Presented in five parts, this comprehensive collection offers an in-depth understanding of the core competencies in Jungian psychoanalysis.

It is aligned with the main task of analytical training and practice—that of integrating the unconscious aspects of experience and developing a living relationship with it—and defines a set of key resources and skills for recognizing the emergence of the unconscious and its multiple manifestations, while offering ways to relate to it that fit individual clients and encourage growth and healing.

Featuring contributions from renowned Jungian analysts from across the globe, the book sheds light on how Jungians integrate common therapeutic methods in their practices and how they utilize others that are unique to their personal experiences, making the book an essential read for Jungian professionals, trainees, and students.

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When I think about the history of the emergence of this book, I want first of all to thank Marianne Müller, past president of the IAAP and colleague who supported the idea of research on core competencies and later the idea of this book. We spent many hours discussing how best to develop the idea of core competencies in the Jungian field. Our discussions and exchanges were inspiring and stimulating. My heartfelt thanks to you, Marianne, for sharing your ideas, for your support and for your encouragement to further the realization of this project.

I am particularly grateful to the co-editor of this book, Tom Kelly, for his careful work with the chapters that comprise the book we have now. Tom has much experience in discussions on issues of “what makes a Jungian” analyst. His assistance in realizing this book on core competencies was invaluable. Thank you, Tom, for all your work and for the numerous discussions we had together in developing the project.

A heartfelt thanks to each contributing author for your interest and generosity in sharing your reflections on what really works in Jungian analysis. Your interest in contributing to the book was the crucial condition in making this project come to life. I am grateful for your willingness to work together. The collaboration and communication with each of you has been a deeply motivating, inspiring, and enriching experience. My thanks for your kindness and care, for sharing your reflections. I am confident that many colleagues from the Jungian community and beyond will be grateful for your contribution and for your input in their professional development.

I also want to thank Toshio Kawai, President of the IAAP, Misser Berg, President-Elect, and the Officers of IAAP as well as members of Executive Committee of the IAAP. The multiple discussions on issues having to do with training and competencies, on the diversity of training models in the IAAP, on the influence of culture, on the Router program – each of these contributed to the development of the idea and eventual realization of this book. My thanks to each of you for your support and trust.
Last, but certainly not least, my appreciation and heartfelt thanks to the members of the Lithuanian Association for Analytical Psychology. My colleagues from LAAP did an outstanding job in their research on core competencies. Each member of our Group contributed to the success of this project in one way or another and in our numerous discussions on this topic. My thanks to each of you for your openness and willingness to participate in different projects of contemporary analytical psychology, and for your serious attitude towards developments in analytical training and practice. I know you will be among the first readers of that book …

With my heartfelt thanks and gratitude.
Preface

Tom Kelly

A book on the “core competencies of Jungian psychoanalysis” may seem somewhat anathema to many in the Jungian community. The very notion of core competencies awakens images and associations of techniques and methods that, in and of themselves, seem to go against the grain of what lies at the very heart of Jungian psychology, namely the process of individuation. The paradox of this serpentine process, unique to each individual, is that while the path for each person is indeed unique, the process itself is archetypal and rooted in the deepest layers of the collective unconscious. A precondition and essential element for this process to take root and come to life in what Erich Neumann referred to as the establishment of a functional ego–self axis. The groundwork for the establishment of an ego–self axis is what Henry Abramovitch, quoted by Ursula Wirtz in her chapter of this book, aptly refers to as the “ABCs” of the intricate and delicate process of establishing a relationship with the unconscious.

This book is less about technique per se but rather about the art of Jungian psychoanalysis; it is not about the “ABCs” and it does not offer any recipes. It does, however, open many pathways for thought and reflection. Each author has contributed their thoughts on possible avenues and pathways to establish and maintain a living relationship with the unconscious that can ultimately lead to growth, healing, and transformation.

I am indebted to each author for sharing their thoughts and insights so generously. It has been an honor and a pleasure to work with each of them on this project. I am especially grateful to Marianne Müller for breathing life into this project during her term of office as President of the IAAP. Without her support and that of the Executive Committee, this innovative project would not have been possible.

Last, but certainly not least, my heartfelt thanks and gratitude to Gražina Gudaitė for her thoughtful presence and guidance throughout this process. Her openness, sensitivity, sincerity, commitment, and work ethic have made the collaboration with her on this book a joy from start to finish. It has been not only a pleasure but also an honor to work with Gražina on this project.
How can an individual enable another person’s healing, growth, or process of transformation? This is the most complicated and, at the same time, the most inspiring question for anyone interested in the field of psychotherapy. It is inspiring in that it posits the ultimate aim of our work and how it is dependent on establishing a meaningful relatedness with the other, but it is also complicated since we can never fully know if we will be successful in our efforts to assist the other. The element of the Unknown occupies an ever present and important place in psychotherapy. Understanding the unconscious, establishing and then maintaining and practicing a living relationship with it, is a central theme of analytical psychology as described by C. G. Jung. Though Jung himself never used terms such as “professional” or “competent analyst”, he emphasized the fundamental role of the analyst in the analytical process.

It seems to me, that the findings and experiences of analytical psychology can at least provide a foundation, for as soon as psychotherapy takes the doctor himself for its subject, it transcends its medical origins and ceases to be merely a method for treating the sick.

(Jung 1933, para. 174)

Jung’s ideas about psychotherapy and understanding of the importance of the psychotherapist, written 90 years ago, interestingly correlate with the findings of contemporary psychotherapy researchers who state that the role of the psychotherapist has until recently been undeservedly underestimated. To explore the role of the psychotherapist is a very complex task, as it depends on so many dynamic factors related to the psychic reality of both the psychotherapist and the client. There are many ways in which this can be done; the idea of defining and developing core competencies in the field of analytical psychology is one of them.

In general, psychotherapeutic competencies refer to a person’s capacity to facilitate the other person’s healing, self-regulation, or maturation processes. Some schools of psychotherapy have adopted this concept and included it in...
their training programs or accreditation procedures. As a result, a number of studies on the topic of core competencies have been published in the last decade (Newman 2013; Sperry 2010; Barsness 2018). The very notion of exploring core competencies in the Jungian field, however, arouses controversial feelings: the theoretical construct “competence” by itself does not resonate with the spirit of analytical psychology, neither in theory nor in practice. The very term “competence” comes from the word “compete” and hence the theme of competition. The individual’s effectiveness in the outer world is not the task of analytical practice, which in contrast is focused on an individual’s inner development and Self-realization. Interestingly, the origin of the term “competence” is also related to the notion of “coming together”. Knowledge and skills, the individual’s attitudinal components and relational capacities, their ethical attitude – all these need to come together in a psychotherapeutic moment. Exploring the constellation of a particular combination of competencies in a particular moment of therapy is an extremely difficult and complicated task. In the first chapter of this book, “Exploring Core Competencies in the Field of Psychotherapy: Understanding, Research, and Development”, we introduce general questions of core competencies in psychotherapy and provide moments of its constellation in the psychotherapeutic process.

The idea of core competencies in the Jungian field came to the fore in discussions concerning the Router program organized by the IAAP. I was among one of the very first Routers and I continue to be involved in organizing Router training in my function as Regional Organizer for Eastern Europe. The Router program proved to be an innovative and novel model of training that provided the only viable option for many professionals in post-soviet regions. The benefits of this project are more than evident: Russia, Lithuania, Estonia, and the Czech Republic now have their own independent analytical training programs and institutes. The need for the Router program remains pertinent in Eastern Europe as well as in several countries in Asia, Africa, and South America. In the chapter entitled, “How Can the IAAP Router Foster the Development of Core Competencies in Future Members of the IAAP?”, Miser Berg provides a comprehensive overview of the history and current structure of the Router program and explores avenues to improve the training offered.

Though the Router program is recognized throughout the world, questions concerning the quality of training and evaluation remain pertinent among IAAP Group Members with Training Status as well. During her term of office as president of the IAAP, Marianne Müller provided the impetus for research to define and articulate more clearly the core competencies of analytical psychology. She stated clearly that her administration set out as one of its central goals to place the theory of analytical psychology in relation to recent research, to continue promoting
psychotherapy research and building bridges between clinicians and academics as well as deepening the relationship between the two disciples. (Müller 2017, p. 4)

As a result, the Research and Evaluation Working Group of IAAP initiated research on the core competencies in the Jungian field during her administration. In 2018–2019, five LAAP analysts, each of them actively engaged as a researcher at Vilnius University, carried out a research project on the subjective understanding of core competencies in the Jungian field. Semi-structured interview and Inductive Thematic Analysis were the main methods used in this study. In total, 60 participants from 12 countries took part in this research project. The analytic attitude, capacity for symbolic life, the analytical relationship, mediating processes of transformation, cultural awareness, and relatedness were clarified as the emergent themes most aptly describing the core competencies in Jungian psychoanalysis. The structure and results of this research project are presented in the chapter entitled, “A Study of Core Competencies in Jungian Psychoanalysis”.

Not surprisingly, this project revealed that experienced analysts had a much deeper understanding of the competencies in the Jungian field than younger analysts or candidates in training. This result correlates with the view of psychotherapy researchers who suggest that exploring the reflections of senior psychotherapists is one of the ways to deepen understanding of psychotherapy effectiveness. Following up on this insight, experienced analysts were invited to write a paper, based on their reflections on a particular competence in Jungian psychoanalysis. The major themes that emerged from this study became a guide to the structure this book with a focus on a deeper understanding of the following: the analytic attitude; a living relationship with the unconscious; analytical training issues; and the importance of culture in the analytical process

**On the Analytic Attitude**

One of the basic themes in understanding core competencies in Jungian psychoanalysis is the analytic attitude. In general, psychological attitude is defined as a way of thinking, feeling, or acting towards a person or life situation. Psychotherapeutic attitude depends on theory and practice, on a person’s life experience and capacity to integrate these into a philosophy of life. As the concept of individuation and respect for the variety of ways the Self can manifest is an essential part of an analytical perspective, it is, of course, not possible to extrapolate one single definition of what constitutes an analytic attitude understanding of the analytic attitude is inevitably multifaceted. In this book we focus on three aspects: the complexity of psychic manifestation, relatedness to the symbolic dimension, and spirituality.
A psychodynamic approach emphasizes that all psychic events are connected and that growing awareness about the unconscious reasons underlying life experiences yields a beneficial and healing effect for the individual. Developing a connection of the individual with their unconscious, which in and of itself is a multidimensional experience, is a central task of Jungian analysis. Psyche is a self-regulating system, which can be understood not only by the principle of causality but also by that of synchronicity as psychic manifestation. Analytic attitude includes the deepest respect for the autonomy of the psyche and attentiveness to emerging signs from the deepest layers of the unconscious. In his contribution entitled “Complexity and Transformation” Joseph Cambray explores the principle of synchronicity in the context of contemporary studies drawn from the field of complexity studies. He writes:

Jung’s experiences during his own creative crisis (…), ultimately lead him to propose a new cosmology in which causality was complimented by synchronicity … He expanded the associative methods of psycho-analysis, by moving beyond personal associations to collective ones. This method was deemed applicable when significant psychic energy remained unmetabolized during the work on material such as dreams, after the personal associations were exhausted. Then, cultural, historical parallels, often from mythology, but having a collective symbolic resonance, were brought forward to shed light on the unresolved material.

(Cambray, Chapter 3 of this book)

Collective symbolic resonance and relatedness to the symbolic dimension of life is another essential part of an analytic attitude from a Jungian perspective. Murray Stein in his inspiring chapter, “The Symbolic Attitude: A Core Competency for Jungian Psychoanalysts”, emphasizes the importance of relatedness to the symbolic world as the basis for an analytic attitude.

Symbols guide us as analysts throughout the analytic process as we accompany our analysands on the journey through the labyrinthine pathways of the human psyche. …. The task of the analyst is to take careful note of them as they emerge in the therapeutic relationship, to lift them up and hold them in mind as the analysis proceeds, and to help the analysand to reflect on them and let them suggest the meanings they may convey to the conscious mind.

(Stein, Chapter 4 of this book)

Attentiveness to emerging symbols is closely related to another aspect of an analytic attitude, that of attentiveness to the spiritual dimension of experience. Spirituality has always held an exceptional place in analytical psychology. The religious function and the deep respect for the Force that stands beyond
the experience, the search for a deeper understanding of the phenomenology of numinous moments or experiences, the evolution of the God image – these and other themes have been explored by C. G. Jung as well as by more contemporary analysts. In a most inspiring chapter entitled, “The Heart of the Matter: Spiritual Dimensions in Jungian Practice”, Ursula Wirtz explores how recognition of, openness to and respect for moments of an experience of a spiritual nature belong to the core competencies in analytical practice:

A spiritual dimension can also be sensed in the analyst’s attitude to the work, the opus magnum, in the spirit of letting be, of non-intentionality. This is a state of mind where the controlling, volitional ego retreats and becomes free from attachment and preconceptions.
(Wirtz, Chapter 5 of this book)

**On a Living Relationship with the Unconscious**

Recognizing the reality of the Force that stands beyond the personal experience, is closely related to the next group of competencies which we entitled the ability to establish and then maintain a living relationship with the unconscious. Jung wrote that the relationship with the unconscious is:

exactly as if a dialogue between two human beings with equal rights, each of whom gives the other credit for a valid argument and considers it worthwhile to modify the conflicting standpoints by means of thorough comparison and discussion or else to distinguish them clearly from one another.

(Jung 1916, para. 186)

There are many ways to practice a relationship with the unconscious: active imagination and imaginal dialogue, exploring projections in the therapeutic relationship, analysing emerging symbols and dreams, interpreting unconscious manifestations – all these and many other ways can be actualized in analytical practice. Each psychoanalyst has the choice to decide which way they consider most appropriate in a particular analytic situation. Though the analyst has choices, they must have an ethically responsible attitude towards the Unknown.

Only by taking the unconscious seriously, communicating with it often, and actually acting upon what was learned, will show the great respect – love and devotion – that is necessary and put energy back into the system. It is an alchemical imperative: keep the heat turned up and vessel well sealed in order to allow transformation.

(Cwik 1995, p. 154)
In the chapter entitled “On Being Imaginative” Verena Kast describes a living relationship with the unconscious as the ability “to see with the inner eye, to hear with the inner ear, to feel with the inner sense of touch – to be in contact with all senses, without having corresponding objects in the outside world” (Kast, Chapter 6 of this book). She explores the multiple ways imagination can manifest and its crucial role in expanding consciousness.

The whole therapeutic process is highly imaginative: we imagine the life of our analysands, their fantasies, but also the processes of transference and countertransference can be seen as imaginations. All the imaginations our patients produce also mirror the therapeutic relationship and the therapeutic process.

(Kast, Chapter 6 of this book)

Psychotherapeutic work with images is closely related with the ability to explore the deeper meaning and significance of both inner and outer experience. From this perspective, interpretation as a core competence holds an exceptional place in analytical therapy. Some authors maintain that developing the competence of interpretation is the most complicated and demanding task in psychodynamic training because it depends on so many factors and variants, including the possibility that such an intervention is contra-indicated. Mark Winborn’s chapter in this book, “Analytic Interpretation: an Illustration of Core Competencies in Jungian Psychoanalysis”, explores the importance of analytic interpretation and offers practical examples of how an interpretation can not only help to understand the unconscious but can also act as an invitation for the patient to see their world in a new way.

Exploring projections and work with the transference and countertransference is recognized as a core competence in most schools of psychotherapy and is a basic competence for becoming a Jungian analyst as well. Understanding the alchemy of relationship can never be completed; it benefits from research in developmental psychology, studies on the phenomenology of the encounter with the other, and awareness of the importance of cultural awareness, etc. The psychotherapist’s involvement is unquestionably an important condition for the therapy process; at the same time, it is a relationship of a particular nature that raises essential questions. How, for example, does one develop the quality of being deeply involved in a mutual exchange and at the same time maintain the asymmetry of a relationship in service to the healing processes of the client? In her stimulating chapter entitled, “On the Therapeutic Relationship”, Marianne Müller explores the parallels between Jungian understanding of the therapeutic relationship, including transference and countertransference, and contemporary postulates of intersubjectivity theory.
Two subjective worlds meet and influence each other, but the analyst’s participation and corresponding task is to serve the interests of the analysand. An empathic – introspective stance is basic for keeping the ‘intersubjective perspective’ … that guides their clinical thought and action.

(Müller, Chapter 7 of this book)

An empathic–introspective stance is closely related to reflective practice. Developing the reflective function lies at the very base of many competencies in psychotherapy. How an analyst uses their knowledge and skills, as well as their integrated personal and professional experience, will define how they reflect on and mirror back the present psychotherapeutic situation. “After all, the most valuable gift for humanity may lie in its ability to be reflective – reflective about the self and the other.” This quotation comes from the chapter written by Astrid Berg, “The Relevance of Reflective Practice in the Training of Jungian Analysts.” She states:

Fundamental to reflective functioning is the awareness of the other and how I affect the other. It is this relational process that needs to be experienced – it cannot be taught. It can be thought about, it can be theorized about, but it also has to be ‘felt’ in a real life way. How this could be incorporated in a conscious way into a training program is a challenge.

(Chapter 9)

This question leads us to the next section of this book, which is focused on questions related to analytical training.

**On Analytical Training**

Understanding the importance of being actively engaged in and related to the experience of training, openness to the variety of ways to practice a living relationship with the unconscious, keeping a balance between cognitive and experiential aspects – all of these and other questions are discussed in this section. A deeper understanding of the role of the analyst as teacher and of the role of the candidate in the training process is another important theme of the training process. In general, there is agreement on the importance of developing a respectful relationship among all participants of the training process, but at the same time shadow aspects of this relationship need to be considered as well. Issues of power and authority belong to the shadow aspects of training. More than 50 years ago, Hans Dieckmann wrote about authority constellations in analysis and in training (Dieckmann 1977). Appropriate use of authority can be constructive in creating clearly defined