

IAAP NEWS SHEET



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EDITORIAL

Dear colleagues,

I am delighted to show you the newly selected IAAP logo, which has been a long project. I will report the process of finding a design for the logo at the end of this News Sheet.

Despite the anticipated effect of the vaccination, the pandemic caused by Covid-19 has been continuing all over the world. I hope you, your families and colleagues are safe and healthy.

The travel restrictions have affected the IAAP meetings and many conferences and meetings had to be cancelled, as you will see in the list of upcoming conferences. At the same time, the IAAP and our members have been trying to cope with this situation by using online sessions and online meetings. Some conferences were held entirely online, for example, the joint international conference of IAAP with Berlin Technical University in November 2020.

This conference is one of the joint conferences with the university. The theme of this issue of News Sheet is “Analytical Psychology and academia”. I find it extremely important that the IAAP maintains contact with and contributes to the academic world as this can enhance the presence of Analytical Psychology in the field and bring renewal to our theory. Furthermore, our presence at universities can bring more younger candidates to training. For these reasons, the IAAP has been trying various approaches, which are reported in this News Sheet.

Firstly, as already mentioned, we have been organizing joint conferences with universities so as to foster contact with universities and to let local students and researchers know of our contributions. In this News Sheet, there are reports from the joint conference with the IAJS at Frankfurt University and with Vilnius University and Basel University. As to the joint conference with Berlin Technical University and Institute for Advanced Sustainability Studies in Potsdam, Ortwin Renn reports in his interview.

The Academic Sub-Committee has supported conferences and researches. In addition, a book project and a journal contribution are now also being supported. A publication in an international on-line journal with Impact Factor is important for keeping in touch with the

academic world. However, the submission or publication fee is extremely high. So, this can also be supported after a submission has been assessed by the Academic Sub-Committee. In this issue, there are reports on the project for Core Competence Book, and the publication in a special issue of “Innovation: The European Journal of Social Science Research”, based on the joint conference in Berlin.

Furthermore, the IAAP has supported research projects and intends to increase support for research. There are reports from Christian Roesler on his research project on the theory of archetype; from Ronnie Landau on her research project on dreams in the time of covid-19 pandemic, and from Hisae Konakawa and Yasuhiro Tanaka on their research project on cultural comparison of dreams.

In this News Sheet, we remember our eminent colleague, Hester Solomon, who passed away on the 5th of October 2021. Hester Solomon was President of IAAP from 2007-2010. Her contribution to the life of our Association and her warm collegiality will be missed by many in our international community.

On behalf of the IAAP Officers, I hope you will enjoy reading this issue and wish all our colleagues around the world a recovery from the pandemic and a happy and fulfilling time!

Toshio Kawai

Editor of the October 2021 News Sheet



ANALYTICAL PSYCHOLOGY AND ACADEMIA

Joint Conferences with the IAJS

IAAP and IAJS held their fifth joint conference in Frankfurt am Main, Germany, August 2-5, 2018. The joint conference began with the preconference workshop on the 2nd of August, led by Prof. Christian Roesler, on research methodologies in analytical psychology. The feedback from participants was very positive; they felt that the workshop had given them useful analytical tools for their own research and widened their clinical applicability and knowledge.



The theme of the conference, itself: “Indeterminate States, transcultural, transracial and transgender within an interdisciplinary academic and clinical Jungian post-Jungian framework”, addressed the very current and pertinent themes of migration, border psychology and identity formation. Presentations reflected upon intrapsychic, depth-psychoanalytical perspectives as well as outer psychosocial political aspects. We asked whether Indeterminate States could mirror and reflect creative Jungian/Post-Jungian ideas about cross- migration within personal and cultural complexes and act as facilitators of change. This international event was the first in Frankfurt am Main, Goethe-University, Westend Campus to introduce Jungian/Post-Jungian thought to a global audience and located Frankfurt’s long trading history of migratory routes within Goethe’s birth place and the home of the Frankfurt School of Critical Theory.



This timely topic tied together a key Jungian concept of ‘holding the tension of the opposites’ as an Indeterminate State, not fixed in a specific identity, whether cultural, racial, or gendered, by placing it within the innovative work of complex theory. The theme also reflected upon the increasing global migration and mixing between cultures, races, and the sexes as ‘betwixt and between’ states that mirror the way we work

with our own unconscious ‘shadow’ complexes. Are we able to hold these Indeterminate States as creative, liminal manifestations that point to new forms, integrate the shadow ‘other’ as potential, and allow sufficient cross border migration and fertilisation between the ego and the unconscious as permissible?

This is a complex and difficult process that triggers and activates our own unconscious complexes, personal and cultural, in terms of securing a viable sense of self-identity. Can we stand the process of ‘not knowing’ as we move into new developmental terrain, wherein we question the tenets of safe psycho-social-political ideals? Jung positions the *symbol* as the mediatory product that develops from ‘holding of the tension of the opposites’ between the conscious and unconscious opposing positions, combining both opposites in its resolution as *the transcendent function* and creating new cross- border forms capable of stabilising the ego.

Recent interdisciplinary research on symbol formation speculates that human ability to create symbols is a *continuum* that dates back to the Upper Palaeolithic era (c 40,000 years). Mithin (1999) argues that this ability derives from the development of *cognitive fluidity*, capable of combining knowledge through ‘mapping



across domains.’ Cognitive fluidity expresses itself as the ‘emergence of representational re-description’ to solve complex, life-threatening problems in highly uncertain environments and find new creative solutions.

The topic of Indeterminate States is still highly relevant as it connects us emotionally to the recent migration of peoples into Europe and the US from different ethnicities, and also reflects the recent need (even among school children) to cross-over from a binary sexual identification into an indeterminate sexual orientation away from monotheistic gender ideals. It taps into the recent work on cultural complexes, cultural diversity, and liminal *phantom narratives* amongst multiple ‘soul’ manifestations that are compelled to traverse ‘foreign’ borders because of war experiences, displacement, loss of land, personal history and identity.

The theme connects Jungian/post-Jungian ideas of *individuation* to Critical Theory developed by the Frankfurt School during the 1920’s and 1930’s and onwards by Jewish intellectuals with its emphases on inter-subjectivity, psychoanalysis, and social change. A core theme stresses that societal conflict represents the internal communal movement of historical advancement and human emancipation. The struggle for recognition best characterizes the fight for emancipation by individuals or social groups, elucidating the negative experience of domination attached to disrespect and misrecognitions. To traverse such negations of subjective forms of self-realization points to the crucial role that recognition plays in grounding inter-subjectivity. This interdisciplinary joint conference gave much needed space to explore transformative possibilities and to differentiate nomadic, *borderland* traffic that expresses itself as a teleological *continuum* towards re-recognition and re-description.

The conference theme has a particular relevance for Jungians (academics and analysts) not living in their country of origin and speaking another language, not their mother tongue. It speaks to analysts and psychotherapists working with traumatised clients not of their own culture. How does the psyche incorporate the ‘other’ in a creative mixing of cultural and racial histories, languages and gender specificities quite foreign to its own? How we navigate such Indeterminate States as we cross-over from the known (‘safety/perfection’) into the new (‘risky/imperfect’) terrain is the key into the psychological opening up of new complex forms.

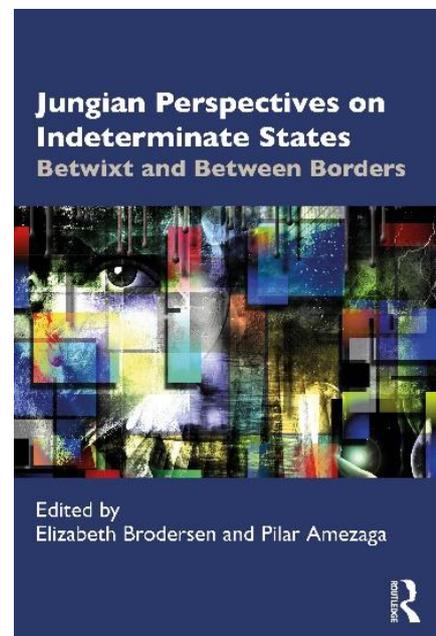
The joint conference material has been now published in book and journal form. The book published by Routledge in 2021 called *Jungian Perspectives on Indeterminate States: betwixt and Between Borders* comprises of fifteen chapters divided into four main parts: Part 1

addresses the socio-political aspects of *border, migration and identity* with chapters by Monica Luci, Elisabetta Iberni, Valeria Cespedes Musso and Rachael Vaughan; Part 2 examines the theme of *border phenomenology and gender* from chapters by Elena Barta, Julia Kaddis El Khouri and Denise Ramos, William Farrar and Giorgio Giaccardi. Part 3 explores *liminality between borders and symbol formation* within indeterminate states as a way of recombining the opposites in new creative structures through chapters by Mathew Mather, Yuka Ogiso and Mirella Giglio; Part 4 examines *border crossing and individuation* through chapters by Eileen Nemeth, Toshio Kawai, Stephano Carpani and Niccolo Polipo.

Here is the link to the book published by Routledge:

<https://www.routledge.com/Jungian-Perspectives-on-Indeterminate-States-Betwixt-and-Between-Borders/Brodersen-Amezaga/p/book/9780367339630>

Five additional scholarly papers highlighting particular facets of Indeterminate States from the conference were published in The International Journal of Jungian Studies (IJJS) by Brill, (Vol 12, Issue 1, 2020). These included ‘Racial Hybridity: Jungian and Post Jungian Perspectives’ by Kevin Lu; ‘Jung, Neumann and Gebser, Correlating Individuation and Integrality’ by Robert Mitchell; ‘Collective Trauma, A Human Ecosystem Perspective’ by Eberhard Riedel; ‘Indeterminate States, Transcultural Themes in Jung’s India’ by Sulagna Sengupta and, finally, ‘Descending into the indeterminate State between the Determinate’ by Megumi Yama. The participants of the joint Frankfurt conference in 2018 experienced a unique event of travelling across and between different borders, often caught ‘betwixt and between,’ and we hope that these rich collections of papers prove good reading companions!





Pilar Amezaga and Elizabeth Brodersen, joint editors of the IAAP-IAJS Frankfurt Conference material.

Joint Conferences with University

IAAP/ Vilnius University Joint Conference

The first IAAP/University Conference “**Research in Psychotherapy and Culture: Exploring Narratives of Identity**” took place on the 11-12 May 2018, at the University of Vilnius, Lithuania. The IAAP President, Marianne Mueller, in her opening speech emphasized that “the aim of joint IAAP/ university conferences is to foster cooperation between the IAAP and interested universities and to enhance the visibility of analytical psychology at universities, to place the theory of analytical psychology in relation to recent research, to continue promoting psychotherapy research and building bridges between clinicians and academics as well as to deepen the relations between the two disciplines.”



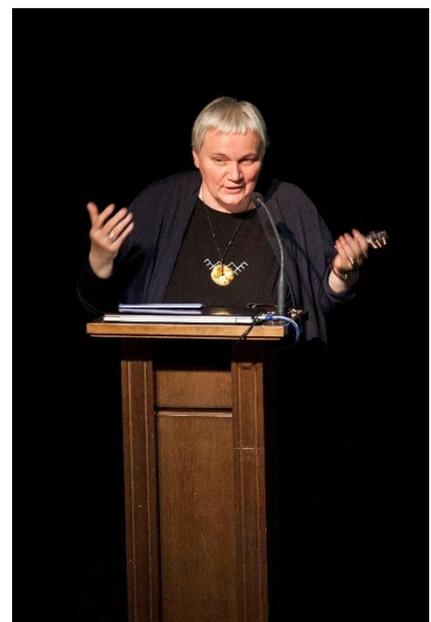
Interconnectedness between psychotherapy and culture is an important subject of contemporary studies and it may manifest in a variety of themes. The transition from an authoritarian system to a democratic one, issues of cultural trauma, the emergence of new models of relationships and new senses of

identity, healing process and role of psychotherapy in the process of multidimensional transformations—those and other themes are common not only in psychology, but in culture as well. Analytical psychology provides a good theoretical basis for deeper understanding of the

bridges between different fields and can be a good background for integrating different aspects of experience an individual needs to face in the contemporary world.



Hundred and seventy participants from sixteen countries participated in the Vilnius joint conference, representatives from twelve universities were among them. Researchers as well and eminent Jungian analysts discussed different aspects of interconnectedness between psychotherapy and culture, practice and research. Prof. Joe Cambray (Pacifica Graduate Institute, USA), gave a talk on perspectives of psychological research in 21th century; prof. Toshio Kawai (Kyoto University, Japan) presented on the contemporary meaning of Autistic Spectrum disorder; prof. Danutė Gailienė (Vilnius University, Lithuania) on cultural trauma, prof. Verena Kast (St. Gallen University, Switzerland) on issues of cultural sensitivity in supervision. As issues of multidimensional transformations hold a special place in the post-Soviet region, exploring narrative and emerging identities played an important part in the program. Dr. Murray Stein (ISAP, Zurich) introduced Jungian way of analyzing different layers of narrative; Prof. Vykintas Vaitkevičius (Klaipėda University, Lithuania) presented historical research exploring identity of partizans based on narrative studies. Vsevolod Kalinenko and Ekaterina Slesareva (Moscow, Russia) analyzed the narrative of Cheburashka and shared reflections and case studies on dissociated identity of the “New Soviet man” (Moscow, Russia); Dr. Evija Vestergaard (independent researcher from Washington) analyzed Latvian fairytales and developed some ideas about identity of Latvians. History of psychotherapy research (prof. Alessandra de Corro, Roma), and psychotherapy research in the context of psychosocial transformations (prof.



G. Gudaitė, Vilnius university), research on spiritual competencies (Prof. E. Frick Munich University (Germany), and questions of multidimensional identity in Siberia (Vera Zabelina, Jungian Analyst from Kemerovo), qualitative studies about individuation of women with Rheumatic disease (dr.Marta Cotarba, Maria Grzegowska University in Warsaw) and cultural differences of women anger and aggression (dr. Lozovska, Lund University, Sweden), were part of the program.

Creating narratives and listening to them, searching for analogies between psychotherapy stories and cultural sources are important for revealing the multidimensional field of meaning. It can be helpful for understanding the healing process of an individual, which is related to revealing the individual's sense of authorship and his/her creativity too. As Jung noted, “all creative acts, being rooted in the immensity of the unconscious, will forever elude our attempts at understanding. It describes itself only in its manifestations; it can be guessed at, but never wholly grasped. Psychology and aesthetics will always have to turn to one another for help, and the one will not invalidate the other” (Jung,1978,p.87).

Exploring narratives is one of the ways to understand the process of transformation and the dynamic sense of identity. We hope that the meetings at the Vilnius conference brought new insights and inspired participants for further collaboration in search for bridges between analytical psychology and culture, between research and psychotherapy practice.

Conference Organizers

Programme Committee:

Marianne Müller, President of IAAP
Prof. Toshio Kawai, Kyoto University (Japan)
Prof. Gražina Gudaitė, Vilnius University (Lithuania)

Organizing Committee:

Dr. Ieva Bieliauskienė
Prof. Gražina Gudaitė
Elona Lovčikienė
Agnė Morkvėnaitė - Vasiliauskienė
Algirdas Petronis
Dovilė Petronytė- Kvedarauskiene
Goda Rukšaitė

Joint Conferences with University

Joint IAAP University of Basel Conference

Basel, October 18-20 2018

“Theoretical Foundations of Analytical Psychology - Recent Developments and Controversies”

The IAAP has recently started to conduct conferences together with universities, to bring together analytical psychology with contemporary academic scholarship. Carl Gustav Jung began his academical career at the University of Basel and later, in the 1940s, received a professorship for psychology from the University of Basel, which he apparently was very happy to accept. Thus, the University of Basel seemed to be a good place to focus on the relationship of analytical psychology's major concepts and academical debates in psychology, the neurosciences and other disciplines. The conference was organized by Prof. Dr. Christian Roesler, who holds a teaching position for Analytical Psychology at the University of Basel, Department of Psychology, and Dr. Harald Atmanspacher of ETH Zürich/Collegium Helveticum in cooperation with the IAAP. The conference focussed on three fields, namely the relationship of consciousness and the unconscious - and, closely connected with this, the notion of complexes -, the theory of archetypes, and the status of analytical psychotherapy in contemporary psychotherapy research. For each of these fields, renowned speakers presented overviews of the current debate together with ongoing research in the field. The aim of the conference was to further the development of theory in analytical psychology in relation to results and insights in contiguous areas of knowledge. Since some of the fields in focus are still controversial, e.g. the theory of archetypes, speakers not only presented different viewpoints, but took part in extended panel discussions, so as to create a space for discussion and controversy – with the aim of creating progress in theoretical debates.

I. The relationship of consciousness and unconscious

Whereas the existence of an unconscious in the psychoanalytic sense had been denied by academical psychology for decades, today the situation has changed considerably. Even in contemporary cognitive psychology the existence of unconscious mental processes is not

denied anymore. An important part in this development has been taken by the neurosciences. Mark Solms, psychoanalyst and neuroscientist from Cape Town, South Africa, who coined the term Neuropsychoanalysis, presented an overview of the findings relating brain studies with psychoanalytic concepts. Considerable evidence was found for the existence of task oriented unconscious processes, even in the sense of Freud's mechanism of suppression, i.e. the brain is capable of interpreting meaning (e.g. in texts) and starting respective actions without any of these processes becoming conscious at all. On the other hand, Solms presented a surprising new view on how consciousness is seen in the neurosciences: whereas especially in Jungian psychology the unconscious is seen as primary and basic, on which consciousness is built (“ego consciousness is an island in an ocean of unconscious”), the new theory of the brain sees consciousness as basic. Consciousness arises out of the brainstem, which we share with all vertebrates. The content of these basic conscious processes is the detection of emotions, which inform about the transgression of limit values (e.g. body temperature) and then lead to actions that serve to maintain homeostasis. In contrast, unconscious content is formed through repeated experiences and is laid down in implicit memory structures. It was quite interesting to see that Mark Solms, as a Freudian psychoanalyst, had no problem to state that Freud was absolutely wrong when postulating something like “the Id”. Solms’ Neuropsychoanalysis is a good example which demonstrates that contemporary research can support some psychoanalytic concepts, but can also thoroughly question others, and create a need to revise psychoanalytic theories.

In the first years of his career Jung, in his Association studies, was able to provide empirical evidence for the existence of a dynamic unconscious, by forming the concept of complexes. This seminal contribution made by Jung is often underestimated or even not mentioned. Concepts similar to the complex in the sense of Jung were “reinvented”, e.g. emotional schema in Schema Therapy. On the other hand, there is clear evidence, e.g. from brain imaging studies, for neural correlates of complexes. Isabelle Meier presented an overview of contemporary concepts from other disciplines that can be linked to the concept of complexes. She redefines the complex as a structure which is formed when basic needs are not met. For a theory of basic needs, she refers namely to the theory of neuroaffective systems formulated by the neuroscientist Jaak Panksepp.

Philip Kime, in his presentation, explored synchronicity, characterised as "meaningful coincidence" in terms of some sort of connection, relation or conformity between conscious and unconscious, by comparing synchronicity with synchronicity - coincidence in space rather than time. After pointing to the – in analytical psychology widespread problem – of poor definitions, he concluded that the question of the “relationship” of conscious and unconscious is in fact a malformed question and indicated further lines of enquiry.

II. The controversy around the concept of archetypes

Even though the concept of the archetype has to be considered as central to analytical psychology, from the beginning there has been controversy around its theoretical and empirical foundation. There have been many attempts to form new theoretical foundations for arguing for universal archetypes, but still no fully satisfying theoretical conceptualization is at hand. First of all, as a result of the discussions, it became very clear that there is no consensus on how archetypes are defined in contemporary analytical psychology. George Hogenson gave an overview of the development of the debate, starting with the debate between himself and Anthony Stevens around the idea of innateness of archetypes. After summing up the theoretical debates, Hogenson pointed to the importance of Henri Bergson for Jung’s theorizing about archetypes.

Jung was obviously convinced that archetypes are genetically imprinted and transmitted from one generation to the other via biological pathways. Meanwhile there is a huge amount of evidence, from biology, genetics, developmental psychology etc., which speaks clearly against this assumption. Understanding the human genome led to the insight that symbolic information cannot be genetically encoded. Also, even if there are genetically preformed mental patterns, they are subject to strong influences from the environment via epigenetic processes; the key concept of contemporary theories of human development is gene-environment-interaction. There is a strong consensus of experts dealing with archetype theory in the last two decades, that Jung's assumption of a biological/genetical transmission of archetypes cannot be supported any longer; this consensus was also reflected in the discussions at the Basel conference. On the background of these developments, archetypes were reconceptualized as the emergent products of the interaction of genes, development and narrative. John Merchant gave an overview of

these theoretical developments and investigated one of Jung's classical cases, with the conclusion that the phenomena can be well explained without referring to any kind of innate archetypes. In contrast, Erik Goodwyn, in the panel discussion, argued with basic biological starting points for archetypes, but specified the emergent pathways – in the sense of gene-environment-interaction - in detail (again, as Meier, he referred to Panksepp's neuroaffective theory), whereas Nancy Krieger made use of general systems theory to argue for archetypes being more processes than structures.

III. Analytical Psychology, Psychoanalysis and contemporary Psychotherapy Research

Jungian psychotherapy has succeeded in becoming an integral part of the field of psychotherapy in the healthcare systems of many countries all over the world. In recent years, in a number of countries, Jungians have come under pressure to provide empirical evidence of the effectiveness of their approach. On the other hand, the empirical paradigm in psychotherapy research is linked with controversy about how to reasonably study the effects of psychotherapy. For some years now there has been a trend towards looking at common factors in different schools and models of psychotherapy, instead of comparing the results of different schools in the sense of a competition. There is also a shift away from manualized treatments focusing on specific disorders towards transdiagnostic treatment methods - which of course supports the approach psychoanalytic psychotherapies have always taken. Michael Buchholz presented an overview of the development of research paradigms in psychotherapy research and pointed to fundamental changes that have taken place here, which can be summarized in the statement: psychotherapy does not treat symptoms, which patients have, but patients who have symptoms.

The most prominent of these models and also the latest, developed from the insights found in psychotherapy research across all kinds of schools and approaches, is the Contextual Metamodel (Wampold & Imel, 2015). The major factors in this model which are strongly correlated with positive outcome are therapeutic alliance, i.e. the capacity for empathy in the therapist, the creation of hope in the patient, Allegiance, i.e. the belief of the therapist in the effectiveness of the method. Large differences in effectiveness were found, not between schools, but between individual therapists, so the personality of the therapist seems to play a major role. All of these elements create a holistic experience of healing, so that the average

effect size of this kind of psychotherapy is .75 - .85, which is equivalent with an 80% probability that the patient will be better off after therapy. The most interesting point about the Contextual Metamodel is the insight, derived from the application of empiricist positivistic methodology, that the medical model of treating diseases and symptoms by applying specified treatment methods in a certain dose, regardless of the personality of therapist or patient, cannot be applied to the understanding of process and outcome of psychotherapy. Instead, the relationship of the two persons and how it is handled by the therapist, has to be seen as the major factor which influences outcome. How effectively the therapists actually do that, is still, at least in large parts, a mystery. So, what we experience in the field of psychotherapy research at the moment could be called a paradigm shift.

Not well known even to many psychoanalytic practitioners, there is a long history of effectiveness research in psychoanalysis – even the idea of developing manuals stems from this tradition. Today, there is solid evidence for psychodynamic psychotherapies, with some less solid results for long-term intensive psychoanalytic treatment. The term psychodynamic psychotherapy is a broader umbrella concept for different psychotherapy modalities applying psychoanalytic principles, so it also includes Jungian psychotherapy. Christian Roesler in his presentation gave an overview of empirical studies, RCTs, meta-analyses and systematic reviews, which give proof of the efficacy of short-term and long-term psychodynamic psychotherapy for a broad range of mental disorders; the effect sizes found for improvement are as large as for other evidence-based therapies, e.g. cognitive behavioral therapy (CBT), so that it is no longer possible to speak of a superiority of CBT over psychoanalysis (Leichsenring et al., 2014, 2015). The disorders treated effectively with psychodynamic psychotherapy include depressive and anxiety disorders, somatoform disorders, eating disorders, complicated grief, personality disorders, substance related disorders, and posttraumatic stress disorder. Apart from these findings on outcome, process research has provided evidence for a connection between positive treatment results and specific psychoanalytic treatment methods. The Contextual Metamodel has strong parallels with imperatives for therapy formulated already by Jung, who pointed out the importance of training analysis for developing the personality of the therapist; he also emphasized the personal therapeutic relationship over the method; and he emphasized the unconscious interaction between the two persons, which today is discussed as placebo effect or creation of positive expectancy. So Roesler, after summarizing the findings

on the effectiveness of Jungian psychotherapy, presented an outline of future research on Jungian psychotherapy, which includes not only outcome data, but also process research focusing on specific Jungian methods, e.g. work with dreams.

ONGOING BOOK AND JOURNAL PROJECTS

Competence book

Book project Exploring core competencies in Jungian psychoanalysis: research, practise and training. Editors: Grazina Gudaitė and Tom Kelly, London:Routledge

What enables an individual's healing and growth processes? Which competencies need to be cultivated to assist the psychotherapy of a person and their individuation process? Such questions are universal for all psychotherapies, but the search for answers depends on a particular approach, its theoretical background, methodological system and the way how knowledge, skills and relational qualities are integrated into practice. Defining and developing the concept of core competencies is important for further developing the training practice, as well as for deeper understanding the role of psychotherapist and his or her effectiveness in the psychotherapy process.

The idea for the book on Core competencies in the Jungian field emerged during the discussions of the results of the research on core competencies in Jungian psychoanalysis. The research was initiated by the Research and Evaluation working group of IAAP and was conducted by LAAP analysts in 2018- 2019. The idea of exploring core competencies was strongly supported by the IAAP president, Marianne Mueller, and Chair of the Education Committee, Miser Berg. Both of them as well as the EC members, helped a lot in various stages of development of the research. Exploring subjective understanding of core competencies in Jungian psychoanalysis was the main goal of the study completed in 2019. Interview and qualitative analysis of data (Inductive Thematic Analysis) were the main methods of the study. Sixty participants from twelve countries took part in the research. The analytical attitude, openness to symbolic dimension of experience and search, multiplicity of meanings, understanding the complexity of transformation, analytical relationship, participation, observation, conceptualization and intervention, capacity for being imaginative, relatedness to culture were clarified as final themes to describe the core competences in Jungian psychoanalysis.

Analysis of the results has shown that experienced analysts gave multidimensional and much deeper understanding of the competences in the Jungian field than young analysts or candidates. Such a conclusion correlates with the view of psychotherapy researchers, who suggest that

exploring the reflections of senior psychotherapists is one of the ways to a deeper understanding of the effectiveness of psychotherapy.

Inviting experienced analysts to reflect on a particular competence of Jungian approach and to write a chapter for the book on Core competencies in Jungian field, was the next step in developing the project. Prominent Jungian analysts of the IAAP agreed to contribute to this project by writing a chapter on their particular understanding of the core competencies of a Jungian analyst. Researchers and experienced analysts: Astrid Berg, Misser Berg, Patricia Berry, Joe Cambray, Gus Cwik, Gražina Gudaitė, Verena Kast, Tom Kelly, Dovilė Kvedaruskienė, Marianne Muller, Tatyana Rudakova, Goda Rukšaitė, Gert Sauer, Murray Stein, Jan Wiener, Ursula Wirtz, Mari Yoshikawa, analyzed different aspects of competence constellation in analytical practice in their articles.

Presented in five parts, this book provides a deeper understanding of core competencies in Jungian psychoanalysis. In the first part, we will introduce general ideas about the concept of core competencies in the psychotherapy field, about its importance for contemporary practice and research. Presentation of a qualitative study, which reveals the main themes of contemporary understanding of the core competencies in Jungian psychoanalysis will be the next chapter of that part of the book. The analytical attitude and a contemporary conception of psyche manifestation, spirituality in analytical practice, and archetypal patterns of human development will be discussed in the second part of the book. Forming a living relationship with the unconscious is the main task of analytical training and the main focus of any analytical practice. Working with symbols in analysis, discovering ways of being imaginative, developing the reflective function and the multiplicity of understanding the interactions in therapy will be analyzed in the third part of the book. Cultural awareness is emphasized as an important factor for effective psychotherapy in contemporary conditions. Deeper understanding of the connection between one's own roots and facing the cultural otherness, awareness of cultural complexes, moving towards a multicultural approach will be discussed in the fourth chapter of the book. Thirdness in training and training in thirdness, emerging opposites and paradoxes of integration of competences is part of the process of becoming a competent analyst. Revealing a deeper understanding of the phenomenology of becoming a professional as well as discussion of a variety of models and Routers training program in particular will be discussed in the fifth chapter of the book.

The book project *Exploring core competencies in Jungian psychoanalysis: research, practise and training* has passed all needed reviewing procedures and was accepted by Routledge publishing house. All contributors had sent their preliminary chapters. The work on putting all the material together and the editing process has started.

We expect that book will be published in 2022.

On behalf of editorial team Gražina Gudaitė

Special issue for a journal on narrative conference



The IAAP would like to support a special issue of an international journal or a paper in an international journal to promote research in Analytical Psychology. As one of the first projects, this is to support a special issue on narratives for the “Innovation: The European Journal of Social Science Research”.

This special issue is based on the joint conference of the IAAP with Berlin Technical University (Prof. Hans-Liudger Dienel, History of Technology) and Institute for Advanced Sustainability Studies in Potsdam (Prof. Ortwin Renn, Sociology), held in November 2021. This conference was initially planned to take place at the Berlin Technical University. However, under the circumstances, the plan had to be changed first to an onsite and online hybrid conference, and finally went entirely online. Because of this change, Kokoro Research Center of the Kyoto University joined as the Organizer.

The theme of this interdisciplinary conference was “Narratives in Times of radical transformation”. Narratives can bring radical transformation to the individual and community, and radical transformation leads to new narratives. There were 4 invited speakers and 20 short presentations from various disciplines, including Analytical Psychology, Sociology, Politics, and so on.

After the conference, members of the Program Committee decided to publish presented papers in a special issue of the journal “Innovation: The European Journal of Social Science Research”. We sent a call for publication to all presenters and the submitted papers were peer reviewed. We are still in the process of editing, but hope to publish the special issue next year. This is not only a result of our joint conference, but also an invitation to further collaboration between the IAAP and with various disciplines.

Reported by Toshio Kawai

RESEARCH PROJECTS

Development of a Reconceptualization of Archetype Theory

Even though the concept of the archetype has to be considered as central to analytical psychology, from the beginning there has been controversy around its theoretical and empirical foundations. There have been many attempts to formulate new theoretical foundations for arguing for universal archetypes, but no fully satisfying theoretical conceptualization is at hand. As a consequence, there is no consensus on how archetypes are defined in contemporary analytical psychology. I agree with Mills who states:

Jung failed to make this clear. And Post-Jungian schools including contemporary Jungian movements have still not answered this most elemental question. As a result, there is no clarity or consensus among the profession. The term archetype is thrown about and employed, I suggest, without proper understanding or analysis of its essential features. ... The most basic theoretical tenet of the founding father of the movement is repeatedly drawn into question within postclassical, reformed, and contemporary perspectives to the degree that there is no unified consensus on what defines or constitutes an archetype. This opens up the field to criticism - to be labeled an esoteric scholarly specialty, insular self-interest group, Gnostic guild, even a mystic cult. Jungianism needs to rehabilitate its image, arguably to modernize its appeal to other academic and clinical disciplines.

(Mills, J. (2018). 'The essence of archetypes'. *International Journal of Jungian Studies*, doi: 10.1080/19409052.2018.1503808. p. 1)

As the concept of archetypes, together with the concept of a collective unconscious, can be called the core concept of analytical psychology, which distinguishes it from other schools of psychotherapy and psychoanalysis, the confusion about the definition is an intolerable situation. There is a strong need to redefine and reconceptualize archetype theory, so that analytical psychology can make use of a generally accepted theory, which is in accordance with contemporary insights in other disciplines, namely biology, genetics, psychology, anthropology, cultural studies and the neurosciences.

This research project was funded by IAAP and started in September 2020. Pursuing the following goals, the final report will be delivered to the IAAP by end of 2021.

- a) an overview of Jung's definitions and conceptualizations of the concept, including the inherent problems and contradictions
- b) a summary of earlier discussions and attempts to reformulate archetype theory
- c) a thorough investigation of neighboring disciplines' contributions to the concept, namely from anthropology, ethnology, religious studies, pre-and early history, etc.

Based on these goals, we planned two phases of the project. The first phase: assembling the relevant publications by Jung as well as by contemporary authors, and creating a summary of the state of the discussion, the second phase: bringing together relevant experts to share and discuss their viewpoints, namely, among others: George Hogenson, Joe Cambray, John Merchant, Erik Goodwyn, John R. Haule, Lutz Müller, Harald Atmanspacher, Verena Kast, Isabelle Meier, Eckhard Frick, Regina Renn, Toshio Kawai, Andrew Samuels. Although the idea was originally to organize a conference of experts, it became questionable that such a conference could be held in 2021 due to the Corona pandemic.

Taking this into consideration, my idea was revised to divide the second phase into two steps: in the step one, the relevant experts would be interviewed by us (which would also be possible by Skype or telephone) and asked to contribute a short paper with their viewpoints on the matter as well as including a definition and theoretical conceptualization. This would also include interviews with experts from relevant neighbouring disciplines, e.g. neurosciences, behavioural biology, genetics, history, anthropology etc. This could be followed by the second step, namely, a conference of these experts, if the public health situation then allows for such a conference.

The progress of the project as of September 2021 is reported as follows: As to the first phase, with the assistance of student, we collected statements and definitions in Jung's works around the archetype concept, summarized earlier discussions and reformulated archetype theory. This has resulted in the construction of a databank with respective quotations and findings. Parallel to this, a survey and interviews in regard to the second phase was started. Outstanding experts from the field of archetype theory were asked for contribution to the following questions:

What is an archetype? Please give a definition

Please give a list of the essential characteristics of archetypes in the sense of necessary elements.

How are archetypes transmitted, how do they become part of or appear in the individual's psyche? If you believe that archetypes are universal, please give an explanation on how this universality comes about (e.g. transmission via biological/genetical pathways).

Which concepts/entities would you call archetypal? Please give an overview of entities that you would include in a list of archetypes (e.g. symbols, rituals etc.).

In which aspects is your definition of archetypes parallel with or different from Jung's conceptualizations?

After receiving the papers by the end of February 2021, we conducted an analysis of the answers and conceptualizations to construct a typology of definitions. Parallel to that in the period from January to July 2021, interviews have been conducted with experts from neighbouring fields, e.g. anthropology, biology, cultural studies etc. This will lead to the final phase from September to December 2021 with writing up the report.

Due to the continuing problems related to the Corona pandemic, it seems unlikely that an international conference can be conducted within 2021. So we plan to conduct an international conference on archetype theory in the first half of 2022 as a cooperation of the IAAP and Catholic University of Freiburg, where I work.

In any case, we will summarize these discussions with the aim to form a coherent and generally acceptable theory of archetypes for the 21st century. This report can be distributed to the IAAP members as well as published. It should also point out the consequences for other fields of analytical psychology as well as the practical/clinical implications. We aim to demonstrate to the world and neighbouring disciplines, e.g. other schools of psychoanalysis, that analytical psychology is able to reformulate its concepts and adapt them to the insights and conditions of the 21st century.

Christian Roesler

Professor for Clinical Psychology



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WEITERBILDUNG

Update of Covid Dream Project

September 2021

Ronnie Landau, MA, LPC, Jungian Psychoanalyst, PAJA, IRSJA, IAAP

Dreaming in Times of Turmoil: Covid- 19 Dream Research Study

As analytical psychologists, the onset of the COVID-19 pandemic spurred our curiosity to engage in a widespread collective study of dreams during this significant and unprecedented international crisis. We created a dream survey, one of the first to be circulated in the United States and internationally related to COVID-19. The survey of *Dreams in Times of Turmoil* ran between March 13th and August 13th 2020 and has gathered over 500 dreams from men and women from 13 countries, including nearly 30 Russian language dreams. We are now entering into a formal phase 1 of data sorting and analysis. We intend to provide a basic quantitative analysis related to the correlational data we have gathered through the survey. However, our primary interest is to engage with the dreams from a qualitative and heuristic standpoint with a focus on apocalyptic themes. We are not exclusively classifying the dreams based on pre-existing notions of apocalypse. Rather we will be analyzing the symbolic material (cross-cultural) vis-à-vis the dreams as they may potentially express new patterns in the collective during this global crisis.

Justification/Relevance

This study will be focused on multiple areas of relevance to analytical psychology and our modern context. First, we are exploring contemporary considerations for Jungian analysts and analysts who are living through a challenging but not unprecedented time in history. Second, our study hopes to have an international scope, most specifically, it will address a comparison between dreams collected during Covid 19 of individuals in Russia and those in the United States. Finally, the study of dreams in times of turmoil is not exclusive to concerns of the impact of the pandemic on the collective, but will remain open to the themes which may reflect matters of racial equality and the ongoing climate crisis. There is, in our opinion, no better reason to be curious about dream images emerging around the world. Additionally, we hold that Covid 19 can be considered a collective and cultural trauma.

Covid-19 as a collective/cultural trauma:

Hirschberger (2018) has defined collective trauma as “a cataclysmic event that shatters the basic fabric of society” (p. 1). The Covid-19 pandemic dramatically altered, and continues to alter, basic notions of security, closeness, and responsibility in societies around the globe. As Demertzis and Eyerman (2020) put it,

Everything seems to be happening at once and threats everywhere, undermining the existential security of individuals. The very air breathed cannot be trusted, turning family members and neighbors, as well as strangers, into potential carriers. Basic notions of humanity, morality, and empathy are undermined; all that’s solid melts into air (p. 434)

Importantly, Covid-19 is not a single event which, though leaving lasting impressions and devastation in its wake, only happened *once and for all*--it is *ongoing*. Covid-19 is a trauma which continues to upend daily life, imposing itself upon the order our lives once had. Like a game of pingpong, the virus has impacted the human world, and our responses (e.g., distancing practices) have influenced its reach and effects, too. Since being declared a pandemic in March of 2020 (World Health Organization), the world’s various cultures and geographic localities in their own historio-politically determined ways, have all had to adapt to shifts in meanings none of us chose. As the story of the spread of the virus and the world’s responses to it unfurls, we concordantly track the shifting meanings of a number of polarities: closeness and distance, isolation and intimacy, loss and reunion, safety and danger, responsibility and irresponsibility. A depth-psychological perspective on the relationship between dreaming and trauma affords an opportunity to explore the meanings of dreams during the pandemic as a time of worldwide personal, political, collective and cultural duress. Jung uniquely offers a wide perspective on the *telos* of the dream—we might dream for any number of adaptive reasons, ultimately in the service of a “widening of awareness” (Whitmont and Perera, p. 7).

Research question & Hypotheses:

Our initial question was simple and broad:

What is happening within the collective psyche during this time of turmoil? This question remains at the heart of the study. As we sat with this question, the primary hypothesis that arose was this:

During times of historic turmoil, apocalyptic imagery may emerge within dreams as Jung himself analyzed during the outbreak of World War 1. Our focus remains on the collective expression of the unconscious, the objective psyche during such times.

Research design:

The design of the project is in two phases:

- 1) Collection of dream material through distribution of an international survey
- 2) Analysis of the material.

Phase 1 was completed in August of 2020.

Phase 2 is underway with anticipated completion by March 2022. What follows is a brief summary of our initial procedure and methodology. The dreams as a whole will be read several times in order to get an intuitive sense of the whole and broad themes will reveal themselves. The themes will be listed and critically reviewed against the body of dreams to see if significant themes have been missed. Any such themes will be added to the initial list. The dreams will be numbered to identify themes, and noted if they do not clearly fit into the themes identified or if new themes are suggested. It is likely that many dreams will be given several identifiers since they will likely share and reveal more than one theme each. We will work on one theme at a times. Dreams revealing a particular theme will be reread, and one or more especially exemplary dreams and dream images will be identified. These exemplary dreams will be analyzed in detail, focusing on the collective significance of the images as responses to the Covid 19 pandemic. Archetypal amplifications may be used at this stage. Once all previously identified themes have been explored through the dreams, any new themes which have become evident will be explored in the manner just described.

Phase 1 was considered a success. We gathered over 500 dreams from 13 countries including 44 Russian language dreams, during the initial phases of the pandemic from March to August 2020. The dreams in Russian will need to be translated and then considered and compared to the dreams collected in English. This is a separate project and is still in the process of being sorted out.

The analysis of the material will fall into three categories:

- 1) We will provide a basic quantitative analysis of the dream content based on the information gathered in the survey. In this way we will be able to correlate dream imagery to the reported level of anxiety of the dreamer, for instance. This will be the least intensive aspect of data analysis.
- 2) We will provide a qualitative analysis of the dream material using textual analysis. The dreams will first be sorted structurally based on established Jungian dream theory. In this way we will be able to compare the variety of dream settings, characters, development, crises, and lyses/catastrophes that occur across the gathered material. The structural framework will allow for a more subtle analysis of the themes within the dreams while also allowing us to respect individual images. We will be able to identify not only static images but the development of images and themes across varying dreams and contexts.
- 3) We will provide a heuristic analysis that takes seriously our experience as dreaming researchers living within the tumultuous times we are studying. This heuristic approach not only takes seriously the fact that any research in psychology is confessional, but also seeks to elucidate aspects of this particular

Schedule of work:

As stated above, Phase 1 is already complete. Phase 2 is already under way. We are already working in partnership with Duquesne Professor Roger Brooke PhD and two graduate students in order to approach the material. Because we already have multiple partnerships established to assist in this endeavor, including partners for translation and analysis in Russia, our goal of March 2022 is more than reasonable.

The results of our study will be presented at the IAAP Conference In Buenos Aires XX11 International Congress in August 2022.

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***The cross-cultural research on the relationship between
the dreamers' cultural mentality and the structure of dreams***

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Introduction and Background

In depth psychology, dream is regarded as “expression of psychic world of the dreamer” (Jung, 1948/1974). On the other hand, in neuroscience, including recent brain injury research, the connection between the state of dreaming and the brain’s default mode network (how people think about / image themselves or the relationship between themselves and others) was pointed out (Domhoff & Fox, 2015). Since such studies could indicate a high probability that dreams reflect the style of self, further empirical studies are required.

Some previous studies have focused on cultural differences in the style of self. One such study, which was conducted with non-clinical groups, shows that in the West, the style of self, which is independent from other people and the surrounding environment, and is defined by internal attributes, is dominant (the independent self). On the other hand, in East Asia, the context-dependent self, which is defined in relation to others and the surrounding environment, is dominant (Markus & Kitayama, 1991). Considering the cultural differences in the style of self, human relationships and values between people in Western and East Asian countries - the psychological theme or the psychological issues behind actual problems, which appear during psychotherapy - would be different.

In many dreams, “I” in the dream (hereinafter indicated in italics *I*) relates to other images. In depth psychology, dreamers struggle with their psychological theme and come to recognize it through the relation in which the unconscious appears. Therefore, when interpreting relationships between *I* and images in dreams (the unconscious), it is important to focus on the structure of dreams. Jungian analysts have subjectively recognized this through their clinical experiences.

In their approach, dream research projects mainly focus on symbolism, that is, on the contents of dreams, however, the structure of dreams has not been paid attention to as much. Therefore, in relation to the structure of dreams, some of our previous studies focused on the followings: the relationship between *I* and other figures in the dream, to what extent *I* has a sense of agency (capacity of acting or dealing with challenges in the dream), the continuity of the place and time where the relationship between *I* and others in the dream develops, as well as the continuity of the viewpoint of *I*.

As the cross-cultural study on dreams in clinical cases between Germany and Japan, we have conducted collaborative research with Christian Roesler and analyzed the structure of dreams quantitatively by Structural Dream Analysis (Roesler, 2018a; 2018b). As a result, we have found some typical structural patterns of dreams in common, linked to the growth of *I* and the development of the psychotherapy. On the other hand, there were also differences in the distribution of the structural patterns between German and Japanese samples (Roesler et al., unpublished; Konakawa, 2016; 2019).

So far, there have been only a few cross-cultural studies on dreams. Therefore, we aim to objectively and quantitatively clarify cultural differences in the characteristic dream

structures, which are related to psychological themes, through a questionnaire survey for non-clinical participants. In clinical practices based on analytical psychology, dreams are considered to be of particular importance. Therefore, we think that cross-cultural research on dreams is meaningful and can contribute to the global and diverse development of analytical psychology.

Research plan

Our questionnaire survey on the Web began in January 2018 in Europe and it has been rolled out to other regions. The study design is shown below.

[Study1. Connection between the structural patterns of dreams and the cultural mentality]

This study asks the non-clinical participants from the West and East Asian countries about their “recent impressive dreams” and examines the difference in those dreams. Then, we consider whether the answers show cultural difference in the mentality of the participants (e.g., Morling et al., 2002). In addition, this study examines how is their sense of self and its connection with the dreams. To collect data from a broader sample, online platforms, such as, Mturk or Lancers, used. This will be an advantage for empirical research.

[Study2. Development process of cultural identity]

This study asks the participants about their “impressive dreams in childhood,” suggesting the development process of cultural identity or mentality. This is not a study to investigate dream development longitudinally, because “impressive dreams in childhood” are recalled.

However, previous studies of autobiographical memory showed that childhood memories reflect cultural differences in the style of self (Wang, 2001). So, we consider that dreams can also be examined from a similar perspective.

Based on pilot studies, we use the coding scheme to analyze dreams (Roesler, 2018b; Konakawa, 2018). In addition, we have prepared the questionnaire which includes items concerning dreams, an anthropophobia mentality scale (Horii, 2012), a sense of self scale (Matsuoka, 2015), and an independent and interdependent view of self scale (Uchida, 2008). The items concerning dreams ask for free response on contents of “impressive dreams in

childhood”, “recent impressive dreams,” when these dreams occurred, and what happened in reality.

This survey was subjected to an ethics review by Ethical Review Committee for Clinical Psychology Research at Kyoto University. Participants will be informed that they are free to answer or not answer the questionnaire, and that anonymity is assured. Besides, all data will be analyzed anonymously. The fee for using online platforms and the payment to participants will be paid from the grant.

Results of the ongoing research - Comparison of American and Japanese dreams -

To investigate the relationship between the dreamers’ cultural mentality and the structure of dreams, this research collected samples from 300 non-clinical participants in America and Japan respectively through the questionnaire on the Web. Two hundred fifty five samples in America and two hundred seventy six samples in Japan were deemed to be valid responses because they didn’t have any missing value. Among the American participants were 159 men and 96 women, aged between 18 and 71 years (Mean age = 36.8 years, SD = 10.7). Among the Japanese participants were 155 men and 121 women, aged between 18 and 73 years (Mean age = 40.3 years, SD = 11.1). The survey was conducted in June and August 2020.

First, each scale score of the participants was compared between American and Japanese samples by *t* test. The independent view of self scale score or the sense of self scale score was significantly higher in the American sample than in the Japanese sample. On the other hand, the interdependent view of self scale score or the anthropophobia mentality scale score was significantly lower in the American sample than in the Japanese sample.

Then, to reveal whether and how these differences reflect the structure of dreams, “impressive dreams in childhood” and “recent impressive dreams” were compared between American and Japanese samples. The participants’ dreams were categorized into general structural patterns by Structural Dream Analysis and a chi-squared test was used to determine the differences in distribution of dream’s structural patterns in the American and Japanese samples.

As a result, the distribution of dream’s structural patterns in “impressive dreams in childhood” or “recent impressive dreams” was significantly different between American and Japanese samples. Regarding American dreams, the dream-ego had a clear will and strong mobility. It

confronted a distinct threat or felt an existence of huge or religious object in main dream situations, such as, “The dream-ego is threatened” and “The dream-ego wants to get social interactions or statuses.” In addition, American dreams had obvious ends and a lot of expressions using adjectives, such as “colorful”, “numerous”, and “huge.” On the other hand, in Japanese dreams, the situation that “There is no dream-ego present” or “The dream-ego sees others” happened frequently. These characteristic situations in Japanese dreams suggested that there was vagueness of the boundary between the dream-ego and others. Besides, others and dream ends in Japanese dreams tended to be mundane. These differences might be the result of the distinction between the American and Japanese cultures in the independent construal of self or the specific characteristics of the structure of the psyche, such as, the strength of the ego or the relationship of the ego to the unconscious (Kawai, 1971; 1982).

This research provides preliminary data for development of a hypothesis for further studies on the connection between the dreamers’ cultural mentality and the structure of dreams. We, therefore, plan to include more countries hereafter.

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INTERVIEW

Interview with Ortwin Renn from the Institute for Advanced Sustainability Studies in Potsdam, Germany



Ortwin Renn and Toshio Kawai on Zoom

Toshio Kawai (TK): The theme of this News Sheet is “Analytical Psychology and Academia”. In this connection, I would like to ask you a few questions as you are a well-known researcher, and last year we organized a joint conference. I first got to know you as the keynote speaker at the symposium at the Kyoto University on Risk Research in 2016. However, as the IAAP members may not know you, could you introduce yourself, your research, your position (your affiliation), your interests and so on?

Ortwin Renn (OR): My name is Ortwin Renn, I am a researcher at the Institute for Advanced Sustainability Studies in Potsdam, Germany. I am a sociologist, economist, and social psychologist. I have been working in the field of risk analysis and governance for 30-40 years. When I talk about “risk,” I mean not only the physical aspect, but also how individuals, groups, organizations and entire nations or cultures respond to dangerous situations. In that sense, I have a strong interest in behavioral sciences, including psychology and psychotherapy. The way people behave in response to risks and danger is caused not only by psychological drivers but also by sociological and political factors. The institute that I am now directing explores multiple pathways to understanding how individuals and collectives can be empowered and

motivated to move towards a more sustainable lifestyle. Our institute is also working on issues like climate change or air pollution; we investigate how we deal with these threats or how we can help people to adapt to changes that are likely to occur. We are also dealing with new challenges to human development, such as globalization and digitalization.

TK: Sustainability” is a hot theme, because we can no longer believe in “development.”

OR: During the ongoing project of modernization, everything was meant to become stronger, bigger and faster. This era is now in the past. Now we must think about how to sustain humane living conditions for all people. This is the ultimate goal which we need to accomplish.

TK: We had the joint conference IAAP and the Berlin University last November, entitled **Narratives in times of radical Transformation**. What was your impression from this conference?

OR: It was a very stimulating conference. It was one of the rare events where we had convened experts from social sciences, political sciences, communication and psychology, and also from analytical psychology. This was a creative and innovative group of scholars and practioners. There, I could see that narratives play a major role in how individuals as well as larger collectives find meaning and orientation. Narratives pave the way for mental but also social integration, in which we see psychological, social, political and cultural aspects combined. Narratives combine all these aspects into a sense-making story.

TK: Jung was very interested in the narrative because psychotherapy consists in telling stories. His focus was not only on daily stories, but also on the myth-creating narrative. In this sense, the narrative is not only to do with the personal, but also with the historical layer of the psyche.



OR: Absolutely. I think it is hubris to claim that “we can manufacture narratives.” We can co-create narratives with others, and have to include and consider legacies of narratives that are already circulating. We can, however, develop new versions of narratives together with those who are part of the narratives that their ancestors have created. Basically, narratives are collectively designed as the way of understanding the world around us and of coping with new challenges that we face. We can see commonalities in different cultures across the globe. In analytical psychology, these are archetypes. They represent universal aspects of narratives and prepare windows of opportunities for cross-cultural communication.



TK: It’s peculiar that the world has become more globalized and rationalized, but at the same time, narratives play more and more role in the negative sense, for example, fake news. People can easily be influenced by narratives, and narratives can also be manipulated to a great extent. What do you think about these negative aspects of the narrative?



OR: WE definitely need to address the problem of fake news and echo chambers. In the course of the last few decades we invested time, money and resources into the modernization of society, we wanted to make our actions more efficient and more standardized, but this movement towards modernity has provoked counter movements of growing individualism, as expressed in the wish, “to write my own story.” It also leads to a serious challenge: many narratives explain the world in very a simple form, but the reality is complex and we need new tools to deal with counter-intuitive phenomena in a complex world. I think that one of scientists’ major tasks is to make sure that we deconstruct narratives which provide simple but problematic answers to serious questions. We need to replace these narratives with those that build on the existing cultural narratives but enrich them with contemporary knowledge and insights.

TK: Regarding disenchantment with narratives in modern history, at a certain point, we thought that we were rational. This is the case also in Japan. But according to recent statistics, about 20% of Japanese children believe that human beings can be reborn after death. Some of the pre-modern beliefs came back, even though the pre-modern world was completely modernized and deconstructed. Here, we can see another discrepancy emerging.

OR: There is this saying: “The altar of metaphysical beliefs never remains empty”. If you deconstruct traditional religion, something else will take its place, for example esoteric beliefs, consumerism or addiction. We should be careful about using science as a substitute for metaphysical needs. Science can never play this role. We need metaphysical stories to bring meaning to our life but metaphysical beliefs cannot explain reality. Unfortunately, we see both: an usurpation of religion by scientific rationality and a replacement of scientific insights by wishful thinking and metaphysical beliefs. We have witnessed both in the midst of Corona: the hubris of science to dominate public life and personal decisions as well as the successful creation of unproven narratives that claim causal knowledge on the basis of ideology, fantasy or wishful thinking. It seems that we have gone back to the time of the plague, when that disease was attributed to witches, which resulted in multiple murders of innocent women. Today, we have similar sinister attribution, for example to Jewish people or rich capitalists such as Bill Gates.

TK: I would now like to go to the next question: what would you expect from Analytical Psychology in terms of research and collaboration with academia? What is the likelihood of a connection between Analytical Psychology and the academic world?

OR: I think that as humans we are keen on being regarded as both creatures of reason and of emotion. Naturally, technical and empirical social scientists do have a good rational approach to studying the world around us but they have difficulties in understanding human biographies in all



their emotional and subconscious dimensions. This is the place for psychoanalysis or analytical psychology. The processes that lead to transformations in human beings are normally not captured by typical statistical or computational analyses. At the same time, empirical science can be of great value to psychoanalysts for understanding the world within and around us. Both worlds, the empirical and the psychoanalytical, merge in the study of narratives. Narratives can be analyzed by systematic knowledge of empirical psychology, also statistical or computational psychology, but they can only be fully understood in their power to provide individual meaning when we explore their emotional and archetypical nucleus. Integrating the two perspectives lead us to a truly transdisciplinary approach, which brings different knowledge-communities together. One knowledge-community is focused on the systematic empirical science community, the other on the experiential knowledge that is part of the collective and cultural traditions and the third on the insights form the exploration of un- and sub-conscious elements of human behavior. And, when we talk about sustainability and transformation, we need all three elements of knowledge, not just the systematic knowledge of science.

TK: That sounds complicated. Your answer might be about the next question I have prepared. In recent times, the Humanities and Social Science have been having difficulties coping with the standard of Natural Science, which is based on the Impact factor and strict notion of science. How do you see the future of the Humanities and Social Science? Maybe you have just replied to that question.

OR: There are two major schools of social science: one close to the humanities, which normally uses qualitative methods, and one close to the natural sciences which use computational or statistical methods. Both traditions have a place in the realm of science but they address different phenomena or the same phenomena from different perspectives. If, for example, I am interested in biographical changes, e. g., why people change their attitudes or their perspective on life, I am well advised to use the qualitative method of non-standardized, explorative interview. For this purpose, a quantitative survey method would not work. If I want to know, however, how many people share some beliefs or how do they form a specific attitude, good statistical survey methods are the instruments of choice. So, I think it depends on the question and the objectives of the investigation whether qualitative or quantitative methods would be a

better choice. Looking into my own career as a social scientist, I have often tried to combine both methodological pathways to look at phenomena from different sides. I could also imagine that the psychoanalytic perspective can add another dimension to our knowledge that we cannot substitute by either qualitative or quantitative methods of social research. Using multiple approaches, we will get a much better picture of reality.

TK: You mentioned “experiential,” before. In this case, there is a subject who interferes with the research object. Very often, science has only the object, but the subject is not included. But if you talk about “experiential,” the subject should be also included. It must play a very important part in the process.

OR: I think that classical science looked at human beings as objects of study. The classic scientist is an observer, he does not interfere with the objects that he or she investigates. Interfering would mean manipulation. Experiential knowledge is very different. The objective here is to forge a relationship between object and subject. Such a relationship would never emerge if the scientist is only observing but not interacting.

TK: In psychotherapy, the therapist is also involved, not just objectively observing. Being involved is very significant.

OR: Creating relationships is mandatory for many disciplines in science, for example in medical practice. Here you have to “bring your own personality into the other.” Interaction is crucial and listening a virtue. In that sense, serving others is hardly possible without interacting and building mutual respect and relationships.

TK: You also mentioned combination of quantitative and qualitative approaches. For example, we now have a project for the text (message) counseling, it is psychotherapy by sending message or chatting. So, afterwards, you’ll have all the data in words and sentences. When we conduct various analysis based on data science, the essence of psychotherapy which looks like

an art, can be shown by the data. You can also see which psychotherapy is good or which is not. It is also interesting that with the development of data science, we can also quantitatively see the quality.

OR: I totally agree that data analysis does help. It can bring up causal or functional connections that you would otherwise not discover. At the same time, it is obvious that the specific added value through personal relationships cannot be harvested by data analysis alone. When you work with your clients person-to-person, you get a different impression than if you look at the data.

TK: Thank you, these are the questions I have prepared so far. Would you have any other comments?

OR: Let me say again that transdisciplinary cooperation is the way to finding better solutions for our future. We have been living in our disciplinary silos for too long, and it is very important to break out from these silos and engage in inter- and transdisciplinary cooperation.

TK: I was very much impressed by contributions from your institute at our joint conference. They were highly interesting. It would be very good to continue our exchange.

OR: Many thanks, I also would like to continue our exchange. It is so rewarding.



LOGO PROJECT

Based on the decision by the Officers and the Executive Committee, since February 2020, I have been working on the IAAP LOGO, with the designer Shinya Yamamoto, who made the Logo for the Kyoto Congress 2016, AJAJ, and Kokoro Research Center. At the EC Meeting in January 2020, the logo was approved, with some additional suggestions. Here is the final version of the Logo as well as the letterhead and the animation, which shows how the Logo is conceptualized.



[Link to the letterhead](#) [JPG](#) [PDF](#)

[Link to the animation \(1920x1080, 30sec\)](#) [IAAP - Logo](#)

I would like to show you the process:

Phase of studying and conceptualizing

The first proposals by the designer were not convincing, and I requested that he researches all IAAP Group Members' logos, as the IAAP logo must be based on something from reality (scientific picture, geometry, symbols) rather than be too abstract. Examples were presented at the Officers Meeting in August 2020, classified as 1. Geometric, 2. Alphabet, 3. Symbolic, 4. Mandala, and 5. Emblem pattern.

Here are all examples.

1. Geometric pattern



United States



Uruguay Argentina



United Kingdom



The Independent
Group of Analytical
Psychologists

United Kingdom



Spain



United States



Germany



Germany



Germany



Spain



United States

2. Alphabet Pattern



Netherland



arpa
 associazione
 per la ricerca
 in psicologia
 analitica



United States

Italy



Austria



United Kingdom



Belgium



Russia



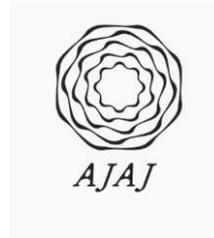
Belgium

3. Symbolic Pattern

Australia



South Africa



Japan

Lithuania



Chile



Russia

Brazil



SBPA
Sociedade Brasileira de Psicologia Analítica

Ассоциация
аналитических психологов
России



United States



United States



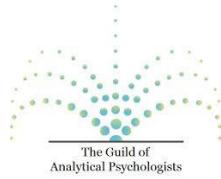
United States



United States



Denmark



United Kingdom



United States



China



Italy



Israel

4. Mandala Pattern



Switzerland



United States



United States



Israel



Mexico



United States

5. Emblem Pattern



United Kingdom



United States



Poland



Venezuela



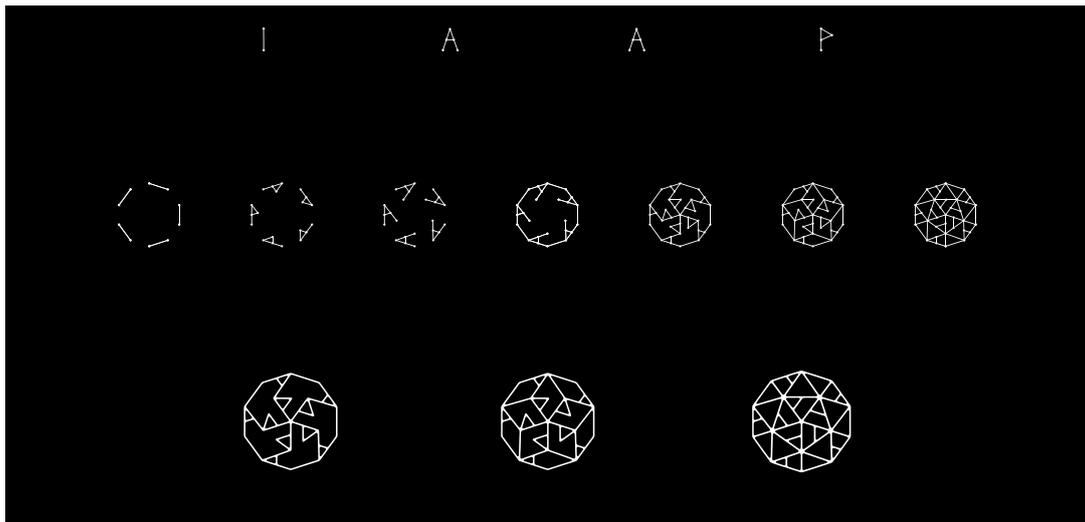
Brazil

The Officers liked the logos of SUAPA, AJAJ and Poland (AJAP). We suggested something like a central image with letters around it. For the image, we suggested world or network. Something like a seal was a possibility too. I talked with the designer and made the following points about the composition and the presentation of the Logo:

- to be composed of letters (IAAP)
- to use one-stroke writing as in the case of (Japanese) seal
- to image expanding network of the world
- to have continuity such as ouroboros and galaxy
- to have repetitive trajectory such as mandala and labyrinth

Finding the concept

The designer worked on the requests and made the proposals.



The Officers found the proposals fairly good but the final form was a bit static. We preferred the one before, or two before. The designer continued to work on it.

I will skip here a lot of back and forth between me and the designer and between me and the Officers. We came to the semi-final sample shown as below:



The Officers liked it. There is a movement and a three-dimensional depth. There was still a request if the letters around could be closer to the image. The final decision was made at the 2021 EC meeting.

This has been a really long process of trials and corrections, and back and forth between Committees. I hope our members will like this logo.

Toshio Kawai

Obituary

Hester Solomon, 1943 – 2021



We are heartbroken to learn that Hester Solomon has passed away peacefully on the 5th of October 2021.

Obituary by Joe Cambray

The death of Hester McFarland Solomon on October 5th, 2021 is truly a profound loss for the international Jungian community. Hester was only the second woman to become president of the IAAP, following Verena Kast. Both instituted much needed major changes: Verena brought clear, shorter term limits to the IAAP Executive Committee for inclusion of those interested in serving the organization; Hester, during her presidency began the process of revising and modernizing the IAAP constitution. As I was president-elect during Hester's term, we worked closely together, collaborating on this and many other projects, e.g., developing the IAAP Education Committee, and evolving the role of finance officer. She set a high bar for leadership.

Hester was a very dynamic person, who was a good friend and colleague to many analysts around the world. She was a skilled diplomat with an ecumenical grasp of culture. I was one of those fortunate enough to have had the chance to develop a close friendship with her over our 9 years serving together on the IAAP Executive Committee, in addition to collaborating as part of The Journal of Analytical Psychology's editorial board, as well as other professional projects. As a result, I was able to witness and learn first-hand what a

skillful administrator she was, tackling complex problems with innovative solutions. She had a keen mind and could discern potential problems in emergent states and then effectively strategize interventions before difficulties could escalate. She was also a fine writer with a broad knowledge base and range of skills and was able to produce scholarly contributions to the analytic literature as well as composing important technical and bureaucratic documents. All of this in addition to having a rich family life created in her chosen country of emigration, the UK.

During our years on the IAAP Executive, we traveled the world together for association business. She was an intrepid globetrotter and good companion that allowed for memorable shared adventures on numerous continents. Her insightful vision and good sense of humor made for convivial and pleasurable excursions for all who accompanied us. We worked hard, accomplished much yet always found time for important historical and cultural encounters: for example, when in South Africa preparing for the Cape Town Congress, we visited Robben Island where Nelson Mandela had been a political prisoner; when in China assisting the founders of the Shanghai Jungian contingent achieve Developing Group status, we toured Taoist shrines and Buddhist monasteries; prior to presenting at a conference in Rome, we immersed ourselves in the splendors of the Vatican Museum and at an officer's meeting in Milan, after a rather long day of meetings, we saw a memorable production of Carmen at the Teatro alla Scala.

Hester's kind, open-minded and thoughtful demeanor made her an excellent leader, with an empathic knack for mediation of conflicts. A person of her caliber does not come along often and I am grateful to have been a part of her orbit. It was a high honor and privilege to work in partnership with Hester and count her as a significant friend. The world has been diminished by her passing.

In fond memory,

Joe Cambray

ANNOUNCEMENTS

Evacuated students and alumni from Afghanistan to the USA in need of help

The Asian University for Women in Bangladesh (AUW) has recently evacuated 148 students and alumni from Afghanistan to the USA. The AUW is now getting them visas and working on integrating them into various US Universities. While there, they will be able to take advantage of the mental health counselors and support system provided by the schools. No transition of this kind can be easy, but it can be made somewhat more bearable with the support of an empathetic community.

However, the women have nothing and we are thus working on collecting funds to help them with their living expenses. The IAAP has already collected and sent them a good amount of donations, but we want to continue to facilitate the support.

If you would like to support the program, please go to the IAAP website <https://iaap.org/> and use the Donate button at the bottom of the frontpage. Any donations would be very much appreciated.

Articles on Analytical Psychology

A selection of brief introductory articles on the founding concepts of analytical psychology is published on the IAAP website <https://iaap.org/> in the section: **Jung & Analytical Psychology**. The authors are senior Jungian Analysts from different parts of the world. The articles can be accessed either through the **Analytical Psychology** – folder by George Hogenson (<https://iaap.org/jung-analytical-psychology/analytical-psychology/>), or by going directly into the folder: **Founding Concepts of Analytical Psychology**. (<https://iaap.org/what-is-analytical-psychology/short-articles-on-analytical-psychology/>).

At the bottom of each page there is a download-button for the PDF-version of the article.

Conferences

Since the spring of 2020 approximately all planned Jungian conferences had to undergo changes. Some were sadly cancelled, other were postponed, and a good number of conferences were changed into hybrid or online events. Past conferences for 2019, 2020 and 2021 can be seen on the IAAP website <https://iaap.org/> in the **Conferences** section and the **Past Conferences** folder. (<https://iaap.org/conferences/previous-conferences/>)

Also, the planned conferences for the rest of 2021 have changed into online events. But we sincerely hope that we in 2022 can meet in person at the planned conferences. Please see the Upcoming Conferences in the **Conferences** section, and the **Upcoming Conferences** folder (<https://iaap.org/conferences/upcoming-conferences/>) The upcoming conferences for 2022 will be presented on the following page:

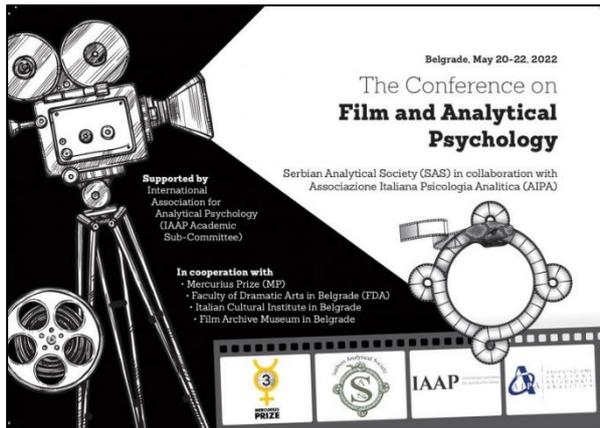


**Jung's *Red Book* for Our
Time:**

Searching for Soul under Postmodern Conditions

April 27 – May 1, 2022, Eranos and Monte Verità, Ascona, Switzerland

<https://iaap.org/conferences/jungs-red-book-for-our-time/>



The Conference on Film and Analytical Psychology

20 – 22 May 2022, Belgrade, Serbia

<https://iaap.org/conferences/film-and-analytical-psychology/>



IAAP Buenos Aires 2022

XXII International Congress
for Analytical Psychology

ANALYTICAL PSYCHOLOGY OPENING TO THE CHANGING

WORLD: Contemporary perspectives on Clinical, Scientific, Social, Cultural and Environmental Issues.

August 28 to September 2, 2022, Buenos Aires

<https://iaap.org/conferences/xxii-international-congress-for-analytical-psychology/>