



IAAP

NEWS SHEET

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INTERNATIONAL ASSOCIATION FOR ANALYTICAL PSYCHOLOGY
INTERNATIONALE GESELLSCHAFT FÜR ANALYTISCHE PSYCHOLOGIE
ASSOCIATION INTERNATIONALE DE PSYCHOLOGIE ANALYTIQUE
ASSOCIAZIONE INTERNAZIONALE DI PSICOLOGIA ANALITICA
ASOCIACIÓN INTERNACIONAL DE PSICOLOGÍA ANALÍTICA

EDITORIAL

Dear Colleagues,



The Executive Committee has just finished a hectic schedule of meetings in Copenhagen, the host-city of the next IAAP Congress, in August 2013. This enabled the EC members to make sure that the facilities of the proposed Congress venue meet the requirements, while attending to other tasks and pressing matters that running our complex organization demand. On the next page of this Newsheet, Misser Berg, Chair of the Congress Organization Committee, will give you an update on how the plans for the Congress are progressing. More information and news about the Congress will follow in the next Newsheet and the printed Newsletter.

As always, we wanted to bring together Jungian Societies and Developing Groups from different parts of the world and in this issue you will have the opportunity to meet the Societies from Brazil and the United Kingdom, and the Developing Groups from Poland and Kazakhstan. Their profiles and news of their current activities demonstrate how lively and colorful our community continues to be and how creative and hard-working we, Jungians, are in upholding the depth and integrity of our profession in these uncertain times.

We are very pleased that Professor Dr. Christian Gaillard, Past IAAP President, accepted our invitation for an interview for the "Some thoughts on..." section. The idea for the interview came from his very inspiring presentation at the second anniversary of the publication of the Red Book in London in November 2011 (organized by the SAP and JAP), and I hope you will find Professor Gaillard's ideas about creativity and its transformative effect on the psyche as thought provoking as the audience at the Red Book event, including myself, had found them.

While we are on the subject of creativity, our artist in this issue is Dr. David Rosen. Some of his beautiful images and haiku can be found in the "Art Corner" section.

We entered this year with a sense of great loss too. James Hillman and Mario Jacoby have left this world and we share the sadness with the many members of our community who had the privilege and great fortune to know them personally as their analysts, teachers, mentors, supervisors and friends. Their work continues through the people whose lives they have touched.

Along with the preparations for the XIX Congress in Copenhagen, which promises to be a rich and stimulating event as IAAP Congresses are well know to be, this year we are also preparing the next triennial printed Newsletter and Members' List. The publication of the books is planned for March 2013 and we will need to receive the reports and contributions from IAAP Societies and Developing Groups no later than the 1st of August 2012. May we also draw your attention to the importance of keeping your details on the database up to date as the printed Members' List will be based on the information there stored.

The next issue of the Newsheet is due this coming September. Please send us your contributions and Society/Developing Group profiles by the 15th of June.

Our thanks to all the contributors to this issue for taking the time to share their news and creative work with us.

With warm wishes,

Emilija Kiehl
Newsletter & Newsheet Editor, IAAP

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

FROM THE EXECUTIVE COMMITTEE



It has been a great honor and pleasure for the Danish Society DSAP to host the Executive Committee as well as the Program Committee within the first weeks of February.

The meetings took place in the Scandic Hotel which is the venue for the next international Congress in August 2013. The Scandic hotel is located in the center of Copenhagen beside one of the beautiful lakes and with almost everything within walking distance. All conference facilities are concentrated on the ground floor and the rooms are located close to each other so it should be easy and quick to find the different break-out rooms.

We, in the Congress Organizing Committee, have worked very hard with the budget trying to reduce the costs and securing a reasonable fee so that as many IAAP members as possible would be able to attend the Congress. In all recent Congresses the simultaneous translation services have been the single most expensive cost so we have tried to look for other solutions. The translation model which will be introduced at the Copenhagen Congress in 2013 includes the use of electronic readers (Kindles) prepared with translated versions of the plenary presentations. However, for the Delegates' Meeting on the Wednesday of the Congress, we will have interpretation with head-sets as has been the case at the previous Congresses. The C.G. Jung Institute in Copenhagen has generously offered to buy the Kindles and make them available to participants free of charge. In the next Newsheet we will bring you more details concerning this new way of translation but from the budget point of view we can see that it will save a lot of money and thus secure a very reasonable congress-fee.

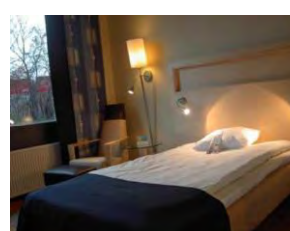
At the recent meeting the Program Committee worked intensely and very creatively and with a remarkable result. We are certainly looking forward to a varied, balanced, and inspiring programme for the Congress.

Misser Berg
Chair of the Congress Organization Committee

Copenhagen Panorama



Scandic Hotel



SOCIETY PROFILES

BRASIL

ASSOCIAÇÃO JUNGUIANA DO BRASIL (AJB) (JUNGIAN ASSOCIATION OF BRAZIL)

We are the AJB - ASSOCIAÇÃO JUNGUIANA DO BRASIL (Jungian Association of Brazil), an organization dedicated to the study and dissemination of Carl Gustav Jung's ideas in Brazil. AJB was founded in June 1991 in São Paulo, the year in which we celebrated 30 years of Jung's death. In 2011, we celebrated the 20th anniversary of AJB with lots of joy and united spirit.

In 1995, during the IAAP Congress in Zurich, AJB was accepted as a Group Member of the IAAP (International Association for Analytical Psychology), and in 1997 as a Training Group. Since then, we have been training Jungian analysts who are recognized by the IAAP.

We are a non-profit organization and have, as one of our main objectives, the furtherance of ethical and professional improvement of our members in the practice of Analytical Psychology. For this purpose, AJB coordinates and supervises the various Jungian analysts training courses offered by our Regional Institutes, spread all over the vast Brazilian territory.



We now have seven Institutes throughout Brazil (see map), in São Paulo, Rio de Janeiro, Minas Gerais, Campinas, Paraná, Rio Grande do Sul and Bahia. Today we are 71 analysts and 104 training candidates.

The Regional Institutes are responsible for their Course Programs, by maintaining, as their core, the Collected Works of C.G. Jung and by following the directions and general requirements of the IAAP regarding hours of individual analysis and supervision. Contemporary post-

Jungian authors complement the Training Program. Issues of the normal and pathological ego development, psychopathology as well as general aspects of the Jungian practice are emphasized as themes for the Training Courses Seminars. Moreover, texts on philosophy, mythology (with emphasis on our rich Brazilian mythology), anthropology, religion and spirituality, culture, and other areas where the archetypal themes manifest with greater intensity are also presented. We seek a well-balanced program among the various schools of Jungian psychology.



**XIX Congress in 2011 AJB Executive Committee:
Áurea Roitman, Maria de Lourdes Bairão Sanchez,
Jussara Melo, Paula Boechat and Eliane Luconi**

AJB's general management is formed by its President and Directors who work as a team and who communicate on a daily basis, seeking harmony among all the associated Institutes. This harmony is attained through the exchange among teachers/members of our various Institutes, and the AJB Conferences are the result of this enjoyable relationship effort. We also bear a close relationship with the SBrPA, which is the other Institution recognized by the IAAP in Brazil, and with whom we organize lectures and events together, including the CLAPJ Congresso Latino-Americano de Psicologia Junguiana (Latin American Congress of Jungian Psychology), held every three years. The next Congress will be held in Brazil in September 2012.

AJB Conferences are held annually, each time in a different region of Brazil. These conferences are a reference in our country for all of those who are interested in ideas and debates on Jung's psychology. From May 1993 to September 2011, AJB has organized a total of 19 Conferences with the intention of spreading out the thoughts of C.G. Jung and post-Jungian authors to the general public in order to build a space for reflection and joyful communion among its members. Each year it is the responsibility of one of our Institutes to organize the Conference. The Conferences and lectures are held around a central theme. To date, the topics have been: "Jung, his Myth in Our Time", "Jung, Nature and the Feminine", "Archetypal Psychopathology", "The Male in Question", "Analytical Psychology and Education", "The Future of Psychotherapy", "Mythologies", "Efficiency and/or Transformation", "Spirituality and Individuation in the Contemporary Scene", "Civilization in Transition", "Sexuality and Individuation", "Psyche is the World's Axis", "Mundus Imaginalis: Art, Science and Spirituality", "Love", "Gaia: Individuation and Society", "Art and Analysis - Symbolism in the Visual Arts", "Creation", and "The Cursed/misunderstood Side of Jung". Our next conference will be held in June 2012 on the theme "Soma, Psyche and Individuation."



Knowing the importance of being connected with the world beyond borders, every year AJB invites one or more members of the IAAP Analysts or renown intellectuals related to the Jungian thought outside Brazil, as well as Brazilians, to enrich our Conferences.

XIII AJB 2006 Congress, Paula Boechat and Wolfgang Giegerich

Andrew Samuels, Ann Ulanov, Brian Feldman, Catherine Moreau, Hester Solomon, Janis Jennings, Joan Chodorow, Joe Cambray, John Beebe, John Hill, Joy Schaverien, Lawrence Staples, Luigi Zoja, Lyn Cowan, Malvina McNeill, Mario Jacoby, Murray Stein, Patricia Berry, Paul Kugler, Richard Wainwright, Robert Bosnak, Robert Young, Ruth Ammann, Sonu Shamdasani, Tess Castleman, Thomas Kirsch, Tom Kelly, Verena Kast, Vittorio Lingiardi and Wolfgang Giegerich are just some of the participants who have joined us for visits or lectures during our Conferences. In June 2012, we will be happy to receive Jean Knox and Beverley Zabriskie in our Conference. A very dear person in the Jungian world who has already honored us several times in our meetings is Leonardo Boff, a famous advocate of the Liberation Theology, who got in contact with Jung's heirs years ago, and brought us his Collected Works into the Portuguese language.

In addition to the AJB's annual Conferences, each Institute promotes events in their own cities, such as symposia, lectures, interdisciplinary seminars, and book launches, as a way to foster this intellectual and emotional exchange that we believe to be the highlight of our institution. Several of our members have published books (please see <http://www.ajib.org.br/livro.php>) as a way of enriching reflections on analytical psychology.

AJB has an annual publication: the Cadernos Junguianos. This journal is a permanent forum for the exchange and discussion of papers and reflections originated from the Jungian perspective. In addition to issues of theory and clinical practice, there are texts about cinema, literature, visual arts, music, anthropology, social sciences, religion and critical reviews of movies and books, thus allowing a wider approach to readers who are interested in Jungian psychology.

In Brazil, interest in Jung has grown significantly, providing a broader expansion of his thought and an enormous demand for post-graduate courses in Jungian psychology in universities all over Brazil, and mainly for Analysts Training Courses.

For more information please visit our website <http://www.ajb.org.br/> (in Portuguese).

Jussara Melo

Leticia Capriotti

Renata Wenth

Communications Committee – AJB



September 2011 XIX Congress of AJB

UNITED KINGDOM



THE ASSOCIATION OF JUNGIAN ANALYSTS, LONDON (AJA)

The fact is that the approach to the numinous is the real therapy and inasmuch as you attain to the numinous experiences you are released from the curse of pathology. C.G. Jung 1945

Origins, History, Current Position and Training

According to rumors, AJA split from the SAP, because they did not work with the transference, whereas SAP did. Some years later, IGAP split from AJA because they did not work with the transference, whereas AJA did . . .

According to our perspective, **The Association of Jungian Analysts** was inaugurated in 1977, and the main reason why a group of analysts did indeed leave the SAP seems to have been contrasting attitudes towards the numinous — hence the quote, above, from Jung. AJA's founders saw attending to the numinous as the basis of their work. They were led by a desire to establish a central position of Analytical Psychology that could hold the tension of maintaining a symbolic approach to unconscious processes while placing core importance on significant experiences in childhood. In this tradition we are committed to an inclusive model of the psyche that embraces the whole range from spiritual and archetypal aspects to developmental concepts and careful attention to the psychodynamics of transference and countertransference in order to open up the inherent potential for healing and wholeness, which Jung described as individuation. Our logo¹ shows the instance where the alchemical symbolism of the *conuinctio* intersects with cutting edge psychodynamics: the image inspired Jung to create his transference diagram. We hold a position of integration, valuing a high degree of openness, flexibility and curiosity.

Training

Our training is concerned with clinical, personal, intellectual, spiritual and sociopolitical, aspects of individual development.

Within this, the development of sound therapeutic practice cultivates a respect for the healing potential of the unconscious. The archetypal and prospective character of the unconscious forms the centre of clinical theoretical work. In a practical sense, this means that the orientation of the training is on healing through symbolic transformation, as well as the diagnosis, aetiology and treatment of symptoms. Dream analysis is an integral part of the therapeutic approach as is analysis of transference and countertransference.

In January 2008 we established a new training programme, **The Jungian Analytic Training for Qualified Psychotherapists** (JATQP), designed for registered and professionally qualified psychotherapists. In recent years we became aware of considerable interest among practising psychotherapists wishing to make the transition from being a psychodynamic psychotherapist with an interest in Jung, to becoming an analyst. This specialized course was conceived to enable that transition to take place.

The seminar programme has a modular structure, with twenty weekend modules taking place once-a-month over two years. Seminars are led by analysts from both AJA and the Jungian community, thereby offering a wide and varied programme which includes the study of both Jung's and Postjungian writings. There is also a three-day biennial summer school; the theme in July 2011 focused on the Red Book. Clinical work is conducted under supervision, and candidates are required to be in three-times-weekly analysis for at least four years.

Participants of the first training programme have recently successfully completed their studies and have now become members of AJA and the IAAP. The candidates in the second training cycle have completed the first year, and the third training starts in January 2013.

Details of the programme can be found on our website www.jungiananalysts.org.uk

Individual Contributions

A very large number of AJA members have been supporting the IAAP with the development of Jungian schools in countries where as yet there are none. Within and outside the IAAP, members

¹ Chosen by G. Heuer from the Rosarium woodcuts of Jung's *Psychology of the Transference*.

are involved in a wide variety of outreach work to the wider national and international community in their therapeutic, academic, and artistic endeavours. Very few recent examples include:

Phil Goss organised and chaired 'The Sublime and the Numinous: Wordsworth and Jung' at the Wordsworth Trust, Cumbria in 2010. He presented there and again at the IAJS London. For AJA he co-facilitated 'Masculine and Feminine: Archetype or Stereotype' with **Deirdre Johnson**. He continues to act as course leader for the PGDip/MA Integrative Psychotherapy at University of Central Lancashire, and was pleased to teach the first Jungian module to be delivered at UCLan on the MSc Counselling and Psychotherapy programme. His book "Men, Women and Relationships, A Post-Jungian approach: Gender Electrics and Magic Beans" was published by Routledge in 2010.

Lindsey Harris designed the cover and a series of illustrations for **Alan Mulhern's** "Healing Intelligence: The Spirit in Psychotherapy, Working with Darkness and Light", to be published by Karnac in 2012.

Dr. Gottfried M. Heuer initiated an ongoing series of bimonthly evening talks, 'Cutting Edges: Analytical Psychology' and published a 'Festschrift' for Prof. Andrew Samuels', "Sacral Revolutions followed by Sexual Revolutions: Psychoanalysis, History and the Father" (Routledge 2010 and 2011). He co-organised the 8th International Hans & Otto Gross Congress in Graz, Austria, in 2011, and presented there. At the 2010 IAAP Congress in Montreal, he presented 'The Nature of Burn-Out and the Burn-Out of Nature' ; at the 2011 IAJS Conference in London he presented 'The Secret Function of Beauty', among numerous presentations on other occasions. His artwork was shown in Germany in 2010 and will be exhibited at the BAP, London, in Spring 2012.

Deirdre Johnson was invited to be a key speaker at the 1st International Encounter between Psychiatry and Psychoanalysis, a conference at the Central Military Hospital, Mexico City, organised by individual IAAP members, where she spoke on The Pathology of Human Love: what contemporary Jungian theory can add to our understanding of attachment disorders.

Dr. Carola Mathers has been teaching, analysing and supervising for the Polish Association for Analytical Psychology (PTPA) in Warsaw. She is on the teaching staff for JATQP, and has led Social Dreaming Matrices at AJA, for therapists and members of the public. At the IAAP Congress in Montreal she spoke on Dreaming a New Analytic Training - her input in the creation of the AJA's JATQP training. In 2011 she presented on Archetypal Symbolism and the Creative Journey, a talk that included showing some of her own paintings at the Guild of Pastoral Psychology, London and in Warsaw.

Dr. Dale Mathers taught about alchemy in Edinburgh in 2011, about meaning and purpose in Dundee, and is editing a book on alchemy written by members of AJA and friends. He also taught in Krakow on the IAAP-sponsored training.

Gottfried M. Heuer

(with help from Gerhard Adler, Jack Bierschenk, Clare Julien, Bani Shorter et al.)



Linocut, Gottfried M. Heuer & Barlach Heuer

"Massa Confusa – The Creative Source of Life Eternal"

DEVELOPING GROUP PROFILES

KAZAKHSTAN

ОБЩЕСТВО РАЗВИТИЯ АНАЛИТИЧЕСКОЙ ПСИХОЛОГИИ (THE DEVELOPING GROUP OF ANALYTICAL PSYCHOLOGY IN KAZAKHSTAN)

The group was founded in November 2005. It contains psychologists, psychiatrists, teachers and social workers who are interested in Jungian psychoanalysis.

During the last six years, we have been meeting once a week, studying the theory of Jungian psychology, holding intervisions, watching and analysing movies, video lectures, sharing experience and interesting thoughts. Most members of our group have private practice.

Since 2009 our group is registered as Developing Group in IAAP. Our liaison is Jörg Rasche, who visits us each year and we keep in touch with him.

Three times a year, by arrangement, we invite international analysts, members of IAAP to hold a seminar. We had seminars about these themes: "Introduction to Jungian Psychotherapy", "The Methods and Techniques of Jungian Analysis", "Psychology and Psychotherapy of complexes", "Jungian Typology" and "Sand-play Therapy", also "Name of the



Father in Symbolic and Mythological Space", "Theory and Practice of the Group Analysis".

We also created a plan of studying of Jungian and post-Jungian theories. Moreover, we study works of psychoanalysts of non-Jungian direction, for



example, Melanie Klein, Donald Winnicott, Heinz Kohut, Otto Kernberg and others. Our meetings are held in the form of reports and discussions. We discuss books, analyze movies, myths and tales from the point of view of the process of individuation. Periodically we also analyze our dreams.

Members of our group prepare and hold seminars for other psychologists. Starting in September, we plan to hold elective courses of Jungian psychology for students.

In 2010, eight members of our group entered personal analysis with analysts from Saint-Petersburg. However, due to financial circumstances, three people have left analysis. Because it is not profitable for analysts to come for only two or three persons, and it would be financially difficult for us, we made the decision to pause analysis until new people would join us.

We have members not only from Almaty, but also from other cities of Kazakhstan, who travel to Almaty for seminars. They also participate in the group's work via website. In order to have efficient discussions among members of the group, we have created a website where group and articles and reviews by the members of the of psychological literature and belles-lettres.

Our plans for the future group; inviting new people to personal analysis; having seminars



members of the group, we www.grap-kz.info, where group and articles and reviews by the members of the of psychological literature and belles-lettres. include: expansion of our personal analysis; continuing with international analysts;

Jörg Rasche and Christian Gaillard on their visit to the Kazakhstan DG

conducting courses on Jungian psychology for students and psychologists by our members; creating a group for dream analysis; continuing to study culture and traditions of the Kazakhs from the analytical point of view with further publications on the subject; participating in conferences; holding a lecture center for those interested in the many-sided personality of Jung.

Members of our group are people who are interested in Jung's ideas, those who want to follow the way of individuation, and those who are passionate about helping other people to make their life more interesting.

Inkarbekova Leila
Group Leader



Kazakhstan Developing Group with Christian Gaillard and Jörg Rasche

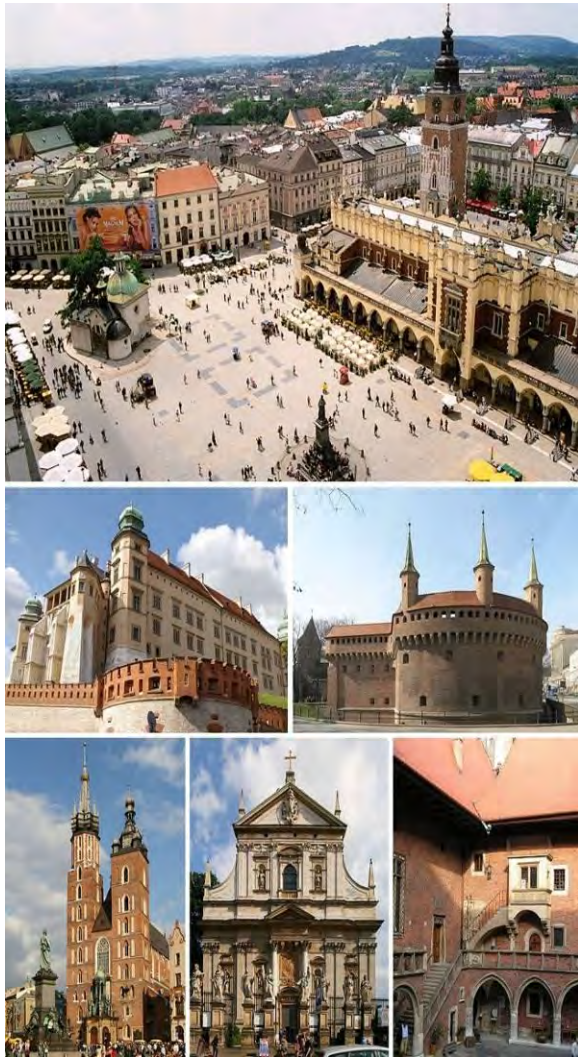
P O L A N D

POLSKIE TOWARZYSTWO PSYCHOANALIZY JUNGOWSKIEJ (POLISH ASSOCIATION FOR JUNGIAN ANALYSIS)

In December 2009 a division took place within the Polish Developing Group. In order to respect the individual differences of attitudes, as well as to find room for different ideas about the future of analytical psychology in Poland, the group of eleven people separated and created the Polish Association for Jungian Analysis (PTPJ), apart from the already existent Polish Association for Analytical Psychology. In the year of 2010, our association was registered with the state authorities. In 2011, we were recognized by IAAP as a Router Group. Grazyna Czubinska from London (SAP) is our group coordinator.

Currently we have one individual IAAP member in our association, Krzysztof Rutkowski, from Krakow, and five Individual Routers who are: Gregor Glodek, Tomek J. Jasinski, Malgorzata Kalinowska, Lukasz Müldner-Nieckowski, and Robert Roczen. We also have a Sandplay Therapy Section within our group. The members are: Tomek J. Jasinski, Mira Marciak, Mira Marszalek, Jacek Marszalek, Lukasz Müldner-Nieckowski, Robert Roczen and Krzysztof Rutkowski. All of these members have completed Sandplay training (2008-2010) with Jörg Rasche from Berlin (DGAP, ISST, IAAP) as the training director. Besides Dr Rasche, there was an international ISST teaching faculty from Italy, Germany, Switzerland and Japan. Krzysztof Rutkowski has recently become a member of ISST and the others among us are continuing on their path towards that goal.

Since early 2010, our group has continued with clinical seminars, organized in Krakow, with various visiting IAAP analysts. These seminars have been approved by the Polish Psychiatric



Association so that they can be used by participants as CPD and also as parts of professional psychotherapy training towards the Polish psychotherapeutic certificate. Henceforth we have also created two clinical supervision groups led by two senior analysts, IAAP supervisors. These groups meet on a regular basis, every other month, for clinical case work. One of them is based in Krakow and the second one in Warsaw. The members of our group also held presentations at the XVIII IAAP Congress in Montreal and at the X Journal of Analytical Psychology Conference in St. Petersburg.

At this time (November 2011) we have completed a design of a new training group for professionals. This is meant to be an introduction into analytical psychology. The group is planned to start with seminars in Spring of 2012 and we are collecting applications for this group at the moment. It is designed as a basic training, to give an introduction into the principles of Jungian analysis and Jungian psychotherapy. In the future, participants who have completed it could continue with further training in the above mentioned advanced seminars taught by the members of IAAP. This would be accompanied with the full membership in PTPJ and the individual routership with the IAAP towards the analytic certificate.

In October 2011, four of us also presented a Jungian panel at the annual national joint congress of psychotherapy sections of Polish Psychiatric and Psychological Associations. We talked about the history of analytical psychology in the context of its relationship to Freudian analysis and also about the contemporary Jungian and post-Jungian view of the psyche and the process of analysis.

The general goal of PTPJ is to promote the practical applications of analytical psychology within the professional society in Poland and in a larger community. We want to do this in our offices through the work with patients, through lectures and seminars, and by accepting new members to our association. This is part of our long-term goal, which is to establish a Jungian Institute in Poland – professional Jungian Society with the IAAP group membership.

Tomek J. Jasinski
President

Malgorzata Kalinowska
Secretary and International Liaison

Polskie Towarzystwo Psychologii Analitycznej (Polish Association for Jungian Analysis)
 Ul. Bielawska 36C/68, 05-520 Konstancin-Jeziorna, Poland, www.analizajungowska.p

*Photo collage of Krakow, courtesy of Wikipedia

Some thoughts on...

Interview with: Prof. Dr Christian Gaillard, Past IAAP President

Interview: Emilija Kiehl



E. K. A warm welcome, Professor Gaillard, to the first 2012 Newssheet! We discussed this interview at the November 2011 event in London dedicated to the second anniversary of the publication of the Red Book, where you gave a very poignant, visually moving and dramatic presentation of your experience of the Red Book as a vessel in which Jung's encounter with the unconscious was contained and transformed into a work of art. Your presentation was a tour de force of thoughts and images and I wish it were possible to somehow pour that rich material into the modest vessel of this brief interview. Perhaps picking just one strand could bring the flavor of it to our readers: this idea of the Red Book as a vessel, and Jung as a potter, who, working on the Book, was giving shape to his experience of the unconscious and also shaping his thinking...

C. G. Thank you, dear Madam Editor, for your friendly invitation. Like you, I was delighted to participate in the conference the SAP and JAP convened recently in London. And it is true that my pleasure was heightened even more by the fact that I was able to contribute to the discussion by speaking there in *images* in addition to mere words. One might say that speaking in images – the way one might speak in Italian, Greek, or English – makes a different type of communication possible. It is special, in that we place an object or living reality *between us, as a third party*. Visibly, this object concerns us all, and it proves to mobilize our highest emotional and intellectual qualities because it is initially so puzzling to us. It is certainly enigmatic, bravely and obstinately resisting our best attempts to interpret it. More precisely, it spurs us to renew our efforts again and again, inviting us to take better aim every time. As a result, the thinking process is sorely tried, and we learn how to enrich it, at every step, with resources belonging to feeling and sensation, while maintaining the perspective and the sense of correlation provided by intuition. Today, we as Jungian analysts, and many others around us, are learning to apply this combination of psychological resources to understanding the *Red Book*, which is finally open amongst us today, thanks to the extraordinary skill and determination of Sonu Shamdasani. I entitled my lecture at the conference *The Egg, The Vessels, and The Words* - a strange title indeed, with no fear of appearing a bit enigmatic. Because Jung is a part of the story, because he needed to form his own sort of thinking, and went to the trouble to do so, such a title can appear. Jung could no longer conform to the requirements of Freudian theorization. What he had learned from his self-experimentation and from his clinical practice demanded other forms of expression, another vessel or container. In the secrecy of his library, at first, pen and brush in hand, Jung shaped them, with the attention, concentration, engagement, and the sense of continuity and transformation that may indeed be familiar to the potter in his studio. Jung wrote in 1916, "Hands often know how to decipher an enigma the intellect struggles with in vain."

E. K. You refer to Yves Bonnefoy saying that "making vessels helped elaborate if not invent language" although, he adds, "not all pots tell the truth"...

C. G. First of all, let me say that I am a long-time admirer of Bonnefoy, the poet and the academic. A poet rarely makes a good academic or intellectual; likewise, academics tend to forget what it is, or was, to be a poet. If poet-academics like Bonnefoy were more common, the university would certainly improve. Secondly, when speaking of poetry, it is better to be aware of the full meaning of

the word. “Poetry” sounds so light, airy, and volatile. Yet it comes from the Greek verb *poiein*, which translates quite simply as the down-to-earth verb “to shape,” or to do one’s best to shape – the way a potter does, when he throws a hunk of clay on the wheel. Pulling, patting, smoothing, daring to ruin one’s work, to see it copied, parodied even... being prepared for it to be lost in the shuffle, or for it to cave in. The potter goes about his work with the experience and consciousness that he will try, again and again, and each new attempt to shape the vessel will be a transformation of the earlier one, its posterity. In other words, he is conscious that every production is partial and provisional, only a step, a moment, a perspective in a *work in progress*, or at least *in process*. Isn’t this what Jung means, when he teaches that the symbol is merely the best possible expression, in a certain context, at a certain point in time, of something that cannot be expressed, lived, or enacted in another way? Truth awaits us, calling out to us from afar. If she is impatient, I hope she is also indulgent.

E. K. Harold Pinter (1999, p. 23)² may be talking of this truth in writing a play when he says that as a dramatist he uses his skill to shape his encounter with the characters but the characters choose how much of themselves they reveal. In arranging and listening, between close attention to the shape of the sentence, the structure of the play, and the “freedom” of the characters, a balance can be found “... where image can freely engender image and where at the same time you are able to keep your sights on the place where the characters are silent and in hiding. It is in the silence that they are most evident to me.” In this description of his art as a playwright, there is also an image of his art of thinking being shaped by the creative experience, by the interplay of words and silences...

C. G. Unfortunately, I am not familiar with Pinter’s work. But I like the remark of his you quote. Apparently, his experience as a playwright can be compared to Jung’s, and ours. As analysts, we often find ourselves grappling with the disconcerting and even occasionally frankly disturbing surprises we gain from being open to the expectations (which sometimes do hide in silence for a long time) and the manifestations of unconscious work. One of the distinguishing characteristics of our approach in psychoanalysis is to learn how to *make room* for these expectations and manifestations which emerge of their own will, conveyed by their own consistency and insistence. And undoubtedly, this is what makes our psychoanalysis (I use the possessive pronoun “our,” because as everyone knows, *our psychoanalysis non est psychoanalysis vulgaris* – likewise, the alchemists’ gold was not vulgar gold) an *emergentist* clinical practice and form of thinking. In fact, I imagine that Jung would have been pleased with the way we describe and theorize our approach today. And, on that basis, he would probably also have been able to engage in a productive dialogue with Harold Pinter and us about emergentism, about how to set the scene in order to allow that which is seeking to reveal itself to do so in the most appropriate shape, a shape that will of course have to be adjusted and refashioned according to the art and manner of each individual. Jung had good reasons for refusing to qualify his *Red Book* as art. His work consisted of finding his path as a clinician and psychologist, not as an artist – but, in his own way, he ventured into the realm where artists experiment with the process of creativity.

E. K. Towards the end of your presentation you mentioned Lao Tzu and making vases. This would be the subject of a whole other paper but could you tell us a little bit about this link?

C. G. It so happens that a great traveller, knowledgeable about China and Taoism, recently showed me this seal, found in a Shanghai antique dealer’s. It supposedly belonged to a fairly well-known 16th-century painter named Gai Qi. A painter’s seal was used to sign his work. This one is made of stone, and is about four inches high. I was particularly delighted to see that one side of it is carved with a poem, as is the tradition with such objects, and above the poem sits a wise man, tailor-style. As a result, the seal associates painting with poetry and wisdom, as if all the arts and knowledge

² Harold Pinter (1999), “Various Voices, Prose, Poetry, Politics, 1948-1998”. London: Faber and Faber.

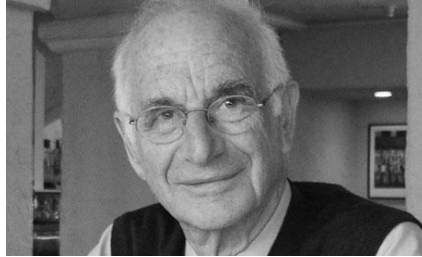
were different strands of the same thread, which could be united and associated with one another in the same action, of signing a painting. The painter's gesture is very old, coming from the ancient times of the Taoist tradition. Moreover, the wise man is holding a piece of pottery, a vessel, a vase, hugging it to his chest. What does the vase contain, to be treasured so lovingly? One might ask the same question about the various vases I mused upon in my lecture about Jung's *Red Book*. The difference is that in the Book, where painting, poetry, and ancient wisdom also have a place and role, the vases are in action, moving. We see that they are pivotal to an act of transformation, an action which is the central theme and issue of the writing and painting of the Book. For a time, from 1913-14 to 1929-30, the book was a crucible for Jung's work as an analyst and psychologist. It was the crucible for a calling that would evolve then into a different form over three decades. Jung's vases no doubt recall the Taoist tradition, and they bring us back to it. At the same time, in the highly promising and astoundingly creative dynamic of Jung's work, they are the vessels which serve an ongoing transformation, aware of what it owes to tradition, but also aware of the need to go forward, towards an unforeseeable but necessary fulfilment. Personally, I like to dream of myself as a Taoist, seated tailor-style, in the permanence of his being. But I also see that I busy myself as attentively and carefully as possible with transformations that are all the more lively in that I cannot tell you where they are taking us.



E.K. Regretfully, we have arrived to the end of this interview and have only just begun to look into the fascinating realm of art as thought and thought as art. On behalf of our readers and me personally, I thank you for sharing your thoughts with us and do hope that we will have a chance to develop this discussion further in the future.

OBITUARY

In Memoriam



James Hillman
1926 - 2011

The death of James Hillman marks the end of an epoch of Jungian psychology. With the help of a few friends, James spearheaded an attempt to save the depth psychology of C. G. Jung from backsliding into an ego-psychology in theory and in practice, a misguided use of Jung's insights for assistance to the ego and its interests. The loss of the depth dimension was noted by James in an interview with Jan Marlan only five years ago. James said: "I am critical of the whole analytic discipline.... It has become a kind of New Age substitute for life, on the one hand; a substitute for rigorous education in culture, philosophy and religion, on the other; and third, a 'helping profession.'... I think Giegerich is right—and Ziegler was, too—the whole thing has lost its way. Something is deeply missing." (IAAP Newsletter, 26: 2006) For James, what is missing is soul.

In the Terry Lectures at Yale University in 1972, James attempted to correct the Jungian misprision by insisting upon the importance of personifying rather than personalizing, on pathologizing (i.e., deepening) rather than saving, on psychologizing or seeing through non-literally, and dehumanizing rather than humanizing (i.e., ego-fying). His strategy was to introduce the ego to the underworldly dimensions of the psyche, rather than to save the ego from the underworld and lift it out of the underworld. He followed Jung in viewing human neuroses as best friends, rather than as the enemies that ego makes of them. He insisted on an archetypal perspective (for him "archetypal" is equivalent to the word "important" in Whitehead's philosophy), rather than upon a psychology of essentialized and substantialized archetypes (which, by Jung's definition, are unknown and unknowable). Alas!—even before he died, James Hillman's self-appointed followers continued the backsliding out of depth by trying to make his archetypal, poetic and imaginal insights into resources to help ego and its interests.

A Japanese analyst told me in 1988 that she thought that the genius of James Hillman's theorizing and practice was its healing power. She described this power by referring to the advice from a Japanese proverb: "The tea bowl has two handles. Always pick it up by the other one!" I think she is right that James' healing ability was always to pick up an idea or a fantasy or an emotion by the "other" handle. I experienced this once at first hand.

It was at one of those remarkable Eranos conferences in Ascona, Switzerland. We had had lunch and I was waiting to talk with James. He meanwhile was in conversation with a Frenchman, a brilliant and incredibly handsome person who always had many women following after him. I overheard the Frenchman say to James: "I shouldn't tell you this, but I always dream of being in hotels. I know that you Jungians think that this means I am a flying puer aeternus who does not have his feet on the ground, and that I should get grounded and come down to earth." Without missing a beat, James responded: "No. I would say that it means that you are flexible!"

He picked it up by the other handle. That is the kind of soul-work for which James will be remembered by many!

David L. Miller
Watson-Ledden Professor of Religion, Emeritus
Syracuse University

In Memoriam

From: Swiss Society for Analytical Psychology



Mario Jacoby
1925-2011

Our honorary member Dr. Mario Jacoby died at age 86 on 1 October 2011. The news of his death touched everyone who had known him deeply, including those of us who were aware of his deteriorating health. His departure marks the loss of a colleague whose scientific work gave important new impulses to analytical psychology. Yet his passing especially signals the demise of a dear friend whose human qualities made him a true companion as a teacher and supervisor. He will remain with us constantly in our memories. The following two texts by Irene Bischof and Kathrin Asper were presented at his memorial service on 7 October 2011.

Josef Marty

A Tribute

By Irene Bischof

Mario Emanuel Jacoby was born in Leipzig on 27 August 1925. His father was a merchant and his mother an operatic singer from Zurich. The father's side of the family came from Dresden, where his grandfather operated a major laundry firm with his other sons. Indeed, it bore the well-known address Frauenstrasse 7-11 and stood directly in front of Dresden's Frauenkirche. Mario grew up in Leipzig in a beautiful villa at the Kickerlingsberg directly behind the zoo. The family had a cook and several domestic servants – notably the beloved children's governess Milda, whom he recalled with a smile in his final days. His very young and highly elegant mother loved to take him to cafés but rationed the number of chocolate-covered cream cakes (Mohrenköpfe) he enjoyed so much. Her cute little boy (with his blond locks) must have delighted her when he enthusiastically sang operetta arias with her. He lisped a line from *Der Bettelstudent*: "Oh, I only kissed her on the shoulder." Mario delighted in reporting such anecdotes.

This childhood paradise didn't last long. In December 1929 Mario had to visit Switzerland with his mother. Milda, as he recalled, had sobbed on their departure: "Next year you will be here on Christmas once again!" Yet it turned out differently. The father's business, about which Mario

lacked any clear recollection, went bankrupt, and the parents' marriage was on the rocks. Mario was brought to his grandfather in Zurich, but soon the man couldn't cope with the child's constant crying. It was decided that Mario would be better off growing up within the family of his mother's brother, a physician in St. Gallen. During the period before World War II, the mother sometimes visited him, but she always departed without him. The father completely vanished from his life.

Mario attended schools in St. Gallen and studied violin. The violin became his great passion, and it was clear to him when he received his diploma: "My life belongs to the violin." Yet his violin teacher said he could not imagine that Mario would spend his life as a musician despite his great talent, "for he has more to offer."

When World War II ended, the mother lived in Palestine, and the father had died on the train to Auschwitz.

As soon as the national borders were reopened, Mario took the opportunity to travel to London. There he found acceptance among the Jewish immigrants and met many interesting people. He earned a bit of money as a singer in the synagogue choir, and sometimes his mother sent him some. He received his professional training as a violinist in London. Then a period followed in Paris, where George Enescu was his violin teacher. After his return to Switzerland, he found a job in the Zurich Chamber Orchestra under Edmond de Stoutz. In the second violin section Mario met Doris Guyot from Darmstadt, who later became his wife. Yet his stage fright blocked a solo career.

One day in 1955, quite by accident, Mario ran into an old gymnasium classmate, Toni Frey, in Zurich. Toni reported enthusiastically on his studies at the C.G. Jung Institute and his analysis under Jolande Jacobi. Would Mario attempt to overcome his stage fright there? Months later he telephoned Jolande Jacobi. It is priceless how Mario relates the story: "Jolande figured out, aha, this concerns two people with a name that sounds the same only one ends with 'y' and the other with 'l'". An appointment was set up the next day. Stage fright was no problem, Jolande had told him. She had already cured somebody of it recently.

Although Mario was a patient with an entirely normal therapeutic need, Jolande Jacobi challenged him to attend her lecture and seminars at the Jung Institute and applied pressure on him to write and present dream interpretations. He attributed this to her desire to inspire awe of her but perhaps also to her understanding instinctively the potential of a highly gifted man. Thus in 1956, at the age of 31, Mario Jacoby crossed the threshold of the Jung Institute of Zurich and entered analytical psychology.

In order to become a real analyst, a goal he soon set for himself, Mario now had to graduate from university studies. A very work-intensive period ensued: parallel to his studies at the university, he pursued training at the Institute and earned his living by engagements with the Tonhalle Orchestra as well as the Radio Orchestra. Having completed his PhD in 1964 and earning his diploma at the Institute in 1965 with a thesis on stage fright, Mario married Doris Guyot.

Beside his work as an analyst and therapist, he already held lectures at the Jung Institute and the IAP in Zurich. He was also invited for international presentations. At the time he read C.G. Jung's collected works twice in order to have a firmer grasp of them, as he once explained. His lecture trips soon led him into the wide world, e. g. the USA and Israel, and Doris often accompanied him. She took upon herself to organize all the practical aspects of his life, so he could concentrate completely on his work. Mario gained numerous friends abroad.

Mario and Doris took many trips with her sister (the author Gabriele Wohmann), and her husband. The warm contact with his German in-laws was an extremely important emotional and healing experience for Mario. He finally found a positive father figure in his father-in-law, a pastor.

Mario was elected president of the SGAP in 1970. He introduced an invigorating renewal at the outset: since that time good meals have been served at the two-day membership assembly and live dance music also enlivened the occasions. It was exactly the same at the three-nation gatherings after Mario and his Berlin colleague, Hannes Dieckmann, first founded a two-nation grouping which later involved the Austrians.

This was a time of radical change overall – including in analytical psychology. Already at the first membership assembly that Mario organized, with his own contribution, he raised opposition to the frequently repeated dictum “Jung has said” and called for developing one’s own positions. Experience of the unconscious in a relationship had been very important to him as an emotional type. He found interesting concepts for it in Winnicott, Balint et al., infant research and especially Kohut, whose concept of “empathic response” in relationship interaction contained the essence for Mario.

Mario Jacoby has been described as a bridge builder, because he showed ways in which such insights could not only be harmonized with Jungian psychology but also enrich it and open it toward experiencing the Other.

In 1980 he handed over the presidency of SGAP to Verena Kast and entered the Curatorium of the Jung Institute. Important developments were at stake. First was the move of the growing Institute from the Gemeindefstrasse in Zurich to Ksnacht. Mario was then centrally involved in establishing child-therapy training and simultaneously adding developmental psychology to the adult program.

He also began to publish his own scientific work in 1980, which solidified his own international reputation. Yet the main theme occurred in the background of everything; he was a gifted therapist, training analyst, supervisor, and teacher, and he was a dear friend for so many.

Then a bitter stroke of fate came in 1999 as his Doris died following a long illness. Other difficult experiences followed, such as the sale of his house in Zollikon.

The need for democratizing among analysts at the Jung Institute resulted in a dramatic development that caused him a lot of worry. The splintering of the Institute and the founding of the ISAP drew him into a conflict, which he would have preferred to solve by being a member of both institutes – but this was obviously impossible. With a heavy heart and after 50 years, Mario left the Jung Institute, with which he had identified for the longest part of his life. But in our last discussions at the hospital, he uttered the hope that the two institutes could still find a common way to reunite in the future.

Speaking from a very personal side, an important life cycle has closed. In 2008, I accompanied Mario on his first trip to Leipzig and Dresden since his childhood. It was an emotional moment as Mario and I walked into his old street. He instantly recognized the long brick wall that still surrounds the Leipzig Zoo today. It was along that wall that he had often run as a small boy. But his parents’ house no longer stood there. After a brief disappointment, he found that good. Today a small park has emerged there.

Mario’s final years – just as before – were marked by a strong will to live. Actually, he said, he would still like to proceed further. However, his intellectual and bodily strength had clearly diminished. The fulfillment of his desire to simply fall asleep without suffering was not granted to him. But now the pain is over.

After an extremely rich life, this wonderful human being, Mario Jacoby, died on the morning of 1 October 2011.

Mario Jacoby’s Contribution to Theory and Practice of Analytical Psychology

By Kathrin Asper

Mario Jacoby gave us a great deal as friend, colleague, academic and therapist.

Our world has become poorer and colder with his death.

His scientific work is infused with his vast experience and its relevance to practice. Between the classical Zurich approach and the London developmental orientation he was an important bridge. His books were written in his mother tongue, German, and were translated into English and other languages. His opus outlasts his passing and I will try here to summarise and honor them. I will limit myself to his books and will not mention his numerous articles.

His first book bears the title: “Longing for Paradise” (1980). In the symbol of Paradise he sees an archetype which initiates both regressive and final intentions of the psyche. Although based on the mythological amplification, it is of central importance to the author to be close to the expressed and covert needs of the client. The longing for paradise is expressed in the struggle for harmony, peace and being loved. These needs are necessary and enable us to realize them in life and to find meaning. In this regressive form the author does not moralize, but sees them as an attempt to heal early wounds.

Building on this beginning, Jacoby soon turned to Heinz Kohut and found in him a congenial theoretician and pragmatist whose works allowed him a further approach to developmental psychology, seeking to make clearer the formation of a cohesive self and to connect it with the views of Jungian psychology. Out of this grew his book “Individuation and Narcissism – The Psychology of the Self in Jung and Kohut” (1985). This contribution combines Jung’s Self concept developmentally and intersubjectively.

Continuing consistently along these lines Mario Jacoby differentiated the theme of transference and countertransference. He recorded his practical examples in the book “Transference and Relationship in Jungian Practice” (1987/1993). Here he differentiated relationship from transference and in this way rescued the genuinely human dimension, which occurs in a common endeavor between two people, from damaging psychologising.

From there the path led him to the already often mentioned theme of self value in “Shame and the Origins of Self-Esteem” (1991). The research into infancy at that time allowed him to place shame and self-esteem on a broad basis and to observe the Mother – Child interaction which had already concerned him for so long, also from this angle. Paradise and the expulsion of Adam and Eve from the garden is considered symbolically. Mankind now meets pain, adversity and work. Analogously the bonding phase comes to an end and the child meets disappointment and begins to understand that mother and father as persons different from himself.

The exploration of shame and self-esteem led Mario Jacoby more deeply into infancy research and the allowed him to place the emotional exchange between the child and the self-object on a differentiated and wider basis. This extensive endeavor culminated in his last work: “Jungian Therapy and Contemporary Infant Research” (1998). Early emotional exchange within the mother – child dyad, with its successful and unsuccessful aspects remains active throughout the whole of life and is reactivated especially in intimate and bonding situations. The book places Jungian analysis and psychotherapy on a solid basis and helps us to understand the innumerable nuances between two people against the background of early relationship and is helpful for healing.

This book is Mario’s most important opus and sums up all his previous efforts to understand human nature, the evolution of the self and intersubjectivity.

Mario Jacoby’s empathy, his gift for the nuances of communication between people, his constant encouragement of growth and his extraordinary talent for relationship, his modesty, and his talent for giving people a feeling of belonging, remain unforgettable. He reached people there where they needed help, even when they had no words and he helped them to step closer to themselves, to the world and to the transcendent dimension.

Thank you, Mario, for helping us become better therapists! Thank you for being our friend!



Image: Olive tree on Mount Athos, planted in the XIV century

JUNGIAN JOURNALS

The Newssheet is honoured to have featured in its last issue a contribution from James Hillman to the article on Spring Journal shortly before his death on 27th October 2011. The Newssheet sends warm condolences to his widow, Margot McLean Hillman.

The Newssheet would also like to make the following correction to the article about Spring Journal published in the last issue. The following sentence: "Nancy Cater, in order to publish her books, had to legally call her imprint Spring Journal Books as Spring Books falls under the copyright of Spring Publications, Inc." should be deleted and replaced with: "Nancy Cater began publishing books in 2003 under the imprint of Spring Journal Books".



Ann Casement (BAP/JPA)

(Photo: François Martin-Vallas)

ANALYTISCHE PSYCHOLOGIE: Zeitschrift für Psychotherapie und Psychoanalyse

Preamble

For more than forty years, the German-speaking Analytische Psychologie has provided a platform for the consolidation and further development of analytical psychology. The Journal publishes contributions on clinical practice as well as theoretical topics relating to psychotherapeutic and psychoanalytic treatment of adults, children and adolescents. It considers itself to be an international forum not only for the diverse currents within analytical psychology but also in other schools of thought within the broader community of psychoanalysis. Contributions range across disciplines such as contemporary history, culture and religion, and reviews of depth-psychological and psychoanalytical literature appear alongside information on congresses and other events. This impressive resume belies the Journal's humble origins in the late 1960s.

1969

In 1969, there were approximately thirty five Jungians in Germany. As Hannes Dieckmann puts it, a 'gang of four' consisting of himself, Rudolf Blomeyer, Eberhard Jung and Hans-Joachim Wilke, the most eminent members at that time of the Berlin Society, decided they needed their own scientific journal. At this time, C.A. Meier, who was Jung's successor at the ETH in Zürich, and Wilhelm Bitter from Stuttgart, were recruited as editors.

Dieckmann's sons were commissioned to print the Journal on their printing press which was housed in his cellar. After only four annual issues, they had gained 800 subscribers, who faithfully applied for these despite the printing errors and, at times, empty pages. Hans-Joachim Wilke was the Editor-in-Chief from the beginning in 1969 until 1994, assisted by his well-known secretary, Sigrid Wiegand.



Logo since 1982



Elisabeth Adametz

As a result of its success, the Journal attracted the attention of the Karger-Verlag in Basel. To the chagrin of the founding members, this was immediately followed by the loss of 200 subscribers in spite of the impeccable layout produced by the new publishers. The first issue produced by Karger in 1974 included the following articles: Dream and Self, H. Dieckmann; Aspects of the Persona, R. Blomeyer, and Group Therapy within Analytic Psychology, Th. Seifert. This was the fifth year of the Journal, which was accompanied by the installing of an official editorial committee.

The Journal developed useful contacts with analytical psychologists outside of Germany, principally in Switzerland, where Mario Jacoby would collect the manuscripts of Swiss colleagues. Toni Frey, the administrative director of the Clinic at Zürichberg, was another amicable contact in that country, as well as, Verena Kast, a Past-President of The International Association for Analytical Psychology, who has been an editor since 1998. London was another important contact through Gerhard Adler and Fred Plaut - both originally from Berlin themselves. As a result of its connections with the Journal of Analytical Psychology in the UK, there was an exchange of presentations and tables of content, which did not always work but, as Wilke puts it, the interactions were lively and intense.

1998

After the death of C.A. Meier in 1995, Hannes Dieckmann became the Journal's sole editor for three years. In 1988, Gustav Bovensiepen became a member of the editorial board and was Editor-in-Chief from 1998 until 2006. As he puts it, there was a considerable decrease in subscribers at the beginning of the 1990s. There were a number of complex causes for this, one aspect being that a greater portion of subscribers were not psychoanalysts but were, instead, interested lay people and libraries. As financial resources became increasingly scarce, the libraries did not renew their subscriptions to the Journal.

Under Bovensiepen's editorship, the Journal's content increased its broad image by publishing, amidst clinical papers, many general works on the theory of culture, especially articles with a symbolic perspective. On the one hand, the Journal pursued the admirable goal of publishing more clinical articles than had been the case until then, in which there was a stronger openness and link to other psychoanalytic schools and theories. On the other hand, it began to translate more articles from international Jungian journals into German in order to publish them. The financial burden of translating these articles has been carried by the Journal thus providing its readers with a real service. In this way, the Journal became broader and more international due to its stronger connections to London, Paris and America.

2007

The current Editor-in-Chief, Elisabeth Adametz, has been in the role since 2007 having become a member of the editorial board in 1999. Since 2004, the Journal has been published by Brandes & Apsel in Frankfurt am Main, and has become smaller, more compact and yellower. It no longer considers itself to be the official organ of the German, Swiss, Austrian and International Associations for Analytical Psychology, but has become formally independent from any technical association. Nevertheless, a considerable part of its manuscripts come from the congresses of the technical associations.

The organizational structure of the editorial team was modified to include around sixteen members from all parts of Germany, Austria and Switzerland. This team meets twice yearly and from this a small core of four to five members has evolved. It is the latter that proof reads the individual articles to be published, maintains the contacts to the authors, and ensures, as far as possible, that the resolutions which are passed at the large conferences are observed and implemented.

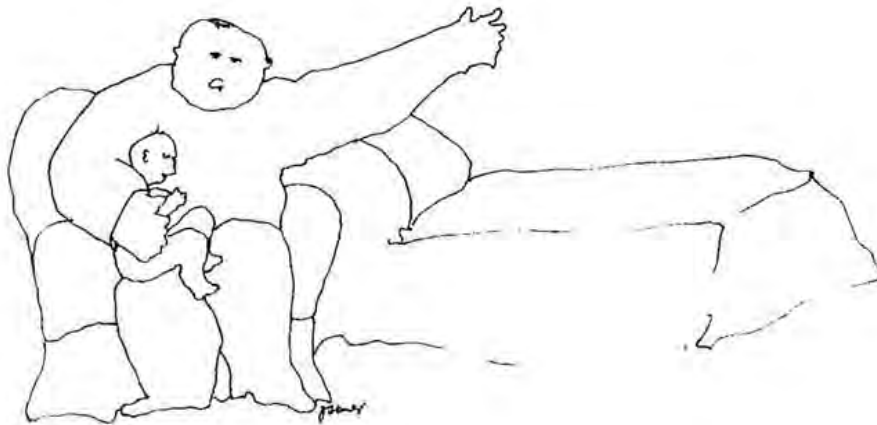
As Adametz says: “The editorial team and journal often remind me of a great, heavy ship. My work and responsibility is, with the assistance of a large team, to bring this ship safe through different winds, and sometimes storms, currents and the elements, across oceans and, from time to time, to moor in harbours. In so doing, the immediate goals always amount to the compilation, completion and publication of the next volume. The distant goals are the generation of the long-term annual programmes, both with respect to the overall organization and the content of the volumes”.

The number of subscribers has fluctuated at around 450 for some time and sales of individual volumes has increased steadily in the past few years.

Acknowledgements

Warm thanks to Elisabeth Adametz, Gustav Bovensiepen, and Can Laurens Löwe for their contributions to this article.

Note from the Editor: may we remind all our members to check and update your information on the website database. For any difficulties with this, please contact our Webmaster, Don Williams at: dwilliam@earthnet.net.



Gottfried M. Heuer

**“Economic crisis? - What economic crisis?! - The *unconscious* is the future!
And one day *all this* will be yours!”**

ART CORNER

Haiku and artwork by: David Rosen

<http://psychology.tamu.edu/Faculty/Rosen/artwork.htm>
<http://www.thehaikufoundation.org/>

leaving academia--
joining my friends:
birds, trees, and wind

Finally
looking at a peony--
speechless



crimson foxglove
pierces
field of dry grass

Circle of Life 1989

autumn
a pomegranate
and two leaves



Mandala carved in stone 2003

Fiery clouds
over a red barn
green apples turning



Emotional Landscape, 2004

alone,
until you returned---
red dragonfly



The Tao of Jung 1993

Machu Picchu—
face to face
with a llama

My life
a long
slow rain



Mandala 2003

amongst the stones
no more
loneliness

AROUND THE WORLD...



DANMARK

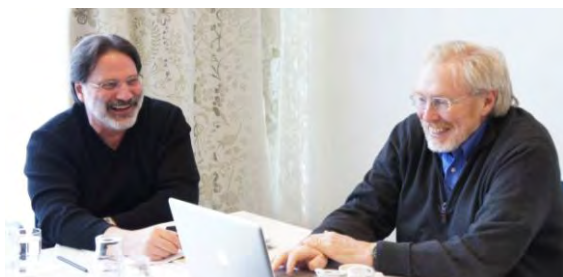
February 2012 meeting of the IAAP Executive Committee in Copenhagen



Angela Connolly and Joe Cambray



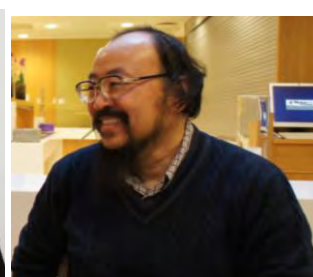
Marianne Müller and JoAnn Culbert-Koehn



John Desteian and George Hogenson



Walter Boechat



Heyong Shen



IAAP Executive Committee on a short break between meetings

(Front row from left to right: Toshio Kawai, Alessandra de Coro, Angela Connolly, JoAnn Culbert-Koehn, Marianne Müller, Misser Berg, Mariuccia Tressoldi. Back row from right to left: Jan Wiener, Walter Boechat, Joe Cambray, Fred Borchardt, Denise Ramos, Tom Kelly, George Hogenson, John Desteian).

TUNISIA

The group of Routers of Tunisia now has an officially recognized association called:

Association Tunisienne de Formation à la Psychologie Analytique (ATFPA)

The members of the routers association include the following:

- **President** : Otayl BINOUS
- **Vice-président** : Salem MLIKA
- **Secretary** : Naïma HAMMAMI
- **Assistant secretary** : Marie ARDOIS
- **Treasurer** : Monia BENFREDJ
- **Assistant treasurer** : Soumaya BRAHAM
- **Other members** : Huguette JERRY and Houyem BOUKASSOULA

The important and turbulent social and political events of the past year, in which the members of our group were very much involved, culminated with democratic elections in November. The members of the group are now able to focus more on their training in order to prepare to pass the intermediate exam for some of them, and the screening interview for others.

Last June, two of the members from Tunisia, Huguette JERRY and Naïma HAMMAMI gave a presentation at a seminar in Catania (Sicily) organized by CIPA on the theme: « Mediterranean myths »



Naïma Hammami

Huguette Jerry spoke of the myth of Carthage and Naïma Hammami presented on the myth of El Jezia El Hilaliya. Each of them evoked two famous and culturally significant complex feminine figures of their country. These Presentations were greatly appreciated by the seminar participants.



Huguette Jerry

Claire Raguet

Coordinator of the Routers Group of Tunisi



**Soumaya Brahm, Salem Mlika, Monia Benfredj, Marie Ardois
Huguette Jerry, Otayl Binous, Naïma Hammami**

ANNOUNCEMENTS

“Madness and Creativity: Clinical Meditations on Themes in Jung's Red Book”

**Ann Belford Ulanov, M.Div., Ph.D, L.H.D.
Jungian Analyst from New York**



**Texas A&M University
College Station, Texas
April 13-15, 2012**

**The Annual Fay Lecture Series
in Analytical Psychology**

Registration and Reservations

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DEALINE: March 13, 2012—limited to 200 participants

Mail to: Fay Lectures, Dept. of Psychology
Texas A&M University
4235 TAMU
College Station, TX 77843-4235

Cost below includes all activities listed in schedule. Please X all appropriate spaces.

Regular \$125 Student \$100 Senior Citizen (60 and over) \$100

Number of Registrants 1 2 3

Note: If you return your registration form with a postmark of February 15, 2011 or earlier, you can take \$25 off your registration fee.

Names(s) _____

Address _____

City, State, Zip _____

Day Phone _____ Night Phone _____

E-mail _____

Enclosed is a check for \$ _____ made **payable to Fay Lectures**.

Reception/Banquet (Check if you will be attending).

I want to join the Circle of Friends of Analytical Psychology & attend the Special Dinner Saturday night:

___ \$25 Student ___ \$50 Senior ___ \$100 Membership ___ \$1,000 Benefactor ___ \$5,000 Sponsor ___ \$10,000 Patron

Enclosed is an additional check for \$ _____ made **payable to Texas A&M Foundation**.

Note on check: Circle of Friends of Analytical Psychology for "Current Use."

Please check if you are already a member and will be attending the Circle of Friends dinner.

Refund Policy: Registration fee is fully refundable if request is received on or before March 13, 2012.

Continuing Education and Tax Deductions: Programs of this type generally meet requirements for continuing education credits and IRS tax deductions. A letter certifying attendance will be furnished upon request.

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DEADLINE: March 12, 2012

For reservations, please call the hotel at the numbers listed below.

(Please mention the Fay Lecture Series)

Call the B/CS Convention Bureau for information about other hotels in the area: 979-260-9898 or 800-777-

8292 or go to: www.visitaggieland.com

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Bryan, TX 77803
(979) 822-2000
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College Station Hilton
801 University Dr. East
College Station, TX 77840
(800) 445-8667
\$139.00 / night

For additional information contact Stephanie Wilson
at (979) 845-0477 or slwilson227@neo.tamu.edu

2nd European Conference on Analytical Psychology

August 30th – September 2nd, 2012

Angleterre Hotel, St. Petersburg

St. Isaac's Square / UL. Malaya Morskaya 24

ST PETERSBURG 190000 RUSSIA

TEL: +7 812 494 5666 FAX: +7 812 494 5125

www.angleterrehotel.com

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

BORDERLANDS



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

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

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

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Image: Marc Chagall: "Between Darkness and Light"