**Memphis-Atlanta Jungian Seminar**

**2021-2022 Training Year**



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| DATES | Presenter/s | Topic/s | Location |
| September 17-19 | All participants | Dream Retreat | St. Mary’s Retreat Center, Sewannee, TN |
| October 2-3 | Pamela Behnen | Cultural Complexes/Phantom Narratives | Atlanta |
| Nov. 6-7 | Connie Romero/Doug Tyler | Fairy Tales/Libido, Psychic Energy, & The Transcendent Function | Atlanta |
| Dec. 4-5 | Karen Hodges | Projection | Atlanta |
| Jan. 8-9 | David Solem | Straying from the Path | Atlanta |
| Feb. 5-6 | Jacquie Wright/Susan Olson | The Role of Analytic Love/”The Owl Husband” | Atlanta |
| March 5-6 | Mark Winborn/Ben Toole | The Compass of Hermes: Cultivating the Analytic Attitude/Jung and the Religious Function | Memphis |
| April 2-3 | Doug Tyler/Mark Winborn | Clinical Applications of Jung’s Typology/Transference and Counter-Transference: The Analytic Matrix | Memphis |
| May 20-22 | All participants | Archetypal Retreat: Fairy Tales | Bent Oak Farm, Water Valley, MS |
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MAJS Seminar Calendar, 2021-2022

As we discussed at retreat, group processes will be conducted by Bonnie Miller via Zoom following each weekend, October through April. Bonnie will arrange the schedule with the group.

Both the fall and spring retreats begin Friday evening and close around noon on Sunday. All participants are expected to be present for the entire retreat.

**MAJS Seminar**

**2021-22 Weekend Schedule**

**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

**Sunday**

8:30 am – Noon2nd Analyst Presentation

Noon-1 Lunch

1-2:30 pm 2nd Analyst Presentation

The analyst presenting Saturday will facilitate the colloquium.

Group Process will be conducted monthly by zoom at a time and date set by Bonnie Miller.

**September 17-19, 2021**

**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.

**Cultural Complexes: Understanding and Working with Cultural Shadows**

**Memphis-Atlanta Jungian Seminar, October 2, 3 2021**

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

**Course Description**

We will first briefly review Complex Theory. Then we will trace the roots of the concept of a cultural unconscious in Jung’s work, and the subsequent development of a theory of the Cultural Complex in Joseph Henderson’s, Samuel Kimbles’, and Thomas Singer’s writings. We will consider ethnic/racial tension as an example of cultural complex(es) and phantom narratives, including two case examples. In addition, participants will explore one of their own cultural complexes and consider how an understanding of cultural complexes could enrich one’s analytic or psychotherapeutic practice.

**Course Objectives**

Participants will be able to:

* Participants will be able to define the term “complex,” discuss the development of a complex, and describe how they may recognize the activation of a complex in their own lives.
* Participants will identify an example from Jung’s writing which points toward the theory of the cultural unconscious and cultural complex.
* Participants will be able to identify a cultural complex at work in their own psyche and recognize a cultural complex in their clinical practice or in a current event or film.

**Required Readings**

Everyone:

Kimbles, S. (2021) *Intergenerational Complexes in Analytic Psychology: The Suffering of Ghosts.* New York: Routledge.

Jung, C. G. “Preface to ‘Essays on Contemporary Events” CW 10, pages 177-178 (no paragraphs).

Jung, C. G. “Wotan” and “After the Catastrophe” *CW 10*, ¶¶ 371-443 (if you wish, go ahead and read “The Fight with the Shadow” and “Epilogue to “Essays on Contemporary Events”—not required, but interesting to complete this whole series, if you have time.

Assigned for Presentations:

Note that I have sent links or will send pdf’s of these to all of you in August. At the retreat, you will sign up for your presentation.

Brewster, F. ( 2019) “ Binding legacies: ancestor, archetype and Other.” *J Anal Psychol*,  64:  306– 319. <https://doi.org/10.1111/1468-5922.12500>.

Calland, R.  (2019) “Race, power and intimacy in the intersubjective field: the intersection of racialised cultural complexes and personal complexes.” *J Anal Psychol*,  64:  367– 385. <https://doi.org/10.1111/1468-5922.12503>.

Henderson, J. L. (1985) “Memories of a time in Zurich: Origins of a theory of cultural attitudes.” *Psychological Perspectives*. 16:2, 210-220

Jung, C. G. “A Review of the Complex Theory” In *CW Vol 8*, ¶¶ 194-219.

Kimbles, S. (2004) “A cultural complex operating in the overlap of clinical and cultural space,” *The Cultural Complex: Contemporary Jungian Perspectives on Pscyhe and Culture*, T. Singer, S. Kimbles, (eds.). New York: Brunner Routledge, pp 202-211.

Singer, T. (2002) “The cultural complex and archetypal defenses of the collective spirit: Baby Zeus, Elian Gonzales, Constantine’s sword, and other holy wars” *The San Franciso Jung Institute Library Journal*. 20:4, 5-28.

Singer, T. and Kimbles, S., eds. “Introduction.” (2004). *The Cultural Complex: Contemporary Jungian Perspectives on Psyche and Culture.*  New York: Brunner Routledge, pp1-9.

**Further Readings**

You already have plenty of reading to complete for this seminar, so I’m including important works here that you may want to keep in mind to read at some future date.

Brewster, F. (2017) *African Americans and Jungian psychology: Leaving the shadows.* New York: Routledge.

Brewster, F. (2019) *Archetypal grief: Slavery’s legacy of intergenerational child loss.* New York: Routledge.

Brewster, F. (2020). *The racial complex: A Jungian perspective on culture and race.* New York: Routledge.

Kimbles, S. (2014) *Phantom narratives: The unseen contributions of culture to psyche*. Lanham, MD: Rowan & Littlefield Publishing Group.

**Assignments**

1. Each participant will sign up or be assigned one of the articles or chapters listed in “Assigned for presentation.” Because the Henderson article is short and basic, that person will also include the “Introduction” by Singer and Kimbles. You should have a 5-10 minute summary of the article(s) prepared to share with the group. You may prepare handouts, but this is not required. You will also lead a 5-10 minute discussion of the reading, so you will want to have a couple questions in mind to start the discussion. Total time for each presentation will be about 15 minutes. The purpose is to expose each other to all the articles without each of you having to read every article. Of course, you can read as many of these as you wish, before or after the seminar weekend.
2. After you have completed at least some of the required readings, please watch the film “Get Out” and be prepared to share reactions/ insights in light of our weekend topic.
3. Write a paragraph or two as an initial attempt to identify and explore one of your own cultural complexes. You are encouraged, but not required, to share this with the group.

**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 BA and an MA in English Literature with a focus on Shakespeare, an MAPC in counseling, and is a senior analyst in 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 of the Memphis-Atlanta Jungian Seminar and is a founding faculty member of the Heartland Association of Jungian Analysts (HAJA). She studies and writes about the intersection of Jungian theory, literature, and social justice. Her article, “’Go Set A Watchman’: Revealing phantom narratives and shattering projections in the era of Black Lives Matter” appears in the June, 2021 issue of the *Journal of Analytic Psychology*.

 ***Psyche’s Timeless River: Archetypal Motifs in Fairy Tales from***

 ***around the World***

 **Memphis-Atlanta Jungian Seminar, November 6, 2021**

 **Connie Romero, LPC, Dpl. Jungian Analyst**

**Course Description**

This seminar explores how certain universal themes and patterns emerge in the collective psyche of a culture through folk tales. Fairy tales are not simply ‘quaint relics’ of the past. “(Their) world of magic is symptomatic of fevers, deeply burning in the psyche; permanent presences, desires, fears, ideals, potentialities, that have glowed in the nerves, hummed in the blood (and) baffled the senses, since the beginning…They

are the primer of the picture-language of the soul.” \*

Through interactive discussion, assigned readings and individual presentations, we will focus on the nature of Fairy Tales, their cultural and personal significance, the amplification of their symbols and how to approach an interpretation. In colloquia, we will continue this thread by exploring the archetypal motifs that appear in the clinical material with their resulting diagnostic and developmental implications.

\*Campbell, Joseph. “The Question of Meaning”, an essay in *The Pantheon Edition of The Complete Grimm’s Fairy Tales*. (Pgs. 863-864.)

 **Course Objectives**

Participants will be able to:

* Identify and amplify the archetypal motifs in a fairy tale
* Describe and discuss personal responses to a fairy tale
* Explain the difference between fairy tales and myths
* Prepare and present the interpretation of a fairy tale
* Compare archetypal motifs of fairy tales from different cultures
* Identify and discuss fairy tale motifs in clinical material

 **Required Readings**

Von Franz, Marie Louise. (1996). *The Interpretation of Fairy Tales, Revised Edition.*

Boston & London: Shambhala.

The fairy tale, Rumpelstiltskin in Grimm’s Fairy Tales

 **Supplemental Readings**

Von Franz, M. L. (2021). *Archetypal Symbols in Fairy Tales: The Profane and Magical Worlds.* Asheville, N.C.: Chiron.

Von Franz, M. L. Louise. (1995). *Shadow and Evil in Fairy Tales, Revised Edition*. Boston & London: Shambhala.

Volumes !, 2, & 3 of *Psyche’s Stories: Modern Jungian Interpretations of Fairy Tales. (1991, 1992, & 1995).* Willemette, IL: Chiron Publications.

Jacoby, M, Kast, V, & Riedel, I. eds. (1992). *Witches, Ogres and the Devil’s Daughter.* Boston & London: Shambhala.

Some examples of Fairy Tales sources on and offline:

The Complete Grimm’s Fairy Tales

African Folktales

The Eddas (Icelandic)

Native American Folk Tales

Folktales from Asia – including Korea, Thailand, China, Japan, Indonesia, and Pacific Islands

Caribbean Folktales

Russian Fairy Tales

Aboriginal Folk Tales

Celtic Tales

Inuit Tales

 **Assignments**

Please read Von Franz’*, The Interpretation of Fairy Tales’*. Based on her symbolic approach, select a fairy tale that feels stirring and/or meaningful to you and prepare a possible interpretation to present to the group. (It is not so very different from interpreting a dream in that you are looking at the symbolic nature of the images and their development.) If you are new to fairy tales or have questions about any aspect of interpretation, please don’t hesitate to contact me. (Please see contact info below). You are not expected to be highly proficient at this – just start from where you are and go as far as you can.

Notes: In selecting your tale, try to stay away from ‘sanitized or Disneyfied’ versions. You can access a folk tale from anywhere as long as the one you choose qualifies through its simplicity and ‘bare bones’ structure. You will need to identify the major archetypal symbols and characters (ie. king, queen, prince, princess, fisherman, farmer, spider, river, bear, fox, fish, etc.) and consider what they represent in the story. Some questions to ask are: What is the opening set-up of the story? What aspect of the psyche is the tale addressing? Do the characters change throughout the tale and if so, how? How does the story make you feel? What aspect of individuation do you think the tale addresses?

 **Biography**

Connie Romero is a Jungian analyst with a private practice in New Orleans. She is a Senior Training Analyst with the IRSJA, the Coordinator of The New Orleans Jung Seminar and co-editor of the *Clinical Commentaries* section of *The Journal of Analytical Psychology.* She lectures internationally on Jungian Psychology and has published essays and reviews in *Psychological Perspectives, The International Journal of Jungian*

*Studies and The Journal of Analytical Psychology.*

Connie Romero – 985-778-1641 or *romeroce4@aol.com*

**Back to the Future**

**Libido, Psychic Energy, & The Transcendent Function**

**MAJS Seminar, November 7, 2021**

**Doug Tyler, Ph.D.**

**Course Description**

In his early work Jung outlined his views on the broader appearance and function of libido and psychic energy, in part vis-à-vis Freud. We will compare these approaches and study these original early works of Jung as they elucidate his theory of psychic development and movement of psychic energy, which often foreshadows later theoretical developments. Additionally, the transcendent function is one of Jung’s enduring discoveries that offers the clinician a fundamental substrate for experiencing libidinal movement and psychic transformation in analysis. This seminar requires a fair amount of reading of Jung’s original writings. Take your time reading these works in order that the material can seep into you and create an appreciation of psychic movement. We will use language, music, and discussion to demonstrate the relevance of libidinal energies and psychic movement.

Once you have read the required readings, please write a 3-4 page paper using a clinical example from your practice (including some background information) that reflects your understanding of the movement of psychic energy and the transcendent function. If you currently do not have a client caseload, use your own life as a backdrop for this paper – and describe an example of shifting energy, attitude, and/or behavior within (including how you experienced this). For example, perhaps you have been deeply moved by some form of the arts that led to a shift or transformation in you. Please e-mail these papers to me by October 30, 2021.

**Required Readings**

1. Jung, CW 5, **¶** 185-250 *The Concept of Libido*

2. Jung, CW 8, **¶** 1-130 *On Psychic Energy*

3. Jung, CW 8, **¶** 131-193 *The Transcendent Function*

**Additional & Suggested Readings**

1. Jung, CW 5, ¶ 4-46 *Two Kinds of Thinking*
2. Edward Edinger, Transformation of Libido: A Seminar on C.G. Jung’s Symbols of Transformation

3. Esther Harding, Psychic Energy: Its Source and Its Transformation

**Course Objectives**

1. Participants will differentiate between Jung and Freud’s conceptions of libido and psychic energy.

2. Participants will be able to articulate and apply Jung’s notions of psychic energy, the canalization of libido, and recognize reductive and synthetic paths of psychic energy.

3. Participants will be able to explain the fundamental relationship between instinct and transformation through libidinal impact.

3. Participants will be able to recognize and apply Jung’s concept of the Transcendent Function in a clinical setting.

4. Participants will recognize *participation mystique* as a reflection of psychic energy and demonstrate its clinical relevance.

**Brief Biography**

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

***Projection: Working with the subjective factor in perception***

**Memphis-Atlanta Jungian Seminar, December 4-5, 2021**

**Karen O. Hodges**

**Course Description**

This seminar will explore *projection* with a focus on Jung’s insights into this concept. The evolution of these insights over time will be traced, noting their contribution to a greatly expanded notion of the unconscious and acknowledging the radical turn entailed in the concept of *synchronicity*. To clarify the dynamics of projection, examples of its role in interpersonal relationships (parents & children, teachers & students, romantic partners) will be brought for discussion. Jung’s insights, along with amplifications and modifications proposed by more recent authors, will be applied in the clinical context in order to deepen understanding of client issues, as well as of the therapeutic relationship itself. The difficult process of withdrawal of projections and its contribution to the individuation process will be considered. The focus will then be broadened to explore the key role played by *projection* in Jung’s cultural analysis, as well as its part in cultural complexes we experience as currently activated.

**Course Objectives**

Participants will be able to:

* Recognize and define the following basic concepts as understood by Jung: projection (active and passive), counter-projection, projective identification, empathy, & *participation mystique*
* Differentiate projections emanating from the personal unconscious from those with deeper (archetypal) roots
* Cite typical examples of projection in the therapeutic, teacher-student, parent-child, and romantic relationships
* Identify the defensive function of projection and ways in which it can work against an individual’s well-being
* Evaluate what can be achieved by the withdrawal of projections and develop a realistic view of how that may be accomplished
* Recognize the destructive role that shadow projection plays in collective life
* Recognize and apply the other side of the coin: potentially positive functions of projection, both at the individual and the collective level
* Identify projections operating in cultural complexes implicated in the current process of cultural transformation
* Identify and reflect on how the concept of *projection* has evolved and continues to evolve, not only in psychological theory, but also in the contexts of religion and science.

**Required Readings**

Jung, C. G. CW 6:484-504, 767-768, 781, 783-4

--- CW 7:202-220

--- CW8:507-508, 516-523

--- CW13:247-249

--- CW16:362-368. 442-449

--- CW18:310-380

--- (1963/1978). ‘Man and his Environment’, interview by Hans Carol. In *C. G. Jung Speaking: Interviews and Encounters,* Princeton, NJ: Princeton University Press, pp. 202-3.

Von Franz, Marie-Louise (1978/1980). *Projection and Re-collection in Jungian Psychology: Reflections of the Soul,* trans. W. H. Kennedy*.* London: Open Court.

**Supplemental Readings**

Brown, Robin S. (2017). ‘Bridging worlds: participatory thinking in Jungian context’. *Journal of Analytical Psychology* 62, 2, 284–30.

Cashford, Jules (2018). ‘”Who is my Jung?” The progressive, though sometimes ambivalent, expansion of Jung’s idea of the collective unconscious: from an “unconscious humanity” to – in all but name – the soul of the world’. *Journal of Analytical Psychology,* 63, 3, 322–335.

Connolly, Angela M. (2010). ‘Analyzing Projections, Fantasies, and Defenses.’ In *Jungian Psychoanalysis: Working in the spirit of C. G. Jung,* ed. Murray Stein. Chicago: Open Court, pp. 213-222.

Freud, Sigmund (1895). Letter of January 24, 1895*.* In *The Complete Letters of Sigmund Freud to Wilhelm Fliess, 1887–1904, ed. & transl. Jeffrey Moussaieff Masson. Cambridge, Massachusetts: Belknap Press. 1986.*

--- (1913). ‘Taboo and the ambivalence of emotions’. In *Totem and Taboo*, ed. & transl. James Strachey. New York: W. W. Norton & Company, pp. 821-864.

Knox, Jean (2013). ‘”Feeling for” and “feeling with”: developmental and neuroscientific perspectives on intersubjectivity and empathy.’ *Journal of Analytical Psychology,* 58.4, 491-509.

Schwartz-Salant, Nathan (1988). ‘Archetypal Foundations of Projective Identification’. *Journal of Analytical Psychology*, 33, 39-64

(A more extensive reading list will be provided, and student suggestions for further reading are welcomed.)

**Assignments**

*Journaling:* As different aspects of projection are explored in this seminar, students are encouraged to engage in an ongoing process of journaling around this phenomenon as experienced in their personal lives and/or clinical practice. Sharing of this material during seminar meetings is not required but is welcomed.

*Student reports to the group*: Participants will be asked to choose one of the supplementary readings and prepare a summary of approximately 15-20 minutes for presentation to the group. These choices should be coordinated ahead of time to prevent or minimize duplication.

**Biography**

Karen Hodges is a Jungian analyst, trained at the C. G. Jung Institute/Zürich and a member of the IRSJA since 2004. In private practice for 25 years in Charlotte, North Carolina, she has frequently hosted dream groups, as well as local seminars on a wide range of topics bringing together depth psychology, works of imagination, and everyday life concerns. A graduate of Wellesley College and Brandeis University, Karen holds a Ph.D. in British and American literature and has a life-long interest in the practice of poetry. For the past decade, she has actively engaged with environmental issues and presented lectures on psyche’s relationship with the natural world in the U.S., Canada, and Switzerland (at the International School of Analytical Psychology). Her husband, Howard W. Tyas, is also a Jungian analyst.

[*Karen O. Hodges, Jungian analyst (jungiananalyticpraxis.com)*](https://www.jungiananalyticpraxis.com/karen-o-hodges.html)

***Straying from the Path: Using Queer Theory and Queer Energy in working with Folk Tales, Literary Fairy Tales, and Anti -Fairy Tales***

**Memphis-Atlanta Jungian Seminar, January 8-9, 2022**

**David Solem**

**Course Description**

Those who cannot perform normative cultural narratives often find their voices silenced. They are not mirrored by the culture in which they find themselves. Fairy tales, such as those collected by the brothers Grimm and earlier by Charles Perreault, fail to mirror our human experience in many ways. And yet, they offer archetypal images that may provide a path towards a new mirror, if you will, if one is willing to stray from the offered path. Straying from the path is intrinsic to the individuation process.

We will begin with looking at the legacy of the Grimm collections and will utilize Maria Tatar’s scholarly text in its expanded edition (2003) to do so. Central to this legacy is the overt agenda for shaping culture that was utilized by both the Grimm brothers and by Perreault. I will bring in ideas from the work of fairytale scholar Jack Zipes to aid us in our discussion.

Then, we will expand our palette by incorporating Queer theory with our understandings of fairy tale interpretation methodology, using Lee Edelman’s 2004 text to push against as we seek to find our Queer analytic voices. Edelman introduces us to the concept of the *sinthomosexual* (based on ideas by Lacan) and connects this concept with Freud’s ideas on the Death Drive.

In addition to Edelman (2004), *Transgressive Tales: Queering the Grimms* (2012) offers us 13 different scholarly voices who each explore new ways of working with old material. These scholars invite us toward new understandings of marginalization, performative incarnations, transbiology, and intersexuality. To queer an experience is to resist defining it. Queerness is not reducible to the convenience of definition. In our inquiries, we are listening for what we find resonant with our personal and clinical experience and for what makes us squirm or wish to turn away. Here lies the treasure!

We will also look at three literary fairy tales: Oscar Wilde’s *The Happy Prince (1888),* Hans Christian Andersen’s *The Steadfast Tin Soldier (1838)*, and Angela Carter’s *The Lady of the House of Love* (1979). Literary tales in the fairy tale genre are important and useful because they provide a portrait of the author’s psyche through their exploration of archetypal motifs. They also invite the reader towards an active imagination with the images.

Finally, film, perhaps the ultimate projection screen, may be the most important source of archetypal imagery that we have in the 21st century. Through Edelman (2004) we will be introduced to Queer reverie of the films of Alfred Hitchcock. It is fair game to consider that Hitchcock has offered our culture a mirror of its own complexes. His projections shaped the Zeitgeist. He also offers a mirroring for those who usually do not see themselves in the culture. Hitchcock’s filmography has shaped culture significantly for over 80 years now, both creatively and destructively. They are active in the American collective psyche, they are fairy tales that haunt our cultural narrative.

Through the above explorations we will attempt to make Queer connections to clinical work and to analytic attitude. To be Queer is to be non-conforming, disobedient, powerful rather than weak, asymmetrical, deconstructive, creatively on the edge, and uninterested in a “happy ending.” Queer energy is active and imaginative, resistant to definition or reduction, it refuses to stand on legacy or performance practice. I believe Queer attitude is central to analytic process.

**Course Objectives**

Participants will be able to:

* Articulate a historical understanding of the collecting and shaping of folk material by the brothers Grimm, Charles Perreault, and later literary figures such as Hans Christian Andersen, Oscar Wilde, and Angela Carter and connect this historical understanding with Jungian complex theory.
* Demonstrate an ability to apply Jungian concepts such as complex, shadow, anima, and religious function of the psyche to archetypal imagery as revealed in fairy tale, film, and in personal narratives and dream material.
* Apply classical Jungian theory to an understanding of current cultural complexes and how these cultural complexes intersect with individual suffering and potential individuation in a clinical setting.
* Acquire a working knowledge of Queer Theory and demonstrate a beginning ability to apply the ideas of Queer Theory towards an emergent methodology of analytical attitude.
* Understand and articulate how working with archetypal imagery through literature and film provides a methodology for working with trauma, possible pathology, and issues of identity and acculturation in clinical settings.
* Describe Freud’s death drive and its creative potential in a clinical setting.
* Hypothesize the application of Freudian and Jungian understandings of the basic instinctual drives in clinical work and be able to articulate a personal understanding of the role of these drives in the individuation process
* Demonstrate new understandings of the impact of cultural narrative for persons who cannot perform this narrative and who find themselves inadequately mirrored by the culture.
* Develop a personal working methodology that integrates Queer theory, Freudian and Jungian ideas about the basic drives, and a classical methodology of fairy tale interpretation and be able to demonstrate how this personal methodology may be utilized in clinical settings.
* Evaluate the applicability of applying basic concepts of Queer Theory and contemporary active imagination techniques in clinical settings. Recognize that there can be contra-indications for applying these concepts and techniques.
* Demonstrate the potential applicability but also the potential destructive qualities of classical understanding of folk tale structure and their use in a clinical setting.
* Recognize that classical understandings and application of symmetry, lysis, and “happy endings” may reify suffering and an inability to find personal identity mirrored in the culture for any individual who stands outside of these narratives as they are normatively performed.
* Compare and contrast the concept of the *sinthomosexual* with the concept of individuation as it is articulated in the work of C.G. Jung.
* Contrast and compare historical and contemporary ideas about inter-subjectivity and analytic attitude and articulate an emergent understanding of their efficacy in working with the Queer community. Here, Queer applies to anyone who articulates an identity that steps outside of the cultural narrative. Articulate how a Queer perspective is perhaps central to analytic attitude.

**Required Readings**

Anderson, Hans Christian (1838). The Steadfast Tin Soldier (available online as a PDF)

Chambers, Angela (1979). *The Bloody Chamber*. New York, Penguin Books.

 (The Lady of the House of Love is contained within this collection – however, it

 Will be worth your time to peruse the other tales as well – she is masterful!)

Edelman, Lee (2004). *No Future: Queer Theory and the Death Drive*. Durham, NC, Duke University Press.

Tatar, Maria (2003, expanded edition). *The Hard Facts of the Grimms’ Fairy Tales*. Princeton, NJ, Princeton University Press.

Turner, Kay and Pauline Greenhill, editors (2012). *Transgressive Tales: Queering the Grimms*. Detroirt, MI, Wayne State University Press

Wilde, Oscar (1888). The Happy Prince (available as a PDF online from various websites)

**Supplemental Reading**

Kast, Verena (1993). *Imagination as Space of Freedom: Dialogue Between the Ego and the Unconscious*. New York, Fromm International Publishing Corporation.

(I will lecture from Kast, but if you have the inclination and the time this book is a jewel!)

Zipes, Jack (2012). *The Irresistible Fairy Tale: The Cultural and Social History of a Genre*. Princeton, NJ, Princeton University Press.

(again, I will draw upon Zipes for my lecture portion – well worth your investigation and not just this book. Along with Maria Tatar, Zipes is one of the most important scholars of fairy tales. His translation of the Grimms’ is definitive and indispensable, in my opinion).

**Supplemental Film Viewing**

Please view the following films of Alfred Hitchcock (1899-1980):

Strangers on a Train (1951)

North by Northwest (1959)

Psycho (1960)

The Birds (1963)

**Assignments**

Please write a five page reflection paper that articulates your reverie around the assigned material. Here are some initial questions: What awakens/activates/disturbs you in the material How might these ideas be present in your clinical work and in your analytic reverie? What are your reflections on the intersections between cultural narratives/complexes and personal experience? How does Psyche/Self seek expression through all of these tales? Does this material offer something to you for your personal process and your clinical methodology? How so or how not?

In addition,

Please be prepared to enter a group process around the literary tales and the films that are assigned for this weekend. Our active imagination in the group process is likely to be our greatest found treasure. We are also interested in your sharing of clinical examples where film and literary tales have been central to the therapeutic process.

**Biography**

David Solem MSW, MAPC, MA, MM

David is a diplomate Jungian analyst through IRSJA-IAAP. He is a training analyst on the faculties of the C.G. Jung Institute of Santa Fe and of the Memphis-Atlanta Jungian Seminar. His publications appear in *Psychological Perspectives* (2017), *Quadrant* (2018), and the *Journal of Analytical Psychology* (2019 and 2021). David is in private clinical practice in Santa Fe, New Mexico.

**The Role of Analytic Love in Therapeutic Change**

**Memphis-Atlanta Jungian Seminar, February 5, 2022**

**Jacqueline Wright, Ed.D.**

**Course Description**

What role does love play in the analytic process? Is it all right to love our patients? For our patients to love us? The psychoanalytic profession has often expressed suspicion of tender, loving feelings that a therapist may feel toward his or her patient and often cautioned analysts about unconsciously trying to fulfill their own narcissistic needs for reassurance or affirmation or to be the perfect analyst. But some important theorists have emphasized the crucial role of love in their theories of development, exploring the analyst’s capacity to love authentically and use that love therapeutically. Jung said that “Nothing is possible without love, not even the processes of alchemy, for love puts one in a mood to risk everything.” (*Jung and Hesse*, *A Diary of Two Friendships*, p 75) He considered Eros to be “kosmogonos, a creator and father-mother of all higher consciousness.” (MDR, p 353) Love was the great mystery in Jung’s life, which was documented in later writings and in his Red Book, in which he revealed that the search for the development of the capacity to love was a central point in his own individuation process.

In this seminar we will explore the concept of analytic love, its role in therapeutic change and the ways that it might enhance and further the analytic process. These topics will be examined within the framework of the aim of analysis, the therapeutic relationship and the intricacies of transference and counter-transference dynamics. This exploration will also include a focus on the analyst’s need for power and control as well as the ingredients that can provide an emotionally corrective experience for both analyst and patient and aid the analytic couple into deeper and more intimate work.

**Course Objectives**

Participants will be able to:

* Articulate what analytic love is and distinguish it from romantic, sexual and counter-transferential love.
* Develop ways of recognizing and engaging subtle unconscious material that manifests in the intersubjective field that will enhance and further the analytic process.
* Gain a broader understanding of the role of implicit relational knowing that help facilitate therapeutic change.
* Evaluate and understand the possibilities and limitations of analytic love in the analytic process.
* Appreciate the potential role that analytic love can play in the analytic process that will improve utilization of the patient’s and the therapist’s inner experience in the service of their individuation process.

**Required Readings**

Jung, C.G., “The Psychology of the Transference”, CW 16, pp. 164-323.

Jacoby, Mario. *The Analytic Encounter: Transference and Human Relationship, pp 61-113.*

***Supplemental Readings***

Edinger, Edward. *The Mystery of the Coniunctio: Alchemical Image of Individuation.*

Shaw, Daniel. “On the Therapeutic Action of Analytic Love” and “Analytic Love Revisited”, in *Traumatic Narcissism,* (pp 116-149),London: Routledge.

**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.

“**The Owl Husband:” A Native American Tale**

**Memphis-Atlanta Jungian Seminar, 2/6/22**

**Susan Olson, L.C.S.W.**

**Course Description**

This Native American story contains archetypal figures and motifs found in folktales throughout the world: the proud daughter whom no suitor can please; the animal suitor (in this case an owl) who disguises himself as a hunter in order to woo her; the scheming father who devises impossible tasks for the suitor; the “old woman in the woods” whose magic helps the hunter win the fair maiden. In this seminar we will compare various forms of the story and their psychological implications. We’ll amplify archetypal figures such as the reluctant bride, the trickster, and the witch, as well as the meaning of human/animal transformation in fairytales. Finally, we’ll explore the psychological complexes and neuroses portrayed in the tale and their resolution.

**Course Objectives**

Participants will be able to:

* Identify and analyze the archetypal symbols and figures appearing in the story.
* Compare and contrast this tale with others containing similar themes and motifs.
* Interpret and discuss the psychological significance of the tale’s characters and action .
* Describe and interpret the psychological complexes symbolized in the tale and their eventual resolution.

**Required Readings**

1. “The Owl Husband” in *American Indian Myths and Legends*, R. Erdoes and A. Ortiz, eds. New York: Pantheon Books, 1984. (I’ll provide everyone with a copy of the tale at the Fall retreat.)

2. Jung, C. G., “On the Psychology of the Trickster Figure,” *CW* 9i, *The Archetypes and the Collective Unconscious*, Pars. 456-488.

3. Rushdie, Salman, “Ask Yourselves which Books You Truly Love,” in the New York Times, 5/24/2021. Link: [https://www.nytimes.com/2021/05/24/opinion/Sunday/salman-rushdie-world-literature.html?referringSource=articleShare](https://www.nytimes.com/2021/05/24/opinion/sunday/salman-rushdie-world-literature.html?referringSource=articleShare)

4. Von Franz, Marie-Louise, *Interpretation of Fairy Tales*, Chapters 1-3. Spring Publications: Dallas, TX, 1982. (A newer edition is available on Amazon for $23.)

**Supplemental Readings**

1. Jung, C. G., “The Phenomenology of the Spirit in Fairy Tales,” *CW* 9i, *The Archetypes and the Collective Unconscious*, Pars. 384-433. Read/skim as you wish.

2. Von Franz, Marie-Louise, *Interpretation of Fairy Tales*. Skim/read the rest of the book, especially “the Powers of the Animus” in Chapter 7.

**Assignments**

Write a 1-2 page paper about **one** of these topics. **Please email it to me and other seminar members by the end of January.**

1. Compare/contrast “The Owl Husband” to a similar tale/story — i.e. “The Frog King” or “Thrushbeard” (Grimm Brothers), Puccini’s opera *Turandot,* or another story of your choice.
2. Choose a figure or symbol from “The Owl Husband” and amplify it according to von Franz’s suggestions (pp. 30-31 of her book). This does not have to be extensive; 1 page is plenty. *“Amplification means enlarging through collecting a quantity of parallels.”* (Von Franz, p. 31)
3. “Some trouble always comes at the beginning of the story, because otherwise there would be no story.” (Von Franz., p. 28) What is the psychological “trouble” at the beginning of “The Owl Husband” and how is it resolved? Think in terms of complexes, one-sided attitudes, Anima/Animus development, etc.
4. In “the Owl Husband” several figures resort to trickery to accomplish their purposes. What is the role of the trickster/trickery in the individuation process?

**Biography**

Susan L. Olson, M.A., L.C.S.W., is a Jungian analyst in private practice in Atlanta, GA. She is a graduate of Smith College (B.A., 1964), The University of Wisconsin (M.A., 1965), the University of Georgia (M.S.W., 1975), and the C. G. Jung Institute-Zurich (Diploma, 1992). A member of the Inter-Regional Society of Jungian Analysts, she is on the faculty of the Memphis/Atlanta Jungian Seminar. Her recent presentations include “An Introduction to Alchemy” (MAJS, 2020) and “When Things Fall Apart” (The Atlanta Jung Society, March, 2021). Publications include “Planting the Golden Flower: A Dream of Hope in the Age of Trump” (*Psychological Perspectives*, 2019), and *Images of the Dead in Grief Dreams: A Jungian View of Mourning* (Routledge, 2020)

**The Compass of Hermes: Cultivating the Analytic Attitude**

**Memphis-Atlanta Jungian Seminar – March 5, 2022**

**In Memphis**

**Mark Winborn, PhD, NCPsyA**

**Course Description**

Cultivating an analytic attitude is fundamental to becoming an analyst or depth therapist. Without the development of this foundation to our work, analytical psychology (or any form of psychoanalytic work) becomes just another psychotherapy. Most other psychotherapies can be practiced primarily via the application of theory and technique, without serious consideration of the therapist’s “attitude.” Jung addresses the importance of the analytic attitude when he says, the analyst must “*believe implicitly in the significance and value of conscious realization, whereby hitherto unconscious parts of the personality are brought to light and subjected to conscious discrimination and criticism. It is a process that requires the patient to face his problems and that taxes his powers of conscious judgment and decision. It is nothing less than a direct challenge to his ethical sense, a call to arms that must be answered by the whole personality.*”

 To explore the issue of “cultivating the analytic attitude” we will examine a number of fundamental questions, such as: what is analysis or analytic therapy, what is the goal or aim of analysis, and what is required of the analyst or depth therapist? We will also explore how related ideas, such as reverie, internal state of the therapist, imaginal process, psychic reality, and the symbolic attitude play into the overarching concept of the analytic attitude.

 While there are many opinions about what constitutes an analytic attitude, one can ultimately only arrive at and cultivate one’s own sense of the analytic attitude through a conscious process of engagement, reflection, and struggle with the issue. My hope is that this seminar will initiate, or further, that engagement.

**Course Objectives**

Participants will be able to:

* Participants will be able to distinguish between analysis, psychotherapy and counseling.
* Participants will be able to define what an analytic attitude consists of.
* Participants will be able to identify how the attitude of the therapist influences various aspects of the analytic process, such as the analytic frame, the notion of goals or aims, working within the transference/countertransference field, the use of interpretation, or the approach to unconscious material.
* Participants will examine how their personality shapes the analytic process.

**Required Readings**

Bright, George (1997). Synchronicity as a Basis of Analytic Attitude, *Journal of Analytical Psychology*, Vol 42, No. 4, p. 613-635.

Gabbard, G. & Ogden, T. (2009). On Becoming a Psychoanalyst, *International Journal of Psychoanalysis*, Vol 90, pp. 311-327.

Hartman, Gary (1980) Psychotherapy: An Attempt at Definition. *Spring.* Pp. 90-100.

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

Winborn, Mark (2018). The analytic attitude and its underlying principles, In M. Winborn, *Interpretation in Jungian Analysis: Art and Technique*, pp. 65-76*.* London: Routledge.

**Assignments**

Write a short summary (1/2 page) of a clinical vignette which you feel deals with some problem, difficulty, or issue around maintaining an analytic attitude (as you understand it) in a clinical setting, either in your own analysis/therapy or in a situation with one of your own patients.

**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. He currently serves on the American Board for Accreditation in Psychoanalysis and the Ethics Committee of the International Association for Analytical Psychology. Dr. Winborn is on the editorial boards of the Journal of Analytical Psychology and the Journal of Humanistic Psychology, as well as being a member of the National Association for the Advancement of Psychoanalysis.

His publications include Deep Blues: Human Soundscapes for the Archetypal Journey (2011) and Shared Realities: Participation Mystique and Beyond (2014), and Interpretation in Jungian Analysis: Art and Technique (2018), as well as a variety of journal articles, chapter contributions, and book reviews. 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, GA; Austin, TX; Charleston, SC; Chicago, IL; Columbus, OH; Santa Fe, NM; New York, NY; Philadelphia, PA; Pittsburgh, PA; Florida; Lafayette, LA; New Orleans, LA; Houston, TX; Minneapolis, MN; Santa Domingo, Dominican Republic; Copenhagen, Denmark; Moscow, Russia; and the IRSJA candidate group.

**Jung & Religion Syllabus**

**Memphis-Atlanta Jung Seminar-March 6, 2022**

**Ben F. Toole**

**Course Description**

This seminar explores the historical evolution of the Christian church over 2000 years, its changing structure, dogma and rituals, Jung’s struggle with his father’s belief-based Christianity, and focuses on our own struggle and experience of the psychological/spiritual “Self.” We will explore ways to deepen our awareness of “source energy” through the symbolic interpretation of religious symbols. In other words, can we experience revelation ourselves today? Part of what we are seeking is “What are the questions religion seeks to answer?” (Tillich, p.40)

All participants will write a review of your own personal experience of religion, using images from the readings, your clients’ experiences, fairy tale images and/or myths, and religious dogma. I want us to make time for your own personal connection to the material.

**OBJECTIVES**

* Participants will explain how the historical evolution of the Christian church, its major changes, issues, and struggles relate to personality development and therapeutic issues.
* Participants will compare or contrast Jung’s story to their own and demonstrate how to apply it to therapy.
* Participants will describe the psychological/spiritual component of personality that Jung described as “Self.” Additionally, participants are asked to describe personal and archetypal knowledge of this dimension of personality and amplify their thoughts through a fairy tale, myth, or religious image.

**RECOMMENDED READINGS:**

Books: **THE FUTURE OF FAITH**

 Harvey Cox

**A STRATEGY FOR A LOSS OF FAITH**

 John Dourley

**THE IRRELEVANCE AND RELEVANCE OF THE CHRISTIAN MESSAGE**

 Paul Tillich

**PSYCHOLOGY AND RELIGION VOL. 11,**Carl Jung

 Section I. ***The Autonomy of the Unconscious*** (Par. 1-168, pp. 5-105)

 Section V. ***Psychotherapist or the Clergy*** (Par. 488-538, pp. 327-347)

Section V**. *Psychoanalysis and the Cure of Souls***(Par. 539-552, pp. 348-354)

The following book is included as a wonderful example from American History of our topic but***is not required reading***.

**Roger Williams and The Creation of the American Soul**

**Church, State, and the Birth of Liberty**

John M. Barry

Papers:

Parabola Vol. 41 No. 2 Summer 2016 p. 22-29 ***To Bring into Harmony the Tiger and the Lamb*** by Rachel Jamison Webster

**Jung’s Challenge to Contemporary Religion** Edited by Murray Stein and Robert Moore

***Ritual Process, Initiation, and Contemporary Religion, p.*** 147-160 Robert Moore

**Jung’s Gnosticism and Contemporary Gnosis, by June Singer,** p. 73-91.

**Biography**

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

University. He completed a Clinical Pastoral Education (CPE) internship at the City of Memphis Hospital. He is a Licensed Professional Counselor and Diplomate Jungian Analyst in private practice in Water Valley, MS. He served on the Training Committee of the Inter-Regional Society of Jungian Analysts from 1995 - 2007, and as Director of Training from 2003 - 2007.

**Clinical Applications of Jung’s Typology**

**Memphis-Atlanta Jung Seminar,**

**Doug Tyler, Ph.D.**

**April 2, 2022**

**Course Description**

In 1920 Jung wrote Psychological Types (CW 6), in which he outlines in rather descriptive terms his experience of various personality types. The evolution of Types had been brewing in Jung for several years prior to his writing this volume and emerged as a direct result of his curiosity around how he, Freud, and Adler understood psychic experience in analysands in fundamentally different and individual ways. We will first ground ourselves in the history behind Jung’s theory and application of typology and then shift to how we can use it as a living influence throughout treatment. We will explore applications of typology in the clinical setting – how similar and differing types comingle in the transference, countertransference, and in working with unconscious material such as dreams. Most people tend to focus on the popular dominant and secondary functions when referring to one’s relationship to consciousness, and we will cover this territory. But, more importantly, we will learn how an understanding of typology aids our work with a patient’s unconscious, what von Franz referred to as “analyzing to the fourth function,” and how the third function is valuable in this regard. I am not interested in you gaining a mere appreciation of typology. This lecture and discussion are intended for you to begin developing an organic awareness of how typology impacts analysts and analysands any given moment in the analytic process.

**Course Objectives**

Participants will be able to:

* Explain how the history and development of Jung’s typology influenced theory and clinical application in Analytical Psychology
* Demonstrate application of typological theory in case development
* Recognize, understand, and apply patterns of the various types with their respective attitudes
* Apply knowledge of your own type within the analytic field, along with typology’s relational influence upon patients in transference and countertransference dynamics
* Apply a working knowledge of and clinical implications for addressing the Third and Fourth functions in analysis

**Required Readings**

(In this Order)

1. Jung, CW 6, ¶ 858-987 (1913, 1923, 1931, and 1936)

2. Jung, CW 6; ¶ 556-671

3. Marie-Louise von Franz and James Hillman Lectures on Jung’s Typology

4. I will send everyone an article by John Beebe

**Supplemental Readings**

The Definitions section in CW 6, although not required reading for this lecture, is a section all students of Jung should be aware of and use.

C. G. Jung & Hans Schmid-Guisan The Question of Psychological Types (Correspondence edited by John Beebe and Ernest Falzeder)

Nathalie Pilard. Jung and Intuition: On the Centrality and Variety of Forms of Intuition in Jung and Post-Jungians

**Assignments**

Come prepared; (a) to tell us how you understand your own type (dominant function through fourth, or inferior, function; (b) what questions you have about your dominant type; and (c) be prepared to discuss why you think you are this type. Do not use the Myers Briggs Type Indicator (MBTI) to ascertain your type. If you have used it in the past, put it aside as best you can. The MBTI is only an indicator, and you want to eventually be able to reflect upon your and other’s language, patterns, and personalities to determine type. Do not worry about having to get this “right!” We want to explore, discuss, and learn organically, not mechanically.

**Biography**

Doug Tyler received his doctorate in Counseling Psychology from the University of Tennessee, and his diplomate in Analytical Psychology from the Inter-Regional Society of Jungian Analysts (IRSJA). He is a member of both the IRSJA and the Georgia Association of Jungian Analysts. Additionally, he is a member of the training faculty of the Memphis-Atlanta Jung Seminar, an affiliate of the IRSJA. He practices as an analyst in private practice in Knoxville, TN.

**Transference and Counter-Transference: The Analytic Matrix**

**Memphis-Atlanta Jung Seminar, April 3, 2020**

**In Memphis**

**Mark Winborn, PhD, NCPsyA**

**Course Description**

This course will be an overview/survey of the development of transference and counter-transference theory in Jungian and psychoanalytic therapy. The material breadth of material covered will be ambitious for the time provided. Areas covered will include:

* Historical emergence of transference in psychoanalysis.
* Early definitions and theories of transference and counter-transference.
* Survey of modifications to transference/counter-transference theory and practice via the British, American, and South American schools of psychoanalysis.
* Jungian developments in transference/counter-transference, including the influence of archetypal influences/patterns in the analytic field.
* Extension of transference/counter-transference theory via the concept the “analytic third” or “interactive field.”

**Course Objectives**

Participants will be able to:

* Participants will develop an understanding of the historical development of the concepts of transference and countertransference in Analytical Psychology and Psychoanalysis.
* Participants will develop clinical skills for recognizing a variety of transference and countertransference situations in the analytic setting.
* Participants will develop skills for engaging with transference and countertransference phenomena in the analytic setting.
* Participants will develop understanding of the central role the transference-countertransference matrix plays in the progress of analysis.

**Required Readings**

Early Psychoanalytic Theory and Modifications

* Sigmund Freud – “The Dynamics of Transference” -1912
* Melanie Klein – 'The Origins of Transference” - (1951)

Later Psychoanalytic Developments

* Merton Gill – “The Analysis of Transference” - 1979
* Karen Maroda - “The Power of Countertransference: Chap 5” - 1994

Jungian Approaches to the Transference Matrix

* Jan Wiener - “The Therapeutic Relationship: Transference, Countertranference and the Making of Meaning.” - 2009
* Nathan Schwartz-Salant – “On the Interactive Field as the Analytic Object” - 1995

**Assignments**

Please come prepared to discuss interesting or difficult transference and counter-transference situations/experiences from your own practices.

**Biography**

See Winborn’s March 2022 course description

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

**Memphis-Atlanta Jungian Seminar, Water Valley, MS**

**May 20-22, 2022**

The end of the year retreat is conducted in the same manner as the opening retreat. We will meet in small group process with two analysts present. Each participant will prepare a paper to present at the retreat, this year on a Fairy Tale of your choice – or perhaps more accurately – a Fairy Tale that chooses you. Please distribute your paper via post or email two weeks prior to the retreat (to arrive no later than May 6, 2022) to give everyone a chance to digest it without time pressure, and please include a copy of the Fairy Tale. Please double space and use 12 point font and 1 inch margins. The paper should be a minimum of ten pages in length and no more than fifteen pages including works cited (this does not include the Fairy Tale itself, which is to be included).

You are likely familiar with sources for Fairy Tales, such as the one most of us know best, The Brothers Grimm. Other resources include Hans Christian Anderson, and a new compilation of 19th c. French Fairy Tales entitled *Fairy Tales For The Disillusioned* (ed. Gretchen Schultz and Lewis Seifert). We encourage and support the choice of a fairy tale from any ethnicity or geographic heritage which speaks to you. If you have any questions about your choice, talk to Pam Behnen.

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

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

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

We are mostly interested in **your** thoughts, feelings, and working with this tale, 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 (Jungian or other psychological traditions) have worked with this motif. Do not quote what various symbol dictionaries may say about images that appear in your fairy tale.

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

**Required Reading:**

Jung, C.G. (1959). The Spirit In Fairy Tales. *The Archetypes and the Collective Unconscious (Vol. 9i of CW, ¶ 400-455).* Princeton: Princeton University Press.

Jung, C. G. (1989). Symbols and the Interpretation of Dreams. *The Symbolic Life (Vol. 18 of CW 185-266)*. Princeton: Princeton University Press.

Von Franz, M.L. (1996). *The Interpretation of Fairy Tales* (Revised Edition). Boston: Shambala Press.

**Recommended Reading:**

Bettelheim, B. (1989). *The Uses of Enchantment: The Meaning and Importance of Fairy Tales*. New York: Vintage Books.

Birkhauser-Oeri, S. (1988). *The Mother: Archetypal Image in Fairy Tales.* Toronto: Inner City Books.