

Best regards syndicals

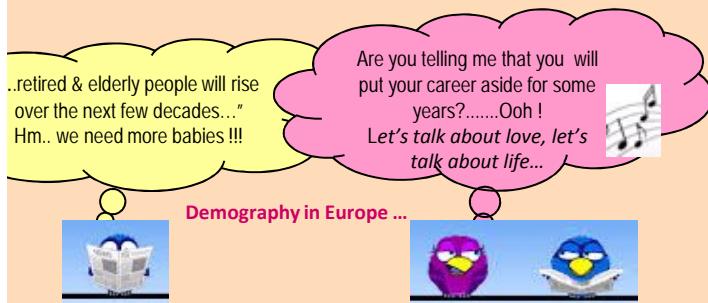
GROUP DYNAMICS : WORKING WOMAN IN THE FP !



Mom's daily agenda



6.30 dad & mom got up and have their coffee! **6.50** Mom wakes us up and dad makes breakfast! **7.35** get dressed, we say bye to dad, and mom drives us to the kindergarten with dad's car. **8.15** she return home, leaves the car and takes the metro. **8.30-16.30** mom works, 90% to save us from traffic jams of 6pm! After work she goes home, she takes the car and comes to pick us up! Great we have stories to tell her ... but she looks tired ...is she listening, hey mom? Ah, dad is on the mobile, he is in the super market, he asks what to buy for dinner! **17.30** yuppie! we are at home, dad arrives too, great we can play with him while mom is cooking...At **18.00** dad will say "ooh it smells good! Diner is ready !" **18.30** oh no ... mammy wants to see our exercise books, "hurry up" she says, at **19.00** we have to take our bath and go to bed before **20.00** ! Good night ☺ we must be quite because mom will come to see if we sleep...shout do you hear her? She talks to dad: "honey it is **20.30** I am preparing kid's clothes for tomorrow, can you clean the table, and wash the dishes ?" That's dad : "ok darling, do not be late, let us have a cup of tea before going to bed" ... At **21.00** mom will say, "honey I think I'll do the laundry before ironing some clothes ...please put on some nice music for me...I need to relax.. and have a look if kids are well covered ...I'll be with you in a minute...you will not believe what happened to me today..." "Darling it is almost **22.00** are you still ironing?"



CULTURAL & SOCIETAL DYNAMICS: Women in Europe

(Europäische Revue -Oktober 1927*)

(...) When we observe the way in which women, since the second half of the nineteenth century, have begun to take up masculine professions, to become active in politics, to sit on committees, etc., we can see that woman is in the process of breaking with the purely feminine sexual pattern of unconsciousness and passivity, and has made a concession to masculine psychology by establishing herself as a visible member of society. She no longer hides behind the mask of Mrs. So-and-so, with the obliging intention of having all her wishes fulfilled by the man, or to make him pay for it if things do not go as she wishes.

This step towards social independence is a necessary response to economic and other factors, but in itself it is only a symptom and not the thing about which we are most concerned. Certainly the courage and capacity for self-sacrifice of such women is admirable, and only the blind could fail to see the good that has come out of all these efforts. But no one can get round the fact that by taking up a masculine profession, studying and working like a man, woman is doing something not wholly in accord with, if not directly injurious to, her feminine nature. She is doing something that would scarcely be possible for a man to do, unless he were a Chinese. Could he, for instance, be a nursemaid or run a kindergarten?

When I speak of injury, I do not mean merely physiological injury but above all psychic injury. It is a woman's outstanding characteristic that she can do anything for the love of a man. But those women who can achieve something important for the love of a thing are most exceptional, because this does not really agree with their nature. Love for a thing is a man's prerogative. But since masculine and feminine elements are united in our human nature, a man cannot live in the feminine part of himself, and a woman in her masculine part. None the less the feminine element in man is only something in the background, as is the masculine element in women. If one lives out the opposite sex in oneself one is living in one's own background, and one's real individuality suffers. A man should live as a man and a woman as a woman.(...) www.jungian.info

* Problèmes de l'âme moderne "La femme en Europe"

Editor E. Malouta -Member of the Staff Cttee 2014-2016



No 27

NOV 2016

Dates with the European History

1 January 1986: 3rd enlargement
Spain & Portugal

«In these 400-year-old cloisters Portugal's past and future are united today. By performing here the historic ceremony of the signature of the Treaty on the Accession of Portugal to the EC, we wanted to emphasise the importance of being true to our roots and traditions as an essential condition for building our future.

A symbol of the culture of Portugal, and hence of Europe, a mark of an adventure that was a dream and a reality that brought new worlds to the world, this monument, a world heritage site, is a fine expression of Portuguese skill and is an unparalleled reference to its history over many centuries.

From here, then, now that the imperial cycle is ended, we will embark symbolically on a new voyage that will bring Portugal back into the context of European unity, taking a full part in its dynamism and progress ..»

M. Soares - Pr. Minister Lisbon 12.06.1985



Anima Animus
MEN - WOMEN

Collective unconscious,

more recently termed objective psyche, is the deepest layer of the unconscious which is ordinarily inaccessible to conscious awareness. Its nature is universal, suprapersonal and non-individual. Its manifestations are experienced as something alien to the ego, numinous or divine. The contents of the collective unconscious are called archetypes and their particular symbolic manifestations, archetypal images. The concept of the archetype has a close relation to the concept of instinct. An instinct is a pattern of behaviour which is inborn and characteristic for a certain species. (...) An archetype is to the psyche what an instinct is to the body. (...)

Archetypes are perceived and experienced subjectively through certain universal, typical, recurring mythological motifs and images. These archetypal images, symbolically elaborated in various ways, are the basic contents of religions, mythologies, legends and fairy tales of all ages. Such images also emerge from the collective unconscious of individuals through dreams and visions in cases of deep psychological analysis, profound subjective experience or major mental disorder. The experience of encountering an archetypal image has a strong emotional impact which conveys a sense of divine or suprapersonal power transcending the individual ego. Such an experience often transforms the individual and radically alters their outlook on life.

The Archetype of the Great Mother, the personification of the feminine principle, represents the fertile womb out of which all life comes and the darkness of the grave to which it returns. Its fundamental attributes are the capacity to nourish and to devour. It corresponds to mother nature in the primordial swamp-life being constantly spawned and constantly devoured. (...)

The Archetype of the Spiritual Father. As the great mother pertains to nature, matter and earth, the great father archetype pertains to the realm of light and spirit. It is the personification of the masculine principle of consciousness symbolized by the upper solar region of heaven. From this region comes the wind, pneuma, ruach, which has always been the symbol of spirit as opposed to matter. (...)

The Archetype of Transformation pertains to a psychic process of growth, change and transition. It can express itself in many different images with the same underlying core of meaning. Perilous journeys to unknown destinations, exploration of dark places, purposeful descent to the underworld or under the sea or into the belly of a monster to find a hidden treasure are expressions of this archetype. (...)

The Central Archetype, The Self, expresses psychic wholeness or totality. The Self is defined by Jung as both the centre and circumference of the psyche. It incorporates within its paradoxical unity all the opposites embodied in the masculine and feminine archetypes. Since it is a borderline concept referring to an entity which transcends and encompasses the individual ego, we can only allude to it and not encompass it by a definition. As the central archetype is emerging, it often appears as a process of centring or as a process involving the union of opposites. www.capt.org

Please feel free to forward this mail to colleagues or to unsubscribe