



igap

The Independent  
Group of Analytical  
Psychologists

Programme  
of Studies  
2017-2018

Seminars / Lectures / Reading  
and Discussion Groups

The IGAP Programme of Studies is open to anyone interested in Jung's Psychology.

The courses offer in-depth study to people who have encountered Jungian ideas through personal analysis or reading. They may be of interest particularly to professionals working in education, medicine, various forms of psychotherapy, religion or social work.

Some of our courses meet the needs of Candidates and practising therapists. When case material is used in seminars confidentiality must be strictly observed.

Attendance at courses on this Programme does not constitute a training or lead to UKCP registration.

Unless otherwise stated courses are held at:

**The Essex Church**  
**112 Palace Gardens Terrace**  
**London**  
**W8 4RT**

In some cases, expanded reading lists for the seminars are published on the website, or will be distributed on registration.

## REGISTRATION

It is essential to book seminars in advance, preferably by the deadline for the term given on each page, **but at the latest by the weekend before the seminar**. Please contact the office to reserve a place, giving your name, email and phone number, plus a postal address.

Fees are invoiced when a place is offered. We do not issue refunds but if a cancellation is made more than 72 hours before the seminar, the fee may be carried forward to cover other seminars in the same or following term.

The Independent Group of Analytical Psychologists  
P O Box 22343  
London W13 8GP

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Website: www.igap.co.uk

An excellent Introduction to the basic concepts of Jungian Psychology is run by the C.G. Jung Club in London. The majority of speakers are IGAP members. For further details of these seminars, visit their website [www.jungclub-london.org](http://www.jungclub-london.org).

## AUTUMN TERM 2017

Final date for receipt of applications: 1 September 2017

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### 1. THE EMBODYING OF CONSCIOUSNESS IN INDIVIDUALS AND SOCIETY THROUGH WORK: THE SIGNIFICANCE OF THE MYTH OF HEPHAISTOS TO CREATIVITY, CIVILISATION AND PSYCHOLOGY

*Dr Spyros Karvounis*

Date Thursday 21 September

Time 7.30pm-9.30pm

Cost £20

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### 2. SERBIAN MYTHOLOGY FROM THE PERSPECTIVE OF ANALYTICAL PSYCHOLOGY

*Svetlana Zdravkovic*

Date Friday 22 September, Saturday 23 September

Time Friday 7.30pm-9.30pm

Saturday 10.30am-12.30pm, 2pm-4pm

Cost £105

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### 3. BEHIND FORBIDDEN DOORS: IMAGES OF ARCHETYPAL DEFENCE IN BELA BARTOK'S OPERA BLUEBEARD'S CASTLE

*Tia Kuchmy*

Date Thursday 26 October

Time 7.30pm-9.30pm

Cost £20

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### 4. 'FITCHER'S BIRD': IMAGES OF INDIVIDUATION

*Jane Bacon, Elizabeth Gordon and Richard Lanham*

Date Friday 27 October, Saturday 28 October

Time Friday 7.30pm-9.30pm

Saturday 10.30am-12.30pm and 2pm-4pm

Cost £105

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### 5. MYTHOLOGY: MYTHS OF BEGINNING

*Sarah Halford*

Date Thursday 23 November

Time 7.30pm-9.30pm

Cost £20

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### 6. EXPLORING DREAMS: IN THEORY AND IN PRACTICE

*Ann Shearer and fiona von Westhoven Perigrinor*

Date Friday 24 November, Saturday 25 November

Time Friday 7.30pm-9.30pm

Saturday 10.30am-12.30pm and 2pm-4pm

Cost £105

## SPRING TERM 2018

Final date for receipt of applications: 5 January 2018

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### 7. KEY TEXTS – JUNG: THE PRACTICE OF PSYCHOTHERAPY

**Penny Boisset**

Date Thursday 25 January  
Time 7.30pm-9.30pm  
Cost £20

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### 8. DISSOCIATION AND PSYCHOSIS

**Dr Brian Stevenson**

Date Friday 26 January, Saturday 27 January  
Time Friday 7.30pm-9.30pm  
Time Saturday 10.30am-12.30pm and 2pm-4pm  
Cost £105

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### 9. MYTHOLOGY: MYTHS OF ENDING

**Sarah Halford**

Date Thursday 22 February  
Time 7.30pm-9.30pm  
Cost £20

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### 10. UNPACKING AMBIVALENCE: SAMENESS AND DIFFERENCE

**Dr Begum Maitra**

Date Friday 23 February, Saturday 24 February  
Time Friday 7.30pm-9.30pm  
Time Saturday 10.30am-12.30pm and 2pm-4pm  
Cost £105

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### 11. THE ANCESTORS: INTERGENERATIONAL PATTERNING

**Melanie Rein**

Date Thursday 22 March  
Time 7.30pm-9.30pm  
Cost £20

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### 12. THE HERO

**Robert Macdonald**

Date Friday 23 March, Saturday 24 March  
Time Friday 7.30pm-9.30pm  
Time Saturday 10.30am-12.30pm and 2pm-4pm  
Cost £105

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## SUMMER TERM 2018

Final date for receipt of applications: 30 March 2018

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### 13. ACTIVE IMAGINATION AND DANCE MOVEMENT: FROM THE DEPTHS OF THE BODY

**Jane Bacon**

Date Thursday 26 April  
Time 7.30pm-9.30pm  
Cost £20

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### 14. ACTIVE IMAGINATION THROUGH MUSIC IMPROVISATION IN ANALYSIS

**Patricia Skar**

Date Friday 27 April, Saturday 28 April  
Time Friday 7.30pm-9.30pm  
Time Saturday 10.30am-12.30pm and 2pm-4pm  
Cost £105

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### 15. APPROACHES TO THE SACRED: JUNG AND RELIGION

**Jim Fitzgerald**

Date Thursday 17 May  
Time 7.30pm-9.30pm  
Cost £20

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### 16. AMOR AND PSYCHE

**Hans van den Hooff**

Date Friday 18 May  
Time 7.30pm-9.30pm  
Cost £35

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### 17. EARLY RELATIONAL TRAUMA AND BORDERLINE STATES OF MIND

**Marcus West**

Date Saturday 19 May  
Time 10.30am-12.30pm and 2pm-4pm  
Cost £70

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### 18. KEY TEXTS – JUNG: 'THE PSYCHOLOGY OF THE CHILD ARCHETYPE'

**Janet Atkins**

Date Thursday 28 June  
Time 7.30pm-9.30pm  
Cost £20

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### 19. READING SEMINAR: JUNG'S VISIONS SEMINARS

**Mariolina Graziosi**

Date Friday 29 June, Saturday 30 June  
Time Friday 7.30pm-9.30pm  
Time Saturday 10.30am-12.30pm and 2pm-4pm  
Cost £105

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## **CLOSED SEMINARS** – FOR IGAP CANDIDATES ONLY

Further information and venues are provided on registration.

### **A. ONGOING AND SPECIALISED CASE COLLOQUIA**

Details available from the office

### **B. RESIDENTIAL COURSE AT HAWKWOOD FOR CANDIDATES AND ANALYSTS**

*Tristan and Isolde*

Thursday 14, Friday 15, Saturday 16, Sunday 17 June 2018

*Dr. Brian Stevenson and Tia Kuchmy*

**C. WEEKEND SEMINARS** are followed by closed seminars on Sunday mornings from 10 to 12 noon. These are a requirement for Candidates and Preliminary Candidates to give them the opportunity to discuss with IGAP analysts some of the key aspects of theory as it relates to psychotherapeutic practice, and as such are different from the rest of the Studies Programme. The six topics, which will be covered in a two-year rolling programme, with three sessions under each topic, are:

- 1 Starting and Running a Practice
- 2 Archetypal Dimensions in Analysis
- 3 Psychopathology and Its Relations
- 4 Culture and Diversity
- 5 Individuation in Process
- 6 Projection, Self and Other

### **C1 SERBIAN MYTHOLOGY FROM THE PERSPECTIVE OF ANALYTICAL PSYCHOLOGY**

(Topic: Culture and Diversity)

Sunday 24 September

*Svetlana Zdravkovic*

### **C2 'FITCHER'S BIRD': IMAGES OF INDIVIDUATION**

(Topic: Archetypal Dimensions in Analysis)

Sunday 29 October

*Jane Bacon*

### **C3 EXPLORING DREAMS: IN THEORY AND IN PRACTICE**

(Topic: Projection, Self and Other)

Sunday 26 November

*Ann Shearer*

### **C4 DISSOCIATION AND PSYCHOSIS**

(Topic: Psychopathology and Its Relations)

Sunday 28 January

*Dr Brian Stevenson*

### **C5 UNPACKING AMBIVALENCE: SAMENESS AND DIFFERENCE**

(Topic: Culture and Diversity)

Sunday 25 February

*Dr Begum Maitra*

### **C6 THE HERO**

(Topic: Individuation in Process)

Sunday 25 March

*Robert Macdonald*

### **C7 ACTIVE IMAGINATION THROUGH MUSIC IMPROVISATION IN ANALYSIS**

(Topic: Individuation in Process)

Sunday 29 April

*Patricia Skar*

### **C8 CLINICAL SEMINAR: TRANSFERENCE AND COUNTERTRANSFERENCE**

(Topic: Projection, Self and Other)

Sunday 20 May

*Sarah Halford*

*Reading:* Jung, C.G., *Collected Works*, Vol. 16, 'The Psychology of the Transference', §§ 353-539

### **C9 READING SEMINAR: JUNG'S VISIONS SEMINARS**

(Topic: Archetypal Dimensions in Analysis)

Sunday 1 July

*Mariolina Graziosi*

## SYNOPSIS

### PLEASE SEE THE WEBSITE FOR ADDITIONAL READING

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#### 1 The Embodying of Consciousness in Individuals and Society Through Work: The Significance of the Myth of Hephaistos to Creativity, Civilisation and Psychology

**Subjects covered:** Fairy Tale and Myth, Individuation, Alchemy, Cultural Aspects of Analytical Psychology, Post-Jungian Theory and Practice

The story of Hephaistos is the story of the embodied emergence of consciousness in human beings. On the one hand, this manifestation is consciousness; on the other, it is a concrete manifestation as fire: the energy that drives civilisation from the burning of wood to atomic energy. We will follow the notion of creation as it emerges in consciousness, language, and civilisation, and how creation through work transforms the psyche by providing it with a sense of itself through the manifested experience of beauty and love. Finally, we will discuss the concepts of coagulation and fixation as two alchemical aspects in creation along with the inevitable psychological wounding it causes to the creator.

**Reading:**

Edinger, E., *The Mystery Lectures: A Journey through C.G. Jung's *Mysterium Coniunctionis**, Toronto: Inner City Books (1992), pp. 13-41

Kerenyi, C., *The Gods of the Greeks*, London: Thames and Hudson (1951), Chapter VII: pp. 118-123 and Chapter IX: pp. 155-156

Kugler, P., 'The Phonetic Imagination', in *Spring 1979: An Annual of Archetypal Psychology and Jungian Thought*, Dallas, Tex: Spring Publications (1979), pp. 118-129

Jung, C.G., *Collected Works*, Vol 8, *The Structure and Dynamics of the Psyche*

Jung, C.G., *Collected Works*, Vol 14, *Mysterium Coniunctionis*, §§ 41, 43, 47-50, 117, 129-132

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#### 2 Serbian Mythology from the Perspective of Analytical Psychology

**Subjects covered:** Fairy Tale and Myth, Cultural Aspects of Analytical Psychology

The presenter will discuss the topic of mythology within the field of analytical psychology. Special emphasis will be placed upon Serbian mythology and the most interesting psychological images connected with it. Relations will be established between different complexes and archetypal images (Shadow, Anima, Animus, Persona, Self, etc.). The lecturer will connect images from Serbian mythology with her analytical work with patients. During the workshop, images arising in the seminar will be explored through active imagination (working with clay).

**Reading:**

Jung, C.G., *Collected Works*, Vol. 9ii, 'The Ego', 'The Shadow', 'The Syzygy: Anima and Animus', and 'The Self', §§ 1-67

Campbell, J., *The Power of Myth*, New York: Doubleday (1988), Chapters 1 and 2

Jung, C.G. (ed.), *Man and His Symbols*, London: Aldus Books (1964), Chapter 2

Alister, I., Hauke, C. (eds.), *Contemporary Jungian Analysis*, London and New York: Routledge (1998), Chapter 9

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#### 3 Behind Forbidden Doors: Images of Archetypal Defence in Bela Bartok's Opera *Bluebeard's Castle*

**Subjects covered:** Fairy Tale and Myth, History of Neurosis, Psychopathology, Fundamentals

When the image of a door appears in a dream, it invites us to open it. But when should a door not be opened? Taking the vivid musical imagery of Bartok's opera as a starting point, what lies behind each of the seven doors in Bluebeard's castle will be examined with reference both to Perrault's

gruesome tale and to Donald Kalsched's *Trauma and the Soul*. Subtle differences between repression, deeply structured archetypal defence, and personal and archetypal shadow will be explored. It will be suggested that the eerie castle of the opera may in fact be an image of the tortured psyche of the composer himself.

**Reading:**

Perrault, C., *The Complete Fairy Tales*, 'Bluebeard', Oxford: Oxford University Press (2009)

Kalsched, D., *Trauma and the Soul*, Hove, UK and New York: Routledge (2013)

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#### 4 'Fitcher's Bird': Images of Individuation

**Subjects covered:** Psychopathology, Individuation, Fairy Tale and Myth

Following on from 'Bluebeard' (Seminar 3), we will be immersing ourselves in the Grimm version of that same tale. 'Fitcher's Bird' shows us what happens in the terror of the magician's bloody chamber with its rituals of dismemberment and death. How can such a situation be resolved? An in-depth reading of the tale, movement and art-making will allow us to explore the journey of redemption from both masculine and feminine perspectives.

**NOTE:** Please wear clothing suitable for moving and art making.

**Reading:**

Brothers Grimm, *The Complete Grimms' Fairy Tales*, 2nd Edition, London: Routledge (2002)

Franz, M.-L. von, *Individuation in Fairy Tales*, Boston and London: Shambhala (1990)

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#### 5 Mythology: Myths of Beginning

**Subjects covered:** Fairy Tale and Myth, Individuation, Dreams, Cultural Aspects of Analytical Psychology

The aim of the seminar is to explore creation myths of several traditions from a symbolic perspective. In light of the myths, examples of 'initial dreams' at the beginning of analysis will be discussed.

**Reading:**

Eliade, M., *The Sacred and the Profane*, San Diego and London: Harcourt Inc. (1987)

Franz, M.-L. von, *Creation Myths*, Boston: Shambhala (1995)

Jung, C.G., *Collected Works*, Vol. 9i, 'The Psychology of the Child Archetype', §§ 259-305

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#### 6 Exploring Dreams: In Theory and in Practice

**Subjects covered:** Dreams, Individuation, History of Neurosis, Psychopathology, Fundamentals, Other Contemporary and Psychoanalytic Theory

For Jung, dreams were a 'spontaneous self-portrayal, in symbolic form, of the actual situation in the unconscious.' Ever since Freud's ground-breaking publication of *The Interpretation of Dreams* at the start of the twentieth century, depth psychologists have been mining dreams for understanding of what lies below the threshold of the waking mind. But do all dreams share a basic structure and are they all to be approached identically? This seminar explores different ways in which Jung and others have understood the dream and its interpretation, and offers the opportunity to work on dreams together.

**Reading:**

Jung, C.G., *Collected Works*, Vol. 8, 'On the Nature of Dreams', §§ 530-569

Jung, C.G., *Collected Works*, Vol. 16, 'The Practical Use of Dream Analysis', §§ 294-352

Freud, S., 'Revision of the Theory of Dreams' and 'Dreams and the Occult' in *New Introductory Lectures on Psychoanalysis*, New York: W.W. Norton (1995)

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## 7 Key Texts – Jung: *The Practice of Psychotherapy*

**Subjects covered:** Fundamentals, History of Neurosis, Individuation

Jung's *Collected Works* Volume 16 contains essential readings for a training in Jungian psychology. We will work with selected sections of Part One on the principles and aims of practical psychotherapy, and consider the problems of modern psychotherapy. Participants will be advised of our specific readings in advance of the seminar.

**Reading:**

Jung, C.G., *Collected Works*, Vol.16, *The Practice of Psychotherapy*, sections to be announced

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## 8 Dissociation and Psychosis

**Subjects covered:** Psychopathology, History of Neurosis, Fundamentals, Other Models

The seminar aims to explore what we mean by psychosis and dissociation, their possible aetiologies, and the clinical applications for practising therapists. Some historical background will be discussed, centred round Jung and Bleuler's collaboration. Consideration will be paid to the different definitions of these terms associated with different schools of thought. A phenomenological approach will also be applied to help recognise these entities in clinical practice. Case examples will include the one described by John Weir Perry in *The Self in Psychotic Process*.

**Reading:**

Escamilla, M., *Bleuler, Jung, and the Creation of the Schizophrenias*, Einsiedeln, Switzerland: Daimon Verlag (2016)  
Perry, J.W., *The Self in Psychotic Process*, Berkeley and Los Angeles: University of California Press (1953), Part I  
Garfield, D. and Steinman, I., *Self Psychology and Psychosis: The Development of the Self During Intensive Psychotherapy of Schizophrenia and Other Psychoses*, London: Karnac Books (2015)  
Fisher, J., *Healing the Fragmented Selves of Trauma Survivors: Overcoming Internal Self-Alienation*, New York and London: Routledge (2017), Chapters 1-4  
Kalsched, D., *Trauma and the Soul: A Psycho-Spiritual Approach to Human Development and Its Interruption*, London; New York: Routledge (2013), Chapter 3

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## 9 Mythology: Myths of Ending

**Subjects covered:** Fairy Tale and Myth, Individuation, Dreams, Cultural Aspects of Analytical Psychology

The aim of the seminar is to explore myths of ending, including apocalyptic myths, from a symbolic perspective. Dreams of ending arising in analysis and their relationship to the myths will also be discussed.

**Reading:**

Campbell, J., *The Masks of God*, Vol. 1, London: Arkana (1991)  
Eliade, M., *The Myth of the Eternal Return*, Princeton, NJ: Princeton University Press (2005)  
Jung, C.G. and Segal, R.A. (ed.), *Jung on Mythology*, Princeton, NJ: Princeton University Press (1998)

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## 10 Unpacking Ambivalence: Sameness and Difference

**Subjects covered:** Psychopathology, Fundamentals, Developmental Models, Cultural Aspects of Analytical Psychology

How do we understand the recurrence through human histories of periods of intolerance towards 'others'? How do we discover its traces in ourselves, and what might this suggest about the bias hidden within assumptions about universal human truths? These workshops will approach an understanding of what occurs within the analytic session, exploring how other disciplines – the biological and social sciences – might contribute to our practice. Cross-cultural data about childhoods, groups and societies demonstrates the diversity of beliefs about normality, love and other such universal preoccupations, and we will explore how these boundaries between 'us' and 'them' might be central to the analytic endeavour.

**Reading:**

Le Vine, R.A., 'Infant Environments in Psychoanalysis: A Cross-Cultural View', in Stigler, J., Shweder, R. and Herdt, G. (eds.), *Cultural Psychology: Essays on Comparative Human Development*, Cambridge: Cambridge University Press (1990), pp. 454-476  
Kirmayer, L., 'Psychotherapy and the Cultural Concept of the Person', *Transcultural Psychiatry*, 44/2 (2007), pp. 232-257  
Maitra, B., 'Seeing the Point of Culture', in Mathers, D. (ed.), *Vision and Supervision: Jungian and Post-Jungian Perspectives*, Hove, UK and New York: Routledge (2008), pp. 146-163

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## 11 The Ancestors: Intergenerational Patterning

**Subjects covered:** Fundamentals

This seminar will focus on the unconscious patterns which run through families and generations of families, as one generation inherits, responds and reacts to the complexes and archetypal energies of the previous generation – and even of the generation before that – parents, grandparents and in some cases, great-grandparents. The presenter will draw on the symbolic nature of the genogram, or psychological genealogy tree, exploring its connection to the Tree of Life and its value in the analytic work as a visual image for eliciting, revealing and deepening insights into family and ancestral patterning.

**Reading:**

Jung, C.G., *Collected Works*, Vol. 17, 'Introduction to Wickes's "Analyse der Kinderseele"', §§ 80-97  
Jung, C.G., *Memories, Dreams, Reflections*, London: Collins and Routledge & Kegan Paul, (1963), Chapter 8: 'The Tower'  
Wieland-Burston, J., 'Grandparents: Between Grandness and Betrayal', in Wirth, S., Meier, I. and Hill, J. (eds.), *Trust and Betrayal: Dawnings of Consciousness, Jungian Odyssey Series Vol. III*, New Orleans, La.: Spring Journal Books (2011)  
Wieland-Burston, J., "'Bubbe Mayseh'" (The Archetype of Grandparents), or: Me and My Grandparents – Stories and History', in Stein, M. and Jones, R. A., *Cultures and Identities in Transition: Jungian Perspectives*, London: Routledge (2010), pp. 41-52

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## 12 The Hero

**Subjects covered:** Fairy Tale and Myth, Fundamentals, Psychology and Religion, Individuation, Alchemy

The myth of the hero has a central role in Jungian psychology. The lecture will consider the archetype of the hero, his dual parentage and his personal – transpersonal nature. The hero's drama through the dragon fight, emergence from the maternal matrix and the slaying of the father will be discussed with reference to the development of the ego and the individuation process. Various texts will be referred to: Shakespeare's *The Tempest*, *The Epic of Gilgamesh*, and the Grail Legend. Unconscious identification, the sacrifice of the hero, and the ultimate question of what value the hero serves will be addressed through specific reference to Jung's *The Red Book*.

### Reading:

Jung, C.G., *Collected Works*, Vol. 5 (with particular attention to references to the hero)  
Jung, C.G., *The Red Book*, (Liber Primus, Liber Secundus), London: W. W. Norton and Company Limited (2009)  
Neumann, E., *The Origins and History of Consciousness* (Part I, Section B: 'The Hero Myth'), England: Routledge and Kegan Paul (1954)

## 13 Active Imagination and Dance Movement: From the Depths of the Body

**Subjects covered:** Individuation

Jung said that the symbols of the self 'arise in the depths of the body' (Jung, C. G., *Collected Works*, Vol. 9i, 'The Psychology of the Child Archetype', § 291). He also professed a process he called 'active imagination' that would bridge the divide between conscious and unconscious processes, and suggested that this process was unique to each person. To move is to be alive. In our moving body and lived experience, we have 'the vessel in which the transformation process takes place' (Hillman, J., *Suicide and the Soul*, Zurich: Spring Publications (1976), p. 146). In this experiential seminar we will explore some of the ways we might approach active imagination in movement.

### Reading:

Chodorow, J. (ed.), *Jung on Active Imagination*, Princeton, NJ: Princeton University Press (1996)  
Bacon, J., 'Her Body Finds a Voice: Authentic Movement in an Imaginal World', *Body, Movement and Dance in Psychotherapy: An International Journal for Theory, Research and Practice*, 7/2 (2012), pp. 115-127  
Bacon, J., 'Psyche Moving: "Active Imagination" and "Focusing" in Movement-Based Performance and Psychotherapy', *Body, Movement and Dance in Psychotherapy: An International Journal for Theory, Research and Practice*, 2/1 (2007), pp. 17-28

## 14 Active Imagination Through Music Improvisation in Analysis

**Subjects covered:** Dreams, Individuation, Transference and Countertransference, Cultural Aspects of Analytical Psychology, Other Contemporary and Psychoanalytical Theory and Therapies, Post-Jungian Theory and Practice

This seminar will explore the links between analytic and musical processes from the presenter's experience as an analyst, musician and piano teacher. It will explain through case examples how the use of music improvisation within analysis can powerfully enhance the dialogue between the

unconscious and conscious psyche and deepen the relationship between analyst and analysand. The seminar will also be an opportunity for participants to experience through group improvisation the presenter's unique method (based on aspects of analytical music therapy) for using simple percussion instruments as active imagination within analysis. No musical background is necessary.

### Reading:

Skar, P., 'Music and Analysis: Contrapuntal Reflections', in Mattoon, M.A. (ed.), *Zurich 95: Open Questions in Analytical Psychology*, Einsiedeln, Switzerland: Daimon Verlag (1997), pp. 389-403  
Skar, P., 'The Goal as Process: Music and the Search for the Self', *Journal of Analytical Psychology*, 47/4 (2002), pp. 629-638  
Skar, P., 'The Matrix of Music and Analysis', in Ashton, P. and Bloch, S. (eds.), *Music and Psyche: Contemporary Psychoanalytic Explorations*, New Orleans, La.: Spring Journal Books (2010), pp. 77-92  
Priestley, M., *Essays on Analytical Music Therapy*, Phoenixville, Pa.: Barcelona Publishers (1994)

## 15 Approaches to the Sacred: Jung and Religion

**Subjects covered:** Psychology and Religion, Individuation, Cultural Aspects of Analytical Psychology

The aim of this seminar is to explore the origins of Jung's interest in religion, and how his personal experience contributed to his understanding of its psychological significance. The account of his family background and the intense experiences in the realm of religion during his childhood and school years is fundamental. How his dreams, fantasies and inner experiences, as well as the wealth of reading he undertook in those years, shaped his mature thinking on religion will be highlighted.

### Reading:

Jung, C.G., *Memories, Dreams, Reflections*, London: Collins (1963), Chapters 1-3  
Jung, C.G., *Collected Works*, Vol.11, 'Psychology and Religion', §§ 1-168 and 'Psychotherapists or the Clergy', §§ 488-538

## 16 Amor and Psyche

**Subjects covered:** Fundamentals, Fairy Tale and Myth, Individuation, Transference and Countertransference

The classic myth of Amor and Psyche, retold in Apuleius's 2nd century novel *Asinus Aureus* (*The Golden Ass*), provides a metaphoric framework for some of the most important and essential dynamics in the individuation process. The myth illustrates the importance of developing inter- and intra-human relatedness (Eros) in the individuation process and, through the transference and countertransference, in analysis. The development of Psyche in the tale will also be looked at as the disentanglement of the ego from the archetypes. Eros and Psyche cannot grow without each other.

### Reading:

Neumann, E., *Amor and Psyche: The Psychic Development of the Feminine: A Commentary on the Tale by Apuleius*, Princeton, NJ: Princeton University Press: Bollingen Series (1973)  
Apuleius, *The Golden Ass*, London: Penguin Classics (1998)

## 17 Early Relational Trauma and Borderline States of Mind

**Subjects covered:** Transference and Countertransference, Developmental Models, Other Contemporary and Psychoanalytic Theories and Therapies, Post-Jungian Theory and Practice, Psychopathology, Fundamentals, History of Neurosis

This workshop will focus on the clinical challenges of working with borderline states of mind. It will offer a Jungian model for understanding and working with some of our most distressed and challenging clients by appreciating the early relational trauma that lies behind their apparently destructive and ill-adaptive behaviour. It is a model that expands on Jung's concept of the complex and takes up and develops his work on trauma, and the co-constructive and intersubjective nature of the analytic relationship. By extending our understanding of trauma to early relational trauma we can address Jung's antipathy toward what he saw as merely reductive analysis, whilst embracing his larger vision of the personality.

**Reading:**

Jung, C.G., *Collected Works*, Vol. 8, 'A Review of the Complex Theory', §§ 194-219  
Jung, C.G., *Collected Works*, Vol. 16, 'The Therapeutic Value of Abreaction', §§ 255-293  
West, M., *Into the Darkest Places – Early Relational Trauma and Borderline States of Mind*, London: Karnac (2016), Chapters 1-3, pp.1-48

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## 18 Key Texts – Jung: 'The Psychology of the Child Archetype'

**Subjects covered:** Fundamentals, Individuation

In this essay Jung looks beyond psychotherapy's usual interest in personal childhood to the eternal collective child in man, describing it as 'all that is abandoned and exposed and at the same time divinely powerful; the insignificant, dubious beginning and the triumphal end' (*Collected Works*, Vol. 9i, § 300). This seminar will look at the essay and try to understand why Jung says that the child archetype 'is an imponderable that determines the ultimate worth or worthlessness of a personality'.

**Reading:**

Jung, C.G., *Collected Works*, Vol. 9i, 'The Psychology of the Child Archetype', §§ 259-305

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## 19 Reading Seminar: Jung's Visions Seminars

**Subjects covered:** Fundamentals, Individuation, Alchemy

In this seminar we will read passages from Volume I of the *Visions* seminars held by C. G. Jung between 1930-1934. Reading Jung's seminar notes offers us the occasion for an in-depth understanding of how the method of active imagination can be used to enhance the comprehension of the workings of the unconscious. In particular, we will familiarize ourselves with Jung's idea that imagination is a creative force, independent of objective factors such as parents, education and environment, and we will consider how it can be the source of a parallel approach in the analysis of a clinical case. Given that the case analysis by Jung is of a woman, we also have the opportunity to reflect on the question of women's psychology.

**Reading:**

Jung, C.G. and Douglas, C. (ed.), *Visions: Notes of the Seminar Given in 1930-1934*, Vol. I, London: Routledge (1998)

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## BIOGRAPHIES

All speakers are members of **IGAP** unless introduced below:

**Begum Maitra**, MD, is a psychotherapist in private practice following a long career in child psychiatry in the NHS. Her interest in difference began in India, developing with her training there in medicine and psychiatry, and subsequently in Britain, into an exploration of why culture and meaning systems might be a more useful way of thinking about the possibilities of change. Apart from her numerous publications in books and journals, she made the film *Does Culture Matter* with Morag Livingstone in 2010, co-edited *Critical Voices in Child and Adolescent Mental Health* with Sami Timimi in 1996, and co-authored *Culture and Madness* with Inga-Britt Krause in 2014. Her publications reflect her long-standing commitment to thinking critically about what we do as clinicians and therapists when we intervene in other people's lives.

**Melanie Rein**, PhD, is a training analyst and supervisor with the Guild of Analytical Psychologists and an associate member of IGAP. She has a full-time analytic practice in Cambridge. Melanie was previously a psychiatric social worker, using family therapy in her work with children and families. She has also directed a number of British Government and EU projects in Central and Eastern Europe and a research project in South Africa and Zambia. Melanie's published work includes a pamphlet with the Guild of Pastoral Psychology on the subject of betrayal. As well as her current research on 'the ancestors', she is researching the archetypal nature of money.

**Marcus West** is a training analyst with the Society of Analytical Psychology. He has taught widely in the UK and abroad and was joint winner of the Michael Fordham Prize in 2004. He is on the editorial board of the *Journal of Analytical Psychology* and is a trained EMDR practitioner. Marcus West is the author of a number of papers, and three books: *Feeling, Being and the Sense of Self*, *Understanding Dreams in Clinical Practice*, and *Into the Darkest Places – Early Relational Trauma and Borderline States of Mind*. He works in private practice in Sussex.

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