

JUNGIAN TRAINING AND BEING TRAINED

Letting in the Light

Edited by

*Jan Wiener, Richard Mizen,
and Catriona Wrottesley*



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Jan Wiener, Richard Mizen, and Catriona Wrottesley

About the editors and contributors

Editors

Richard Mizen has worked as a psychotherapist for forty years and qualified as an analyst over thirty years ago. He trained with the Society of Analytical Psychology (SAP) where he is a training analyst and a past member and Chair of the Training Committee. At the SAP he contributed to the design and delivery of various forms of training. He is in private practice as an analyst at Exeter in the South West of England. For the last eighteen years he has worked at the University of Exeter as Director of the *Studies in Psychoanalytic Psychotherapy* portfolio of programmes, part of the Psychology School in the Faculty of Health and Life Sciences, where he is an Associate Professor. He designed and leads a doctoral training programme that enables clinicians to become researchers and a second doctoral programme that provides British Psychoanalytic Council accredited clinical trainings to become either a Psychodynamic Psychotherapist or a Psychoanalytic Psychotherapist. This programme allows access to training from across the UK and internationally. He has published widely and works as a consultant and clinical supervisor to trainees, qualified analysts and psychotherapists, and to organisations. He supervises post-graduate research at doctoral and master's level and has acted as an external examiner

to both academic and clinical programmes. He has taught nationally and internationally including in Italy, the US and Pakistan. Email: rfmizen@gmail.com

Jan Wiener is a training analyst and supervisor for the Society of Analytical Psychology (SAP) and a previous director of training. She continues in the role of internal consultant to the training at the SAP. She was vice president of the International Association of Analytical Psychology (IAAP) from 2010 until 2013 and a member of the IAAP Executive Committee for six years before that where she had responsibility for the development of the IAAP Router Programmes in different parts of the world. Post-perestroika, together with a group of UK colleagues from different institutes, she visited various cities in Russia several times a year for more than twenty-five years to provide a programme of teaching, supervision and personal analysis for those wishing to become Jungian analysts who until then had no access to qualified analysts and teachers. Since then, she has taught and supervised extensively in many different parts of the world and is a member of the Training Committee for the Danish Institute (DSAP). She is an external examiner for the Association of Jungian Analysts (AJA) and she has recently completed terms of office as external examiner for the Institute of Psychoanalysis in London and the University of Exeter. She is the author of many papers and chapters on themes such as the analytic relationship, transference and countertransference, unconscious identity, training, supervision and ethics, and she is the author/editor of four books. Her book *The Therapeutic Relationship: Transference, Countertransference and the Making of Meaning* was published by Texas A and M University Press in 2009 and has recently been republished by *Jungianum* in 2024 as part of a project to republish classic texts in analytical psychology. Her most recent book, *Jungian Analysts Working Across Cultures: From Tradition to Innovation* (Crowther and Wiener, Eds.) was published by Routledge in 2021. Email: jan@janwiener.co.uk

Catriona Wrottesley is a training analyst for the Society of Analytical Psychology (SAP) and the Independent Psychoanalytic Child and Adolescent Psychotherapy Association (IPCAPA), and a senior couple psychoanalytic psychotherapist at Tavistock Relationships, London.

She supervises therapists from the UK and abroad, including Germany, Ukraine, and China, and is an external examiner for the West Midlands Institute of Psychotherapy. She joined 'Tavistock Relationships' (TR) faculty staff as a clinical lecturer in 2012, where she was later appointed head of the MA in couple and individual psychodynamic counselling and psychotherapy and MSc in psychosexual and relationship therapy before taking up the position of head of psychoanalytic training until 2020. Catriona writes and reviews for a range of journals and is an editorial board member of the *Journal of Analytical Psychology*, reviewer for *Couple and Family Psychoanalysis Journal*, and a member of the review committee for the *International Review of Couple and Family Psychoanalysis*. Her interests are in atmospheres, early states of mind, transgenerational transmission, narcissistic and authoritarian power relationships, and the nature of psychic reality and subjectivity. Email: cwrot4@icloud.com

Contributors

Dr Shira Avital is a psychoanalytic psychotherapist originally from Israel, where she completed a bachelor's degree in psychology at Reichman University. Following her move to the UK, she completed a master's degree in the psychodynamics of human development at Birkbeck University, London, a master's degree in psychological therapies practice and research (psychodynamic psychotherapy) at the University of Exeter, and was awarded a clinical doctorate in psychoanalytic psychotherapy by the University of Exeter. She is a faculty member on the Psychodynamic/Psychoanalytic Psychotherapy doctoral training programme at the University of Exeter, and she is also a lecturer at the British Psychotherapy Foundation. She currently resides in London where she has her private psychotherapy practice. Email: shira.e.avital@gmail.com

Jay Barlow is a Jungian psychoanalyst member and director of training of the Society of Analytical Psychology (SAP), London. As a training and supervising analyst, he supervises and teaches on various analytic trainings in the UK and in IAAP developing groups in Europe, Eastern Europe, and China. He is interested in an analytic approach to human

development, how infant observation informs the development of an analytic attitude, early states of mind, and the role of unconscious fantasy in the consulting room. He was recipient of the 2022 Diversity in Training excellence award from the British Psychoanalytic Council and the 2025 Michael Fordham Prize for his paper “The umbilical” awarded by the *Journal of Analytical Psychology*. Jay has an MA in Jungian and post-Jungian studies and has worked as a psychoanalytic psychotherapist in the National Health Service in an acute unit for borderline, narcissistic, and affective personality disorders. Jay is in full-time private practice in South London. Email: jaybarlow@me.com

Carolyn Bates, PhD, is a senior training analyst with the Inter-Regional Society of Jungian Analysts, practising in Austin, Texas. At the time of publication, she is the North American co-editor-in-chief for the *Journal of Analytical Psychology*. Over the last three decades, she has presented internationally on the ethics of treatment boundaries, technology’s influence within the collective, the phenomena of synchronicity and collective trauma, the reconsideration of myth through the lens of feminist politics, and the epidemic of gun violence in the United States. She has performed as Eve in her two-person staged reading, *Eve Speaks: A Mythopoetic Dialogue on the Deconstruction of Privilege*, and with the IRSJA Players in staged readings penned by her colleagues, taking the role of Lucia Joyce in *Visions of Genius: Jung, Joyce, Lucia* (author, Del McNeely) and C. G. Jung in *The Red Book: Opening the Vault of the Heart* (authors Constance Romero and Marilyn Marshall). She is a contributor to a recently published book *In Honor of the Feminine: Jungian Analysts and the Complexities of Love* (2025) (Marilyn Marshall, Ed.), Chiron. Email: drbatesaustin@gmail.com

Misser Berg trained as a Jungian psychoanalyst from 1985 to 1991 in Denmark, London, and Berlin. She became an individual member of IAAP in 1992. She is co-founder of the Danish Society for Analytical Psychology (DSAP), and was president of DSAP from 2000 to 2005. She was director of training at the C.G. Jung Institute, Copenhagen from 2006 to 2019. She joined the executive committee of the IAAP in 2010 and at the time of writing, she was president of the IAAP. Misser Berg has a private practice north of Copenhagen. She has published a number

of articles and book chapters, and she lectures and examines both in Denmark and abroad. Email: misser.berg@gmail.com

Laura Chaisty is a Jungian analytical psychotherapist, art psychotherapist and supervisor. She practised as an art psychotherapist within NHS adult mental health services for fifteen years before training as a Jungian analytical psychotherapist with the West Midlands Institute of Psychotherapy. She now works as an analytical psychotherapist in an NHS psychotherapy service in Birmingham and in private practice. Laura has recently been elected to co-chair the West Midlands Institute of Psychotherapy and teaches on both the introductory course and APT training. She also runs an analytic film group for its members. She is committed to the provision of analytical psychotherapy as part of statutory services and the creative growth of analytic thinking and practice within the region. Outside analytic practice, she is co-author of *The Girls' Guide to Growing Up Great*, an empowering guide for girls as they enter puberty. Email: ljchaisty@btinternet.com

Urvashi Chand is a Jungian analyst with the British Jungian Analytic Association (BJAA) and a psychodynamic psychotherapist, trained at WPF Therapy. She is a member of the British Psychoanalytic Council (BPC) and the International Association for Analytical Psychology (IAAP). Urvashi works in private practice in North West London, where she offers psychotherapy and supervision. She is director of the foundation course at the British Psychotherapy Foundation (BPF) and teaches on a range of analytic trainings, including at the British Jungian Analytic Association, and the Guild of Psychotherapists.

Before training as a psychotherapist, Urvashi worked in the British film and television industry as a casting director. Her most recent project was submitted for consideration for the 2026 BAFTA Television Craft Awards for Casting. She read philosophy at the University of London and also trained in acting. Her clinical interests include trauma, identity, and intercultural experience, with a particular interest in the psychic consequences of exile, informed in part by her family's experience of the partition of India. She was awarded the Jafar Kareem Intercultural Therapy Bursary in 2016. Email: curvashi@mac.com

Grazina Gudaitė, PhD, is professor of psychology at Vilnius University and a Jungian psychoanalyst. She is a member of the Lithuanian Association for Analytical Psychology (LAAP) and president elect of the International Association of Analytical Psychology (IAAP). She is the author of several books and articles in the field of analytical psychology, co-editor with Murray Stein of *Confronting Cultural Trauma: Jungian Approaches to Understanding and Healing* (2014), and co-editor with Tom Kelly of *Exploring Core Competencies in Jungian Psychoanalysis: Research, Practice and Training* (2023). Grazina has a private practice in Vilnius and is the director of the Analytical Training Programme in Lithuania. Email: g.gudait@gmail.com

David Hewison is a Jungian training analyst of the Society of Analytical Psychology, a consultant couple psychoanalytic psychotherapist and a senior fellow of the Tavistock Institute of Medical Psychology. He has extensive experience in analytic teaching, training, and programme development, from foundation to doctorate levels and he has taught and supervised across the globe. He developed the integrative model of couple therapy that is used by the UK's National Health Service as a successful treatment for depression, including writing the model training programme for it and being lead author of the Oxford University Press book, *Couple Therapy for Depression. A Clinicians' Guide to Integrative Practice*. He spent many years as a psychotherapy researcher, and he has published more than sixty articles, chapters, and reviews. Now retired from clinical practice, he continues his professional interest in creativity and imagination through work as a *Mokuhanga* (Japanese woodblock) artist. Email: mail@davidhewison.com

Richard Jenkins is a Jungian analyst and psychodynamic psychotherapist. Before training at the Association of Jungian Analysts (AJA), he qualified at WPF Therapy in London, and later taught there on clinical practice, diversity, and Jungian thought. He teaches an introductory course on Jung at The Bowlby Centre and teaches at the West Midlands Institute of Psychotherapy. Richard is also on AJA's training for qualified psychotherapists, where he also serves on the training committee. He is an approved therapist for the British Psychotherapy Foundation's

Jungian psychotherapy training. Richard holds degrees in law and theology, a master's in contemporary theology, and postgraduate diplomas in pastoral counselling and psychodynamic theory. His clinical and academic interests include the symbolic imagination, religious experience, and the creative process. Email: richardjenkinssbc@gmail.com

Hellen Mabhikwa is a Jungian training analyst and supervisor at the Analytical Psychotherapy Training: Birmingham (APT:B, formerly WMIP). She is a member of the training committee at APT:B and also runs a group for supervisors in training on the SAP Supervision Course. Hellen is interested in the overlap between southern African mythology and Jung's own process which is documented in his Red Book (*Liber Novus*) and Black Books, particularly in *Scrutinies*. Email: warwickpsychotherapy@gmail.com

François Martin-Vallas, MD, PhD, is a psychiatrist and Jungian analyst, supervisor, and a member of the Société Française de Psychologie Analytique (SFPA). He is former director of the Institut Jung de Paris. He has a private practice and an institutional practice working with children in a public consulting centre. He has written many papers, mostly in the *Cahiers Jungiens de Psychanalyse*, the *Revue de Psychologie Analytique*, and the *Journal of Analytical Psychology*. He is a former member of the IAAP programme committee, a former editor of the *Cahiers Jungiens de Psychanalyse*, editor-in-chief of the *Revue de Psychologie Analytique*, and associate researcher at Lyon 2 University. He won an honorary prize of the National Association for the Advancement of Psychoanalysis in 2003 and the Special Michael Fordham Prize for the 50th anniversary edition of the *Journal of Analytical Psychology* in 2006. Email: francois@martin-vallas.fr

Dr Jan McGregor Hepburn is a psychoanalytic psychotherapist and has a professional doctorate in psychoanalytic psychotherapy. She is a training therapist and supervisor for the British Psychotherapy Foundation's branch in North West England, BFP North and is a trainer for both adult and child psychotherapists in psychoanalytic theory and practice, and research. She was the registrar of the British Psychoanalytic Council from 2005 to 2020 and sits on the professional standards committee. She has

presented papers at conferences and devised and facilitated seminars and workshops on a variety of subjects related to both clinical and theoretical topics. She is the author of a book and many journal articles. She is also the external examiner for the University of Leeds MA course in observational studies and for adult psychotherapy trainings in Severnside. In 2023 she was given a lifetime achievement award from the British Psychoanalytic Council for her contribution to the national development of psychoanalytic education and practice. Email: janhep@gmail.com

Kate Palmer is a Jungian analyst trained at the Society of Analytical Psychology (SAP), a psychodynamic psychotherapist (WPF), and a visual artist. Kate identifies as non-binary and is a co-founder of the Queer Analytic Circle, an ongoing group for queer therapists. She is a member of the British Psychoanalytic Council's gender and sexuality advisory committee which advises the BPC board on policy regarding sexuality and gender, discusses implications of upcoming legislation, and arranges Continuing Professional Development events. For more than two decades, Kate taught fine art at The City and Guilds of London Art School. At the SAP, Kate teaches on the psychodynamic psychotherapy training and adult analytic training. She is chair of the Psychotherapy Training Curriculum Review Group and is a member of the Trainee Progress Group. She takes part in selection panels and facilitates a reflective group for psychodynamic psychotherapy trainees. Email: katepalmer37@gmail.com

Kathrine Quiller is a Jungian psychoanalyst, working full time in private practice in South London. Initially training as a dramatherapist, Kathrine subsequently specialised in the fields of addiction, mental health, and homelessness. She also worked in the field of violence against women and girls, within which she continues to supervise in the NHS and the charity sector. In private practice, Kathrine offers therapy, analysis, and supervision. She also works as a consultant and works as a consultant clinical supervisor for the National Theatre and the Serpentine Gallery in London, and as a well-being consultant for the Royal Opera House production team. Kathrine teaches on various training courses, primarily on themes such as class, sexual identity, and dissociative disorders such as Dissociative Identity Disorder. Email: kathrinequiller@gmail.com

Valentyna Samus is a Jungian analyst from Ukraine and a member of both the Lithuanian and Ukrainian Societies for analytical psychology. She is chair of the UAAP training committee and has a private practice in Ukraine working with adolescents and adults. Valentyna is actively engaged with the development of the Ukrainian Jungian community translating and publishing Jungian texts, organising conferences, and leading grassroots initiatives. She is also the author of methodological manuals for psychosocial courses focusing on working with vulnerable populations. At the onset of the full-scale invasion of Ukraine, while serving as president of the IAAP Developing Group in Ukraine, Valentyna co-ordinated international efforts. Her analytic work focuses on the themes of the mind–body connection and on integrating Jungian theory with contemporary neurological research. Email: gladun.valentina@gmail.com

Pia Skogemann, MA, is a Jungian analyst in private practice since 1978. She is a training analyst, teacher, supervisor, and director of training at the C. G. Jung Institute Copenhagen. She served on the IAAP executive committee from 2001 to 2007. She is the author of numerous books and articles (see, www.piaskogemann.dk) including two books in English: *Where the Shadows Lie. A Jungian Interpretation of Tolkien's The Lord of the Rings*, Chiron (2009), and *Waxing Femininity: Adult Female Development from the Perspective of C. G. Jung's Psychology*, Jungianum (2025) (in Danish, 1984). She has written several articles and chapters including: “The double coniunctio tales” in: *Copenhagen 2013* (Daimon, 2014); “Mother Denmark”, chapter 6 in: *Cultural Complexes in Europe* (J. Rasche and T. Singer, Eds.), Spring Journal Books, Routledge, 2025; “The daughter archetype”, chapter 14 in: *Anthology of Contemporary Clinical Classics in Analytical Psychology* (S. Carpani, Ed.), Routledge (2022); and “Online therapy: The new normal?” In: *Lockdown Therapy* (S. Carpani and M. Luci, Eds.), Routledge (2023). Email: pia.skogemann@gmail.com

Jelena Sladojević Matić, born in 1971, is a Jungian analyst and psychotherapist. She is an associate professor at the Faculty and associate professor at the Faculty of Media and Communications, Singidunum University Belgrade. She is an individual member of, and supervisor

for the International Association of Analytical Psychology, a member of the Serbian Developing Group and also the European Association for Psychotherapy. She lectures on the master's studies programme in the field of psychotherapy, as well as in the department of psychology. Her interests include the basics of psychotherapy and counselling, psychotherapeutic process, relationships in psychotherapy, and an introduction to analytical (Jungian) psychotherapy. She completed her undergraduate, master's, and doctoral studies at the Faculty of Philosophy, University of Belgrade. She has worked as an analyst and supervisor in private practice since 2001. Email: jelenaslodojevicmatic@yahoo.com

Monika Srebro is a Jungian analyst and psychotherapist based in Kraków, Poland. She holds an MA in English studies from the Jagiellonian University in Kraków. She works with adult patients both in private practice and as a therapist at the Centrum Terapii Synteza. She is actively involved in analytic training within the Polish Association for Jungian Analysis (PTPJ) and is a member of the Polish Society of Jungian Psychoanalysts (PSPJ). In addition to her clinical work, she translates books in analytical psychology into Polish. Her areas of clinical and theoretical interest include early relational trauma and the dynamics of transference and countertransference within the analytic relationship. Email: monikasrebro33@gmail.com

Nora Swan-Foster, MA, ATR-BC, LPC, NCPsyA is a training analyst with the Inter-Regional Society of Jungian Analysts (IRSJA) and has a consulting practice in Boulder, Colorado, USA. While on the faculty at Naropa University's graduate art therapy programme, Nora was engaged in contemplative education, group work, and published her art-based research with pregnant women. Later, her interest in how analytical psychology influenced art therapy as a profession led her to develop and teach a transpersonal course on Jungian art therapy. She is the author of several chapters and publications including *C.G. Jung's Influence on Art Therapy and the Making of the Third*, and two books: *Jungian Art Therapy: Images, Dreams and Analytical Psychology* (translated into Chinese and Portuguese), and *Art Therapy and Childbearing Issues*. Nora also served as the North American editor for the *Journal of Analytical Psychology*. She regularly explores Jung's method of active

imagination through her contemplative practice of process-painting.
Email: noraswanfoster@comcast.net

Evy Tausky is a Jungian psychoanalyst practising in Geneva, Switzerland, working with children, adolescents and adults. A convinced clinician, she is fascinated by the unfolding of human potential and the psychic development of analysands and people in training. Keen on transmitting her experience and knowledge to the younger generation, she lectures and leads seminars in Switzerland and abroad. In 2015, she established a further education programme in Jungian psychotherapy for psychiatrists in training in Geneva. She has a particular interest in Jungian supervision and is actively involved in developing this area further within her Institute. Evy is a senior training analyst and supervisor at the C.G. Jung Institute Zurich and its former president. In this function, she was closely involved in the development of the different training programmes offered, and was particularly concerned to maintain its special link with its roots and values while being well-positioned within the modern psychology world. Email: evy.tausky@bluewin.ch

Susan Tyler is a Jungian analyst and supervisor in private practice in Brighton and London. She is also a co-founder of London Analysis, Psychotherapy and Counselling (LAPC), a therapy clinic in central London. Initially she trained at the Westminster Pastoral Foundation and then at the Society of Analytical Psychology in London. Interested in addiction, she is the author of the papers, “Transcending the alcoholic shadow” (*British Journal of Psychotherapy*, 2022) and “Seduction, deception and technology” (*Journal of Analytical Psychology*, 2023). Email: sue@londonapc.co.uk

Introduction

*Jan Wiener, Catriona Wrottesley,
and Richard Mizen, Editors*

A Jungian approach to training uniquely emphasises the importance of individuation and yet, since Freud and Jung, most of the analytic training around the world has taken place in institutions with hierarchical cultures. This volume of edited papers lets in the light on the unconscious forces that shape the training experience of both trainees and trainers. It explores and challenges many of the implicit assumptions that influence and fashion the trainings we offer. International contributors, each engaged in the development and delivery of training, examine the various conscious and unconscious ideas that creatively inform, support, and structure their trainings, and also those conscious and unconscious beliefs and processes that can undermine or contaminate the training process. Is there agreement about what we train people to do? Can we agree on what analysis is? At what point do we consider that a particular approach or activity places it outside the analysis?

Many papers have been written on training. The majority are psychoanalytic and there are surprisingly few from a Jungian perspective. Exceptions to this are two recent volumes (Crowther & Wiener, 2021; Gudaité & Kelly, 2023) exploring cultural differences among training

programmes supported by the International Association of Analytical Psychology (IAAP) in different parts of the world.

The seeds and impetus for this book emerged after an international online conference hosted by the Society of Analytical Psychology (SAP) in London from 17 to 19 November 2023. The title of the conference was Thinking about Analytic Training in a Changing World and was convened by the editors. Such was the interest in this event, with participants joining us from different parts of the world, that requests came to us afterwards to hold one or two more events in the future focusing in more detail on the topics of particular interest and some that we had not covered extensively.

The quality of the papers given and the liveliness of the discussions following suggested to us that many of those present from different countries were more comfortable airing some of the difficult dynamics and challenges in their own institutes when they were away from the hothouse atmosphere of home. At our own debriefing meetings after the conference, we came to the view that participants were hungry to continue these conversations with new topics worthy of further study emerging over the two days.

At this point, the idea for the book was born, and we are most grateful to Karnac Books, particularly to Kate Pearce, for accepting our proposal.

The aim of publishing the conference papers, together with papers subsequently commissioned for the book, is to make that gathering's discussions accessible to a far wider audience and to stimulate the kinds of developments in theoretical ideas and clinical practice that can emerge from the sharing of ideas and creative dialogue. The book demonstrates the editors' belief that bringing together the voices of international contributors adds value, both intellectually and culturally.

Pluralism offers a wealth of new perspectives as contributors from different areas of the world bring their specific historical, cultural, and theoretical outlooks and experiences, enabling readers to see how struggles and thinking about training provision are experienced across diverse contexts. We suggest that in the context of analytic training, welcoming a richness of perspectives encourages the questioning of

often well-established procedures and frameworks, providing a corrective to unthinking conviction. Our aim is to keep thinking and practice fresh and alive.

The book looks from different angles at the unconscious forces that can undermine the very values we are trying to promote. There are chapters devoted to contemporary training values: the dynamics of selection for training; the role of a training analysis; cross-cultural challenges in trainings; the role of theory in training, diversity, and inclusion, and two chapters where recently qualified candidates tell their personal stories about the pleasures and challenges of their training experiences. Themes running through the book are the damage that unaccountable power among the analysts and those who organise training can exercise in our trainings, resistance to change within our training institutes, failures to appreciate cultural differences, and questions of how diverse and inclusive we really are when it comes to our candidates.

In the context of analytical trainings, diversity refers to values and policies that focus on the importance of acknowledging, respecting, and welcoming difference, including in areas of race, ethnicity, culture, gender, sexuality, class, religion, and abilities. We are aware that terms such as “diversity and inclusion”, while often well intentioned, may in practice be used tokenistically to mask institutional bias and inaction. A tokenistic approach, without meaningful change, enables structural inequality to remain unaddressed, leaving individuals and groups of difference burdened with the task of challenging bias (whether conscious or unconscious). This is unjust.

It is not enough to simply include a training module on diversity. In our view, equality of opportunity, and the shadow of its denial, must be central throughout the training process and the papers in this book reflect this. Nevertheless, we suggest that a chapter focusing on diversity and inclusion also adds value.

What we all hope when we accept candidates for training is that they will develop into authentic analysts, safe to work with a range of patients in different environments, and that they will not only have learned the core competencies but will also be able to use their imaginations. While specific structures and emphases may differ between institutes, most accredited Jungian analytic trainings—especially those

recognised by the IAAP—share certain foundational components. There is a gatekeeping/admissions process; personal analysis; the study of theory; supervised clinical practice, ongoing assessment, and progress monitoring.

There is no one approach to Jungian analysis—no one language—and for most of us, there is an inevitability that whether we like it or not, we will become embedded in the conscious and unconscious culture of the group in which we have trained. Our provenance will affect the theory we are drawn to, our style of clinical practice, and how we view the values of others, including how they practise.

With this in mind, we decided to invite a range of Jungian analysts from different parts of the analytic world to contribute to this book. Some are seasoned authors and very experienced practitioners; others have completed their training more recently, bringing a fresh and different view of the training landscape. We have authors from long-standing institutes, founded more than seventy-five years ago; others from “younger” institutes and some who have recently completed the IAAP Router training where there may be no established institute in their country.

We hope readers will agree that the intercultural perspective within the various chapters brings new thinking, new perspectives on differences, and in all cases thinking about the unconscious forces that affect different aspects of our trainings.

There are some core themes running through the chapters, expressed in different ways by the authors. First, how power and authority is used and can be misused in our trainings: in the selection process of new candidates; in how trainees are evaluated during their training; and within the supervisory relationship. Second, a recurring theme throughout several chapters is diversity, particularly in terms of who is accepted for training, the presence of prejudice within our own institutions, and the extent to which diversity is reflected in both the theoretical and clinical components of the curriculum. Third, the theme of the unconscious resistance to change in institutes offering training continually resurfaces—how difficult it can be within training faculties and indeed within the general membership of a society to evolve and change when the culture demands it.

How easy it can be for a culture of creativity to become a culture of persuasion and all the losses that may go with this for trainees. There is

often an uncomfortable tension between the hopes and desires of the individual on the one hand for personal growth, freedom of choice, to individuate, if you like, and the needs of the organisation to find trainees who assimilate easily into existing cultural mores, rather than those who have a voice of their own, albeit sometimes from the margins.

Our hope is that our book will find relevance both for well-established training institutes to look again at some of their practices but also for newly established training societies who just might be able to learn from our mistakes and do things differently!

Chapter 1 has authors from three different countries writing about methods of training and their relevance in a contemporary world.

Evy Tausky from the C.G. Jung Institute in Zurich describes how one of the most traditional institutes so firmly associated with Jung himself has tried to move from a powerful top-down hierarchy that could generate a culture of fear in candidates at that time to more democratic ways of functioning. She describes too the often complex and challenging processes through which her institute has struggled to evolve its training programmes to remain culturally relevant.

Pia Skogemann from the Jung Institute in Denmark (DSAP), challenges us to consider using an outside agency to audit and certify our trainings as a means of improving quality without damaging their individuality and “Jungian soul”. She describes how an organisation called Crossfields Europe, under the auspices of the Danish Psychotherapy Association, has developed criteria and standards that can allow small organisations to become members and to find a voice within the larger psychotherapy community. The Jung Institute in Denmark (DSAP) is relatively small and Pia describes the process of change that has begun within DSAP to meet Crossfields Europe’s accreditation standards and the impact this is having on its membership and trainees.

Jay Barlow from the Society of Analytical Psychology (SAP) in London explores some of the unconscious dynamics for those who are brave enough to undertake analytic training. He uses three different myths as metaphors for this journey. First, Oedipus and his struggle with triangulation. Second, Mercury and the serpents, evocative of mimesis and alterity and the struggle between sameness and difference; and finally

Eros and Psyche, illustrating the slow awakening to greater understanding and meaning-making that comes during training.

Chapter 2 looks specifically at the unconscious forces that come to light if we examine closely the processes involved in the selection of candidates within our institutes.

Jan Wiener from the Society of Analytical Psychology (SAP), London, writes about the complex dynamics between the applicant, those who carry out the interviews, and the group dynamics of the institute when it comes to decision making. She makes the point that doubt is always built into this process and needs to be worked with. She questions whether there is a trend to admit people who are too like ourselves, and if so, whether we may miss opportunities to train talented candidates who bring different qualities to the institute. While there has been change in the SAP over the years with a move to accept a more diverse range of candidates, there remains much still to think about, and institutes do well to examine their resistances to change and their conservatism.

Carolyn Bates from the Inter-Regional Society of Jungian Analysts (IRSJA), USA, offers additional perspectives on the selection process while agreeing with Jan Wiener that we can never get it absolutely right. Her main point too is that what we look for in an applicant is what we look for in ourselves. She uses the three concepts of integrity, self-awareness, and power as a framework to encourage those involved in selection to step back and examine more carefully their basic assumptions and how these may prejudice their approach to new applicants.

Chapter 3, written by Richard Mizen, is devoted to the topic of training analysis. Richard looks at the history of the complex relationship between the personal training analysis and the requirements of the training institute. The culture has moved/is moving from one where analysts were asked in the past to report in different ways on their analysands in training to one of an increased separation between personal analysis and training requirements. He emphasises the need for absolute confidentiality for a training analysis if “real” analysis is to be possible, pointing in his chapter to different areas of slippage that can take place and their effects on both trainee and analyst.

In **Chapter 4**, Dr David Hewison, from the Society of Analytical Psychology (SAP), London, addresses the role of teaching theory. He explores ways in which it leads to a professional identity, and wonders why we teach theory, “rather than anything else”. He touches on how theory enables our clinical perception, and he raises some problems with theory’s relationship to evidence. There then follows an outline of how to approach theory with different groups of trainees—from introductory courses to senior fellows—and it ends with a summary as to why theory in training is important. Of theory, Hewison writes: “It is the basis from which new writing and new theory may come, joining and shaping our ongoing conversation,” and “It can challenge ossification in the institution and be the pathway through which new research and clinical reflection can enter the profession, including the need for decolonisation. In this way, it paves the way to a more pluralist, less insular, profession.”

Responding to Hewison’s paper, *Nora Swan Foster* of the Inter-Regional Association of Jungian Analysts (IRSJA), USA, emphasises the role of play and love in relation to theory. What she terms “love of theory” emerges from “an earned capacity to tolerate tensions found in the seams of rational and irrational, fantasy, and reality”. Swan Foster suggests that teaching and learning about theory with love in mind nourishes an analytic attitude that enables us to listen to our patients more deeply, more patiently.

Chapter 5 is devoted to the cross-cultural aspects of training with emphasis on the spectacular growth of new institutes across the Jungian world fostered by the IAAP Router programmes, the impact this has had, and some of the challenges in organising cross-cultural training.

Misser Berg, president of the IAAP from 2022 to 2025, describes the growth of these initiatives—from six new groups in 1958 to eighty-five new groups in 2025. She highlights how this has enabled the dissemination of Jungian ideas in cities and countries without a previous Jungian heritage, provided new opportunities to train, and permitted individual cities and countries to develop their own cultural values on home ground. Using examples from her work in Estonia and her own training in Denmark, London, and Berlin, Misser describes some of the challenges of working in a different culture, especially when there are clashes

due to previously unconscious differences in value systems, and how these come to light and can be worked with.

Gražina Gudaitė, from the Lithuanian Association for Analytical Psychology (LAAP), writes about the complexities of cross-cultural training in her contribution to this chapter, describing some qualitative research results from work she and her Lithuanian colleagues carried out through interviewing Jungian analysts working in different cultural settings. The themes that emerge will be helpful to those deciding whether to venture out to teach, supervise, and analyse in countries with histories very different to their own. Four themes are explored in her chapter: the dynamics of superiority and inferiority; cultural experiences of authority; the relationship to the ancestors, and finally, attitudes to transformation and their cultural differences.

In **Chapter 6**, *Richard Mizen*, of the Society of Analytical Psychology (SAP), and *Jan McGregor Hepburn*, of the British Psychotherapy Foundation (BPF), who between them have more than fifty years' experience designing, delivering, and monitoring analytic training, argue for the importance of assessment, while ensuring that the mode and means assessment are capable of assessing what needs to be assessed. Trainers, they argue, must include what is often ineffable in their assessment of trainees' progress and readiness to qualify, and capture this in ways that will provide clear evidence of a trainee's progress or lack of progress. It is not easy for anybody involved in training to accept that failure to progress and subsequently fail to qualify, is a successful outcome, however painful it may be. However, it is not only a protection for patients but also for the trainee. The challenge is to show a robust evidence trail which is coherent and accessible to both trainers and trainees.

Chapter 7 explores the unaccountable power and prejudice often encountered in our institutes.

Catriona Wrottesley of the Society of Analytical Psychology (SAP), London, examines the misuse of power when bestowed by role or status in a hierarchical structure that lacks transparency and accountability. She argues that without authentic power and personal authority, which includes a personal conscience, there is a hollowness at the centre, and

sometimes a moral vacuum. This disjunction creates conditions for the abuse of power. When there is congruence between personal and institutional power and authority, power is in safer hands.

François Martin-Vallas (SFPA, France) traces the difficult history of his own society as a way of understanding some of its dynamics in the present involving resistance to change and structures in place that involve prejudices from which candidates could become victims. Issues that could not be talked about, arising in the past, became secrets, affecting the culture of openness and discussion that is possible in the present, even as some training structures and processes have been modified. Training institutes will find much to think about in François' brave paper that risks bringing to light unethical behaviours and the profound effects these have on a training culture.

Chapter 8 opens with a description by *Jay Barlow*, director of training at the Society of Analytical Psychology (SAP), London, of his institute's thinking about diversity and inclusion—in selection of candidates, provision of specific modules which address these issues, the experiences of trainees who encounter prejudice in training, and in training practitioners to be aware of their unconscious bias and to work in open-minded, non-discriminatory, and creative ways in their clinical practice. This is followed by three brief essays on class, racism, and gender and sexuality.

Hellen Mabhikwa of the West Midlands Institute of Psychotherapy, UK (now called APT: B), writes about Jung's concept of individuation as what she terms a "reconciling symbol" in her essay, "Re-imagining racism". She suggests that Jung's *Red Book* should be a core part of any Jungian curriculum because it demonstrates the development of a framework for the awakening of one's depths and interiority while also engaging one's otherness. The *Red Book*, she argues, shows that to live the fullness of life is to live in and with ambiguity and paradox. Through internally experiencing and suffering opposites, one moves towards uniting the opposites that are often projected onto race, gender, age, and sexuality.

Kathrine Quiller, of the SAP explores her experience of class bias during various stages of her training, and how this revealed unconscious and discriminatory defences against recognising differences

of opportunity and lived experiences for the working-class trainee. She asks clinicians to address this by examining their own unconscious bias in relation to class, and the impact of this on those that step forward to train.

Kate Palmer, of the Society of Analytical Psychology (SAP), writing from the angle of gender and sexuality, argues that a “queer subjectivity”, “the capacity to locate within *ourselves* aspects of the *Other*”, are necessarily an inherent part of the analytic attitude and needs to be embedded in the very fabric of Jungian training institutions.

Chapter 9. For this chapter, we invited recently qualified members from four different Jungian institutes within the UK to write a fifteen-minute story about their training, including its pleasures, disappointments, and challenges. These stories not only highlight the authors’ personal experiences, but also how these were influenced by the training structures and processes in place at their institutes.

Laura Chaisty trained with the Analytical Psychotherapy Training: Birmingham (APT: B). She writes about her caution and ambivalence prior to applying for training when she questioned whether she could see herself as a Jungian. Through a process of gradual discovery and synchronicities, she feels she eventually found the right place for her. She describes the difficulties of training during a global pandemic.

Urvashi Chand trained at the British Jungian Analytic Association (BJAA), the Jungian stream of the British Psychotherapy Foundation (BPF). She writes as an Indian who has grown up in London and her experience as the only person of colour in her training cohort. Without any black or ethnic minority seminar leaders, she struggled at times with a sense of isolation. Nevertheless, on qualification, she found the challenges and self-doubts experienced during her training to have been an essential part of becoming an analyst.

Richard Jenkins trained at the Association of Jungian Analysts (AJA), a Jungian training for qualified psychotherapists. His previous training was largely psychoanalytic, and it had left him “feeling dry”. He appreciated his training at AJA that had been “born out of a crucible between the material and the spiritual” and writes of his wish that conflicts of approach could be kept alive through debate and discussion.

Sue Tyler trained at the Society of Analytical Psychology (SAP) and writes a very personal story about her training journey. Attracted to the rigorous demands of the SAP which suited her personality, she describes the pleasure and excitement of grappling with the different, sometimes challenging, aspects of the training: personal analysis, seminars, clinical work, and supervision. However, no sooner was she settling in and beginning to get to know her training colleagues, Covid hit and pushed her back onto her own resources.

Chapter 10 is a second chapter on the theme of fifteen-minute stories, this time from four recently qualified analysts from countries outside the UK. Each author brings a distinct perspective influenced by their personal heritage, where they lived and trained and, in some cases, the political climate within their training culture.

Shira Avital was born in Israel but came to the UK where she trained at the University of Exeter and the British Psychotherapy Foundation. She describes how her dual heritage influenced her choices of supervisor—a Jungian and a Kleinian—and her subsequent experiences of them both during her training

Jelena Sladojević Matić trained on the Router programme in Serbia. She reflects on the devastating period of war in the former Yugoslavia and the effects this had on the dynamics within her own training group that persist today in the form of conflicts that can make tolerance of differences hard to bear within her group.

Valentyna Samus is from Ukraine but trained with the IAAP Training Society in Lithuania. She writes movingly about training, not only during a time of war, but also during the Covid pandemic and how some of the restrictions from both have affected her both personally and professionally. The reader will learn too about how someone born and raised in one country experienced the different training structures in another, albeit nearby and seemingly compatible analytically and politically.

Monika Srebro trained in Poland at the Polish Association for Jungian Analysis (PTPJ) through the Router programme. She describes some of the difficult dynamics in her training when supervisors and teachers from other countries visited Poland and about the effects on her when before her training, there was a falling-out and a subsequent split between those organising the training.

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