**Memphis-Atlanta Jungian Seminar**

**2019-2020 Training Year**

**MAJS: 2019-2020 Training Schedule**

August 16-18, 2019 Fall Dream Retreat in Sewanee, TN

September 14-15, 2019 Seminar in *Memphis with Mark Winborn*

**Saturday:** Lecture on “Jung and the Metaphorical Mind”

**Sunday**: Lecture on “Jung and Bion: Intersecting Vertices”

October 5-6, 2019 Seminar in *Memphis with Kathleen Wiley*

**Saturday & Sunday:** “Complex Theory, Fear of Breakdown, and the Body”

November 2019 **No Seminar**

December 7-8, 2019 Seminar in *Memphis*

**Saturday:** *Pam Behnen* “Writing Workshop”

**Sunday:** *Ben Toole* “Transference and Countertransference”

January 4-5, 2020 Seminar in *Memphis with Joe McFadden*

**Saturday & Sunday:** “Trauma and Dissociation”

February 1-2, 2020 Seminar in *Atlanta with Jutta von Buchholtz*

**Saturday & Sunday:** “The Helper and the Power Complex”

March 7-8, 2020 Seminar in *Atlanta with David Solem*

**Saturday & Sunday:** “Exploring Jung’s Answer to Job”

April 4-5, 2020 Seminar in *Atlanta with Jacqueline Wright*

**Saturday & Sunday:** “The Archetype of Initiation”

May 15-17, 2020 Spring Archetypal Retreat in Water Valley, MS

Bent Oak Farm

**Topic: Religious Motif**

**Colloquia leader** each month is the analyst leading the Saturday seminar.

**MAJS Seminar**

**2019-2020 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.

**Jung and the Metaphorical Mind**

**Memphis-Atlanta Jungian Seminar, September 14, 2019**

**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 neurological activation associated with metaphor
* Develop skills for incorporating metaphor into therapeutic communications
* Develop skills for recognizing the use of metaphor by patients
* Understand 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 hug 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. 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, the C.G. Jung Institute in Zurich, Switzerland, and the Moscow Association for Analytical Psychology (Russia). 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, Fisher King Press), Shared Realities: Participation Mystique and Beyond (2014, Fisher King Press), and Interpretation in Jungian Analysis: Art and Technique (2018, Routledge) as well as journal articles, book reviews, and chapter contributions. He has also presented papers at the past three Congresses of the International Association for Analytical Psychology (Montreal 2010, Copenhagen 2013, Kyoto 2016), and will present again at the Vienna Congress in 2019. Since 1990 he has maintained a private practice in Memphis, Tennessee, USA where he was the Training Coordinator for the Memphis Jungian Seminar from 2010 - 2016. In addition to his teaching activities in Memphis, Zurich, and Moscow, he has been an invited presenter for Jungian societies, training seminars and institutes in: Atlanta, GA; Austin, TX; Boulder, CO; Charleston, SC; Chicago, IL; Columbus, OH; Santa Fe, NM; Philadelphia, PA; Pittsburgh, PA; Florida; Lafayette, LA; New Orleans, LA; Houston, TX; Minneapolis, MN; Boulder, CO; the Dominican Republic; and the IRSJA candidate group.

**Jung and Bion: Intersecting Vertices**

**Memphis-Atlanta Jungian Seminar, September 15, 2019**

**Mark Winborn, PhD, NCPsyA**

**Course Description**

This seminar will focus on the interaction of ideas and clinical practice between the theories of Carl Jung and Wilfred Bion. This seminar will be divided into three sections. The first section will involve laying out the key ideas of Wilfred Bion as well as identifying the points of convergence, divergence, and complementation between the theories of Bion and Jung. The second section will highlight ideas that have built upon and expanded the work of Wilfred Bion, that is, the ideas of several contemporary Bionian theorists; Thomas Ogden, Antonino Ferro, and Giuseppe Civitarese. Ogden, Ferro, and Civitarese are three of the most influential writers in the contemporary psychoanalytic world. The final section will use a retrospective case review to illustrate differences in Jungian and Bionian approaches to the unconscious.

**Course Objectives**

Participants will be able to:

* Recognize and understand the similarities between the psychoanalytic theories of Wilfred Bion and Carl Jung.
* Develop an understanding of the areas in which the work of Bion complements and extends concepts nascent in Jung’s writings.
* Recognize, engage and facilitate the transformation of psychological experiences not yet represented in the psyche.
* Will develop skills in working with patients operating at a pre-symbolic, pre-representational level.

**Required Readings**

Civitarese, G. (2005). Fire at the theatre: (Un)reality of/in the transference and interpretation. *Int. J. Psycho-Anal*., 86(5): 1299-1316

Ferro, A. (2009). Transformations in Dreaming and Characters in the Psychoanalytic Field. *Int. J. Psycho-Anal*., 90(2): 209-230.

Ogden, T. (2017). Dreaming the analytic session: A clinical essay. *Psychoanalytic Quarterly*. 86: 1-20.

Winborn, M. (2018). Jung and Bion: Intersecting Vertices, in Robin S. Brown (Ed.), *Re-Encountering Jung: Analytical Psychology and Contemporary Psychoanalysis* (pp.85-112). London: Routledge.

**Assignments**

Write a two-page, double spaced statement about what you believe to be transformative in psychotherapy or analysis; i.e., an analytic credo. Try not to give canned, theoretical answers you have read or heard from others. Attempt to concisely describe what you believe to be the factors and experiences which make therapy effective. In other words, how and why does it work? You can base the statement on your own experiences in therapy/analysis, what you have come to believe by doing therapy with others, or a combination of both. Please send those to me no later than September 7, 2019 (winbornmark1@gmail.com).

**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, the C.G. Jung Institute in Zurich, Switzerland, and the Moscow Association for Analytical Psychology (Russia). 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, Fisher King Press), Shared Realities: Participation Mystique and Beyond (2014, Fisher King Press), and Interpretation in Jungian Analysis: Art and Technique (2018, Routledge) as well as journal articles, book reviews, and chapter contributions. He has also presented papers at the past three Congresses of the International Association for Analytical Psychology (Montreal 2010, Copenhagen 2013, Kyoto 2016), and will present again at the Vienna Congress in 2019. Since 1990 he has maintained a private practice in Memphis, Tennessee, USA where he was the Training Coordinator for the Memphis Jungian Seminar from 2010 - 2016. In addition to his teaching activities in Memphis, Zurich, and Moscow, he has been an invited presenter for Jungian societies, training seminars and institutes in: Atlanta, GA; Austin, TX; Boulder, CO; Charleston, SC; Chicago, IL; Columbus, OH; Santa Fe, NM; Philadelphia, PA; Pittsburgh, PA; Florida; Lafayette, LA; New Orleans, LA; Houston, TX; Minneapolis, MN; Boulder, CO; the Dominican Republic; and the IRSJA candidate group.

**Complex Theory, The Fear of Breakdown, and the Body**

**Memphis-Atlanta Jungian Seminar, October 5-6, 2019**

**Kathleen Wiley**

**Course Description**

We will consider Jung’s complex theory as it provides an intellectual structure to understanding the interface of psychic and somatic consciousness. We will look at Jung’s instinctive psychic factors and how the embodied experience they prompt takes shape in complexes. We will explore how embodied experience gives rise to the self.

We will also apply complex theory to Winnicott’s idea of primitive agonies and the fear of breakdown. We will consider the experience of the analyst, with his/her primitive agonies and instinctive factors as key to understanding the psychic and somatic processes in a complex.

**Course Objectives**

Participants will be able to:

* Apply Jung’s model of the complex to understand psyche-soma
* Articulate Jung’s instinctive/psychological factors and identify their role in complex formation and activation
* Work analytically with the affect as archetype
* Identify primitive agonies
* Stay more in their self/body in the presence of activated complexes and primitive agonies
* Work analytically with the fear of breakdown
* Recognize the state of the body as key to the state of psyche

**Required Readings**

Jung, C. G. (1948)”A Review of Complex Theory”, *CW8,* pars. 194-219.

Jung, C. G. (1936)”Psychological Factors Determining Human Behavior”, *CW 8*, pars. 232-262.

Ogden, T. (2016) “Fear of Breakdown and the Unlived Life”, In *Reclaiming Unlived Life (*pp. 47-69). London: Routledge.

Stewart, L. H. (1986) “Affect and Archetype: A Contribution to a Comprehensive Theory of the Structure of the Psyche”, In The Body in Analysis, Eds. Schwartz-Salant and Stein (pp.183-203). Wilmette: Chiron Publications.

Winnicott, D. W. ({1971}1974) Fear of Breakdown. In C. Winnicott, R. Shepherd, and M. Davis (eds), *Psychoanalytic Explorations* (pp. 87-95). Cambridge, MA: Harvard University Press, 1989.

Winnicott, D.W. (1970) On The Basis for Self in Body. In C. Winnicott, R. Shepherd, and M. Davis (eds), *Psychoanalytic Explorations* (pp. 261-271). Cambridge, MA: Harvard University Press, 1989

**Supplemental Readings**

Martini, S. (2016). ‘Embodying analysis: the body and the therapeutic process.’ *The Journal of Analytical Psychology*, 61, 1, 5-23.

Sedgwick, D. (1994) Case Illustrations. In *The Wounded Healer: Countertransference from a Jungian Perspective* (pp.38-88).

Stone, M. (2006). ‘The analyst’s body as tuning fork: embodied resonance in countertransference’. *The Journal of Analytical Psychology*, 51, 109-124.

Schwartz-Salant and Stein (Eds.) (1986). *The Body in Analysis*. Wilmette: Chiron Publications.

Tompkins, Silvan. Nine affects, Present at Birth, Combine with Life Experience to Form Emotion and Personality at <http://www.tomkins.org/what-tomkins-said/introduction/nine-affects-present-at-birth-combine-to-form-emotion-mood-and-personality/>

Tompkins Institute. Videos of Babies and Affects at http://www.tomkins.org/tomkins-topics/popular-culture/videos-of-babies-and-affects/

**Assignments**

Track a complex (yours or an analysand’s) noting body innervations and movements, affect as emotions (expressed and sensed), historical experiences collected around the affect, and archetypal/instinctive stories, beliefs, etc. about the affect. Be prepared to talk about the complex and your understanding of it at the seminar.

Take process notes in client sessions noting your body innervations, movements, and emotions in response to the client. (See Sedgwick’s book for an example of this.) Reflect on what you learned about yourself, the analysand, and the analytic dyad by doing this. Write a short paper (1-3 pages) describing your experiences. Please send the paper to me at [wileyjungiananalyst@gmail.com](mailto:wileyjungiananalyst@gmail.com) at least 4 days before the seminar.

**Biography**

Kathleen Wiley, MHDL, is a Licensed Professional Counselor, Licensed Marriage and Family Therapist, and diplomate Jungian Analyst in private practice in Davidson, North Carolina. She is a member of the NCSJA, the IRSJA, and the IAAP. She is a senior analyst and training analyst with the Memphis-Atlanta Jungian Seminar. She is a regular presenter at The Haden Institute.

Her work with analysands recognizes the importance of the present moment, the moment of meeting between analyst and analysand, as primary. She has a passion for applying archetypal understandings to the interpersonal relating. She is author of *New Life: Meditations on the Birth of the Divine Within* and *New Life: The Promise of Easter and Spring*.

**Writing for Jungian Training and the Afterlife**

**Memphis-Atlanta Jung Seminar, December 7, 2019**

**Pamela Behnen, MA, MAPC, LPC**

**Course Description**

In this writing workshop class, we will explore the various types of writing in which participants may engage as they train in the IRSJA or later, as analysts. We will examine selections of published writings in the field of Analytical Psychology for structure, tone, use of references and source material, as well as appropriate inclusion of personal and clinical material. Finally, we will have time to explore the use of one’s personal and/or professional voice in writing as we begin to explore the archetypal paper due in May, 2020. We will spend time discussing the readings, as well as some time writing, and discussing our own writing process in the moment.

**Course Objectives**

Participants will be able to:

* Describe at least three types of writing which are required as trainees or offered for publication in the field.
* Identify voice and tone in four published articles in the field of Analytical Psychology.
* Formulate one possible thesis statement for their year-end archetypal paper.
* Discuss two pros and two cons of personal disclosure in writing for training and for publication

**Required Readings**

**On Writing**

Bernstein, S. B. (2008). Writing about the psychoanalytic process. *Psychoanalytic Inquiry*, *28,* 433-449.\*

Gabbard, GO. How to Write a Psychoanalytic Paper. Available at <http://www.cybermanual.com/how-to-write-a-psychoanalytic-paper-by-glen-o-gabbard.html>

Gaitanidis, A. (2011). The importance of style in the writing of psychoanalytic case studies. *Psychodynamic Practice*, *17* (2), 175-185.\*

Ogden, T. H. (2005). On psychoanalytic writing. *International Journal of Psycho-Analysis*, *86,* 15-29. \*

Palmer, J. (2008). Forging an analytic identity through clinical writing. *Psychoanalytic Inquiry*, *28*, 477-492. \*

**Examples of Professional Articles in Our Field**

Bromberg, P. M. (2011). Shrinking the tsunami. In *The Shadow of the Tsunami and the Growth of the Relational Mind* (pp.13-33). Routledge: New York.

Lowinsky, N. R. (2018). “With love like lion eyes: Confronting our Racial Shadow. *Psychological Perspectives. 61* (3), 344-360.\*

Ogden T. H. (2017). Dreaming the analytic session: A clinical essay. *Psychoanalytic Quarterly,* *86*(1) 1-19.\*

Sandner, D. F. & Beebe, J. (1995). Psychopathology and Analysis. In Stein, M. (Ed) *Jungian Analysis*, (2nd ed. pp. 297-348). Peru, IL: Open Court.

Spiegelman, J. M. (1988). The impact of self-disclosure on the life of the analyst. *The Analytic Life: Personal and Professional Aspects of Being a Jungian Analyst*. (pp 71-78). Boston: Sigo Press.

Sullivan, M. (1996). The analytic initiation: the effect of the archetype of initiation on the personal unconscious. *JAP*, 41, 509-527.\*

There may be more articles to read as examples after I am able to review the entire syllabus for the coming year.

**Supplemental Readings**

These are by no means required, but you might find these useful at some point in your training.

Belcher, W. L . (2009 or 2017). *Writing your Journal Article in 12 Weeks*. Thousand Oaks: Sage.

While this workbook is aimed primarily at academics struggling to survive in the publish or perish atmosphere, those who are bewildered at the process necessary to write professionally will find a good way to break down the necessary tasks and questions to ask yourself as you seek to organize your tasks and find a focus to your writing.

Goldberg, Natalie. (2005). *Writing Down the Bones.* Various editions.

This best-selling book of inspiration and direction for creative writers may not at first glance seem to apply to our professional writing; however, in our field, we sometimes expect writing that slices to the core of the author’s soul. If you have never written outside of academia, and find the honesty and self-disclosure often expected in the Jungian world foreign and terrifying, you may find Goldberg’s book very useful. This is an easy book to find in almost any used bookstore for no more than a few dollars.

**Assignments**

Additional readings as examples of analytic writing will be sent to all seminar participants soon, along with pdf’s of the articles with an asterisk. Note that except for the Lowinski article, the example articles are readings assigned by other faculty this year. You are asked to read the example articles not for content, but for structure and style. I will also send questions that I want you to consider as you read these articles or chapters.

**Secondly,** please read carefully the assignment for the archetypal paper to be discussed at our May retreat (at the end of this year’s syllabus). Contemplate a few religious motifs which have particular energy for you, and about which you may consider writing this year. A month before our seminar, I will send a writing assignment designed to help you begin this year’s archetypal paper.

**Biography**

Pamela Behnen is a Jungian Analyst and LPC practicing in the city of St. Louis, where she works with individuals of diverse backgrounds and life experiences. Particularly enjoying her work with writers and creative artists, she emphasizes the use of the creative instinct as part of the individuation process.  She also works frequently with trauma survivors. As a retired RN, she gives additional attention to the body in analysis. She possesses degrees in nursing (a retired R.N.), a BA and an MA in English Literature with a focus on Shakespeare, an MAPC in counseling, and is a diplomate of the Inter-Regional Society of Jungian Analysts.  Before she began her studies of psychology, she taught writing and literature at the University of Minnesota and Linn Benton Community College. She currently serves as seminar coordinator and is a training analyst of the Memphis-Atlanta Jungian Seminar.

**Transference/Countertransference in Analytical Psychology**

**Memphis-Atlanta Jungian Seminar, December 8, 2019**

**Ben Toole**

**Course Description**

The overall goal of this presentation is to clarify the field of work that is being discussed using the terms transference and countertransference and some of the emotional, psychological material to be expected in the encounters in analysis.

**Course Objectives**

Participants will be able to:

* Clarify and describe the history and evolution of the terms transference/countertransference
* Clarity and describe the nature of the psychological work occurring within both analysand and analyst
* Describe the responsibilities for recognizing, managing, and addressing the energies constellated in this field of work
* Gain a clear understanding of the suffering of the analyst to be encountered while working in this field and develop ways of coping with this issue

**Required Readings**

C. G. Jung, CW, Vol. 16, The Practice of Psychotherapy, Paragraph 402-449, pp. 203-235.

Jungian Analysis, edited by Murray Stein, “Psychopathology and Analysis” by Donald F. Sandner and John Beebe, pp. 294-334.

**Supplemental Readings**

Jungian Analysis, edited by Murray Stein, “Countertransference/Transference” by Harriet Gordon Machtiger, pp. 86-110.

Mario Jacoby, The Analytic Encounter, Transference and Human Relationship.

The Analytic Life, Personal and Professional Aspects of Being a Jungian Analyst, edited by the New England Society of Jungian Analysts, “The Impact of Suffering and Self-Disclosure on the Life of the Analyst,” by Marvin Spiegelman, pp. 71-78.

**Assignments**

Prepare to clarify and discuss in depth the required readings.

Choose an article from the Supplemental Readings and prepare a short (two-page) paper that you can distribute to everyone in the group and be prepared to make an oral presentation. I want someone to accept the responsibility for presenting a discussion on the I/It and I/Thou articles from The Analytic Encounter by Mario Jacoby.

**Biography**

Ben F. Toole, M.Ed., graduated from the University of Mississippi and Delta State

University. He did a year’s CPE internship at the City of Memphis Hospital and received his diploma from the Inter-Regional Society of Jungian Analysts in 1990. He served on the Inter-Regional Training Committee from 1995 - 2007, and as Director of Training from 2003 - 2007. He has a private practice in Water Valley, MS.

**Trauma and Dissociation—A Brief Review of Jung’s Work *On the Nature of the Psyche and Dissociation (CW V111, p. 159-236)***

**Memphis-Atlanta Jungian Seminar, Jan.4-5, 2020**

**Joe McFadden**

**Course Description**

We will read and discuss *The Shadow of the Tsunami and the Growth of the Relational Mind,* by Philip Bromberg, Routledge/Taylor and Francis, 2011. This is an important book to have in your library. This is the third and final volume of a trilogy of books on dissociation by Bromberg, the recognized, contemporary expert on dissociation. This book focuses emphasizes the clinical approaches to working in the therapy relationship where dissociative processes impact analysand and analyst, mind and brain.

**Course Objectives**

Participants will be able to:

* Have some background in the neuroscience of dissociation and affect regulation
* Have a definition of ‘self-states’
* Have a basis for understanding of how the patient’s dissociative subjectivities evolve, nonlinearly, into self-reflective subjectivity and intersubjectivity (mentalization)
* Have an appreciation of therapeutic action being a mind-brain phenomenon

**Required Readings**

Jung, C., CW VIII, p.159-236

Bromberg, P. *The Shadow of the Tsunami*

**Assignments**

Specific chapter assignments may be given at the beginning of the training year.

**Biography**

Joe McFadden is a psychiatrist and analyst. His interests are particularly in the area of trauma and its impact on the individual and in the analytic process. In the past he has worked and presented in the area of dissociative identity disorder. His interests now are directed towards the issues of dissociation versus working with non-neurotic psychic structures where there are deficits in symbolizing and representative function, and the problems with affective hyperarousal or overflow.

**The Helper and the Power Complex.**

**Memphis-Atlanta Jungian Seminar, February 1-2, 2020**

**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” and “The Devil with the Golden Hair”.

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.

**Exploring Jung’s Answer To Job**

**Memphis-Atlanta Jungian Seminar, March 7-8, 2020**

**David Solem**

**Course Description**

In this seminar, we are invited to a personal struggle and response with Jung’s late, seminal work *Answer to Job.* This work contains the essential building blocks of Jungian theory – complexes, dreams, archetypal autonomy, the process of individuation, the unfolding of the Self, and the religious function of the psyche. We must engage in a struggle with this material and move toward a personal response because a personal understanding of the religious function of the psyche is an essential cornerstone of what makes Jung’s psychology different from other approaches.

I am hoping that we will be able to connect this material both to current events in our world and to the clinical case material presented during the weekend. 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 both in individuals and in the collective. This connects to 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 to current human affairs. What does *Answer to Job* awaken in us and how might we authentically respond?

**Course Objectives**

Participants will be able to:

* Demonstrate an authentic understanding and expression of spirituality as an autonomous factor in Psyche.
* Articulate a developmental understanding of the unfolding images of the Self as revealed in world religions and spiritualities
* Demonstrate a working knowledge of how one’s *imago dei* is connected to personal and collective complexes and begin to make connections to an understanding of the role of *imago dei* in clinical material
* Articulate a personal view around the concept of deity as complex and as a complex born from trauma
* Enter into dialogue regarding the intersection of theological and psychological concepts and be able to integrate these two disciplines into a schema that reflects the reality of the Psyche
* Demonstrate a working knowledge of the congruence of metaphysical process and individuation
* Articulate the necessity of authentic experience in any attempt to understand the religious function of the psyche
* Apply concepts of the religious function of the psyche to a working methodology of analytic process in a clinical setting

**Required Readings**

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

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

\*please read the text in its entirety

Stein, Murray, editor (1995). *Jung on Evil*. London: Routledge.

Please read the introduction by Murray Stein and in addition please choose one of the essays by Jung in this volume and be prepared to reflect on it in the course of our discussions

**Assignments**

Please write a 3-4 page reflection paper that articulates your responses to the reading material and to what it awakens in you that demands an authentic response. Please send your paper directly to me at [davidsolemsantafe@gmail.com](mailto:davidsolemsantafe@gmail.com) no later than Wednesday March 4, 2020

**Biography**

David Solem is a training analyst for the Inter-Regional Society of Jungian Analysts and is a faculty member of the Memphis-Atlanta Jungian Seminar and also of the New Mexico Training Seminar of the C.G. Jung Institute of Santa Fe where he currently serves as Coordinator of Training for the Institute. David’s article “Genders as Theatre: The Dionysian Dismemberment of the Culturally Normative Narrative in Service to the Self is published in *Psychological Perspectives 60:3, 333-344.* David has forthcoming publications for *Quadrant* and for *The Journal of Analytic Psychology*, both to be published in 2019. He is also a classically trained musician and is currently principle keyboard (organ, harpsichord, piano) for both Santa Fe Pro Musica Orchestra and for the Santa Fe Desert Chorale. David maintains a private analytic practice in Santa Fe, New Mexico

**The Archetype of Initiation**

**Memphis-Atlanta Jungian Seminar, April 4-5, 2020**

**Jacqueline Wright, Ed.D.**

**Course Description**

Initiation is of central importance in psychological life and occurs when a person is propelled toward a greater consciousness. The process conforms to an inborn psychological pattern of change and growth that involves the death of a less adequate state of being and the rebirth of a renewed and more adequate condition. Initiation rites, which have been devised over time, conform to this inborn pattern and provide the ritual container that is needed when psychic energy must be diverted from old patterns or stages into new ones.

This seminar will explore the deeply transformative mystery of the initiatory experience through various lenses. Topics will include the prevalence and importance of the archetype of initiation in individual experience, including patterns of male and female initiation, spiritual initiation, aging, death and other life stage initiations. We will also consider how and when the archetype of initiation is expressed in the context of analytic work, with an exploration of initiatory themes, images and symbols found in dreams and other patient material. Clinical examples with the theory of initiation will be discussed.

**Course Objectives**

Participants will be able to:

* Recognize the themes of initiation and associated symbols when they emerge in their patient’s material
* Identify the archetypal pattern of initiation by which the psyche makes a transition from one stage of development to another
* Provide amplification of patient’s initiatory themes with mythological material and associated symbols
* Identify the various stages of initiation that their patient’s may be undergoing and provide the necessary container that is needed to support the initiation process

**Required Readings**

Henderson, Joseph L. *Thresholds of Initiation.*

Kirsch, T., Rutter, V.B., Singer, T. *Initiation: The Living Reality of an Archetype*

Sullivan, Mark. “The Analytic Initiation: the effect of the archetype of initiation on the personal unconscious”, JAP, 1996, 41, pp 509-527 (This article will be sent to participants)

Jung, C.G. *Two Essays in Analytical Psychology*, CW 7, “The Archetypes of the Collective Unconscious”, pp 80-100; 181-82; “General Remarks on the Therapeutic Approach to the Unconscious”, pp 114-118. (Jung presents two cases that illustrate the regressive pull of the Mother archetype and how they are dealt with by the patients. The second case demonstrates how the symbolic process can loosen an individual’s attachment to his internal objects and constellate a potential for development.)

**Supplemental Readings**

Henderson, J and Oakes, Maud. *The Wisdom of the Serpent: The Myths of Death, Rebirth, and Resurrection*

Conforti, Michael. *Threshold Experiences: The Archetype of Beginnings. (*Conforti focuses on the initial clinical interview as a “threshold experience” and illustrates how crucial the initial encounter is in determining how the initiation process unfolds.)

Eliade, Mircea. *Rites and Symbols of Initiation (Chapter 1); Myths, Dreams and Mysteries, (Chap VIII)*

**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.

**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. In addition to group process involving all candidates and auditors, you will meet in a small group with two analysts present for a group process with each member’s paper. Each participant will be expected to prepare a paper to present at the retreat, and the papers must be received by email **two weeks prior to the retreat** **(Thursday, April 30)** to give everyone a chance to digest the papers without time pressure. The paper should be a minimum of ten pages in length and no more than fifteen pages. Please double space and use 12 point font and 1 inch margins.

For this year everyone will select a religious motif to address from a psychological perspective. Meriam Webster defines motif as “an important and noticeable element or feature that typically appears throughout the work. It can relate to the theme, or it can be the dominant or central idea itself. Concepts like betrayal and forgiveness can be motifs, for example, but so can particular images and sounds, such as trees or bells. *Motif* is also commonly applied in design, where it typically refers to a single or repeated pattern or color. A piece of fabric might have a floral motif; a room may have a black and white motif.

*Motif* can also appear in scientific contexts, especially in biochemistry, where it refers to a distinctive molecular sequence or structural element that is usually recurrent.”

With this definition in mind, find a religious motif for which you feel some passion or connection. If using a particular passage from a sacred text or an image, then include a copy of the motif when you send your paper. You do not need to use your time or ours to repeat the story in which this motif appears within the body of your paper.

You should approach the paper both from an academic scholarly perspective and also include reflection about how the religious motif impacts you personally in terms of your psychological and spiritual life This personal application of the motif is the heart of your paper! Do not be afraid to dig deep within your own psyche as you think and write about this motif. If you are able, you may refer to how this motif appears in your work with your clients/ analysands. It might also include some reflections on what the religious motif has to offer the culture we presently occupy.

As you begin the task of thinking about this motif, imagine using Jungian or other analytic theories as lenses as you examine it. Here are some possible questions to ask yourself as you begin. By no means consider it necessary to answer each question. These are intended to get you thinking:

* When Analytical Psychology and this motif meet, what meaning or insight is produced? How does each enrich the other?
* How does this motif inform us about psychic structures (think Jung’s Model of psyche, internal objects) and the dynamics or movements within psyche (think Vol. 8)?
* You may have started with a motif from a particular religious tradition, and if so, does this motif appear in other traditions, and how might comparing and contrasting the appearances of this motif deepen or change the psychological interpretation? Further amplifications may include other archetypal material, such as myths, fairytales, alchemical themes, or other religious motifs.

We are mostly interested in **your** thoughts, feelings, and working with this motif, so any brief quotations or citations should be supportive, not central, to your paper. We encourage you to engage with the kind of questions and thinking outlined above before you research how others have worked with this motif.

* Full references to any sources used should be provided using APA style or MLA style if that is your academic background.