fruitful exchange of ideas. In addition to offering ways of working with infantile aspects of the adult psyche from a Jungian point of view, Fordham's ideas have made possible the introduction of Jungian child analysis.

Critics of this development have been concerned that an emphasis on treating personal infantile aspects may become too dominant and lead to a tendency to ignore the broader symbolic and archetypal dimensions of a patient's healing. They have also been concerned that the incorporation of psychoanalytic ideas into Jungian work on infancy may have weakened the specifically Jungian identity of the SAP and left it acknowledging a debt to Freudian analysis, without any admission that the exchange may be reciprocal. However, it is a strength of the SAP that it can tolerate a plurality of approaches and theoretical orientations within its membership, which covers a very broad spectrum. All of these views are reflected in the training, which encourages candidate analysts in their own individuation processes and enables them to work from a position of flexibility, rather than one of hollow theory, a position that has meaning both for themselves and for the wide range of people they treat.

The History of the SAP

Catherine Kaplinsky

Analytical psychology developed out of the split, well documented by Andrew Samuels, that came about in 1913 between Jung and Freud. In brief, Jung challenged the early Freudian tendency to understand symptoms solely in a causal-reductive way, believing that the psyche also had a purposive, prospective and creative aspect. Symptoms could therefore be understood in terms of their meaning for the individual concerned; they drew attention to development that had been one-sided.

Jung felt the Freudian emphasis on sexuality, oedipal theory and incestuous wishes was too limiting, and in Jungian analysis the psychoanalytic concept of libido is replaced by a more generalised theory of psychic energy. This comes about through the dynamic play of opposite forces and tendencies in the psyche. The individual encounters these forces and tendencies in the form of images; Jung emphasised the symbolic attitude to dream and other imagery. He also saw issues of personal integration (individuation) as central to analysis and, rather than focusing on his patients' defects, preferred to 'look at a man in the light of what in him is healthy and sound'.

As opposed to Freud's model of 'closed system' analysis, Jung introduced a dialectical procedure. In addition, he was particularly interested in other cultures, in religions and in myth. He did sometimes get things wrong, however, and tended, since his work was largely with patients in the second half of life, to neglect early

development and the literal child (as opposed to the child as symbolic motif), leaving this area to the psychoanalysts and later to post-Jungian thinkers.

The formal introduction of analytical psychology to Britain came about with the founding of the Analytical Psychology Club in London in 1922, although many of the earlier British psychoanalysts were 'Jungian'. There were five founding members, all of whom had been in analysis with either Jung or Toni Wolff; until then it was only Jung and Wolff who had what we would now call accrediting power. The club had its prototype in the Psychology Club of Zurich which Jung had founded in 1916 and which was itself descended from the Freud Society. In clubs like these, patients and analysts co-existed with the aim of fostering a scholarly approach to symbolism in what Jung called a 'silent experiment in group psychology'. It was through the spread of such clubs that analytical psychology expanded world-wide — as it continues to do, though with a somewhat different emphasis. In the 1930s the London club expanded via an influx of refugees from Austria and Germany. By the time of the second world war there were also clubs in New York, San Francisco, Los Angeles, Berlin, Rome, Paris and Basle.

The London Psycho-Analytic Society (founded in 1913) and the British Psycho-Analytic Society (1919) were early influences on Jungians in Britain. From 1938–1974 the forum became the Medical Section of the British Psychological Society, where Kleinians, Middle Group Freudians and Jungians met for clinical discussion and debate. Psychoanalysts such as Bion and Winnicott attended these meetings and Michael Fordham, by then a leading member of the London Jungian Group, engaged in productive dialogue with them.

By 1936 it was already clear that a move needed to be made towards professionalising the Jungian movement and establishing a proper training in analytical psychology. In 1946 the Society of Analytical Psychology was founded by Gerhard Adler, C.M. Barker, Frieda Fordham, Michael Fordham, Phillip Metman, Robert Moody and Lola Paulson. Some of the first intake of trainees in 1947 were psychiatrists encouraged by E.A. Bennet, a close friend of Jung's and a consultant at the Maudsley Hospital. They included Alan Edwards, Robert Hobson, David Howell, Kenneth Lambert, Gordon Stewart Prince, Simon Stein and Anthony Storr. Fred Plaut also joined the training, on a scholarship from Germany.

The training of candidates was somewhat different to that in Zurich. There the approach emphasised the use of amplification, dreams and myth, and was also more academic; in London, although trainees were required to have an academic qualification, there was more emphasis on down-to-earth clinical reporting and on transference and countertransference. However it is interesting to note how in those days only twice-weekly therapy was required, whereas now it is four sessions per week. The SAP has from the very beginning kept supervision completely separate from personal analysis.

In the Jungian vernacular the Society became known as the London School of Jungian Analysts. Later Andrew Samuels called it the 'Developmental School', so as

to get rid of the geographical limitation of 'London' and emphasise the world-wide interest which had grown up in Jungian circles in infancy and infantile transference. This interest was due to the influence of many analysts, but particularly to Michael Fordham, who had managed to place the SAP in a median position between Jung's original formulations and the various post-war developments in psychoanalysis in Britain.

Fordham's major departure from Jung involved his proposal that an infant, even in utero, has an individual identity. This opposed Jung's belief that the infant is without identity or consciousness at birth, and permitted a theoretical affinity to develop between a post-Jungian approach to the theory of archetypes and a Kleinian approach to unconscious phantasies. Fordham was the leader in setting up both adult and child trainings in analytical psychology. He was also a co-editor of the *Collected Works of C.G. Jung*.

Obviously these shifts did not please everybody, and in 1975–76 a split occurred — often personalised as being between Fordham and Gerhard Adler. Adler was born in Berlin, analysed by Jung from 1931–34, and in 1936 emigrated to England to escape Nazi persecution. His work continued to lean more towards what Samuels has called the 'classical' Jungian method in analysis of using amplification and dreams, though he paid attention to transference/countertransference dynamics as well. He became increasingly frustrated by the fact that his patients seemed quite often to be turned down for training on account of their lack of, or non-use of, transference and countertransference, which was attributed to their analysis with him.

In 1976, after much consternation and meetings aimed at preventing it, the Adler group broke away to form the Association of Jungian Analysts (Alternative Training), which joined the International Association of Analytical Psychology in 1977. In 1982 a further split occurred, with some members of the new group feeling there should be less structure. Thus the Independent Group of Analytical Psychologists was founded and in 1986 joined the IAAP, along with the Jungian Section of the British Association of Psychotherapists. These various splits have been likened to the controversial discussions between Freudians and Kleinians that took place in the 1940s, though the latter have remained contained within one organisation, the British Psychoanalytical Society. As a start to bridging the differences, in 1986 an Umbrella Group was formed in London; this provides a joint forum for regular discussion between the four groups, limiting the hardening of defensive attitudes and detoxifying mutually antagonistic projections.

Now very well established, the SAP is a member of both the United Kingdom Council for Psychotherapy and the British Confederation of Psychotherapy. Post-Jungians have felt able to challenge and even attack many of Jung's ideas, so that within the SAP today there exists a plurality of theoretical approaches, all of which are mirrored in the training. In this way, we hope that each trainee is encouraged to find their own particular preference, using their own particular gifts. This is in the spirit of Jung himself and his famous comment, 'Thank God I am not a Jungian.'

Further Reading

A. Casement, 'A Brief History of Jungian Splits in the United Kingdom', 1995, to be published in *Journal of Analytical Psychology*

Michael Fordham, *Children as Individuals*, Hodder & Stoughton, London, Putnak, New York, 1969

Andrew Samuels, *Jung and Post-Jungians*, Routledge and Kegan Paul, London and Boston, 1985

Andrew Samuels, B. Shorter and F. Plaut, *A Critical Dictionary of Jungian Analysis*, Routledge & Kegan Paul, London, Boston, 1986

A Living Experience

Wendy Bratherton

> The production of the one or centre by distillation.
> Jung, *Collected Works*, Vol. 13, paragraph 185

> A manifestation which arises from the tension of opposites.
> Jung, *Collected Works*, Vol. 7, paragraph 121

These two quotations from C.G. Jung express succinctly my own experience in analysis and in my training as an analytical psychologist. The first refers to the alchemical metaphor which, for me, best describes the analytical process. In my case this was a process whereby disparate fragments in myself, originally divorced from each other, eventually came together, and culminated in a more integrated personality.

The second quotation describes the transcendent function — that force which overcomes the tendency of warring opposites, which enabled another side of my personality to be integrated, creating a new synthesis. Nearly two years after qualifying, I am aware that this process of integrating the deep changes which have taken place in every aspect of my life is still happening.

The training has felt like a long process of initiation. Preparation began years before I applied. I had initially undertaken an analysis for my own personal reasons. Only later did I realise I would like to train to become an analyst myself. After thoroughly investigating many trainings I decided to apply to the Society of Analytical Psychology. I prepared myself for the application to train by undertaking an infant observation, in which I observed an infant from birth for one hour a week over two years. Discussion in weekly seminars of the baby's psychic growth proved to be one of the most useful experiences for me in my clinical work. It not only helped me to relate to early mental states in myself, but also taught me to hold the tensions that arose in work with patients, without feeling the need to interfere. I had already completed the required number of hours of analysis needed before application, but I had to gain experience of working with patients in the NHS. I obtained an honorary contract with the local psychotherapy