Dear Colleagues,

We are grateful to all of you who took the time to let us know what you thought about the first Newssheet. After basking a little in your welcoming and helpful feedbacks we diligently returned to the task of producing the current issue.

You will see that this Newssheet is quite a bit longer than the previous one. This is because it is dedicated to the 50th anniversary of the passing away of C.G. Jung, on the 6th of June 1961. In the Special Feature you can read contributions by IAAP President, Joe Cambray, Murray Stein, Past IAAP President, and a poem by Gottfried Heuer, written especially for this occasion. More articles about Jung’s legacy from prominent IAAP members around the world can be found on our website.

Another addition in this issue is the profile of the IAAP routers in Tunisia, which we have included with the Developing Groups section. Bearing witness to the recent turbulent socio-political events in the Middle East which started in Tunisia, along with introducing their members and activities, our Tunisian colleagues describe their life under the winds of change that continue to sweep across the region.

Shortly after our first issue, on the 11th of March this year, the catastrophic earthquake followed by the Tsunami in Japan shocked the world. This terrifying event has left a devastating trail of destruction and suffering. The dignity with which the Japanese people met the disaster impressed humanity world wide. In the “Around the World” section Toshio Kawai, Vice President of AJAJ and Chair of the Working Committee for Earthquake Victims and JoAnn Culbert-Koehn, Chair of the Fundraising Committee, report on the present situation in Japan and how we can be of help to our Japanese colleagues in their deeply committed work with the victims of the disaster.

My warmest thanks to all contributors to this issue. Thank you also to all who have sent us the material, or expressed their interest in doing so, after the deadline. We are greatly encouraged by your interest in featuring in the Newsheet, please, do continue to send us your contributions and we will publish them as soon as we can. Please note: Newsheets do not carry reports (which will continue to feature in the triennial printed Newsletters, as before) but brief profiles, of about 900 words, of your organizations. The profile needs to include a short history, some information on your members, a brief description of current activities and some photographs. The deadline for the February 2012 NS is 25 November.

We hope that you will continue to enjoy reading and contributing to this new way of keeping our large community connected.

With warm wishes,

Emilija Kiehl
Editor, IAAP Newsletter & Newssheet

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

Dear IAAP Members,

One of the goals set for this administration from the very beginning was to work to improve communication with the membership on the activities of the IAAP. In addition to the letters from our President, Joseph Cambray, following the meetings of the Executive Committee in Montreal in August 2010 and then again in Zurich in February 2011, the creation of an on-line Newsheet several times a year is one of the innovations intended to maintain the lines of communication open.

In keeping with the theme of communication, I thought this Newsheet was an ideal opportunity to give our members some information about the benefits of membership in the IAAP and about how our annual dues are put to good use.

The IAAP gives Analytical Psychology an identity and official representation on the world stage with which to interface with other schools of depth psychology. As an international organization, the IAAP sets the standards for training of analytical psychologists and offers assurance to the public that our members are responsible professionals who have been well trained and that they are held accountable to the highest of ethical standards. For the membership, the IAAP provides an international network of colleagues who share a common interest in Jung and in deepening and furthering his understanding of psyche and psychic process. Maintaining a well structured and functional international organization such as the IAAP requires enormous commitment and dedication on the part of the members of the Executive Committee. Once a year, the members of the Executive Committee meet in order to coordinate the work efforts of the various committees, sub-committees and working parties and to approve the budget for the coming year.

Included in the yearly expenses are costs related to the Program Committee, which is responsible for the theme and content of the IAAP Congress, and the Organizing Committee which makes arrangements for the venue and social activities during the Congress. Maintenance of the IAAP website, publication of the Newsheets several times a year and of the Newsletter in hard copy once every administration, maintenance of the membership database online and in hard copy every three years, and publication of the Proceedings of the IAAP Congresses, all require funds which are supported by the dues paid by the membership.

In addition, research projects and support for regional conferences on topics of special interest to the membership are also given financial support by the IAAP. Work with the Developing Groups and the routers in different regions of the world, which serves to fulfill our constitutional mandate to promote the study and dissemination of knowledge of Analytical Psychology, is also part of the IAAP budget. While many IAAP members are
actively involved in working with these groups offering theoretical seminars, supervision and analysis, each member of the IAAP can be heartened to know that they contribute to this collective effort to have Jung’s seminal notions of the psyche accessible to professionals in countries with very limited resources for whom it would otherwise be absolutely impossible. In a way, this is a form of vicariously giving back what we have had the privilege of receiving from our training in order to promote the growth and development of Analytical Psychology.

It is rewarding to observe that seeds which were planted in the past via the Developing Groups and router program are now beginning to bear fruit. In Russia for example, there is now a vibrant society with members increasingly involved in teaching and supervision. The same is true of Lithuania. In South America, routers in a number of countries are working diligently to become Individual Members of the IAAP with the hope of eventually having sufficient members to become an IAAP Group Member Society.

Each member of the Executive Committee is acutely aware of the varying financial realities in different parts of the world and of the vicissitudes of work in private practice in general. We can assure you that decisions taken by the EC about where funds are allotted are taken only after much careful thought and reflection and that we are constantly searching for better, more efficient and cost effective ways of making use of the limited financial resources available.

In closing, I would like to commend Emilija Kiehl for her enthusiasm and energy in putting together such an appealing and informative Newsheet which provides us with the opportunity of getting acquainted with Group Member Societies of the IAAP and members of Developing Groups and routers in such a pleasant and informal manner.

Tom Kelly
President Elect, IAAP

http://www.time.com/time/magazine/0,9263,7601550214,00.html#ixzz1Vf5ZCmfm
2011 is proving to be an auspicious year for the Jungian community as IAAP Group Members from around the world have had or will hold events commemorating the 50th anniversary of the death of C. G. Jung on 6th June 1961. This is providing opportunities for us to directly reflect upon Jung's legacy and deepen our appreciation for its value. On the actual date, there were multiple events at various centers in the Jungian community. As current president of the IAAP, I was privileged to briefly address a Memorial for Jung held on June 6 at the Kunsthau in Zurich, which was organized by the Psychology Club of Zürich, the C.G. Jung-Institut Zürich/Küschnacht, the International School for Analytical Psychology Zürich (ISAPZURICH) and the Schweizerische Stiftung Museum für Analytische Psychologie nach Carl Gustav Jung (SMAP). This event was also co-sponsored by the Stiftung der Werke von C.G. Jung (WCGJ), the International Association for Analytical Psychology (IAAP), the Association of Graduate Analytical Psychologists (AGAP), the Schweizerische Gesellschaft für Analytische Psychologie (SGAP), the Philemon Foundation and the Pacifica Graduate Institute. Thus, it was a remarkably collaborative event that we in the IAAP hope augers well for the future of our community.

The IAAP Publications and Communications Sub-Committee has worked together with the IAAP Newsheet editor Emilija Kiehl and the IAAP webmaster Don Williams to produce several electronic forms of commemoration. In addition to the material presented in the Newsheet a section of the website is being devoted to contributions from IAAP members who wish to post commemorative notices, words and images. To inaugurate this process, a selection of analysts from around the world was asked to contribute short pieces. Thus, if you go to the IAAP website (you can simply follow the embedded links here), you will find pieces by Stefano Carta and Maria Ilena Marozza (Italy); Ruth Williams and a group from London: Andrew Samuels, Christopher Hauke, Anne Shearer; Tom Kirsch (USA); Bou-Yong Rhi (Korea); Murray Stein (Switzerland); Paul Ashton (South Africa); Walter Boechat (Brazil). Anyone else wishing to submit a posting may write to the IAAP Communications Officer, Walter Boechat walter.boechat@gmail.com.

Exploring Jung’s legacy as actualized through the IAAP and its members is of course not the entire picture of his impact on contemporary culture but does point to the vibrancy of his analytic approach as his theories and practices retain their enormous value for analysts worldwide as well as for many psychotherapists. In term of numbers of analysts there is strong evidence of the worldwide growth in the psychology developed by Jung. At the time of his death, there were less than 200 registered Jungian analysts/analytical psychologists in the world, though centers of training had been formed and are thriving. In the past 50 years a steady stream of analysts have been trained, so that by now we have had a fifteen-fold increase in our numbers since 1961, with 2989 registered analysts at last count, and thousands more people profoundly influenced by the works of Jung.

The IAAP has at present 53 Group Member societies and 61 Individual Members, as well as 22 Developing Groups; in total 47 countries have a significant, official IAAP presence and
there is no indication that this interest has peaked. The expansion of the IAAP community over the past 50 years has not only helped to bring analytical psychology to new generations of clinicians and theorists but has also enriched the way analytical psychology is envisioned, including as it is practiced in different cultures. For example, recently we have seen the increasing application of Jungian principles to work with traumatized communities, as well as individuals, who have suffered from natural disasters (as observed recently in Japan and China).

The remarkable success of the recent publication of Jung’s Red Book gives further testimony to the aliveness of Jung’s approach to the psyche. To date The Red Book has been translated from its native German into at least 6 languages i.e. English, Portuguese, Japanese, French, Czech, Italian, with more on the way including Spanish, Chinese and Russian. Top art museums in various parts of the world have pursued programs based on The Red Book; similarly there was a notable exhibition at the Library of Congress in Washington, DC which also hosted a daylong conference centered on The Red Book in June 2010. The combination of extraordinary images and experiences from Jung’s inner world, together with his ability to work through these powerful and at times disturbing internal experiences, seems to have captivated the contemporary imagination. I believe that this current interest reflects the deep potential relevance of his words and images as we move into the twenty-first century. Perhaps we are witnessing a transition in which Jung is becoming a spiritual ancestor for the many people drawn to his oeuvre.

So far, twenty-first century psychology seems to be dominated by the study of the brain. With new technologies allowing more complex systems to be explored there has been an explosion of interest in the neurosciences and consciousness studies. While there may be dangers in creating a “brain mythology” if results are taken too reductively, to ignore these studies risks allowing our theories to become obsolete. Modern research often transcends and transgresses previous disciplinary lines in ways that seem congruent with Jung’s own attitude and approach to the psyche. Such work gives rise to the surprising interconnectedness found amongst so many fields and points towards a new holism—perhaps also reflective of a shift in the collective unconscious.

For example, the centrality of image and imagination in forming the self is being actively pursued and verified in neuroscientific studies. Similarly, the nature of memory is undergoing serious reconsideration. Multiple forms of memory have been differentiated, such as explicit, implicit, procedural, emotional, semantic, working, declarative and non-declarative, in addition to the more commonly held notion of episodic or autobiographical memory. Varying brain mechanisms are being correlated with these different aspects of memory. Further, the prospective function of the “memory” system is now being viewed by the best researchers to be more primary than its reconstructive aspects. In turn these studies and other explorations, as on the epigenetic transmission of memory, are impacting the way dreams are conceived including their adaptive function. Even the role of collective or socio-cultural aspects of memory and their contributions to the dynamics of unconscious processes are undergoing investigation and reconsideration, certainly areas to which analytical psychologists could contribute.

Through the arts the importance of “visual culture or literacy” in all fields is being recognized; how information is presented, the aesthetics of communication, is now being acknowledged and given importance. We might say the feeling function is gaining cultural relevancy. The key role of imagery in the formation of thought, the cognitive and affective work done by images, is finally being embraced by significant segments of the scholarly community, something I imagine Jung would have found validating. Thus I feel there is genuine hope for a profound renewal of the psychology of C. G. Jung in the decades to come if we can transform and develop it into forms appropriate to our own era. It is indeed an exciting time to bring this approach to the depths of the human psyche into dialogue with
what is emerging in so many areas of research in our world. Please join us in this celebration of Jung’s legacy.

Joe Cambray, Ph.D.
President, IAAP

The Impact of Jung on Switzerland - Celebrating Jung’s Life in Zurich on the 50th Anniversary of his Death

The impact of Jung’s life and work on Switzerland is in some respects without doubt the greatest among all the nations in the world. Presently there are nearly 300 Jungian analysts working psychotherapeutically and otherwise active in this small country, which has a population of only some 8 million people, a population smaller than that of many cities of the world. There are three active Jungian training programs in Switzerland today, and at least a half dozen foundations dedicated to promoting the work of Jung. Imagine the numbers if similar proportions prevailed in large countries: Brazil (9,000 analysts), The United States (10,000 analysts), India (40,000 analysts), China (50,000 analysts)!

Moreover, Jung is generally recognized as the most famous Swiss physician since Paracelsus, the most famous Swiss psychiatrist of all time, and arguably stands tall among the ten most famous Swiss citizens in history, surpassed only and perhaps only marginally by William Tell.

And yet, despite all of this, Jung is oddly invisible in his own country today. There are no public statues of him in Zurich or elsewhere in Switzerland, no streets or public plazas are named after him, no airports, no hospitals. Nothing! The station-master at the train station in Küsnacht is known often to have scratched his head when asked where the house of C.G. Jung was located and was once heard wondering aloud: “Who was this man anyway? A famous artist or a writer?” He didn’t know his own townsman.

This is a paradox. Maybe an international movement should be founded to put pressure on Swiss officials to recognize their most illustrious son in a more public way. On the other hand, Jung might not appreciate such recognition and object from beyond the grave.

The 50th anniversary of his death was publically celebrated on June 6, 2011 at the Kunsthau in Zurich. Most of the Jungian organizations in Switzerland joined together to organize and sponsor this special occasion, along with other organizations and institutions from abroad such as the IAAP, Pacifica Graduate Institute and the Philemon Foundation. The theme of the Memorial Day was forward-looking: “C.G. Jung’s Works in the 21st Century.” During the afternoon, professional lectures were delivered by Jungian analysts, Prof. Verena Kast ( “What Would be Missing in Psychotherapy Without Jung?”) and Prof. Alan Guggenbuehl ( “C.G. Jung, or the Risk of Thinking Psychology”). Both speakers focused on the continuing relevance of Jungian perspectives for psychotherapy in the 21st Century. Also, the recently published book, The Jung-Kirsch Letters, was launched with talks by James Kirsch’s son and former IAAP President, Dr. Thomas Kirsch, and the book’s editor, Dr. Ann Lammers. In the evening, Dr. Joe Cambray, President of the IAAP, brought greetings from the international Jungian community and shared reflections concerning the convergence of Jung’s work and themes in contemporary science. The mayor of Zurich, Ms. Corrine Mauch, gave an address honoring Jung (“C.G. Jung’s Meaning for the City of Zurich”) in which she revealed the humorous behind-the-scenes discussions in the Zurich city council in 1932
when Jung received the first ever literary prize given by the city. Prof. Daniel Hell, most recently the chief psychiatrist at the Burgholzli Klinik where Jung was in residence from 1900 to 1908, gave the evening’s keynote address (“Individualism or Individuation? C.G. Jung and Contemporary Psychotherapy”) in which he discussed the lasting value of Jung’s emphasis on individuation and wholeness for psychotherapy. An audience of some 300 people attended the ceremonies. The day concluded with a showing of the filmed interview hosted by John Freeman, “Face to Face,” which was introduced by the President of The Psychological Club, Dr. Andreas Schweizer.

In Switzerland, as elsewhere today, Jungian analysts are pressed to prove their value as effective psychotherapists. Insurance companies and government agencies ask for efficient and scientifically validated treatment plans, quick results, and low costs. Long-term analysis aimed at individuation is not considered an urgent need from a public policy perspective. Many trained Jungian analysts are forced to work in non-analytic modes and settings in order to make a decent living. This situation is no different here in Switzerland than it is in other parts of the world. However, the spirit of Jung is still alive and well in this place. The genius loci here in Switzerland somehow seems to continue supporting the work of individuation. People who come to study at ISAP in Zurich, for instance, feel inspired and find a welcome home here for their souls, for its own timing and pace, and for depth in their psychological explorations. The spirit that Jung’s life and work embodied and gave expression to continues to inspire the work of individuation. It is for this that we give thanks every day as we go about our analytic endeavors. We are so grateful that the spirit that enlivened and animated Jung continues to live among us.

Murray Stein, Ph.D.,
President ISAPZurich

June 21, 2011

The Voice of Jung on BBC Radio 4

In the small piece I wrote for the IAAP website on the 6th of June this year, I mentioned a synchronistic event that seemed to have joined in the preparations for the commemoration of the 50th year of Jung’s passing away that were taking place in Jungian centres around the world. One afternoon this spring, as I was writing an email to Joe Cambray regarding this Newsheet, with the BBC Radio 4 habitually on in another room, my husband suddenly turned up the volume so that I could hear it in the study saying: “they are going to play a recording of someone who they think might be Jung!” There followed a few seconds of a man’s voice speaking German. I continued my email to Joe: “Interestingly, while I write this, on the radio is a program (“Wall of Sound”) about the sound archives of the British Library, where they have resurrected some very old and rare recordings, including one of Florence Nightingale, a hitherto unpublished speech by Nelson Mandela and someone who, they think, might be Jung. They have just played it and it is unmistakably Carl Jung!”. Joe replied straight away suggesting that we track down the recording and, after a long procedure, I was able to make a listening appointment at the British Library.

By a “coincidence” I met there the Library Archivist, Nigel Bewley, who turned out to be the person who brought the rare recordings to BBC Radio 4. He told me that the provenance of the recordings is shrouded in mystery. A year ago he was clearing out Micawber Street, a British Library store, where he came across a small cardboard box with some wire recordings of a man speaking mostly in German but also in English. Mr Bewley was very kind to show me the box, almost entirely undocumented, apart from a few small paper labels, saying: “Colloquium I; “Colloquium II” etc. It is
only thanks to the address of the sender: C. G. Jung Institute Zurich (no date), that Mr Bewley assumed that the voice on the wire recordings might be Jung’s. He was delighted that I could confirm that the recording I heard was indeed Jung’s. After the BBC Wall of Sound program, Mr Bewley came across another recording of Jung’s voice: a quarter inch tape with the writing: “Carl Jung. Reel 1 speed corrected de-hummed...”

Since then, the wire recordings have been digitised and are now being catalogued by the British Library. Their origin is still a mystery and the IAAP in collaboration with the British Library will work on identifying them. Once their provenance is established, we will know whether or not the recorded material, which appeared in the year of the 50th anniversary of Jung’s passing away, has already been published or whether this is a new addition to Jung’s legacy.

Emilija Kiehl

Alchemy
50th Anniversary of the Death
Of C.G. Jung

This bird will never fly again:
like snowflakes its white feathers
lie scattered on the grass at sunset.

This boat will never ride again
the wild and foam-crested waves:
its withered boards of silvery wood

It’s ready to set sail now
to take me to the starry clouds.
Will you, beloved bird,
be my spirit guide,
and carry me on soaring wings
to the very edge of time and space,
powered by my dreams,
barely rise above the bone-white sands
to that vast, eternal place
that have filled it to its very rim.
Of the everlasting Now.
right at the center of the heart of light
where life is love – and love as life
is pouring forth – unending grace -
a waterfall of countless jewels,
blossoming in rainbow hues,
and glitterising all
in paradise regained?

Gottfried Maria Heuer
KOREAN ASSOCIATION OF JUNGIAN ANALYSTS (KAJA)

Professor Bou-Yong Rhi, who is the first Korean Jungian analyst, graduated at the C.G. Jung Institute of Zürich in 1966 and returned to Korea in 1968. He became Professor at the Medical School of Seoul National University and began to teach Analytical Psychology. This was the beginning of Analytical Psychology in Korea.

The Korean Society for Analytical Psychology was founded in 1978 by Bou-Yong Rhi and Zuk-Nae Lee, who is the second Korean Jungian analyst. They then began their continual efforts to spread Jung’s spirit through regular academic meetings, case conferences and twice-per-year symposiums. They have also published books on Jungian Psychology.

O-Su Han joined in 1984 after six years of studying in Switzerland and Germany. YouKyeng Lee got the diploma in Switzerland in 1995 and returned to Korea.

C.G. Jung Institute of Korea was founded in 1997 by Professor Bou-Young Rhi with his Jungian colleagues in Korea who were members of IAAP and members of the Executive Committee of the Korean Society for Analytical Psychology. The Institute took over the training of Jungian professionals, which had been conducted by the Korean Society for Analytical Psychology, with stricter regulations. All members of the Korean Association of Jungian Analysts (KAJA) have been actively engaged in the activities of the Institute.

The year 2007 is an important and historic year for KAJA because we then became a training group of IAAP. We now have 16 Jungian Analysts who were approved by IAAP, and the C. G. Jung Institute of Korea is the training center of KAJA that has over 20 candidates and an IAAP recognized training program. This approval was a big step in promoting and
spreading Jung's spirit in the Korean souls. We strive to continue our effort without hesitation in widening and deepening the Korean consciousness because it is the path for us, mankind, to walk.

Field trip to the rocks that were carved by the ancients of The Korean Jungian Group

In May of 2008, we celebrated the tenth anniversary of C. G Jung Institute of Korea and the 30th anniversary of the Korean Society for Analytical Psychology with symposia on the healing aspect of religion in the East and the West. At the C.G. Jung Institute of Korea, a series of public memorial lectures on the fundamentals of Analytical Psychology were held during spring and autumn semesters.

In 2008, we published the Korean translation of 9 whole volumes of C. G. Jung's Grundwerke (Basic Works, Walter Verlag). Over twenty candidates of C. G Jung Institute of Korea are the future of KAJA and our group is now rapidly growing compared to the past 30 years in Korea.

We are trying to maintain the good quality of education and the harmonious collaboration in KAJA. The future of Analytical Psychology in Korea is very promising.

Members of KAJA

Dong-Hyuck Suh
General Secretary of KAJA
VENEZUELA

Angel Falls, the tallest waterfall in the world

ASOCIACION VENEZOLANA DE PSICOLOGIA ANALITICA (AVPA)

Since our last report in the Newsletter, AVPA (Asociación Venezolana de Psicología Analítica) has improved and grown. We are now a group of 16 analysts and we were approved as a training group at the 2007 IAAP International Congress in South Africa. We approved two new analysts in our group, and in 2011 founded IVPA (Instituto Venezolano de Psicología Analítica), the second Training Institute in Venezuela.

Joe Cambray, Murray Stein, María Leonor Planchart, Trudy Bendayán

Our history goes as far as 1952 when Fernando Ríos (IAAP) arrived in Venezuela and introduced Jung’s ideas to the local psychiatric and psychological community. In 1965 a small group of persons founded a sort of Club called Centro de Estudios Junguianos de Caracas, where people gathered to study Jung’s ideas. In 1992 at the International Congress in Chicago, together with another group of Spanish and Portuguese speaking trainees, a seed was planted for the integration of the Latin American Society of Jungian analysts within our region, now called CLAPA, the Latin American Committee for Analytical Psychology, whose VI Congress will be held in Brazil in 2012.

In 1996, out of necessity for depth psychology oriented psychotherapy, we created the Venezuelan School for Depth Psychology (mostly Jungian oriented) and became involved with the Venezuelan Association for Psychotherapy, member of the World Council for Psychotherapy, an organization that promotes psychotherapy as a profession in its own right, and to set its rules and norms for practice. We have worked very closely with this organization and have assisted as organizers and lecturers at various National and International Congresses.
ANNOUNCEMENTS:

Members of AVPA are dedicating their best efforts to spread Jung’s ideas among the general public through the Center of Jungian Studies. Seminars are given on Basic Concepts, the Shadow, Mythology, Dreams, etc.

On October 21st and 22nd we will have a COLOQUIO: VENEZUELA UNA PSIQUE HISTORICA, where we will have a Panel with specialists on Sociology, Politology, Criminology and Analytical Psychology. Lectures will be given by Francisco Suniaga (Venezuelan writer and novelist) and Gonzalo Himiob (Jungian Analyst). Moreover, there will be 12 papers and 2 and 3 expositions related to Art.

Gertrudis Bendayan, Nancy Sarquis, Diana Risquez, Maria Leonor Planchart

Gertrudis O. de Bendayán, one of the members of our group, has published two books: a biography of Nietzsche and the second edition of “Anima Mundi.” Furthermore, she has been invited to give a conference entitled “When the Body Speaks: a Jungian Perspective”. The invitation was extended by Bayer Laboratories and is aimed at an audience of medical doctors in their First Stand Alone. She has also given a television interview on the program ‘International Compass’ with regard to her impressions on the Black Swan (both the movie and the book by Nassim Taleb).

Diana Risquez, Luis Sanz, Delia Herrero, Alejandro Suarez, Gonzalo Himiob, Susana Dao

With our best wishes,

*Isabel Colon V., AVPA President*
*Nancy Sarquiz, AVPA Secretary*
*Norma Capriles, AVPA Treasurer*
Our history began in 1998 when Ms Grazina Gudaite from Vilnius, Lithuania, came to Estonia and held an introductory course in Analytical Psychology of C. G. Jung at the Private School of Practical Psychology. The participants of that course were fascinated by Jung’s ideas and methods and the idea to create our own Estonian Developing Group was conceived. Our official birth was in January 2000. During our first years, Ms Ursula Peterson was our president and due to her initiative and leadership we established a foundation that has lasted until today.

Throughout all these years, our aim has been to learn more about Jung and Jungian analysis. To give our effort a structure, the Estonia C. G. Jung Society founded the Private School of Analytical Psychology in 2002. With an official education license from our Ministry of Education and Science, we have created a training system that supports us in our ambition to become Jungian analysts. We have organized numerous seminars and workshops with esteemed Jungian analysts from different parts of the world. One of our regular activities is a monthly reading club meeting where we read and discuss Jungian literature. We usually have 3 weekend seminars a year with invited guest speakers. Our members always look forward to our summer school which usually takes place in August and, beside intellectual food, also offers a chance to spend time with good friends in a beautiful place somewhere in the countryside. In summer schools, we have been lucky to enjoy the company of most interesting people like Jutta Von Buchholtz from USA, Misser Berg and Lisbet Myers Zacho from Denmark, Grazina Gudaite from Lithuania, Ursula Wirtz from Swizerland, Jan Wiener, Catherine Crowther and Ann Shearer from UK and Erel Shalit from Israel.

Beside seminars and workshops, personal analysis and supervision are important. Analysis has been offered by the Danish analyst, Valborg de Gier Thornfeldt. She has regularly visited Estonia to offer us analysis over a weekend. Through many years, she came ten times per year. In 2010, she came three times and face-to-face analysis was combined with Skype sessions. She has now ended her visits to Estonia and some people continue the work via Skype in combination with trips to...
Denmark. Face-to-face supervision has been available approximately four times a year when analysts came to hold seminars in Estonia. Since 2009, we additionally receive regular supervision via Skype. This step was very important since this kind of regularity in supervision has given our development a new breathing. We hereby sincerely express our utmost gratitude to our supervisors and analysts who have been open to new solutions. We are also deeply grateful to the people who invented Skype, some of whom, by the way, come from Estonia.

Our greatest and regular supporters, beside IAAP as a whole, have been the Danish analysts Misser Berg (also our liaison person), Lisbet Myers Zacho and Valborg de Gier Thornfeldt, and the British analysts, Margaret Cochrane and Geraldine Godsil as well as, since 2009, Harriet Loeffler, Angela Sorkin and Suzanne Blackie.

There are currently 17 members in our Developing Group, 7 of whom are routers and 1 Individual Member (Ursula Peterson) of the IAAP. Most of our members are trained psychologists and psychiatrists, some people have background in art, some in law. Our current president is Ms Signe Sammelselg. The challenges we face in our present situation are mostly connected with the process of educating ourselves. As most of our routers have been in training for 10 years already, we deeply crave to reach the finishing line in the capacity of individual membership in IAAP. This has not been an easy process, however. Our present main focus is in supervision and growing readiness to write the necessary papers to advance along the road towards Individual Membership.

Monika Luik
Member of Estonian Developing Group
SOME REFLECTIONS ON THE FUTURE OF JUNGIAN ANALYSIS IN GEORGIA

Having updated events in Georgia’s Developing Group in the IAAP Newsletters, in this Newssheet I would like to share with you some impressions of the long-term dynamics involved in establishing Jungian psychology in this part of the world.

Georgia is a very beautiful country, a land between the East and the West, situated between the Caspian and Black seas, bordering Russia, Chechnya, Azerbaijan, Armenia and Turkey. Its majestic mountains, the Caucasus, reach heights above 5000 meters. Its impressive churches, monasteries, forts and other edifices testify to a rich history, which includes a long struggle for independence. Originally it was called Kolchis, the land of the Golden Fleece, home of the ill-fated Medea. A rock of the Caucasus became the prison of Prometheus who dared defy the gods. The Georgians are a defiant people. They suffered cruel times under Roman, Byzantine, Arab, Persian, Mongol, Turk and Russian subjugation. It was one of the first nations to embrace Christianity and has preserved its national identity throughout its turbulent history.

In writing an appreciation of the future of Jungian psychology in Georgia, two words come to mind: Endurance and Tolerance. Due to the unsparing efforts of Professor Rezo Korinteli of the Ilia University, a study group in analytical psychology started in 1993. This led eventually to the official founding of the Georgian Association of Analytical Psychology (GAAP) in 2002 by twenty Georgians with the aim to further Jungian psychology in their country and with the hope that one day there would be a number of Georgian analysts. Finally in 2009 five GAAP members became IAAP routers. Fortunately, enough funds were raised and together with an annual grant from the IAAP, the five routers have benefited from intensive training. A monthly shuttle analysis was commenced and together with regular supervision, these candidates hope to do the IAAP intermediate exams within a year. Analysis and supervision have also been available to the other GAAP members, six of whom wish to become routers. It will take more than twenty years since the small beginnings in 1993 before there will be a Jungian analyst in Georgia. Endurance, however, has been a trait of Georgian history. Subject to innumerable brutal invasions, the people and culture of this country have maintained their unique language, script and religion, notwithstanding the many efforts to destroy these and other cultural treasures.

Despite having being surrounded by powerful countries, which have rarely acted in a friendly manner and have made every effort to subject the Georgian people to an alien religion or ideology, this freedom loving nation has remained open and tolerant to other cultures. Today the Georgians still hold in high esteem the literature and music of Russia, other religions are free to practice their traditions, there is even a small Jewish community...
who have been in Georgia since Cyrus the Great, and they are now especially eager to learn from the cultures of Western Europe.

I have witnessed the same open and tolerant attitude among the GAAP members. I had the impression that they first welcomed Jungian psychology as a rich and promising alternative to the communist ideology of their youth and young adulthood. At times, however, they tended to apply the Jungian concepts in ways that Jung himself might have said: “Thank God I am Jung and not a Jungian”. Those GAAP members who attended several IAAP congresses have exposed the group to a plurality of approaches in the field of contemporary analytical psychology. The group now seems to be moving in the direction of more open discussion, perhaps entailing inevitable conflict. I am confident that the group can tolerate dissension without loss of the unity and overall purpose of their society.

For the five router candidates who plan to take the intermediate exams in 2011 or early 2012, I will lead in August a one-week intensive workshop in preparation for the exams. It is open to Routers but also to any non-routers of the Developing group. Such events, as well as the clinical supervision organized by Dr. med. Martin Vallas, are designed to encourage the candidates to remain flexible when applying Jungian ideas and concepts, to question assumptions, to be self-critical, to develop a sensitivity to the symbolic, and to give more space to what is actually felt and perceived in the analytical relationship.

The IAAP training program provides personal analysis, clinical supervision, the application of theoretical knowledge, and the development of an ethical attitude in the practice of Jungian psychoanalysis. Through this rich program and the dynamics that are activated among group members, the Georgians have an opportunity to tolerate and refine their understanding of innovative approaches to psychology. Each member of the group can only do this in his or her own way. This entails respect for the Other, without loss of a sense of self. The long process is a test of endurance, but the history of Georgia assures us that this virtue is not lacking in the Georgian character. If Jungian psychology is to have a future in Georgia, then it must build on those cultural foundations that have helped the Georgian people survive the onslaughts of alien ideologies.

All this would not have been possible without the unsparing efforts of colleagues who have directly participated in the program. Françoise Caillet, Marina Conti, Elona Iliguviene, François Martin Vallas, Jacques Mermod and Christian Gaillard deserve to be mentioned. They, as well as the many donors and members of the IAAP executive committee, especially Jan Wiener who is now regional organizer for Eastern Europe, merit a vote of thanks. For further detail about this program, you may visit our homepage in five translations:

www.georgian-training.org

John Hill,
IAAP Liaison for Georgia

1. This contribution first appeared in German in the Zeitschrift für Analytische Psychologie Heft 165, 3 – 2011 (Brandes & Apsel), and is here reprinted in English with kind permission of the editors and publishers
The routers of Tunisia have been gradually progressing over the last few years. A group started here in 1997 during an international symposium led by Dr Hechmi Dhaoui whose theme was to assess the benefit of C.G.Jung’s 1920-trip to Tunisia both for himself, and for analytic psychology. Notably Luigi Zoja, Christian Gaillard, Antonio Vitolo, Hédi Abdeljaoued, Henri Duplaix and Massimo Caci delivered public lectures on that occasion.

Since then the group has undergone quite a number of changes. After the initial work, back in 1999, on the Jungian concepts, it grew into a Developing Group in 2001, then, in 2010, the focus shifted to the routers associated with the IAAP. There are seven routers in Tunisia at various stages in their preparation towards membership in the IAAP.

Huguette Jerray, who became full member of the IAAP at the 2010 Congress in Montreal, is now the Group Representative. Both Huguette Jerray and Hechmi Dhaoui are the only Individual Members for the IAAP in Tunisia.

For a long time Christian Gaillard was the Liaison Person for the group and he invited diverse external lecturers. Claire Raguet followed on his path and, in agreement with Tom Kelly, then chair of the Individual Membership Sub-Committee, she became the coordinator for the routers activities in February 2010. She has been working with them on a regular clinical programme of supervision through visits taking place around 5 times a year. She also organises meetings with other analysts from the IAAP in order to lead a theoretical clinical work on specific issues.

A few routers are regularly invited to take part in training seminars organised by the SFPA (France) in Paris. Approximately once per month, an analyst from the IAAP comes round in order to ensure personal analyses for the group members.

Recent events in Tunisia have profoundly changed the context in which the group lives, allowing members to breathe more freely and also to expand. They report as follows:

Here is Salem’s answer to the messages of sympathy delivered to the Tunisian Routers in February 2010:

“Let all those who supported the choices of the Tunisian people be thanked. We chose and we now assume that situation. Tunisia surpassed itself by predominantly opting for change, not knowing towards what future this would lead us (...) We are mainly experiencing a new sense of responsibility, the responsibility of citizens ready to truly experiment otherness and who chose to do so. I wish all the best to our people, to our group, to the analytical psychology in Tunisia who will be able to enjoy the new feeling of freedom that pervades the country.” Further: “a new Tunisian citizen has been born, who is starting to openly assert himself on the public place, who dares to challenge one of the strongest taboos of our collective soul.”

Soumaya, for his part, bears witness:

“Up until last January 14th, I had spent my time fighting against the self-censorship that had been instilled into the souls of the whole Tunisian people. (...) I had to summon up all my courage in order to carry on beyond and hold steadily in demonstrations that kept growing in number and space as time passed. My fear gradually vanished as it blended into the crowd, and it was replaced by a kind of vocation, and of building rage at times, with the slogans we kept hammering. That was the last time ever I felt fear during that revolution. (...) Nothing will ever make us go backwards. We will give our souls for our cause.”
Many potentialities are on their way at all levels. Because such development is hard, its intensity prevents them from becoming overexcited about it all, and they are all strongly willing to remain vigilant and authentic, either in their position as citizens or in that of analysts to which they are initiating with passion and commitment.

As shown in their recent involvement in the symposium organised by the CIPA in Catane (Sicily) on the theme of “Mediterranean myths”, where both Huguette Jerray and Naïma Hammami gave presentations; the first one about the Carthaginian myth, the second about the figure of El Jézia El Hilaliya, a complex female figure in its very topicality. Two more presenters were to take part, but were eventually unable to come.

In concrete terms, it is now possible for the group to create their own association of analytical psychology within the official Tunisian structures, which they have been working on since March 2011. This will allow them to be present and to have a professional identity in their country.

Claire Raquet
Some thoughts on…

Interview with: Hester Solomon, Past IAAP President

E.K. Warm welcome, Hester, to the second Newsheet. As we commemorate the 50th anniversary of Jung’s death, many among us, who had at one point in our lives decided to follow his ideas and have dedicated much time and energy in exploring them and applying them in our understanding of ourselves and the world around us, might be going back in time and wondering how we came to that decision. What was it that attracted us to Jung’s thinking so much that it became such an important part of our lives? On behalf of our readers, I would like to ask you, how did you come to Jung?

H. S. Well, there are many strands to how I came to Jung. Consciously, I began to read Jung as a high school student. I was studying literature and had a budding interesting in psychology, but I had no sense of where that would lead to. I came across some of Jung’s… I can even remember what it was, an early compendium of Jung’s writing. It’s still on my bookshelf: “The Basic Writings of C G Jung”, edited by Violet Staub de Laszlo, published by The Modern Library, New York. I would have bought it in 1961 in New York City as part of a book prize I won as a scholarship student to Tufts University, and it stayed with me. It cost me all of $2.45, the full jacket price! Another book that I was very influenced by all those years ago was the British classical scholar Maud Bodkin’s “Archetypal Patterns in Poetry: Psychological Studies of Imagination”.

Later on I was reading works of literary criticism with a Jungian perspective and I feel that then some synchronicity started to kick in: I wrote my first major study as a high school student, on the Song of Solomon as poetry. My thesis was on the Bible as poetry, of course, not knowing at all at the time that I was going to end up marrying a man from London, called Jonathan Solomon! That was the first in the long series of synchronicities where my experiences seemed to join in meaning through coincidence. So, I think that was the conscious first step.

The unconscious first steps I think occurred when I was much younger, as I was growing up in Connecticut, a small state on the East coast of the United States. We lived in woods that had been formerly an encampment of Indians and I was always told that there was somewhere in the woods a deep well that Indians had dug for their water and I should be careful because it was probably all overgrown and I could fall into it! So, I was conscious of that, as a little girl, sort of thinking that there was another world under my feet that intrigued me and somewhat frightened me. Then, my father once found an Indian arrowhead and gave it to me. It became very, very precious to me and I still have it on my dressing table. That really gave me the feeling of being in touch with other psyches, it made me think and wonder and feel connected with the ground under my feet; with other ways of being
and doing in the world that I did not have the first hand knowledge of, but which were very inspiring for me to think about.

So that is a little bit about how I began. Then at university I studied French literature and philosophy. I was very influenced by a wonderful French poetess, Georgette Pradal, who taught symbolism, particularly from early romantic symbolist poetry onwards. She was a tremendously gifted poet herself and I remember reading her poetry in French and translating it into English, which I really loved doing. Her teaching on symbolism struck such a chord. I was reading Jung at the time as well so I felt that I was putting these things together; thinking of poetry often in archetypal terms... There was a feeling of a lot of serendipity around, a lot of synchronicity... I wasn’t necessarily thinking “Oh my goodness, what does all this mean for me? Is this going to make me a Jungian analyst?” but as my life unfolded, when I came to London it became very clear to me that I really did want to get into this field in some kind of way and the Jungian approach became very conscious in my mind, a beacon.

E. K. All these different levels of experience, from your early childhood; the well in woods; the arrowhead that you still have as an object that connects these different levels and that time; your father; then poetry, philosophy and Jung, all that seems to have come together and somehow crystallised into the idea that you wanted to become a Jungian analyst when you came to London.

H. S. Absolutely, and then I began a very long journey to do that. I had already achieved two degrees in the humanities, and I was told that I should get a scientific background so I thought, right; I will do a couple of degrees in psychology. I do feel that this opened out a different way of thinking about what I would want to do. So bringing the humanities and science together was very important for me.

E. K. And very Jungian... Then you decided to train at the BAP.

H. S. Yes, I feel it’s very Jungian... Again, there were serendipitous occasions to that too: for example; I knew I needed to have my own analysis but I didn’t know with whom, or where, I don’t even think I was conscious that there was a Jungian training, but the person who helped me find an analyst was herself someone interested in Jung and knew a number of Jungians in London so she pointed me to my first analyst, who was a founding member of the BAP and who was analysed by Emma Jung. That was really very good, so I started there and then when, several years later, I was accepted to train at the BAP, (when I completed the science degrees and got myself in the position to apply) I went to my second analyst who was trained by Michael Fordham. So I feel I have those two mutually enriching strands, the Archetypal and Developmental, that for me have always sat comfortably together.

E. K. How did you first get involved with the IAAP?

H. S. It is tremendously important to say that I had the most wonderful opportunity of learning about organisational governance through my experiences in the BAP and there is no doubt in my mind that the terrific formation I had in the BAP had enabled me to enter into the IAAP in a way that I feel was a natural progression: from being chair of Jungian Analytic Training, then Chair of Council (I was the first Jungian to become Chair of Council of the BAP), I then became Chair of the Ethics Committee where I also learned so much. All this opened a whole new chamber in terms of professional thinking... I feel that the many years
of working at the BAP was like a foundation course... In the IAAP I first became a representative of the BAP on the IAAP Executive Committee, where I served two full terms. Then, after consultation with colleagues, I decided that I should put myself forward as Vice President, then as President Elect (these were all run-for offices positions, as it were, achieved through a democratic voting process) and then from President Elect, it followed on that I became the President.

E. K. You were appointed at the 2007 Congress in Cape Town and just over a year ago, at the Montreal Congress in August 2010, you handed over the mantle to Joe Cambray. In your farewell speech you painted a very moving image of the Globe on your computer screen with time-zones of all the places on Earth where members of IAAP Societies and Developing Groups work and sleep at different times...

H. S. Ah, yes, well you know, I became involved with the Developing Groups (DGs) when Christian Gaillard asked me to be Chair of that Committee in the previous administration. The DGs started under Murray Stein’s Presidency with just two DG’s and by the time I came on the scene we had eighteen, twenty DG’s all around the world. At that time I was very fortunate to be shown this desktop application, called “Earth Desk”, which I installed and have a satellite picture of the whole Earth at once, which is updated every fifteen minutes so you can see the progression of night and day around the globe.

E. K. That’s wonderful!

H. S. Yes, it is wonderful and it cheers me up, I come in to look at it every morning and every night that’s the last thing I look at. I can think about now not only the DG’s but the IAAP members around the world, where they are, who is awake and working or playing, who is asleep, dreaming...It gives me a lot of pleasure, this desktop!

E. K. And now? The intensity of your relationship with the IAAP has inevitably diminished. You have over the years given a tremendous amount of time and energy to this relationship which has in turn generated a lot of energy and richness of experience for you...

H. S. Well, there has certainly been a diminution, that was inevitable, but I still feel very engaged in the present and the future of the IAAP, I feel that I was deeply enriched by my involvement with the IAAP, and that I and the team that I was very fortunate to work with, all contributed to the movement of the IAAP into it future. Now Joe Cambray and his team are taking it further and I am always eager to know what’s going to emerge.

E. K. Thank you, Hester, for taking the time for this interview. I am sure our colleagues around the world join me in wishing you many more years of continuous active and creative contribution to the life of the IAAP and its mission to keep Jung’s thinking alive and developing.
Joseph William Thorpe Redfearn was born in 1921 in the Yorkshire village of Wombwell. He was educated at Barnsley Grammar School, from where he won a scholarship to Emmanuel College, Cambridge, graduating with a double 1st class honours degree in Natural Sciences and Psychology. He was awarded a Rockefeller Fellowship to study at John Hopkins Medical School in the USA. He then received an invitation from Professor Aubrey Lewis at the Maudsley Hospital to join his team as research assistant and registrar. He also embarked on a lengthy analysis with Dr Michael Fordham. He spent his National Service as a major in the Royal Army Medical Corps and as Head of the Physiology Unit in the Army Operational Research Group. He subsequently became its Principal Scientific Officer. In 1957, he was awarded M.D by Cambridge for his thesis on the neurophysiology of tremor. For the following five years, he conducted extensive research on states of depersonalisation and on evoked cortical potentials in humans and animals in the Clinical Psychiatry Research Unit at Graylingwell Hospital.

In the early 1950s, he succumbed to TB and was hospitalised in Midhurst where he was nursed by Susan Sainsbury, whom he married in 1954, and with whom he had four sons and two daughters. A rich family life underscored his demanding analytic practice, his teaching, his roles in the Society of Analytical Psychology and his considerable and influential creative output. He found psychiatry as taught and practised at the Maudsley and other hospitals somewhat mechanistic. For many years, he had been drawn to the ideas of Jung, and to a lesser degree, Freud. He was encouraged to train as a Jungian analyst at the Society of Analytical Psychology, a process he completed in 1964, when he went into private practice and where he remained for the next fifty-seven years until his retirement in February of this year.

In 1966, Joe contributed the first of many articles to the Journal of Analytical Psychology, the British Journal of Medical Psychology and the Guild of Pastoral Psychology – a writing career that spanned thirty-three years. Entitled “The patient’s experience of his mind”, it lays out the map of the psychosomatic terrain that he explored for the remainder of his career. At the risk of over-simplification, his essential concern was how sub-personalities become integrated with the whole personality. Within himself and his patients he had observed that people were possessed by a part of themselves at one time, and another part of themselves at another time. The need to experience, name and understand these sub-personalities in the containment and accepting ambience of the analytic relationship, he regarded as the process which underlies therapy and which constitutes the only hope for present-day civilisation. During the incubation of his conceptualisation, he painted a series of mandalas, cryptograms of the self in the sense of the creative and harmonious union of the opposites and devoid of self-deception – sometimes symmetrical, at other times unboundaried, depending on one’s state of mind.

This basic idea was explicated in his first book, published in 1985, “My Self, My Many Selves”, which was followed in 1992 by “The Exploding Self: The Creative and Destructive Nucleus of the Personality”. He was particularly interested in the opposites of containment
and action, destruction and creation. He thought that potential destruction can often be transformed into new and fruitful change provided that the urge to destroy can be contained long enough. The conflict between good and evil, creation and destruction is internal to each of us and not something we can project, thus shying away from conscious choice and personal responsibility. He saw the self that wants to do the destructive act as a hurt or angry child sub-personality that has been split-off from the normal, grown-up part of the person.

At an organisational level, Joe experienced this failure of containment when, during part of his term as Chair of the Society of Analytical Psychology, conflict and difficulties within resulted in Dr Adler and some colleagues leaving to form the Association of Jungian Analysts. Profoundly saddened by this, he collaborated in 1974 with Drs Camilla Bosanquet and Peter Lomas, the late Canon Derek Blows (from the SAP), and a group of Freudians, Lacanians and Existentialists to form the Guild of Psychotherapists, which has a pluralistic tradition and values and respects diversity.

Between 1971 and 1983, Joe was Director of Training at the Society of Analytical Psychology. His untiring efforts consolidated and expanded the training, setting standards of excellence which became internationally recognised.

He was known to his colleagues as very much his own person and not someone to toe the party line. As an inspiring teacher and supervisor, he invited the same gentle, open and precise curiosity with which he lived. This extended until very shortly before his death into the fields of attachment theory, neuroscience (his original point of departure) and recent research into working with people suffering from complex trauma. A warm, compassionate, humorous and gentle man, whose lightness of touch enabled his patients to visit, befriend and integrate their darkest sub-personalities; he died of aplastic anaemia.

Dr Joseph Redfearn is survived by six children.

Christopher Perry

(This is an edited version of the obituary which was written for the Guardian newspaper.)

Golden Flower Mandala *

In Memoriam

Neil Russack

(1936 – 2011)

January 2011, at the wedding of San Francisco colleague, Sally Kaufmann

Neil Russack, who died on March 17, 2011, was born in Youngstown, Ohio, June 5, 1936. He completed his early education in the Midwest, and, after graduating from Ohio State University earned his MD degree at the University of California, Irvine. His career as a psychotherapist was set in motion by a psychiatric residency at Napa State Hospital in the 1960s. He went on to train as a Jungian analyst at the C. G. Jung Institute of San Francisco, where he was certified in 1971. After that, he became a mainstay of Jungian analysis in the Bay Area, seeing his patients in the same San Francisco office for more than forty years while often retreating over weekends to his second home in Inverness, CA. Within the C. G. Jung Institute of San Francisco, he served as Chair of its Certifying Committee and participated in many aspects of the life of the community in his own quiet, individual way.

Neil became known to the international Jungian community after publishing his first book in 2002, Animal Guides in Life, Myth and Dreams, which led to invitations to lecture and teach throughout the Jungian world. At the time of his death, he was working on an expanded version of the essay, “Imaginary Friend,” which he had presented, to much interest, at the CNASJA meeting of 2003. Deeply connected to nature and the psyche, his introverted feeling found Jungian work a natural fit, a comfort he honed in years of analytic and post-analytic work with Dr. Joseph Henderson, whom Neil remembers warmly as a mentor in his essay “Sitting with the old master” in the 2007 book, Initiation: The Living Reality of an Archetype, edited by Thomas Kirsch. He leaves his wife Suki of 45 years, two sons; Joseph, a software engineer, and Benjamin, a psychotherapist; a sister, Linda Tobin, who lives in Ohio; and a raft of patients, students, and colleagues who drew much inspiration from his loyalty, simplicity, and connection to self and who will miss his generosity to them always.

John Beebe
I met Alejandro more than forty years ago. He was a medical student and already showed his psychiatric vocation. This was in the early sixties, in a psychiatric clinic. He was doing his internship and I was a resident. We met again in the early seventies in the Military Hospital of Caracas. I was a psychiatrist and he was beginning his graduate studies in this field. From the very beginning he showed a great interest in the psychodynamic psychology and the unconscious.

Our lives were filled with encounters where I acted as a guide or initiator. For instance, when he wanted to begin his analysis he asked me for a psychotherapist. I recommended Dr. J. Fuenmayor, who was my analyst at the time. It turned out to be an excellent choice because Dr. Fuenmayor accompanied Alejandro up to his last moments.

Alejandro began his Jungian studies at our Centre, taking various available courses. I remember him well in the 2nd group of the Shadow Seminars. He participated very eagerly, always combining theory with his cases. Later, he started Shadow group 7, which lasted more than ten years. Up to the last year, he directed the annual Seminar of Basic Concepts of Analytical Psychology in our Centre, among other lectures and seminars. He also taught at the School of Psychiatry of the Central University of Venezuela.

These are only a few of his accomplishments. I cannot finish without mentioning his wonderful role as a father. He left four boys, all college graduates. In our School of Depth Psychology he was coordinator, teacher, supervisor, tutor and analyst. Up to the very last moment he enjoyed life to its maximum. That feature will be with us forever. Alejandro, may you rest in peace.

*Luis Sanz, AVPA*
Spring: A Journal of Archetype and Culture

Preamble

This section of the IAAP Newsheet will regularly feature one of the many Jungian journals that are published around the world. It seems entirely fitting to devote the first full-length article of the series to the oldest Jungian journal in existence Spring: A Journal of Archetype and Culture.

Spring Journal’s logo

1941-1969

Spring was the title in the beginning when it was originally a mimeographed annual largely of translations from German. Its first expansion to print form was in 1960. Spring was created in 1941 by the Analytical Psychology Club of New York and published and edited by the Club from 1941 until 1969. The Club had close ties to Jung and Zürich, especially through founding Club members, Kristine Mann and Eleanor Bertine, along with Esther Harding. The early issues of the Journal reflect that close connection, which contain articles by C.G. Jung himself, Marie-Louise von Franz, Barbara Hannah, Aniela Jaffé, Erich Neumann, Mircea Eliade, Edward Whitmont, Henry Zimmer, Esther Harding, H.G. Baynes, C.A. Meier, Victor White, Frances Wickes, Rivkah Schaerf, Kristine Mann, and principally by Jane Pratt, among others.

1970-2002

In 1970, the editorship and publication of Spring was transferred by the Club to James Hillman. It was moved to Zürich where he was living at the time. Hillman had received his analyst’s diploma from the C.G. Jung Institute in Zürich. In 1959, he was appointed Director of Studies at the Institute where he also taught. In the first volume edited by Hillman, which was titled Spring: A Journal of Archetypal Psychology and Jungian Thought, he published his own seminal paper, “Why ‘Archetypal Psychology’”? This was a prelude to his magnum opus, Revisioning Psychology, which he wrote five years later. Hillman is an author of distinction whose books include: Suicide and the Soul; The Soul’s Code; Healing Fiction; and A Terrible Love of War.

Under Hillman’s editorship, the Journal’s direction was focused on inaugurating the swerve in the field that has become known as archetypal psychology. A long-time participant in the Eranos conferences, Hillman drew on that sensibility in editing Spring, emphasizing ‘image oriented’ thought. Contributors to the Journal during his tenure included: Patricia
Berry (who served as co-editor of Spring with Hillman from 1983-1986), Henry Corbin, Adolf Guggenbühler-Craig, Rafael Lopez-Pedraza, Murray Stein, Rudolf Ritsema, Mary Watkins, Edward S. Casey, Wolfgang Giegerich, Alfred Zeigler, Gilbert Durand, Adolf Portmann, Thomas Moore, Michael Whan, Paul Kugler, and many more.

When Hillman first moved Spring to Zürich, it was located in a small room in the offices of Adolf Guggenbühl-Craig. Later, Hillman rented a large house, which was called Spring House and contained the Spring operations plus rental offices for students and analysts. Murray Stein was Hillman’s business manager in 1972-73, followed by Robert Hinshaw. Daryl Sharp also worked at Spring during those Zürich years. All three went on to develop their own Jungian publishing houses: Murray Stein: Chiron Publications; Robert Hinshaw: Daimon; and Daryl Sharp: Inner City Books.

Spring’s offices followed Hillman from Zürich to Dallas, when he became the Dean of Graduate Studies at the University of Dallas in 1978, and then on to Connecticut in 1988. Hillman continued as Senior Editor from 1988 through 1997. Spring: A Journal of Archetypal Psychology and Jungian Thought was incorporated in Dallas as Spring Publications, Inc.

Around 1990, Spring Journal and Spring Publications, Inc. separated, the latter continuing as the oldest Jungian book publisher under the name Spring and James Hillman continues to be senior editor. James Hillman sent the following account of the personal history of the logo of Spring Publications, Inc:

I imagined the ram and the goat opposing forces to be: tradition versus the new. At the same time, the ram was my astrological sign and the goat was Pat Berry’s. Over their clash was a small pool, mythical in association, with reeds – Moses is in the reeds, Pan is in the reeds….It’s a deep image.

Charles Boer, a retired comparative literature professor from the University of Connecticut, known especially for his translation of Ovid’s Metamorphoses and a close friend and colleague of Hillman’s, assumed general editorship of Spring Journal, a position he kept through 1998. Jay Livernois then transitionally served as editor of the Journal from 1999 until 2002. Livernois, whose academic background was in comparative literature, had studied with Charles Boer at the University of Connecticut. He had worked at Spring for many years already in editorial and managerial positions.

Spring Publications, Inc. is the oldest publisher of Jungian books, referred to as Spring. Spring Journal, also referred to as Spring, is the oldest Journal. When the two split, Spring Publications, Inc. remained the publisher of books and Spring Journal was the Journal. Nancy Cater, in order to publish her books, had to legally call her imprint Spring Journal Books as Spring Books falls under the copyright of Spring Publications, Inc.

James Hillman adds: “It gladdens the old heart to see how much has come from what was obsessing me some forty years ago”.

2003 to the present time

Nancy Cater, M.S.W., J.D., PhD, became the editor of moved its offices to her hometown of New Orleans, Journal is located today and as editor. Cater has a Studies with an emphasis in author of the book, Electra: Tracing a Feminine Myth through the Western Imagination, and a former appellate court attorney.

* Ann Casement and James Hillman at the 2010 Montreal Congress (photo: Judith Pickering)
While honouring the style of archetypal psychology that Hillman inaugurated, cultivated and modeled, Cater has broadened the focus of the Journal again to include more voices from outside the archetypal psychology area. One instance of this is when the author of the present article was invited by Nancy Cater to contribute an article to Politics & The American Soul for Spring Journal, Vol.78 (Fall 2007).

The Journal was published once a year from its inception until 1992 and is currently published twice-yearly. Each issue is organized around a particular archetypal theme, which is then explored through the lens of depth psychology by Jungian analysts, scholars from a variety of disciplines, as well as, cultural commentators. Theoretical debates in the field are also reflected in Spring (the most recent between Wolfgang Giegerich and Robert Romanyshyn). In addition, each issue features book and film reviews.

Nancy Cater (Photo: Brad Graeber)


Cater says the following: “I frequently invite a Jungian analyst and scholar to serve as guest editor of an issue that falls within their particular area of expertise, as illustrated in the forthcoming volumes: Swiss Culture and Depth Psychology (Fall 2011), guest edited by Stacy Wirth and Isabelle Meier, Jungian analysts at ISAPZURICH; Native American Culture and the Western Psyche: A Bridge Between (Spring 2012), guest edited by Jerome Bernstein, Jungian analyst in Santa Fe, New Mexico, and author of Living in the Borderland, and editor of C.G. Jung and the Sioux Traditions; Environmental Disasters and Collective Trauma (Fall 2012), guest edited by Stephen Foster, Jungian analyst and environmental scientist in Boulder, Colorado, and author of Risky Business: A Jungian View of Environmental Disasters and the Nature Archetype; Buddhism and Depth Psychology: Refining the Encounter, guest edited by Polly Young-Eisendrath, Jungian analyst and co-editor of Awakening and Insight: Zen Buddhism and Psychotherapy”.

Spring Journal also publishes books under the imprint of Spring Journal Books. The latter specializes in the publication of books by leading scholars in the fields of archetypal psychology, Jungian psychology, mythology, cultural studies, and other fields. In serving as the publisher of Spring Journal Books, Cater has seen the acquisition and production of over sixty six books in the last seven years. This has included the initiation and development of four new books series: the Zurich Lecture Series in Analytical Psychology, edited by Murray Stein and Nancy Cater; the Analytical Psychology and Contemporary Culture Series, edited by Thomas Singer; the Studies in Archetypal Psychology Series, edited by Greg Mogenson; the Jungian Odyssey Series, edited by Stacy Wirth, Isabelle Meier, and John Hill; and the Psyche and Nature Series, which is in development.

Spring Journal is not only available by subscription but is marketed both as a journal and a book. The latter may be bought separately, along with the other books published under the imprint of Spring Journal Books.

Acknowledgements

I would like to thank Nancy Cater for her generous contributions to this article. A special thank you to James Hillman for his comments and contributions to this article conducted under difficult circumstances, and to Margot McLean for her help with coordinating this.
Paintings by: Mary Cunnell

Star Couple

First Fall

Final Banner

Cup
Dear Colleagues,

As you will see from Toshio’s updates, the on-going disaster relief work in Japan is intense, painful, and very necessary. It is important that we support our colleagues both emotionally and financially with continued contributions.

Thank you to those who have contributed so far.

For information on how to submit contributions please visit the IAAP website.

Sincerely,

JoAnn Culbert-Koehn  
Chair of Fundraising Committee
Dear IAAP Colleagues,

First of all I would like to thank all those colleagues who sent us donations through the IAAP fund.

I would like to update you on the situation and our activities for earthquake victims in Japan: more than two months have passed since the devastating earthquake but the consequences remain. There are still more than 8,000 missing people; more than 15,000 dead and 100,000 refugees. And the ongoing danger of the nuclear plant is not yet settled.

The working committee for victims of the earthquake has already started its activity. I have been twice to Sendai, the biggest city in Tohoku region, and Ishinomaki, where the harbor city was destroyed by the Tsunami.

The most striking of all is that there is a clear contrast between the damaged and the saved regions and whether or not the Tsunami reached the land directly. For example, in the central part of Sendai city, there was no trace of the earthquake, at least from the outside (although there are major damages inside the buildings). But in the district near the airport which was hit by the Tsunami, there were hundreds of broken cars, lots of uprooted trees and destroyed houses.

I have realized that mutual exchanges of experiences in mental health groups are very useful. We organized such a meeting in Sendai for members of the Sandplay Association and AJAJ. Twelve members came to the meeting. Each one talked about personal experience of the earthquake and professional mental healthcare with various victims. There are many impressive stories, but I would like to mention only two things: the problem of being faced with the dead body, and the care of firemen and civil-defense forces personnel. After people had searched in vain for their lost family members, they began to visit stations where unidentified dead bodies were stored. It was very hard to see, one by one, all the dead bodies, but still harder to encounter one’s own lost family member as a corpse. Someone should accompany such people, and psychotherapists want to take that role, but it is difficult because of the working territory. In consultation with the civil-defense forces personnel, it is striking that those members who were waiting to be called felt more psychological distress than those who were sent into action.

We will continue to organize such exchange meetings because it is helpful for psychotherapists and care workers. We will organize this not only in Sendai, but also in Fukushima and Iwate.

The same is also useful for teachers. We will organize a meeting for teachers to exchange their experiences and difficulties in coping with the earthquake. There are many lectures and courses for mental health and care workers organized by the government. However, I don’t think they are really useful and helpful.

Besides by way of supervision and indirect help, we would also like to send some school counselors to help teachers and children directly. There are such needs from some schools but we have to cope with some organizational matters. The ministry for Education and Science decided their budget for sending school counselors, but those school counselors change every week because they come from cities far away.
I have observed how difficult the human psyche is. If the necessary goods are lacking, it is terrible. But once the goods are available and the food sent by volunteers and the government, many problems begin to arise. People begin to have feelings of envy, injustice and so forth. I have also heard of lots of cases of mismatch between the helping intention and needs. Even when the situation gets better, the psychological problems seem to increase.

Kadonowaki school was left in ruins. The Tsunami reached up to the second floor. People were on the third floor, which was burned by the gasoline of drifted cars.

In a school terribly hit by the Tsunami a teacher showed us drawings from before and after the earthquake. The contrast was striking! Many drawings showed the disaster collapse of the structure. The students we saw looked normal, but the pictures show totally different aspects. So, an approach by images ought to be very useful. As teachers at this school have an understanding of approaches through images, we would like to send a school counselor there.

As a small group we cannot cover many things, but we would like to try and show how a psychological relief work through images is effective and helpful.

I will update my report again in the near future.

Best wishes,

Toshio Kawai
Vice President of AJA, Chair of the Working Committee for Earthquake Victims
ANNOUNCEMENTS

2nd European Conference on Analytical Psychology

August 30th – September 2nd, 2012
Sokos Hotel Palace Bridge, St. Petersburg, Russia

CALL FOR PAPERS, WORKSHOPS AND PANELS
Following the success of the first European Conference in Vilnius, Lithuania, we are pleased to invite you to attend the second conference in St. Petersburg. The theme for the conference in 2012 will be:

BORDERLANDS

Historical...Cultural...Clinical...Scientific

The conference will include plenary papers and panels. There will be four parallel workshop sessions, each focusing on either the historical, cultural, clinical or scientific aspects of the theme of ‘Borderlands’. Participants may either focus intensively on one aspect of the theme, or attend sessions considering the theme in different ways. The programme committee wish to allow enough space to digest and reflect on dynamics arising from the theme so there will be a social dreaming matrix and opportunities for small group discussions.

We will advise you of the website address for the conference in due course.

Please send your proposals before Friday September 30th 2011 to jan.wiener@virgin.net

Programme Committee: Catherine Crowther (SAP), Grazina Gudaite (LAAP), Vsevolod Kalinenko (RSAP), Barbara Miller (NAAP, AGAP), Marianne Mueller (SGAP, AGAP), Joerg Rasche (DGAP), Gert Sauer (AGAP, DGAP), Murray Stein (SGAP, AGAP, CSJA), Caterina Vezzoli (CIPA), Jan Wiener (SAP, Chair)

*Image: Marc Chagall: “Between Darkness and Light”
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 Webmaster, Don Williams on: dwiliam@eaerthnet.net

In the Vortex of the Current Cultural and Socio-economic Upheaval in the World I:

![Without Analysis](image1)
![With Analysis](image2)

In the Vortex of the Current Cultural and Socio-economic Upheaval in the World II:

![Without Analysis](image3)
![With Analysis](image4)

Cartoon: Gottfried M. Heuer and Edward Munch