

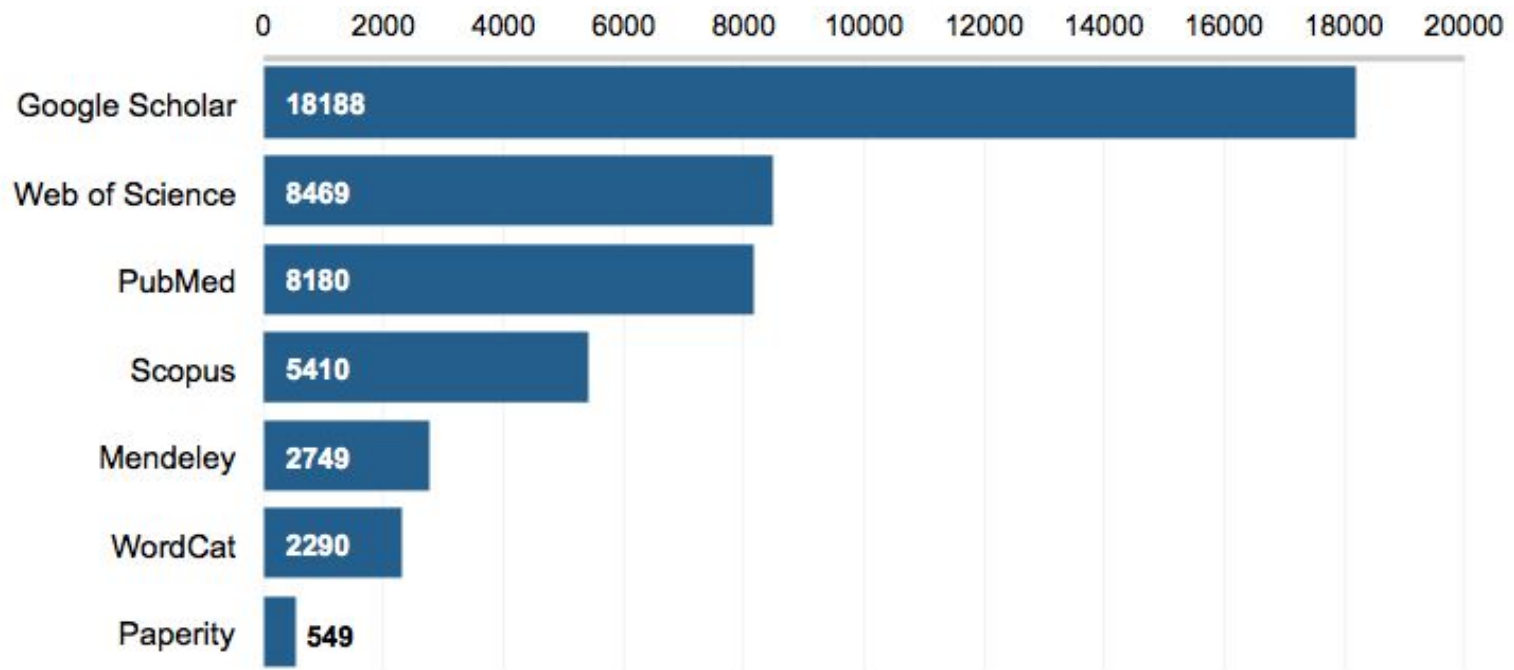
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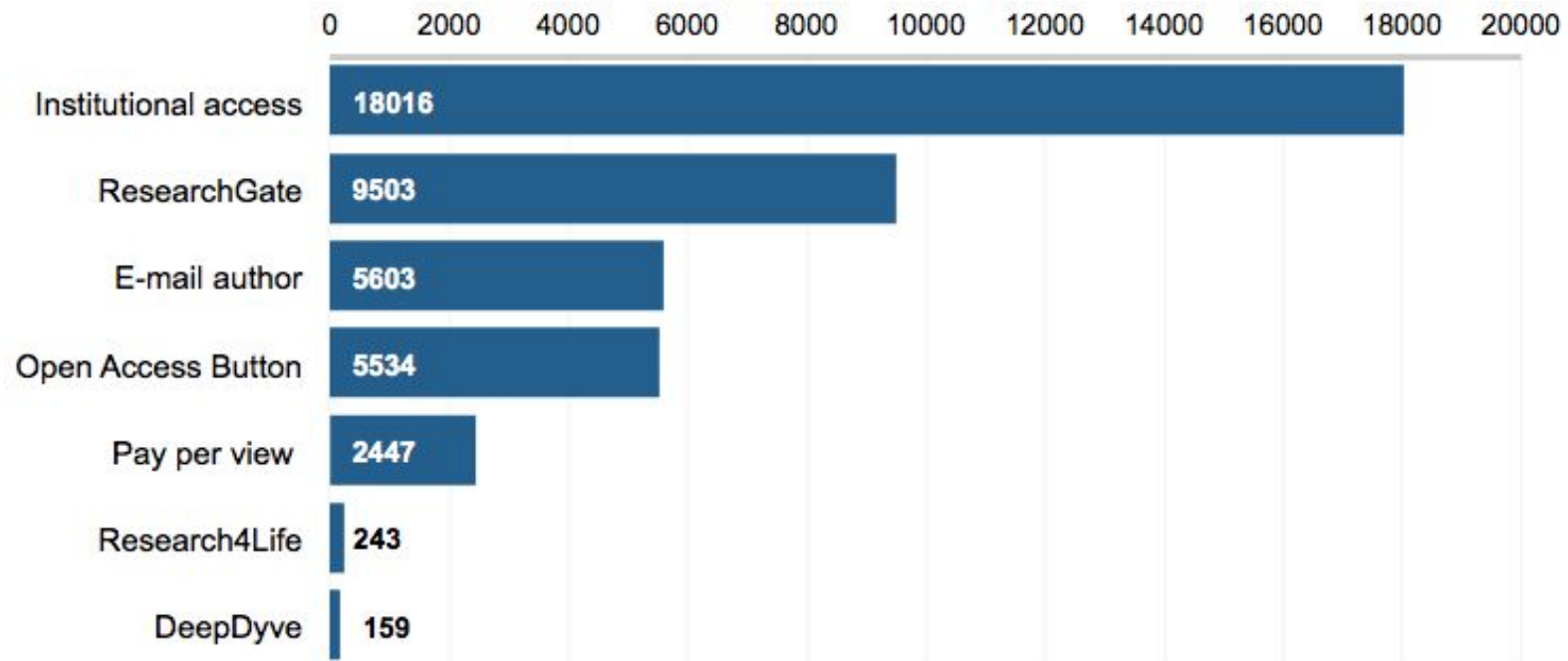
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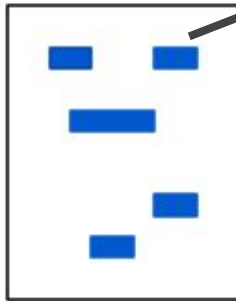
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Psychotherapy and Politics International

Research Article
Goddess Politics: Analysts' Psychology and Japanese Myth
Kenryo Nakamura

Issue of *Psychopolitics* online: 20 JAN 2014
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ABSTRACT
Myth always plays an important role in establishing people's core identities, and the interpretation of myths is central in Jungian studies, which focus on archetypal myths. In this context, this paper examines Hisao Kawai's 1976 work on the Japanese goddess Amaterasu-ohkami (Amaterasu-no-kami) (Amaterasu-no-kami), who has been referred to as the main deity in Shintōism. Kawai argued that Japan is a maternal society, and that, in general, Japanese have a more feminine psyche than Westerners. The purpose of this paper is originally to review Kawai's argument and ideas, in doing so, first, I explore the concept of same in relation to shamanism and animism in Shintōism. Second, I focus on the formulation of Kawai's Shintōism, and on how those who called Kawai (Heights of Ancient Mothers) and Hisao (Chronicles of Japan's womanhood) express myths for political reasons in the 1970s and 1980s (Goddess Era), and how, in the process, the image of Amaterasu-ohkami was distorted by patriarchal codes. More recently, in the nineteenth and twentieth centuries, the idea of Amaterasu-ohkami as the highest deity in myth was reinterpreted, a view promulgated by the Japanese government. I briefly explore progress in Kawai's interpretation of the myth—the choice of both, the characterization of Amaterasu-ohkami, his projection of man's needs onto the goddess, and offer a rethinking of his interpretation in terms of recent Jungian, historical, mythological, and feminist approaches. I argue that Kawai's discourse about the goddess's image is a kind of conservative renege of the myth, for covert political reasons. Finally, I emphasize the importance of careful examination of the patriarchal codes in the myth, with the hope that this might bring a new agency to the Amaterasu approach more suited to a new century. Copyright © 2014, John Wiley & Sons, Ltd.

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Psychotherapy and Politics International, 11(3), 234-240 (2013)
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Goddess Politics: Analytical Psychology and Japanese Myth

KENRYO NAKAMURA, Faculty of Psychology, Chuosei Gakuin University, Chikita, Japan

ABSTRACT Myth always plays an important role in establishing people's core identities, and the interpretation of myths is central in Jungian studies, which focus on archetypal myths. In this context, this paper examines Hisao Kawai's 1976 work on the Japanese goddess Amaterasu-ohkami (Amaterasu-no-kami) (Amaterasu-no-kami), who has been referred to as the main deity in Shintōism. Kawai argued that Japan is a maternal society, and that, in general, Japanese have a more feminine psyche than Westerners. The purpose of this paper is originally to review Kawai's argument and ideas, in doing so, first, I explore the concept of same in relation to shamanism and animism in Shintōism. Second, I focus on the formulation of Kawai's Shintōism, and on how those who called Kawai (Heights of Ancient Mothers) and Hisao (Chronicles of Japan's womanhood) express myths for political reasons in the 1970s and 1980s (Goddess Era), and how, in the process, the image of Amaterasu-ohkami was distorted by patriarchal codes. More recently, in the nineteenth and twentieth centuries, the idea of Amaterasu-ohkami as the highest deity in myth was reinterpreted, a view promulgated by the Japanese government. I briefly explore progress in Kawai's interpretation of the myth—the choice of both, the characterization of Amaterasu-ohkami, his projection of man's needs onto the goddess, and offer a rethinking of his interpretation in terms of recent Jungian, historical, mythological, and feminist approaches. I argue that Kawai's discourse about the goddess's image is a kind of conservative renege of the myth, for covert political reasons. Finally, I emphasize the importance of careful examination of the patriarchal codes in the myth, with the hope that this might bring a new agency to the Amaterasu approach more suited to a new century. Copyright © 2014 John Wiley & Sons, Ltd.

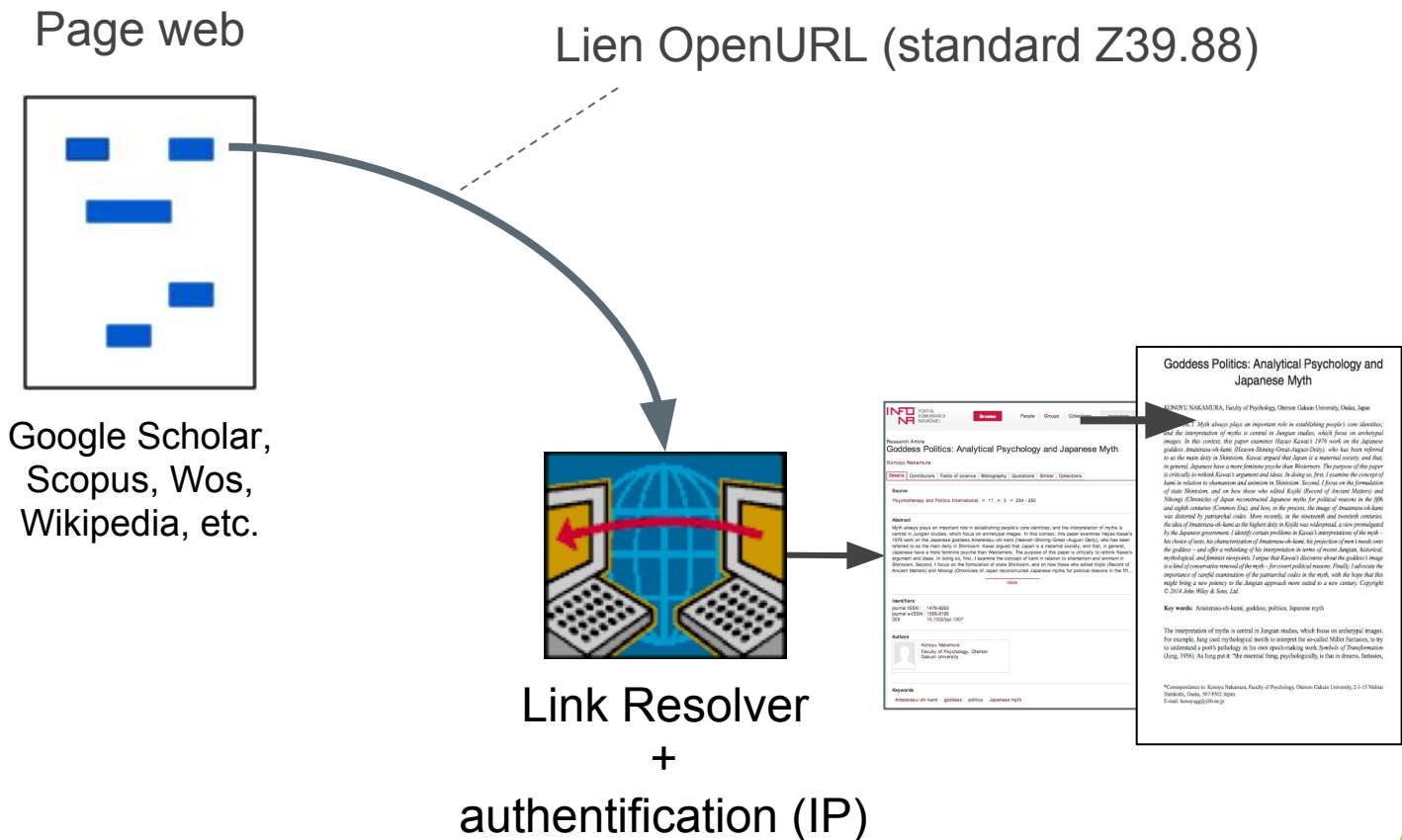
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The interpretation of myths is central in Jungian studies, which focus on archetypal myths. For example, Jung used psychological methods to interpret the so-called *Red Fairy Tales*, in order to understand a poet's psychology in his own epoch making work, *Symbolism of Transformation* (Jung, 1963). As Jung says in "The essential thing: psychodynamics is the in, dream, formation,

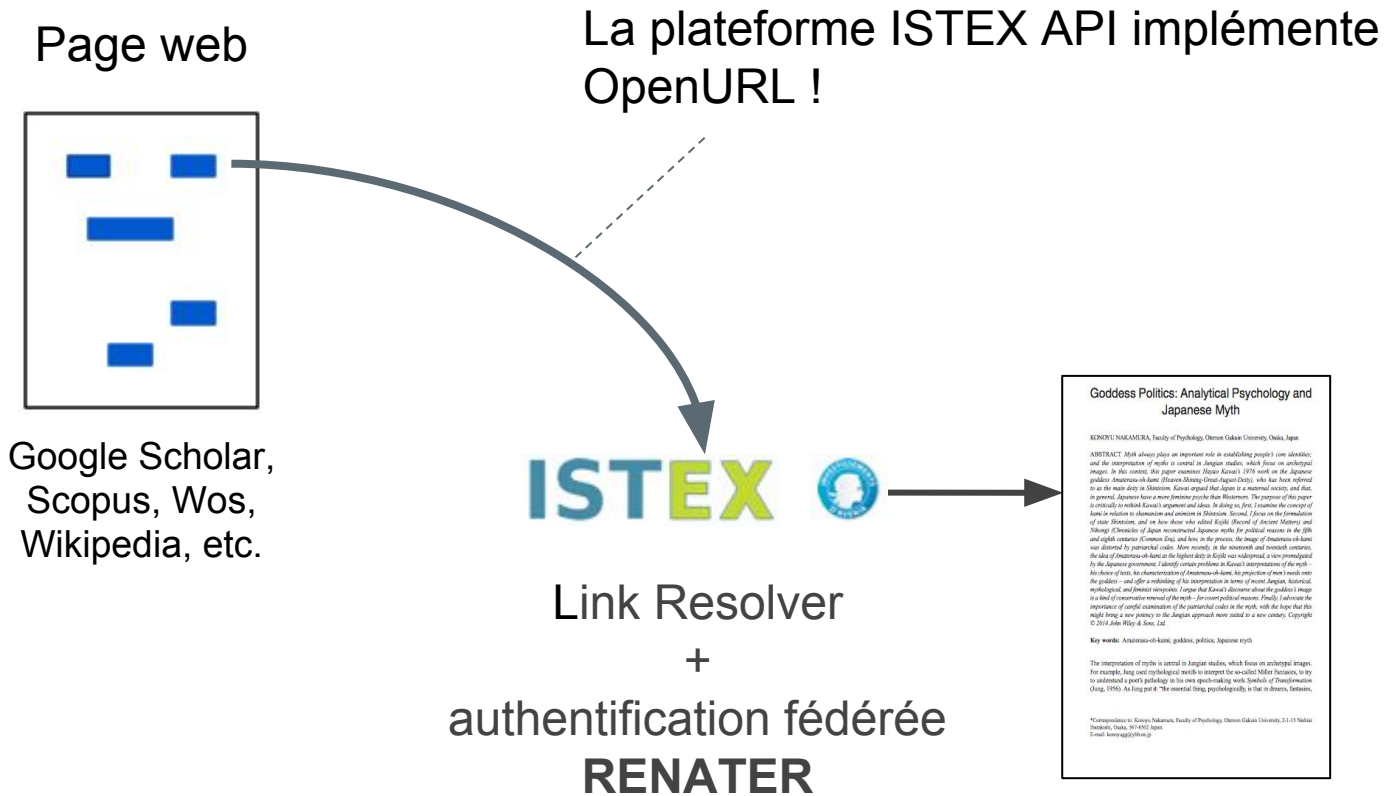
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RW Fuller, KW Perry, BB Molloy - Life sciences, 1974 - Elsevier

Summary Lilly 110140 is an inhibitor of serotonin uptake by **brain** synaptosomes. In rats, it had no effect on **brain** levels of tryptophan, serotonin, dopamine, or norepinephrine, but it decreased 5-hydroxyindoleacetic acid (5HIAA) levels. The decrease in 5HIAA levels was

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Goddess Politics: Analytical Psychology and Japanese Myth


KUNIOU NAKAMURA, Faculty of Psychology, Otemae Gakuin University, Osaka, Japan


ABSTRACT Myth always plays an important role in establishing people's own identities, and the interpretation of myth is central in Jungian studies, which focus on archetypal images. In this context, this paper examines Hitomi Kawaji's 1976 work on the Japanese goddess Amaterasu-no-kami (Shine-blessing-Goddess-Ampere-Divine), who has been reinterpreted in the most detailed manner. Kawaji argued that Japan is a mirrored entity, and that in general, Japanese have a more feminine psyche than Occidentals. The purpose of this paper is critically to re-evaluate Kawaji's argument and ideas. In doing so, I examine the concept of *Yami* in relation to shamanism and animism in Shintōism. Second, I focus on the formulation of *Yami* (Shadows of Japan's unexamined Japanese myth for political reasons in the 19th and early 20th centuries (Chomura, 1984) and how, in the process, the image of Amaterasu-no-kami was distorted by patriarchal codes. More recently, in the nineteenth and twentieth centuries, the idea of Amaterasu-no-kami as the highest deity in Shintō was reinterpreted, as was presented by the Japanese government. I identify certain problems in Kawaji's interpretation of the myth for three of them: his deconstruction of Amaterasu-no-kami, his perception of *Yami* as the goddess – and offers a re-reading of his interpretation in terms of recent Jungian, historical, mythological, and feminist interpretations. I argue that Kawaji's discourse about the goddess's image is a kind of conservative revival of the myth – for counter-political reasons. Finally, I discuss the importance of careful examination of the patriarchal codes in the myth, with the hope that this might bring us new insights in the Jungian approach more suited to a new century. Copyright © 2014 John Wiley & Sons, Ltd.


Key words: Amaterasu-no-kami; goddess; politics; Japanese myth

The interpretation of myth is central in Jungian studies, which focus on archetypal images. For example, Jung used mythological motifs to support the so-called *Mysterium Coniunctionis*, in his well-known work, *Symbolism of Transformation* (Jung, 1958). As Jung put it: "The essential thing, psychologically, is that it dreams, fantasizes,

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Calcium dependent phosphodiesterase activity and its activating factor (PAF) from brain: Studies on cyclic 3',5'-nucleotide phosphodiesterase (III)

Shiro Kakiuchi, Reiko Yamazaki

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Goddess Politics: Analytical Psychology and Japanese Myth

KENYU NAKAMURA, Faculty of Psychology, Obusei Gakuin University, Obuse, Japan


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*Correspondence to: Kenyu Nakamura, Faculty of Psychology, Obusei Gakuin University, 2-1-15 Nakai Obuse, Obuse, 413-8501 Japan.
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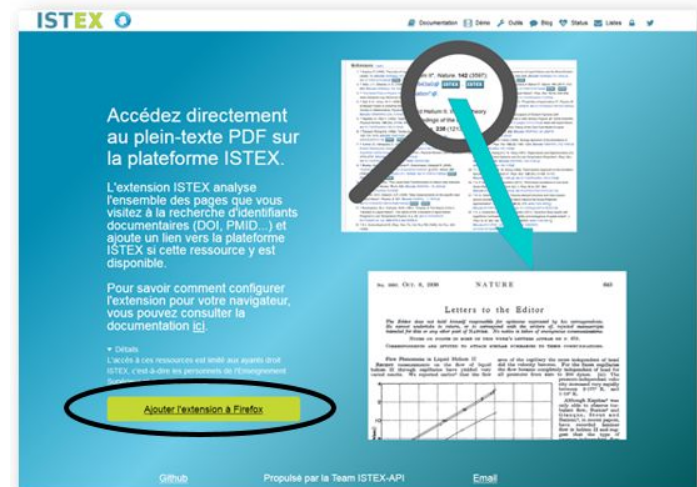
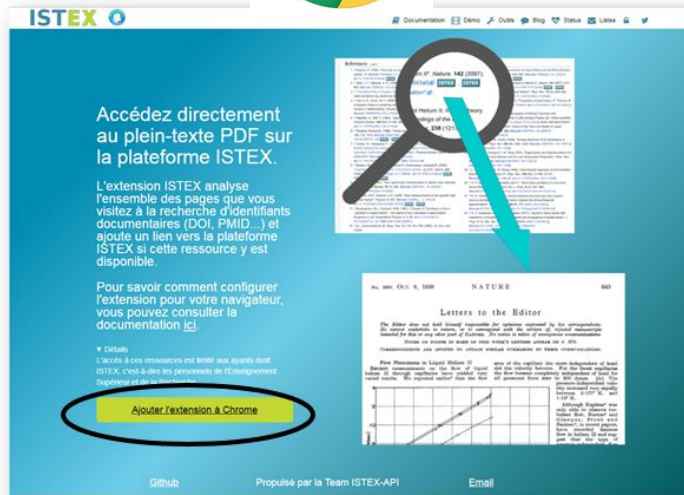


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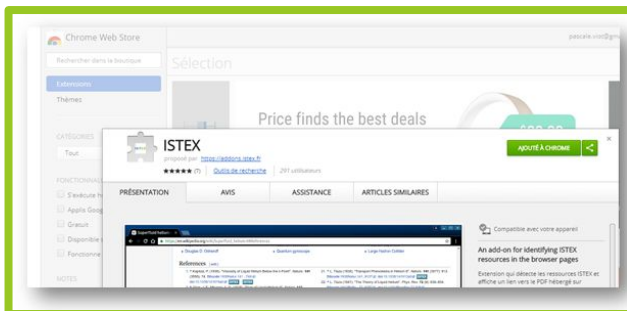


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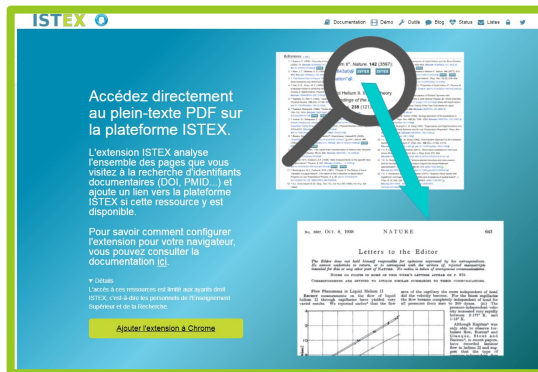


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Allee effect and self-fertilization in hermaphrodites: reproductive assurance in a structured metapopulation.
 Dormier A¹, Munoz F, Cheptou PO.
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Abstract
 Reproductive assurance through selfing during colonization events or when population densities are low has often been put forward as a mechanism selecting for the evolution of self-fertilization. Such arguments emphasize on the role of both local demography and metapopulation processes. We developed a model for the evolution of self-fertilization in a structured metapopulation in which local densities are not steady because of population growth. Reproduction by selfing is density-independent (reproductive assurance) but selfed seeds endure inbreeding depression, whereas reproduction by outcrossing is density-dependent (Allee effect). First, we derived an analytical criterion for metapopulation viability as a function of the selfing rate and metapopulation parameters. We show that outcrossers can develop a viable metapopulation when they produce a high amount of dispersal seeds that counterbalances the incapacity to found new populations from low densities. Second, the model shows there is a positive feedback between demography and outcrossing rates, leading to either complete outcrossing or selfing. Specifically, we illustrate that inbreeding depression can paradoxically favor the evolution of selfing because of its negative effect on density. Also, complete outcrossing can be selected despite pollen limitation, although it does not provide a full seed set. This model underlines the influence of the mating system both on demography and gene dynamics in a metapopulation context.

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Reproductive assurance through selfing during colonization events or when population densities are low has often been put forward as a mechanism selecting for the evolution of self-fertilization. Such arguments emphasize on the role of both local demography and metapopulation processes. We developed a model for the evolution of self-fertilization in a structured metapopulation in which local densities are not steady because of population growth. Reproduction by selfing is density-independent (reproductive assurance), but selfed seeds endure inbreeding depression, whereas reproduction by outcrossing is density-dependent (Allee effect). First, we derived an analytical criterion for metapopulation viability as a function of the selfing rate and metapopulation parameters. We show that outcrossers can develop a viable metapopulation when they produce a high amount of dispersal seeds that counterbalances their incapacity to found new populations from low densities. Second, the model shows there is a positive feedback between demography and outcrossing rates, leading to either complete outcrossing or selfing. Specifically, we illustrate that inbreeding depression can paradoxically favor the evolution of selfing because of its negative effect on density. Also, complete outcrossing can be selected despite pollen limitation, although it does not provide a full seed set. This model underlines the influence of the mating system both on demography and gene dynamics in a metapopulation context. © 2008 The Author(s).

Author keywords
Allee effect Baker's law Evolution of self-fertilization Metapopulation dynamic Reproductive assurance

Indexed keywords
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Jean-Pierre Luminet, Jeffrey R. Weeks, Alain Riazuelo, Roland Lehoucq & Jean-Philippe Uzan

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Human Genome Project

From Wikipedia, the free encyclopedia
(Redirected from human genome project)

The **Human Genome Project** (HGP) was an international scientific research project with the goal of determining the sequence of nucleotide base pairs that make up human DNA, and of identifying and mapping all of the genes of the human genome from both a physical and a functional standpoint.^[1] After the idea was picked up in 1984 by the US government when the planning started, the project formally launched in 1990 and was declared complete in 2003.^[2] Funding came from the US government through the National Institutes of Health (NIH) as well as numerous other groups from around the world. A parallel project was conducted outside government by the Celera Corporation, or Celera Genomics, which was formally launched in 1998. Most of the government-sponsored sequencing was performed in twenty universities and research centers in the United States, the United Kingdom, Japan, France, Germany, Spain and China.^[3]

The Human Genome Project originally aimed to map the nucleotides contained in a human haploid reference genome (more than three billion). The finished map of any given individual is unique, representing the "human genome" involved sequencing a small number of individuals and then assembling these together to get a complete sequence for each chromosome. Therefore, the finished human genome is a mosaic, not representing any one individual.

Wikipedia

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