***JOURNAL OF ANALYTICAL PSYCHOLOGY***

**70th ANNIVERSARY CONFERENCE**

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**Controversies & Contemporary Trends in**

**Analytical Psychology**

**ONLINE, 7-8 November 2025**

**PROGRAMME**

**FRIDAY, 7 NOVEMBER**

**18.00 – 19.30 Introduction: James Astor and John Beebe**

The history of the *Journal* and its place as a forum for ongoing debates regarding the contributions of classical, developmental and relational approaches to analytical psychology.

**JAMES ASTOR: Why the SAP Needed its Own Journal**

The raison d’être for the Society of Analytical Psychology (SAP) was the need to have an organization with its own training independent of Zurich.

The existing Jungian journals were not primarily interested in papers that compared unconscious phantasy with archetypes and the creative analysts within the SAP initially found a home for their work in the *British Journal of Medical Psychology (BJMed Psych*). Inevitably this gave rise to discussions within the SAP for the need to have a clinically based Jungian journal. This is where the story of the *JAP* begins.

The SAP’s clinical approach and our Journal was the first into the field to encourage authors to publish their clinical research knowing that the theoretical organization of their case studies could be contained within a Jungian framework, since as Mary Williams (1963\*) put it: “Nothing in the personal experience needs to be repressed unless the ego feels threatened by its archetypal power: and second, the archetypal activity which forms the individual’s myth is dependent on material supplied by the personal unconscious.” Here was the link between the personal and the collective which addressed concerns articulated by some Zurich analysts at the time that the SAP was overly influenced by psychoanalysis. Fordham was the driving person behind this initiative and the *Journal’s* first editor.

*Keywords:* personal, collective, training, SAP, Zurich.

\*Williams, M. (1963). The indivisibility of the personal and the collective unconscious, *JAP, 8*(1), 45–50.

**JAMES ASTOR** (UK) is a retired emeritus child and adult training analyst of the SAP. He has been a contributing editor of the *JAP* for many years, where most of his papers on analytical psychology have been published, and he is the author of *Michael Fordham: Innovations in Analytical Psychology* (Routledge, 1995).

**JOHN BEEBE: From Complex to Complexity**

In his co-introduction to the conference, John Beebe, the *JAP’s* first American co-editor, will highlight the broadening of the *Journal*’s scope during the years 1990 to 2025. From providing a home to a robust developmental model that defined analytical psychology as a complex discipline, a modern clinical science that could hold its own with psychoanalysis, the *Journal* expanded its range through conferences that brought Jungian analysts into dialogue with leading psychoanalysts, scientists, artists and other creative thinkers. Complexity theory, advanced by successor American editor, Joseph Cambray, offered a basis for the emergence of cross-fertilizing perspectives as additions and extensions of the analytical attitude. Since that time the *Journal* has kept pace with evolving views on race, class, gender, politics, neuroscience, and aesthetics. Some of the consequences of this move toward complexity, including the degree to which it has generated consciousness, will be explored.

*Keywords:* analytical psychology, Jungian analysis, psychoanalysis, editor, complexity, consciousness

**JOHN BEEBE** (USA) was the first American Co-Editor of the *Journal of Analytical* *Psychology* and also founding Editor of the *San Francisco Jung Institute Library Journal* (now *Jung Journal: Culture & Psyche*). A psychiatrist in practice in San Francisco, John is author of *Integrity in Depth* and of *Energies and Patterns in Psychological Type,* as well as more than 200 journal articles, book chapters and reviews. With Virginia Apperson, he is co-author of *The Presence of the Feminine in Film.* John is a past president of the C. G. Jung Institute of San Francisco and served as IAAP liaison to the Shanghai Developing Group.

**SATURDAY, 8 NOVEMBER**

**9.30 – 11.00 The “Archetype” Debate: Christian Roesler & Eric Goodwyn**

**CHRISTIAN ROESLER: A Research-Informed Reformulation of Archetype Theory—A Model for the Process of Transformation**

There is confusion around the definition of the term archetype with highly problematic and contradictory conceptualizations continuing to the present day. As a solution for this problem, the author argues that Jung’s conceptualization of archetype theory is not one coherent theory, but contains four different theories which have to be clearly separated from each other: there is a theory of biologically/genetically inherited mental capacities; an anthropological theory about human universals, e.g. in mythology, religious ideas, social practices, etc.; there is a transcendental theory, which draws on philosophical traditions (e.g., Kant, Plato) and attempts to situate archetypes in a transpersonal sphere; finally, there is a theory about a universal process of psychological transformation which takes place in life as well as in psychotherapy, and this idea is of major importance for Jung’s approach to psychotherapy. The last part could also be called the core theory of analytical psychology, and a large part of Jung’s works deal with the attempt to draw a map of this process, hence his studies in alchemy, religion, mythology etc.

On the background of the state-of-the-art in biology/human genetics/evolutionary psychology, as well as in anthropology/paleoanthropology, it can be argued that the majority of Jung’s claims of the universality of certain human patterns, religious ideas, etc. cannot be supported. A thorough investigation also demonstrates that racist ideas in the sense of colonial thinking, the idea that the mentality of the so-called “primitives” is inferior to that of the so-called “civilized” nations, is deeply woven into Jung’s thought. Based on these detailed analyses it is proposed to give up on the biological and anthropological argumentations contained in classic archetype theory, as it can be demonstrated that they are largely refuted or at least are not backed by evidence from the relevant disciplines. As a solution, the author argues that analytical psychology should reduce its archetype concept to the last of the above-mentioned parts of the theory, which is the idea of a universal process of psychological transformation which provides a map for psychotherapy. Here we need more research into the actual shape and contents of this transformation process. Some empirical findings supporting this model will be presented.

*Keywords:* archetype theory, human genetics, anthropology, prehistory, religion, process of transformation

**CHRISTIAN ROESLER**, Ph.D., (1967) (Germany) is Professor of Clinical Psychology at Catholic University Freiburg, a lecturer in analytical psychology at the University of Basel, Switzerland, and Associate Professor for Psychotherapy Science at Sigmund-Freud-Universität, Austria. He is a Jungian psychoanalyst in private practice in Freiburg, and a training analyst for the C. G. Jung-Institutes in Stuttgart and Zurich. He specializes in work with couples and families and in interpretive research methods. He researches and publishes in the areas of analytical psychology and contemporary sciences, dream research, couple counselling, postmodern identity construction, narrative/interpretative research, and media psychology. He is a member of the IAAP, DGAP, International Network for Research in Analytical Psychology (INFAP3), and Working Group of Psychodynamic University Professors. Among Prof. Roesler’s current publications are *Dreams and Dream Interpretation: A Contemporary Introduction* (Routledge Introductions to Contemporary Psychoanalysis, 2025); *Deconstructing Archetype Theory: A Critical Analysis of Jungian Ideas* (Routledge, 2023); *C. G. Jung’s Archetype Concept: Theory, Research & Applications* (Routledge, 2021).

**ERIK GOODWYN: The Essential Biological Dimension of the Archetype**

From the early days of archetype theory, Carl Jung hypothesized that there is a significant biological contribution to archetypal images and stories. Modern bioscience and evolutionary psychology not only agree with this hypothesis, it helps us to clarify ambiguities in Jung’s original theory. Far from negating social contributions to the archetypes, an integrated bio-psycho-cultural theory of archetypes helps us understand the ways in which culture and biology dynamically interact to produce the collective unconscious.

*Keywords:* archetype, neuroscience, genetics, code biology, Jung

**ERIK GOODWYN** (USA) is the Medical Director for the Cody Regional Health Psychiatry and Behavioral Health Clinic as well as for the inpatient Drug and Alcohol Rehabilitation Center for Cody, Wyoming. Dr. Goodwyn is Adjunct Professor of Psychiatry through the University of Louisville, and Co-Editor-in-Chief of the *International Journal of Jungian Studies*. He has published in the fields of psychiatry, the psychology of religion, philosophy of mind, code biology, and behavioural sciences.

**11.00 – 11.15 COFFEE BREAK**

**11.15 – 12.45 Body-Mind and Countertransference in the Consulting Room: Susanna Wright & Mark Winborn**

**SUSANNA WRIGHT: Is Any Body There? On Becoming Able to Bear Being My Own Embodied Subject and Your Object**

In my analytic practice I have encountered the countertransference experience, just once or twice, of being with some body who is utterly blind to my being there.

The paper will consider how interruptions in the integration of psyche with soma can disturb the individual’s “vertical axis” of connection to body and emotional experience. In this situation the “horizontal axis” which offers the capacity to feel empathically related with any body, can also collapse. Alongside development in many other areas, there persists profound loneliness, stress and anxiety that have no possibility for containment in the security of another’s understanding and concern.

For the patient to work analytically in this situation involves their re-connecting to the states that were dissociated during early development—an encounter with extreme pain and the intolerable emotions that must now be borne within the body for healing and integration to occur. The paper presents a case in which a previously repeating cycle of breakdowns and partial recoveries was finally worked through, allowing the emergence of a sense of an embodied analyst—some body—who had been there all along.

*Keywords:*countertransference; vertical axis; horizontal axis; dissociated; body; embodied

**SUSANNA WRIGHT** (UK) is a former Co-Editor-in-Chief of the *Journal of Analytical Psychology* (*JAP*). She works in full-time private practice as an analyst and supervisor both online and in person, and is a supervising and training analyst for The Society of Analytical Psychology (SAP) and British Jungian Analytic Association (BJAA). She teaches, lectures and supervises in the UK and internationally, and is a member of the Executive Committee of the International Association for Analytical Psychology (IAAP). She has an M.A. in the psychodynamics of organizations, has worked in organizational consultancy and was for some years an analyst of routers for the IAAP in St Petersburg. She has published several articles in the *JAP* and in 2020 won the Michael Fordham Prize for her *JAP* clinical paper, “**Analytic Attitude—Focus or Embodiment? Subtle Communications in the Transference / Countertransference Relationship”.**

**MARK WINBORN: The Body Imagines: Soma in the Intersubjective Field**

This presentation offers a contemporary perspective on the psychosomatic field in analysis wherein the psyche and body exist as a unified whole. From this perspective, the body is one of several channels for the emergence of unconscious material, which is to be understood and engaged with in the same way as any other manifestation of the unconscious. Hence, bodily symptoms or sensations are embraced as dreams which inform us about the unconscious processes of the patient, the analyst, and their shared intersubjective field. The manifestations of somatic experience are understood as providing a window into the mind/body field. Through the integration of Jungian and Bionian thought, with supporting research from neuroscience, metaphor, implicit experience, and primary affects, this presentation offers a contrast to the traditional Jungian perspective which privileges visual images and narrative over sensory, somatic, and affective experience.

*Keywords:* soma, mind/body, metaphor, affect, Bion

**MARK WINBORN**, PhD, NCPsyA, (USA) is a Jungian psychoanalyst and clinical psychologist. Dr. Winborn is a training and supervising analyst of the Inter-Regional Society of Jungian Analysts and the C. G. Jung Institute in Zurich, Switzerland. He is the author or editor of five books, including *Deep Blues: Human Soundscapes for the Archetypal Journey* (Fisher King Press, 2011); *Shared Realities: Participation Mystique and Beyond* (Fisher King Press, 2014); *Interpretation in Jungian Analysis: Art and Technique* (Routledge, 2018); *Beyond Persona: On Individuation and Beginnings with Jungian Analysts* (with Lavinia Țânculescu-Popa) (Routledge, 2023) and *Jungian Psychoanalysis: A Contemporary Introduction* (Routledge, 2023). He has also published more than 40 journal articles, book reviews, and book chapters. He resides in Memphis, Tennessee.

**12.45 – 13.45 LUNCH BREAK**

**13.45 – 15.15 The Role of Affectivity, Implicit Memory and Attachment: Jean Knox & Linda Carter, Joe Cambray**

**JEAN KNOX: Psychotherapy in the 21st Century—Does our Profession Need to Change with the Times?**

Psychoanalytic/psychodynamic psychotherapy is rooted in a range of 20th century theoretical models which are becoming increasingly outdated. I argue that we need to move from a theory-based approach to clinical practice to a research-based model in which we draw on an integration of evidence from a range of disciplines to build an understanding of the developmental and neuroscientific basis of psychological and emotional problems. I discuss how process research and outcome studies provide additional tools to add to our understanding of the clinical interaction in the consulting room and discuss the implications of these findings for clinical practice and the need for clinicians to begin to integrate research into their training and professional development. I discuss the research that suggests that potentially harmful processes can be avoided by a dynamic-agentive model, which views psychotherapy as a conversation. The neuroscience research that supports this model is summarized.

*Keywords:* psychotherapy, theory, research, clinical practice, neuroscience

**JEAN KNOX** (UK) is an Associate Professor and Academic Director for the Doctoral Training Programme in Psychoanalytic Psychotherapy at the University of Exeter. She is a Senior Member and Chair of the Trustees of the British Psychotherapy Foundation. She is an Honorary Member of the International Attachment Network. She trained at The Society of Analytical Psychology as a Jungian analyst and was formerly joint Editor-in Chief of the *Journal of Analytical Psychology*. She has taught and published extensively on the relevance of research in attachment theory and developmental neuroscience to psychotherapy theory and practice.

**LINDA CARTER & JOE CAMBRAY: Pattern Resonance and Disruption from Microcosm to Macrocosm and Back Again…**

Scale-free pattern resonance within and between systems is highly relevant for the practice of contemporary analytical psychology. Linda’s clinical practice has been influenced by the empirical findings of contemporary infant researchers who ground their work in complex adaptive systems and models of emergence and who demonstrate applications of parent/infant non-verbal communication patterns to adult treatment. She brings together the micro-level of implicit interactions in the present moment with those from the “present moment of the past” evident in the transference/countertransference encounter, to the macro-cosmic layer of mythic amplification. No matter the portal of entry, fundamental patterns are evident in the interpersonal intersubjective and inter-objective strata of universal life.

Joe will look at the way unconscious affect manifests through gaps, disruptions and breaks in the interactive field. The disciplined use of reverie, as when attending to dream material, is a useful method for engaging with these affects. Clinical vignettes will be offered for clarification.

*Keywords:* Complex Adaptive Systems (CAS), emergence, implicit, resonance, reveries, scale-free

**LINDA CARTER,** MSN, CS, IAAP, (USA) is a clinical nurse specialist, Jungian analyst and a graduate of Georgetown, Yale, and the C. G. Jung Institute-Boston. Linda served the *JAP* as Book Review Editor, US Editor-in-Chief and Film & Culture Editor. Founder and Chair of the Art and Psyche Working Group, she received two Gradiva Awards and was nominated for her paper “Amazing Grace”, *Jung Journal: Culture & Psyche,* 2021.

**JOE CAMBRAY**, PhD, IAAP (USA), is a Jungian analyst in Carpinteria, CA. His many roles have included President of the IAAP, US Editor of the *JAP*, and President-CEO of Pacifica Graduate Institute. He publishes widely and lectures internationally.

**15.15 – 15.30 TEA BREAK**

**15.30 – 17.00 Cultural Complexes and Phantom Narratives: Kevin Lu & Sam Kimbles**

**KEVIN LU: Sixteen Years Later: Revisiting *Cultural Complexes* and the Roots of *Archetypal Thematic Analysis* (ATA)**

Written as a letter to my 28-year-old self, this paper explores the development of my engagement with *cultural complexes*. On August 18, 2009, I completed a chapter applying cultural complexes to the history of China, complete with elaborate charts that seemed to confirm a process by which cultural complexes are formed, and how China’s then recent actions seemed to confirm the constellation of emotional and behavioural patterns that could be usefully assembled under the concept. While this paper is an opportunity to review and reflect on my critical assessment of cultural complexes, it is equally an example of autoethnographic study and a meditation on personal archival practices within a post-Jungian framework. Crucially, an autoethnographic approach has facilitated an understanding of how my development of *archetypal thematic analysis* (ATA) stems from my thinking around, and appraisal of, cultural complexes.

*Keywords:*cultural complexes, archetypal thematic analysis, autoethnography, archival practice

**KEVIN LU**, PhD, (UK) is Professor of Applied Psychoanalysis and Head of Department (Practice) at the Royal Central School of Speech and Drama, London. His research mobilizes analytical psychology as a lens applied to an interdisciplinary exploration of cultural phenomena and societal processes. Two of his papers—on racial hybridity (2019) and archetypal thematic analysis (the latter co-authored with Ann Yeoman and published in 2023) —have been awarded the Scholarship Award for best article published in the *International Journal of Jungian Studies* (*IJJS*). His co-authored book (with Ann Yeoman), *C. G.* *Jung’s Collected Works: The Basics* (Routledge, 2024),was nominated for the 2024 Gradiva Award for Best Book.

**SAMUEL L. KIMBLES: When Pantomatic Forces Come, the Psyche Speaks and Enacts its Narrative Through Socio-Political Dysregulation: The Rhinocerous Effects**

**“The time is out of joint”**

Shakespeare, *Hamlet*, Act 1

During these times of social and political upheavals the cultural unconscious is bursting through with enactments of chronic historic racial injustices, political polarizations, the global pandemic, global warming, social media, and a multitude of other national and international political and cultural problems (which I called “Cultural Complexes”). These processes carry the Cultural Complexes, Phantom Narratives of our collective legacies, ghosts, histories, their intergenerational traumas and social pain. How can the understandings we glean from these processes help us to both to see and deal with the extreme collective emotional states that are expressed and confronting us in plain sight? How are we implicated in what we feel and see? What are their clinical implications?

“The change of character brought about by the uprush of collective forces is amazing. A gentle and reasonable being can be transformed into a maniac or a savage beast. One is always inclined to lay the blame on external circumstances, but nothing could explode in us if it had not already been there. As a matter of fact, we are constantly living on the edge of a volcano, and there is, so far as we know, no way of protecting ourselves from a public outburst destroying everybody within reach” (Jung, 1964, pp. 199–200\*).

In my talk I use the image of the RHINOCEROUSas an image ofa Phantomatic Force to represent a symbol of how socio-political forces produce profound changes in our relations to our group, ourselves and “our psychic life” (Jung).

I will give examples of how we can begin to make visible these collective shadows and intergenerational dynamics through the lens of cultural complexes, phantom narratives and the manifestations of Phantomatic forces.

*Keywords: calcinatio*, phantomatic, large group regressions, group mentalities, cultural complexes, societal uncertainties

\*Jung, C. G. (1964). *Civilization in Transition. CW* 10. (Original work published 1945).

**SAM KIMBLES**, PhD, (USA) is a member of the C. G. Jung Institute of San Francisco, and a Clinical Professor (VCF) in the Department of Family and Community Medicine, University of California, San Francisco. He has served as President of the C. G. Jung Institute, San Francisco. He has lectured and presented papers on topics related to the theory and practical applications of analytical psychology nationally and internationally. He is a clinical consultant and has taught at the San Francisco Jung Institute, colleges and universities as well as trained mental health and analytic professionals. His published work on the Cultural Complex is a significant contribution to the application of analytical psychology to the study of groups and society. His previous books are *The Cultural Complex: Contemporary Jungian Perspectives on Psyche and Society* (Singer & Kimbles, Eds., Routledge, 2004); *Phantom Narratives: The Unseen Contributions of Culture to Psyche* (Rowman & Littlefield, 2014); *Intergenerational Complexes in Analytical Psychology*: *The Suffering of Ghosts* (Routledge, 2021) and he is currently preparing his current book: *When Phantomatic Forces Come*.

**17.00 – 17.30 Closing Notes**

**FEES: £195. Trainees and Students: £95**

**Early Bird to 31 August: £150. Trainees and Students: £80**

**REGISTRATION:** <https://www.thesap.org.uk/events/70th-anniversary-jap-online-conference/>

