**Memphis-Atlanta Jungian Seminar**

**2025-2026 Training Year**



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| September 11-13, 2025  St. Mary’s Retreat, Sewanee, TN | Dream Retreat | Faculty  and Seminar Members |
| October 4-5, 2025  St. Columba Retreat,  Memphis, TN | We Think With Our Hearts  And Indigenous Ideas of Spirit & Transformation | Jeanne A. Lacourt, M.S., L.P.C., N.C.C., Ph.D. |
| November 15-16, 2025  St. Columba Retreat,  Memphis, TN | A Jungian Approach to Working with Fairy Tales: Creativity, Symbol, and Clinical Meaning | Mike Box, LPC |
| December 6-7, 2025  St. Columba Retreat,  Memphis, TN | Engaging Defenses in Analysis  And  Jung and the Metaphorical Psyche | Mark Winborn, Ph.D., NCPsyA |
| January 10 – 11, 2026  Online | An Exploration of an Analytic/Ethical Attitude | Lu Switzer, M.S., LPC  And  Linda Steele, M.L.S., M.A., LMFT |
| February 7-8, 2026  The Link Counseling Center  Atlanta, Georgia | Winnicott, the Mother-Infant Relationship, and the Transference Matrix | Kathleen Wiley, MHDL, LMFT, LCMHC |
| March 7-8, 2026  The Link Counseling Center  Atlanta, Georgia | Analyst Know Thyself | Jacquie Wright, Ed.D. and Doug Tyler, Ph.D. |
| April 11-12, 2026  The Link Counseling Center  Atlanta, Georgia | The Myth of Orpheus, the Orphic Hymns, and the Orphic Mysteries, a Living Archetypal Field: Applications for Analytic process and for Spiritual Practice | David Solem, M.S.W., M.A.P.C., M.A., M.Mus. |
| May 15-17, 2026  St. Columba Retreat,  Memphis, TN | Fairy Tale Retreat | Faculty  and Seminar Members |

MAJS 2025-26 Seminar Schedule

**Fall Dream Retreat: Memphis-Atlanta Jungian Seminar**

**St. Mary’s Retreat, Sewanee, TN**

**September 11-13, 2026**

**Faculty and Seminar Participants**

The Fall Dream Retreat is a central component of the seminar’s experiential training. The weekend centers on group dreamwork, with seminar participants meeting in small groups for facilitated sessions. Each group will include two faculty analysts, and each dream presented will be explored collectively.

The purpose of the retreat is to provide an immersive, experiential container for engaging with dreams in the spirit of Jungian analysis. It offers a space to encounter the unconscious through shared dreamwork, to deepen one’s analytic attitude of openness and curiosity, and to strengthen the relational field among seminar participants. By approaching dreams as living symbols rather than problems to be solved, the retreat supports the psyche’s natural unfolding and honors the mystery at the heart of the analytic process. It is a time for connection, discovery, and respectful listening—both to one another and to the voice of the unconscious.

Dream material at the retreat is not approached as a case for analysis, but as a living symbol to be explored with openness and curiosity. The emphasis is not on interpretation or expertise, but on presence, listening, and relationship. This mode of engagement offers a unique way to deepen connection—with one another, with the dream itself, and with the larger psyche.

A detailed retreat schedule will be provided in advance. Please review the schedule carefully and inform the Training Coordinator of any dual relationships or other concerns that may affect participation.

Each seminar member should bring a typed copy of a recent dream, along with sufficient printed copies for group members and faculty analysts. You may include relevant life context and personal associations, but please do **not** include archetypal, symbolic, or cultural amplifications. Select a dream that still feels alive—one that hasn’t been overly analyzed—to allow space for authentic discovery.

The retreat is not about demonstrating expertise. It is a space for mutual exploration, connection with fellow seminar members, and deepening relationship with the unconscious.

**We Think with our Hearts: Reading Jung through Native Eyes and**

**Indigenous Ideas of Spirit and Transformation**

**Memphis-Atlanta Jungian Seminar, October 4-5, 2025**

**Jeanne Lacourt, M.S., L.P.C., N.C.C., Ph.D.,**

**Course Description**

Part 1: This presentation will review how some of Jung’s ideas (mis)represented Native cultures. The notion of the “primitive,” *participation mystique*, dreams, and animals will be explored. Two psychic paradigms, dominion and reciprocity, will point to important differences between Indigenous and Western cosmologies and may offer a path away from our current trend toward self-destruction.

Part 2: This presentation will explore some of the complexities of working cross culturally. We will consider the role language and land play in informing psyche. Participants will be introduced to the Menominee origin story and the important relationship Native people have with spirit beings. We will discuss borderland consciousness as an evolution of consciousness and trans-species psyche as another way to view humans’ relationship with nature.

**Course Objectives**

Participants will be able to:

* Critique Jung’s concept of the “primitive.”
* Describe an alternative view of “participation mystique.”
* Summarize the main theme in the Menominee origin story.
* Compare Jung’s notion of psyche to an Indigenous notion of spirit.
* Identify the role language and land play in working cross culturally.
* Question the evolution of consciousness to include borderland consciousness.

**Required Readings**

Lacourt, J. (2010). My Father was a Bear: Human-animal transformation in Native

American Teachings. *Spring Journal, 83*

Bernstein, J. (2014). Healing Our Split, In, M. Winborn (Ed). *Shared Realities:*

*Participation Mystique and Beyond*. Skiatook, OK: Fisher King Press (pp. 167-

183).

**Supplemental Readings**

Bernstein, J. (2014). Nonshamanic Native American Healing. *Psychological Perspectives* 57: 129-146

Lacourt, J. (2012). Coming Home: Knowing Land Knowing Self. *Spring Journal, 87*

**Assignments**

Will be emailed prior to seminar.

**Biography**

**Jeanne A. Lacourt, M.S., L.P.C., N.C.C., Ph.D.,** is a Professor of American Indian Studies at St. Cloud State University in Minnesota, a former faculty member of the Minnesota Seminar in Jungian Studies, an active member of the training committee for the Inter Regional Society of Jungian analysts and a Jungian Analyst in private practice. She has authored a book on traditional Indian Education, edited a book on racial issues in the United States, and her articles in *Spring Journal* focus on the intersections of Indigenous and Jungian Studies. She is most intrigued with the theme of human-animal transformation in Indigenous origin stories. Her home community is with the Menominee Indian Tribe of Wisconsin.

**A Jungian Approach to Working with Fairy Tales: Creativity, Symbol, and Clinical Meaning**

**Memphis-Atlanta Jungian Seminar, November 15-16, 2025**

**Mike Box, LPC**

**Course Description**

This seminar explores a Jungian approach to working with fairy tales, emphasizing archetypal images, clinical relevance, and the centrality of creativity in analytical work. We will examine how archetypal images, mythic patterns, and narrative structure can inform and enliven the therapeutic process. Participants will engage in reflective, experiential, and theoretical modes of learning, bridging fairy tale analysis with clinical application. We will discuss the history of fairy tales and the value of narrative in the individuation process.

**Course Objectives**

Participants will be able to:

• Apply symbolic and archetypal interpretation to a classic fairy tale.

• Explore the function of creativity in the clinical encounter.

• Examine and explain the value of narrative and myth in clinical formulations.

• Describe the role of the analyst's imagination and symbolic attitude in working with

unconscious material.

**Required Readings**

Jung, C. G. (1969). *The Archetypes and the Collective Uncon*scious. United Kingdom: Princeton University Press. (Section V: “The Phenomenology of the Spirit in Fairy Tales” and “On the Psychology of the Trickster-Figure)

Von Franz, M. (2017). *Shadow and Evil in Fairy Tales: Revised Edition*. United States: Shambhala.

Warner, M. (2014). *Once Upon a Time: A Short History of Fairy Tale*. United Kingdom: OUP Oxford.

**Supplemental Readings**

Zimmer, H. R. (1948). *The King and the Corpse: Tales of the Soul's Conquest of Evil.* Germany: Princeton University Press.

**Assignments**

A brief written assignment will be sent after the Fall Retreat.

**Biography**

**Mike Box, LPC,**is a Jungian Analyst practicing in Jackson, Mississippi. His practice focuses on assisting clients in working through their addictions and overcoming trauma. His interests lie in the intersection of psychology, spirituality, and Nature. He completed graduate work at the Institute of Transpersonal Psychology in Palo Alto, California, and received analytical training from the Inter-Regional Society of Jungian Analysts. He is a faculty member of the Memphis-Atlanta Jung Seminar.

**Engaging Defenses in Analysis**

**Memphis-Atlanta Jungian Seminar, Sunday, Dec 6, 2025**

**Mark Winborn, PhD, NCPsyA**

**Course Description**

This seminar will cover the concept of defense mechanisms which is fundamental to the process of analysis. The focus will be on developing an understanding of a variety of defense processes and the psychological function of those processes, particularly as they apply to symptom formation, the unfolding of an analysis (particularly in the formation of resistance), and the development of personality organization. The seminar will move from psychoanalytic conceptualization of defense mechanisms into uniquely Jungian interpretations of defense processes. Finally, some contemporary critiques or re-interpretations of defense theory will be explored. Case examples and film will be used to amplify the concepts.

**Course Objectives**

Participants will be able to:

* Participants will develop an understanding of the concept of defenses.
* Participants will learn to identify a variety of specific defense mechanisms.
* Participants will develop an understanding of the evolution of the theory of defenses over time.
* Participants will develop skills in the application of defense theory in the process of psychotherapy and analysis.

**Required Readings**

Anna Freud – Ten Fundamental Defense Mechanisms (summary)

Donald Kalsched (1998). Archetypal Defenses in the Clinical Situation. J. Anal. Psychol., 43:3-17

Donald Kalsched (2010). Defenses in Dreams. Paper given at 18th IAAP Congress in Montreal.

Jean Knox (2003). Trauma and Defences. J. Anal. Psychol., 48:207-233

Alessandra Lemma (2003). Chapter 6 – Defenses and Resistance. Introduction to the Practice of Psychoanalytic Psychotherapy, Wiley. (The Lemma chapter is the most important of the readings to acquire an overall understanding of defense and resistance as concepts.)

P.J. Van Der Leeuw (1971). On the Development of the Concept of Defence. Int. J. Psycho-Anal., 52:51-58

**Supplemental Readings**

Anna Freud (1967). *The Ego and the Mechanisms of Defense*, New York: International Universities Press.

**Assignments**

After completing the assigned readings, watch the M. Night Shyamalan (director) movie “The Village” which is available streaming or purchase on Amazon. Analyze the defense processes and the effect of those processes observable in the movie, both in the individual characters and in the community of the village. Try to imagine the village, as a whole, as reflecting the psyche of one individual. Be prepared to discuss your observations during the seminar. If you are unable to obtain access to the movie – select portions of it will be shown during the class to illustrate the material being discussed.

**Biography**

Mark Winborn, PhD, NCPsyA is a Jungian Psychoanalyst and Clinical Psychologist. Dr. Winborn is a training/supervising analyst of the Inter-Regional Society of Jungian Analysts and the C.G. Jung Institute in Zurich, Switzerland. He is also on the adjunct faculty of the Russian Society for Analytical Psychology, the Moscow Association for Analytical Psychology, and the Romanian Society for Analytical Psychology. He served on the Ethics Committee of the International Association for Analytical Psychology for six years and for nine years on the American Board for Accreditation in Psychoanalysis, and he is currently on the editorial boards of the Journal of Analytical Psychology and the Journal of Humanistic Psychology. His publications include *Deep Blues: Human Soundscapes for the Archetypal Journey*, *Shared Realities: Participation Mystique and Beyond*, and *Interpretation in Jungian Analysis: Art and Technique*, *Beyond Persona: Jungian Analysts on Individuation and Beginnings* (with Lavinia Tanculescu) and *Jungian Psychoanalysis: A Contemporary Introduction*. He has also published more than 40 journal articles, book reviews, and book chapters and has presented papers at the past five Congresses of the International Association for Analytical Psychology.

**Jung and the Metaphorical Psyche**

**Memphis-Atlanta Jungian Seminar, December 7, 2025**

**Mark Winborn, PhD, NCPsyA**

**Course Description**

This seminar will focus on the metaphorical qualities of the human psyche. The emphasis on metaphor in analytic therapy is one aspect which distinguishes it from other forms of therapy. Often, we think of myths, fairytales, religious motifs, and alchemical themes primarily as systems of symbolic material and as representations of the collective unconscious but at the most basic level they function as metaphors. However, metaphors are not only associated with manifestations of the collective unconscious; they also manifest, and are utilized constantly, consciously and unconsciously, in everyday life and language. Metaphor is the process which allows music, art, poetry, or film to move us. It is also the process which brings imagination alive.

Metaphor can be defined as the utilization of one conceptual/imaginal domain to map or articulate the characteristics/experience of a different conceptual/imaginal domain. The term metaphor derives from the Greek verb *metaphora* — to transport or transfer. In the use of a metaphor there is the juxtaposition between different domains resulting in a transfer of meaning from one to the other. Another way of thinking about metaphor is that it serves as a bridge from one realm to another realm; linking the two realms in a way not previously seen.

Metaphor, imagination and reverie are three inter-related processes which underlie the analyst’s fundamental stance in the analytic process (i.e. the analytic attitude), create the potential for change in the analytic process, and provide the foundation for creative experience. This seminar will explore these processes and their inter-relationships, both theoretically and experientially.

**Course Objectives**

Participants will be able to:

* Identify the characteristics of metaphor
* Understand and explain how neurological activation is associated with metaphor
* Develop skills for incorporating metaphor into therapeutic communications
* Develop skills for recognizing the use of metaphor by patients
* Understand and explain the interaction between metaphor, imagination and reverie

**Required Readings**

Cwik, August (2011). Associative Dreaming: Reverie and Active Imagination, Journal of Analytical Psychology, Vol. 56, pp. 14-36.

Jung, C.G. (1916) The Transcendent Function, CW8.

Ogden, Thomas (1997). Reverie and Metaphor. International Journal of Psycho-Analysis, Vol. 78, pp. 719-732.

Siegelman, Ellen (1990) Metaphor and Meaning in Psychotherapy, Chapter 1, New York: Guilford Press.

Mark Winborn (2014). Watching the Clouds, in Mark Winborn (Ed.), Shared Realities: Participation Mystique and Beyond. Fisher King Press.

**Assignments**

These exercises are intended to sensitize you to the presence of metaphor in everyday life and in analytic process.

1) Listen for metaphor in everyday life – e.g. ‘I’ve got a huge weight on my shoulders,’ ‘the handwriting is on the wall,’ or ‘caught between a rock and a hard place’.

2) Find a poem, song, piece of visual art, or movie that contains a metaphor which has been evocative for you, i.e. that helped you experience something in a new way.

3) If you see patients/clients, begin to listen for the metaphors in their communications.

**Biography**

Mark Winborn, PhD, NCPsyA is a Jungian Psychoanalyst and Clinical Psychologist. Dr. Winborn is a training/supervising analyst of the Inter-Regional Society of Jungian Analysts and the C.G. Jung Institute in Zurich, Switzerland. He is also on the adjunct faculty of the Russian Society for Analytical Psychology, the Moscow Association for Analytical Psychology, and the Romanian Society for Analytical Psychology. He served on the Ethics Committee of the International Association for Analytical Psychology for six years and for nine years on the American Board for Accreditation in Psychoanalysis, and he is currently on the editorial boards of the Journal of Analytical Psychology and the Journal of Humanistic Psychology. His publications include *Deep Blues: Human Soundscapes for the Archetypal Journey*, *Shared Realities: Participation Mystique and Beyond*, and *Interpretation in Jungian Analysis: Art and Technique*, *Beyond Persona: Jungian Analysts on Individuation and Beginnings* (with Lavinia Tanculescu) and *Jungian Psychoanalysis: A Contemporary Introduction*. He has also published more than 40 journal articles, book reviews, and book chapters and has presented papers at the past five Congresses of the International Association for Analytical Psychology.

**An Exploration of an Analytic/Ethical Attitude**

**January 10-11, 2026**

**Lu Switzer, M. S., L.P.C. and Linda Steele, M.L.S., M.A., LMFT**

**On-line Presentation**

**Course Description**

This seminar has two parts: The first part is a discussion to help participants develop an understanding of how an ethical attitude is essential to an analytic process and the complexities experienced with an ethical attitude in relation to professional and legal codes when addressing ethical dilemmas. In part two, we will discuss, from a Jungian perspective, how fairy tales offer insight into ethical themes and psychic development.

**Course Objectives**

Participants will be able to:

* Identify qualities of an analytic attitude.
* Identify qualities of an ethical attitude.
* Describe an ethical attitude in an analytic process.
* Discuss differences and similarities between the analytic attitude and the ethical attitude.
* Articulate aspects of their personal ethical self-reflection.
* Demonstrate awareness of the IRSJA Code of Ethics.
* Summarize ethical themes prevalent in fairy tales.

**Assignment**

Please note: The purpose of this assignment is **NOT** evaluative – it is to provide an opportunity to reflect on your own ideas prior to our seminar. There are no “correct” answers. Allow ample time to reflect on the questions posed. Each part requires a brief written summary. E-mail Linda and me your summaries two weeks before the seminar (if for some reason you are unable to meet this request, please contact us). Be prepared to share your reflections with the group.

**Part One**: In preparation for the seminar, **prior** to reading the material below, we would like for you to self-reflect on and respond freely to the following question(s):

1. **At this point** in your professional life (prior to reading the material) and as a member of the MAJAS, what does it mean to you to hold an analytic attitude?
2. What does it mean to you to hold an ethical attitude and how does this relate to maintaining an analytic attitude?
3. Summarize your ponderings in a few brief paragraphs (no more than a page).
4. **After** you read the material for the seminar, repeat this process and summarize any shifts in your thoughts/feelings.

**Part Two**: From a Jungian perspective, ethical themes in fairy tales are interwoven with the process of individuation, which involves confronting and integrating various aspects of psyche – the constructive and destructive aspects. (example of themes: confronting the shadow, transformation and growth, navigating inner conflicts, the hero’s journey and ethical choices).

With a good dose of openness and curiosity, invite a fairy tale that resonates with your journey in this moment of time and reflect on your insights into what this might mean for further development of your analytic/ethical attitude. Please write a paragraph or two that summarizes your reflections.

**Required Readings**

**(\* will be scanned and provided.)**

\*Allphin, C. (2005). An ethical attitude in the analytic relationship. *Journal of Analytic*

*Psychology, 50, 451-468.*

Becker, C. (2014 edition). *The heart of the matter: Individuation as an ethical process*. Chiron

Publications.

(If necessary, prioritize Part II and III pgs. 93-148)

Beebe, J. (1992). *Integrity in depth* (4th printing). Texas A&M University Press.

Free to download at

[Integrity in Depth](https://oaktrust.library.tamu.edu/items/bfffe5e7-45ab-4b26-9a66-3b4deb7c9f37/full) (Specifically chapters 1 and 2).

Inter-regional Society of Jungian Analysts (2025). *Code of ethics.*

<https://irsja.org/wp-content/uploads/2025/06/Members-Manual-Revised-May2025.pdf>.

Neumann, E. (1969). *Depth psychology and a new ethic.* Shambhala Publications, Inc. (\*Forward

by Jung)

\*Solomon, H. M. (2001). Origins of the ethical attitude. *Journal of Analytic Psychology, 46, 443-*

*454.*

Von Franz, M. (1974). *Shadow and evil in fairy tales* (revised edition). Shambhala Publications,

Inc. (\*Chapter 1)

**Suggested Supplemental Readings**

Colacicchi, G. (2021). *Psychology as ethics: Reading Jung with Kant, Nietzsche and Aristotle.*

Routledge.

Gabbard, G.O. & Lester, E.P. (1995). *Boundaries and boundary violations.*  American Psychiatric.

Gabbard, G.O. & Ogden, T.H. (2009). On becoming a psychoanalyst. International Journal of

Psychoanalysis, *90, 311-327.*

Maroda, K.J. (2022). *The analyst’s vulnerability: Impact on theory and practice*. Routledge.

Stein, M. and Corbett, L. (1991). *Psyche’s stories: Modern Jungian interpretations of fairy tales*

(Vol. 1)*.* Chiron.

Stein, M. and Corbett, L. (1992). *Psyche’s stories: Modern Jungian interpretations of fairy tales*

(Vol. 2)*.* Chiron.

Stein, M. and Corbett, L. (1995). *Psyche’s stories: Modern Jungian interpretations of fairy tales*

(Vol. 3)*.* Chiron.

Von Franz, M. (1970). *Interpretation of fairytales.* Spring.

**Biographies**

**Luellyn (Lu) Switzer**, has a Master of Science degree in Psychology and a Bachelor of Science degree in Sociology. She is a licensed professional counselor and Diplomate Jungian Analyst in Starkville, Mississippi. Prior to graduating from the Inter-Regional Society of Jungian analysts training program, Lu worked in a university student counseling center for 14 years, initially as a therapist and then in an administrative role as the director. She enjoyed working with students at their developmental level and supervising/mentoring graduate students. During the years of work in the university setting and analytic training, she also maintained a depth oriented part-time private practice.

Her IRSJA graduation thesis, *An Exploration of Ambiguous Loss: A Jungian Perspective*, was based on her personal experience of ambiguous loss when her son went missing at sea during her analytic training. It was this tragic experience that initiated her reflection into the personal, archetypal, and clinical underpinnings found in ambiguous loss. The essential proposal of her thesis is that ambiguous loss can be transformed through the consideration of the archetype of the wounded healer, the process of the transcendent function, and Keat’s notion of negative capability as potential catalysts for the movement through one’s grief process.

In addition to her now full-time analytic practice, she currently serves as co-coordinator of the Memphis Atlanta Jungian Seminar and is an active member of the Inter-Regional Society of Jungian Analysts. In her spare-time you can find her working in the garden, enjoying amateur photography, and creating playtime with her three grandchildren.

Contact information: [luswitzer2@gmail.com](mailto:luswitzer2@gmail.com)

**Linda Steele** holds a Master of Arts degree from East Tennessee State University, a Master of Library Science degree from Vanderbilt University and a Bachelor of Arts degree in Literature and Education from the University of North Alabama. She is a licensed Marriage and Family Therapist and a diplomat Jungian analyst in Vilas, North Carolina.

Before graduating from the Inter-Regional Society of Jungian Analysts training program, Linda worked at East Tennessee State University as the director of the graduate program educating future library media specialists after having worked in public education for many years. Although Linda loved her work at the university, she left academia to pursue her growing love of Jungian depth psychology. While working toward her counseling licensure, Linda worked in a non-profit community counseling center using her knowledge of Jungian depth psychology before she moved on to her own Jungian centered private practice.

Linda’s IRSJA thesis, *Envy as a Guide to Individuation,* explores the positive aspect of envy as a guide to one’s individual journey of individuation. Beginning with our creation myth in the book of Genesis in the Bible, Linda explores the idea of the birth of human consciousness, constellated by envy, that drives libido to move toward what it desires. Using Melanie Klein’s object relation theory, Linda explores the depressive position as necessary for positive envy to be a guide to individuation. She also explores four aspects of envy and how they relate to various fairytales and myths.

Linda is currently on the faculty of the Memphis-Atlanta Jungian Seminar and is an active member of the Inter-Regional Society of Jungian Analysts. She is thrilled that her son and daughter-in-law have moved to Missouri so she can spend more time with them and her grandson. Linda has a full analytic practice and can be reached at her email below.

Contact information: [lindasteeletherapy@gmail.com](mailto:lindasteeletherapy@gmail.com)

**Winnicott, the Mother-Infant Relationship, and the Transference Matrix**

**Memphis-Atlanta Jungian Seminar, February 7-8, 2026**

**Kathleen Wiley, MHDL, LCMHC, LMFT**

**Course Description**

This seminar will explore Winnicott’s theory of the mother-infant relationship with an eye towards understanding implications for the transference matrix. The archetype of the *coniunctio* will be explored through this lens. The emergence of this state of oneness in clinical work will be considered.

**Course Objectives**

Participants will be able to:

* Recognize maternal preoccupation in the transference/countertransference matrix
* Identify the relevance of the historical infant-mother relationship to the interactions in the analytic dyad
* Utilize an understanding of the mother-infant relationship in formulating human responses and clinical interpretations to the analysand
* Respond more effectively to regressed states analysands move through in analysis
* Develop an analytic presence informed by the significance of the infant-mother relationship in the formation of the self
* Connect the archetype of the *coniunctio* to the infant-mother matrix to make meaningful analytic responses

**Required Readings**

I will provide pdf’s of the Winnicott and Ogden selections.

Jung, C. G., “The Psychology of the Transference”. In CW 16, *The Practice of Psychotherapy”* (par. 353-365, 383-385, 399-401). Princeton: Princeton Univ. Press, 1982.

Ogden, Thomas H., “The Mother, the Infant, and the Matrix”. In *Donald Winnicott Today* (pp. 46-72). New York: Routledge, 2013.

Winnicott, D. W., “The Theory of the Parent-Infant Relationship”. In *The Maturational Processes and the Facilitating Environment* (pp. 37-55). New York: Karnac, 1990.

Winnicott, D. W., “Primary Maternal Preoccupation”. In *Through Paediatrics to Psycho-Analysis: Collected Papers* (pp. 300-305). New York: Basic Books, 1975.

Winnicott, D. W., “The Mother-Infant Experience of Mutuality”. In *Psychoanalytic Explorations* (pp.251-260). London: Karnac Books, 1 989.

**\*Supplemental Readings (Strongly Encouraged)**

Beebe, B. and Lachmann, F., particularly Chapters 5 and 6, “Patterns of Early Interactive Regulation and the Presymbolic Origins of Self and Object Representations” and Co-Constructing Inner and Relational Processes”. In *Infant Research and Adult Treatment* (pp. 85-142). Hillsdale: The Analytic Press, 2002. (Worth purchasing and reading in its entirety!)

**Assignments**

Be prepared to share case examples where the material informs your understanding of the analysand’s psyche and the transference matrix. Please send me a brief outline of your examples at least 5 days prior to the seminar. [wileyjungiananalyst@gmail.com](mailto:wileyjungiananalyst@gmail.com)

**Biography**

Kathleen Wiley MHDL is a Jungian analyst, licensed marriage and family therapist, and licensed clinical mental health counselor with 30 + years of full-time private practice. Based in North Carolina and working internationally by teleconference, Kathleen works with individuals, couples, and groups to empower people to live in conscious relationship to the Self/divine essence. She is a frequent invited speaker at venues such as the Center for Contemporary Mysticism, the Haden Institute, and various Jung Societies.

Kathleen is the founder/facilitator for [www.onlinesacredcircles.com](http://www.onlinesacredcircles.com). The ongoing Embodiment Circle works with the principles shared in her forthcoming book, *Conscious Embodiment*. Seasonal circles work with material from her two published books:

*New Life: Symbolic Meditations on the Birth of Christ Within* and *New Life: Symbolic Mediations on the Promise of Easter and Spring.*

Kathleen is co-host of the video podcast series *Jung at Harp* with Deborah Henson-Conant. They practice the art of conversation to explore the intersection of music, psychology, and life. The series is available at [www.jungatharp.com](http://www.jungatharp.com)

**Analyst Know Thyself**

**Memphis-Atlanta Jungian Seminar, March 7-8, 2026**

**Jacqueline Wright, Ed.D. and Doug Tyler, Ph.D.**

**Course Description**

*“The psychotherapist learns little or nothing from his successes, for they chiefly confirm him in his mistakes. But failures are priceless experiences because they not only open the way to a better truth but force us to modify our views and methods.”* (CW 16, ¶73)

Dr. Jung repeatedly addressed the nature of the analyst’s personality as a curative or harmful factor in analysis. He deepened this fundamental nature within the analytic relationship by outlining his aims, beliefs, and values of analysis in a series of lectures collected in Volume 16. We all highly value depth work, of course, as we endeavor to learn and challenge ourselves and be challenged – striving to help those with whom we work. However, an altruistic attitude is insufficient to lead to deep healing. Jung notes in one of these lectures that “harm” happens occasionally, regardless of conscious intention, and such times can be opportunities for healing – for both analyst and analysand. However, for such healing to be possible, we must hold as a highest value an awareness of our psychic lacunae and a commitment toward self-reflection and examination.

This seminar will focus primarily on the value of knowing (or coming to know) ourselves as applied to fairy tales. If the analyst’s personality is to be an equal participant in each hourly dance, we are called to a life practice of opening ourselves to what is growing, changing, and emerging within us. We will begin by discussing the nature of the analytic relationship with specific attention to countertransference as noted in Jung’s Volume 16 and writers since. Following this discussion, we will shift to sharing with each other one of our favorite fairy tales.

**Course Objectives**

Participants will be able to:

* Recognize and apply Jung’s major tenets regarding the impact of the analyst’s personality upon the analytic relationship.
* Demonstrate the fundamental relationship between countertransference and reverie.
* Recognize that fairy tales can be used as essential tools in the analytic process by encouraging imaginative thinking and creativity and thereby enhancing the ability to navigate complex emotional landscapes.
* Identify how fairy tales can help one develop a deeper understanding of one’s own inner dynamics.
* Recognize the therapeutic value of using fairy tales in their analytic practice to foster healing and more authentic connection with their analysands.
* Recognize how an exploration of fairy tales can help in the interpretation of dreams and even initiate a decisive turn in therapy toward healing.

**Assignment**

Your assignment is to choose a fairy tale that currently speaks to you or has spoken to you in the past in a meaningful way. Focus on how the tale has impacted you personally and how it has offered an understanding of your inner world. For example, some questions you might explore are: What is the primary concern in the tale that is unique to you? Does it begin with a problematic situation that resonates with your own life? Does it show how the situation might be dealt with or what attitude is needed to face the dilemma? What questions does it pose? Does it offer an image or state of being that has not yet been fully attained? Where does the tale take you imaginatively? What does it leave you curious about? Have your personal concerns been mirrored by the tale? How does the tale relate to your personal biography? How does it assist you on your individuation journey or contribute to helping you become a more complete individual? In other words, how has the tale “worked on you?” Another question that you might consider is how it ties in with the alchemical process you chose to make a presentation about last year. Engage your imagination and be creative in the way you present your story.

Please send a copy of your fairy tale to everyone in the group by February 25 to give everyone a time to read it before the seminar begins.

**Required Readings**

Jung, C.G. CW 16, The Practice of Psychotherapy, pp. 3-75; ¶ 179-187; ¶ 195-199; ¶207-209; and ¶233-239.

Wiener, Jan, The Therapeutic Relationship, Chapter 3: *Countertransference and Imagination*

Cwik, Gus, *Associative dreaming: reverie active imagination*; *Journal of Analytical Psychology*, 2011, 56, 14–36. (this paper will be sent to you)

Additional Resources

Sedgwick, David. *Jung as a Pioneer of Relational Analysis,* pdf (this paper will be sent to you)

Von Franz, M.L. (1996). The Interpretation of Fairy Tales.

Von Franz, M.L. (1980). The Psychological Meaning of Redemption Motifs in Fairy Tales

Bernard Roger. (2015) The Initiatory Path in Fairy Tales

Stein, M; Corbett, L. Psyche’s Stories. Volume One, Two and Three.

Von Franz, M.L. (1997). Archetypal Patterns in Fairy Tales

Tatar, Maria.(2004). The Annotated Brothers Grimm (a delightful book with images)

**Biographies**

Doug Tyler is a Psychologist and Diplomate Jungian Analyst who lives and works in independent practice in Knoxville, Tennessee. He received his diploma in Analytical Psychology from the Inter-Regional Society of Jungian Analysts and is now a senior training analyst with the Memphis-Atlanta Jung Seminar. His current interests include the legends of Merlin, the Holy Grail, typology, the analytic relationship and process, and more recently, the shadow of technology.

Jacqueline Wright is a graduate of the C.G. Jung Institute – Zurich. She is a member and senior training analyst in the Inter-Regional Society of Jungian Analysts and on the faculty of the Memphis-Atlanta and New Orleans training seminars.  She has a private practice in Atlanta, Ga. Her current interests include myths and fairy tales, sexuality, Initiation, the role of love in analysis and the archetype of home.

**The Myth of Orpheus, the Orphic Hymns, and the Orphic Mysteries, a Living Archetypal Field: Applications for Analytic process and for Spiritual Practice**

**Memphis-Atlanta Seminar, April 11-12, 2026**

**David Solem MSW, MAPC, MA, MM**

[**davidsolemsantafe@gmail.com**](mailto:davidsolemsantafe@gmail.com)**, 505-204-6883**

**Course Description**

The Singer, the Hero, the Cult Founder, the Victim – Orpheus lends his name to widely differing myths and is a paradigm for distinctive spiritual and social practices in ancient Greece.

The myth of Orfeo and Eurydice has captivated the human spirit and continues to appear in new guises even now. Yet, grief and loss is only one facet of the prima materia contained within the images of the various versions of this myth. We will explore various settings of the myth, from poetry to theatre pieces, to opera, to film. These settings span a period of more than 400 years – the spirit of Orfeo is very much with us up to our current Zeitgeist.

The Orphic hymns provide a set of images that may serve as a template for spiritual practice, orienting us to the sacred presence of Mystery and of the higher order of Nature. They may be encountered as a book of the hours, a devotional, a calendar of life, and a set of alchemical images, asking us to encounter all the possible experiences of human life as both necessary and holy.

**Course Objectives**

Participants will be able to:

* develop a working understanding of the differences between a myth and a fairytale
* demonstrate a capacity to identify feeling-toned images and to apply them clinically
* develop a working understanding of the centrality of mythic images to living cultural complexes
* connect the images of myth with the basic instinctual drives as articulated by Jung and understand their possible applications in analytical process
* develop a new perspective on the Orphic myth in our collective psyche
* utilize the Orphic hymns as a tool for psychological reverie and circumambulation of prima material
* engage with the Orphic mysteries as a living archetypal field of energies that offer a template for archetypal inquiry

**Required Readings**

Guthrie, W.K.C. (1952). *Orpheus and Greek Religion*. Princeton, NJ: Princeton University Press.

Please read the complete text

Jung, CG and C. Kerenyi (1949). *Essays on a Science of Mythology*. Princeton, NJ: Princeton University Press.

Please read just the Prolegomena section by Kerenyi….

Lucid, Tamara and Ronnie Pontiac (2023). *The Magic of the Orphic Hymns: A New Translation for the Modern Mystic.* Rochester, Vermont: Inner Traditions Books.

Please read the complete text, however, we will focus on the new translations of the hymns – I will also refer to other translations of the hymns but I am not asking you to purchase any other texts – many, many translations are available….

Ruhl, Sarah. Eurydice. (2008). New York: Samuel French publications.

Please read the play. Also, please watch the Rowan Lab Theatre Production directed by Giovanna Day on YouTube…..

**Assignments**

Film and Opera to be viewed prior to the weekend:

Orfeo by Monteverdi (1604) (YouTube link to be sent)

Orpheus and Eurydice, an opera by Gluck (1762) (YouTube link to be sent)

Jean Cocteau, Orphee, a film (1950) (YouTube link to be sent)

Marcel Camus, Black Orpheus, a film (1959) (YouTube link to be sent)

These five theatrical encounters by Ruhl, Monteverdi, Gluck, Cocteau, and Camus, provide us with a rich repository of affect-laden images and new perspectives on the timeless myth. There is also the Broadway phenomenon of Hadestown – I will play some music from that production, but it is not yet available as a video. We will examine this material during the weekend by encountering excerpts and images together. However, you will need to make some time to view the material in advance in order to come to the table with your responses and reflections. I would suggest that you view the films and operas and the play over a period of weeks, a personal journey into the material that I hope is rich and invigorating. It can’t be this way if you try to squeeze it all in in a short amount of time.

**\*Writing Assignment**: Please write a five page reflection paper based on you responses and inquiries from this material. This is a personal reverie, which might include dreams, active imaginations, insights from your clinical work, etc. Also, this is a place to ask questions about the material -it is not about having “the answers.”

I look forward to a deep dive into the Underworld with one another!

**Biography**

David is a diplomate Jungian analyst through IRSJA-IAAP.  He is a training analyst on the faculties of the C.G. Jung Institute of Santa Fe and of the Memphis-Atlanta Jungian Seminar.  He is a guest training analyst for the C.G. Jung Institute of Philadelphia and the Heartland Seminar of the Inter-Regional Society and is teaching regularly as a  training analyst with the C.G. Jung Institute of Zuerich at Kuesnacht.   His publications appear in *Psychological Perspectives*(2017), *Quadrant*(2018), and the *Journal of Analytical Psychology*(2019 and 2021).  David is a past lecturer for the C.G. Jung Foundation of New York, the Phoenix Friends of Jung, the Atlanta Jung Society, and the C.G. Jung Institute of New York, and contributes regularly to programming for the C.G. Jung Society of Washington DC.  David is in private clinical practice in Santa Fe, New Mexico.

**Guidelines for End of the Year Archetypal Retreat**

**Memphis-Atlanta Jungian Seminar**

**May 15-17, 2026, St. Columba Retreat Center, Memphis, TN**

**Faculty and Participants**

**Theme: Fairy Tales**

As with the Fall retreat, our year-end retreat will include both large and small group meetings. Each of you will discuss your final paper with two analysts and a small group of your peers. Each participant is expected to prepare a paper and submit it to the assigned readers by Thursday, April 30, two weeks prior to the retreat.

This year, we invite you to choose a fairy tale that evokes symbolic resonance, psychological curiosity, and personal significance.

The tale should be drawn from a recognized tradition—Grimm, Andersen, Lang, or cultural folklore—and must be cited in full, with source and publication noted. If a particular image or artistic rendering of the tale played a role in drawing you to it, you are welcome to include that as a visual reference, though it is not required.

**Purpose and Approach**

You are invited to engage the tale from both a scholarly and a personal perspective. Academic rigor and proper citation are expected, but the heart of the paper lies in the living encounter between the fairy tale and your own psyche. How has the tale chosen you? How does it reflect movements within your analytic work, your inner life, or other aspects of your process?

We encourage you to reflect deeply and honestly on your psychological experience with the material. We encourage you to weave in insights from clinical work.  
Use Jungian analytic theory as your primary lens.

**Reflective Prompts to Guide Your Work**: These questions are meant to stimulate reflection. Please do not use them as a guide or structure: they are intended to stir, not direct.

- What psychological structures or archetypes emerge in this tale?

- How does the tale portray individuation, transformation, or psychic movement?

- In what way does this story mirror something alive in your personal life?

- Which symbolic images or motifs feel particularly charged or alive?

- How does the tale reflect collective themes in our culture or time?

- What insights emerge when this tale is brought into conversation with your analytic training and experience?

**Technical Requirements**

* Length: 10–15 pages
* Submit via email in Word or PDF format
* Format: double-spaced, 12 pt font, 1-inch margins
* File type: PDF or Word document
* Due: Two weeks prior to retreat (by email)
* Include:
  + Title and source of the fairy tale
  + Any additional artwork (optional)
  + A copy of the fairy tale (in addition to the 10-15 page written work)
  + Full references to all sources used, in APA style

**Suggested Reading & Resources to Prime the Pump**

* C.G. Jung, “The Phenomenology of the Spirit in Fairytales” (CW 9i)
* Marie-Louise von Franz:
  + *The Interpretation of Fairy Tales*
  + *Shadow and Evil in Fairy Tales*
  + *The Feminine in Fairy Tales*
  + *Archetypal Symbols in Fairy Tales (Vol. 1-3)*
* Clarissa Pinkola Estés, *Women Who Run With the Wolves*
* Bruno Bettelheim, The Uses of Enchantment
* *The Complete Grimm’s Fairy Tales*, *The Blue Fairy Book* (Lang), or other traditional sources from across time and culture
* *The Annotated Brothers Grimm*, (Tatar, editor**)**
* Marina Warner, *Once Upon a Time: A Short History of Fairy Tale*

**A Note about Personal Material**

We look forward to receiving your work and engaging in a rich symbolic dialogue during the retreat. Let the tale you choose guide you, not just as a text, but as an invitation into deeper engagement with the self. However, allow your personal material to illustrate the process, rather than being the process itself.