

BULLETIN OF THE INTERNATIONAL NEUROPSYCHOANALYSIS SOCIETY

Edited by Maggie Zellner

BULLETIN 19: INTRODUCTION

What a pleasure to read about what other neuropsychanalytic groups are doing around the world. The following are group reports from four countries—Turkey, the United Kingdom, Sweden, and Canada—giving a flavor of the exciting interdisciplinary adventures our colleagues are having. Please let us know what your group is up to!

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Our group continued to unite polarities this year, trying to build bridges not only between psychoanalysts and neuroscientists, but also between specialists from different schools of psychotherapy. We aimed to form a “common language” among specialists from various disciplines and neuropsychanalysis. Here are some of our activities:

1. In January 2008, psychiatrist and psychoanalyst Saffet Murat Tura gave a seminar on neuropsychanalysis entitled “The Psychodynamics of the Brain” to the staff of the Bakırköy Psychiatry Hospital. It was the first seminar on neuropsychanalysis given at one of the major psychiatry hospitals of Istanbul, which has provided mental health services since 1927 (www.bakirkoyruhsinir.gov.tr).
2. Prof. Güler Fişek, from the clinical psychology department of Boğaziçi University, has written a chapter entitled “Self Development, Individuation, and Culture: A Psychoanalytic Search” in the book *Perspectives in Human Development, Family, and Culture*, which is to be published by Cambridge University Press. The chapter discusses neuropsychanalytic perspectives regarding self development and individuation.
3. In September 2008, Scherler, Köksal, Oğuz, and Özkarar gave a panel on “The Universal Mind and Awareness” at the 16th National Psychology Congress, held at the Uni-

versity of Istanbul. They evaluated the theory of universal mind within the gestalt, evolutionary, quantum physics, and neuropsychanalytic perspectives, successively. Although using different terminologies, they agreed on certain shared concepts, particularly on the reciprocal interaction of the human mind and the universal mind. It was also emphasized that while C. G. Jung explains this phenomenon via the interaction of the human mind and the universal mind (“Gaia”), the famous Sufist Mevlana Celaleddin Rumi explains the same phenomenon via the reciprocal interaction of the human mind—which Sufis consider as the “microcosmos”—and the universal mind—which Sufis consider as the “macrocosmos.” From his perspective, the microcosmos shares the basic characteristics of the macrocosmos. The subcortical affective system regarding “spirituality” defined by the Affective Neuroscience Personality Scale (Davis, Panksepp, & Normansell, 2003) as “the feeling of being one with the universe” was discussed to be a universal experience reported in every culture, regardless of language, race, or religion. This universal affect was explained as being aware of the synchronized interaction with the universal mind. During this experience, the subject is thought to regress to the symbiotic phase of life, where collective unconscious was still unrepressed. All the four speakers at the panel agreed that further research is required to understand how collective unconscious may be related with the evolutionary functional specialization of the brainstem and the right hemisphere.

While Istanbul continues to unite polarities and diversities in the next year, we will be happy to receive your comments upon our reports, via which we hope to enhance the common language among specialists from different cultures.

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