

Meanings of Mentorship and Initiation in Jungian Training

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- I want to thank the out-going EC for their openness and responsiveness to the creative energy that seems to be bubbling up from within our society. The group of analysts that requested the formation of an *as hoc committee* to address issues raised during the ethics panel discussion in April, seems to have tapped into broader desire to examine the nature of analytic training within Inter-regional.
- I appreciate the opportunity to participate in this process and am hopeful that it will catalyze an on-going effort to explore and enliven training.
- For me the meanings of mentorship and initiation were formed by IRSJA's invaluable clinical training.
- My training was a synthesis of apprenticeship, mentorship and initiation, in which the meanings of each, arose from the purpose and intention of training. Which was and remains focused on one's "professional self" becoming a "Jungian Analyst."
- Psychoanalytic societies have historically struggled to provide a "good enough" training process. Most of us in this room could list at least a dozen ideas as to why this is so. These issues clearly reach beyond the models explored today, although it is a good place to begin.
- Mentorship, **a personal developmental relationship in which a more experienced or more knowledgeable person helps, guides, and educates a less experienced or less knowledgeable person, provides an ideal container for the development of one's analytic seat..**

2 of the Sefirot of the Kabbalistic Tree of Life offer a psychological lens through which to view the meanings of mentorship in Jungian training.

Sefierot are archetypal dimensions, thoughts and essences, they are like glass vessels open at the top and at the bottom which reveal the continuous flow and transformation of energy between the infinite Divine source and the material world of the human being.

Mentorship in Jungian training embodies the dynamic between the Sefirot , *Chesed*-Loving Kindness and *Gevurah*-Restraint. Conceptualizing training as a garden in which candidates (adult competent mental health professionals) expand and deepen their clinical skill and capacity)

Chesed-Loving kindness can be liken to watering the needed capacities and while *Gevurah*-Restraint controls the flow by holding back allowing for their emergence and development.

The meaning of mentorship is reflected in the dynamic between the two, too much water in a garden and everything will rot. If in training we become unconsciously identified with the vulnerable aspect within a candidate and over support, we do them a disservice, compromising their capacity to develop, likewise if we are unconsciously caught in a power shadow of too much *Gevurah* and with hold, like a garden where the water is totally shut off the creative potential will die.

- This matrix, evident within supervision catalyzes the development of skills and attitudes essential to analytic work. To site a few specific examples succinctly formulated by the Memphis seminar.

1. Establishing and maintaining the therapeutic relationship. Including awareness of one's complexes (we would all like to imagine that training rids us of these pesky complexes) but they are still there hopefully through analysis, training and **on-going mentorship** with our colleagues we can remain conscious of them.
2. Ability to analyze the patient's transference
3. Ability for self-analysis of our own countertransference
4. Mutual examination of the experience of the analytic third (intersubjective space)

one's analytic attitude :

1. Capacity to hold the analytic process of facilitating discovery, the creation of meaning, and the deepening of understanding over and above secondary goals such as amelioration of discomfort, healing, or cure.
2. Capacity to hold one's psychological authority in the presence of another
3. The capacity to sit with or "hold" ambivalence, unknowing, silence, and complexity.
4. The capacity to avoid foreclosing on the emergence of the patient's thoughts and affects by such interventional activities as self-revelation, reassurance, generalizing, education, theorizing, advice giving, or normalizing. While some of these activities may be present at times in any analysis-an emphasis would be placed on minimizing the reliance on such activities in an analytic process.

Development of these capacities requires rigorous and deeply personal work.

- The admissions process exemplifies mentorship offering Chesed in creating the frame, privacy and trust and Gevurah in holding back, providing space for the applicant to come forward. .

- Both as a candidate and as a chair I experienced and identified the goal of the review committee as providing a consistent mentoring presence, based on mutuality, respect and reciprocity. The review committee offers a training structure which is free of economic gain, unlike the training seminar whose economic livelihood is dependent on its consumers (candidates).
- The control phase of training is also characterized by mentorship, both in the rich opportunities for supervision as well as the demands and guidance in writing up of cases and thesis. The culminating in the initiation inherent in presentation and defense.

Initiation

Initiation is a rite of passage ceremony marking entrance or acceptance into a group of society. My personal sense of its meaning began with my own tradition in the reform Jewish community.

- When one **becomes** a Bat or Bar Mitzvah they come before the community, demonstrate their knowledge and skill by leading the service and speaking about how they understand the text and how it lives in them. This process both reflects a level of competence as well as indicating a readiness to take on the responsibilities of becoming part of a community, sharing many similarities with the process of becoming an analyst.
- Nora Swan-Foster's Thesis Pregnancy as a Feminine Initiation, offers an opportunity to enliven our conceptualization by incorporating feminine initiation. Honoring what comes from within, recognizing the initiatory power value of internal transformation as manifest through tradition and ritual that brings one into relationship with one's self, and with the community.

- The structure, substance and process of the propaedeuticum is inherently initiatory, as candidates come before members of our community, demonstrate their knowledge, their intellectual understanding and more deeply, how the material lives within them.

Both mentorship and initiation are natural aspects of training. Although for me the structure and processes themselves provide initiatory space, it is not something we do to candidates.

In training we must be mindful of not sighting “initiation” as a defense for unprofessional or disrespectful behavior towards candidates. Like Shahrazad in a 10001 Nights one must demonstrate they have learned all the stories and texts and have made them their own and can use them in the service of the work/analysands.

To close regardless of the models we choose I would identify 2 areas warranting further consideration.

1. Awareness of the nature of **POWER** in Psychoanalytic organizations (often in the form of privileged information).
2. Awareness of financial reality, influence and shadow in training.

I would also recommend several articles suggested by Mark Winborn.

1. Otto Kernberg’s article **Thirty Methods To Destroy The Creativity of Psychoanalytic Candidates.** (1996) .International Journal of Psycho-Analysis, 77:1031-1040
2. Jan Wiener article on **Evaluating progress in training: character or competence?** Journal of Analytical Psychology, 2007, 52, 171-183
3. PSYCHOANALYTIC POWER Its Unique Character and Self-Destructive Effect. By Howard Shevrin