

A JUNGIAN APPROACH TO ANALYTIC WORK IN THE TWENTY-FIRST CENTURY

MAGGIE COCHRANE, STEVEN FLOWER, CHRIS MACKENNA
and HELEN MORGAN

In Part 1 of this paper the authors summarize those key concepts in Jungian analytic theory which differentiate it from a psychoanalytic approach. To illustrate these perspectives and their application in clinical work, a patient is introduced. The authors elaborate on a particular dream with the proposition that it holds within it both an image of the internal world of the patient's personal psyche and something which might be viewed as archetypal and emerging from the collective unconscious.

Part 2 focuses on more recent developments in Jungian analytic thinking. Michael Fordham's important work in extending Jungian theory into an understanding of infant development is summarized and illustrated by a clinical example. This is followed by a brief summary of how contemporary debate within the Jungian analytic community has been much affected by recent developments in areas outside the analytic discourse

MAGGIE COCHRANE is a Training Analyst/Supervisor for the British Jungian Analytic Association which is a founder member of the British Psychotherapy Foundation. Having spent many years working within an NHS Psychotherapy department she now works solely in private practice.

STEVEN FLOWER is a Senior Member of the British Jungian Analytic Association, one of the four Associations of the British Psychotherapy Foundation of which he is currently the Chair. He works in private practice.

CHRISTOPHER MACKENNA is a Senior Member of the British Jungian Analytic Association and an Anglican priest, currently working as Director of St Marylebone Healing and Counselling Centre, London. He has published a number of peer reviewed chapters and papers, mainly concerned with the resonances and conflicts between religious and psychotherapeutic understandings and practices.

HELEN MORGAN is a Fellow of the British Psychotherapy Foundation and is a training analyst and supervisor for the British Jungian Analytic Association within the BPF. She works mainly in private practice. Her background is in therapeutic communities with adolescents and in adult mental health. She was chair of the British Association of Psychotherapists for four years till February 2008 and has published a number of papers on a variety of subjects. Address for correspondence: 35 Bertie Road, London NW10 2LJ. [helenmorgan@phonecoop.coop]

which have offered both a challenge to and an affirmation of certain Jungian concepts. Examples given are from emergence theory and neuroscience. The Jungian interest in such phenomena stems from a view of the human psyche as rooted in a wider world of matter, culture, history and an unconscious that is not only personal but also collective.

KEY WORDS: DEVELOPMENTAL SCHOOL, COLLECTIVE UNCONSCIOUS, TRANSCENDENT FUNCTION, ARCHETYPAL, SELF, INDIVIDUATION, DEINTEGRATION/REINTEGRATION, EMERGENCE, SYNCHRONICITY

INTRODUCTION

This paper is written by individuals who are part of what is often termed the Developmental School of Jungian thought – a term first used by Samuels (1985) to distinguish it from the ‘Classical’ and ‘Archetypal’ Schools of Jungian thought. The Developmental School is rooted in the work of Michael Fordham the founder of the Society of Analytical Psychology in London. Whilst Jung was primarily focused on the vicissitudes of the second half of life, Fordham, greatly influenced by the object relations theorists working in Britain in the mid to late 20th century, creatively extended such concepts as that of self and individuation back into childhood.

Key to the considerations of the Developmental School is an interest in infantile mental states and their effect upon development and the capacity, or not, to symbolize. In our training, therefore, we study the concepts of psychoanalysis as well as Jungian theory and practice, and hence learn to be fluent in at least two languages. Since Fordham’s pioneering work, Jungian theorists have built on his original thinking in order to further connect psychoanalytic concepts with those of Jung. In addition in the last couple of decades there has been an increasing interest in the findings of neuroscience, and key concepts from areas such as attachment theory, complexity theory etc. have also contributed to a major re-evaluation of some of Jung’s central concepts such as the self and archetypes.

This poses a problem for the authors. Whereas psychoanalytic writers may justifiably take for granted that their readers have a good understanding of the basic concepts of their theory so they can then present recent developments, this is not an assumption we can make. We are aware that the majority who trained in the psychoanalytic tradition will have had no teaching on Jung and so little understanding of the key concepts. Our decision, therefore, is to divide the paper into two parts. The first will consider key Jungian theory and the second will consider the work of Fordham and developments of the last period.

Even this division is somewhat problematic as we write as developmental Jungian clinicians hoping to portray what is different to psychoanalytic theory and clinical work, yet there is also much that will be the same. In many ways the way we work would not seem that different from that which someone trained in the psychoanalytic

tradition would undertake. We see patients from one to five times a week. There are clear and firmly held boundaries such as the 50 minute hour and regular payment. The patient knows nothing more about their analyst than he or she can glean from outward appearance, and most use the couch. The transference, how the patient is relating to the analyst, who he or she is for them at that moment is rarely from our thoughts, and we attempt to keep aware of our countertransference feelings and what emerges in our minds as a way of deepening our understanding of what might be going on in the relationship, and hence of the patient's internal world. Our task then is to judge whether and how to interpret in order to bring something into consciousness for the patient. Dependent, loving, erotic feelings may emerge as may rageful, attacking, destructive dynamics within the transference which require expression and interpretation where and when appropriate.

Part 2 of this paper focuses on more recent developments in Jungian analytic thinking. Concepts fundamental to a Jungian approach are introduced in Part 1 where we also hope to convey something of how we work in practice. To do so we introduce a patient, Edith, and a dream she brought to her analysis with Helen Morgan. In many, many ways the work was much like that our psychoanalytic colleagues might undertake. Yet there are also differences and we hope that the discussion of the dream will serve to illustrate some of the concepts and thinking particular to a Jungian analyst.

PART 1: JUNGIAN CONCEPTS

EDITH: THE DREAM

Edith, an elegant, successful professional woman was in her mid-50s when she started her therapy. From an outer perspective, Edith was doing well. She was much respected as a senior practitioner in a solid profession and, after a number of failed relationships, was now married to a man who seemed stable and loyal. They were financially well-off and mostly content with their life together. What brought her to analysis was that her back seized up causing her excruciating pain. Her osteopath said he thought that there was considerable emotion ossified in the lower back and suggested she saw a therapist.

Edith was the only child of Evangelical missionaries. She was born abroad and her father disappeared from the home soon after her birth causing a scandal and was never seen or heard of again. When she was 8 her mother brought her to England and placed her in a boarding school and with guardians – strangers to her and also very strict church-goers – whom she lived with during the school holidays. The God she was brought up to fear and worship was a terrifying authority, a harsh superego figure ready to damn her for her sinfulness, as well as the potentially rescuing, loving father who could provide succour and comfort.

About a year into the work, by which time she was coming four times a week, she brought the following dream:

There is a sealed room with no doors or windows. There's a row of three toilets along one wall with no cubicles separating them off from each other. The toilets

are old, filthy, and encrusted with dried-up shit which had clearly been there for years. In one of the toilets there's a dead, once white, but now filthy bird.

Leaving aside the image of the bird for the moment, in the dream there are several motifs which image aspects of Edith's *personal unconscious*. There is the sealed room, a cut-off, encapsulated place with no way in or out. In the room are the three toilets but with no cubicles separating each from the other affording, therefore, no privacy or boundaries. And, of course, the fact that these toilets consist of broken cisterns and cracked bowls encrusted with old dried-up excrement.

The personal unconscious is the aspect of the psyche which is particular to the individual (unlike the collective unconscious which is discussed later). It was Jung's name for Freud's 'repressed unconscious', and includes the concept of the 'received unconscious' or 'receptive unconscious' that is present in Freud's earlier work. The personal unconscious will contain material that has just been forgotten and undeveloped potential, but also repressed material, that which is rejected as repugnant to us – which we would refer to as the personal *shadow*. The shadow is an inevitable feature of any existence. Any action will have its dark side and for the individual psyche it consists of those aspects we cannot accept in ourselves. In Jungian analytic work we aim not to rid the psyche of its shadow, but for its integration and a shift in the attitude of the conscious ego.

Edith was a very neat and ordered woman who consciously had an almost obsessive dislike of dirt and disorder and kept her home and herself very clean. The image of the toilets was utterly distasteful to her, and she found it almost impossible to even say the word 'shit' or to hear her analyst say it. When the conscious attitude is too one-sided, the opposite attitude is taken up within the unconscious as a balance – a process Jung refers to as *compensation*. Initially this may appear as a symptom.

The deprived and disturbed aspects deep within Edith's psyche as imaged in the sealed toilets provided a striking contrast to the ordered, rather rigid approach to her conscious life thus presenting a *tension between opposites*. It was, perhaps, a tension that was held quite literally in her ossified spine and the analytic work could be seen as providing a relationship within which these opposites could be brought into dialogue with each other. Thus each might transcend their old positions – conscious and unconscious – to establish a new position which is attached to the ego. Jung called this process the *transcendent function*. In this process often a symbol emerges within the tension of the opposites which acts as a third and a form of mediation. Whilst some reductive linkage of an image to both the patient's early history and to the transference may be helpful, the danger is that the symbol is over-interpreted and treated as if it can be known and understood. In the tension between conscious and unconscious attitudes this would weigh matters in favour of the former. The analyst needs to allow that the essential power of the image within the psyche is ultimately out of the grasp of the ego consciousness of either patient or therapist and stay with not-knowing rather than flattening or killing off the energy of the symbol by too much interpretation. Free associations of both therapist and patient can amplify the image in order to optimize

the development of the transcendent function so that a third position might be achieved.

From the start, the analytic work brought disruption and upheaval in Edith's previously well-ordered life. A deep rage began to emerge and she started to question her whole professional life. Her powerful allegiance to the Church collapsed leaving her distraught and bereft for a while. On the other hand, her commitment to the therapy was intense; she rarely missed a session and was never late.

After a period of polite behaviour Edith began to fluctuate between sessions when she would erupt with rage in a quite hysterical way, followed by terrible remorse and anxiety that she would be rejected. For a very long time she would return to her basic position about herself – that she was a sinner and what she required was redemption. This was long, difficult work, involving as it did a constant replay of infantile trauma within a powerful and often primitive transference of extremes of love and hate which had to be enacted and endured until they were gradually allowed to be thought and talked about.

It was as if all the dried up 'shitty' feelings and phantasies had to emerge into the analytic relationship and be survived through constant testing and destruction. Throughout this long period of rage alternating with terrible remorse it was essential that the frame was held assiduously, providing as it did a degree of reliability and safety for both analyst and analysand, and allowing the steady work of gathering into the transference and interpreting where appropriate – or possible. This, in the language of this particular dream, was on-going and long-term toilet cleaning.

A Jungian approach to work in the transference places considerable emphasis on the notion of mutuality and on the expectation that a substantial part of any profound communication and affect takes place along the unconscious link between analyst and analysand. This is what is referred to in Jungian theory as *participation mystique* a sort of unconscious identification where the mechanisms are those of projective identification but it takes place in both directions between couch and chair. Rather than transference/countertransference it might be better termed 'co-transference'. It is what Jan Weiner calls 'The Transference Matrix' where she stresses that the work is both intrapsychic and interpersonal. She says:

...patients need the kind of relationship with their analysts that provides constant attention to process, including the transference. So that the archetypal energy necessary for development can be harnessed in the relationship. It is within the framework of an authentic relationship with the analyst's 'unspeakably tender hand' (quoting Rilke) that new images are likely to surface when the unconscious eventually facilitates an internal capacity to make meaning. (Wiener, 2009, p. 103)

Those more familiar with developments in psychoanalytic thinking might note the similarities of this idea with the more recent concepts of intersubjectivity and that of the analytic field where it is recognized that work takes place essentially in the unconscious relationship between analyst and analysand.

The recognition that there is a mutuality of affect between therapist and patient highlights the imperative that the therapist establishes and maintains a safe container if the dangers of enactment and boundary violations are to be avoided. The external practicalities of time, payment, the analyst's neutrality, etc. need to be clear as these are the 'rules of engagement' which allow the analyst to hold steady when the analysand reacts to and/or attacks them. When the more malign aspects of the psyche such as rage, envy, hatred, sadistic attacks, etc. erupt into the relationship the therapist is more likely to hold steady and be confident that accusations of cruelty, indifference or exploitation relate to something within the patient's psyche and past history and stay working with that, rather than flinching or retaliating.

But the container is also a receptacle for the potential for play and for the unconscious engagement, the *coniunctio* between analyst and analysand that has benign, healing potential. It is a concept that is picked up in more recent psychoanalytic thinking such as that described by Stern *et al.* (1998) when they write of 'implicit relational knowing' or 'moments of meeting'. If the analyst focuses too rigidly on the here and now transference material and is unrelenting in the need to interpret throughout, this may place too great an emphasis on the bringing everything into the light of consciousness and, as a consequence, prevents what can only take place in the dark.

THE COLLECTIVE UNCONSCIOUS AND THE ARCHETYPAL IMAGES

Whereas Edith's associations to all the other aspects of the dream had personal connections, feeling responses and memories, there were no particularly personal associations to the bird – the filthy white dead bird stuffed into one of the toilets. The images that came to her mind were not unusual for an educated individual brought up in Western Judeo-Christian culture and are ones we might come up with if we were to brainstorm here. Leda and the swans, flying geese, the goose girl, Noah's dove, the albatross, the Holy Spirit . . . None were specific to her. Thus the bird might be thought of as archetypal image which spoke the more universal language of the Collective Unconscious.

Whilst Jung was much influenced by his relationship with Freud, his work with Bleuler at the Burghölzli Hospital as a psychiatrist was where he developed an understanding of the underlying reasoning that lay behind delusional formations in dementia praecox (later called schizophrenia). This, together with his own personal explorations, led him to conclude that the psyche was profoundly rooted in the collective unconscious and thus included, not only the repressed material of a personal life, but also that which was not yet known. As well as maintaining a more extensive view of the libido than Freud's, he also developed a teleological approach to the unconscious focusing more on meaning and purpose than causality.

Jung's theory of the collective unconscious roots each individual within a deep instinctual commonality and its collective symbols shared by all humanity. Just as the physical structures of our brain witness to our evolutionary history, so each of us carries tendencies to experience and perceive the central experiences of life in certain typical ways, sometimes referred to as archetypal images or patterns of behaviour.

Examples would be Klein's formulations about the 'good' and the 'bad' breast: the opposite poles associated with the archetypal image of the 'Great Mother.'

The archetypal level is characterized by strong emotion, massive condensation, and unconscious imagery associated with the instincts. Of this deep level, Jung writes:

We have to distinguish between a personal unconscious and an *impersonal* or *transpersonal unconscious*, because it is detached from anything personal and is common to all men, since its contents can be found everywhere, which is naturally not the case with personal contents. (Jung, 1953, CW 7, para 103)

What Jung is saying comes very close to concepts that are now commonplace among evolutionary biologists – and some psychoanalysts among them. For example, J. Anderson Thomson, an American psychoanalyst, writing in Karnac Books *Contemporary Freud* series, says:

The human brain is a complex conglomeration of neural networks, shaped over millions of years by natural selection to tell us how to survive – how to solve adaptive problems faced by our mammalian, primate, australopithecine, and ancient Homo ancestors . . . (what Jung calls, 'the residues of ancestral life', CW 7, para 118). . . . Our different races, ethnicities, and religions mask an essential truth – that underneath our skin we are all Africans, the sons and daughters of small bands of hunter–gatherers who arose on that continent and conquered the world by adapting and surviving. (Anderson Thompson, 2009, pp. 99–100)

Our internal worlds are rich in dramas whose commonalities are portrayed in all sorts of forms – fairytales, myths, poetry, literature, film, music and the arts generally. Oedipus is a familiar imaging of something archetypal related to the triangular structure of Mother, Father and Child. Narcissus is an image which encapsulates something of the way problems in our relation to ourselves and to others can bring isolation and death. Archetypal structures cannot be known directly but only through the image. They are not essential 'truths' so much as potentialities that can be unfolded into and through the image. Whilst an image can articulate only certain aspects of the potentiality, the archetypal structures themselves are multifaceted and amoral. The nature of our humanity means we are all heirs to this rich archive of templates and patterns.

As human animals, we inherit the archetypal structure imaged in a creative parental couple, and our smallness and our dependency mean they each contain the poles of loving, nurturing places of safety as well as potentially murderous or abandoning powers. These archetypal structures are then mediated by our actual parents and our particular experiences. Whatever that experience, we have access to the entire archetypal panoply which is available for activation within our internal worlds. Thus, for example, even the individual who has experienced the most extreme forms of abuse and neglect and been victim of the worst form of parenting can, through the relationship experienced in analysis, gain at least some access to the positive pole of the mother or father archetype.

Jung was very clear that the brain is not just a *tabula rasa* when we are born. It evolved over millions of years, and the physical structures of our brain witness to the different stages of our evolution, and determine how we encode and experience our lives now.

Freud comes very close indeed to what Jung means by archetypes and archetypal images when he describes instinctual impulses and their unconscious representations. For example, in 'The unconscious', he says:

An instinct can never become an object of consciousness – only the idea that represents the instinct can. Even in the unconscious, moreover, an instinct cannot be represented other than by an idea. If the instinct did not attach itself to an idea or manifest itself as an affective state, we could know nothing about it. When we . . . speak of an unconscious instinctual impulse or of a repressed instinctual impulse . . . We can only mean an instinctual impulse the ideational representative of which is unconscious . . . (Freud, 1915, p. 177)

When Freud writes like this, distinguishing sharply between the instinctual impulse and its unconscious representation, he is making exactly the same distinction as Jung makes between the archetype (which cannot be known in itself) and the archetypal image, which is its ideational representation. Jung also frequently suggests a connection between instinct and archetype.

Archetypal material usually appears intertwined with personal material: the personal and collective unconscious in close 'collaboration'. Edith's real mother was harsh, cold and abandoning. Her father was absent from the start. This meant that she had very little help in the mediation of the extremities of these archetypal structures, and instead internalized a punitive, accusatory parent who constantly attacked her for being wrong, dirty and sinful. There was also an idealized potential father who filled the real man's empty shoes and who would rescue Edith from this cold, harsh world. Her search for such a father meant she had constantly invested as an adult in men who were idealized and from whom she longed for complete and utter love and acceptance, but who, of course, constantly abandoned her.

EGO, SELF AND INDIVIDUATION

The individual psyche in the Jungian way of thinking is not a discrete, enclosed system but extends further into an archaic foundation of humanity which connects each to the other. Because of the connection of the personal to the collective unconscious, it is not only the receptacle for negative, destructive elements, but also contains within it the potential for creativity and imagination. It is a resource for, as well as a danger to, the ego. It is through the archetypal images that arise that the conscious ego can be enriched, if it can maintain an appropriate attitude to such images.

In Jungian thinking, the *ego* is described as a *complex*, the continually shifting bundle of memories and potentials that constitute our subjective sense of 'I-ness'. The *self*, on the other hand, is regarded both as the totality of our psycho-physical being, with all our conscious and unconscious processes and potentials, *and* the deep centre of the psyche, the potential for integration of the total personality.

Jung expressed their relationship in the following way:

The ego stands to the self as the moved to the mover, or as object to subject, because the determining factors which radiate out from the self surround the ego on all sides and are therefore supraordinate to it. The self, like the unconscious, is an *a priori* existent out of which the ego evolves. (Jung, 1940/1954, CW11, para 391)

There is a boundary between ego consciousness and the personal unconscious and also one between the personal and collective unconscious. In each case, ideally the layer that divides is a semi-permeable membrane. If the divide is too thick and rigid it becomes a barrier of defence and we are cut off from deep aspects of ourselves which are not yet conscious. However, should the line become too weak or thin, then the ego is in danger of being flooded by, or identifying with, the unconscious, whether personal and/or collective.

Optimum health requires, therefore, an appropriate distinction between the layers of the psyche, yet a free flow of energy and symbolic communication throughout. The working relationship between Ego and Self is termed the *Ego–Self Axis* along which the creativity of the Self is available to the ego. If this axis is impaired, we experience feelings of unreality, depersonalization, loss of meaning, etc.

The drive from the Self is towards wholeness and realization. It is the search to discover meaning and purpose in life, what it is that makes life worth living. It entails the development of the imagination and the symbolic attitude of a rich inner life. Thus the objective of self-realization is more than clinical, but also implies questions of creativity and spirituality. As consciousness is the factor that gives the world a meaning, it is illogical to speak of ‘life’ as if it preceded meaning – the two are indissolubly linked. This urge towards the discovery of meaning, the life-long process through which our conscious and unconscious potentials unfold, leading to a greater wholeness and differentiation of the personality, is called *individuation*.

In this approach it is assumed there is an innate drive towards a creative way of being. It has echoes in, though is not exactly the same as Winnicott’s belief that the urge to integrate is innate and that life that has any purpose or meaning to it has to be lived creatively. Or Bollas’s concept of *genera*. The process of individuation Jung once described as becoming *more who you are*. It involves a separation from the crowd, an integrity, authenticity rather than compliance or conformity, and it is not the same as individualism. Jung saw it as essentially the task of the second half of life. Michael Fordham took the thinking right back to infancy and early childhood.

This process can only begin once a certain ego stability had been achieved. The task of the first half of life then is for the ego to engage in a heroic struggle to free itself from mother and establish an independent life, well adapted to external reality. This is a somewhat extroverted journey through childhood, adolescence and young adulthood, making one’s way in the world and forming important personal relationships.

This journey of the ego brings about an inevitable one-sidedness which, in the second half of life, needs to be redressed. Here it becomes necessary to go beyond ego differentiation and personal identity, focusing instead on questions of meaning,

purpose and value. If the first half of life places an onus on consciousness, the second half demands an opening to the unconscious so that the two, conscious and unconscious, can exist side by side in a dialectical relationship. Individuation is then a movement towards wholeness by means of an integration of conscious and unconscious. This is a more introverted journey which may involve the giving up of what Jung called a specious unity developed defensively in the first part of life.

In terms of modern neuroscience it might be argued that the main emphasis of the first half of life involves the development of the characteristics and tools of the left hemisphere enabling the individual to manipulate and exploit the world. In the second half of life the emphasis is more on the broader, more generous understanding of the world of the right hemisphere. The individuation process entails bringing these two aspects together to form a whole (see McGilchrist, 2009).

Returning to Edith and the dream, the dead, dirty white bird might be regarded as an archetypal image of the self largely because Edith's associations to the image were not personal. It is always easy to drift away from the reality of the actual dream images, but in this case there was also so much raw, 'shitty' personal stuff to surface and attend to in the work with Edith that it was easy to lose the bird amongst all the toilet cleaning. Added to this was the fact that she tended to use grand religious images that had the appearance of something spiritual but were for her at that time still very much representations of internal, unmediated archetypal parental structures. When this drift from the dream image occurs it is often helpful to think of the dream image in a very literal manner.

It was reasonably easy to see how the sealed-off room was a vivid reality inside Edith and how from time to time it also became the analytic space. It is possible to develop a pretty good understanding of the history of the room and the internal situation, the 'why' it came about. But a Jungian *teleological* perspective is one that asks the question, 'what's its purpose?' The imperative, the urgency for the self is always towards realization as an entirety and where the conscious attitude of the ego has become out of balance the self will use whatever means it can to have this addressed. This may mean a disruption into an ordered life, a symbol or a symptom. This perspective considers that instinctual energy becomes available for transformation into new forms. Thus we become less interested in how a symptom or a neurosis came about, but more in what its intention might be. What is it for? Why now? What is it telling us about imbalance in the conscious attitude of the ego that is being compensated for in the unconscious? What is it then that we need to attend to?

Suppose we are in this room with all the necessary equipment. What is required? It is not pleasant, but the excrement *can* be eased away from the porcelain and the bowls cleaned. A rudimentary understanding of plumbing systems could get the cisterns working again. But what about the bird? What to do with it? It is too big to flush away, and because the room is sealed, it cannot be disposed of by the local authority bin men. This stubborn problem of disposal forces us to attend to the fact of the pitiful creature dead and decaying in the midst of all this old excrement.

If we consider that the room is sealed not only through a historic chain of events, but *because* this might be the only way that the bird is attended to and not just got rid of,

then it becomes not a problem, but as a necessary condition in the endeavour of individuation. Whilst we might be able to clean it up, the room will need to stay sealed until the bird is brought back to life. Now the issue is how to attend to the bird that does not deaden it further with heavy interpretations, but might breathe air and life into its plumage.

Thus the work required was to stay with the image itself, as it was in the dream and as it developed in Edith's mind, in the analyst's mind and in the mind created between the two. This work was one of *amplification* where Edith became increasingly interested in the bird. Alongside all the transference work, the rages and the remorse, she would occasionally return to the image, speculating how it had got into the toilet and died, wondering herself what it needed. She developed her associations to the bird following up some of the classical and cultural references. She went to see a performance of *Swan Lake* and read up on the birds of mythology and the Bible which interested her. She painted a portrait of the bird, in its dead state and as an alive, viable creature. The analyst's role in this work is to provide a receptive container within which her conscious ego could receive, attend to and play with those aspects of the self which had been denied and forbidden for most of her life. Archetypal images from the collective unconscious arose as part of this development of the imaginative and creative psyche which, in turn could play in and on the psyche. This was a sort of transformation driven from the self, which was beyond the conscious reach of either Edith or the analyst. It required that both had to trust the self as well as the unconscious and the conscious relationship between them.

POSTSCRIPT: ENDING ON A POSITIVE NOTE

After five years of four times a week Edith moved to twice a week and started to consider the idea of ending. She had left the church altogether but was beginning to wonder about her spiritual side and was very tentatively starting to approach the matter again. She had also returned to playing the piano at which she had excelled as an adolescent. Then she brought another dream. Again it was a room with three toilets. However, this time the toilets were clean and functioning and in separate cubicles. But the thing that delighted her most about the dream was that there was an open door, through which she could see stairs leading to a garden. The bird was out and free.

PART 2: POST-JUNGIAN DEVELOPMENTS

Throughout this part various Jungian analytic concepts are referred to which have been considered in some detail in the previous part. It is assumed that the reader has read the previous part and the overarching introduction.

DR MICHAEL FORDHAM (1905–1995)

Maggie Cochrane would first like to acknowledge the importance of James Astor's many descriptions and understanding of Dr Fordham's theories in writing the following section of this paper.

Dr Michael Fordham was a child psychiatrist and Jungian analyst who, greatly influenced by the developments in psychoanalytic thinking in London in the second half of the 20th century, extended Jung's concept of the self to include an original state of integration which he called the *primary self*. Fordham's hypothesis is that within the womb the intrauterine environment is experienced by the foetus through sensation, as an integrated whole, with little sense of inside/outside, me/not me. The energy of this primary self, which is of course an experience of integrated potential, is neutral.

For the self to operate developmentally, to transcend the opposites, Fordham believed a dynamic process would be necessary for the emergence of the ego and Individuation. He called this dynamic *de-integration/re-integration*. De-integration is the movement out of the self towards objects; for example, Fordham talked of the birth itself as being the first major de-integration, followed by the instinctive movement in search of the breast. If this movement out of the self has been successful, for example, the breast is found (or created), latched onto and milk ingested, a movement back into the self would follow. He called this re-integration. In this example the good, satisfying experience of the feed taken back inside would lead to sleep, where this experience would be both integrated into the whole and, in turn, a potential becomes actualized. The de-integrative experience which takes with it parts of the self, is called a de-integrate of the self as it carries the experience of wholeness out into the world with it. The good re-integrated experience creates a self object.

Elizabeth Urban, a child analyst who trained with Dr Fordham, describes how these early movements between archetypally/biologically determined expectations and the intrauterine environment produce the first self objects which emerge from the primary self.

Self objects are imbued with the self, that is, with feelings of wholeness, at oneness, all-togetherness, together with-me-ness. At the beginning of life, these qualities pervade experiences, thus creating states of fusion via the processes of projective and introjective identification, early processes that initially are very close to one another. Self objects arising out of satisfied needs develop into good objects. As the infant develops within its environment some needs will inevitably not be satisfied, these will be defensively be experienced as not self and will later become bad objects. Intensification and differentiation of good and bad are seen as actions of the self, creating parts out of the whole through the dynamic process of de-integration, re-integration.

The continuing process of differentiation leads to an awareness of self and other, animate and inanimate. For Fordham the emergence of a sense of self is understood to be a description of ego formation. The ego emerges from the self so although it becomes separate it also remains a part of the self.

Fordham's theories suggest that ego formation is apparent throughout the first year of life; this is supported by Infant Observational research and studies demonstrating that by 10–12 months play between mother and infant becomes a shared activity. As the infant discovers that inner experiences are shareable, s/he begins to relate to his mother's mind and acquires a theory of separate minds. It is at this point that the

infant, given a good enough experience of containment, can tolerate the pain and despair of mediating Klein's depressive position.

Urban (1996) illustrating this development uses a vignette from a British Association of Psychotherapists' trainee's infant observation. Edward, the infant being observed, is 12 months and one week and had been weaned a few weeks earlier. He had eaten his lunch from a bowl, but on removal of the bowl he began to howl inconsolably. Attempts by mother to return the bowl, stroke or hold him were rejected. Mother took him to the lounge, cleared a space on the floor where he writhed and screamed for 15–20 minutes. Mother did not intervene but remained close and attentive.

Slowly the intensity of the screaming eased but did not stop, and Edward seemed to tolerate his mother's soothing. The screams changed into something regular and rhythmic, but (eventually) they stopped altogether and at last he lay still and quiet . . . he stared at the ceiling, exhausted . . . His mother bent over him after a while he smiled slowly in response. Within minutes he was smiling and seemed quite happy.

Urban uses Fordham's words to explain this process in a baby:

He pines and becomes absorbed in himself so that he is inaccessible to his mother. After a variable and distressing period of time, he gradually recovers; now he has accomplished a rather wonderful act of reparation. After this sequence, the baby's sense of reality takes a step forward and his mental life is enriched. The transformation is called the depressive position and, in my view, constitutes the first step in individuation. (Fordham, 1989, p. 21)

Fordham extended and amplified Jung's concept of ego development from within the self. He established that this process of mediating unconscious material through the shifts between opposites and the resulting progressive movement created by the transcendent function could now be understood to move the infant along its own individuation process from the earliest months when ego is being formed.

Disturbances generated either internally or from external impingement to the de-integration/re-integration process will create problems within the self-ego axis, halting maturational development and or creating pathological behaviour and defensive barriers. Fordham's developmental theories offer a dynamic explanation of how the self-regulatory function of the self within the psyche operates. Within analysis or psychotherapy, recognition of the developmental focus point where disturbance has occurred is crucial if the de-integration, re-integration dynamic is to be re-activated within the individual.

Fordham's interest in the early development of the self did not just influence child analysis, but was equally important to our understanding of early disturbances in adult patients. His work and theoretical explorations into autistic and psychotic states of mind in children laid the foundation for his theory on defences of the self, which were formulated in clarifying the unconscious dynamics and processes at work in the consulting room when borderline and psychotic states emerge within the transference/countertransference.

The following episode occurred as a precursor to the ending of a ten-year analysis with Maggie Cochrane of a middle-aged woman, Janet, who, after an earlier lengthy hospital admission, sought out psychotherapy to understand her bipolar mood swings, addictive self-destructive behaviour and smiling robotic personality. When Janet was 3 months old her mother was admitted to hospital in a catatonic state. A leucotomy was performed and her mother was lost to her. Janet's intelligence, tenacity and spiritual faith enabled her to survive, function and maintain herself in a skilled occupation for much of her working life, despite the chaotic and disastrous losses that she accumulated.

In her analysis her defences were instantly erected if authentic contact was made between her and her analyst to such a degree that at times her analyst would struggle to believe that the work should and could continue. A dynamic struggle took place in the countertransference. Janet's smiling dissociated denials and ridicule opposed the analyst's countertransference of pain, longing, tears and at times fear for her safety. This tension, however, always resulted in the emergence of a symbol, usually in a dream heralding a shift that enabled insight and development. These shifts were disturbing in themselves; the closer the movement towards the impact of her early trauma, the more dangerous and hostile defences became, evoking manic borderlines states of mind and acting out within the consulting room and her external world.

Periodically throughout the work Janet would refer with scorn to the tears that had begun to flow uncontrollably down each side of her face as she lay motionless on the couch. Gasping for breath, banging the top of her chest in frustration she would say: 'Just from here, they're only from here'.

Following one of these episodes Janet talked of how she would find herself focused on a spot on the wall and had suddenly recalled as an infant staring at the light switch in her room, a hard nipple breast to latch onto.

Over a period of weeks Janet became quieter, silence now acceptable. Following a completely silent session, she said: 'I understand now, this is what you've given me' . . . she held her arms together in a rocking movement and gently cried with pain and relief.

Janet's life remains complex, but this ability to allow a self-object enabled stronger ego development and a shift towards balance in the ego/self axis.

Although not unique in the world of psychoanalysis, Fordham's insistence on maintaining clear analytic boundaries and analytic stance, not giving into requests from the patient to divulge personal material, offer tokens or agree to physical contact were radical in some schools of Jungian analysis. He brought a return to the use of the couch, an emphasis on more intensive work, a clear focus on the dynamics of the transference and their interpretation in terms of primitive, infantile feelings and defenses. These approaches have been integrated to varying degrees with an enduring Jungian preoccupation with the archetypal and the mythic.

BUILDING BRIDGES

This building of bridges between disciplines was always a part of Jung's empirical project. Often it took the form of a comparative method which was a way of

identifying themes and insights that were presented by disciplines other than psychology and relating them to his psychotherapeutic project. Jung's evidence for his archetypal hypothesis was gathered from many cultures and periods of history, but he also sought confirmation in the new sciences that were emerging and informing the development of his ideas.

Reference to contemporary science remains an important orientation within Jungian thinking. Jean Knox suggests that it is an ethical responsibility that analytic work should be based upon models of the mind that are up to date with contemporary scientific evidence. This has, for example, called into question the Kleinian picture of the infant splitting in phantasy into separate good and bad objects. As Sandler and others have pointed out, the idea of the infant having psychological intentionality and complex cognition in the first few weeks is incompatible with its developmental capacities (Knox, 1997). The Jungian concept of the archetype which also posits a model of innate mechanisms has similarly had to be reviewed in the light of contemporary cognitive science and infant research. Whereas traditionally archetypes were regarded as a kind of *a priori* underlying structure, carried perhaps in the human genome, Knox and others now suggest that archetypes need to be regarded as emergent properties resulting from the developmental interaction between the genes and the environment as mediated by the attachment relationship from the earliest moments of the infant's life. Research into the genome simply did not support the suppositions on which earlier hypotheses had been based.

Clearly this challenges significantly the archetypal Jungian schools which have tended to emphasize less strongly the attachment relationships of early development. Archetypes now must be viewed as reliably repeated developmental achievements, not the genetically inherited structures that had previously been imagined. Merchant (2009) reverses the traditional premise that the personal grows out of the collective. This roots contemporary archetypal theory much more strongly in up-to-date models of early development where they become akin to the image schemas of attachment theory, stored in the implicit memory as 'internal working models'.

As well as challenging traditional assumptions and ways of thinking, contemporary scientific development can also be a source of confirmation and the writings on neuroscience of Margaret Wilkinson tend to support the longstanding Jungian tradition of intersubjectivity in analytic work, a technical blend of interpretation and relationship offering the possibility of new experience (Wilkinson, 2007). Jung's (1946) introduction to *The Psychology of the Transference* as early as 1917 drew attention to the inherent intersubjectivity of the analytic relationship, a relationship in which both parties, like substances in a chemical reaction, were changed. Wilkinson suggests that a Jungian analytic stance that is less rigidly abstinent may have considerable advantages for patients whose recovery, emotional and neuronal, will rest not only on interpretation but on the quality of relating that takes place between the analytic pair. The work of Daniel Stern and his Boston Process of Change Study Group is also cited frequently within contemporary Jungian writing. Again it provides an empirical confirmation of a Jungian emphasis on the human relationship in analysis.

One important proposition is that of self-organization. It was first made by Nobel Prize-winning chemist, Ilya Prigogine, whose research suggested that many phenomena cannot have clear causes ascribed to them. Instead they can be seen as coming about by virtue of the dynamics of the system in which they were embedded (Hogenson, 2005). In an important article in the *Journal of Analytical Psychology*, Saunders and Skar describe self-organization as 'the phenomenon in which order and pattern arise spontaneously and apparently out of nothing' (2001, p. 314). This is typical of complex systems including that of the human brain.

Hester Solomon, writing in this area, quotes Paul Davies, a professor of mathematical physics, who says: 'All the richness and diversity of matter and energy we observe today has emerged since the beginning in a long and complicated sequence of self-organizing physical processes'. The implication of this groundbreaking scientific thinking is that "what is true of the physical world applies also to 'the emergence of psychic change as we observe and facilitate it in analytic and therapeutic work' (Solomon, 2007, p. 280). Alongside the concept of self-organization sits this other idea of emergence. It brings to mind linguistically the rising of a submerged body out of the water (Cambray, 2006). And indeed it is suggested that, at the edge of order and chaos, we see the operation of emergent processes which are, in Cambray's words, 'the locus for coming into being of life' (p. 4).

The properties and processes that emerge from these dynamics at the edge of chaos could not be predicted by adding together the original components. What is generated out of this meeting of chaos and order is a 'third'. The operation of these emergent processes in the natural world has been taken by Jungian analysts as an important confirmation of the Jungian view of the human psyche. For, throughout Jung's thinking, the psyche is depicted as self-transforming and self-healing. The analytic attitude is, only in part, one of meaning-making. It is also a commitment to discover the meaning that is seeking to reveal itself, the meanings and possibilities that are in the process of emerging. David Tresan has written of memories and thoughts emerging during an analytic hour: 'In the dark interim of not knowing . . . associative fodder for chaotic processes whose emergent patterns, when they form, will alone bestow meaning in retrospect' (1996, p. 421).

This emphasis on patterns and meanings emerging provides a counterpoint to a more characteristic analytic position in which meaning is made by analyst, patient or the combined work of the two. This kind of meaning-making rests upon conscious reflection, analysis and interpretation. What Hester Solomon, Joe Cambray, David Tresan and George Bright (Bright, 1997) are all indicating is another way of operating that is concerned with the discovery rather than the creation of meaning. The onus shifts from the conscious minds of both parties in an analysis to the unconscious processes that lie within, between and even beyond the bounds of their own individualities. This latter suggestion involves an extension of the unconscious world of the individual to include the world animate and inanimate around them. Jung drew attention to what he called synchronicity: the simultaneous occurrence of a certain psychic state with one or more external events which appear as meaningful parallels to the momentary subjective state.

At a moment of anxiety, a heron flies over the garden of a man who is recurrently moved and reassured by these ancient seeming birds. It is a rare sighting in his area and he says to himself: 'It's going to be all right'. This could be dismissed as superstition, the kind of mystical nonsense that gives Jungians a bad name. And indeed, spoken of by some patients or by this patient at a different time, that scepticism could be entirely appropriate. Jung's concept of synchronicity suggests, however, that matter and psyche are in an unconscious and unknowable relationship to one another. Where these events occur we can at least wonder about the nature of the relationship between the anxious man and the reassuring totemic bird. Jung suggested an underlying unity to the fabric of the material, biological and psychological universe – this he called the *Unus Mundus*, the one world.

Despite the apparent boundaries of our individuality, we are linked in ways that we know and ways that we cannot know to the world around us. This kind of connectedness is reflected in the research of contemporary biologists such as Christian de Duve who asserts that:

All living organisms use the same genetic language, they obey the same base-pairing rules and conform to the same genetic code. Behind the enormous diversity of the biosphere there lies a single fundamental blueprint. (quoted in Solomon, 2007, p. 308)

Underlying the Jungian interest in these phenomena and ideas is a view of the human psyche as rooted in a wider world of matter, culture, history and an unconscious that is not only personal but also collective. The analytic space can allow the opportunity, as Jung suggested, for nature, in all its forms, to speak fully.

This is inevitably a rather broad brush depiction of a contemporary developmental Jungian approach to analytic work. The scope of this clinical perspective is also ambitious, seeking to embrace a very wide range of human experience, from the shit-encrusted toilet cubicles and dead bird of the dream described in Part 1 to the thoughts about emergence and transformation with which we conclude. The complexity of this model makes it a demanding one to hold, with careful choices necessary to determine the focus of analytic work with each patient at different points in the analytic process. What it allows is the possibility of tuning into a considerable range of human frequencies, some of which would be less easily received by analytic models that do not recognize them or attempt to describe their operation.

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