



Abstracts

for the IAAP/Catholic University Freiburg Joint Conference
(in cooperation with German Society for Analytical Psychology (DGAP) and International Network
for Research in Analytical Psychology INFAP3)

„The Process of Transformation“

Catholic University Freiburg, Germany; 4-6 Oct. 2024

Friday, Oct 4th

Introduction to the conference theme: The process of transformation

(Prof. Dr. Christian Roesler, Catholic University Freiburg/Germany)

Jung started to develop his own approach to psychodynamic psychotherapy with the idea (in his 1912 publication “Wandlungen und Symbole der Libido”, in which the term “Wandlung” = transformation is highlighted) that there is a universal process taking place in the transformation of the personality. Since then, in analytical psychology, the general idea is that the process of psychotherapy is directed by inner forces (e.g. the transcendent function, the archetype of the Self) which are activated in the therapeutic encounter. There is also the idea that this process has a universal shape and can be mapped accordingly. Moments of change or turning points in the course of therapy are facilitated by the appearance of archetypal patterns or symbols. This process is called the individuation process and its general form and stages have been described in Jung’s works in detail. This process forms the core of Jung’s psychology and continues to be the heart of analytical psychology. The attempt to map this process in its universal form is the reason behind Jung’s interest in alchemy, mythology (the hero’s journey) and spiritual traditions, because in all of these fields traces of this process can be found. This process has been described again and again in publications from the field of analytical psychology and in a large number of case descriptions. Nevertheless, in spite of the outstanding importance for analytical psychology, there have been few attempts to investigate this process systematically and in accordance with the rules and instruments of scientific research.

The basic idea of all approaches to psychotherapy is to create conditions which bring about therapeutic change. The different schools of psychotherapy differ largely in how they explain the coming about of therapeutic change and the factors behind it. A major aim of the conference is to provide a forum for researchers to come together and have an exchange on how to approach the investigation of the process of transformation in different fields as well as to present their findings.

Keynote lecture: A New Cure of Souls: On the Transformation of Jung's therapeutic practice
(Prof. Dr. Sonu Shamdasani, University College London/UK)

Parallel Breakout-Sessions: Conceptual research and research designs

Session A

Antje Barber, DGAP, IAAP, Berlin/Germany: Specificities of the transpersonal - from Neumann to Ferrer

Results of hermeneutic research as a stimulus for the clarification of epistemological foundations
The lecture offers a conceptual arc, with the speaker focussing in particular on the element of the transpersonal, based on Neumann's early work on Hasidism. How did this element find its way into Neumann's later work and what characterises the transpersonal as such? The arc closes with a representative of transpersonal psychology, Jorge Ferrer, and his concept of transpersonal participatory events, whose epistemological implications could provide impulses for empirical research into so-called subjective or personally experienced events - with or without a transformational character.

Luisa Zoppi, IAAP, Rome/Italy: A Remarkable Development in Jung's Ideas: From Word Association Tests to Feeling-Toned Complexes to our Current Understanding of Trauma

Jung's theory of Complexes and his study of the splitting processes of the psyche are at the very core of his understanding of psychic functioning (Sedgwick, 2001; Krieger, 2019). Currently, the complex is a cornerstone concept in Analytical Psychology; it is understood as the smallest unit of the psychic structure and can become *autonomous* when there is "*a so-called trauma, an emotional shock or some such thing, that splits off a bit of the psyche*" (Jung, 1934, CW 8, para. 204). Interestingly, although trauma is a relevant concept in analytical psychology, through the theory of complexes (see Jung, CW 8, para. 204), it has been largely underestimated in Jungian theorizing until more recent developments. In fact, in their important works neither Jolande Jacobi (*Komplex, Archetypus, Symbol in der Psychologie C.G. Jung*, 1957) nor Hans Dieckmann (*Komplexe: Diagnostik und Therapie in der Analytische Psychologie*, 1991) ever mentioned *trauma* as the main factor in generating split-off complexes. The influential work of Donald Kalsched (1996, 2003, 2013) on trauma and complexes has helped to further the debate on the role of complex theory in Jungian analysis and practice and has put the Jungian approach to the treatment of trauma on the international stage. Other Jungian authors that have delved into this topic will be considered (amongst these Eulert-Fuchs, 2020; Meier, 2023).

A clinical case will be presented to highlight how the psyche can function when facing trauma and which challenges this functioning brings to analysis when working with split complexes throughout a long and compassionate analytic journey.

Session B

Hugo Trevisi, Universität Nürnberg, Germany: In pursuit of transformation in the psychotherapeutic training: Psychotherapeutic attitude as a source of transformation in analytical psychology

Psychotherapeutic attitude can be a potential source of theoretical and technical transformation which has significant implications for both, the therapist and the way he/she approaches his/her work, and consequently, the psychotherapeutic process, at large. Taken from the analytical psychology perspective, this presentation will explore the topic of "psychotherapeutic attitude" as a central subject matter that needs to be considered in the ongoing process of becoming a psychotherapist. This topic seems particularly important and holds special relevance during the training years. To go about this endeavor of considering the psychotherapeutic attitude as a source of transformation, we will first define "psychotherapeutic attitude", then, situate it in a conceptual hierarchy pyramid, and finally, examine its implications for the general development of psychotherapy (e.g., spiritual growth and individualization)." Complementarily, clinical examples will be used to hint ways in which this transformation has already started to take place on behalf of the trainee in different cultural contexts.



Dr. Patrizia Heise, C.G. Jung-Institut Stuttgart und Freiburg, Germany: The hero's journey as a psychological concept

The Hero's journey is a concept popularized by Joseph Campbell (1904-1987) who worked in the field of comparative mythology and investigated about 240 myths and stories from all over the world. Encounters with indigenous cultures and psychological studies of C.G. Jung led Campbell to the theory that all myths and epics are linked in the human psyche as cultural manifestations of the universal need to explain cosmological, social and spiritual realities. Much more than just stories about gods and goddesses he saw the resemblance of symbols and sequences and postulated an underlying pattern of meaning, the "Monomyth". Already one of the oldest themes which we know in history, the 4000 year old Sumerian myth of Inanna, shows the main stages of the hero's path as we see it today in our own life journey of maturing, growth, and transformation through overcoming challenges and crisis attaining a higher level of self awareness and integration. It outlines the stages of the hero's/heroine's adventure, mirroring the process of inner transformation and self-discovery to what man and women of today experience - and what Jung termed Individuation: The treasure hard to attain and life's true goal. Paul Rebillot (1931-2010), American author and Gestalt-Psychotherapist, created the hero's journey as a workshop tool for personal transformation. It offers a way to work with the basic human conflict between longing for change and for security at the same time. Studies (Mittermaier F., Singer S., 2008) show that it has the potential to improve depression, psychic coherence and to decrease the feeling of inner pressure. The narrative of the hero's journey is also a metaphor for the eternal renewal process of death and rebirth underlying all life processes.

Prof. Dr. Iryna Semkiv, Ukrainian Catholic University, Lviv/Ukraine: War: mentalization and totalitarian state of mind

Poster Session

Sang Ick Lee, Department of Psychiatry, College of Medicine, Chungbuk National University/Hospital, Cheongju, Chungbuk, Korea: The individuation process represented in Western alchemical text 'Rosarium Philosophorum' and the concept of personality development of Eastern thoughts

After a careful review on the concept of transference from the perspective of analytical psychology, the author had proposed that an interpretation for the whole series of 'Rosarium Philosophorum' including its posterior part to which Jung didn't refer in 'The Psychology of the Transference' be carried out for the genuine understanding of transference. The symbolic meaning of the twenty woodcuts' pictures in 'Rosarium Philosophorum' could be interpreted as the alchemical stages of blackening, whitening, yellowing and reddening. The transformation through each stage could be associated with the process of psychotherapy as well as individuation process. The eastern traditional thoughts on psychic transformation and human development were also compared. At first, Confucius is the founder of Confucianism and the essential person for the eastern thoughts. One of the most famous contents of Confucius' thoughts in Lun Yu (論語 The Analects of Confucius) is as follows: The Master said: When I was fifteen I set my heart on learning (吾十有五而志于學). At thirty I took my stand (三十而立). At forty I was without confusion (四十而不惑). At fifty I knew the command of Heaven (五十而知天命). At sixty I heard it with a compliant ear (六十而耳順). At seventy I follow the desires of my heart and do not overstep the bounds (七十而從心所欲不踰矩). These are reviewed and compared to C. G. Jung's individuation process in reference to the development of consciousness. This study showed the archetypal proof beyond old/new and East/West. There will be other areas of eastern thoughts such as The Great Learning (中庸) and Buddhist' practices (信解行證) which can be considered as parallels. These will be applied to psychotherapeutic process practically.



Musical transformations

Leonor Dill, Paris Lodron-Universität Salzburg, Austria: Archetypes in Music and Individuation – An Integrated Approach

By analyzing Schubert's works using an integrated approach that combines music analytical tools and C.G. Jung's archetypal theory, several archetypal stations can be identified. Such systematic methodology has hardly been applied so far, although archetypal manifestations not only influenced Schubert's individuation process but also affected his musical language. The aim of the presentation is to identify archetypal stages and to show the inner transformations along Schubert's creative process. This method may provide insights into different areas of research particularly in Musicology and Analytical Psychology.

Saturday Oct 5th

Morning

Panel on Spiritual Transformation

Keynote Lecture: The Spiritual Path of Transformation

(Prof. Dr. Eckhard Frick, Jesuit Priest and Jungian Analyst, Anthropological Psychology/University for Philosophy and Spiritual Care/Technical University, Munich/Germany)

Parallel Breakout-Sessions: Spiritual and transpersonal transformation processes

(30 min. for each presentation including Q/A and discussion)

Session A

Patrizia Peresso, CIPA, Rome/Italy: Preliminary study on the transformative process, a Jungian analyst and a Catholic priest comparing views

The results of the most advanced research in psychotherapy (Campbell et al. 2013, Migone, 2021) make evident that the most powerful factor of change is precisely the therapeutic relationship in which faith and hope, particularly 'realistic hope' (Helm, 2004), among others, are revealed as crucial factors. In Catholicism as well, the transformative process is fostered by a series of 'virtues' amongst which faith and hope are two fundamental cornerstones. The work will focus on the similarities and differences between these two types of experiences, through a heated confrontation between a Jungian analyst and a Catholic priest. This with the intention of contributing to a preliminary study in which to deepen the theoretical-clinical foundations of the transformative process and, subsequently, to outline hypotheses to be subjected to empirical verification.

Dawn Bunch, Clinical Psychology, Duquesne University, Pittsburgh/USA: Exploring the Imaginative Path toward Salvation and Individuation through St. Teresa of Avila and C.G. Jung

How might a Catholic archetypal psychologist work in the pursuit of salvation and individuation within the rich and complicated psychological underworld of the unconscious? In this paper, I will attempt to explore this question through a comparative analysis of discussions of the process of intrapsychic transformation through the lenses of two thinkers: St. Teresa of Avila and C.G. Jung. In *The Interior Castle*, written in 1577, St. Teresa details the contemplative, imaginative process by which the individual progresses through the inner "mansions" of the soul, beginning by navigating through the wretchedness of

the unrefined psyche, infested with “lizards” and creatures revealing to us our inner darkness, and ultimately arriving at the deepest, innermost union with God in profound, transformative Love. Although distinctly regarding the process of Christian salvation, this interior process, as well as the overall emphasis on transformation achieved through imaginative contemplation, bears striking resemblance to Jung’s accounts of the inner metamorphosis we experience when we plunge into the depths of the unconscious. In particular, I will discuss the meaningful similarities between St. Teresa’s experience of the soul’s process of transformation and 1) Jung’s discussion of the *form* of intrapsychic transformation through the lenses of alchemy, mythology, and archetypal symbolism, and 2) Jung’s discussion of the *method* of intrapsychic transformation occurring through his own imaginative, contemplative practice of active imagination. Through this exploration, I hope to work towards articulating the role which Jungian psychology can play in deepening our understanding of the vast multiplicity and complexity of the human psyche within a Catholic framework. Furthermore, I consider the ways in which St. Teresa’s and Jung’s approaches are meaningfully different and what can be gained through an understanding which integrates the merits of both of their pursuits. Finally, I consider how both of these processes articulate how we may approach the great work of confronting and healing our darkest and most wounded parts, allowing redemptive love to blossom within the soul.

Session B

Dr. Liane Hofmann, Institute for Frontier Areas of Psychology and Mental Health (IGPP) Freiburg, Germany: Energies of transformation. The Kundalini model as a map for a wholistic embodiment process

The teachings and conceptualizations of Kundalini originate in the Tantric yoga traditions of India. They are meant as a differentiated map for the undergoing of a profound physio-psycho-spiritual process of transformation. C.G. Jung was one of the first exponents of Western psychology and psychotherapy who contributed significantly to the awareness and dissemination of the Kundalini concept in the Western hemisphere and also pointed out its potential links to processes of individuation in Western individuals. Since then, psychotherapists from the field of transpersonal psychology in particular have contributed to the further spreading of the Kundalini concept. Under the term „spiritual emergency“ the focus was hereby mainly on the possible crisis-type side-effects of such a physio-psycho-spiritual development process. In the respective literature, kundalini-type phenomena are regarded as the most frequent manifestation of a spiritual emergency. The lecture discusses the specific challenges posed by the increasing transcultural exchange of world views and culture-specific patterns of interpretation faced by Western psychotherapists working in a scientifically secularly orientated healthcare system. This includes among others health- and development-related concepts and methodologies from the Asian spiritual traditions and their consequences, which are brought up as an issue of psychotherapeutic treatment by an increasing number of spiritually oriented clients. Based on a review of the research in this field as well as own experiences as a staff member of a counselling service for „spiritual and meditation induced crises“, some reflections on the current state of our scientific and psychotherapeutic understanding of kundalini-type-experiences as well as on the questions that are still open in this field, will be presented. Last not least the possible benefits that might be gained by integrating such culture-specific and emic perspectives – as represented by the Kundalini model – into the psychotherapy or counselling process, will be discussed.



Dr. Wolfgang Fach, Institute for Frontier Areas of Psychology and Mental Health (IGPP) Freiburg, Germany: Autonomy and Bonding as Structural Determinants of Individuation and Exceptional Experiences

Empirical studies based on around 2,400 clients with exceptional experiences (ExE) show that the six ExE-patterns ("extrasensory perceptions", "internal presence and influence", "mediumship and automatism", "poltergeists and apparitions", "nightmares and sleep paralysis"), which make up the majority of counseling cases at the IGPP, correlate significantly with various forms of social bonding (partnership, marital status, housing situation, etc.). Case studies and plan analyses also point to systematic correlations between clients' bonding styles, described by attachment research as "insecure-dismissing", "insecure-enmeshed" and "insecure-disorganized", and ExE-patterns. Furthermore, phenomenological findings suggest that the ExE-patterns are representations of disintegrated autonomy or bonding. Against this background, the hypothesis is that ExE can be induced by an avoidance of autonomy or bonding or by an insufficient satisfaction of the corresponding needs due to insecure bonding styles. The attachment theory approach, regardless of the ontological interpretation of the exceptional phenomena, is a new and promising paradigm in counseling and therapy of people affected by ExE. However, autonomy and bonding are not only basic human needs. As principles of systems theory, the self-organization of a system and its structural coupling with the environment are universal structural determinants of all forms of life. The development of the human individual is driven and structured by autonomy and bonding in a permanent process of differentiation and integration up from the biological to the mental level. Within the framework of the dual-aspect monism developed by Wolfgang Pauli and Carl Gustav Jung, autonomy and bonding can be interpreted as "archetypes" and exceptional phenomena or "synchronistic" events, as Jung called them, as expressions of holistic self-regulation in the individuation process.

Session C

Prof. Dr. Eckhard Frick, München/Germany: Godplaying – a psychodramatic experience (workshop)

Jung's archetypal approach to images of God is a non-normative curiosity. Based on this approach's intellectual, spiritual, and therapeutic strength, we use the psychodramatic empty chair technique to reflect on god-playing, a term coined by Moreno (1947/2012): "I played God and infected others to play with me." Moreno JL (1947/2012) *The future of man's world* (Psychodrama Monographs 21). Beacon: North-West Psychodrama Association.

Plenary presentation

The Spiritual Path of Transformation in the Symbolism of Gothic Cathedrals - Official and secret layers of symbolism in the Freiburg Cathedral

(Prof. Dr. Christian Roesler, Freiburg/Germany in cooperation with Brigit Soubroulliard, Strasbourg/France)

The Gothic cathedrals of central Europe are covered - outside as well as inside - with symbols in the form of sculptures and paintings, which form an iconographic program delivering the Christian path to salvation and thus providing an example of a path of transformation (therefore called the *biblia pauperum*, the Bible of the poor/illiterate). But this official symbolism is only one layer of the symbolism contained in the Cathedral as a whole. Beneath this official layer of symbolism are more secret layers, including signs and symbols attached to the church by the guild of stonemasons, who formed a secret society and provided a path of initiation; finally, there is the hypothesis that alchemical symbols are attached to the church which can be read as a path of initiation/transformation according to the ideas of medieval alchemy.

Afternoon

Parallel Breakout-Sessions: Transformative processes in psychotherapy (30 min. for each presentation including Q/A and discussion)

Session A

Psychotherapy of emotional and psychosomatic regulation: the transformational processes in psychotherapy in the light of polyvagal theory

Andrea Fontana¹³, Ph.D., Lucia Sideli¹³, Ph.D., Chiara Capri², M.D., Rino Capo³, Lisa Arduino¹³, Prof. Schimmenti Adriano⁴, Ph.D. & Vincenzo Caretti¹³, Ph.D.

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This presentation explores an integrated, body-trauma oriented, polyvagal-informed psychotherapy designed to facilitate emotional and psychosomatic regulation. Rooted in the understanding that psychic transformation arises through a maturational process within the therapist-patient relationship, this approach views psychopathology as a non-creative adaptation to the environment, characterized by rigidity. This rigidity is attributed to trauma, dissociation, emotional dysregulation, and autonomic dysregulation. In this therapeutic model, the patient is inherently motivated to overcome entrenched and repetitive patterns, fostering a restoration of safety lost during developmental phases. Repetitive relational schemas manifest in a dissociative manner within interpersonal relationships, whereby dissociation disrupts intimacy in social engagement. This dissociation stems from unresolved traumatic relational experiences that hindered integration during development. Crucially, patients employing this model tend to disable their relational attachment systems, dissociating behaviors of intimacy and deep bonds. This hampers their ability to experience safety and pleasure in engagements with themselves and others. This presentation will delve into the intricacies of the therapeutic process, emphasizing the role of the therapist-patient relationship in fostering a maturational journey towards emotional resilience and psychosomatic well-being. By addressing the core issues of trauma, dissociation, and dysregulation, this integrated approach seeks to offer a profound and transformative experience for individuals seeking to break free from rigid and repetitive patterns, ultimately promoting healthier relationships and a more adaptive engagement with the self and others.

Chiara Capri, Valerio Colangeli, Mental Health Department, ASL Rome 1, Rome, Italy: In the labyrinth of adolescent dysregulation: can fairy tales, myths and archetypes become Ariadne's thread?

In recent years, there has been an increased concerns regarding adolescent mental health. Clinicians have observed an increased prevalence of severe psychiatric symptoms, such as drug abuse, suicide attempts, and self-harming behaviour, which reflect emotion dysregulation. The aim of this presentation is to describe the preliminary findings of a Jungian therapeutic group for adolescents and young adults with emotion dysregulation problems.

To try to respond to the epidemic of dysregulated young patients, a “Fairy Tales and Myths” group was set up, aimed at patients aged 14 to 25, belonging to the catchment area of the Service UOC Prevention and Early Interventions in Mental Health of Local Health Authority Rome 1 (Italy).

The group was aimed at rediscovering the language of myths and fairy tales, adapting it to new contemporary codes and images, in order to give voice to a different narration of their emotional and symptomatologic experiences. In analytical psychology, the therapeutical process is directed by inner forces which are activated in the meeting of two personalities, or even more, in group therapy.



In the confrontation with the *other*, the archetypes of the Shadow, Animus and Anima were explored. The strength of the group enhanced the amplification and mythical allusions, also using contemporary myths, (such as films, TV series and comics).

Before being included in the group, each participant was assessed through a standard psychiatric interview and measures of emotion dysregulation and psychosocial functioning. Participants were re-assessed after about one year of group therapy.

In the patients' stories, the figures of tricksters, helpers, evil stepmothers and the hero's journey returned again and again.

Preliminary findings suggest a clear improvement in dysregulatory symptoms and psychosocial functioning. This suggests that Jungian group psychotherapy represents a useful intervention in adolescence even with emotional dysregulation problems.

Monica Luci, Rome/Italy and University of Essex, UK: Single case trans-theoretical meta-analysis of change moments in psychotherapy

Despite many methodological advances made in the field of psychotherapy research, there is currently still a lack of a meta-theoretical framework, independent of schools, to explain the processes of change in psychotherapy, considering their dynamic and complex nature. Instead, change is precisely the reason why people come to psychotherapy and a clear formulation of what is expected to happen is fundamental to any kind of psychotherapy, and independent of school of thought.

How are moments of change in clinical cases narrated by psychotherapists? This study intends to focus on the narration of moments of change through a meta-analysis of individual case studies, irrespective of the theoretical approach of the therapist, albeit within the subgroup of psychodynamic psychotherapies for the purposes of this part of research.

Aims: What are the similarities and differences in the way moments of change are formulated by psychotherapists from different theoretical backgrounds? Are micro and macro changes narrated differently or are micro changes narrated at all? Is it possible to identify common ground in the moments of change as they are formulated in different theoretical languages?

This pilot study intends to create a map of possible change processes for further research in the field.

Methodology: 15-20 cases will be selected from the Single Case Archive. A pool of expert will identify parts of the text where moments of change (processes) are described in a clinical case and the narratives of change will be analyzed through thematic analysis. Results are intended to create a conceptual map and shared key terms that can guide further research in the field.

A clearer understanding of this moments of change is key to a reflection on the path a psychotherapy can take with each single and unique therapeutic dyad.

Session B

Mary Coaten, Institute of Medical Humanities, Durham University, UK: Dance Movement Psychotherapy (DMP) in Acute Adult Psychiatry : A Mixed Methods study

My study explored the therapeutic mechanisms of Dance Movement Psychotherapy (DMP) in an in-patient setting in acute adult psychiatry through the qualitative dynamics of movement and the symbolic and metaphoric processes expressed during the DMP sessions.

Weekly group DMP sessions of 90 minutes were delivered over ten weeks on two single gender in-patient wards in an NHS hospital. The dynamics were evaluated using two aspects of Kestenberg Movement Profile (KMP), a movement notation instrument relating to the use of space and time. The exploration of symbolic and metaphoric processes drew on self-reported questionnaires, case vignettes and psychotherapy process notes.



Movement analysis indicated a specific imbalance in engaging with the future and the past. Symbolic and metaphoric communications indicated a relationship between an altered sense of space and time. The movement dynamics present, acted in synchrony with the symbols and metaphors.

The symbolic and metaphoric communications that presented themselves pointed towards the ‘... relative temporality of the psyche’ (Yiassemides, 2014) where there was a sense of timelessness and spacelessness present. It was as if these communications acted within relative rather than linear time, as in dream images. The mechanisms at play were non-linear and acausal and this was reflected in the alterations in space and time in the movement patterns. The symbols that emerged were a part of the movement. They grew out of the movement and the movement grew out of them. They were both individual and collective and they played out in relation to a ‘non-ordinary’ (Kalsched, 2013) sense of timelessness, spacelessness and non-linearity in a parallel process with the movement.

This suggested that the symbols and metaphors had a function which was also to bring a representation of form. Thus, the meaning of the symbol was worked out in conjunction with the movement. It is as if the rhythmic synchrony ultimately helped to derail the delusion provoking an integration such that something new e(merged) from and into the relation to space and time which could be described as a kind of harmonising process.

Wei Zhang, Institute of Analytical Psychology, Faculty of Humanities and Social Sciences, City University of Macau, China: Therapeutic Presence and Self Compassion: Exploring the encounter between analyst and patient

Analysis is a dialogue between two partners. The meeting of two personalities is akin to the contact of two chemical substances: if there is any reaction, both are transformed (Jung, 1933). This study investigates the elements that influence this 'chemical reaction' and finds that:

1. Analysts with greater experience and higher levels of self-compassion exhibit a more pronounced therapeutic presence.
2. Self-compassion bolsters therapeutic presence by enhancing perspective-taking in empathy and diminishing personal distress in empathy, thereby reducing the fear of failure associated with anxiety about imperfection.

Chiedu Eseadi, University of Johannesburg, South Africa: Appearance of Archetypal Patterns in Jungian Psychotherapy with a Neurodiverse Student: A Case Report

Generally, psychotherapy is essential for transforming people from all walks of life, including those with neurodiversity. This report investigated the emergence of archetypal patterns in Jungian psychotherapy with a neurodiverse student receiving counseling at a public university counseling centre. The case study focuses on a 20-year-old neurodiverse, male student who has been undergoing psychotherapy for the past six months. The student was diagnosed with a learning disability and has been experiencing anxiety and depression, as measured using the Hospital Anxiety and Depression Scale. The therapist sought to provide a safe and supportive environment for the student to express their thoughts and emotions. The therapist was able to tailor the therapeutic approach to the student's needs through the recognition of archetypal themes. Throughout the therapeutic process, archetypal patterns emerged in the student's narratives and dreams. These patterns provided a lens through which to interpret their psychological experiences. The emergence of archetypal patterns during Jungian psychotherapy with a neurodiverse student emphasizes their importance in understanding the psychological experiences of neurodiverse students in the university setting.

Session C Transformative processes in dream research

Brian Nuckols, Indiana University of Pennsylvania, Pittsburgh/USA: Structural Dream Analysis in Analytical Psychotherapies: Addressing PTSD in Childhood Sexual Abuse Survivors

This paper introduces Structural Dream Analysis (SDA) as a novel narrative research method in analytical psychotherapies, focusing on its application for victims of childhood sexual abuse suffering from post-traumatic stress disorder (PTSD). SDA, rooted in CG Jung's dream theory and enriched by narrative and psychoanalytic symbol interpretation techniques, offers a comprehensive approach to understanding dream series in therapy (Roesler, 2018).

The core of this article is a case study of 'Patient X', a PTSD sufferer and childhood sexual abuse survivor. Over a year of psychotherapy, Patient X's recorded dreams provide a valuable dataset for SDA, revealing insights into underlying conflicts and therapeutic pathways. This case study illustrates how dream analysis can elucidate mental health issues and assist in the healing process.

Simultaneously, the article explores the relationship between characteristics of childhood sexual abuse, such as the victim's age at the time of abuse and the number of perpetrators, and the severity and frequency of resultant nightmares and sleep disturbances. This analysis, informed by Belleville, Dubé-Frenette, and Rousseau (2019), distinguishes these specific symptoms from the broader spectrum of PTSD symptoms, highlighting the importance of tailored treatment approaches.

Patrick Jenni, Psychosomatische Klinik, Universität Freiburg, Germany: Transformation made visible: How the new MAP model is able to visualize therapeutic change and transformation through dreams

In an exploration of the uncharted realms of dream motifs the new MAP model makes it possible to analyse the structure of dream motifs on its profoundest yet most visible level. A series of 217 dreams demonstrates: The most common dream motifs display a structural change that goes hand in hand with changes in the dreamer's psychotherapy. Even though the model is in its development and needs further research, it can provide substantial answers to Jung's theory of archetypes and to analytical psychotherapy.

This presentation contains findings from the newly developed method MAP-Model. This psychoanalytical method of dream analysis is part of and emerged from Professor Christian Roesler's project Structural Dream Analysis. It is designed to identify central motives of a dream (for example a dog) and analyze its relationship with the dream ego and its change in the progression over time. It is also possible to compare the dynamics of the motifs with the process of psychotherapy to gain insights to a core question of psychoanalytical dream research: How are dreams and especially its motif related to the waking life of its dreamer. The method provides scientific answers to this question on a fundamental level and can also provide scientific answers to central aspects of the Analytical Psychology, namely the archetype theory of Carl Gustav Jung, which recently gained some controversy and questions among Jungian scientists. This presentation will be about the development of the method and the ongoing findings.

Sarah Hall, University of Essex, UK: Dreaming Recovery: How a Jungian understanding of drug-dreams can assist patients in recovering from addiction

The phenomena of 'drug-dreams', commonly experienced by patients in recovery from addiction, are characterised as dreams featuring drugs, addictive substances or associations to drug-culture/lifestyle, which the dreamer is seeking to abstain from in waking life. While studying drug-dreams is not new, drug-dream research has remained stubbornly wedded to early psychoanalytic theories of addiction and



dreaming linked to drug-craving, predicting relapse and gauging motivation in recovery. This new research, based on a decade of clinical experience of working with drug-dreams in residential rehabs and private practice settings, suggests that drug-dreams offer what I am calling *'Dreamcovery'*, a dream or series of dreams proficient in guiding recovery, supporting Jung's conceptualisation of the psyche as a self-regulating system, bringing the dreamer in recovery into contact with the as yet unknown, potentially healed self, as part of the individuation process.

This presentation will present initial data from the very first study to use the Jungian methodology of Structural Dream Analysis (SDA) on drug-dreams, providing a theoretical model of how the content and structure of dreams is related to the psychopathology of the patient, and how this changes in a series of dreams over the course of psychotherapy in relation to therapeutic improvement. The proposal therefore builds on systematic research and empirical findings from earlier Structural Dream Analysis research, having created a model of SDA that can be used for treating patients with an addiction history. The findings and methodology used in this clinical research will be relevant to clinicians, scholars and academics in fields of addiction, recovery, dreaming and dream research.

Sunday Oct 6th

Panel on Sandplay Therapy

Keynote Lecture: Mapping the Process of Transformation: Developments in Sandplay Therapy Research

(Dr. Lorraine R. Freedle, Neuropsychologist, President-elect of the International Society for Sandplay Therapy, and co-author of the first international meta-analysis on the efficacy of SPT, Hawai'i/USA)

C. G. Jung describes the process of individuation as a universal, transformative journey toward becoming who we were meant to be. This movement toward wholeness of personality occurs through successive encounters with parts of oneself that lie hidden in the unconscious. Sandplay Therapy as founded by Dora Kalff provides a symbolic and experiential means to engage with archetypal energies of the unconscious and activate the individuation process. Each sand picture is a direct expression of the psyche made by the patient. A series of sand images illustrates in three-dimensional form the process of transformation as it unfolds.

Although researching unconscious processes can be challenging, Sandplay Therapy provides a unique window for exploration. Over the past two decades there has been a surge in sandplay research including quantitative and qualitative designs and studies that focus on outcomes as well as processes. Several models have emerged for mapping the individuation journey and archetypal themes in sandplay that could prove useful in dream analysis, expressive therapies, and other approaches.

Dr. Lorraine Freedle will review the latest developments in sandplay therapy research including results from a recent international meta-analysis that she co-authored, findings from neuro-imaging studies, and ways to study the process of transformation in sandplay. She will also discuss "The Seven Phases of Sandplay Therapy," a roadmap that emerged empirically and provides a useful framework for tracking psychological development and the individuation journey in clinical sandplay practice.

Parallel Breakout-Sessions

Session A

Dr. Yura Loscalzo, Prof. Dr. Marco Giannini, University of Firenze/Italy: Investigating the relationship of Sandplay Therapy and Active Imagination

Jung stated that active imagination is a fundamental component of the second phase of an analysis that can continue even outside the analytic setting. Since it can be conveyed through various expressive techniques, such as writing, drawing, and painting, it is possible to argue that all forms of psychotherapy based on art (e.g., poetry, dance, and theater) originate from Jung's contribution to active imagination. This paper focuses on Sandplay Therapy as one of the forms of expression rooted in active imagination. Besides some critical differences between the two analytic processes (e.g., active imagination is usually prompted in the last phase of the analysis, while Sandplay Therapy might be used since the first sessions), there are several convergences. Among the principal analogies, the consciousness lends its expressive means to the unconscious, which decides what to depict. Also, the resulting image is determined from both the conscious and the unconscious and it is related to the person's conscious situation. Finally, we suggest that Sandplay Therapy, besides contributing to the subsequent development of active imagination itself (as suggested by Dr. Carducci), might also be used to practice active imagination in a "facilitated" and protected setting: it helps let the unconscious come up while creating the image in the sandtray, and it fosters the confrontation between the unconscious and the consciousness through the contemplation of the image in the sandtray.

Prof. Dr. Monika Wigger, Department of Art Therapy, Catholic University Freiburg/Germany: A fundamentally intact psyche—the artistic transformation of the essential

The main burden of artistic creation lies within the "analysis of sensory perceptions and their transformation into symbolic images (...)" (Dannecker, 2015, p. 210). The result of this process is usually an aesthetic product, which is normally visual, or perceptible to the senses in another way.

In 2018, Scandinavian artist Olafur Eliasson exhibited 30 large Greenlandic ice blocks in front of the Tate Modern in London. An integral part of the installation "Ice Watch" was an invitation to the public to place hands on the ice, feel its shape, inhale its scent, climb upon it, and experience its acoustic phenomena. At the moment of perception, the visitor is allowed accessibility to what is otherwise unfathomable, enabling the transformation of a complex and existential theme. Eliasson allows the participant to be integrated into his work, and engage in the possibility of multisensory perception, evaluation and classification under real-life circumstances. This experiential space is essential when applied to art therapy, as, among other things, it is associated with strengthening a sense of coherence during life-threatening illnesses.

Confrontation with an oncological disease can affect the psychic apparatus by inhibiting its compensatory functions leading to conflict-like paralysis. Psycho-oncological crisis intervention, as well as art therapy support were—among other support structures—crucial to patient Ms. N. in enabling her to actively and confidently free herself from her stressful situation, and to, once again, be able to perceive healthy, competent, active facets of herself. The case descriptions reveal the extent to which artistic processes, such as body image and collage can provide unique qualities. The visualizations of the young patient's feelings and experiences in the form of multimedia visual renderings correlate in many respects with works by artists from different eras. Within the context of this lecture, case studies will be used to illustrate analogies of transformative artistic and art therapeutic processes.

Session B

George Jogho, Fakultät für Psychologie, Universität Basel, Switzerland and Freiburg, Germany: Evaluating Expressive Sandwork with Refugee Children: A Pioneering Study

This study investigates the efficacy of Expressive Sandwork (ESW), a non-invasive psychological method designed to support traumatized children in crisis regions. Unlike traditional therapeutic approaches, ESW can be facilitated by non-therapists, addressing the scarcity of qualified psychotherapists in such areas. Grounded in Jungian analytical psychology and attachment theory, ESW emphasizes symbolic play and fosters primary attachment experiences in a silent, group setting. Given the limited empirical research on ESW, this study aims to explore its outcomes with refugee children who have experienced war and disaster-related trauma. The study employs a randomized controlled trial design, involving two experimental groups of refugee children from Kiev living in a fostering home (N = 15), and two waiting control groups from the same establishment with similar biographies (N = 15). The research examines psychological well-being and behavioral changes using the Strengths and Difficulties Questionnaire (SDQ). This pioneering research seeks to provide initial empirical data on ESW's efficacy, contributing to the development of cost-effective, scalable interventions for traumatized children globally. Future research is anticipated to build on these findings, further refining the operational framework of ESW.

Annagreta König-Dansokho, Tübingen/Germany: A systematic of process patterns in pictures from Expressive Sandwork

Expressive Sandwork according to Eva Pattis Zoja (www.sandwork.org) utilizes the self-healing powers of the child's soul through symbolic play, supported by the absence of spoken language. The aim of my research is to systematize the patterns that can be recognized in the sand pictures. Two dimensions are relevant here: First, analyzing the patterns that emerge in a child's process over the total number of sessions at the box. Findings about patterns in the course of the process could allow statements to be made about the development within the expressive sand work if, for example, it can be observed that the patterns develop from polarity to integration or from chaos to structure. Secondly, the extent to which the identified patterns are valid in an international comparison can be examined. In addition, the connection between existing clinical disorders and identified patterns can be examined. Conversely, the identified pattern can provide an indication of a clinical disorder. The assumption is that the disorders undergo a transformation in favor of the children's mental health through the process of expressive sandwork.

Vaterhaus Freiburg cares for Ukrainian orphans in Bad Krozingen and Emmendingen. The study design was developed in October 2023. Since February 2024, two sessions of Expressive Sandwork have been held weekly in Bad Krozingen with children aged 6-15, and from April two sessions will be held weekly in Emmendingen. A pre-survey was conducted using the Strengths and Difficulties Questionnaire (SDQ) and a post-survey of the children's caregivers will be carried out to obtain indications of disorder patterns and their change through the process of expressive sandwork. According to the hypothesis, the transformation is reflected in the sand pictures.

In addition, sand pictures are available from the expressive sand work at international locations for the systematization of recurring patterns and their comparison.

Session C: German presentations

Sabine Grumann, C.G. Jung-Institut Stuttgart, Germany: Eine Phänomenologie des Auftretens synchronistischer Ereignisse im Kontext von Psychotherapie

Das inhaltlich qualitative Forschungsprojekt stellt einen Versuch dar, eine sinnstrukturelle Übereinstimmung synchronistischer Phänomene in der Psychotherapie mit der Struktur der entsprechenden psychotherapeutischen Fälle aufzuzeigen. Es ist anzusiedeln im Bereich der Spiritualitätsforschung und Grenzwissenschaften. Da es um die Ermittlung von Sinn geht, obliegt es einem unauflösbaren subjektiven Charakter, der aufgrund seines zu erforschenden spirituellen Inhalts so Anerkennung in der allgemeinen Forschung findet.

Das Projekt bezieht sich auf den Vorschlag C. G. Jungs, dass es sich bei Synchronizität um eine symbolische Darstellung unbewusster Inhalte handelt, die sich vorwiegend, aber nicht ausschließlich, als physikalisches Ereignis manifestieren können. Die Begriffsbestimmung von Synchronizität scheint Jung Zeit seines Lebens beschäftigt und zusammen mit ihm selbst in beständiger Fortentwicklung gewesen zu sein. Zu einer eindeutigen, klaren Definition konnte oder wollte er sich offenbar nie durchringen. Sein ganzes Leben kann als ein Grenzgang zwischen Unbewusstem und Bewusstem angesehen werden. Mittels einer psychodynamisch orientierten Herangehensweise, angelehnt an den offiziellen Leitfaden zur Erstellung eines Berichts an den Gutachter bei gesetzlich versicherten Patienten/innen, sind unter dem beschriebenen Fokus zahlreiche Fallbeispiele systematisch untersucht worden. Der psychodynamische Forschungszugang im Blick auf den inneren Konflikt und die damit verbundene Gegensatzstruktur des jeweiligen psychotherapeutischen Falles und die Herausstellung der Komplementarität des dazugehörigen synchronistischen Ereignisses impliziert den Einbezug einer im Sinne Jungs verstandenen symbolischen Sichtweise.

In der Ergebnisermittlung lassen sich eine wiederkehrende Übereinstimmung in der Sinnstruktur des jeweiligen synchronistischen Ereignisses und des entsprechenden psychotherapeutischen Falls bestätigen sowie eine förderliche Wirkung in Bezug auf den weiteren therapeutischen Prozessverlauf. Dabei ist eine klare Bestimmbarkeit bezüglich Wirkadressat/in, -stärke, -länge usw. in vielen Fällen nur unklar herausstellbar, was zum Teil, aber nicht nur, einer Unschärfe im Titel des Forschungsprojektes geschuldet ist. Auf dem Hintergrund des beschriebenen Forschungszieles erhebt das Projekt an dieser Stelle keinen gründlicheren Anspruch.

Eine weitere Herausforderung stellt der Umgang mit der nicht auflösbaren Unschärfe des Synchronizitätsbegriffs per se dar. Hierzu macht das Forschungsprojekt den Vorschlag, die Unschärfe nicht als Hindernis anzusehen und defizitär zu bewerten, sondern vielmehr als eigene Qualität und professionelle Stärke herauszustellen. Die im Rahmen des Forschungsprojektes ermittelbare „Klarheit in der Unklarheit“ findet Entsprechung in seinem symbolischen Zugang und seiner wissenschaftlich anerkannten psychodynamischen Herangehensweise, die das, was da ist, um den fehlenden Pol ergänzt. Somit beschreibt das gesamte Projekt auf unterschiedlichen Ebenen die ganzheitliche Funktion der Psyche und die offene Dimension des Symbolischen und trägt zu einer Erweiterung im Bereich der Grenzwissenschaften bei.

Sandspielgruppe:

Anna-Selina Daiß, Dipl. Kunsttherapeutin (FH), AKJP Schorndorf, CGJI Stuttgart; **Eva-Marie Feine-Enninger**, AKJP Stuttgart, CGJI Stuttgart; **Caterina Heigl** Hinterbrühl; **Britta Herb-Kienzle**, Dipl.-Soz. Päd. (FH) AKJP, CGJI Stuttgart; **Birgitt Kreuter-Hafer**, AKJP Schorndorf, CGJI Stuttgart; Prim. Dr. **Judith Noske**, Psychoanalytikerin für Kinder und Erwachsene. Leiterin der Kinder- und jugendpsychiatrischen Abteilung Landeskrankenhaus, Baden-Mödling, Hinterbrühl, ÖGAP. **Elisabeth Schörry-Volk**, AKJP Schwäbisch Gmünd, CGJI Stuttgart; **Anke Seitz**, Dipl.Psych. AKJP Ammerbuch CGJI Stuttgart.



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Bedeutung der Beziehung für Sandspielprozesse – Auf dem Weg zu einer Sandspielstudie

„Wie ist es möglich, sich der Bedeutung von Beziehung in therapeutischen Sandspielprozessen von Kindern und Jugendlichen anzunähern?“

Diese Frage stellt sich eine Gruppe von wissenschaftlich interessierten Analytikerinnen aus Deutschland und Österreich. Man trifft sich in einem ergebnisoffenen Diskurs alle 2-3 Monate online, um persönliche Erfahrungen mit dem therapeutischen Sandspiel auszutauschen, gemeinsam Material zu betrachten und nach geeigneten Forschungsinstrumenten zu suchen.

Gemeinsames Anliegen der Gruppe ist es, symbolische, interpersonale und intrapsychische Wirkkräfte in ihrer Wechselwirkung zueinander wissenschaftlich zu erfassen und daraus mögliche Schlussfolgerungen für die Bedeutung des Wirkfaktors Beziehung im therapeutischen Sandspiel abzuleiten.

In dem Vortrag wollen wir

- den Prozess der Gruppenauseinandersetzung mit all dem Suchen und Irren nachzeichnen (mit der Rechtfertigung, dass die Weise der Annäherung an eine wissenschaftliche Fragestellung das Fragen wie auch die Antworten mitbestimmt).
- Die Untersuchungsinstrumente vorstellen:
 - Fragebogen von Senges aus der Pilotstudie von Alexander von Gontard;
 - Selbstbezüglicher Kreis des Untersuchers und des Patienten aus der OPD;
 - Strukturfragebogen der OPD anhand eines praktischen Beispiels vorstellen
- Fragestellung formulieren und erste Ergebnisse beschreiben.