

**IAAP**  
**INTERNATIONAL ASSOCIATION FOR ANALYTICAL PSYCHOLOGY**

**WITH THE HIGH AUSPICES OF THE PRESIDENT OF THE ITALIAN REPUBLIC**

*A COLLABORATIVE EFFORT OF THE  
ASSOCIAZIONE ITALIANA DI PSICOLOGIA ANALITICA (AIPA)  
ASSOCIAZIONE PER LA RICERCA IN PSICOLOGIA ANALITICA (ARPA)  
CENTRO ITALIANO DI PSICOLOGIA ANALITICA (CIPA)*

*AND IN CO-OPERATION WITH THE UNIVERSITY OF ROME 3*

**CALL FOR PAPERS**  
*SECOND CALL*

**ANALYSIS AND ACTIVISM: SOCIAL AND POLITICAL  
CONTRIBUTIONS OF JUNGIAN PSYCHOLOGY**

**SECOND CONFERENCE**



**ROME, DECEMBER 4<sup>TH</sup> - 5<sup>TH</sup> - 6<sup>TH</sup> 2015**

In the spirit of Marsilio Ficino's *esse in anima*, Jung tended to consistently include the world in his vision of the soul. From a close reading of the true complexity of analytical psychology, the highly paradoxical relationship between *container* and *what is contained* emerges: the introverted path leads us to recognize that what is seen as being outside is also within, while the path of extroversion attunes us to the recognition of the fact that what is within us is also to be found outside. Therefore, the challenge to include precisely

that part of human reality which seems to belong exclusively to the *outside world* in our psychological considerations is one of the crucial challenges we face in our work. Thus everything which is *political*, in the broadest sense of that term, can emerge and be felt as *symbolic reality*.

Analysts and academics whose work is grounded in Jung's ideas have made internationally recognized contributions in many areas in an attempt to weave the delicate thread between what is psychologically *within* and psychologically *without*, thus creating a unifying space and common ground between them. Some of these areas include: psychosocial and humanitarian interventions, migrations, ethno-psychopathologies, conflict resolution, ecopsychology, issues affecting indigenous peoples, prejudice and discrimination, gender issues, culture and personality, leadership and citizenship, social inclusion, and economics and finance. These questions in turn touch upon theoretical and practical issues related to the analyst's entitlement and the analytical mandate, to various types of setting, and to theories of the unconscious and the personality. Still further implications have to do with the structure of archetypal, cultural and personal complexes, the role of the action and of Jung's appropriation of the Adlerian theory of *education* as well as the nature of the *Persona*. And how could we fail to include the relationship between *community* and individuation, the creative use of expressive and elaborative tools such as sand-play or art, and of the role and symbolic meaning of social action.

This second conference will be of interest to activists, concerned citizens and academics - as well as to the whole range of clinical disciplines, whether Jungian or not, as it attempts to address many of the most pressing crises and dilemmas of our time. Special consideration will be given to contributions that highlight possible *applications* of analytical psychology in relation to political phenomena.

If you are interested in presenting a **20 minute paper in a panel of three presenters, a 50-minute experiential workshop, or a short film (5-20 minutes) to be projected in a multimedia room** on the themes proposed by the Conference and on approaches and tools that could be useful in addressing them, please send us a 500 word proposal along with a brief autobiography and audiovisual needs by **May 31<sup>st</sup> 2015** at:

**[romeconference2015@yahoo.com](mailto:romeconference2015@yahoo.com)**

All proposals must be submitted in English, the official language of the Conference.

If you are interested in participating in the Conference even if you do not wish to present a proposal, mark the date in your datebook!

See you in Rome!  
*The Scientific and Organizing Committee*

Stefano Carta  
Antonella Adorisio  
Robert Mercurio