**Memphis-Atlanta Jungian Seminar**

**2020-2021 Training Year**

**MAJS: 2020-21 Training Schedule**

September 11-13, 2020 Fall Dream Retreat, Zoom

October 3-5, 2020 **Saturday:** Seminar by Zoom with Joe McFadden

**Sunday**: Seminar by Zoom with Sharon Martin

**The Complex: Architect of our Dreams**

November 6-8 **Saturday**: Seminar by Zoom with Kathleen Wiley

**Readings from Volume 8, Structures and Dynamics of Psyche**

**Saturday Colloquium** by Zoom with Mark Winborn

**Sunday:** Seminar by Zoom with Mark Winborn

**Understanding Defenses in Analysis**

December 4-6 **Saturday**: Seminar by Zoom with Kathleen Wiley

**Readings from Volume 8, Structures and Dynamics of Psyche cont.**

**Sunday:**Seminar by Zoom with Joe McFadden

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

January 8-10, 2021 Seminar with Stephen Foster

**The Nature Archetype:**

**The psychological legacy of our roots in nature**

February 5-8, 2021 **Saturday** Seminar with David Solen

**Encountering some Origins of Jung’s thought:**

**German Romanticism, Goethe’s *Faust*, Father, Mother, Shadow, Anima, and Transformation of the God Imago As Complexes**

**Sunday:** “Seminar with Jutta von Buchhotz

**Once upon a time … and … happily ever after: the healing magic of fairy tales.**

March 5-7, 2021 **Saturday:** Seminar with Jutta von Buchholtz

**Once upon a time … and … happily ever after: the healing magic of fairy tales cont.**

**Sunday:** “Seminar with Mark Winborn

**Advanced Seminar in Clinical Analytic Interaction**

April 9-11, 2021 Seminar with Linda Carter

**Revisioning Jung’s Methods of Active Imagination and Amplification with Reflections on *The Red Book*: Clinical Applications**

May 15-17, 2020 Spring Archetypal Retreat

**Topic: Alchemical Image**

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

**Location:** Through the end of 2020, MAJS will meet by zoom only.

For January-May, 2021, MAJS may continue to meet by zoom. If the COVID-19 status permits us to meet in person, seminar weekends will be divided between Memphis and Atlanta, at the discretion of the presenting analyst and the MAJS analyst body.

Location of the Spring Retreat will be at Ben and Donna Toole’s in Water Valley, MS, again, if the status of the pandemic permits

**MAJS Seminar**

**2020-21 Weekend Schedule**

**Fridays:**

4:45 pm- 5:45 pm: Colloquia (all participants)

6:00-7:30 pm Group process

**Saturday**

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. (Candidates only)

**Sunday**

8:30 am – Noon2nd Analyst Presentation

Noon-1 Lunch ?

1-2 pm 2nd Analyst Presentation

2-3:30 pm Group Process

**September 11-13, 2020**

**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.

**Trauma and Analysis (Part 1)**

**Memphis-Atlanta Jungian Seminar, October 4, 2020**

**Joe McFadden**

**Course Description:**

I will present the historical development of dissociation and its place in analytical thinking.

We will read and discuss *The Shadow of the Tsunami and the Growth of the Relational Mind* by Phillip Bromberg.

As time permits we will review the development of trauma and analysis by Jung and Ferenczi

**Course Objectives:**

* Have an understanding of the historical development of trauma, dissociation and analysis
* Have some background and understanding of the neuroscience of dissociation and affect regulation in the treatment of dissociative issues
* Have an appreciation of therapeutic action being a mnd-brain phenomenon

**Required Reading:**

Jung, c., CW VIII, 159-236

Bromberg, P. *The Shadow of the Tsunami*

**Recommended readings**

I will supply other related journal articles

**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 Complex: Architect of our Dreams**

**Memphis-Atlanta Jungian Seminar, October 4, 2020**

**Sharon Martin**

**Course Description**

Dr. Jung’s development of the concept of complexes is one of his earliest contributions to Depth Psychology. He believed that the complex (not the dream, as Freud thought) is the *via regia* (the royal road) to the unconscious because it is the architect of our dreams and symptoms. For this reason Dr. Jung's theories were called "complex psychology" in the early days of Analytical Psychology.

In this seminar we will explore the profound significance of the complex as central to the individuation process. Topics will include the structure of the complex, its identification in dreams and the importance of diagnosis. Clinical examples will be discussed as well as experiential ways to work with complexes, especially as they relate to trauma.

**Course Objectives**

Participants will be able to:

* Understand the nature, power and autonomy of the complex
* Gain a broader understanding of complexes as understood historically and described throughout all cultures throughout the world
* Articulate the central importance of diagnosing and working with primary complexes and their derivatives
* Describe the structure of the complex
* Understand the history and value of the Association Experiment
* Identify the differences and similarities between Jung’s and Freud’s concept of the complex
* Identify the relationship of the ego complex to individual complexes
* Identify complexes as they appear and evolve in dreams
* Distinguish between the two types of complexes originating in different levels of the unconscious
* Work experientially with complexes

**Required Readings**

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

Jung, C. G. (1948) *CW8*, “The Psychological Foundations of Belief in Spirits,” para. 584-598

Jung, C. G. (1960), *CW3,* “The Feeling-Toned Complex and Its General Effects on the Psyche,” para. 77-106.

Dieckmann, Hans, (1991), *Complexes: Diagnosis and Therapy in Analytical Psychology*

**Supplemental Readings**

Jacoby, Jolande, *Complex, Archetype, Symbol in the Psychology of C. G. Jung,* pp.3-30

Stein, Murray, *Jung’s Map of the Soul*, pp. 35-57

Whitmont, Edward, *The Symbolic Quest*, pp. 57-72

Stevens, Anthony, “*Archetypes: A Natural History of the Self*”

Harris, Bud, *Becoming Whole: A Jungian Guide to Individuation*

Johnson, Robert, *Inner Work*

**Assignments**

Prepare to clarify and discuss the required readings in depth.

Formulate and record questions to discuss with the group regarding working in a daily, practical way with your own and your patients’ complexes.

Be prepared to work in depth experientially with a personal complex and to share and discuss with the group.

**Biography**

Sharon Martin is a graduate of the C. G. Jung Institute Zurich in private practice in Charleston, SC. She is a faculty member of the C. G. Jung Institute Zurich. She is also a senior training analyst and faculty member of the Memphis Atlanta Seminar of the IRSJA. She lectures and conducts workshops on Jungian topics and is a founding member of the Charleston Jung Society. She received her bachelor’s and master’s degree from Emory University in the Psychosocial Nurse Practitioner program, obtaining advanced certification as Family Nurse Practitioner and Psychiatric Clinical Nurse Specialist.

**Readings from Volume 8, Structures and Dynamics of Psyche**

**Memphis-Atlanta Jungian Seminar, November 7 and December 5, 2020**

**Kathleen Wiley, MHDL**

**Course Description**

In this seminar, we will explore Jung’s understanding of the structure and dynamics of psyche. We will focus on how the concepts illuminate the individuation process and the work of analysis. We will consider clinical material through the lens of conscious and unconscious, instinct and archetype, psychic energy, extraversion and introversion, multiplicity of psyche/dissociability of psyche, spirit of the age, and Weltanschauung. We will reflect on how these concepts inform our responses to analysands and the collective outside our offices.

**Course Objectives**

Participants will be able to:

* Define, identify, and hold together the opposites of conscious and unconscious, instinct and archetype
* Define psychic energy and identify its manifestations in clinical material
* Track psychic energy with the backdrop of individuation as the goal
* Discern psychic energy constellated in the analytic dyad as transference and countertransference
* Articulate a working understanding of Jung’s basic concepts of the structure and nature of psyche
* Identify the world view or Weltanschauung of the collective as it influences the personal psyche

**Required Readings**

November7:

Jung, C. G. (1960). Section III: Instinct and the Unconscious, The Structure of Psyche, On the Nature of the Psyche. *Structure and Dynamics of the Psyche, CW Vol. 8*, Princeton: Princeton University Press, par. 129-236.

December 5:

Jung, C. G. (1960). On Psychic Energy, Basic Postulates of Analytical Psychology, Analytical Psychology and ‘Weltanschauung’. *Structure and Dynamics of the Psyche, CW Vol. 8*, Princeton: Princeton University Press, par. 1-130, 649-741

**Supplemental Readings**

Jacobi, J. (1973). *The Psychology of C. G. Jung*. New Haven: Yale University Press.

This is an excellent resource book for clarifying Jung’s concepts.

**Assignments**

For November:

Write a 2-3 page paper describing a clinical case with understanding of the concepts covered in the readings. Email the paper to me at [wileyjungiananalyst@gmail.com](mailto:wileyjungiananalyst@gmail.com) at least 7 days prior to the seminar. Please be prepared to contribute the material during our discussion in either November or December.

**Biography**

Kathleen Wiley, MHDL, is a Licensed Clinical Mental Health Counselor, Licensed Marriage and Family Therapist, and Diplomate Jungian Analyst in private practice in Davidson, North Carolina. 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: Symbolic Meditations on the Birth of the Christ Within* and *New Life: Symbolic Meditations on the Promise of Easter and Spring.*

She is a member of the North Carolina Society of Jungian Analysts, the Inter-Regional Society of Jungian Analysts, and the International Association of Jungian Analysts. She is a senior analyst and training analyst with the Memphis-Atlanta Jungian Seminar. She is also a faculty member of The Haden Institute and presents frequently across the Southeast.

**Trauma and Analysis (Part 2)**

**Memphis-Atlanta Jungian Seminar, Dec. 6, 2020**

**Joe McFadden**

**Course Description**

This is a continuation of Trauma and Analysis

We will read and discuss other contemporary perspectives on the psychological impact of trauma

**Course objectives:**

* Become familiar with contemporary appreoach to working with the internal dissociative parts.
* Read and review the work of Schwartz and Sweezy, Internal Family Systems Theory, a book very compatible with Jungian complex theory.
* Understand conceptual framework of the internal psychic parts and ways of working with such patients.
* As compared to dissociated parts, develop an understanding of how thinking and symbolizing is affect by trauma.
* Read and discuss Levine’s paper on how trauma impacts psychological function, i.e, the capacity to think and symbolize.
* An introduction to Andre Green, and the ‘Work of the Negative”, another developmental perspective on the effects of trauma on mental functioning.

**Required Reading:**

Schwartz, R. s& Sweezy, M. (2019) *Internal Family Systems Therapy* (2nd Ed)

PESI Publishing (available on amazon)

Brown, L. (2019). Trauma and Representation. Int. J. of Psychoanal. Vol. 100, No. 6, 1154-1170. ( I will provide copies).

**Recommended Reading:**

Reed, G & Levine, H. (2018). Andre Green Revisited—Representation and the Work of the Negative. Routledge

**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.

**Understanding Defenses in Analysis**

**Memphis-Atlanta Jungian Seminar, Sunday, Nov 8, 2020**

**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. 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, Fisher King Press) and *Shared Realities: Participation Mystique and Beyond* (2014, Fisher King Press), and *Interpretation in Jungian Analysis: Art and Technique* (2018, Routledge)*.* as well as numerous journal articles, book reviews, and chapter contributions. He has also presented papers at the past four Congresses of the International Association for Analytical Psychology (Montreal 2010, Copenhagen 2013, Kyoto 2016, Vienna 2019). 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. In addition to his teaching activities in Memphis, he has been an invited presenter for Jungian societies, training seminars and institutes in Atlanta, Austin (TX), Charleston, Chicago, Minneapolis, New York, Santa Fe, Philadelphia, Pittsburgh, Florida, New Orleans, Houston, Dominican Republic, Russia, Denmark, Brazil, and the IRSJA candidate group.

**The Nature Archetype:**

**The psychological legacy of our roots in nature**

**Memphis-Atlanta Jungian Seminar, January 2021**

**Stephen Foster**

**Course Description**

In his essay, *Healing the Split*, C.G. Jung (CW-18) states, “*Through scientific understanding, our world has become dehumanized. Man feels himself isolated in the cosmos. He is no longer involved in nature and has lost his emotional participation in natural events, which hitherto had a symbolic meaning for him*.” As humanity developed consciousness and gained some separation and independence from nature we also learned to use and abuse nature for our own needs. This is a risky business as it puts the earth and humanity in danger from hazardous waste and climate change. The complexes, and archetypes at their core, have developed over the millennia humans lived in nature.

In contrast, the alchemists imagined their task to be the redemption of the *Anima Mundi*, or soul of the world, from it position of being trapped in matter. They explored methods of redemption that recognized the earth had a soul and Jung recognized their work as a model for analysis.

In the midst of the coronavirus, and its human affliction COVID-19, we are forced to recognize our worst fears: that we part of nature, we have no control over it, and we seem unable to control our human nature. What is the psychology behind this?

**Course Objectives**

Participants will be able to:

* To examine how the origins of archetypal structures are at the core of our complexes related to nature.
* To consider the conscious and unconscious aspects of our perception of nature, and our reactions to natural and man-made natural disasters.
* To examine the coronavirus as a biological and psychological concept, and explore our reaction to it.
* To examine selected writings from JRR Tolkien that reflect one individuals’ relationship with nature, and how the writings were colored by the events of his life.

**Required Readings**

Foster, S. J., Risky Business, A Jungian view of environmental disasters and the nature archetype, Inner City Press

Healing the split. CW18, Para 578 through 607.

Earth and Mind, CW10, Para 49 to 103; and Archaic Man, CW10, Para 104 to 147

**Supplemental Readings**

Sabini, M. (2002). *The Earth has Soul: The Nature Writings of C.G. Jung.* North Atlantic Books

**Assignments**

Movie: Tolkien 2019, (Fox Searchlight Pictures)

Writing: Prepare a one-page biography that describes who you are, where you grew up and your earliest memories of nature. Identify a natural object that had personal significance in your early life in nature, bring in a picture of the object and include a discussion of it and why it is significant to you in your one page biography.

**Biography**

Stephen Foster is Senior Training Analyst with the Boulder Seminar. He has a private practice in Boulder Colorado. Before his analytic training he was an environmental consultant, using his Ph.D. in organic chemistry and cancer research experience at Harvard to evaluate the risk from hazardous waste in the environment. His book, *Risk Business,* discusses the psychology of environmental problems, nature, and archetypes related to our interactions with nature. In addition to his interest in nature, Stephen has taught on a wide-range of subjects including alchemy, Norse mythology and the Tarot (See his website: [www.BoulderJungianAnalyst.com](http://www.BoulderJungianAnalyst.com)). Stephen is an LPC and a member of the National Association for the Advancement of Psychoanalysis.

Once upon a time … and … happily ever after: the healing magic of fairy tales.

**Encountering some Origins of Jung’s thought:**

**German Romanticism, Goethe’s *Faust*, Father, Mother, Shadow, Anima, and Transformation of the God Imago As Complexes**

**Memphis-Atlanta Jungian Seminar, Saturday February 6, 2021**

**David Solem**

**Course Description**

In this six- hour seminar, we will attempt to struggle with some origins of Jungian ideas and concepts as related to Jung’s personal complexes and to the cultural complexes of the Germanic/Swiss psyche. We will approach this task through reading excerpts from *Memories, Dreams, Reflections, Symbols of Transformation*, and a complete reading of Goethe’s *Faust*.

At the individual level, we must consider Jung’s relationship with his father and his mother, his No.1 and No.2 personalities, his sense of solitude, his early dreams such as God shitting an enormous turd on the cathedral, his disappointment with his father, his dad’s relationship to religious experience, and Jung’s early romance with Goethe, who was introduced to him through his mother.

At the collective level, this material provides a platform for examining the influences of language, institutionalized religion, epistemology, philosophy, poetry, and art on the development of Analytical Psychology and may enable us to connect the influence of these disciplines on Analytical Psychology as it is taught today and its struggles with self-identity as a discipline within the field of psychology.

Beyond this, our topic invites reflection on personal experiences with classical Jungian ideas about what potentially emerges in analytic process.

Finally, how does all of this material intersect and collide with what is constellated in the collective and in the Self at this challenging time in our own culture? What is our personal response?

The seminar will facilitate a group encounter through dialogue with material that falls into the area of History and Development of Analytical Psychology, but which also confronts us directly with our beliefs about methodology and personal experience in analysis.

**Course Objectives**

Participants will be able to:

* Articulate a historical understanding of some of Jung’s personal complexes and how they influenced the development of psychological concepts in Analytical Psychology
* Demonstrate an ability to utilize classical Jungian concepts such as complex, shadow, anima, and religious function of the psyche as they appear in one’s personal analytical material and in clinical cases.
* Express from a critical perspective one’s own orientation toward classical Jungian theory
* Apply classical Jungian theory to an understanding of cultural complexes in our current Zeitgeist
* Reflect upon and articulate a considered perspective regarding the application of Jung’s concepts of Complex, Archetype Individuation, Anima Mundi and Umbra Mundi in clinical settings
* Acquire a working knowledge of the archetypal imagery contained in Goethe’s Faust and how this imagery has influenced and reified cultural complexes over the past 200 years
* Understand and articulate how Jung’s personal life experiences led to the development of his psychological theory

**Required Readings**

Greenberg, Martin, Translator (2014). Goethe, Johann Wolfgang Von. *Faust, A Tragedy: Parts One and Two, Fully Revised.* New Haven, CT: Yale University Press.

(available through Amazon for $20.00).

Note: Faust reads quickly, like a play. I hope you will enjoy it as much as I do. Greenberg’s translation is chosen for its clarity and richness of imagery and feeling of flow with the language. However, I would recommend that you begin your time with this material far in advance, so you can steep in the images and the interplay of ideas. I hope that this immersion will feel playful and not laborious! And, I hope you will be able to find the time to watch Gounod’s opera of Faust and thus be able to compare the sources and the stylistic nuances (see YouTube link below).

Jung, C.G. *Symbols of Transformation*, Volume Five of the Collected Works. Princeton, NJ: Bollingen Press.

Please read the following chapters:

Two Kinds of Thinking

The Song of the Moth

The Concept of Libido

The Transformation of Libido

Jung, C.G. and Aniela Jaffe (1961). *Memories, Dreams, Reflections.* New York: Vintage Books.

Please read these three chapters:

Student Years

School Years

The Tower

**Supplemental Reading (not required):**

Edinger, Edward (1990). *Goethe’s Faust: Notes for a Jungian Commentary*. Toronto: Inner City Books

**Assignments**

**(required) Please write a 4-5 page reflection paper that both demonstrates your personal integration of the readings and also reveals your critical perspective – what struggles and questions do you bring to the table based upon your immersion with this material? Your paper is due to David’s email,** [**davidsolemsantafe@gmail.com**](mailto:davidsolemsantafe@gmail.com) **, no later than Monday February 1, 2021.**

(optional) please watch the following production of Charles Gounod’s opera, Faust:

On YouTube: FAUST Gounod / Alagna – Mula-Gay- Altinoglu / Bastille opera 2011

This production of what has historically been proven to be the world’s MOST POPULAR opera ever – Gounod’s Faust – is remarkable for its interpretation and visual imagery – it is in French but you can adjust the subtitles through YouTube – well worth the time to view!

This masterpiece is a romantic reinterpretation of Goethe that has heavily influenced how Goethe is understood around the world. It is pertinent for our discussion around the reification of cultural complexes in relation to the material contained in Faust

**Biography**

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

#### Education:

* Diplomate in Analytical Psychology, Inter Regional Society of Jungian Analysts
* M.S.W., Loyola University Chicago, 2010
* M.A., Pastoral Counseling, Loyola University Chicago, 2008
* M.A., Spirituality, Loyola University Chicago, 2007
* M.Music (Piano and organ performance) Peabody Conservatory of the Johns Hopkins University, 1987
* B. Music (Piano performance), Peabody Conservatory of the Johns Hopkins University, 1984

#### Professional interests:

Music and the archetypal field, psychic crossings between the divine and human realms in sexual orientation and gender fluidity, exile as a core complex in cooperation with the Self, spiritual emergencies as a threshold to transformation, the relationship between “evil” and the “divine”, the shared field in Psyche as revealed in group process, performance practice in musical arts as a path toward individuation.

* Coordinator of Training, New Mexico Training Seminar of the C.G. Jung Institute of Santa Fe
* Training Analyst for the Memphis-Atlanta Jungian Seminar

**Once upon a time … and … happily ever after: the healing magic of fairy tales**

**Memphis-Atlanta Jungian Seminar,**

**February 7, March 6 2021**

**Jutta von Buchholtz**

Course Description

When we listen to fairy tales (Märchen) our soul is invited to journey into lands of horror and violence as well as enchanting rescues and romances. Fairy tales capture the human drama in most extreme forms and conditions. Fairy tales always assure the listener - child or adult alike - that, while evil, danger and violence do exist, they can be transformed. On entering into the magic of fairy tales, our psyche re-connects with the healing potential of the archetypal realm.

C.G. Jung discovered that through the ages myths, fairy tales and legends provided a “clothing” so to speak for otherwise invisible archetypal energies and their healing potential.

Course Objectives

Participants will be able to:

* identify motifs/archetypal images in fairy tales
* connect these motifs to complexes
* practice the difference between objective and subjective interpretation
* connect fairy tales to dreams and work with clients
* differentiate between myths, fairy tales and legends
* differentiate between novels and fairy tales

Required Readings

Must read:

C.G. Jung, “The Phenomenology of the Spirit in Fairy Tales”, C.W. 9, Part 1. (Read sections “c” and “d” … the rest only if you can’t help yourself)

Bruno Bettelheim, “Life divined from the inside” in: The Uses of Enchantment.

Marie-Louise von Franz, Interpretation of Fairy Tales. (Read chapters 1, 2, and 3)

Jolie Cappiello McCurdy, “The Structural and Archetypal Analysis of Fairy Tales” in : M. Stein and L. Corbett ed Psyche’s Stories, vol. 1

Supplemental Readings

A few of the many books on this topic to have around in your library and which you may want to read some time:

Maria Tatar, ed The Classic Fairy Tales

Maria Tatar, The Annotated Brothers Grimm. (This has gorgeous illustrations)

Jack Zipes, tr and ed The Complete First Edition. The Original Folk and Fairy Tales of the Brothers (It too has lovely illustrations)

M. Hunt, tr. The Complete Grimm’s Fairy Tales. ( Introduction Padraic Colum and a helpful commentary by Joseph Campbell)

Two examples of fairy tales from other countries:

Husain Haddaway, tr. Mushin Mahdi, ed. The Arabian Nights

Safia Shaw, ed. Afghan Caravan.

The classic resource for all things fairy tales (Märchen)

Max Lüthi, Once Upon a Time. On the Nature of Fairy Tales.(Marie-Louise von Franz often refers to his work.)

A somewhat bizarre and shocking twentieth century re-telling of fairy tales:

Anne Sexton, Transformations.

A great resource for finding international motifs :

Stith Thomson, The Folktale.

Assignments

More personalized assignments will be sent to you closer to the dates of the seminar.

You may want to compare Walt Disney’s version of Cinderella with that of the brothers Grimm. Make yourself a few notes.

I suggest that a month prior to our February and March seminars you read one of the Grimm brothers’ fairy tales a day … that won’t take you but a few minutes and I have found it an excellent way to start submerging yourself into the spirit of fairy tale

Biography

Jutta von Buchholtz’s academic background is in Medieval LiteratureShe received her Ph.D. in that field from Vanderbilt University. She thinks this lends itself beautifully for a Jungian approach to fairy tales. She finds it deeply moving how archetypal themes, so cleverly and movingly embodied in fairy tales, continue to play themselves out in our daily lives in the twenty first century - they bind and contain our common humanity. As part of her midlife crisis she trained at the C.G. Jung Institute in Switzerland from where she received her diploma as Jungian analyst. As senior analyst she is involved training with the New Orleans and Memphis/Atlanta IRSJA seminars. She also teaches at ISAP in Zürich, Switzerland. She sees clients in Birmingham, AL.

**Advanced Seminar in Clinical Analytic Interaction**

**Memphis-Atlanta Jungian Seminar, Sunday March 7, 2021**

**Mark Winborn, PhD, NCPsyA**

**Course Description**

This *Advanced Seminar in Clinical Analytic Interaction* builds on the seminar *Interpretation in Jungian Analysis: Art and Technique* which was presented to MAJS during the 2018-2019 training year. Attendance at the *Interpretation in Jungian Analysis Seminar* is not a prerequisite for this seminar but reading my book of the same title is recommended. A brief overview of analytic interpretation will be included as a review.

The major focus will be on refining awareness of and engaging with a variety of subtle clinical phenomenon, such as the influence of projection, transference-countertransference, projective identification, selfobject transferences, erotic transferences, fusion, adhesive identifications, dissociation, and splitting. The focus will be to move beyond thinking of analytic interaction solely in terms of dream interpretation, amplification of archetypal patterns, engaging complexes, expanding consciousness, uncovering the patient’s personal myth, and moving towards individuation. There are many situations where these tools, however useful, will simply not be adequate for the work to be done. In this seminar we will move beyond complex theory and into the exploration of psychological states and phenomena (both intrapsychic and interpsychic) which do not fit neatly into complex theory. We will also explore the idea of deficit in psychological structure versus woundedness and/or psychological conflict.

This presentation is a mix of lecture material and exercises intended to engage the material experientially. This will be done in several ways – primarily through writing and analysis of published verbatim transcripts illustrating various clinical phenomena. I hope you will consider these exercises as opportunities rather than requirements. The focus is on learning, not evaluation. The exercises are designed to create new vantage points for exploring being in the psyche of the patient. The developmental elements, psychic structure, internal landscape, and intrapsychic issues that emerge will be discussed as a group. Participants will discover new ways to articulate and meditate on the internal experience of the patient, even when the patient may be filtering that internal experience through an externalized viewpoint. Countertransference vulnerabilities and insights will be discussed as well, to aid in the moment-to-moment transitional object experience with the patient. Also, to be discussed and experienced is the therapist’s capacity to go beyond being a holding environment to being a psychic container, i.e., one who actively processes all the sensory, affective, and cognitive levels of impact from patients to help the navigate the journey from the concrete and proto-symbolic to the symbolic and intersubjective realms of psychic awareness.

**Course Objectives**

Participants will be able to:

* Identify and engage subtle clinical phenomenon occurring in the intersubjective field.
* Conceptualize clinical material from multiple theoretical perspectives.
* Develop new methods for recognizing and engaging unconscious material that manifest in the clinical setting (i.e. material that emerges apart from dreamwork or active imagination).
* Improve utilization of the therapist’s inner experience in the service of the analytic process.

**Required Readings**

Baranger, Madeleine. (1993). The Mind of the Analyst: From Listening to Interpretation*. Int. J. Psycho-Anal*., 74:15-24

Birksted-Breen, Dana (2016). Bi-ocularity, the functioning mind of the psychoanalyst. *Int J Psychoanal* 97:25–40.

Diamond, M.J. (2014). Analytic Mind Use and Interpsychic Communication: Driving Force in Analytic Technique, Pathway to Unconscious Mental Life. Psychoanal. Q., 83(3):525-563

Ferro, Antonino (2006). Trauma, Reverie, and the Field, *Psychoanalytic Quarterly,* Vol. 75, pp. 1045-1056.

Hillman, James (1979). Image-Sense, *Spring Journal,* pp. 152-182.

Ogden, Thomas H. (2017). Dreaming the Analytic Session: A Clinical Essay. *Psychoanalytic Quarterly*, 86(1):1-20.

Schwaber, Evelyne Albrecht. (1995). The Psychoanalyst's Mind: From Listening To Interpretation—A Clinical Report. Int. J. Psycho-Anal., 76:271-281.

Schwartz-Salant, Nathan (1995). On the Interactive Field as the Analytic Object. From Murray Stein (Ed.), *The Interactive Field in Analysis, Vol. 1: Chiron Clinical Series,* Wilmette, IL: Chiron Publications.

Winborn, Mark (2017). The Aesthetics of Being. In Susan Lord (Ed.) *Moments of Meeting in Psychoanalysis: Interaction and Change in the Therapeutic Encounter* (pp. 84-99). London: Routledge.

**Supplemental Readings**

*Winborn, Mark (2019). Interpretation in Jungian Analysis: Art and Technique. London: Routledge.*

**Assignments**

In preparation for the seminar, please come with a specific patient in mind – especially someone you experience as confusing or difficult. While it is not essential, participants in the seminar are encouraged to transcribe a verbatim selection of a session with a client/patient, perhaps 5-10 minutes long, which was particularly difficult (confusing, dead, angry, chaotic, empty, eroticized, etc.). Write out exactly what was said, but also include your thoughts, observations, sensory experiences, bodily sensations, and affects as much as possible. This exercise is intended to sensitize participants to thinking beyond our traditional Jungian ways (e.g. archetypes, complexes, dreams, symbols, transference/countertransference) of reflecting on the analytic process

**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, Fisher King Press) and Shared Realities: Participation Mystique and Beyond (2014, Fisher King Press), and Interpretation in Jungian Analysis: Art and Technique (2018, Routledge). as well as numerous journal articles, book reviews, and chapter contributions. He has also presented papers at the past four Congresses of the International Association for Analytical Psychology (Montreal 2010, Copenhagen 2013, Kyoto 2016, Vienna 2019). 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. In addition to his teaching activities in Memphis, he has been an invited presenter for Jungian societies, training seminars and institutes in Atlanta, Austin (TX), Charleston, Chicago, Minneapolis, New York, Santa Fe, Philadelphia, Pittsburgh, Florida, New Orleans, Houston, Dominican Republic, Russia, Denmark, Brazil, and the IRSJA candidate group.

**Revisioning Jung’s Methods of Active Imagination and Amplification with Reflections on *The Red Book*: Clinical Applications**

**Memphis-Atlanta Jungian Seminar, April 10-11, 2021**

**Linda Carter, MSN, CS, IAAP**

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**Course Description**

This interactive class will be offered as an experience of a temporary emergent system with dialogue between the presenter and the class. All content material will be illustrated by clinical examples from my own work over 40 years and from class members as relevant examples come to mind in the moment.

We will consider the historical backdrop and context of Jung’s writing of *The Red Book*. On the first day, I will offer material about “Jung as Craftsman” and weave together ideas about *The Red Book* as an illuminated manuscript and as a container for his confrontation with the unconscious. Further, we will consider the development of his ideas about active imagination and amplification as they came into being through this process and how the methods developed at that time are extremely relevant in contemporary clinical practice. How and when do these methods actually work in the consulting room? Neuroscience, attachment theory, mother/infant research, emergence theory, psychoanalysis and art will be woven together as part of synthetic new visions for Jungian clinical practice going forward.

On the second day, we will consider the meaning of multiple influences on the development of the analyst, the importance of imitation, the development of craft out of which the art of the work emerges.

Jung was enormously talented in many ways but specifically in his ability to match analysands’ current life circumstances or dreams with a mythological image, fairy tale or artistic image. Jung had the capacity to “see through” what his patients presented to deeper layers of the unconscious and recognize fundamental forms and processes that he called archetypal. His method of analogy called *amplification* is actually about pattern matching operating at a macro-cosmic level connecting patterns of his patient’s difficulties with collective cross-cultural motifs. *Active imagination* opens the door for developing new experiences of the self that, if repeated, create new neural pathways in the brain. Jung’s fears of dissociation were very real but his notions about multiple selves is highly important in helping patients to contain and balance the more troublesome or pathological aspects that cause deep suffering.

Contemporary infant researchers who are also psychoanalysts look at micro-processed videotapes of interaction patterns between babies and a primary caregiver and they have found that their observations of non-verbal communication patterns persist throughout the lifespan and are essential for all adult human relationships. They work with a micro-cosmic level of dyadic interaction, whereas Jung’s model is one that tends to be more macro-cosmic using collective cultural motifs: through resonance, both approaches offer portals into understanding human life patterns.

The arts open opportunities to locate and recognize ourselves---our life circumstances, joys and suffering. Often, we sense patterns in paintings, music, poetry, literature, film and dance that reflect deep emotional, cognitive and body experience and a resonant field is co-created, imagination is ignited and awareness of one’s self as belonging to a larger whole emerges. Jung very effectively used painting, sculpture with stone and writing as forms of healing expression so evident in *The Red Book* and his other art productions evident in the the *Art of C. G. Jung* (Norton 2018).

If time allows, we will consider the profound value of pattern matching at macro and micro levels by viewing a selection of artistic images and commentaries submitted for the *Art in a Time of World Crisis: Interconnection and Companionship* project, initiated to help decrease isolation and anxiety during the pandemic. These daily offerings have functioned as an “amplification” opportunity that we have hoped would “match” or resonate with the experiences of individual viewers and the collective-as-a-whole. A selection from the project’s “virtual gallery” will be discussed in relation to Jung’s early ideas and contemporary research findings with an emphasis on art as essential for life and health.

**Course Objectives**

Participants will be able to:

* Articulate and describe the intellectual, personal and cultural history leading up to Jung’s creating *The Red Book*
* Differentiate art and craft
* Define implicit and explicit memory and knowing
* Define, describe and give clinical examples of Jung’s methods of amplification and active imagination
* Give a basic understanding of Complex Adaptive Systems theory and theories of emergence and their relevance to clinical practice

**Required Readings**

ARAS and the Art and Psyche Working Group. 2020. *Art in a Time of World Crisis: Interconnection and Companionship.* The Daily Image Project, Virtual Gallery. Aras.org

Berry-Tschinkel, S. (2020). ‘Coming into being’, *Journal of Analytical*

*Psychology*, 65, 2.

Carter, L. 2009. “Matisse, Picasso, and Intertwined Psyches.” *News*

*from ARAS*, 1. See: http://aras.org/

Carter, L. 2010. “The Transcendent Function, Moments of Meeting and

Dyadic Consciousness: Constructive and Destructive Co-creation

in the Analytic Dyad,” *Journal of Analytical Psychology,* 55 (2).

Carter, L. 2011. “A Jungian Contribution to a Dynamic Systems

Understanding of Disorganized Attachment.” *Journal of Analytical Psycho-*

*logy,* 56 (3), 334-340

Carter, L. 2020. Film and Culture Review: “Sarah, Sabina, *Gradiva*:

Three Women ‘Splendid in Walking.’” One woman show,

“Sabina Spielrein: Her extraordinary destiny,” written and

performed by S. Berry-Tschinkel. *Journal of Analytical*

Jung, C. G. (1916/1958). “The Transcendent Function,” *CW 8.*

Shamdasani, S. (2009). “Liber Novus: ‘The Red Book’ of C. G.

Jung,” *The Red Book*. New York: Norton

\*Sonu’s introduction to *The Red Book* is superb as a way to contextualize Jung’s confrontation with the unconscious and the roots of his theory development!

**Supplemental Readings**

Beebe, B and Lachmann, F. (2013). The origins of Attachment: Infant

Research and Adult Treatment (Relational Perspectives Book Series.

New York: Routledge.

Beebe, B., Cohen, P., Lachmann, F. and Yothers, D. (Ill.). (2016). The

Mother-Infant Interaction Picture Book: Origins of Attachment. New

Carter, L. 2010. “Countertransference and Intersubjectivity.” In *Jungian*

*Psychoanalysis*, Ed. M. Stein. Chicago: Open Court Press.

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

University Press.

Hoerni, U., Fischer, T., Kaufamann, B. (Eds., The Foundation of the Works

of C. G. Jung). (2009). *The Art of C. G. Jung.* New York: Norton

**Assignments**

Reflect on your own experience with *The Red Book* and on the clinical relevance of amplification and active imagination for your own practice. Be prepared to be an active participant in the learning process.

**Biography**

**Linda Carter MSN, CS, IAAP** A nurse and a Jungian analyst practicing in Carpinteria, CA; teaches at Pacifica Graduate Institute; psychotherapist for 40 years. A graduate of Georgetown, Yale and the C. G. Jung Institute-Boston, Linda was the *Journal of Analytical Psychology* Book Review Editor, US Editor-in-Chief and now Arts and Culture Editor. Founder and chair of the Art and Psyche Working Group, she initiated and edits the outreach project *Art in a Time of World Crisis: Interconnection and Companionship*. Linda has published widely, taught internationally, especially in China

**May 13-16, 2021**

**Year-End Retreat**

**Location TBA**

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

**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. In addition to a copy of the image, include its title and its source in the literature of alchemy. Full references to all sources used should be provided using APA style (or MLA style if that is your academic background).

For this year everyone will select an alchemical image to reflect upon, deepen into, and interpret from a psychological perspective. Choose an alchemical image that you feel some passion about and connection to. Images can be found in texts such as the *Rosarium Philosophorum* (CW, Vol. 16), *The Splendor Solis* (cf. Transformation of the Psyche by Joseph Henderson and Dyane Sherwood), or the *Mutus Liber,* a 17th century alchemical text. You can also look into Adam McLean’s website [www.alchemywebsite.com](http://www.alchemywebsite.com) as a comprehensive reference to numerous alchemical images.

In addition to a copy of the image, include its title and its source in the literature of alchemy.

To gain a greater understanding of alchemy, especially as it influenced Jung’s thinking, refer to CW 12, ¶ 332-341 (Basic Concepts of Alchemy), ¶ 342-400 (The Psychic Nature of Alchemical Work), and ¶ 401-424 (The Work). Marie-Louise von Franz’s book *Alchemy: an Introduction to the Symbolism and the Psychology* is a superb guide as well. Please be sure you include a copy of your chosen image with your paper.

You should approach the paper both from an academic scholarly perspective and also from a personal perspective. This personal application of the image is the heart of your paper! Do not be afraid to dig deep within your own psyche as you work and write about this image. If you are able, you may refer to how this image reflects aspects your work with your clients/ analysands. You might also include some reflections on what the alchemical image has to offer the culture we presently occupy.

As you begin the task of thinking about this image, use Jungian analytic theories as lenses as you examine it. Other psychological theories may add depth to your paper but should not eclipse Jungian theory. 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 image meet, what meaning or insight is produced? How does each enrich the other?
* How does this alchemical image inform us about psychic structures (think Jung’s Model of psyche, internal objects) and the dynamics or movements within psyche (think Vol. 8).
* How does this alchemical image or stage appear in other traditions, and how might comparing and contrasting the appearances of this idea deepen or change the psychological interpretation? Further amplifications may include other archetypal material, such as myths, fairytales, religious motifs or other alchemical themes.

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 all sources used should be provided using APA style (or MLA style if that is your academic background).