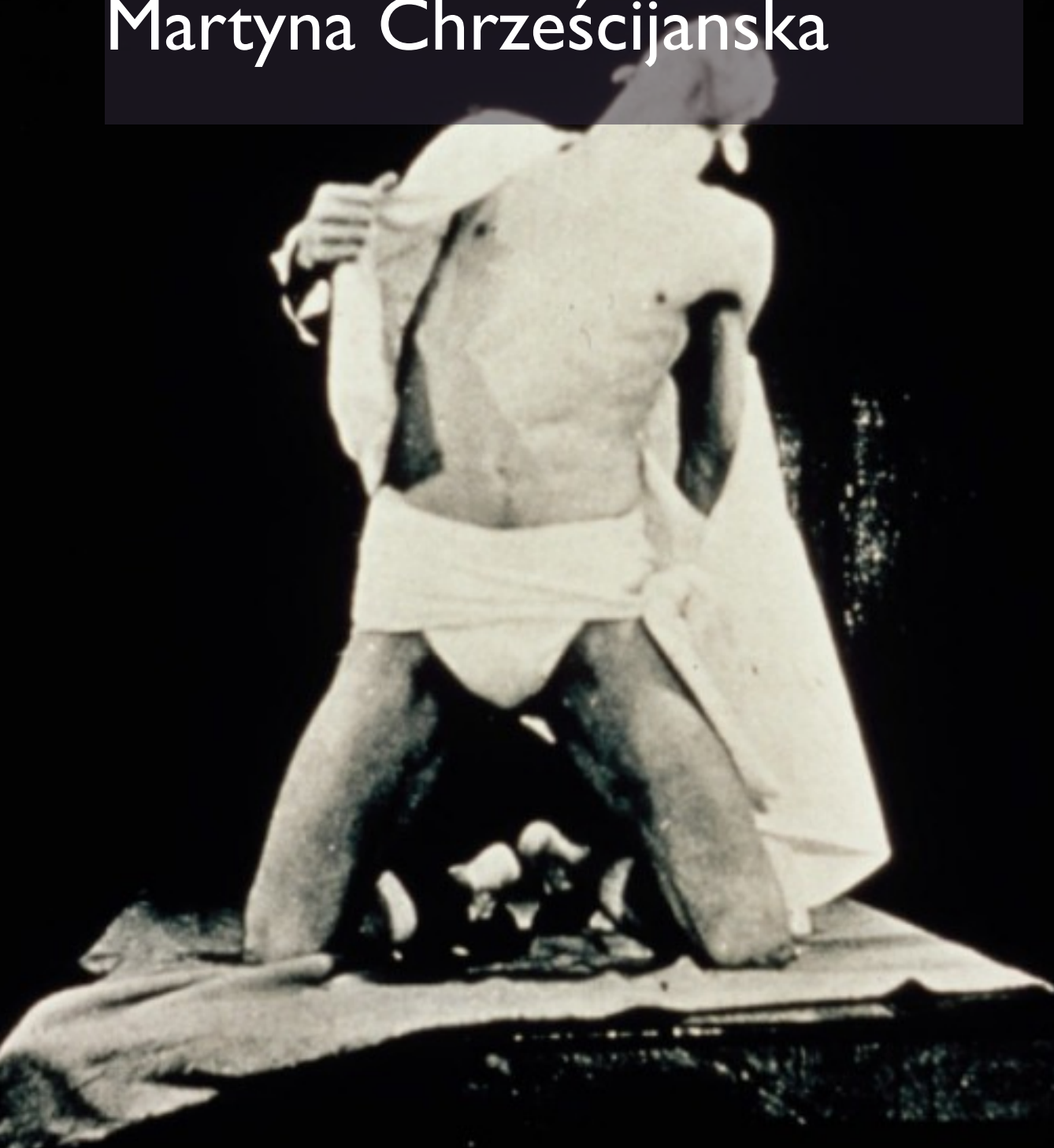
In this presentation I consider Jung's alchemical myth in relation to a selection of contemporary Irish art, and within the context of Catholicism in crisis. I begin by elaborating essential features of Jung's alchemical myth and provide a comparison with the Christian myth. A major feature here, for example, is the Christian 'split archetype' into spiritual and instinctual polarities as separatio (symbolically captured in such images as Saint Patrick and the snake) compared to the process toward a unified archetype as a coniunctio. I then illustrate how the symbolism of the alchemical myth can be discerned in a sample of contemporary Irish art. The argument

developed is that Jung's alchemical myth as 'transcendent function' (with the potency to assist in the healing of an ailing religious dominant as Irish Catholicism in crisis) can be discerned in a sample of contemporary Irish artworks. By implication, such artists are cast as visionaries and as 'alchemists' (wittingly or unwittingly) in the grip of an archetypal dynamism struggling toward symbolic resolution. I further suggest that enigmatic symbols in the art can resonate with some viewer's unresolved and partially unconscious psycho-spiritual problems, and thereby function as prospective symbols that intimate toward the viewer's own individuation and healing.

Such a 'Jungian position' touches on traditional Irish cultural elements that include: a mythic history in which Saint Patrick banished snakes from the island; a faerie folklore; a Celtic Christianity. This position is also contextualized within contemporary Catholic Church issues such as the emergence into collective consciousness of child sexual abuse, the Magdalene laundries and a call to instate the feminine, such as Saint Brigid, alongside Saint Patrick. In essence, I seek to illustrate how a dialogue between the disciplines of Jungian theory and the visual arts, constellated around the theme of an Irish religious problematic, can illuminate the theme of 'a healing myth for our times.'

16:10-16:50

Martyna Chrześcijanska



MARTYNA CHRZEŚCIJANSKA

1. Martyna Chrześcijanska - University of Warsaw, Poland

In my presentation I would like to reflect on how Jungian psychology theories might be applied to researches in cultural studies field. Although psychoanalytical (mainly Freudian and Lacanian) approach to culture is well-grounded in the humanities, there is still much to do in case of Jungian psychology field.

Distinctive trait for this approach is belief that culture is rooted in unconscious processes being their different forms of emergence (such as archetypal images, symbols or ritual patterns). This presumption entails interpretations of different cultural phenomena (such

Jungian psychology in the world of art: Theatre

as theatre performances, literature or movies) as they were dreams. Although dreams' interpretation stems from clinical work with patients, some patterns might be used in cultural analysis. That brings plenty of methodological problems such as a lack of distinct demarcation line between individual author's and collective dreams, though.

I would like specifically focus on theatre field as an example of projected form of unconscious processes, with an emphasis on the process of individuation as mirrored in culture. This also concerns creative actions as self-healing process and emergence of symbols in work of art as a transcendent function. I will focus on at least two examples of theatre actions that can be comprehended better when Jungian theory applied. One project is Theatre of Cruelty (Antonin Artaud) understood as a fantasy about the vessel that could contain psychic process, the second one is The Poor Theatre (Jerzy Grotowski). Performances by Grotowski's group are particularly interesting when interpreted as series of dreams with its own pattern of differences and similarities. In the scope of the theatre studies, I propose to take into account especially: a stage as (imaginary) vessel, (dream-like) narrative, symbols and archetypes appearance, group process and a role of audience. I would like to present theatre as a specific example of cultural phenomenon that might be interpreted not only as "a screen" for projected unconscious contents, but also a container for psychic processes. There are

many questions to ask, though. First of all, whose process of individuation is presented in the dream-like world of art?

It is important to show that Jungian psychology can enrich our investigation into culture, but at the same time we are obliged to indicate many problems that can arise while applying theory used in work with patients to more abstract field that culture studies are. Taking into account these limits enables using Jungian and post-Jungian theories as an auxiliary methodology in research into culture and art.

At 19:00

Official Dinner 19:00 (t.b.c)



Jungian Conference

University of Wrocław

Saturday, 14th of June 2014



The Jungian Conference: The Theory of C.G. Jung - Interdisciplinary Research

8:30-9:10

Prof. Megumi Yama

MEGUMI YAMA

1. Megumi Yama is professor of clinical psychology and depth psychology at Kyoto Gakuen University, Japan. She is also engaged in clinical work as a psychotherapist based on Jungian principles. Her interest is in images and words; what is taking place in the invisible silence. She deals with the theme by exploring clinical materials, formative art, myth and Japanese culture.
2. She has written many articles and books including translations. Her recent articles in English are 'Ego consciousness in the Japanese psyche: culture, myth and disaster' Journal of Analytical Psychology, 58, 2013 and 'The artist's experience of formative work of the Japanese painter Yasuo Kazuki and his Siberian Series' Jung Journal Culture & Psyche (4).

Jung was interested in the East, with which he tried to have a dialogue at a deep level. He seems to have been searching for something in the East that compensated for what the West had long ignored and devaluated. Reflecting on my own history of living in both the West and Japan/the East and my experience practicing psychotherapy, I would like to argue that the two sides have a lot to learn from each other's "wisdom." As seen in alchemy, meaningful treasures are produced where the opposites meet.

Listening to the narrative in the depth: Ego consciousness in the Japanese psyche

Japanese Jungian analyst Hayao Kawai (1976) proposed a model to show the difference between the structures of the Japanese and Western psyche. In Western Jungian thought, the ego is the center of the conscious personality and the Self is the unifying center of the total psyche. According to Kawai, in the Japanese psyche, the boundary between consciousness and unconsciousness is much more vague than the Westerner's. He adds that in Japanese psyche, 'as the structure of the consciousness is formed with the Self as the center, which is in the unconscious, it is even doubtful whether it really has the center.'

To put it simply, Westerners know much more about consciousness than Easterners, and on the other hand, Japanese/Easterners are good at staying in the unconscious, although they are unconscious of it. In fact, as modern Western ego consciousness has been introduced into Japanese culture, things are much more complicated. Many modern Japanese are disconnected horizontally in a sense. When they think intellectually, they think in Western style, but when they live their everyday lives, they often unconsciously lead a traditional Japanese way of life. Therefore descending to the old/deep layer of Japanese culture, we might find a clue on how we treat what is in the unconscious. I attempted to explore the way that ego emerges in the Japanese psyche by returning to the narrative embedded in the oldest layer of Japanese culture through explication of the earliest myth, especially the very beginning

(Yama, 2013a), which reads as a long story of pre-conscious. Also, by comparing arts both in the West and Japan, I have come to realize there are similarities between experiences in dreams and of Japanese painters in their work; that is multiple perspectives, their movement in the scenes, and merging with others (Yama, 2013b).

Generally, we can verbalize what we are conscious, but we cannot articulate with ordinary words what we are unconscious. Psychotherapists who deal with contents in the unconscious need special ears to listen to an unspoken narrative from the unconsciousness.

I would like to present some cases , in which I experienced that just valuing images of dreams with respect, without trying to interpret them, the dream narrative began to unfold spontaneously, and this process itself brought about healing in a deep sense. It might be quite different from how dreams are treated in the West.



9:10-9:50

Dr Norifumi Kishimoto

NORIFUMI KISHIMOTO

1. Norifumi Kishimoto works at Takatsuki Red Cross Hospital, Osaka, Japan. He is a doctor specializing in palliative medicine and psychotherapy and the author of two books.
2. Books:
 - "Cancer and Psychotherapy" [in Japanese] (1999)
 - "Palliative Mind" [in Japanese] (2004).
3. He translated Robert Bosnak's "Christopher's Dream" into Japanese. Together with Megumi Yama, he also translated Edward Edinger's "Anatomy of Psyche" and Nancy Qualls-Corbett and Leila McMackin's "Awakening Woman" into Japanese.

Jung (1956) referred to two kinds of thinking: directed thinking and fantasy thinking. Directed thinking is linear, ego thinking, problem-solving kind of thinking while fantasy thinking is spontaneous, natural musings. This indicates that there are two centers of volitional activity in the psyche, the ego, the center of directed thinking and the Self, the center of the unconscious. In modern Europe, people have succeeded in establishing a strong ego; on the other hand, many are in danger of losing contact with the unconscious (Edinger, 1994).

Subject drop and Jung's concept of ego and Self


Kawai, the first Jungian psychoanalyst in Japan, pointed out that in the Japanese psyche, the boundary between consciousness and unconsciousness is much less distinct than the Western (Kawai, 1996). From the standpoint of Neumann's theory (Neumann, 1954), it might be said that the Japanese have never achieved what he called the symbolic "killing of mother" and the Japanese ego remains at quite an immature level. From a different angle, Kawai insists that the Japanese presuppose a connection with others, with all else, in the sense of oneness. Here the connection with others is not about the relationship of an independent ego to others. It is instead a pervasive sort of connection that exists before the ego state. They develop the ego without severing that tie. As long as a person holds such a sense of interconnectedness, then he or she has the great capacity to persevere difficulties such as disaster or trauma.

In terms of what causes the difference between the Western and the Japanese ego, Kawai focused on myths, fairy and old tales, dreams and Buddhism. In this paper, I would like to discuss a linguistic structure called subject drop. The Japanese language has a strong tendency to omit the subject, which influences the way of being and functioning of ego. For example, *Snow Country*, a famous Japanese novel by Yasunari Kawabata who won the Nobel Prize for Literature in 1968, begins with the following sentence. "The train came out of the long tunnel into the snow country". It must be noted that there is no subject in the original

Japanese sentence and the subject "train" was supplemented by Seidensticker who translated it into English.

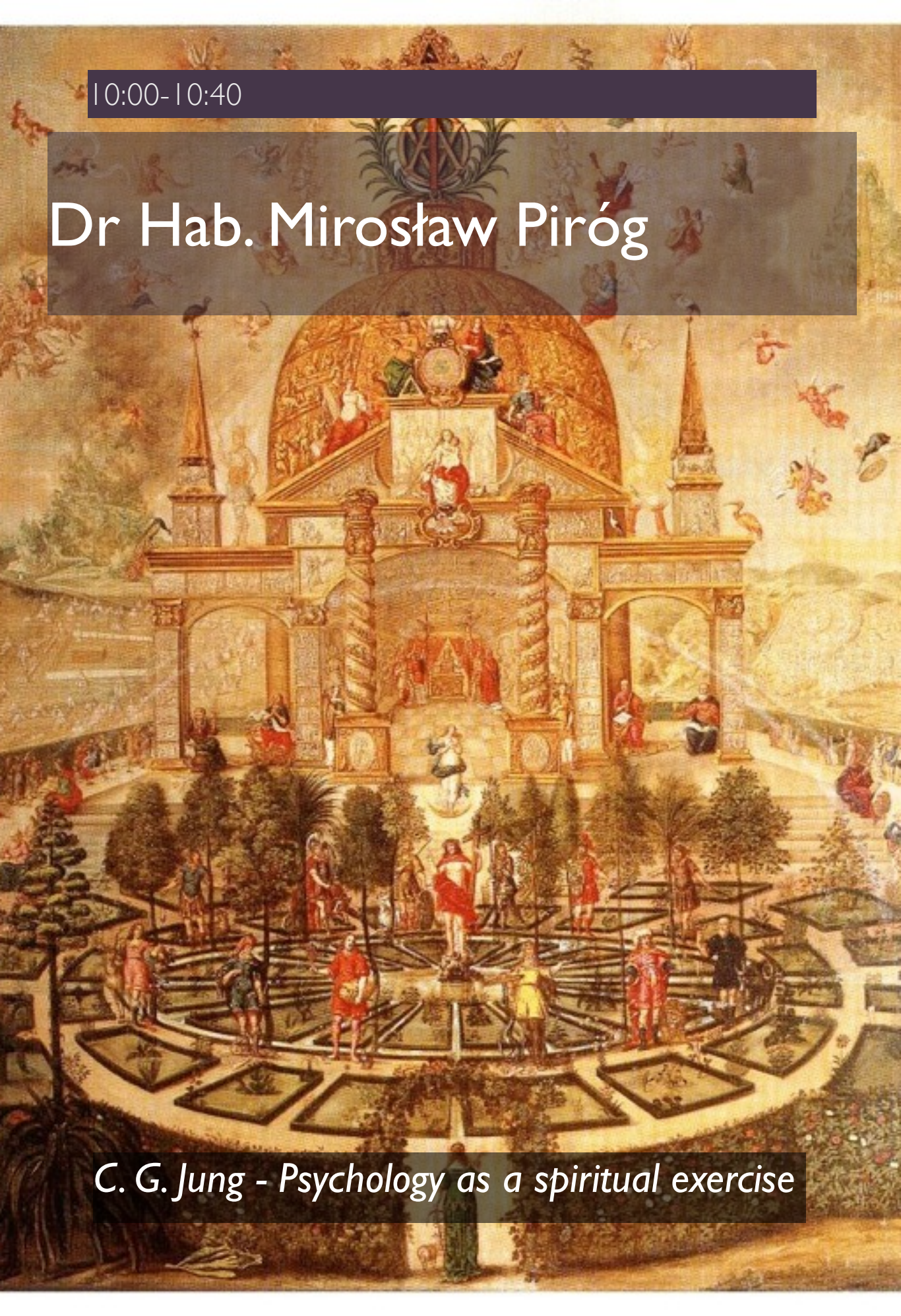
The drop of the subject naturally or unknowingly invites readers to see the things from the perspective of the character in the novel. In other words, Japanese language have a structure which makes the boundary between you and I or between the object and the subject thinner by keeping the subject from becoming apparent. This contributes to form a sense of connectedness with others unconsciously, although it functions as unconscious bonds and sometimes causes troubles.

I do not know whether it is true to many other languages, including Polish, which have a tendency of subject drop. However, it is necessary to take the linguistic structure and its influence on the ego functioning into consideration when Jung's concept and theory are understood through translation.

A woman in profile, looking upwards towards a bright blue sky filled with soft, white clouds. She is holding a white feather in her hand, and several other feathers are floating in the air around her. The scene is peaceful and evocative of a tea break.

9:50-10:00

Tea Break 9:50am



10:00-10:40

Dr Hab. Mirosław Piróg

MIROSŁAW PIRÓG


1. Mirosław Piróg - University of Silesia, Poland

2. Books:

- "Psyche and symbol" / "Psyche i symbol" [Polish], Wyd. Nomos, 1999.
- "William James's philosophy of religious experience" / „Williama Jamesa filozofia doświadczenia religijnego” [Polish], 2011.

The title of my speech refers to the book Pierre Hadot "Philosophy as a spiritual exercise." That researcher shows ancient philosophy as a way of life and an existential option, not as a theory. In my speech I will give these elements of CG Jung's thoughts, which bind him to that tradition of ancient philosophy. I do not analyze impacts of various philosophical currents of the concepts of Jung, but I'll show that elements in his thoughts, which constitutes a practical philosophy of life, based on specific vision of human nature.

C. G. Jung - Psychology as a spiritual exercise

A stained glass window featuring a central figure of Jesus Christ with long brown hair and a beard, wearing a white robe with a blue sash. The background is composed of various colored glass panes in shades of yellow, orange, and red.

10:40-11:20

Dr Henryk Machoń

HENRYK MACHOŃ

1. Henryk Machoń – Opole University of Technology (Poland)


2. Books:

- „Religiöse Erfahrung zwischen Emotion und Kognition. William James', Karl Girgensohns, Rudolf Ottos und Carl Gustav Jungs Psychologie des religiösen Erlebens“ / „Psychology of religious experience by William James, Karl Girgensohn, Rudolf Otto and Carl Gustav Jung [German], UZT Verlag, 2005.

- „Das Christentum bei Carl Gustav Jung. Philosophische Grundlagen, psychologische Prämissen und Konsequenzen für die therapeutische Praxis“ / „Christianity in Carl Gustav Jung. The principles of philosophy, the assumptions of psychology and the consequences for the psychotherapy“ [German], (in print).

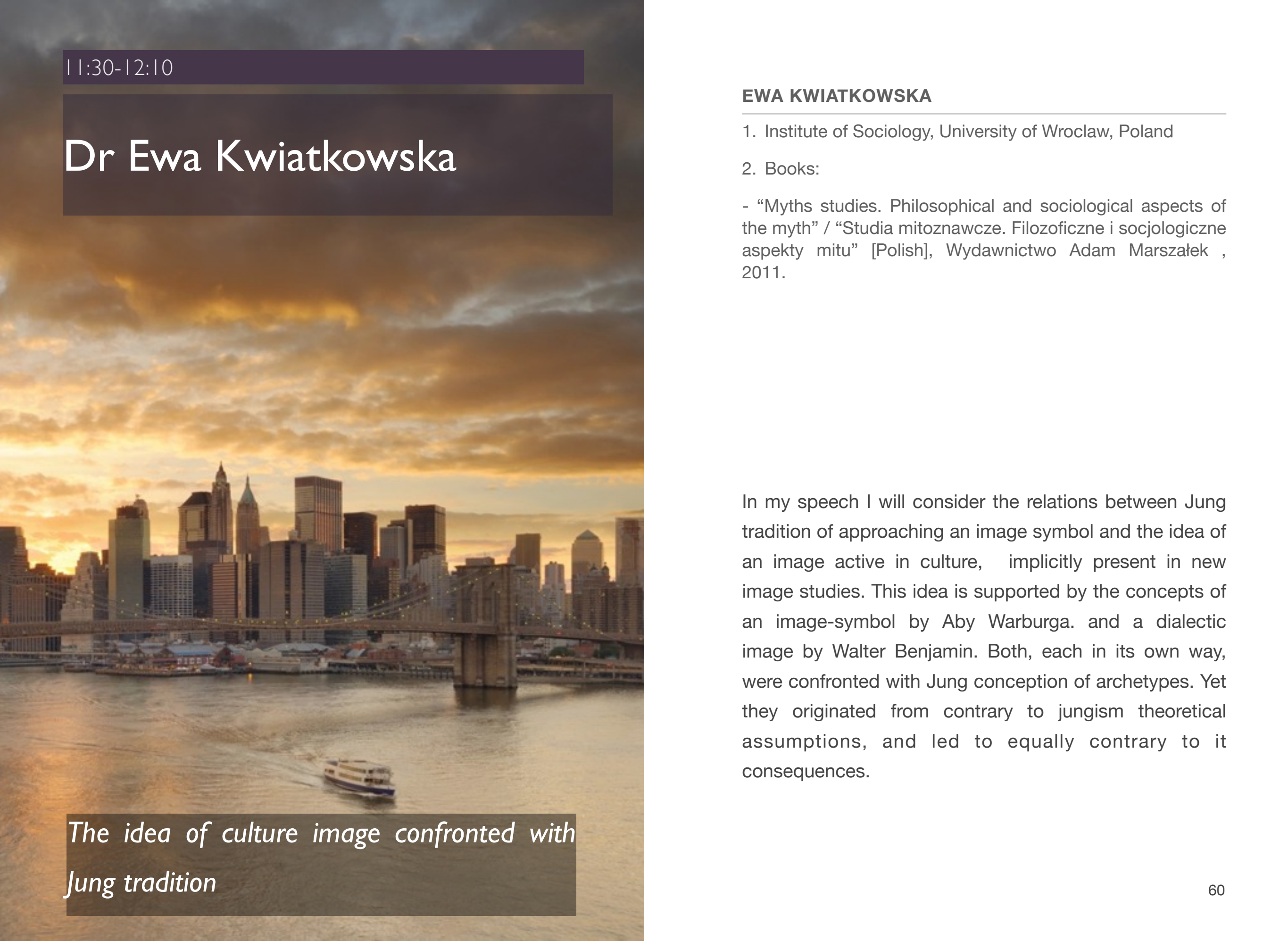
This paper has aims to present the function and significance of religion, in the first place of Christianity, in the writings and correspondence of Jung. The opinions of the Swiss thinker, regarded many as difficult to grasp, were on the whole sympathetic, but in his critical analysis and presentation of the theme of religion, necessarily from a multi-angled perspective, become clearer and sharper. In this sense the theme of religion becomes a key to interpreting his legacy.

The function of religion in the theory of C. G. Jung

A woman in profile, looking upwards towards a bright blue sky filled with soft, white clouds. She is holding a white feather in her hand, and several other feathers are floating in the air around her. The scene is peaceful and serene.

11:20-11:30

Tea Break | 11:20am



11:30-12:10

Dr Ewa Kwiatkowska

EWA KWIATKOWSKA

1. Institute of Sociology, University of Wrocław, Poland
2. Books:
 - “Myths studies. Philosophical and sociological aspects of the myth” / “Studia mitoznawcze. Filozoficzne i socjologiczne aspekty mitu” [Polish], Wydawnictwo Adam Marszałek , 2011.

In my speech I will consider the relations between Jung tradition of approaching an image symbol and the idea of an image active in culture, implicitly present in new image studies. This idea is supported by the concepts of an image-symbol by Aby Warburga. and a dialectic image by Walter Benjamin. Both, each in its own way, were confronted with Jung conception of archetypes. Yet they originated from contrary to jungism theoretical assumptions, and led to equally contrary to it consequences.

*The idea of culture image confronted with
Jung tradition*

The iconic perspective of culture knowledge based on the idea of image activity may be developed in relation to the reflection of Aby Warburg and to other aspects within new Bildwissenschaft, particularly to the assumption about particular autonomic logic of images and their constructive role in thinking and in culture. The assumptions of iconic conceptions of epistems by Gottfried Boehm may form the point of reference for reflections upon the imaginary dimension of knowledge and culture, mutual relations between recognition, imaginatio and image.

Similar issues appear in the context of Jung and Bachelard tradition. Confronting it with the achievements of contemporary Bildwissenschaft referring to Warburg conception, reveals the continuity of traditions in dialogue: the one based on culture-historic approach to image and the one referring to its unchangeable trans-historic basis of some kind. In spite of obvious fundamental controversies between the two traditions, they nevertheless share some points, namely, the issues of mnemonic aspects of image, the idea of specific „energy” or activity of image, and also transferred to culture plane the issue of symptom. The clash between these two different traditions of approach to image and the character of its activity aims at defining critical points in trans-disciplinary research into image.

12:10-12:50

Jerzy Bytniewski

JERZY BYTNIEWSKI

1. Jerzy Bytniewski - University of Lodz, Poland

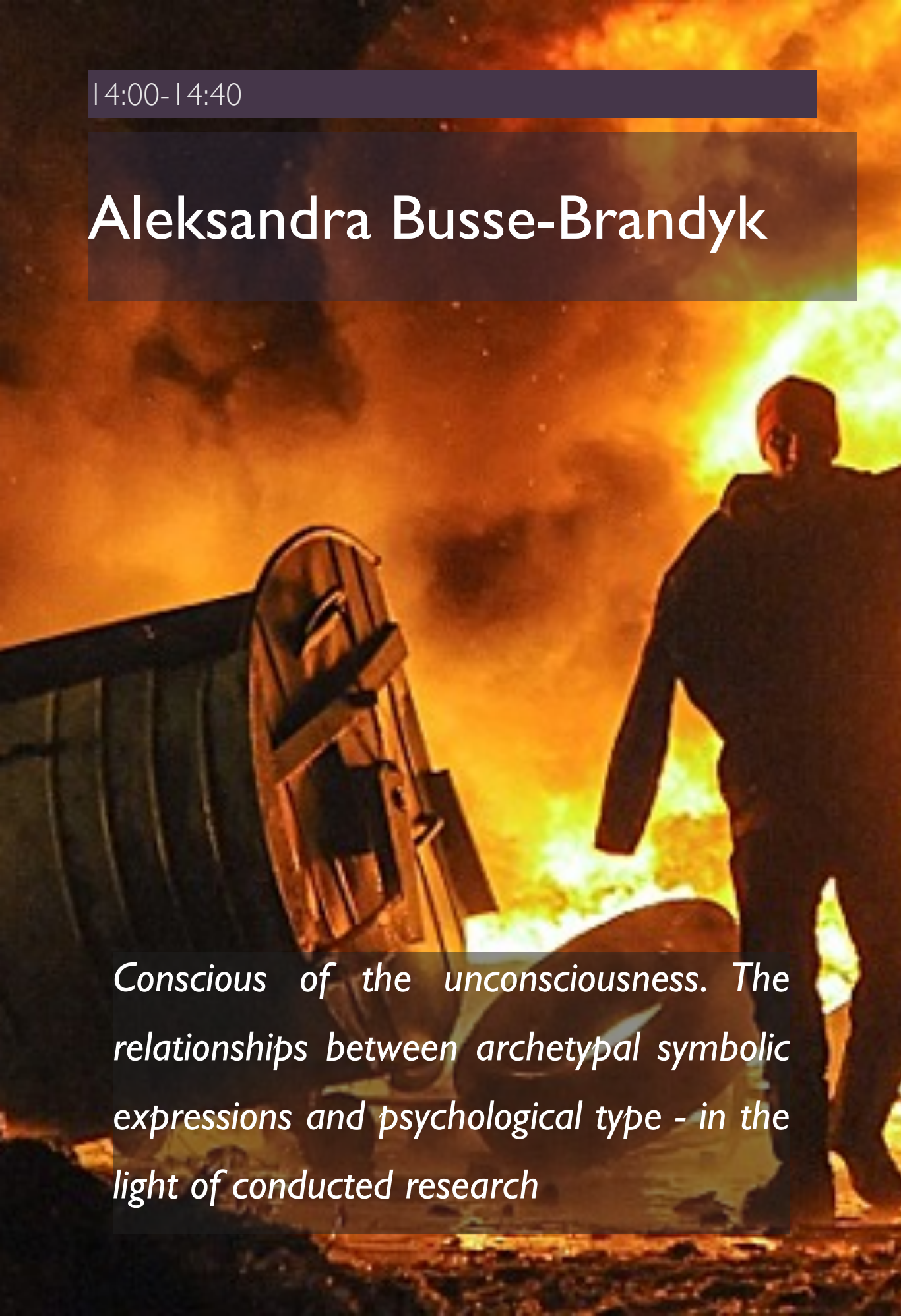
C.G. Jung and the postmodern discourse

Jung died in 1961, but before his death the psychologist had the opportunity to sum up the turbulent times of the first half of the 20th century and the period after the end of the I World War-the prelude to the birth of modern/postmodern society of liberal democracy. The 1960s were also the beginning of postmodern reflection, first in architecture, literature, arts and later in philosophy. Jung as an astute observer of current modernistic tendencies and a prophet of dramatic changes in the sphere of spirituality could not overlook new movements in culture (diagnosis of a collapse of great narratives, parting with classical definition of truth and equally classical concepts

of man). Today we cannot say with certainty what the Swiss scientist's attitude towards postmodernism would be, therefore it is reasonable to ask: what are the similarities and differences between the Depth Psychology and the above-mentioned trend? Omitting the underlying absolutism present in the Jung's "system" (revealing itself in the archetypal construction not only of human world but reality overall (in radically idealistic interpretation of Jung's philosophy) reveals to us the variety of expressions, that appear to imply a totally different tendency present in his writings. Instead of strengthening unchangeable foundations of reality here we find their dissolution; instead of creating monolithic human psychology we find far-reaching relativization (theoretical and moral); instead of universalistic rules of individual development and precise ethical obligations concerning every human separately, we find vast margin of freedom and great number of equally valuable paths of personality development left to the individual. In the proposed lecture I would like to show Jung not as the hypothetical enemy of postmodernism but more as a proto-postmodernist, or perhaps even as a postmodernist par excellence. Apart from Jung's empirical inclinations and his systematic assurances about scientificity of his own research project (also excluding his own distaste towards philosophy) I would like to treat the author of Psychological Types not as a psychologist, but as a philosopher – and not only as a postmodern philosopher but also as a post-secularist, fully aware of insufficiencies of the postmodernism.

12:50-14:00

Lunch Time 12:50

A dramatic, high-contrast image of a person standing in front of a large fire, with a wooden structure on the left.

14:00-14:40

Aleksandra Busse-Brandyk

ALEKSANDRA BUSSE-BRANDYK

1. Aleksandra Busse-Brandyk - University of Wroclaw, Poland.

Conscious of the unconsciousness. The relationships between archetypal symbolic expressions and psychological type - in the light of conducted research

Contemporary, global culture full of various, and often even contrary, patterns of behavior and outlines of experience has become a challenge for humanities. It also requires a new look at the issue of the human nature and role of culture in the personality development.

To stay coherent man must find him or herself in large quantity of meanings, stories and symbols. Because of the contestation meaning of the myths and symbols we also have to find stories, which would show us the way to individuation.

Contact with representants, works and patterns of so many different culture is mostly symbolic. That is why issue of relationships between the individual differences in experiencing the contact with symbols and human cognitive preferences became very important.

Analytical Psychology considers not only evolutionary aspect of universals, but also their adaptation to the individual and cultural experience. It deals with behavioral and symbolic ways of expression of the universal contents and patterns. It also describes the relationships between the activity of archetypal contents and the mind type. That is why the Depth Psychology can join the results of the knowledge and researches from the sciences and arts.

Despite this, the Jung's Archetypes Theory was not often a subject of psychological researches. Most of tools and methods to measure the archetypal contents activity has qualitative aspect so there is no possibility to generalize its' results and describe the individual differences in this area.

This paper is an attempt to find the answer on the question about the relationships between the mind type and individual differences in archetypal symbols expression and to organize and summarize knowledge and research results about this issue.

By presenting her own method for measuring the archetypal contents author also tries to exhibit that the activity of the

archetypal contents can be a subject of qualitative psychological researches.

14:40-15:20

Dr Bianka Lewandowska

BIANKA LEWANDOWSKA

1. Bianka Lewandowska - University of Wroclaw, Poland

Formulated by C.G. Jung, one of the first in Western science, concept of psychological androgyny inspired many theories and researches in the area of sexual gender in a person's psychological development (Bakan, Levinson, Badinter). However, the approach of Jung was fundamentally different from the recognition of androgyny as a model of "optimal" psychological sex that was generated by mainstream, feminist psychology. Jung recognized androgynisation as a stage in the development of an individual, at the point of mature adulthood, associated with conscious journey into one's own psyche. Feminist concepts, however, advocated

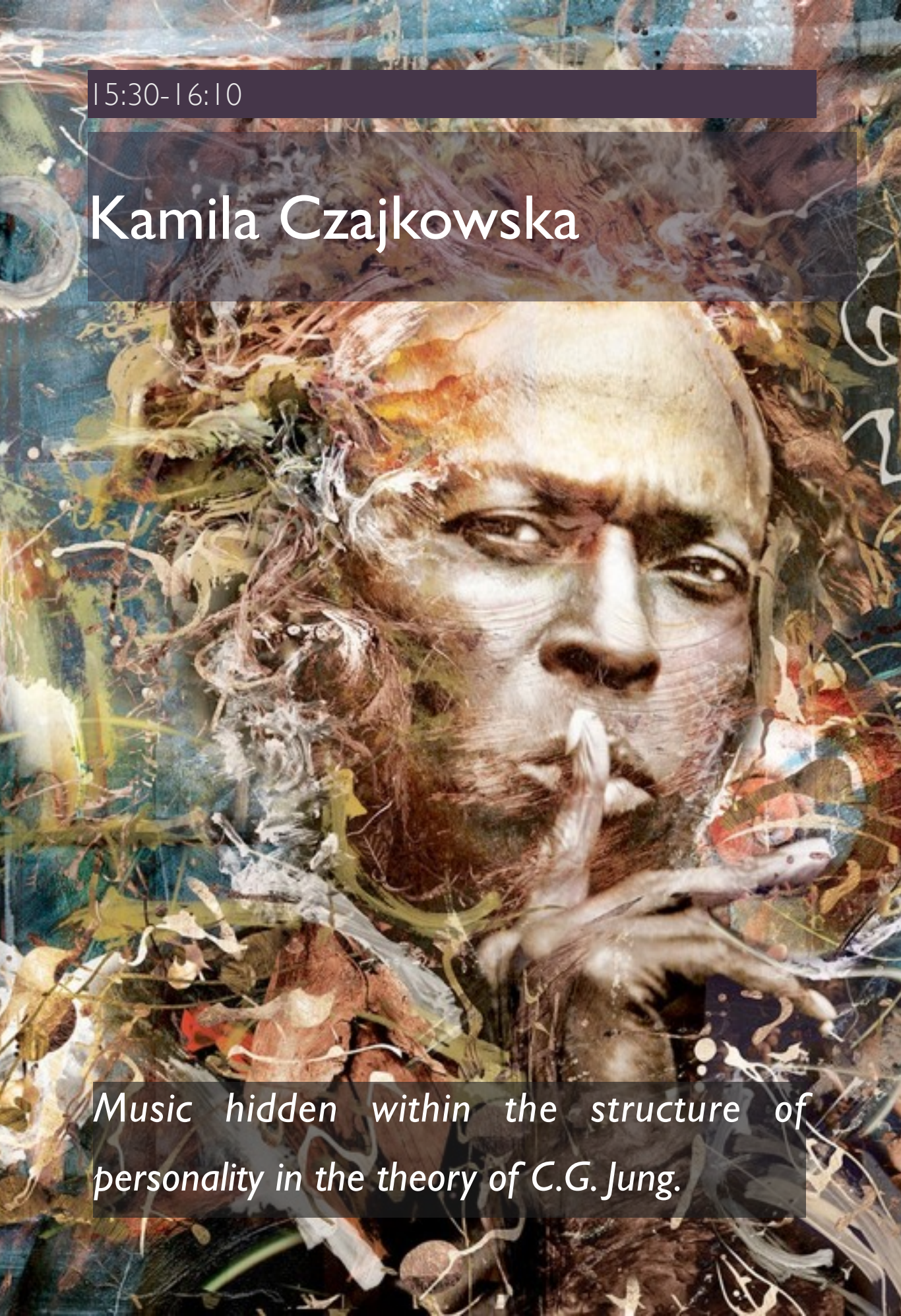


The scientific and non-scientific arguments with refer to the problem of sex in the light of C.G. Jung's concept of androgyny

(and still do) the need for radical changes in education, promoting mental androgynisation of an individual from the earliest stages of its development. These two different approaches towards the development of the psychological gender are a source of numerous scientific disputes. One of the important matters in the dispute is whether stereotyped patterns of gender roles are a necessary stage of development, or whether they are only limiting and disturbing factors? It appears also that the current debates and public disputes revolving around gender can be better understood in context of the struggle between masculinity and femininity - complementary aspects of psyche, which require a balanced expression in the culture and life of the community. It seems that capitalism, which is currently shaping the social reality, creates too much space for the values associated with masculinity, such as aggressive pursue of one's own goals or instrumental insensitivity, and leaves little space for "feminine" values such as community building or caring about others. As an illustration of this thesis, there will be presented results of two empirical researches carried out by the author, on the perception of psychological characteristics attributed to masculinity and femininity by individuals at different stages of development.

15:20-15:30

Tea Break 15:20

An abstract painting featuring a central, realistic depiction of a man's face with a beard and intense gaze. The face is surrounded by a dense, chaotic layer of paint splatters, brushstrokes, and autumnal leaves in shades of brown, yellow, and orange. The background is a mix of dark and light colors, creating a textured, layered effect.

15:30-16:10

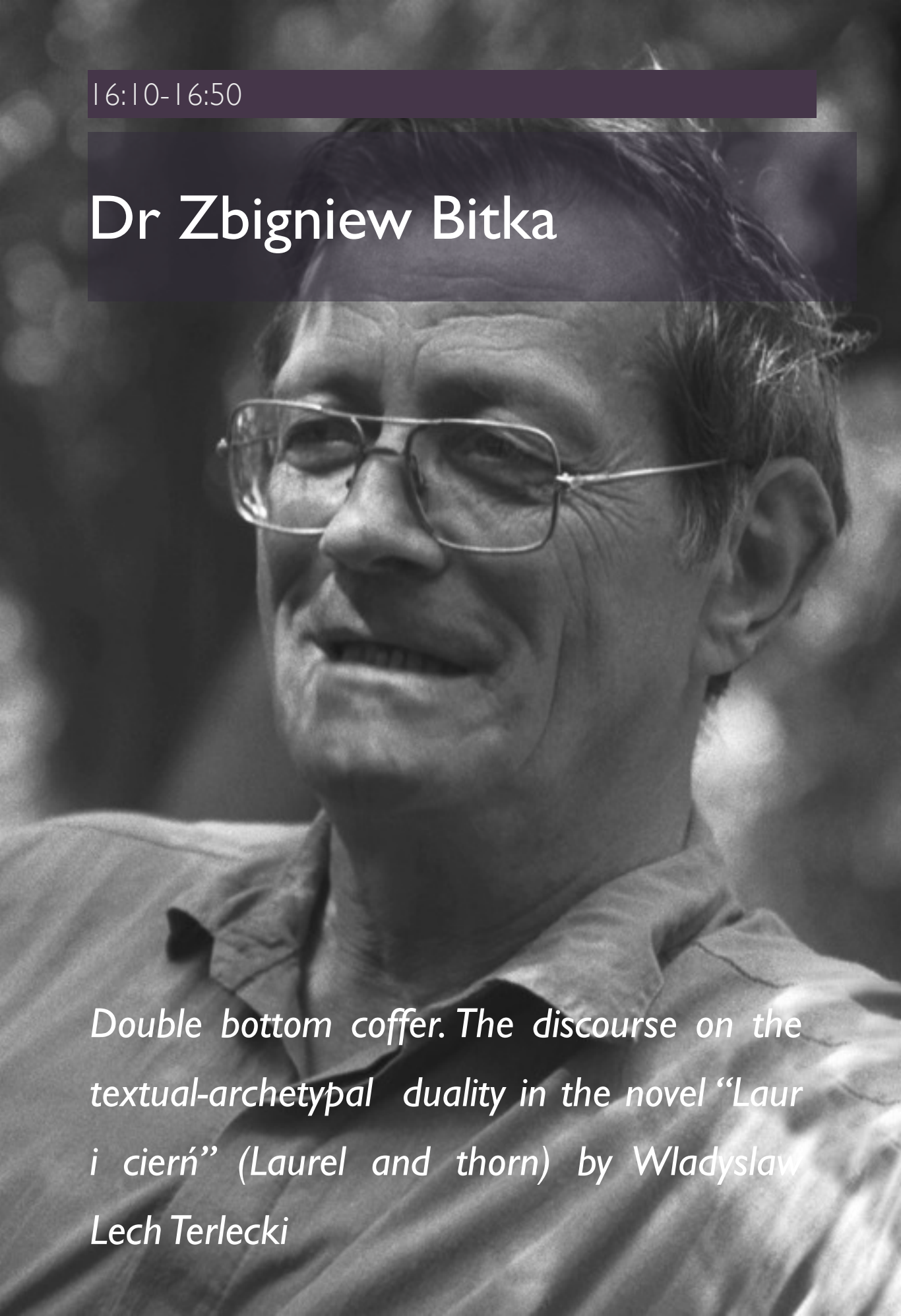
Kamila Czajkowska

KAMILA CZAJKOWSKA

1. Kamila Czajkowska - University of Wroclaw, Poland

Music hidden within the structure of personality in the theory of C.G. Jung.

The aim of the paper is to search for music perceived as a designation of acoustic symbols of personality. My goal will be to find the common points between music and psychology, without referring to the field of music therapy issues. Being Inspired by the psychology of CG Jung, particularly by its part on the archetypes and the process of individuation, I'm going to show the symbolic representations of the archetypes appearing in music. I'm going to observe the relationships between music and personality, looking for the connections between the psychic structure and the musical preferences or the way people experience music.



16:10-16:50

Dr Zbigniew Bitka

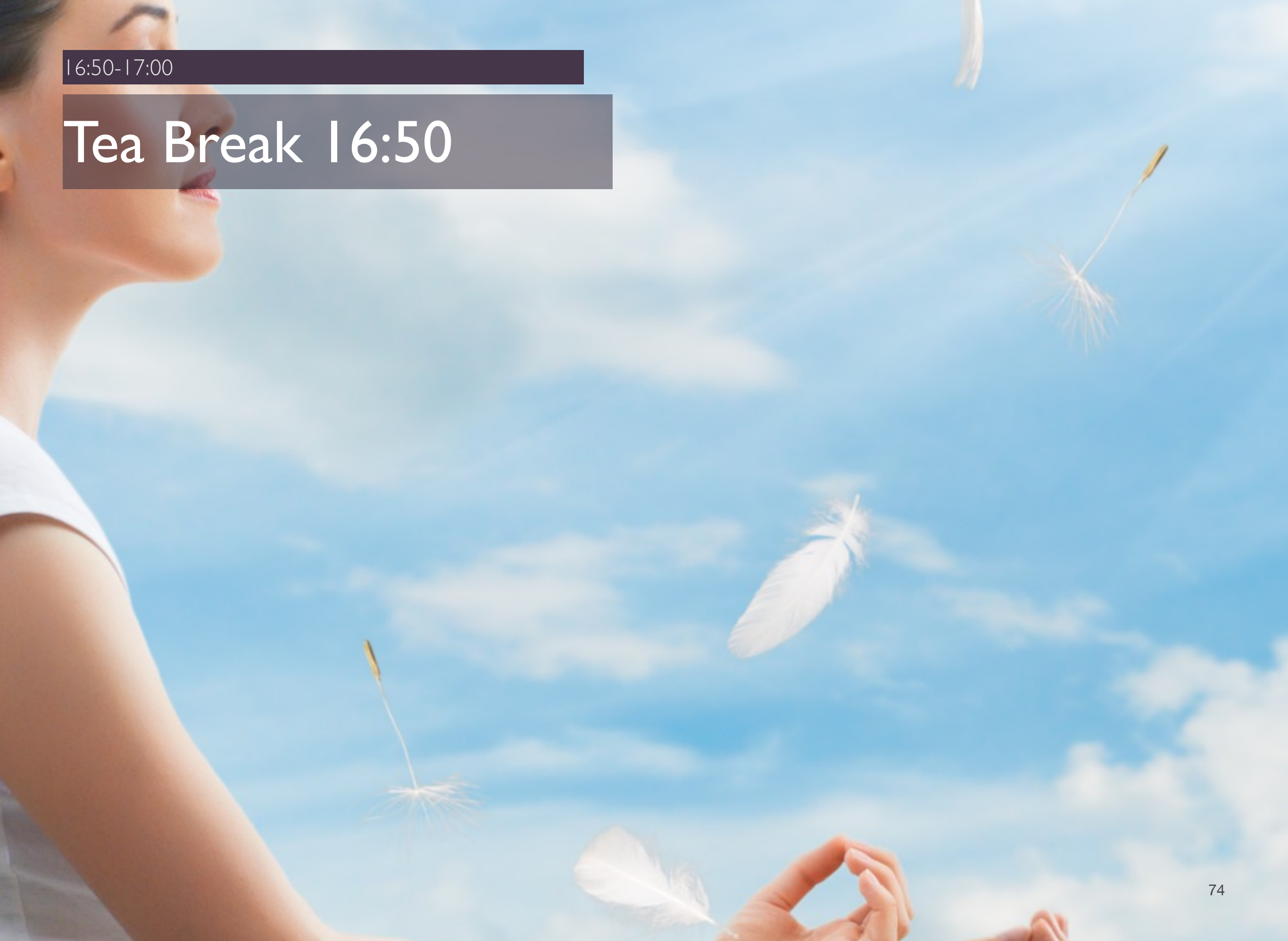
Double bottom coffer. The discourse on the textual-archetypal duality in the novel “Laur i ciern” (Laurel and thorn) by Wladyslaw Lech Terlecki

ZBIGNIEW BITKA

1. Zbigniew Bitka works in the University of Opole and as a literary manager of the “Puppet and Actor Theatre” in Opole, Poland.
2. Books:
 - “Pilgrimage to the end of suffering. The archetypal and symbolic themes in the writing of Jerzy Krzysztoń” / “Wędrowanie do kresu cierpienia. Motywy archetypowe i symboliczne w prozie Jerzego Krzysztonia” [Polish], 2001.

The novel “Laur i ciern” (Laurel and thorn) by Wladyslaw Lech Terlecki (1933-1999) is dedicated to the fate of the Master - the anonymous writer of historical novels , based on the real-life model of Jozef Ignacy Kraszewski (1812-1887) - the author of numerous historical novels and morals, well-known in the nineteenth century in Europe. The development of the recent affair of the Master is intertwined with the plot of the novel which he is currently writing – the two fictional plots transcend and shed light upon each other. The game of mirrored images, the elements of the “story within a story” composition and the duality of intertextual perspectives

are well explained through the interpretation pattern inspired by the work of Carl Gustav Jung. The analysis reveals the possible links to mythology, biblical and demonological threads “hidden” in the text, which may point at the archetypal background of the presented action. In the case of the Master, it is primarily “the omnipotent femininity, which stops the process of individuation” – in the interpretation, the chthonic motifs of the archetypal, great, “Devouring” Mother, which organizes an important aspect of the psychological themes of the literary world of “Laurel and thorn”.

A woman in profile, looking upwards towards a bright blue sky filled with soft, white clouds. She is holding a white feather in her hand, and several other feathers are floating in the air around her. The scene is peaceful and serene.

16:50-17:00

Tea Break 16:50

17:00-17:40

Dr Hab. Izabela Trzcińska

IZABELA TRZCIŃSKA

1. Institute of Religious Studies, Jagiellonian University.
2. Books:
 - "A light and a cloud. From studies on Byzantine iconography of the transfiguration" / "Światło i obłok. Z badań nad bizantyńską ikonografią Przemienienia"[Polish], 1999
 - "Logos, myth and ratio. Selected concepts of rationality from the fifteenth to the seventeenth century" / "Logos, mit i ratio. Wybrane koncepcje racjonalności od XV do XVII wieku" [Polish], 2011

The coaching is one of the contemporary methods of the personal development in which referring to the Jungian ideas is very important. It also applies to the use of the conception of the psychological types and archetypes. This perspective extends between the rationality and sometimes completely irrational intuitions. The creative role of Gregory Bateson and The Esalen Institute should be emphasized here.

Jungian inspirations in the coaching

17:40-18:20

Michał Rozmysł

MICHAŁ ROZMYŚŁ

1. Michał Rozmysł - The John Paul II Catholic University of Lublin, Poland

*In search of the Wise Old Man archetype:
Master Twardowski*

Sages, wizards, fortune-tellers and other omniscient characters are common cultural phenomena. They seem to be deeply rooted in tradition and can serve as proof of the existence of ubiquitous narrative structures with a life of their own. Since they are most evident in myths, such constructs can be referred to as mythical. Any attempt to investigate representations of such "supernatural protagonists" is bound to draw on the Jung's archetype of the Wise Old Man, or Senex.

This paper attempts to present the history of Master Twardowski, the "Polish Faust", a legendary character,

allegedly based on a real person. This sorcerer is famous mainly for one particular episode in his life, namely his entering into a pact with the devil in return for the benefits usually expected in such a deal, such as wisdom, magical and alchemical knowledge and wealth. This sorcerer has been present in literature since 1566, when Łukasz Górnicki published his *Dworzanin polski* (Polish Nobleman), introducing the figure of Twardowski in one of his anecdotes. Therefore, as a character, he has existed in literature for nearly 450 years. During this time the legend has been shrouded in a number of mysteries, and enriched with many themes and alternative versions. It has also been the subject of multiple attempts to identify and explain them.

In my endeavour to portray Twardowski I seek to carry out a similar "investigation". The history of this magician is not a mere attempt to describe and interpret historical facts. Indeed, it is actually the opposite, since one of the problems faced by researchers studying Twardowski is his "uncertain historical status," if I may paraphrase the common term used by scholars of Romanticism. It is also important to note my point of view, which will focus on this character as a 19th-Century figure, since it was Romanticism which made the greatest contribution to creating his myth.

I wish to juxtapose his history with Carl Gustav Jung's archetypal concept by showing different representations of Master Twardowski, who has been present in Polish (and other Western

and Eastern-European) texts as the embodiment of the Wise Old Man for almost 450 years now. Greco-Roman culture has Tiresias and Mentor, Judaism has Moses, Solomon and, as mentioned by Jung himself, Jethro, in Islam there is Muhammad, in nations of Celtic descent - Merlin, while in Germany - Faust. I wish to complement this stock of characters, as no effort has been made so far to find any examples of this archetype in Polish culture. Scholars have focused on individual tropes which make up the history of Twardowski. These will undoubtedly facilitate the synthesis and help to expose the relationships between the sorcerer and various figures and events in the history of our culture, elements of our belief systems, and, finally, his archetypal profile. The paper will present the reputed evidence of his actual, historical existence, the account of controversies in this respect, and, last but not least, the primary characteristics of his literary and folk-based biography which allow discussing him as a Senex.

18:20

The End of The Conference

