**Memphis-Atlanta Jungian Seminar**

**2018-2019 Training Year**

**MAJS: 2018 – 2019 Training Schedule**

**Date Saturday Seminar Colloquia Sunday Seminar**

|  |  |  |  |
| --- | --- | --- | --- |
| **Aug 24-26, 2018***(begin Fri 5 pm - analysts arrive Aug 23*  | **Dream Retreat****Memphis-Atlanta Faculty****Location: Sewanee, Tennessee** |  | **Dream Retreat****Memphis-Atlanta Faculty** |
| **Sept 22-23, 2017****Memphis** | **The Helper and the Power Complex****Jutta von Buchholtz** | ***Von Buchholtz*** | **Engaging Mythology:****Using Archetypal Material in Clinical Interaction****Mark Winborn** |
| **Nov 3-4, 2018****Memphis** | **Bulls, Bullfigting, Mythology & Individuation****Pam Behnen** | ***Behnen*** | **Active Imagination: The History and Theory****Nora Swan Foster** |
| **Dec 1-2, 2018****Memphis** | **Interpretation in Jungian Analysis: Art and Technique****Mark Winborn** | ***Winborn*** | **Seminar on Delusions and Paranoia****Bert Price** |
| **Jan 5-6, 2019****Atlanta** | **Psychopathy: Nature/Nurture/Archetypal****What makes a psychopath?****Ronnie Landau** | ***Landau*** | **The Hero’s Journey: Ancient and Modern****Susan Olson** |
| **Feb 2-3, 2019****Atlanta** | **Alchemy of Dreams: Transformational Cycles in Individuation****Kathleen Wiley** | ***Wiley*** | **The Alchemical Vas of the Body****Kathleen Wiley** |
| **Mar 2-3, 2019****Atlanta** | **The Open Question****Jacquie Wright** | ***Wright*** | **Same as Saturday** |
| **March 30-April 1, 2019****Atlanta** | **Divine Darkness: Antimonies, Archetypal Autonomy and Tension of the Opposites in the Unfolding of the Self****David Solem** | ***Solem*** | **Same as Saturday** |
| **May 3-5,2019***(begins Fri. approx. 5pm – analysts arrive May 2nd)* | **Archetypal Retreat – Myths****Memphis-Atlanta Faculty****Location: Water Valley, MS** |  | **Archetypal Retreat – Myths****Memphis-Atlanta Faculty** |

**MAJS Seminar**

**2018-2019 Weekend Schedule**

**Memphis & Atlanta**

**Saturday (Memphis & Atlanta)**

8:30 am – 8:45 am Announcements and Introductions

8:45 am - Noon 1st Analyst Presentation

Noon – 1:30 pm Lunch

1:30 – 3:15 pm 1st Analyst Presentation

3:30 – 5:30 pm Case Colloquium

**Sunday (Memphis)**

8:30 am – Noon 2nd Analyst Presentation

Noon – 1:00 pm Lunch

1:00 pm – 2:30 pm 2nd Analyst Presentation

**Sunday (Atlanta)**

8:30 am – 1:00 pm 2nd Analyst Presentation

1:00 – 1:30 pm Break

1:30 – 3:00 pm Group Process

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

The majority of the dream retreat weekend will be in the format of group dream work with two groups of seminar participants and two faculty analysts present for each dream presentation.  Shortly before the retreat you will receive a schedule for weekend. Please check the schedule for dual relationships and notify the Training Coordinator if there are any issues that need to be addressed.

Seminar members should bring a typed out dream to the retreat with sufficient copies for the seminar participants and the two facilitating analysts.  You may include the context from your daily life and your personal associations to the dream but do not include archetypal or cultural amplifications.  *Please bring a dream that is relatively fresh and hasn't already been overly analyzed so that there is some aliveness and mystery around the dream.*

Remember, the retreat is not a time to show how much you know but rather a time to form connections with the other seminar members and discover something new about your own psyche.

**The Helper and the Power Complex.**

**Memphis-Atlanta Jungian Seminar, September 22, 2018**

**Jutta von Buchholtz**

Course Description

As therapists we need to mindfully ask ourselves: whom is the helper truly helping - his client or himself? Is his show of good will actually in service to his personal power drive? Power and hubris are closely connected and serve to inflate the ego. Our power drive belongs in the shadow lands of our soul. Drawing on Guggenbühl’s book we will discuss our never ending struggle for increased consciousness in our therapeutic practice as well as our lives outside our profession. Whenever we succumb - as we unfortunately do - to our power drive, love flees and Eros will walk on crutches.

Course Objectives

Participants will be able to:

* identify the danger of the charlatan and false prophet in therapeutic practice
* identify how the flatterer is useless for the client’s development
* understand the shadowy “God in White” power complex
* learn about the danger of interference in therapy by the unconscious power complex

Required Readings

Adolf Guggenbühl-Craig, Power in the Helping Profession.

Flannery O’Connor, “The Lame Shall Enter First” (a short story)

The Brothers Grimm, Folk and Fairy Tales # 44 “Godfather Death”.

Supplemental Readings

Harriet Machtiger, “Countertransference/Transference.” in Murray Stein, ed. Jungian

Analysis.

Murray Stein, “Power, Shamanism and Maieutics in the Countertransference.”

Chiron (1984)

The Hippocratic Oath.

Assignments

On one page each write a short essay on the power play in “The Lame Shall Enter First” and the fairy tale “”Godfather Death”. Bring these as basis for discussion.

Watch a few episodes of the Netflix series “Doc Martin” with our topic in mind

Biography

Jutta von Buchholtz is a Zürich trained Diplomate Jungian analyst and a Licensed Professional Counselor in private practice in Birmingham, Alabama. She received her Ph.D. in Medieval Literature from Vanderbilt University. She is a senior analyst and faculty for the Memphis-Atlanta and New Orleans IRSJA Seminars. She conducts workshops and lectures in the USA and also teaches occasionally at the Institute in Zürich.

**Engaging Mythology:**

**Using Archetypal Material in Clinical Interaction**

**Memphis-Atlanta Jungian Seminar, September 23, 2018**

**Mark Winborn, PhD, NCPsyA**

**Course Description**

This seminar will focus on the place of mythology in Jungian studies and Jungian analysis. General theories of mythology will be explored as well and critiques of those theories. We will also examine the similarities and differences between different forms of archetypal material, i.e. myths, fairytales, religions, and alchemy. There will be a specific focus on the use of myth to amplify dreams and clinical situations as well as practice with the techniques of archetypal interpretation of myth (through the Myth of Daedalus and Icarus).

**Course Objectives**

Participants will be able to:

* Develop an understanding of the purpose of myth in Jungian analysis.
* Learn the differences and similarities between various types of archetypal material.
* Develop skills in interpreting myths from a psychological perspective.
* Develop skills in amplifying dreams and clinical interactions with mythology.

**Required Readings**

Adams, Michael Vannoy (2006). Does Myth Still Have A Function In Jungian Studies? – Presentation.

Edinger, Edward (1994). *The Eternal Drama: The Inner Meaning of Greek Mythology*. Boston: Shambhala.

Jung, C.G. and Kerenyi, C. (1949). *Essays on a Science of Mythology*. New York: Harper, pp. 1-32, 95-138, 217-245 [Jung’s writings from this book also in his Collected Works Vol. 9i].

Miller, David (1976). Fairy Tale or Myth? *Spring Journal*, pp. 157-164.

Shearer, Ann (2004). On the Making of Myths: Mythology in Training, *J. of Jungian Theory and Practice*, Vol. 6, #2, p. 1-14.

Hollis, James (2004). [Response to Shearer] Is Something Mything: A Question Inviting Remembrance, *J. of Jungian Theory and Practice*, Vol. 6, #2, p. 15-16.

Shearer, Ann (2004). On the Making of Myths: Response to James Hollis, *J. of Jungian Theory and Practice,* Vol. 6, #2, p. 17-19.

**Supplemental Readings**

Segal, Robert (1998). *Jung on Mythology*. Princeton, NJ: Princeton University Press.

**Assignments**

After completing the assigned readings, read the included myth of Daedalus and Icarus. Sketch out a psychological interpretation of the myth and be prepared to contribute to a group analysis of the myth during the seminar.

**Biography**

Mark Winborn, PhD, NCPsyA is a Jungian Psychoanalyst and Clinical Psychologist. He received his BS in Psychology from Michigan State University in 1982, his MS and PhD in Clinical Psychology from the University of Memphis in 1987, and his certificate in Jungian Analysis from the Inter-Regional Society of Jungian Analysts in 1999. From 1988 – 1990 he was the staff psychologist at the United States Military Academy, West Point, New York. 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 currently serves on the American Board for Accreditation in Psychoanalysis and the Ethics Committee of the International Association for Analytical Psychology. Dr. Winborn is on the editorial boards of the Journal of Analytical Psychology and the Journal of Humanistic Psychology, as well as being a member of the National Association for the Advancement of Psychoanalysis. His publications include Deep Blues: Human Soundscapes for the Archetypal Journey (2011) and Shared Realities: Participation Mystique and Beyond (2014), and Interpretation in Jungian Analysis: Art and Technique (2018), as well as book chapters, articles, and book reviews. Since 1990 he has maintained a private practice in Memphis, Tennessee, USA where he was the Training Coordinator for the Memphis-Atlanta Jungian Seminar from 2010 - 2016. He continues to be an invited speaker for both national and international seminars and conferences.

**Mythological, Anthropological, and Analytic Thinking: The Bull, the Bullfight, and an Alternative Hero(ine)’s Journey**

**Memphis-Atlanta Jungian Seminar, November 3, 2018**

**Pamela Behnen**

**Course Description**

How does one recognize the call to a particular mythologem? What does it mean to “live one’s myth” in this contemporary world?

In this seminar, we will first review Jung’s theories regarding archetypal mythology and its usefulness in analytic psychology, including a glimpse at more recent critiques and revisions of Jung’s version of mythological thinking. Then we will look at a ritual that has survived into contemporary times, the bullfight, tracing its possible origin back to the rituals of hunter/gatherers, through ancient civilizations, Mithraism, to Spanish culture of recent times. Finally, we will look at the life story of an American woman who “fought the bull” in Mexico during the 1960’s as an example of “living one’s myth,” considering her life path as a different version of the more well-known hero’s journey.

**Course Objectives**

Participants will be able to:

* discuss the relationship between archetype, religion, and myth.
* state the origins of myth according to several differing theories, the two views on the cause of the similarities in myths, and why Jung’s adoption of one of these views was important to his theory of the collective unconscious.
* describe the three functions of mythology in psychology and how they might use mythological thinking in their analytic practices.
* amplify the image of the bull from at least three different cultural perspectives
* report a widened culturally-informed view of the bullfight ritual and to identify other rituals which may address similar tensions in a culture.
* begin to imagine how a woman or other marginalized individual might be called to and follow an alternative hero’s journey.

**Required Readings**

Segal, Robert A, ed., *Jung on Mythology*. Princeton, Princeton UP. 1998

Adams, Michael Vannoy. “Does Myth (Still) Have A Function In Jungian Studies? Modernity, Metaphor, and Psycho-Mythology” at <http://www.jungnewyork.com/myth_function.shtml>

*The Mysteries of Mithra* by Franz Cumont is available through Amazon for Kindle, for free. Please read particularly from location 1274 through 1445. The actual myth or songs of Mithra have been lost, and this is a version of the myth as reconstructed by a 19th century Christian scholar. Franz’s work is not particularly respected by current academia, but it does give you some excellent reproductions of the archeological artifacts of Mithraism and the possible elements of the myth. If you have access to a print version, read pages 130-149.

Campbell, Joseph. *The Masks of God: Occidental Mythology*. New York, Penguin, 1976. pp 200-207 and 253-262. (I will bring my copy to the August retreat, so you can find this selection in whatever edition of this book you may have.)

Lorca, Federico Garcia. “Play and Theory of the Duende,” “Lament for Ignacio Sanchez Mejias,” and “Poem of the Bull,” in *In Search of Duende*. Ed. Christopher Maurer. New York, New Directions Publishing Corp. 1998. (If you are able to find this essay and these poems elsewhere, other editions are acceptable.)

The Ox Herd Pictures: <http://www.camilogallardo.com/index.php/paths-of-individuation/10-ox-herd-pictures>

Kinsley, David. *Hindu Goddesses: Visions of the Divine Feminine in the Hindu Religious Tradition.* Chapter 7 on Durga, pp 95-99 or as much of the chapter as you’d like to read. available at <https://books.google.com/books?id=HzldwMHeS6IC&pg=PA95&source=gbs_toc_r&cad=3#v=onepage&q&f=false>

**Supplemental Readings**

These are not texts you need to purchase, but if you can find one or two at our library, they will provide more background on bullfighting.

Fraser, Allan. *The Bull*. Reading, England: Osprey Publishing. 1972.

Hemingway, Ernest*. Death in the Afternoon.*

Hardouin-Fugier, Elisabeth. *Bullfighting: A Troubled History.* London, Reaktion. 2010.

Kennedy, A. L.  *On Bullfighting. L*ondon, Random House, 1999.

Marvin, Garry.  *Bullfight. O*xford, Basil Blackwell. 1988.

Orlean, Susan. “The Bullfighter Checks her Makeup,” in *The Bullfighter Checks her Makeup: My Encounters with Extraordinary People.*  New York, Random House. 2002. pp 279-292.

Feiner, Muriel. *Women and the Bullring.* Gainesville, FL: UP of Florida. 2003.

**Assignments**

Bring with you a couple of paragraphs (you may include art, photos, or ?) in which you amplify the image of the bull or the bullfight, perhaps from your own ancestral culture. Or perhaps you have an actual memory of an encounter with a bull, remember a movie, book, or other artifact which have informed your own response to the bull or bullfighting. We will share these throughout the day.

**Biography**

Pamela Behnen, after a brief career as an R.N., graduated in English Literature and Writing from Blackburn University and received an MA in English Literature with a concentration in Renaissance Literature from University of Minnesota. She is a Licensed Professional Counselor and a Diplomate Jungian Analyst in the IRSJA. In addition to her private practice in St. Louis, Missouri, she is a training analyst, faculty member, and secretary of the Memphis-Atlanta Jungian Seminar, and a founding member and on the faculty of the Heartland Association of Jungian Analysts.

**Active Imagination: The History and Theory of Jung’s Approach to Working with Complexes and Archetypal Material**

**Memphis-Atlanta Jungian Seminar, November 4, 2018**

**Nora Swan Foster**

Jung’s method of active Imagination (discovered between 1913-1916) was used to facilitate consciousness and psychological wholeness by taking an attitude that he referred to as *Betrachten*, or to give full attention so as to make an image *pregnant.* With this approach, Jung made a conscious pivoted from Freud’s associative method to emphasize a dialectical relationship with the unconscious. He first used his interactive method with himself (*The Red Book*), and subsequently with his analysands, to reveal the objective psyche with its mythic and transpersonal aspects Through our readings and discussion, we will make note of how Jung’s method of active imagination influenced the foundation of his theoretical framework, primarily giving him the notion of the transcendent function. Moreover, Jung was ahead of his time as this method acknowledges the tension between the vitality of the unconscious and the persistence of the ego to remain in charge; this fundamental tension is often worked with using contemporary techniques such as EMDR and Brainspotting.

In this seminar, we will review the history, theory and development of active imagination within the field of Analytical psychology and consider how it can be used clinically when working with complexes, archetypal patterns, and dreams. Finally, we will use art materials to engage in our own active imagination process. By making the invisible visible, we have the opportunity to consider our mythic narrative through transformative images, metaphors, and symbols that may further our individuation process.

Course Objectives

Participants will be able to

* Define the history and development of Jung’s technique of active imagination.
* Name the stages of active imagination and the important components.
* State when active imagination is typically encouraged and when it is not advisable.
* Explain how active imagination engages with the psyche to build a relationship with the complex and make the archetypal material partially known.

Required Readings

\*Cwik, A. (1991). *Active Imagination as Imaginal Play-Space*. (Will provide)

\*Cwik, A. (1995). Acive imagination: Synthesis in analysis. In M. Stein (Ed.), Jungian analysis (2nd ed.) (pp. 137-169). Chicago, IL: Open Court. (Will provide)

\*Jung, C.G. (1989/1950). CW Vol 18: The Symbolic Life, *Lecture V*. pages 169-173. (Will provide)

Jung, C. G. (1972/1960). CW Vol 8: *The Transcendent Function* pg. 159-236. (\*Also found in Chodorow)

\*Schaverien, J. (2005). Art, dreams and active imagination: A post-Jungian approach to transference and the image. *The Journal of Analytical Psychology,* 50: 127-153. (Will provide)

(\*Will provide)

Supplemental Readings

Chodorow, J. (Ed) (1997). Jung on Active Imagination. Princeton, NJ: Princeton University Press.

Jung, C.G. (2009). *The Red Book: The Reader Edition.* Princeton, NJ: Princeton Press. (Review Introduction and pgs. 117-140 in Reader Edition: begin with “The Way of What is to Come”).

Swan-Foster, N. (2018). *Jungian art therapy: A guide to images, dreams and analytical psychology.* New York, NY: Routledge. (Chapter Active Imagination and Art Therapy, pages 2019-229).

Assignments

(Writing assignments, movie watching, etc.)

In your own time, choose an image, symbol or figure from a dream and carry out an active imagination based on some of the instructions from the readings. We will not be sharing this personal material with the class, but I would like you to experience the process on your own and bring any questions, reflections, concerns to the seminar. Not everyone settles into this process easily. Just as Jung would have advised his analysands, consider following your active imagination with a drawing, painting, collage, or some type of free writing or movement. Make reflection notes for yourself on what and where you found the process to be boring, difficult, uncomfortable, satisfying, and/or rewarding etc.

Biography

Nora Swan-Foster, ATR-BC, LPC, NCPsyA is a Jungian Analyst and Registered and Board Certified Art Therapist with a private practice in Boulder, Colorado. Nora has worked with a wide range of populations and taught graduate level courses in art therapy at Naropa University. Her interest in the images made by pregnant women led to publications focused on drawing indicators for anxiety and depression. She currently serves as a founding member and seminar coordinator for the Boulder Jung Seminar (BAJA) and is active as a senior training analyst with the IRSJA. Nora’s chapter, “Jungian Art Therapy” is included in the 2016 3rd Edition of *Approaches to Art Therapy* by Judith Rubin and her book *Jungian Art Therapy* was published by Routledge in 2018. Nora serves on the North American editorial board for *The Journal of Analytical Psychology* and is a member of the National Association for the Advancement of Psychoanalysis. She will be presenting at the 2019 IAAP Conference in Vienna.

**Interpretation in Jungian Analysis: Art and Technique**

**Memphis-Atlanta Jungian Seminar, December 1, 2018**

**Mark Winborn, PhD, NCPsyA**

**Course Description**

Analytic interpretation is fundamental to the process of psychoanalysis, Jungian analysis, and psychoanalytic psychotherapy. It is the medium by which our art form is transmitted. If the analytic vessel is thought of as our canvas then our interpretations are the paints with which the depth psychologist participates with the patient in the creation of the painting. What one chooses to say in analysis, why one chooses it, how one says it, when one says it; these are the building blocks of the interpretive process and the focus of *Interpretation in Jungian Analysis:* *Art and Technique*. It is an important tool to develop proficiency with, but it can’t be used effectively if we don’t develop fluency with it.

*Interpretation in Jungian Analysis* will provide in-depth exploration of the process, including the history of analytic technique, the role of language in analytic therapy, the poetics and metaphor of interpretation, and the relationship between interpretation and the analytic attitude. In addition, the steps involved with the creation of clear, meaningful, and transformative interpretations are plainly outlined. Blending the deep understanding of archetype, symbol, and metaphor from the Jungian tradition with competency in psychoanalytic interpretative technique creates a powerful therapeutic amalgam.

**Course Objectives**

Participants will be able to:

* Differentiate between interpretive and non-interpretive interventions in therapy/analysis.
* Examine the origins of the interpretive process within the psychoanalytic world.
* Differentiate various levels of interpretation.
* Examine particular uses of language in interpretation.
* Understand Interpretation from a Jungian perspective.
* Create effective, transformative interpretations.

**Required Readings**

Winborn, Mark (2018). *Interpretation in Jungian Analysis: Art and Technique.* London: Routledge.

**Supplemental Readings**

Auld, Frank and Hyman, Marvin (2005). *Resolution of Inner Conflict: An Introduction to Psychoanalytic Psychotherapy*, Second Edition. Washington, DC: American Psychological Association.

Dieckmann, Hans (1991). *Methods in Analytical Psychology: An Introduction*. Wilmette, IL: Chiron.

Levy, Steven (1990). *Principles of Interpretation*. Northvale, NJ: Aronson.

**Assignments**

Please bring with you a short clinical vignette from your practice. You don’t need to provide any background information. Just record as closely as possible (verbatim wording is desirable) an interaction from a recent session. This doesn’t need to be more than a half a page in length.

Please choose an interaction from the three following situations: (1) a session in which you were confronted by the patient in a way you didn’t know how to respond to, or (2) a situation in which you knew you wanted/needed to say something but couldn’t identify how to formulate your words in a way that would be effective, or (3) a situation where you verbalized something to the patient but you felt there must be a more effective way to communicate your thought.

We will probably not have time to deal with all of the examples participants bring but completing the assignment will help you begin to identify situations where the analytic skills associated with interpretation can be refined.

**Biography**

Mark Winborn, PhD, NCPsyA is a Jungian Psychoanalyst and Clinical Psychologist. He received his BS in Psychology from Michigan State University in 1982, his MS and PhD in Clinical Psychology from the University of Memphis in 1987, and his certificate in Jungian Analysis from the Inter-Regional Society of Jungian Analysts in 1999. From 1988 – 1990 he was the staff psychologist at the United States Military Academy, West Point, New York. 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 currently serves on the American Board for Accreditation in Psychoanalysis and the Ethics Committee of the International Association for Analytical Psychology. Dr. Winborn is on the editorial boards of the Journal of Analytical Psychology and the Journal of Humanistic Psychology, as well as being a member of the National Association for the Advancement of Psychoanalysis. His publications include *Deep Blues: Human Soundscapes for the Archetypal Journey* (2011) and *Shared Realities: Participation Mystique and Beyond* (2014), and *Interpretation in Jungian Analysis: Art and Technique* (2018), as well as book chapters, articles, and book reviews. Since 1990 he has maintained a private practice in Memphis, Tennessee, USA where he was the Training Coordinator for the Memphis-Atlanta Jungian Seminar from 2010 - 2016. He continues to be an invited speaker for both national and international seminars and conferences.

**Seminar on Delusions and Paranoia**

**Memphis-Atlanta Jungian Seminar, Sunday, 2 December 2018 in Memphis**

**Bert Price MD**

**Course Description**

*“I developed the theory of paranoia before the contents of Schreber’s book came to my notice. It will be for posterity to decide whether there is more delusion in the theory than I might like, or more truth in the delusion that others are today willing to believe.” Freud 1911.*

*“Caution is behoven: explanations of paranoia tend to entrap us in the very meanings we find to account for it. Paranoia seems contagious. Yet we must plunge on, danger or not, because the question with which we began- how characterize the difference between delusion and revelation- still lies before us, unanswered.” Hillman 1986.*

This seminar explores the development of psychoanalytic understanding of delusions, delusional phenomena and paranoia. Freud believed that the defense against a homosexual wish was at the core of the pathological conflict that resulted in delusions. Freud was a neurologist without direct experience in treating delusional patients. His Schreber Case was based on an autobiographical account of Daniel Schreber, a German Judge who wrote about his experience with delusional psychosis in 1894.

Victor Tausk, an early psychoanalyst described paranoid delusions of schizophrenic patients who believed they were being influenced by a machine which influenced them from afar. His paper is a classic.

James Hillman views delusion as a disorder of meaning. How do we differentiate between delusion and revelation? Is there a difference?

Clinical case material will be presented of multiple delusional patients encountered in 32 years working as a psychiatrist. Cases will be presented where synchronistic events occurred that “proved” the delusion.

**Course Objectives**

Participants will be able to:

* Describe Freud’s theory of delusion as a result of pathological conflict arising from a repressed homosexual wish.
* Describe the process of delusional formation.
* Discuss differences and similarities between delusional and revelational beliefs.
* Discuss contemporary manifestations of “Influencing Machine” delusions.
* Discuss positive and negative impacts of synchronistic events that give meaning to delusions and revelations.
* Understand delusional phenomena such as Double Bookkeeping and Datum Points in delusions.
* Understand how to approach delusional patients.

**Required Readings**

Freud, Sigmund, (2003) [1911] *The Schreber Case/ Sigmund Freud (Psychoanalytic*

 *Remarks on an Autobiographically Described Case of Paranoia (Dementia*

*Paranoides)* Translated by Andrew Webber, NY: Penguin Classics. ($11.26 on

Amazon Prime)

Tausk, Victor (1992)[1919] ‘On the Origin of the “ Influencing Machine” in

Schizophrenia’*Journal of Psychotherapy Practice and Research*, 1,2, 184-206 (I

will bring copies to the Sewanee Fall Retreat)

Hillman, James (1986) *On Paranoia*, (Dallas: Spring Publications) 54 page essay. Out

of print, available on Amazon but expensive. (I will bring copies to the Sewanee

Fall Retreat.)

American Psychiatric Association: Diagnostic and Statistical Manual of Mental

Disorders, Fifth Edition (2013). Arlington Virginia, American Psychiatric

Association, Section on Delusional Disorder and it’s subtypes, Pages 90-93 and Section on Paranoid Personality Disorder, Pages 649-652.

Bell, V., Halligan, P.W. & Ellis, H. (2003) ‘Beliefs About Delusions’, *The Psychologist*

16,8, 418-423. (I will bring copies to the Sewanee Fall Retreat.)

**Supplemental Readings**

Schreber, Daniel Paul (2000) [1955] *Memoirs of My Nervous Illness*; Translated and Edited by Ida Macalpine, Richard A. Hunter NY: New York Review of Books Classics, Reprint. Originally published: London: W. Dawson, 1955 ($16.95 on Amazon Prime)

**Assignments**

Go online and take a look at some websites on “Gang Stalking” and “Mind Control”. These are websites where delusional people currently find community and validation for their delusions. Some interesting websites are:

<http://www.gangstalkingworld.com/>

http://educate-yourself.org/mc/kirklandsilventmasaccre1part14mar09.shtml

Also Google these topics:

Electronic and Mind Control Harassment By Nicholas Kirkland

“Mark of the Beast” and Implantable Radio Frequency Identification Devices (RFID Chips)

**Biography**

Bert Price MD graduated from the University of Arkansas (B.A. 1975) and the University of Arkansas for Medical Science (M.D. 1979). He did his Psychiatric Residency at Eisenhower Army Medical Center at Fort Gordon, Georgia. After training he served as Division Psychiatrist for the 8th Infantry Division (Mechanized) in Bad Kreuznach, West Germany and then as Chief of Psychiatry at the US Army Hospital in Augsburg, West Germany. He practiced psychiatry in Jonesboro, Arkansas for 25 years doing inpatient psychiatry as well as office practice. He trained as an analyst through the Memphis Seminar of the IRSJA, graduating in 2000. A member of the Faculty of the Memphis-Atlanta Jung Seminar, he serves as Treasurer for the Seminar. He is serving in his third year as President of the IRSJA. He is a Distinguished Life Fellow of the American Psychiatric Association. He works as Corporate Medical Director for Arkansas Blue Cross Blue Shield.



The “Air Loom” of James Tilley Matthews

An “Influencing Machine” of 1797

**Psychopathy: Nature/Nurture/Archetypal**

**What makes a *psychopath?***

**Memphis-Atlanta Jungian Seminar, Saturday, January 5, 2019**

**Presented by Ronnie Landau**

“Since I am not alone in the world, since each of us is, at the bottom of his being, not only himself, but also everyone else at the same time, my dreams, fears, and obsessions are not mine alone; they are an inheritance…..” (Eugene Ionesco)

This lecture will take up the subject of psychopathy as seen through a Jungian lens using the theories of the psychoanalyst C.G. Jung. Jung’s theories will be contrasted and compared to current attachment theory as well as the most recent developments in the field of neuroscience in order to gain a more diverse understanding of the development of psychopathy. In addition to exploring theories that may contribute to a better understanding of the psychological development of what we call a psychopathic personality, this course will also investigate the influence of nature and culture. What responsibilities do we as individuals, families, therapists and the culture at large hold in response to a rise in psychopathy. In this course, the matter of “inheritance” as it relates to psychopathy will be examined through an archetypal perspective, an attachment theory framework, as well as modern neuroscience.

**Objectives:**

1. Learn to define and diagnosis psychopathy as outlined in our current psychological clinical model. Describe how Jungian depth psychology would define psychopathy.
2. Describe the role that neuroscience is currently taking in our understanding of the nature/nurture question as it relates to our understanding

 of psychopathy.

1. As outlined in Jungian psychology, describe what the role of archetypes and the collective unconscious are in contributing to an understanding of the development of psychopathy.
2. Develop a clear understanding and define the purpose of the limbic system of the brain as it contributes to a better understanding of “healthy development” versus psychopathy.
3. Learn to describe the general concepts of attachment theory as it contributes to an understanding of psychopathy.

**Required Readings:** Please choose and read one of the following works by Guggenbuhl-Craig:

Guggenbuhl-Craig, Adolf. (2008). *The Emptied Soul : On the Nature of the Psychopath*. Dallas, Texas: Spring.

Guggenbuhl-Craig, Adolf: (1980). *Eros on Crutches; Reflections on Amorality and Psychopathy*. Dallas, Texas: Spring.

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Jung, C.G (1934/1954) *Archetypes and the Collective* *Unconscious*, Collected Works 9 I.

Solomon, M.F. and Siegel, D.J (eds) (2003) *Healing Trauma: Attachment, Mind, Body and Brain,* New York: Norton. Chapter 3, Schore, Alan. “Early Relational Trauma, Disorganized Attachment, and the Development of the Predisposition to Violence.”

**Suggested/ Supplemental Readings:**

Doughtery N.J, and West, J.J (2007) *The Matrix and Meaning of Character; An Archetypal and Developmental Approach*. New York: Routledge Chapter 7 “Psychopathic Character Structure”.

Neumann, Erich. (1990). *Depth Psychology and A New Ethic*. Boston: Shambala. Chapters 1, 2, 4, and Appendix

Assignment: Come prepared to apply readings to film clips of the movie, “We Need to Talk About Kevin” which will be shown during the seminar.

**Biography**

**Ronnie Landau MA, LPC,** is a Certified Jungian Psychoanalyst with the Inter-Regional Society of Jungian Analysts and the Philadelphia Association of Jungian Analysts. Her private practice is in Philadelphia, Pennsylvania. She has served as President and Training Director of PAJA and serves on the EC for CNASJA as well as previous Secretary of the IRSJA. She has lectured on “Erotic Transference-Countertransference, “Reflections on the Holocaust Through a Jungian Perspective,” “The Making of a Psychopath”, and recently presented “World Genocide; The Wounding of the Anima Mundi” in Kyoto, Japan 2016 IAAP conference.

**The Hero’s Journey: Ancient and Modern**

**Memphis-Atlanta Jungian Seminar, January 6, 2019**

**Susan Olson**

**Course Description**

The archetypal story of the hero’s journey is universal in world mythology, folktales, and religion. In this seminar we will examine the basic structure of the myth of the hero and its relevance to the development of personality. We will consider examples of hero’s and heroine’s journeys in literature and film. Participants will write a short paper about a heroic story that is personally meaningful to them. If time permits, we will also discuss the presence of hero and heroine myths in our work with clients.

**Course Objectives**

Participants will be able to:

* Identify the archetypal pattern of the hero’s journey as it appears in world

mythology, folktales, and religion.

* Identify and discuss the basic components of the structure of the hero’s journey.
* Relate the hero’s journey to Jung’s ideas about the development of personality.
* Discuss examples of the hero’s journey in their own lives and in their clinical practice.

**Required Readings**

Campbell, Joseph (1949). *The Hero with a Thousand Faces*. Princeton, N.J.: Princeton University Press.

 Read as much as you can, but don’t feel that you have to read it cover to cover. It is available on Amazon for about $15. Be familiar with Campbell’s notion of the Monomyth and its basic structure. Pay special attention to “The Hero and the God” (pp. 30-40) and the steps outlined in Part I, “The Adventure of the Hero” (pp. 49-238).

Jung, C. G. (1934). “The Development of Personality” in *CW*, Vol. 17, *The*

*Development of Personality*, Paragraphs 284-323.

Jung, C. G. (1961). *Memories, Dreams, Reflections*. Any edition is fine. Please read the short section on Jung’s dream of killing Siegfried in Chapter VI, “Confrontation with the Unconscious,” pp. 204-205.

**Supplemental Readings**

Anything that interests you on the hero’s journey, individuation, or personality development. This could be something from Jung or another writer. Please bring your ideas and suggestions to share with the group (not in writing).

 **Assignments**

Writing assignment: Select an ancient or contemporary hero’s or heroine’s journey myth that is meaningful to you. Write one or two pages about the myth and its relevance to your own life journey. You may cite references to Jung and other literature if you wish, but this is not mandatory. Please e-mail your papers to me and other seminar members by the end of December, so that we’ll have time to read them before we meet on January 6.

**Biography**

Susan Olson, M.A., M.S.W., is a Jungian analyst in private practice in Atlanta. She graduated from the C. G. Jung Institute (Zurich) in 1992 and is affiliated with the Inter-Regional Society of Jungian Analysts and the Memphis/Atlanta Jungian Seminar. The archetype of the hero’s journey is one of her favorites and she has lectured on its presence in J.R.R. Tolkien’s *The Lord of the Rings*. Susan also lectures and presents workshops on other subjects related to Jungian psychology and is the author of several articles and a book, *By Grief Transformed: Dreams and the Mourning Process* (Spring, 2010).

**Memphis-Atlanta Jungian Seminar, Saturday & Sunday**

**February 2-3, 2019 in Atlanta**

**Kathleen Wiley**

**Coming Soon…**

**The Open Question**

**Memphis-Atlanta Jungian Seminar, March 2-3, 2019**

**Jacqueline Wright**

**Course Description**

Analysis involves an encounter with the unknowable mystery of a person’s soul, an unexplainable element. What exists and what happens cannot always be quantified or explained by words. It is the analyst’s respect for this mysterious element and the ability to convey it and bring it into the analytic process that allows true healing and change to take place.

In this seminar we will focus on the need for the analyst’s openness to the unknown in the analytic process, which provides the freedom for patients to use the analytic space in ways that belong to their own experience. It also leaves more room for the patient to contribute to their own knowing, which can become the source of a patient’s greatest potential for change and creativity.

We will explore this theme through the writings of Jung and Bion, who are explicit about the need for openness to the unknown in every individual. We will also circle around Thomas Keats’ idea of *Negative Capability,* to try to understand what he means by the term. Winnicott’s ideas about how to bring an imaginative freedom to the analytic process will also be addressed.

**Course Objectives**

Participants will be able to:

* Deepen their awareness of how a state of ‘unknowing’ makes space for the natural creativity of the psyche to guide and lead the way.
* Discover ways to provide analytic space that provides freedom for patients to use in whatever ways they need to.
* Develop a greater awareness of their own style of working with patients.
* Realize the value of playing with clinical material, which can open a spontaneous creative movement between analyst and analysand.

**Required Readings**

Jung, C.G. CW 16. 3 Essays: “Principles of Practical Psychotherapy”; “The Aims of Psychotherapy”; “Problems of Modern Psychotherapy.”

(These three essays were written in the 1930s and provide the foundation for Jung’s ideas about psychotherapy and the role of the analyst in the reciprocal psychic process.)

Winnicott, D.W. *Playing and Reality*. Chapters 3,4,5,6.

Casement, Patrick. *Learning from the Patient.*

Stevens Sullivan, Barbara. *The Mystery of Analytical Work: Weavings from Jung and Bion.* Chapters 1,2 and 6.

**Assignments**

Assignments will be sent at a later date.

**Biography**

Jacqueline C. Wright, Ed.D., 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 and New Orleans training seminars. She has a private practice in Atlanta, GA and lectures and conducts workshops on topics related to Analytical psychology.

**Divine Darkness: Antimonies and Archetypal Autonomy**

**Memphis-Atlanta Jungian Seminar, March 31 – April 1, 2019**

**David Solem MSW, MAPC, MA, LCSW**

**Course Description**

In a true seminar structure, my intention is for us to struggle with this material. The Seven Sermons to the Dead, being a kind of dream document and a poetic outpouring from the soul, can be understood as a primary source of the totality of Jung’s theory. I am hoping we will be able to compare and contrast it with Jung’s late seminal work, Answer to Job. Both works contain the essential building blocks of Jungian theory – complexes, dreams, archetypal autonomy, the process of individuation, the unfolding of the Self, and the religious instinct of the psyche. I believe that we need to struggle with a personal understanding of the religious instinct of the psyche because it is an essential cornerstone of what makes Jung’s psychology different from other approaches to psychology.

I have tied these two readings together with Murray Stein’s volume on Jung and Evil because it provides us with a number of essays and letters that will help us to open up our dialogue and to connect ideas in a way that enlarges our understanding of the unfolding of Jung’s thought around archetypal energies and the autonomy of the Self.

I am also hoping that we will be able to connect all of this material both to current events in our world and to the clinical case material some of you will be presenting during the weekend. In regard to the material and our current realities, Jung was most concerned with the capacity for conscious judgment, ethical action, and increased consciousness of the rise and fall of psychic energy internally and externally. This connects to the concepts of inflation and deflation, shadow and splitting, loss of soul and dissociation. Also, Jung was interested in a political activism that brings psychological interpretation upon current human affairs. How might we connect this material to our understanding of current events in our world?

What will this material awaken in us, how are we being challenged to respond?

As we draw closer to our weekend, I will send each of you a set of reflection questions drawn from my own reading of the text with the intention of “priming the pump” for our dialogue. However, I am expecting each of you to come to the weekend with your own set of questions and personal responses. It is the coming together of our individual processes that forms an exciting seminar dialogue.

I look forward to being with you March 31 – April 1, 2019

David Solem

505-204-6883

davidsolemsantafe@gmail.com

**Course Objectives**

Participants will be able to:

* Articulate a personal understanding of the Religious Function of the Psyche and be able to apply this understanding in clinical settings.
* Identify spiritual dynamics in clinical material and facilitate a process with the client that is grounded in an understanding of these dynamics as they are defined by Jungian theory
* Synthesize a historical and developmental knowledge of Jung’s thought about the religious function of the Psyche and its centrality to individuation in Analytical Psychology
* Define theoretical concepts of Evil as they are understood in psychology, theology, and spirituality.
* Differentiate differences between “evil”, Shadow, mob psychology, and Participation Mystique
* Apply a personal understanding of the Religious Function of the Psyche and its archetypal dynamics to both an individual client’s material and to current events in our world
* Articulate a personal understanding of prayer and of spiritual development as it may be facilitated in a Jungian framework.
* Understand when spiritual concerns are central to a clinical encounter and synthesize clinical approaches to working with this material clinically.
* Engage with what is often described in the literature as a “spiritual emergency” and be able to articulate in what ways such material may be at the center of the individuation process

**Required Readings**

*Reading List:*

*C.G. Jung on Evil – edited and with an introduction by Murray Stein. Published by Routledge, 1995.*

This volume contains the following from the collected works: A letter to Freud from the Freud/Jung letters: 293-4, letter 178J. Introduction to the religious and psychological problems of alchemy (CW12, 22-43), The Spirit Mercurius (CW13, 247-72), The Problem of the Fourth (CW11, 243-85), Two letters to Fr. Victor White (CGJ Letters Vol. 2, 58-61, 163-74), Good and Evil in Analytical Psychology (CW10, 858-86), The Shadow (CW9ii,13-19), North Africa (MDR, 238-46), A Psychological View of Conscious (CW10, 825-57), The Fight with the Shadow (from CW10, 444-57), and After the Catastorphe (CW10, 400,43).

This volume also contains a portion of Answer to Job, BUT I WANT US TO READ IT IN ITS ENTIRETY.

*Jung, C.G. Answer to Job (1958)*

This is found in CW11. It is also published as a separate volume by Bollingen in a 50th anniversary edition.

*Jung, C.G. Seven Sermons to the Dead (1916) – this text is found in Appendix V of Memories, Dreams, Reflections.*

**Biography**

David Solem MSW, MAPC, MA, MM, LCSW

David is a training analyst of the Inter-Regional Society of Jungian Analysts and serves on the faculties of both the Memphis-Atlanta and the New Mexico seminars for IRSJA. David is currently Coordinator of Training for NMSJA. His article “Genders as Theatre: The Dionysian Dismemberment of the Culturally Normative Narrative in Service to the Self” is published in *Psychological Perspectives* Volume 60, No. 3 (2017). David lectures and gives workshops nationally. Recent engagements have been with the C.G. Jung Institute of New York, the Atlanta Jung Society, the C.G. Jung Institute of Santa Fe, and the Phoenix Friends of C.G. Jung. David is in private practice in Santa Fe, NM. He is also a classical musician and serves as principal keyboard player (harpsichord, organ, piano) for Santa Fe Pro Musica and is assistant organist for First Presbyterian Church, Santa Fe.

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

**Memphis-Atlanta Jungian Seminar**

The end of the year retreat is conducted in the same manner as the opening retreat. It will be small group process with two analysts present.

Each participant will be expected to prepare a paper to present at the retreat but the papers should be distributed by snail mail or email two weeks prior to the retreat to give everyone a chance to digest the papers without time pressure. The paper should be a minimum of ten pages in length double spaced and no more than fifteen pages.

For this year everyone will select a myth to interpret. Try to find a myth with which you feel some passion or connection. Include a copy of the myth when you send your paper.

You should approach the paper both from an academic scholarly perspective and also discuss how the myth impacts you personally in terms of your psychological and spiritual life. It might also include some reflections on what the myth has to offer the culture we presently occupy.

* An interpretation should include your understanding of the myth through the theories of Analytical Psychology (or other theories of depth psychology).
* An interpretation is not a retelling of the story using different words.
* Interpretation is not a recitation of what someone else has said about this myth so please do not quote extensive passages from Jungian authors in place of stating your own interpretations.
* We are particularly not interested in what various symbol dictionaries might say about various elements associated with the myth.
* You may use some references from Jungian or other psychoanalytic writers to support your theories. However, my suggestion would be to develop and record your own thoughts before doing any research on the subject so that you can be clear which ideas emerged from your own reflections.
* Remember to amplify (which means to broaden the perspective) the myth with parallel stories from other myths, fairytales, religious motifs, or alchemical themes.
* Full references to any sources used should be provided as end notes (APA format preferred).