Dusk at Bollingen

(Photos: E. Kiehl)
Dear Colleagues,

We have prepared a larger than usual issue of the News Sheet for the end of 2017 holiday season and hope that you will find its contents interesting and informative. Our aim is, as always, to bring together the different regions of our widely spread community and in this issue we have contributions on a variety of topics from Uruguay and Argentina, Slovenia, Russia, Zurich, London, Prague. Our heartfelt thanks to all our authors.

In “Some thoughts on…” Jungian analyst and classical musician from London, Christopher Perry, explores the power of music and the links between music and Jung in his personal and professional life.

The “Art Corner” displays a beautiful palette of colours on the quilts crafted by our Russian colleague, Elena Pourtova.

As announced in the previous News Sheet, in her column on Jungian journals, Ann Casement begins to introduce Jungian trainings in alternating issues. We open this new practice with the article by Verena Kast, President of the C. G. Jung Institute Zurich and former President of IAAP, on the history and the development of analytic training in her society.

Although not mentioned elsewhere, in this News Sheet, we would like to take the opportunity to draw our readers’ attention to a considerable and growing library of research material on our website, under “Resources”. We hope that colleagues involved in research will find this material helpful in their work.

As we approach the end of yet another socio-politically turbulent year, our community remembers a much loved and respected colleague, Tom Kirsch. He will be greatly missed by all who knew Tom and his invaluable work for the development and dissemination of Analytical Psychology.

Emilija Kiehl
Editor

*Cover page designed by Misser Berg; photo: Jimmy Lassen “The New Moon with Earth-shine
The IAAP and the International Jungian Community mourn one of our most prominent members, a former President of the Association, a warm, kind man of broad interests, and a humble person who had been a friend to many of us. Dr. Thomas B. Kirsch died on 22 October 2017 at his home in Palo Alto surrounded by his family. The IAAP expresses its deepest condolences to his wife, Jean Kirsch, also a Jungian analyst, and the whole family.

Since his birth, Tom Kirsch had been closely associated with the Jungian community. First through his parents, Hilde and James Kirsch, Jungian analysts and Jewish fugitives from Nazi Germany, then through his studies of medicine and through his work as an analyst. Tom Kirsch was also involved in the International Jungian community from an early age. He was elected to the IAAP Executive Committee in 1977 and was its President from 1989 to 1995. This was the period of political and social transformation in Europe, the opening up to the East. Tom Kirsch responded to the enquiries from the newly accessible East European countries where there was an interest to learn more about Analytical Psychology. He did not hesitate to travel to these countries and make contacts. He also crossed continents in other directions, visiting Latin America and South Africa. Until a few years ago he taught in China. In my encounters with Jungian analysts from all over the world, I often heard that Tom Kirsch was the first Jungian analyst who visited them and taught Analytical Psychology.
In addition to a large number of publications, his personal books *The Jungians* and *A Jungian Life* are certainly the most extraordinary works that Tom Kirsch leaves us. Those who had the opportunity to hear Tom read from these books would be immersed in the social history of Analytical Psychology and the Jungian community. His ability to tell stories has touched and opened the eyes of many. Tom Kirsch leaves behind a unique, personal legacy that is at the same time an invaluable contribution to Analytical Psychology and Jungian history.

The IAAP will commemorate Tom Kirsch at the International Congress of Analytical Psychology in Vienna. Further gestures of honoring Tom will be presented at other conferences. I would like to refer to the obituary of Joe Cambray, a personal friend of Tom Kirsch and former IAAP President, and the obituary on behalf of the C. G. Jung Institute of San Francisco. These can be read on the IAAP website.

*Marianne Muller,*

*President, IAAP*

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**Joint Conferences IAAP/University**

Marianne Müller

This administration has set as one of its central goals to foster and enhance the visibility of universities; to place the theory of in relation to recent research; to continue promoting psychotherapy research and building bridges between clinicians and academics as well as deepening the relations between the two disciplines.

To this end, IAAP has initiated a series of new conferences under the category of „Joint Conferences IAAP /University“. I presented this project in my letter to members in March of this year, encouraging our colleagues to submit proposals for these joint events. I mainly wanted to address colleagues who are involved with universities and are thus able to establish connections between and academia. These conferences are also aimed at
facilitating opportunities for university students to learn about on a more frequent and in-depth basis.

Numerous colleagues have responded to our appeal and some of them have already submitted their proposals. We very much appreciated that our initiative encountered such a positive response and felt motivated to make use of the existing interest in such cooperation and realise the proposed projects as soon as possible. Thus, joint conferences with two universities are planned for next year: the first will take place on 11 & 12 May 2018 with the University of Vilnius; the second from 18-20 October 2018 with the University of Basel. There are more proposals for similar conferences with other universities in the coming years.

With the participation of Jungian analysts together with the local academics, it has been possible to put together well-founded and relevant programmes for both conferences planned for next year. The title of the Joint Conference IAAP/Vilnius University is: “Research in Psychotherapy and Culture: Exploring Narratives of Identity”. This theme ties in with the research already conducted at the University of Vilnius. Cultural and psychosocial connections within psychotherapy research will be one of the topics and, in this respect; the conference addresses psychological issues with reference to the geographical location of the host country.

The „Joint Conference“ with the university of Basel will have a somewhat different focus. Its title is: “Theoretical Foundations of: Recent Developments and Controversies”. In the place where C.G. Jung started his academic career and gained international recognition for his empirical studies with the word association experiment, the focus will be on the theoretical concepts of. The aim of this conference is to further explore the fundamentals of taking into account some insights from the neighbouring areas of research.

The programmes of the two initial „Joint Conferences IAAP/University“ make clear the extent to which these events will be characterised by the tradition, research programme and culture of each university, but also by each host country and its history - and rightly so. At the forefront of this project will be the encounter between and the locally developed and locally shaped research. Therefore, each conference will have its own character and its own priorities, depending on whether it is held in Latin America, Asia or
in the USA. However, the emphasis will lie on exchange, mutual inspiration and further development of.

We would like to invite you to participate in these conferences. You can find specific information on both of the forthcoming events under “Conferences” on the IAAP Website (www.iaap.org).

In conclusion, I would like to point out that „Joint Conferences IAAP/University“ are intended as a series of smaller local conferences, which reach out internationally. They are about facilitating the interchange with science and the inspiration that can be drawn from it. They are not in competition with the already established, long-standing conferences, which are being held regularly within the Jungian community.

The IAAP Education Committee

Misser Berg, Vice-President

Brief history

The education program of the IAAP has a long history. The first steps were taken in Eastern Europe during the 1980’s and the term “Developing Group” was put in place at the end of the 1990’s. In the beginning, the primary aim of the DGs was to support an interest in areas where there were no IAAP Group Members. A number of persons graduated as Individual Members of the IAAP during this period after having met the requirements for Individual Membership in various ways.

The term “Router” was first used in the beginning of the 2000’s, and from then on Router Training was systematized, operationalized and gradually developed into a program responsible for training in regions where there are no existing Group Members and where it is difficult, or nigh impossible, for individuals to travel abroad for training.

The administration of the Developing Groups was under the auspices of the Developing Group Sub-Committee while the Routers were taken care of by the Individual Members’ Sub-Committee. This division became more
and more problematic, and in 2011 the Education Committee was established as a standing committee.

The Aims of the Education Committee

The aim of the Education Committee is to maintain a coherent organisational environment, which can contain the Developing Groups or Router Groups, Routers in training, and qualified Individual Members. Since the late 1990’s, Developing Groups and Router Groups have been set up in Latin America, Asia, Eastern and Central Europe, Northern and Southern Africa, and the structures around Router Training have been developed, refined and maintained in order to secure quality.

The long-term aim of the Education Committee of the IAAP is essentially to create new IAAP Group Members and Group Members with Training Status by providing a program of teaching, clinical supervision and personal analysis through the Router Program.

From Developing Group to Group Member

The process of starting up Router Training in a country often takes quite some time.

Usually, after the Developing Group has been established, the Router Training starts, and after a good number of years Routers graduate and become Individual Members of the IAAP.

Again, after some years these qualified Individual Members get together and form an IAAP Group Member, which can, eventually, when there are enough members with 5 years or more post qualification experience, achieve Training Status.

Since the start of the Router Program, the following new IAAP Group Members have matured from Developing Groups to Group Members:

2001:

NAAP (the Netherlands Association for Analytical Psychology)

2007:

RSAP (Russian Society for Analytical Psychology)
2010:

LAAP (Lithuanian Association for Analytical Psychology)

SOMEJ (Sociedad Mexicana C.G. Jung)

2013:

ISJA (Irish Society of Jungian Analysts)

NAAP obtained Training Status

RSAP likewise obtained Training Status

2016:

CAAP (Czech Association of Analytical Psychologists)

FEGAP (Finnish-Estonian Group of Analytical Psychology)

SCAP (Chilean Society of Analytical Psychology)

SCAJ (Colombian Society of Jungian Analysts)

SUAPA (Uruguayan-Argentinian Society of Analytical Psychology) with Training Status.

In 2019, we again expect applications for Group Membership from a good number of former Developing Groups.

Thus, the Router training has contributed positively to the total number of IAAP members in the world.

Geographical development

As mentioned, the development started in Eastern Europe, followed by Central Europe and Latin America. The focus is now gradually shifting towards Asia where Router Training is at the moment established in China: Guangzhou, Macau, Beijing, Shanghai, Hong Kong, also Taiwan, and India. We expect new Group Members from Asia in the not too distant future.
Below is a graph showing the quantitative development from 2007 to 2019 (from 2016 to 2019 the numbers are estimates). A new category has come in here: Affiliate Candidates. I kindly refer those of you who may be interested in this to read my article in the News Sheet no. 9, November 2015.

The Organization of the Education Committee

Chair: The Chair takes care of the over-all administration, including updating of lists, overviews, handbooks, and of the communication with the Regional Organizers and the Chairs of the three Working Groups. In addition, the Chair has over-all responsibility to inform the Executive Committee about the work of the Education Committee.

Regional Organizer: For each of the five regions: Latin America, Asia, Eastern Europe, Central Europe and Other (containing Tunisia and Malta) a Regional Organizer takes care of receiving the Routers’ yearly evaluations, applications for screening interviews and exams, for corresponding with the Liaison Person and for reporting to the Executive Committee about the activities in the Region.
**Liaison Person:** For each Developing Group, the Liaison Person is responsible for establishing and carrying through, with the Developing Group, a study program, which is suitable for that Group and responds to its needs. Such a program includes a progressive theoretical and clinical training. The Liaison Person is also expected to give group supervision and possibly also public lectures.

**Working Groups:** There are three Working Groups whose aim is to strengthen the quality of the Router Training: The Research and Evaluation WG, the Curriculum WG and the Communication and Resources WG. Each Working Group consists of members from the Executive Committee as well as IAAP members with specific skills and expertise. Results of the work are presented at IAAP Congresses.

**Contribution by IAAP members**
The final success of the Router program depends essentially upon the contributions made by IAAP members and Group Members whether as Liaison Persons, Router Coordinators, visiting analysts or supervisors, teachers or examiners.

We owe an enormous debt of thanks to all these dedicated colleagues from so many Group Members around the world who have been prepared to give up their time and visit remote places, often under conditions of considerable difficulty.

![Map of the World]
URUGUAY & ARGENTINA

URUGUAYAN – ARGENTINIAN SOCIETY FOR ANALYTICAL PSYCHOLOGY (SUAPA)

Our Beginnings
We are proud to say that our society is an example of a brotherly relationship between analysts from two neighboring countries, Argentina and Uruguay. We are separated (and united) only by the River Plate and our cultures and traditions are very similar. We have been exchanging ideas, projects and common interests for twenty five years. SUAPA has currently integrated eleven Uruguayan and seven Argentinean analysts.

While thinking about writing these lines we felt we needed to begin this presentation by giving a well deserved recognition to those who preceded us and inaugurated the first steps on the path of Analytical Psychology in the Rio de la Plata, some of whom were our teachers and guides.

With regards to Argentina, we must go some seventy years back when Dr. Ellen Broden de Katz, a psychiatrist and analyst trained in Zurich, daughter of the Great Rabbi of Prague, fleeing from Nazism, emigrated in 1935 to settle in Buenos Aires, Argentina. She began to spread Jung's word in the 1960’s and managed to capture the attention of renowned figures in the field of philosophy and psychology. Finally, in 1985, under the direction of Dr. Rubino, the “Carl G. Jung Center for Studies” was opened for Jungian oriented psychotherapy training. Ana Deligiannis worked there as a teacher and most of the analysts who today form part of SUAPA, have been trained at the Center.

In recent years we have had the privilege of receiving support from Luigi Zoja and Eva Pattis from Italy and Mario Saiz and Pilar Amézaga from Uruguay, who traveled to Argentina to give supervision and analysis.
to Routers. We also wish to acknowledge the immensely valuable collaboration from Joan Chodorow during our own training as Routers. It is from what enfolded during those encounters – the seed that had then been planted - that gave birth, in March of 2008, to the Argentine Association of (AsAPA), formed by six Routers.

The story was a little different in Uruguay whose beginnings came with the creation of the C.G. Jung Foundation of Uruguay in the 1990's and was consolidated in 2004, when we were able to form the Uruguayan Society of Analytical Psychology (SUPA) and became an IAAP Group Member without training status. We owe our recognition to several analysts from the Brazilian Society of (SBrPA), among whom we would like to highlight Irací Galiás, Nairo de Souza Vargas, Carlos Byington, Alberto Patricio and Ma. Odila Buti, who welcomed us in their country and visited us innumerable times giving us their generous support and knowledge, which has been the basis of our training.

We also had the privilege of being visited by teachers from farther afield such as Ian Baker, Mario Jacobi, Murray Stein, Luigi Zoja, Ruth Ammann and Joan Chodorow, who dedicated their time and energy to a very small group in a country of only 3,000 million people such as Uruguay.

Our First Years Of Exchange

Each of the two groups had been developing their activities and spreading analytical theory in their respective countries when in 2002 most of the members of the group from Argentina began to travel to Uruguay to attend a Masters Degree course in Jungian Psychotherapy, which had been developing for a number of years at the Catholic University of Uruguay. This is how the bonds between the Jungians of Argentina and Uruguay become stronger.

Over the period of four years the Uruguayan analysts traveled to Argentina once a month to supervise and analyze the Routers in Argentina and to collaborate in their training as analysts, until in 2013 the existing Routers in Argentina were accepted as members of IAAP.

In 2015, with the support of Tom Kelly, who was at the time President
of IAAP, and of the IAAP Education Committee, we proposed the formation of a single group which would integrate the analysts from Argentina and Uruguay. Our goal was to provide, in our region, a Jungian analytic training which is recognized by the International Association for Analytical Psychology. This is how, with joint effort of the two small groups, SUPA of Uruguay and AsAPA of Argentina, in September 2016, the Uruguayan-Argentine Society (SUAPA) was born, having achieved its official recognition at the XX International Congress of Analytical Psychology in Kyoto, Japan.

**Our Present And Our Future Together**

It is worth mentioning that during this period, Uruguay has twice provided the base for the Latin American Congress of Analytical Psychology and Argentina once. We are now working together on organizing the VIII Latin American Congress of Analytical Psychology to be held in Bogota, Colombia, from the 11 to the 14\textsuperscript{th} of July 2018.

At present, SUAPA forms part of CLAPA (Latin American Committee of Analytical Psychology) allowing it to be in contact with all the Member Groups and Developing Groups of Latin America.

In both countries the members of SUAPA have been engaged in intense activities at university thus enabling the inclusion of Analytical Psychology in the academic field, where Cognitive Behavioral therapy and psychoanalysis currently prevail. We already have 20 trainees who are doing their training as Jungian analysts.

The act of merging to form a single group has renewed our energy and opened many new possibilities. Our future is very promising, with the frequency and number of activities aimed at the dissemination of Jungian thinking which is increasing significantly in both countries. The main aim of the variety of our numerous activities in both countries is to arouse interest in the analytic training, thus increasing the number of members of SUAPA and fostering our growth as a group.

Our training program is aimed at doctors and medical psychiatrists and psychologists while our Board of Directors is made up of members...
from both countries:

**President:** M. Saiz (Uruguay)

**President Elect:** A. Deligiannis (Argentina)

**Secretary:** K. Fleischer (Argentina) - Deputy: M.P. Ciasullo (Uruguay)

**Treasurer:** D. Davrieux (Uruguay) - Deputy: V. Szmirewicz (Argentina)

**Admission Director:** F. Flaiszman (Argentina) - Deputy: G. Di Mauro (Uruguay)

**Training Director:** P. Amézaga (Uruguay) - Deputy: C. González Casal (Argentina)

**Ethics Director:** A. Parrilla (Argentina) - Deputy: F. Benchin (Uruguay)

**Director of Electoral Committee:** P. Gelsi (Uruguay) - Deputy: V. Szmirewicz (Argentina)

We continue to have strong links with SBrPA and we have increased our collaboration with other groups in Latin America. We aim to continue to enrich ourselves with the valuable contributions from analysts from different latitudes. We will also continue to invite analysts from abroad to give seminars and supervision in our training program. This year we enjoyed the presence of Craig Stephenson who generously offered to deliver a seminar in August 2017.

We hope that this is just the beginning of a prosperous future for this new Society of IAAP.

**Pilar Amezaga**

*Training Director, SUAPA*

*SUAPA Representative on the IAAP Executive Committee*
Introduction

The group seeks to reach out and to become a Jungian presence in Slovenia. It began to meet informally to read Jungian papers and to discuss the relevance of Jung’s ideas to current clinical practice as long ago as 2002, when *Man and His Symbols* was published in Slovenian. Margaret Wilkinson was a guest speaker at the introduction of the book and was unselfishly prepared to voluntarily visit, organise and lecture, at that time, an unofficial developing group. Margaret Wilkinson led the group until her retirement in 2014 as the Liaison Person, after establishing and rooting the group very successfully in Slovenian society. She provided the group with a firm structure by offering lectures to professional clinicians interested in Jungian thought and at the same time providing the space, content and free supervision for people in training to become analysts. This led the group to gaining its IAAP Developing Group status in 2008.

Stefano Carta was then appointed as the new Liaison Person, facing the challenges of the successful continuation of the group after the change
and at the same time continuing and taking further the development of the Router program by establishing a firmly structured program with a well-structured syllabus and additional lectures for future analysts.

A leadership change in the society also took place in 2014 when Tinkara Pavšič Mrevlje ended her term as president of the group and Tine Papič was elected the new president.

The group currently has good relations with the Slovene Psychotherapy Association, the Association for Child and Adolescent Psychotherapy and the Postgraduate training in developmental psychodynamic psychotherapy and psychoanalysis. It has healthy links with the University of Ljubljana, not only with the Medical Faculty, which has kindly allowed us to use their premises for our meetings since group’s inception, but also the departments of Philosophy and Psychology. In 2017 the group started to meet at Open Institute for Psychotherapy Ljubljana and started a Jungian program at Faculty of Psychotherapy Science of Sigmund Freud University in Ljubljana.

**Training Activities of the Association**

The group meets 6 times per year, with one meeting on Saturdays intended for clinical professionals and academics interested in Analytical Psychology, Routers and future Routers. Currently, the group has twenty members. Three visits are usually reserved for invited speakers from abroad and three lectures are reserved for local speakers.
In the years since the beginning of the group there were several invited speakers, among others: Margaret Wilkinson, Martin Smith, Jan Wiener, Ana Bravesmith, Judith Woodhead, Eva Pattis Zoja, Joe Cambray, Linda Carter, Wendy Bratherton, Helen Drucquer-Ives, Caterina Vezzoli, JoAnn Culbert-Koehn, Dragutin Vučković, Mauro Bonetti, Hessel Willems, Maurizio Gasseau, Jože Magdič, Tina Papič, Tinkara Pavšič Mrevlje, Breda Biščak, and Urška Ajdišek. They gave lectures on a variety of topics.

Our Sunday meetings are reserved for Routers and people interested in the Router program. They are frequently also attended by local analysts and are led by Stefano Carta. The training program is conducted according to a structured 6 -year syllabus prepared by Stefano Carta. The participants are expected to study the proposed material in advance. The meetings are considered a space for lectures, discussion, clarification of given material and its integration into the body of knowledge. Currently there are four Routers in the group: Urška Ajdišek, Tina Turk, Nada Polajžar and Breda Biščak. There are currently also six Router candidates who wish to become Routers in the near future.

The Router candidates and Routers are supported by being given opportunity for analysis and supervision by local analysts: Tine Papič, Matjaž Regovec, Jože Magdič, Dragutin Vučković from Croatia, Mauro Bonetti from Italy, and Natalya Reteyum who moved to Slovenia from Russia in 2014, thus enriching our small Jungian community.

In 2015 the group was also visibly present at the European conference of Analytical Psychology in Trieste, where six of our members attended the conference and Tine Papič gave a presentation on the topic of sentiment mining.

Jože Magdič, Stephano Carta and Tine Papič after an interesting day of lectures at SZAP.
External Activities of the Association

Jungian infant observation is now firmly underway in Slovenia, which started with the support of the association. We are very grateful to Judith Woodhead and Urša Mrevlje-Lozar, who have undertaken this as a shared initiative. It was developed at the Centre for Child and Adolescent Psychiatry. Besides this, there have been many public activities since the group was established. Joe Chambray gave a lecture at the University of Ljubljana on the »Emergence and Jung’s Model of the Psyche« with prof. Dr. Marko Uršič whose lecture was on the topic of »Jung’s Archetypes and Religion«. Margaret Wilkinson was invited to speak at the University of Primorska, primarily to students of biopsychology. The lecture was entitled “The Embodied Mind: Embracing Insights from Neurobiology in Clinical Practice“. Tine Papič as the president of the Developing Group was invited to take part in several public events, from being a guest on the national television and radio shows, giving university lectures to psychology students about Analytical Psychology and to psychotherapy students on the Red Book and mandalas, he also took a round table public discussion at a yearly meeting of umbrella psychotherapy association in Slovenia in 2015.

Jungian Program at the Faculty of Psychotherapy Science of Sigmund Freud University in Ljubljana

Probably the most interesting external activity of our society was establishing a training program for Jungian psychotherapists at the Faculty of Psychotherapy Science of Sigmund Freud University in Ljubljana, which is a part of Sigmund Freud University, Wien. The Jungian module for the faculty was created by Stefano Carta and Tine Papič. The main idea of the Faculty is that people do not need to study psychology or medicine before starting a training to become psychotherapists, but that they gain sufficient knowledge in both fields needed for psychotherapeutic profession as a part of basic university training. In that view, this is probably one of the first such Jungian programs in the world.

The Program is based on three pillars. The first pillar is theoretical knowledge drawn mainly from psychology, medicine, psychiatry and psychotherapeutic studies; the second pillar is practical work at the faculty clinic under supervision, and the third is personal training therapy. There are several modules from which the students can select: classical psychoanalytic
training, Lacanian psychoanalytical training, systemic psychotherapy, Gestalt and Analytical Psychology. Beside common lectures for all modules, those doing a module in Analytical Psychology have to follow 640 hours of lectures, 80 hours of group self-experience, at least 250 hours of personal analysis with an IAAP accredited analyst, and at least 600 hours of work with patients under supervision with at least 150 hours of supervision with IAAP recognised supervisors. The module ends with a final exam, similar to the one taken by Routers. It takes at least 6 years to complete the program. At the end the students must write a master thesis based on scientific work that can be routed in Analytical Psychology. The level of interest in the program was such that we had to stop accepting new students after the 16 planned places for the first year were taken immediately after the first call.

Jože Magdič, teaching the Jungian Model at the SFU at the Open Institute For Psychotherapy, Ljubljana

Conclusion

The Slovenian Developing Group has become a dynamic, well-structured and firmly established group. It is continually developing and growing. The change in the group leadership has led to a smooth transition and a positive outcome with continuous development. The number of members is growing every year. Our long-term goal is to establish a self-sustaining association, which will become a full member of the IAAP. Looking at the current developments, I do not doubt that we will reach this goal.

Tine Papič,
Individual Member of IAAP
President of SZAP
Christopher Perry is a former Director of Training of the SAP, a Training Analyst and Supervisor of the SAP and the BPF/BJAA. He is the author of several articles on analytical psychology and group analysis. His book *Listen to the Voice Within: a Jungian Approach to Pastoral Care* has been translated into Russian and German. He works in private practice, teaches on various psychotherapy trainings and was a member of the Russian Revival Project, and a volunteer expert witness for several years for Refugee and Migrant Justice in the UK.

E. K. You have received trainings in psychiatric social work, psychology, group analysis and then Jungian analysis. All along you have also been an accomplished musician. How and when did Jung and music meet in you?

C.P. It’s rather a common, long story… I found myself in all sorts of difficulties when I was about seventeen, having been thrown out of school and wondering what to do which I thought would probably be music. I went to a musical gathering with a famous musical family and met there a psychologist. We started talking and a couple of days later I received in the post *Memories, Dreams, Reflections*. I was in the process of studying to get into the Royal Academy of Music and although much of the book was completely beyond me, it definitely spoke to me on all sort of levels, particularly Jung’s relationship with his mother, which is something I had to struggle with – a severely mentally ill mother… he was interested in the archaic as well as the personal and an huge range of scholarship and literature; and, I know, particularly in spirituality. This was very different from what little Freud I’d read – which was mainly about sexuality… and, at the time, disturbed me.

E. K. Freud’s dislike of music is well known. This is what he wrote in 1914:
...I spend a long time before [works of art] trying to apprehend them in my own way, i.e. to explain to myself what their effect is due to. Wherever I cannot do this, as for instance with music, I am almost incapable of obtaining any pleasure. Some rationalistic, or perhaps analytic, turn of mind in me rebels against being moved by a thing without knowing why I am thus affected and what it is that affects me (Freud, SE 13).

How to think about this power of music on the soul that Freud found disturbing? Perhaps wanting to understand this led you to study the soul and you became a Jungian analyst...

C. P. I come from an intensely musical family extending back on both sides for generations and at my very early age my mother, who was a very successful concert pianist, was practicing for several hours a day, so I grew up surrounded by music. My father played the organ and piano as an amateur and my aunts and uncles were also musicians so everyone was either playing or composing or listening to music - it was the most familiar language, the first universal language for me. I can remember feeling, from a very early age, music as profoundly moving. I would go and sit under my mother’s piano without her being aware that I was there, simply to get immersed, obviously partly in her world but also in music to which I had no capacity to propose; but I knew that profoundly different and very strong feelings emerged, ranging from an unutterable joy to excruciating sadness and everything in between.

E.K. Making music is one of the oldest means of expressing our internal states, a vehicle for bringing our internal world into the world of others. The first musical instruments, the flute and the drum are as old as the human culture...

C. P. Yes, but the first two instruments that the foetus hears are the drum beat of the mother’s heart and her voice ... So it’s there right from the beginning and I think it’s that developmental psychologist, Trevarthen, in Edinburgh, who showed that as soon as the infant is born and put on the mother’s chest and breast, - if she talks to the infant in a very high pitched voice, the infant starts dancing! So there is an immediate, I would call it almost an archetypal or rather, universal link. As far as I know, every culture has lullabies, and also various other songs which are sung at the initiation rights all through the various points of a child’s life as accompaniments, like the Aboriginals who
sing their way around Australia, the Song Lines, as they call them. The instruments you mention were gradually invented out of the fundamental sound of human voice and human heartbeat.

**E. K.** You mentioned the spiritual connection. According to the Sufi teacher and musician, Inayat Khan, music is a Face of God. His musical instrument, the veena, which has “a likeness to a human voice”, is believed to have been created by Mahadeva or Shiva, to elevate the human soul. For him, the purpose of music is essentially spiritual and it should be performed spontaneously. Pre-rehearsed music was, for him, not art but “labour”.

**C. P.** I think there are two different sides of music. When I was in India I had a huge fortune to meet one of the masters of the sitar, Nikhil Banerjee. He explained to me that it takes sixteen years of really hard study and just listening before a student is accepted as a disciple. This tradition is so very old; nothing is written down. Most of those who know Indian classical music would tell you that the sound of the first note we hear is the voice of God manifesting itself through the soul of the musician. The other side of that is that this musical form has never developed. The raga is still the raga the tala is still the tala, whereas in the west music can take absolutely myriad forms, from a single line song to the huge complexities of a symphony orchestra, or electronic music, even the complexities of the organ, which is my own instrument… I would say certainly that the composers who mean most to me and influence me are all very spiritually based: Purcell, Monteverdi, Bach and Messiaen. When he woke up, Bach used to pray to God that he would have enough time in the day to write the music that was in his heart.

**E. K.** For you as a musician and a Jungian analyst the link would be in music as an expression of the life of the soul...

**C. P.** Yes, definitely. And the tension between rhythm, melody and harmony, the tension of opposites between harmony and dissonance and this sort of huge ocean of creativity that’s there in everyone. Everyone can sing. Some people may say that they are tone deaf, but they are not. You can actually train anyone to sing - it’s a sort of a natural resource. And just as the sitar player’s first note indicates sort of where the person is spiritually and musically, you can do the same in the western world by teaching children how to sing and get access to joy of the rhythm and the dance, another crucial part of music.
E.K. It is also a way of reaching the people who may be psychologically out of reach, unable to communicate ... people suffering from dementia, autism....

C. P. Yes. When I was studying for the Academy I worked for a while at a Rudolf Steiner School in the Midlands. A man called Paul Nordoff was just starting as a music therapist there, planning to open his own music therapy school. He wrote a sort of miniature opera for an autistic boy and a Down syndrome girl entitled, “Pif – Paf Poultry”. It was basically about the boy asking the girl to marry him and she said, “Yes, if you sweep up the leaves and make me a Pif –Paf Poultry.” It’s nonsense; but the point was that these children, who couldn’t communicate when he arrived, were brought into life and relationship through music. So, music can reach the depths of the Self in a way that no other art form can – in timeless time.

E. K. The body too... Many years ago I took some lessons in shakuhachi and heard of the belief that practicing shakuhachi “until you can feel honey flowing out of you into the instrument” can cure physical illnesses... How? The vibration I suppose...

C. P. Everyone and everything vibrates. The challenge is how to tune in to the vibrations of living creatures and inanimate objects and find mutual resonance. I think it turns into personal connection if we are talking about getting the same “vibe”; and certainly amongst musicians it is very common, a commonly shared experience, that at certain concerts something happens in the concert hall, where the performance and the audience come together in a mystifying, mystical way that’s profoundly moving for everyone. There’s no sort of scientific, well not yet, scientific explanation but it is an indisputable experiential fact really... There is something, I am not sure I can put into words very well but there are some performers and some conductors who, I sense, make a much deeper connection with the composers’ intentions than others... they seem to “get each other” across timeless time. I think this is because they have a possibly unconscious capacity to use the transcendent function in so far as their egos are quiet but very technically effective, and they are open to the manifestations of the Self of the composer and their own Self.

E. K. The same can be said about staging a play, or translating or adapting a piece of writing into another medium: some people seem capable of entering
into a dialogue with the mind of the author... A collaboration in a different dimension, beyond ego, as you say...

C. P. Yes, I think that’s true... and then there are times when we hear a performance and think, “What on earth does s/he think s/he is doing, playing like that!?“ Ha, ha, ha!

E. K. Oh yes, ha, ha, ha!

C. P. I laugh because I know I have been in that place, which can be quite a shameful experience.

E K: And other times, we say, “Yes! That’s it!”

C. P. Yes! There seems to be an unspoken consensus... I suppose where music meets with analysis is that it is very much a right brain activity, most of the time...it is where soul meets soul in the infinity of feelings.

E.K. Do you still play?

C. P. Yes, I still do and hardly a day goes by without me playing or improvising. Music is a form of breath for me, handed down through generations of my families. Every day, I wake up to music playing within me in the silence of my inner world. Also, over the last fifteen years or so I have become more and more aware of what I call my musical countertransference... Hardly a session goes by that some peace of music doesn’t come into the room very strongly in relation to the dynamics going on between me and the person I am working with. It’s quite unobtrusive but it is definitely there. And it can change through the session. It can become more insistent if I am really struggling and can lead me into some sort of sharper tuning-in to where the person really is, rather than where I think s/he is. It has become a more familiar process of trying to translate a flow of vibrations, which I feel as mutual, into words that connect us in the here and now. It is not about “meaning”, which I feel is over-valued; it is about connectedness and relationship.

E. K. Tuning into how that piece of music makes you feel shows you a way into what the patient is feeling?

C. P. Yes, and again, it can vary from something quite joyful or calming, or something fearful, terrifying, or chaotic and really challenging like the
complexities of electronic music… I hear sound as colour, and sometimes as shape and perspective. These coalesce in medieval cathedrals where, of course, the organ, which, when it reached its height in the Baroque era, could produce a sound of such volume and intensity never previously heard – apart from the firing of canons!

E.K. Yes… Oh, we are getting near the end of this conversation. How to close this fascinating subject? We know the power of music but what is that power is a mystery… It seems that talking or writing about music tends to end up being about something else…

C. P. Yes. Musical analysis can enhance an understanding of a piece of music hugely but music still stands on it’s own. It’s beyond any sort of description or verbal explanation. It just is!

E.K. I’ve heard a composer say that music goes through his mind all the time in a kind of a vertical current and when he wants to create a piece of music he needs to capture this vertical flow in a horizontal current of linear time. He is at the meting point of the two currents… like a cross…

C. P. Yes, to create opposites, really… That’s what the cross is. Very interesting. I think that the great music is something beyond I and myself. It has to come out of something that transcends both of those… something much more shared and universal. That’s why someone like Shostakovich is so interesting. He was a controversial figure but he definitely had the capacity to tap into the collective preoccupations of the Russian people and produce a sort of coded work of art - everyone knew what he was talking about; the mood of the people; their anxiety, fear, the oppression and the whispers…the disappearances… Young people find this in the power of pop music and the composers of pop music know how to reach them. They are speaking directly to them and their experience of love, jealousy… That’s why there are thousands of people at pop festivals…

E.K. … We all know what is it like to be human…

C. P. Exactly, the connection with the Self with the capital S. It’s about the spectrum of emotions. That is how we know each other across and beyond all difference. The process is essentially mysterious, a word that comes from ancient Greece, and has as its root in “muo” which means: “I am silent”.

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C.G. JUNG-INSTITUT ZÜRICH, KÜSNCAHT

PREFACE

This column's first article on the International Association for worldwide trainings features the C.G. Jung-Institut Zürich at Küsnacht, where Carl and Emma Jung lived with their family on the shores of Lake Zürich. It was founded in 1948 with the co-operation of Jung himself, who became the first Board President, although he chose C.A. Meier to be its first de facto President.
OBJECTIVES

The aim and purpose of the international Institute is to train participants from around the world to become Jungian Psychoanalysts. To this end, it offers three courses that lead to the final diploma:

- Training program E for analytical work with adults (8 semesters)
- Training program K for analytical work with children/adolescents (8 semesters)
  Combined training program C for analytical work with adults and children/adolescents (8 semesters)

The duration of this degree course is at least four years as it aims at a reflective further development of the participants. The training covers Jung’s seminal concepts of the collective unconscious, archetypes, complexes and individuation through the study of dreams, pictures, sandplay, typology, imagination, myths and fairy tales. These foster the individual’s creative possibilities and enable the individual to get in touch with soul.

The following are examples of seminars from the summer semester 2017:

- Countertransference and Imagination
- When the Dreams are Silent
- What is Dadaism and its Influence on Creative Therapy Methods?

STRUCTURE OF THE TRAINING

First phase

The training consists of two phases, the first of which is geared to intermediate examinations that ensures that students are sufficiently grounded in theoretical knowledge to enable them to work analytically with clients. On completion of these examinations, the students become designated diploma candidates who are then eligible to start work with clients under the guidance of an accredited supervisor. The second phase serves to empower individuals in their self-reliance as Jungian Psychoanalysts.

The eight intermediate examinations for each of the three programs are directed to the following fields: Comparative Developmental Psychology; Fundamentals of Psychiatry and Psychopathology; Fundamentals of
Analytical Psychology; Psychodynamic Concepts of Mental Disorders; Depth Psychology of Myths and Fairy Tales; Depth Psychology of Adult Dreams; Comparative Religion; Fundamentals in Ethnology.

Verena Kast, President of C.G.Jung Institut Zurich

Following the designations as diploma candidates, at least three hundred hours of casework with clients are to be performed in the adult and children/adolescent programs E and K and at least 400 hours in the combined program C.

There is a system of credit points, each of which is made up of 45 minutes covering lectures and seminars on theoretical knowledge. Several written papers must be submitted to be evaluated by examiners, training analysts, supervisors and supervisor candidates, though personal training analysts and members of the individual’s Admission Committee are not eligible for these roles. The thesis, a comprehensive scientific paper, is expected from all candidates and verifies the ability of the student for independent research.

The training analysis represents the core of the training and comprises at least 300 hours, each session lasting for at least forty-five minutes.

Clinical internships take place in psychiatric institutions for all three training programs E, K and C. These last at least twelve weeks of forty hours per week over a three-month internship that allow students to acquire experience across a broad spectrum of psychological illnesses. Both paid and unpaid psychological and/or medical work experience count as internships, which should have been done up to six years before the start of training.

Supervised analytical casework with clients follows designation as diploma candidates. At least three hundred hours of casework with three clients are required for the E program; at least three hundred hours of casework with four clients for the K program; and at least four hundred hours of casework with five clients for the combined C program. A treatment hour for each program is at least forty-five minutes.

In the programs E and K, the work with clients must be supervised by accredited C.G. Jung Institute supervisors for at least one hundred and forty sessions, at least eighty of these in individual settings and sixty sessions in group supervision. For the program C, client work must be accompanied by
at least one hundred sessions in an individual setting and at least eighty
sessions in group supervision.

**Second phase**

The second phase of the training closes with the diploma examination
consisting of six examinations for the E and K programs, and eight
examinations for the C program. For the adult program E diploma, the
following fields of study are examined: Individual Case Examination of an
Adult including Depth Psychological Understanding of Dreams; Clinical
Psychiatry, Diagnosis and Therapy; Depth Psychological Understanding of a
Myth or a Fairy Tale; Depth Psychological Understanding of Pictures or
Sandplay Processes in Adults and its Application; the Individuation Process
and its Symbols; Discussion of the Thesis.

The above trainings are all conducted in both German and English.

**Application and selection procedure**

The duration and costs of the various trainings are clearly stated in the
brochure as are the application and selection procedures that are required for
the applicants’ information.

**Analytical Psychotherapy**

In addition, the C.G Jung-Institute offers a Swiss State Recognized
Training in Analytical Psychotherapy for those who can provide evidence of
a Master’s Degree in Psychology (university or university of applied science).
People with an Academic Degree in Psychology from abroad must get the
recognition of the Swiss Psychology Professions Commission before enrolling
in this program. This program is offered in German only.

Anyone interested in applying to train at the Institut should contact:

**C.G. Jung-Institut Zürich, Küsnacht**

Hornweg 28, CH-8700 Küsnacht
Telephone: +41 (0)44 914 10 40
URL [www.junginstitut.ch](http://www.junginstitut.ch)

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*The News Sheet is grateful to Verena Kast and Renate Daniel for their
collaboration in creating this article.*
By: Elena Pourtova
AROUND THE WORLD...

USA

Council of North American Societies of Jungian Analysis

Annual Fall Delegates Conference and Meeting, 2017
September 15 – 17, St. Louis, Missouri

CNASJA is the organization of officers from all the societies of North America, which holds annual meetings in the fall and spring discussing issues between and within societies regarding administration and training. This year the fall meeting of delegates was held in St. Louis. Our situation was exceptional in that while we were meeting to discuss how cultural shadow concerns are at work in our relationships within our own societies, a correlative cultural phenomena was taking place outside our hotel in the form of riots and protests regarding the acquittal of a white, ex-military police officer in the shooting death of an unarmed black man. We were thus constantly aware of how the issues we were discussing were operating simultaneously in multiple autonomous, self-regulating psychic systems: individual analyst, conference group process, local Jung society, and culture as a whole.

The theme for the conference was "The Four Horseman of Jungian Institutional Agony: 'Trump' Within the Jungian World." We focused upon each of the following areas, which present themselves as something of "forbidden zones," those places we tend to avoid and about which we tend
not to talk. Our interest was in how these psychological entities operate as a form of "deep state" within the workings of Jungian institutions:

A) Fear: How do we "hide" from "soul" or an authentically psychological mindset in our institutional life? Are we defending ourselves from something when we separate "business" from psyche? Do we use talk and "action" in the name of societal structure to discharge anxiety? Are there several levels in which we mask ourselves from a sense of inferiority? How do we play to a fear of exclusion in the face of the "opposing other" in the form of powerful individual analysts, committee status in the societal hierarchy, and competing societies and schools of analysis? What is the fear of perceived inadequate training and the fear of other ideas of "What is Jungian" about? Are we as individuals fearful of speaking up in the face of covert power set ups by other analysts?

B) Anger, Aggression, and Power: Does anger have a place in our institutional world? If not, how might it be given a place? Does aggression have its due as a psychological mode? How are anger and aggression in these ways different from “bullying”? How does the institution set up overt power plays in its structure and covert power plays in the actuality of its operations? What role does idealization have on both sides of power grabs? How does power tend to structure itself in hierarchies, totem poles and "silos," within the institution? How is territorial domain staked out and defended? How does fear keep us from the creative and necessary use of anger and aggression?

C) Sex and Gender: Are Jungians able to think and talk about sex, the erotic, and sensuality in a way that gives Aphrodite a mindful place in our everyday working with clients and each other? Has the historical permeability of boundaries regarding sex within the Jungian world engendered an unconscious rigidity toward the erotic and the sensuous? Has sex fallen prey to spiritualization or to reductive and conceptual notions of “attachment” and "appropriate relatedness?" Is there bias toward gender or sexual orientation within the Jungian community?
D) Insidious Competition: How does envy, jealousy, backstabbing, dishonesty, etc., the “wormwood” of institutions, work within the society? What overt societal structures and covert attitudes set up manipulations? Is the only goal of these shadow actions power? What is the psychological need for gossip in societies?

Our intention was not to come up with answers to these complex issues, so much as to create an atmosphere where new ideas and insights could emerge from various forms of group interaction during the gathering - relating experiences, mutual reflection and thought, and openly addressing feeling and fantasy.

The "Business Meeting That Has No Business Being Here" is an event wherein any society that wishes to bring up an issue may do so, again, not for the sake of action, but rather for mutual discussion of the psychological issues involved. Here we discussed the purpose of the ABAP organization and its policies in bringing psychoanalytic societies of all schools into a unified certification body. We also explored the issues underlying the IAAP project concerning a response to Jung’s written statements regarding peoples of color and indigenous populations.

Finally, we spent the afternoon looking at the question of how societies deal with cultural chaos which, given the immediate environment of our meeting, stirred up a discussion evoking a wide spectrum of thought and emotion, especially since we had just talked about these same cultural issues in our societies while they were being enacted at our doorstep.

The entire event took place with the active involvement of all participants, several of whom remarked on how positively and in how many ways it had affected them personally and that the richness of the experience would resonate deeply within themselves and their respective societies as they related their experience to their colleagues.

The CNASJA Executive Committee

Ron Schenk, President
Catharine Jones, President-Elect
Ronnie Landau, Secretary
Barry Miller, Treasurer
ORGANISED BY LEV HEGAI, THE CONGRESS COINCIDED WITH THE 100TH ANNIVERSARY OF THE OCTOBER REVOLUTION – HENCE ON THE FLYER THE BATTLESHIP AURORA THAT, IN 1917, GAVE THE STARTING SHOT IN ST. PETERSBURG. KEYNOTE SPEAKERS WERE DR. BIRGIT HEUER, BJAA, AND DR. GOTTFRIED M. HEUER, AJA, LONDON. NATALIA PAVLIKOVA MOST KINDLY DID THE TRANSLATING.

FOR A LONG TIME, SEXUAL LIBERATION WAS A FORBIDDEN THEME IN SOVIET RUSSIA. THIS WAS THE FIRST INTERDISCIPLINARY CONFERENCE DEVOTED TO THE SEXUAL REVOLUTION IN THE POST SOVIET RUSSIA’S HISTORY. THE PRESENTERS WERE NOT ONLY JUNGIAN, FREUDIAN AND LACANIAN ANALYSTS BUT ALSO WELL KNOWN RUSSIAN SPECIALISTS IN HISTORY, ART, PHILOSOPHY, LITERATURE AND RELIGION.

THE CONGRESS ATTRACTION OVER A HUNDRED PARTICIPANTS FROM ALL OVER RUSSIA AS WELL AS ENGLAND, SCOTLAND, IRELAND, FINLAND AND GERMANY. VIDEO RECORDING ENABLED SOME FORTY OTHERS TO PARTICIPATE VIA SKYPE FROM BELARUS, GERMANY, KAZAKHSTAN, MOLDOVA, THE UKRAINE, AND THE UNITED ARAB REPUBLIC. FOR THE RECORDING, PLEASE CONTACT ELENA KHANDUROVA AT elena.khandurova@gmail.com
Coinciding with the congress, Heuer’s book *Sexual Revolutions* (Routledge, 2011) was published in Russian translation.

In his opening address, Dr. Heuer outlined the roots of Otto Gross’s psychology in Russian philosophy: well over a hundred years ago, Gross used Afrikan Aleksandrovich Špir’s considerations of das Eigene (that which is one’s own) and das Fremde (that which is the other’s) – i.e. self and other – together with Pyotr Alexeyevich Kropotkin’s anarchist concepts of mutual aid and mutuality in equality to initiate intersubjectivity and “the relational turn” in psychoanalysis.


Simultaneously, parallel workshops were held at the Institute of Psychology of Russian Academy of Sciences.

My concluding words about the healing of wounded history both in terms of so many people gathering on the subject of Otto Gross, a political and psychoanalytic revolutionary Jung and Freud tried to delete from history, as well as in terms of the most generous invitation and reception of my wife and myself in a country which, at the time I was born, had been under assault by our country, costing so many millions of Russian lives, received a standing ovation, with many of us in tears.

*Gottfried M. Heuer*
LONDON

The Association of Jungian Analysts was founded 40 years ago, in 1977. AJA celebrated this anniversary throughout the year with events under the heading of “Remembering and Forgetting”, which was the title of the last paper by Gerhard Adler, the key figure in AJA’s creation. Activities during the year included discussions, reflections, and a rotating art exhibition of AJA members and, in true AJA fashion, dining together. The highlight was an anniversary conference on 11th November in London, excellently organised by a member of AJA, Ruth Williams. AJA’s foundation came about through a separation from the Society of (SAP) and further splits resulted in four out of the five London Jungian IAAP training organisations. The BJAA, (formerly the Jungian section of the BAP) was not a part of any process of splitting. It began its training program in 1951 and in 1986 became IAAP Member Group with training status.

In planning the conference, the emphasis lay on overcoming these historical divisions. There was great interest among all organisations and a program committee was formed, which included members from all five societies. The conference, entitled “Who is my Jung”, was held in the prestigious British Library and it was sold out. Martin Stone, who was a junior member of AJA at the time of its foundation, held the keynote address. He gave a moving personal account of his own way to Jung and how synchronistic events and the unknown fascinated him throughout his time as an analyst. In three panels, speakers explored “The Analytic Relationship”, “Archetypes, Spirituality, Approaches to the Numinous” and “Entering into the World of the Other’. Jules Cashford (AJA), Warren Colman (SAP), Jim Fitzgerald (IGAP/GAP), Dale Mathers (AJA), Marilyn Mathew (BJAA), Helen Morgan (BJAA), Mark Saban (IGAP), Andrew Samuels (SAP), Ann Shearer (IGAP) and Jan Wiener (SAP) presented papers and generously provided personal answers as to what being a Jungian means to them. They did not shy away from hinting at their difficulties with Jung and some of his concepts. An animated and warm atmosphere throughout the conference reflected the desire of all Jungian societies to come together. The conference ended with an outlook to the future and the expression of an intention to organize further joint event through the Umbrella Group, which consists of representatives from all societies and meet several times a year. AJA was delighted that Marianne Müller, President of the IAAP, Misser Berg, Vice
President and former President Tom Kelly had made the effort to attend the conference. The day concluded with a lavish Birthday Party with guests from all London societies, the IAAP, and from the Ukraine as an expression of the close ties, which have grown through the work of several AJA analysts.

*Dr. Arthur Niesser, Chair of AJA*

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Pan Lemos (GAP), Dale Mathers (AJA), Marilyn Matthew (BJAA), Helen Morgan (BJAA)

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**PRAGUE**

**Analysis & Activism III**

1-3 December 2017

Once more the Jungians interested and involved in socio-political matters travelled across the continents to get together and discuss our troubled world. The conference was organized by the Czech Association for Analytical Psychology and the Program Committee: Andrew Samuels, Stefano Carta and Emilija Kiehl wish to thank Martin Skala, Tomaš Mittlebzch and Marie Holikova for making this conference such a resounding
success in a beautiful venue and a warm, convivial, a times, passionate exchange of thoughts and feelings.

From the Analysis & Activism Google Group

On hearing the sad news of the death of Tom Kirsch, known and loved by so many the world over, I wondered about the creation of a forest in his memory, perhaps even a food forest on a degraded piece of land which could then be brought back to life.

I thought about the possibility of forming a group to begin such a task, in honour of Tom’s memory: a forest which could live for hundreds of years and do so much to bring new life.

One of our colleagues suggested flowering cherry trees as an integral part of such a forest. I see a parallel between forest creation and the work of psychoanalysis.

We often begin with what appears to be a bare patch of ground, sometimes even lacking in any form, and then find that new life appears, blossoms come into flower …

As a memorial this could stand alongside Tom’s other quests.

Heather Formaini

IAAP Symposium, Prague, 4th December 2017
The Analysis & Activism conference was followed by the Symposium about Jung’s written statements regarding peoples of color and indigenous populations. The information about the Symposium will be included in the next News Sheet, i.e. after the February meeting of the Executive Committee.
ANNOUNCEMENTS

The joint IAAP/IAJS Conference in Frankfurt August 2-5, 2018

Indeterminate States: trans-cultural; trans-racial; trans-gender

Do these states mirror and reflect creative Jungian/Post Jungian ideas about cross border migration within personal and cultural complexes as facilitators for change?

The IV European Congress of Analytical Psychology

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CNASJA/ The Jung Center of Houston

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The CNASJA Gathering | Fall 2018

THE DARKENED MIRROR
Jungian Clinical Mind in the Age of Cyberspace

Houston Marriott Medical Center Hotel
September 27-30, 2018

Save the Date, More Details to Follow
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: iaapsecretary@iaap.org

"It's the same nightmare again and again: I'm falling down a chimney..."

Cartoon by: Gottfried M. Heuer