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Kyoto: Gardens of Nijo Castle (photos: E. Kiehl)

*Cover page designed by Misser Berg; photo: Jimmy Lassen “The New Moon with Earth-shine”*
EDITORIAL

Dear Colleagues,

Welcome to Newssheet No. 8!

We are witnessing the sociopolitical and ecological situation around our planet going from one crisis to another and the mainstream media, whether “free & independent” or “state controlled” daily reinforcing the dangerously simple narratives which place the responsibility for the state of the world always on the other side. The lethal split into “us” and “them” threatens to annihilate all sides in the present multi-fronted conflict among the possessors of political-economic-cultural power and those who seek that power. The uncertainty about what lies ahead is making its way into our thinking about our work and more and more Jungians are becoming more actively involved in the events outside our consulting rooms.

In the Newssheet we continue to strive to keep us connected and to bring to you a wide spectrum of the activities of our vibrant global community. Once again, the contributions present our professional and creative life across the continents and we hope you will find the contents of this issue interesting and inspiring.

The next Newssheet will be published in October of this year and we look forward to receiving your contributions by the 15th of July.

The presidents of IAAP Societies and Developing Groups will soon be contacted by the Publications and Communications Sub-Committee with the guidelines and the deadline for their reports for the next printed Newsletter.

Our heartfelt thanks to all authors for their informative and creative contributions to this issue and warm regards to our readers!

Emilija Kiehl
Editor

Cartoon: Gottfried M. Heuer
It is a great pleasure and an honor for me to introduce myself to the members of the IAAP more specifically in my capacity as President-Elect of the IAAP. I was elected as the future President at the 2013 Congress in Copenhagen which gives me time (three years) until the Congress in Kyoto to get to know the organization of the IAAP in more detail and depth and to become more familiar with its duties and activities. In this respect, I am in a phase of preparation for my presidency after the Kyoto Congress in 2016.

I would like to give you in this Newsheet an insight into the tasks for which I have a special responsibility. However, as an Officer and a member of the Executive Committee of the IAAP I am informed about all activities of the IAAP and carry their decisions.

One of my central tasks is that of Finance Officer of the IAAP. In this function I get a profound knowledge and in-depth overview of the finances of the IAAP. In all of these issues, I work closely with the President, Tom Kelly, as we share finally the responsibility for this area. I can assure you that it is of great concern to both of us to deal very carefully with the funds entrusted to us by the membership. We have introduced a refined control system which allows us to maintain an overview of the financial situation of the association throughout the year. In this regard, we maintain an almost daily exchange with our accountant, Daniel Gubser, who performs his task with diligence and reliability and is a great support to us. At the meetings of the Executive Committee in Kyoto in February 2015, I could present a balanced financial statement for 2014, which included accruals for projects and obligations planned for the coming years. That we are able to contribute to the accruals is very encouraging, especially since we have had to deal with a reduced income as a result of the reduction in the membership dues agreed to in Copenhagen. The extremely careful control of the income and the expenses made this possible and was clearly worth it.

I am aware that the decision by the Swiss National Bank on 15 January 2015 to release the Swiss Franc exchange rate from the Euro and the consequent fluctuations, will affect the IAAP and its members because membership dues must be calculated in Swiss Francs. The guarantee of a minimum exchange rate of the Swiss Franc to the Euro, introduced three years ago by the Swiss National Bank was an exceptional situation, which provided stability in the exchange rate but which has
now been repealed. Due to the inevitable fluctuations in exchange rates, we discussed a variant with the Delegates in Copenhagen, to set the membership dues for three years at the exchange rate on the day of the Meeting of Delegates. This proposal was rejected in a straw vote by a strong majority. Even though this has a negative impact at the moment, we are hopeful that the situation may change again. Being Swiss, I expect that the strong Swiss Franc is a temporary reaction and that the exchange rate with other currencies will eventually adjust again in the best interests of the Swiss economy.

Another of my responsibilities in this administration is as Chair of the Group Members Application Sub-Committee. For the Meeting of Delegates in Kyoto, we expect a number of applications for Group-Membership in the IAAP which is very encouraging. When there is a sufficient number of Individual Members from Developing Groups, they form a group and begin the process of application to belong to the IAAP as a Group Member. Thereby one of the central goals in the founding of Developing Groups of the IAAP is achieved. The process is usually a variation of the following: Jungian Analysts establish themselves in a new country, when they reach a sufficient number of qualified members, they apply to become a Group Member of the IAAP. Later, when there is a large enough group, they apply to become an IAAP Group Member with Training Status and take over the training of Jungian Analysts in their country. The Sub-Committee evaluates each of these applications carefully to be certain they comply with the requirements of the IAAP. A number of documents must be submitted. As Chair, I collect the comments of the members of the Sub-Committee on the submitted documents and send them back to the applying group as feedback. The code of ethics is reviewed by the Ethics Committee of the IAAP. In many cases, I also have an advisory role towards the applicant groups as Chair of the Sub-Committee. This is an intense, but also satisfying task and brings me in closer contact with the new groups and their members who are very committed to repositioning themselves structurally and organizationally within the IAAP community. Applications for Group Membership are also received by groups from countries where one or more Group Members of IAAP already exist. Such applications are usually the result of conflicting developments. This requires a lot of sensitivity and understanding on the part of the Sub-Committee. In such cases, all existing Group Members in that country are asked for their comments on the application in a Letter of Opinion. After the whole process, the recommendation of the Executive Committee on each application is presented to the Congress Delegates for a vote.

As a member of the IAAP Consultation Service, I am also involved in all kinds of consultations of Group Members and Individual Members. This service was introduced in the last administration. It is intended to support those Members who
wish impartial advice from outside in a difficult internal situation. Often there is a conflict in a group, which could potentially lead to a split. The IAAP tries to help resolve conflictual situations and, if possible, prevent divisions and splits. Each group has its own history and structure, and it is characterized by its members. The IAAP as an umbrella organization has an overview of the different structures of IAAP Group Members. This overview can help provide advice to groups in their specific situation and to refer to the experiences of other groups in similar situations. In the end, however, it is important to recognize the specific and concrete situation of each group and to look for solutions together with the parties concerned.

As a member of the Education Committee in this administration, I am the Regional Organizer for the Developing Groups and Router Groups in Central Europe, a function I had already taken over as Vice President. I am the contact person for the nine Developing Groups and Routers Groups in this region, for their Presidents, as well as the Liaison Persons and the Router Coordinators. These groups send me every year the annual reports of their activities, the training programs and the budget requests for the coming year. In addition, I organize the exams for the routers and manage the annual evaluations of the routers together with the Liaison Persons and the Router Coordinators.

All these tasks can be performed only in a team. The programs are developed locally in cooperation with the groups and the representatives of the IAAP. The enormous amount of work of our colleagues in these groups is of paramount importance. The programs could not be realised without their participation and good cooperation. The Executive Committee, which is ultimately responsible for the Developing Groups and the training of the routers, establishes uniform guidelines. These documents were revised by the Executive Committee at its meeting in Kyoto to make necessary clarifications. This is a continuing work in progress. The guarantee of high training standards and the flexibility required towards each unique local situation have to be balanced. It is a great pleasure to take part in the developments and achievements of these groups and individuals.

For some time, I have been responsible for the archives of the IAAP. After a long and exhaustive search for a new and cheaper place for the storage of archive files of the IAAP, I was fortunate to find last year an organization specialized in archiving called “Archiv Zürich”. Together with Tom Kelly, I spent three days in the damp and dusty archives of the IAAP at the Gemeindestrasse in Zurich to prepare the files for the transportation to the new location. It was an intense, concrete work on the history of the IAAP. Before sending the documents in storage, we copied the minutes of all the Meetings of Delegates since the foundation of the IAAP. These are now available on the IAAP website (http://iaap.org).

The meetings in Kyoto made it clear again how much the work of the Executive Committee is dependent on team work and how important, helpful and
stimulating the annual meetings are for our work. During the year a lot of work is done by email and skype discussions, but only during the face to face meetings of the whole Executive Committee is a direct exchange possible whereby each member can benefit from the input and various perspectives from colleagues who are not involved in the same Sub-Committee. Once again, this has proven to be an enriching and convincing experience during the February meetings of the Executive Committee. Though the technical achievements make the work of an international organization such as the IAAP so much easier, they do not replace the personal encounters.

The more I am able to capture the organization of the IAAP as a whole, the more I am impressed with what has developed since its inception, as each administration has helped shape the IAAP to become what it is today. Times have changed and the IAAP is challenged to deal with this fact and to find the balance between renewal and preservation of important values. I am grateful to have the opportunity to contribute to the future development of the IAAP and to offer a platform that can evolve and renew Jungian thought. This is possible only as a result of the lively and intensive exchange with the members of the IAAP.

Marianne Müller
President-Elect IAAP

EC members at work, which this time included a tour of the site of the 2016 Congress:
The renowned Kyoto International Conference Centre
THE SOCIETY OF ANALYTICAL PSYCHOLOGY (SAP)

The Society of Analytical Psychology (SAP) grew out of the Analytical Psychology Club in London, which had been meeting since 1933 under the leadership of Godwin Baynes. One of Baynes’ analysands was a brilliant young medical doctor (and later child psychiatrist), Michael Fordham. After the Second World War, Fordham became the leading figure of the group of seven analysts who, in 1946, founded the Society of Analytical Psychology with Jung as its first president. The SAP was the first formally constituted Jungian training institution in the world with trainings in both adult and child analysis. It also established a clinic to which Jung gave his name, the C.G. Jung Clinic, with the aim of making analysis available to those who could not afford it. To this day, members of the SAP are required to take on a low fee Clinic patient as a condition of the first 10 years of their membership.

The founders of the SAP were keen to professionalise Jungian analysis, so many of the early trainees were psychiatrists, who worked together with psychoanalysts in the newly founded British National Health Service. Fordham, for example, worked alongside D.W. Winnicott for many years in a paediatric clinic. Through his work with children, Fordham also became interested in the work of Melanie Klein and Wilfred Bion and these influences led to a growing awareness of the importance of the early mother/infant relationship on psychological development and the need to pay close attention to transference and counter-transference in analysis. It is this “hybrid” of Jungian and object relations thought that has developed into the developmental school of Analytical Psychology with its focus on transference work and the unfolding of the self from early infancy onwards.
Nowadays we also have members who study and apply neuroscience, relational and other models to Analytical Psychology.

Michael Fordham

In addition to his own prolific output of books and articles, Michael Fordham became a co-editor of the Collected Works together with another SAP member, Gerhard Adler. In 1955 Fordham was one of the founders and the first Editor of the Journal of Analytical Psychology, still the foremost clinical Jungian journal in the English language. Many IAAP members will also know the Journal through its semi-annual international conferences in Europe and America.

The focus on developmental ideas in the SAP was not easy for some members and in the seventies, Gerhard Adler and a group of members left the SAP to form AJA, from which another group later left to form IGAP. There are two other Jungian societies in London – the newly named BJAA, a well-established Jungian wing of the British Psychotherapy Foundation (formerly BAP) and, the most recent addition, GAP. All five groups meet as the “Umbrella group” on a regular basis and in general, relations among us are better now than they have been for some while. For instance the SAP trainees have regular joint workshops with the BJAA trainees and these are much appreciated by all.

Over recent years, SAP analysts have been involved in IAAP router trainings in many countries, particularly in Russia and Eastern Europe. This work was done co-operatively with analysts from other London Jungian societies and was an enriching experience demonstrating how analysts with different understandings of Jungian concepts such as archetypes, the importance of transference and counter-transference, frequency, the use of myths and psychoanalytic concepts were still able to work together constructively.

In recent years the SAP has been through a turbulent period. Like many analytic Societies, it has become increasingly aware that our membership was ageing and, although we still have around 130 active members, the numbers of analytic trainees has been dropping (currently, we have 12 analytic trainees). We run a very successful Foundation course in Analytical Psychology but this doesn't provide the prior clinical experience our trainees need before they can embark on our intensive analytic training in which trainees see their patients (and have their own analysis) four times weekly.
So those who wanted to train with us had to go elsewhere for their initial training in psychodynamic psychotherapy. Unsurprisingly, we lost many potential analytic trainees through this intermediate step. So in the last few years we have set up our own training in twice weekly psychodynamic psychotherapy, on which we now have 14 trainees. We hope that a number of the trainees on this course will then follow our “escalator model” through to the analytic training. We also now have a scheme whereby people whose initial training is not with the SAP can apply for membership. The criteria for entrance by this route are substantial, but a number of people have done it and have become valued and active members of the Society. Unfortunately, we have had to cease the child analytic training; for a number of reasons it was no longer viable.

In the last few years, the SAP considered merging with three other psychoanalytic psychotherapy organisations (including the then BAP) but came to the conclusion that it was not right for us at this time. However, this process made us aware that we needed to make some significant changes to the way the Society was run. We initially employed a Manager for Change who was skilled in helping us think of new ways of restructuring the Society. We now have a paid CEO and have divided the Society into four faculties; the clinic with its low fee service and which also finds patients for our trainees, the training faculty which organizes both our trainings, the education and research faculty which puts on courses and public events and is looking at possible research projects and the membership faculty which hears applications for membership, training analyst, supervising analyst and external candidates. The Journal of Analytical Psychology sits alongside these faculties. This new structure is in its early days and will definitely need some refinements and changes. It has not been without its controversies and tensions. Change, as we all know inevitably involves loss.

Nonetheless, we hope it will give the SAP the chance to flourish and develop, drawing on the considerable clinical and intellectual capital of its 70-year history and taking it forward into the twenty first century, a very different place from 1946. There are now so many different competing forms of “talking therapies” and it is difficult to make our voice heard but we remain committed to the rich rewards of providing long-term intensive analysis and we know that Jungian thinking remains attractive in the internet-enabled world. We look forward to the next 70 years!

Penny Pickles

Warren Colman
THE URUGUAYAN SOCIETY FOR ANALYTICAL PSYCHOLOGY (SUPA)

THE UNFORGETTABLE BEGINNINGS OF SUPA

The Uruguayan Society for Analytical Psychology was founded in 2002. Its history can be traced back to the 90s when we founded the C.G. Jung Foundation of Uruguay as a means of bringing together people interested in Jungian thought. We organized seminars, workshops and conferences. During our first year we were visited by great personalities in the world of Analytical Psychology such as Ian Baker (Switzerland), Mario Jacobi (Switzerland), Murray Stein (USA), Luigi Zoja (Italy) and Joan Chodorow (USA), who have nurtured us with their knowledge and expertise. Each visit was an injection of energy, knowledge, enthusiasm, encouraging us to continue on our journey as Jungians in a small country of only 3 million people, where Jung was virtually unknown and psychoanalysis was very strong due to the influence from Argentina.

From 1983 to 1991 three of us travelled to Sao Paolo, Brazil, once a month where we were received by analysts from the SBrPA for analysis, supervision, and seminars and shared unforgettable dinners and moments with our Brazilian colleagues. At first it was one of us, Mario Saiz, who started this heroic journey. He was then followed by the other two of us, Pablo Gelsi and myself (Pilar Amezaga), until we had enough people to start organizing locally to bring analysts...
and supervisors to our country and thus increase the possibility of providing training for other people. One by one, we were integrated into the IAAP as Individual Members until finally there were six of us and we were able to form the Uruguayan Society for Analytical Psychology. We were accepted as Group member of the IAAP at the Cambridge Congress in 2004.

During all these years, we have established a very close relationship with the Brazilian Society of Analytical Psychology (SBrPA), which gave us and continues to give us permanent support. It is worth mentioning the collaboration of Carlos Byington, Iraci Galias, Nairo De Souza, Maria Buti Odila, Alberto Patricio, Maria Zelia de Alvarenga, Alvaro Ancona, Eloisa Penna, Ceres Araujo and Denise Ramos, without whom our training as Jungian Analysts and as a group would not have been possible.

SUPA IN URUGUAY

Since 2008, SUPA has had its own headquarters, an "open house" with a conference room where several activities take place. I will highlight only those that have been regularly conducted for several years: Dr. Mario Saiz’s seminars on the Study of Dreams, The Red Book, The Mythic Journey, The Individuation Journey, Pablo Gelsi’s seminars on Transference and Countertransference, and activities organized by the Sandplay Group, with foreign analysts such as Ruth Amman, Ana Maria Colicchio, Silvia Portella and Denise Ramos, in charge.

Members of the Uruguayan Federation of Psychotherapy also meet at our headquarters once per month - an organization set in the regulation of different streams of psychotherapies, SUPA being one of its members.

THE UNIVERSITY

If anything distinguishes us it is our active participation in the academic world. All of us are, or have been teachers at the Catholic University of Uruguay where, since 1995, we have been giving courses at the School of Psychology. We started teaching a one-semester course in the final year of the undergraduate courses in psychology and went on slowly conquering the territory by introducing Jung since the first year. Today we have already set foot in post graduate courses where we have a program on Academic Specialization in Clinical Psychology: Orientation Analytical Psychology and a Masters’ Program in Jungian Psychotherapy.
We even have the honour of having successfully launched the first Master’s in Clinical Jungian Psychotherapy in the world (1994). We have so far had six generations of this program with the participation of local students and students from Argentina and Chile who are now Jungian analysts or are doing their training as routers of the IAAP. We still count on the collaboration of Brazilian analysts who are in charge of some of the seminars.

This program lasts 3 years (560 hours) + 100 hours of individual Analysis and 60 of Supervision.

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SUPA IN THE REGION

Talking of SUPA, its development and its activities necessarily lead me to refer to our relationship with our other neighbour countries, Chile and Argentina. This has also been a two-way track; Mario Saiz and Pablo Gelsi have been travelling to Chile on a regular basis to assist the Developing Group there and Mario Saiz and myself have done the same with Argentina. People from Brazil, Chile and Argentina have come to Uruguay to attend our Master’s Program in Analytical Psychotherapy. Many of them are now Jungian Analysts.

LATIN AMERICAN CONGRESSES

Another task that has kept us busy for years is the organization of Latin American Congresses. The first Latin American Congress was held in Punta del Este, Uruguay, in 1998 and was organized in conjunction with the Brazilian Society of Analytical Psychology. Along with Brazil, we felt the need to bring together in some way the Latin American Jungians of South America. We had the desire to do things together, to have a Latin American Jungian identity, and share our experiences with other colleagues. This was so welcomed that since then these conferences have been replicated every three years. The Congress Venue was twice in Uruguay, three times in Brazil, once in Chile and on the 3-6 June 2015, the VII Latin American Congress for Analytical Psychology will take place in Buenos Aires, Argentina. These meetings are open to anyone interested in Analytical Psychology and have proven to be an excellent way to divulge Jungian thought. To give you an idea, the First Congress in Punta del Este was attended by approximately 150 people and the last congress in Florianópolis, Brazil by 600. We are proud to say that SUPA has always integrated the academic and scientific committee of each of these conferences.

It was from these meetings that the idea of establishing a Latin American Committee for Analytical Psychology (CLAPA) began to grow. This committee has been meeting once a year, working on the bylaws and code of ethics and aims to continue to organize conferences and develop common training programs to all Latin America.
SUPA IN THE PRESENT AND IN THE FUTURE

Our development as a society has been slow and laborious. We continue to be only six analysts but we have five Routers who are working hard in their training. We are looking forward to joining the analysts from Argentina to form one group with twelve analysts and constitute a Training Group.

In recent years, we have had visits from Paul Kugler and Ruth Ammann who have generously devoted their time and shared their knowledge to help us grow and consolidate as a group.

Today, thanks to our interest and support of all those who have bet on us, and of the IAAP, we can say that the interest in Jungian thought in Uruguay is growing every day. We organize events that are regularly attended by about seventy people, mostly students who wish to continue to deepen their knowledge in analytical psychology.

For next year we have planned a very intensive agenda with film interpretation sessions, clinical case discussions and more seminars. We will also be very busy organizing next congress in Buenos Aires with our neighbouring countries and we invite all of you to share three intensive days in Argentina.

Pilar Amezaga
MALTA

The Malta Depth Psychological Association (MDPA) a.k.a the Malta Developing Group was officially recognized by IAAP in 2008. Given the proximity of Malta to Italy and the similarity in culture, the group was linked to CIPA Institute of Analytical Psychology (Southern Italy). Malta is situated in the middle of the Mediterranean Sea and holds a strategic position between Southern Europe and North Africa. The liaison officer for Malta is the Italian training Jungian Analyst, Caterina Vezzoli (AGAP). Although the people from Malta speak Maltese they are also fluent in various languages such as English and Italian.

The Developing Group is an association of professional psychotherapists who work in Malta and Cyprus. It is a non-profit voluntary group which aims to acquire both theoretical knowledge and hands-on experience of the theory and methods of analytical psychology as espoused by C. G. Jung and post-Jungian thinkers. The logo of the Association is made up from four spiral motifs with MDPA encircled in the middle. The design is inspired from a sculpture in one of our Neolithic temples which indicates the process of birth and renewal. Jung mentions the spiral motifs of the Malta temples in his Collected Works. He also photographed it when he was in Malta on one of his trips.

Christine Sullivan, Laner Cassar, Marcela Muscat, Caterina Vezzoli and Ana Maria Mangion
At present, the members of the group are Laner Cassar (president), Christiane Sullivan, Anna Maria Mangion, Marcella Muscat, John Vella, Angeliki Yiassemides (from Cyprus). All the routers are in training to become individual members. The members benefit from shuttle analysis and supervision as well as different teaching seminars spread out over the year. In fact, over the years after the inclusion of the Malta Depth Psychological Association as a Developing Group of the IAAP, different training analysts from various countries, including USA, Canada, Italy, Germany and UK such as Joe Cambray, Tom Kelly, Beverly Zabriskie, Linda Carter, Angela Connolly, Pasqualino Ancona, Francesco La Rosa, Carlo Melodia, Caterina Vezzoli, Jan Wiener, Gunther Lanwieler, amongst other, visited the Developing Group. The step towards formal application as a formal Developing Group was previously supported by a number of individual Jungian analysts who visited Malta on separate occasions, including Dr. Christine Driver (SAP), Dr. Joy Schaverien (SAP) Ms. Linda Freeman (IGAP).

In Spring 2014, Jan Wiener generously spent a weekend in Malta teaching on transference and counter-transference. The theoretical and clinical discussion in the group was not only alive but brought about the multifaceted experience of the analytical relationship and supervision in a group. This training was followed by the visit of Carlo Melodia in the summer of the same year where he started his work as visiting supervisor. In Autumn 2014, Caterina Vezzoli gave a seminar on Fairy Tales interpretation that lasted a weekend. A traditional Jungian favoured topic the seminar allowed the exploration of fairy tales themes related to Evil. The issues on Shadow and Envy were symbolically analysed in different fairy tales and in different clinical aspects.

Some of the members took part in several international conferences in the field of analytical psychology such as Analysis and Activism: Social and Political Contributions of Jungian Psychology, held in London in December 2014.
The Routers of the Malta Depth Psychological Association also try to share the knowledge with other local professionals through various public programmes which they organise and advertise on their own website (http://maltadephtpsychology.org). The group is striving to promote the development of Analytical Psychology amongst the Maltese psychological and psychiatric professionals. In 2014 the group organised various events. Their Public programme for 2014 included:

- April 2014 - Ms Pauline Napier from Pittsburgh, USA gave a public lecture entitled: “Life after fifties – a Jungian Perspective”

- September 27th 2014 - Angeliki Yiassemides organized in her native Cyprus an international conference with the theme of: **Time and the Psyche: Temporality in the Theory of Carl Jung.** This conference was organized under the auspices of CIPA (Italy) Southern Institute, the Malta Depth Psychological Association (MDPA) and the Pan-Cyprian Association (PAP). The presenters were: Angeliki Yiassemides, Caterina Vezzoli, Angela Connolly (IAAP Vice-President), Kristina Brode, Laner Cassar, Christopher Hauke. The conference was also the occasion for the presentation of the book “Time and Timelessness: Temporality in the Theory of Carl Jung” by Angeliki Yiassemides. The book was introduced by Caterina Vezzoli.

- November to December 2014 - the Routers organized seven lectures on the main concepts of Analytical Psychology in order to introduce Analytical Psychology to interested professionals. The course was organized so that participants could have a working knowledge of the most important Jungian concepts and an understanding of their specific approach in clinical work. The course was entitled: **Fundamentals in Analytical Psychology.** Each Router presented an introductory lecture followed by a discussion. Laner Cassar gave a general introduction on Jung and his theory of Mind. John Vella presented on Ego and Shadow while Christiane Sullivan presented on the Self and the Transcendent Function. This was followed by a presentation by Anna Maria Mangion on Complexes and another one on Active Imagination by Laner Cassar. Finally, Marcella Muscat gave a talk on Dreams whilst Angeliki Yiassemedis presented on Synchronicity.

This course was very well received and the group is already planning a follow-up to it. The group is very much engaged in learning about analytical psychology and is very keen to complete the full training. They also hope to be able to start offering formal training eventually both in Malta and Cyprus. They are grateful to IAAP and FAJP for their generous yearly funding which has continued to support the development of this Group, as well as to the efforts of trainers, analysts and supervisors who give much of their time to support the cause of Developing Groups of the IAAP.
Some thoughts on...

Interview with: Murray Stein, Past President IAAP

“Some thoughts on...” with Donald Kalsched in our previous issue opened up an area we had not yet explored in this section – the spiritual life of the psyche. It felt natural to invite Murray Stein, author, teacher and editor, whose rich opus often refers to or points to this dimension of human experience, to take us further into this exploration. We are delighted to welcome Murray Stein to this issue!

E. K. I remember very well your presentation at the celebration of the 1st anniversary of the publication of the Red Book. The event, very successfully organized in London by the SAP, presented different insights of Jungian analysts and academics into this formidable record of Jung’s search for his soul. You talked about the Red Book as an historical document, which, in word and image, depicts a shift in modern man’s spirituality – his departure from the collective spiritual life offered by established religions and stepping into the unknown territory of a solitary quest for meaning. The texts and the images in the Red Book are the expression of a new way of being a spiritual person. Could you tell us more about this?

M. S. Jung’s direction was into the “spirit of the depths” and away from the “spirit of these times.” This was for him a solitary journey, similar to what a religious retreat may be for others, only without external guidance. As an analyst, I have found that the inner world reveals itself to the patient-pilgrim, and usually in surprising ways. Active imagination is the primary method Jung used in his spiritual journey along with dream recall and interpretation. People who try these methods sometimes fail, but when they don’t it is quite a convincing form of spirituality because it is based on personal experience. Actually, I consider Jungian analysis, insofar as it is true to Jung’s methods, to be a type of modern spiritual practice. By this I do not at all mean to exclude shadow discovery and recovery, personal work on biographical issues, or interpersonal issues and dynamics. One surprising feature of the recently published Red Book, for me, was to watch the development of the protagonist’s ego in the narrative. The net result of the inner journey was a transformed and much strengthened ego position. This is what we see as well as the optimal outcome of our work as analysts. A connection, or perhaps better said, a re-connection, is forged between consciousness and the unconscious, and from this consciousness benefits in
that it becomes an adequate container of conflict and suffering while retaining the ability to act in life and in the world. This is a spiritual person because the archetypal elements of the personality are included in conscious awareness and one who is fully grounded in life and most likely remains thoroughly secular.

E. K. One of the meanings of the word, religion, is: to re-connect. William James suggests that it means: “feelings, acts, and experiences of individual men in their solitude, so far as they apprehend themselves to stand in relation to whatever they may consider the divine” (James 1982, p. 31). How do we perceive the divine today? Does it still exist?

M. S. Yes, of course the Divine still exists but may be hiding out in strange places these days. Jung taught us to look for the Divine in numinous experience, so the question is, where do people find the numinosum today? It may not be exclusively in solitude or active imagination or dreams or in standard religious rituals and practices. Some of our colleagues have pointed us in the direction of political activities, for instance. No doubt the Divine will show its face to some in political struggles, marches, and mass movements, but then of course one has to ask, what kind of Deity is this? In and of itself, numinous experience and discovery of the Divine aren’t necessarily a good or even a benign thing from a human and ethical point of view. I am thinking of what Jung wrote about Wotan in the 1930’s. The Divine isn’t always beneficent from a human point of view. Today people are asking questions about the seemingly ubiquitous religious militants and extremists in the populations of all nations. They have managed to capture many people, especially young people, in sometimes worldwide mass movements, and certainly their advocates testify quite explicitly to religious motivations even while they commit atrocious acts of violence. For some people, violence is actually regarded as a sign of Divine inspiration. Doubtless these movements are substantially fueled by archetypal energies and motivation. In my view, it is not sufficient to reconnect to the archetypal energies, but more importantly to contain them and transform them into something humanly useful and of ethical value.

E. K. In a recent interview, Anselm Kiefer describes a crucial moment in his life: his first communion at the age of 9. He expected “illumination” but nothing happened and he was extremely disappointed. Although he could not say that this was when he decided to become an artist he sees it as, “one reason to be an artist” – what he missed at this crucial event in his childhood he has found in art: “art is spiritual because it makes connection among things that are separated” Kiefer says.

M. S. I have been very impressed by the art of Anselm Kiefer. He goes into the darkness of the collective history of his native Germany and performs a kind of
alchemy in his paintings. He is a master of Sol niger, which Stan Marlan has written about so well. In his paintings, particularly the alchemical ones, you can see the process of transformation at work. Kiefer’s assimilation and digestion of German destructiveness in the Nazi madness constitute a powerful testimony to the capacity of the creative personality to bring nigredo into albedo and ultimately to rubedo. His art is cultural therapy.

E. K. We have lost the connection that was provided by religions over centuries. In your latest book, Minding the Self (2014), you propose a kind of spiritual humanism for our age. How do we re-connect in these troubled times and what is it we encounter when we do? In your book you postulate the ontological Ground of Being that links us all.

M. S. I don’t really postulate such a view, but I look for hints that this common ground may exist in and of itself, quite apart from our conscious attitudes or opinions. I’m not so interested in interpretations of experience that point in this direction as in actual experiences that lead us to think about this possibility. I give some examples in my book. Dreams and synchronicity are key features in this quest for such an ultimate ground.

E. K. Thank you so much for this inspiring dialogue! Your analogy in the closing chapter of Minding the Self between the XII century Chan text “The Ten Ox-Herding Pictures” (you use the paintings by a XVI century Zen master in the Shkukuji-Temple, Kyoto), and the vicissitudes of ego/self relationship through the lifetime process of individuation, guides us back to our starting point: about the picture No. 6, “Riding the ox home” you write: “Many people get off here [...] and are satisfied to remain contained within collective religious structures and doctrines” (p.122). From there onwards, the ox disappears, the man is on a solitary path, and there the Red Book begins...

M. S. Taming the ox is a lifelong process but some people manage to go further. I try to suggest something about this by looking at the last four pictures in the Series. In the end, the protagonist rejoins the ordinary world but as a transformed personality due to his experience in the preceding three pictured episodes. This is the central insight of Jung’s account of the individuation process: a spiritual life blended into an everyday life is the outcome, and this seems to make the trees to blossom.

References:

* Interview with Anselm Kiefer http://channel.louisiana.dk/video/anselm-kiefer-art-spiritual
Jung Journal: Culture & Psyche

Jung Journal: Culture & Psyche was first envisioned in 1979 as The San Francisco Institute Library Journal. Its founder, John Beebe, an analyst member of the San Francisco Jungian community, was eager to create an opportunity for Jungian analysts to write. In addition, he felt there was the need for a publication that featured a Jungian worldview. This, combined with his desire to found a journal that would act as an encouragement to Jungian analysts, was the creative force that gave birth to what is currently known as Jung Journal: Culture & Psyche. John Beebe began by inviting analysts to review books, films, and other cultural phenomena. He was the first Editor-in-Chief and remained in that position until 1999. Stephen Joseph followed as the next Editor-in-Chief from 1999 to 2003, and Dyane Sherwood from 2003 to 2006.

The Library Journal proved to be a successful venture. In 2007, its name changed to Jung Journal: Culture & Psyche in order to reflect more accurately its content, which had expanded beyond its initial remit of reviewing books, films, etc., as the Journal had evolved into an international Jungian publication. Over time, other peer reviewed material appeared such as feature articles, interviews, poetry, and images. Throughout the course of its publishing history, Jung Journal has been devoted to bringing a Jungian point of view to bear on culture highlighting how it often manifests deeply embedded Jungian principles. Dyane Sherwood continued as Editor-in-Chief under the new title until 2012.
2012 was a pivotal year for Jung Journal. Katherine Olivetti, an analyst member of the C.G. Jung Institute of San Francisco, as well as, the New York Association for Analytical Psychology, became Editor-in-Chief. Olivetti is committed to upholding the high standard of peer reviewed scholarly articles, and also wants to bring relevant and accessible pieces to the Journal. She would like readers to have a relationship to the Journal, and eventually hopes that Jung Journal will have a website where other forms of media, such as video and interactive features, can support a world-wide community interested in how Jungian principles manifest in all forms of culture and modern depth psychology. In addition to the change of editor, 2012 brought another change; Routledge became Jung Journal’s publisher. With a broad range of experience, marketing strategies, and online presence, this new publisher promises to be a great asset to the development of Jung Journal as a world-wide publication.

“Streams & Currents”

One manifestation of Olivetti’s intention to bring relevance and accessibility to a greater number of readers and to encourage more writers was that with the first issue of 2014 she initiated a new section titled, “Streams & Currents,” which includes several pieces in which authors write on a common topic. 2015 topics will include: On Water; On a Beloved Work of Art; On Jungian Practice; On Secrets.

“Steams & Currents” was initiated with the topic, “Why Jungian Analysts Write”. Over forty members of the San Francisco Institute submitted contributions that were published somewhat like a mosaic, with many statements combined to make a whole piece. Analysts wrote the following: “Writing deepens my reading. Reading broadens my writing.” “To touch the divine.” “Writing as mirror, as revealer, as reverie, as a hermeneutic process in the analysis of the self. As word art.” In addition to the composite piece, John Beebe wrote personally and openly about his experience of writing: “So if I were to turn all this into frank advice, I’d say to a fellow psychologist writer: Stay focused on what you really want to rid yourself of; there is the possession that is no longer meant to remain yours. It is the stuff you must share because you know you shouldn’t keep it anymore—the stuff you have to believe other people will value, because you can no longer bring yourself to do so.”
And David Tresan opened a personal and compelling essay with, “I write this piece something like how Escher had his hand draw itself. I talk about writing, true, but then just do it, hopefully with some transparency to the doing that doesn’t need explaining.”

The essays in this section vary in length; the suggested guidelines are between 500 to 2000 words, however flexibility and originality are priorities. Pieces are often written from a personal, experiential point of view and may include images, poetry, and other pertinent material. The hope in creating this section is another iteration of Journal founder, John Beebe’s original intent—inspiring Jungian analysts to make written contributions. As a beginning Olivetti invited authors to write for “Streams & Currents,” but it is her hope that as more writers become familiar with this feature, members of the international community will contribute unsolicited essays on topics that appeal to them. Her desire is for many Jungian voices to be heard.

In summary, Jung Journal strives to articulate a Jungian approach to the arts, humanities, and other productions of the psyche. That vision includes not only psychological interpretation, but rather reflects an interest in how depth psychology, and especially the theoretical concepts of C.G. Jung, can illuminate a fuller understanding of culture and the human experience. In that endeavour, Jung Journal is committed to incorporating, in addition to essays, poetry, reflections, conversations and images that give expression to the psyche’s creative impulse.

The Newssheet is warmly indebted to Katherine Olivetti for her contribution to this issue.

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Golden Gate Bridge
(http://en.wikipedia.org/)

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ART CORNER

Artist: Maria Taveras

http://www.jungiantherapy.com

YouTube videos of Dream Art by Maria Taveras
https://www.youtube.com/watch?v=c8q3ynAAAToo
https://www.youtube.com/watch?v=W8fbDmuTG-o
https://www.youtube.com/watch?v=3kJ2msogTKQ
https://www.youtube.com/watch?v=FheNpvs3Lw

Golden Woman Dreaming Of Walking Feet

Spear of Flame

Dream Art Sculptures

Serpentine Frolic

Liminal Uroboros

Fig. 1. Maria Taveras, Emergence of the Winged Serpent (detail), bonded bronze, 24"x9"x9", 2006
KYOTO

The Executive Committee and Congress Program Committee meetings were held in Kyoto this February. Program Committee made selections from a great number of proposals to build the Program for the 2016 Congress while the Executive Committee discussed and made decisions on various matters.

Besides the site visit of the Congress Conference Center, the whole week was very stimulating for the forthcoming Congress next year because the meetings were held in the Congress Center meeting rooms and we stayed in the main Congress hotel which is five minutes walking distance from the Congress Centre. All EC and Program Committee members liked the hotel and the Congress Centre, which offers good quality of facility and convenience.

As the host, so to speak, I tried to make sure that the meals were as good as possible, with variations of Japanese, Chinese and French food, and, of course with the costs in mind. Japan was said to be a very expensive country, which is not true anymore because of the currency change. Before and after the meetings, members visited various parts of Kyoto city famous for its many old temples and shrines and were fascinated by them. From their feedbacks I am now sure that our IAAP colleagues attending the Congress will very much enjoy their stay in the city of Kyoto and the Congress Program, and I am looking forward to welcoming you.

Toshio Kawai
Vice-President, Chair of the Program Committee
LONDON

Analysis and Activism: Social and Political Contributions of Jungian Psychology

An international conference to explore Jungian approaches to social and political concerns was held between December 5th and 7th 2014 at the Hallam Conference Centre in London. This was the first IAAP conference of this nature, and it was a resounding success, with over 200 participants. The interest in the conference necessitated a re-location to this venue from a smaller one. Emails providing overwhelmingly positive feedback were already arriving on the closing night of the event. However, what will need to be rectified at the next conference, is to ensure women are properly represented amongst the speakers, as the clear majority this time were men.

Thanks to the generosity of the presenters, many of whom travelled from abroad (Brazil, China, France, Germany, Israel, Italy, Japan, Switzerland, USA) at their own expense and presented for no fee, the event generated a profit for the IAAP which will be shared with the International Red Cross & Red Crescent.

We want to take this opportunity to thank them again for making this commitment and for their fantastic presentations: Lawrence Alschuler, John Beebe, Jerome Bernstein, Walter Boechat, Stefano Carta, Angela Cotter, Peter Dunlap, Roberto Gambini, Gottfried Heuer, Toshio Kawai, Sam Kimbles, Thomas Kirsch, Ann Kutek, Kevin Lu, François Martin-Vallas, Renos Papadopoulos, Eva Pattis-Zoja, Joerg Rasche, Craig San Roque, Susan Rowland, Mary-Jayne Rust, Heyong Shen, Tom Singer, Tristan Troudart and Luigi Zoja. The opening speeches were given by Tom Kelly, IAAP President, Emilija Kiehl and Andrew Samuels.

The conference was organised by Emilija Kiehl and Andrew Samuels, plus representatives from the five London-based Jungian organisations, members of IAAP: Association of Jungian Analysts (AJA), British Jungian Analytic Association (BJAA), Guild of Analytical Psychology (GAP), Independent Group of Analytical Psychologists (IGAP), Society for Analytical Psychology (SAP).

A film of the opening evening and the first panel entitled “Interventions” is available on the IAAP website in the “News” menu.

Overall, the level of engagement by participants remained high throughout, despite the large number of presentations, which were consistently compelling and held our attention. Following a suggestion by a participant, an online discussion group has been created and the conference community has remained in touch and continues to exchange thoughts and ideas.

The conference demonstrated the importance for the Jungian community to contribute to political debate and social change. The impetus for this is clearly evident and dates for a second conference for this purpose have been set for December 4th – 6th 2015, in Rome.

Phil Goss

Photos: courtesy of François Martin-Vallas
ANNOUNCEMENTS

PSYCHOLOGICAL TYPES: THEN AND NOW
The Relevance and Application of Jung’s Theory
Presented by
The Jungian Psychoanalytic Association
with
The International Association of Analytical Psychology
The Philemon Foundation
NYU Steinhardt Department of Art and Art Professions
Saturday, April 11, 2015, 9:30 am to 5 pm
Einstein Auditorium, Barney Building
34 Stuyvesant Street, New York City

Thomas Fischer
Director, Foundation of the Works of C.G. Jung
Opening Remarks

Ernst Falzeder
Types of Truth: Jung’s Philosophical Roots

John Beebe
Individuating the Types

Elizabeth Murphy
The Development of Type in the Individual

Craig E. Stephenson
Jung’s Types and the Making of W. H. Auden’s The Age of Anxiety

Exploring the differences in his temperament from two other pioneers of depth psychology, Sigmund Freud and Alfred Adler, the Swiss psychiatrist C. G. Jung developed his personality types theory as a flexible, four-function two-attitude model of introversion and extraversion. The basis for the Myers-Briggs Type Indicator, it is still widely used for assessing individual type orientation. The MBTI is prominent in couples and family therapy, vocational counseling, coaching, and organizational development. In psychoanalysis and psychotherapy, psychological types assessment is a key to interpreting dream figures, recognizing complexes, integrating projections, and the dynamics of transference and counter-transference.

Early registration before March 15, 2015 - $125. From March 16 - $150.
Student Fees: $50 before March 15. $75 from March 16.
Registration and Payment via Eventbrite
https://www.eventbrite.com/e/psychological-types-then-and-now-tickets-13996936213

With thanks to The Helix Center (www.helixcenter.org) for its assistance.
For further information, please contact www.nyjung.org or Allison Tuzo at JPA@nyjung.org
On the occasion of the publication of the letters between C.G. Jung and Erich Neumann in the Philemon Series by Princeton University Press, the editor of the correspondence, Martin Liebscher, looks at the relationship between these two towering psychologists of the first half of the 20th Century.

Beginning with Neumann’s visit to Jung on his way to Tel Aviv in 1933/34 the presentation follows Neumann’s attempts to involve Jung in a discussion on Jewish psychology. It further shows the development of Neumann’s independent thinking and his struggle for recognition in the Zurich Jungian circles in the late 40s and 50s.
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 extraversion 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 on setting, and to theories of the unconscious and the personality. Still further implications have to do with the structure of archetypical, 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.
Jungian analyst Gilda Frantz’s new book, Sea Glass: A Jungian Analyst’s Exploration of Suffering and Individuation, is a rare gem. Part memoir, part application of depth psychology to everyday life, it takes the reader on a journey that begins with Frantz’s family history as a child of the Depression who was abandoned by her father and raised by a mother with the spirit of a wandering Gypsy. As the tale unfolds, she marries not only a prominent Jungian analyst but the budding Jungian community in Los Angeles, and eventually becomes an analyst herself. As she grows into womanhood and motherhood, she encounters the dark side of life in ways that few of us do. With a heroic and deeply impassioned attitude she demonstrates in a living way the alchemical principle that wisdom is the refined, distilled byproduct of suffering. With chapter titles like “Growing Up Poor in Los Angeles,” “Birth’s Cruel Secret,” “On the Meaning of Loneliness,” “Dreams and Sudden Death,” and “Redemption,” she fathoms in rich detail what it means to struggle with the opposites within oneself. The warm, inviting tone of Frantz’s writing has the quality of an intimate fireside chat, with reminiscences of days long gone and intimations of eternal mysteries waiting for us. This book is a pleasure to read.

Michael Gellert, Jungian Analyst
(Author of Modern Mysticism, The Fate of America, and The Way of the Small)

Errata: Sincere apologies are due to Frank N. McMillan III, Honorary member of IAAP, for an error that occurred in the formatting process of the XIX IAAP Congress Proceedings whereby Frank’s name did not appear as co-author with David H. Rosen of the paper: “Jung and Levinas: War and Ethics”. This has been corrected in the eBook.
& May You stay FOREVER JUNG!!!!

Cartoon: Gottfried M. Heuer

Note from the Editor: may we remind all our members to check and update your information on the website database. For any difficulties with this please contact our Secretary, Selma Gubser, at: iaap@swissonline.ch.