**Memphis-Atlanta Jungian Seminar**

**2022-23 Training Year**



**MAJS: 2022 – 2023 Training Schedule**

**Date Saturday Seminar Colloquia Sunday Seminar**

|  |  |  |  |
| --- | --- | --- | --- |
| **Sept.9-11, 2022** | **Dream Retreat**  **Memphis-Atlanta Faculty**  **Location: Sewanee, Tennessee**  ***(Begins Fri. 5 pm—analysts arrive on Sept. 8th)*** |  | **Dream Retreat**  **Memphis-Atlanta Faculty** |
| **October 1-2, 2022**  **Memphis** | **Mark Winborn**  ***Understanding and Working with Disruptions in Symbolic Capacity in Jungian Analysis*** | **Winborn** | **Mark Winborn**  ***Engaging Mythology: Using Archetypal Material in Clinical Interaction*** |
| **Nov 5-7, 2022**  **Memphis** | **Christine M. Chao, Ph.D.**  ***Beyond the Greeks: Finding the “Eternal Drama” in Various Cultural Myths*** | **Chao** | **Chao**  ***Beyond the Greeks: Finding the “Eternal Drama” in Various Cultural Myths*** |
| **Dec 3-4, 2022**  **Memphis** | **Doug Tyler**  ***Jung’s Principled Views of the Analyst in Psychotherapy***  ***And the Analytic Process*** | **Tyler** | **Ben Toole**  ***Jung & Religion*** |
| **Jan 7-8, 2023**  **Atlanta** | **Pam Behnen**  ***The Word Association Experiment: Then and Now*** | **Behnen** | **Behnen**  ***The Word Association Experiment: Then and Now*** |
| **Feb 4-5, 2023**  **Atlanta** | **Kathleen Wiley**  ***The Body in Transference/Countertransference*** | **Wiley** | **Wiley**  ***The Body in Transference/Countertransference*** |
| **Mar 4-5, 2023**  **Atlanta** | **David Solem**  **Senex and Puer Dynamics in Psyche** | **Solem** | **Solem**  **Senex and Puer Dynamics in Psyche** |
| **April 1-2, 2023**  **Atlanta** | **Jacquie Wright**  ***The Archetype of Home*** | **Wright** | **Wright**  ***The Archetype of Home*** |
| **May 19-21, 2023** | **Archetypal Retreat – MYTH**  **Memphis-Atlanta Faculty**  **Location: St. Columba, Memphis, TN**  ***(Begins Friday approx. 5 pm—analysts arrive May 18th)*** |  | **Archetypal Retreat – MYTH**  **Memphis-Atlanta Faculty** |

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

**MAJS SEMINAR**

**2022-23 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 (Atlanta)**

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

1:00 – 1:30 pm Break

1:30 – 3:00 pm Group Process

Note: In Memphis our Schedule is Central Time, in Atlanta our schedule is Eastern Time.

**September 9-11, 2022**

**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.

**Understanding and Working with Disruptions in Symbolic Capacity in Jungian Analysis**

**Memphis-Atlanta Jung Seminar, October 1, 2022**

**Mark Winborn, PhD, NCPsyA**

**Course Description**

This presentation includes an overview of symbolic capacity in Jungian psychology. What is symbolic capacity? What are symbols? Why is symbolic capacity important to Jungian analysis? How is symbolic capacity related to imagination, dreaming, and creativity? How is the transcendent function involved?

Additionally, we will examine the origins of disruptions in symbolic capacity. What causes disruption in symbolic capacity? What early experiences disrupt the formation of symbolic capacity? How does trauma impact symbolic capacity? What are the characteristics of disrupted symbolic capacity?

An overview of Wilfred Bion’s model of psychological functioning and how it can be used to work with disruptions in symbolic capacity. Concepts covered will include: beta elements, alphas function, alpha elements, maternal reverie, and the container/contained model.

There will also be emphasis on the analyst’s use of reverie in the treatment of patients with disruption of symbolic capacity with particular attention to imagining what the patient cannot imagine, as well as the use interpretation of non-verbal, non-symbolized psychic experience.

The conceptual material will be illustrated with case examples of patients with disrupted symbolic capacity.

**Course Objectives**

Participants will be able to:

* Define symbolic capacity
* Evaluate the patient’s level of symbolic functioning
* Modify analytic interventions to fit the level of the patient’s symbolic functioning
* Incorporate concepts from Bion’s model of psychological functioning into a Jungian framework
* Become familiar with the use of reverie in the consulting room

**Required Readings**

Bonomi, Carlo (2004). Trauma and the Symbolic Function of the Mind. *Int. Forum Psychoanal.*, 13(1/2):45-50

Browning, Margaret (2019). Our Symbolic Minds: What Are They Really? Psychoanalytic Quarterly, 88(1): 25-52.

Tuch, Richard H. (2011). Thinking Outside the Box: A Metacognitive / Theory of Mind Perspective on Concrete Thinking. Journal of the American Psychoanalytic Association 59:765-789.

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

**Supplemental Readings**

C.G. Jung, (1916/1958). The Transcendent Function, in CW8.

**Assignments**

None

**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 post-graduate studies program. He currently serves on the Ethics Committee of the International Association for Analytical Psychology and previously on the American Board for Accreditation in Psychoanalysis. 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), *Shared Realities: Participation Mystique and Beyond* (2014), and *Interpretation in Jungian Analysis: Art and Technique* (2019), as well as book chapters, articles, and book reviews. Additionally, He has presented papers at the past four Congresses of the International Association for Analytical Psychology (2010, 2013, 2016, 2019) and will also present at the Congress to be held Buenos Aires, Argentina in 2022.

**Engaging Mythology: Using Archetypal Material in Clinical Interaction**

**Memphis-Atlanta Jung Seminar, October 2, 2022**

**Mark Winborn, PhD, NCPsyA**

**Course Description**

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

**Course Objectives**

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

**Required Readings**

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

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

Michael Vannoy Adams (2006). Does Myth Still Have a Function in Jungian Studies? – Presentation.

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

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

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

**Supplemental Readings**

Edward Edinger (1994). The Eternal Drama: The Inner Meaning of Greek Mythology.

Boston: Shambhala.

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

**Assignments**

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

**Biography**

Mark Winborn, PhD, NCPsyA is a Jungian Psychoanalyst and Clinical Psychologist. He received his BS in Psychology from Michigan State University in 1982, his MS and PhD in Clinical Psychology from the University of Memphis in 1987, and his certificate in Jungian Analysis from the Inter-Regional Society of Jungian Analysts in 1999. From 1988 – 1990 he was the staff psychologist at the United States Military Academy, West Point, New York. Dr. Winborn is a training/supervising analyst of the Inter-Regional Society of Jungian Analysts, the C.G. Jung Institute in Zurich, Switzerland, and the Moscow Association for Analytical Psychology post-graduate studies program. He currently serves on the Ethics Committee of the International Association for Analytical Psychology and previously on the American Board for Accreditation in Psychoanalysis. 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), *Shared Realities: Participation Mystique and Beyond* (2014), and *Interpretation in Jungian Analysis: Art and Technique* (2019), as well as book chapters, articles, and book reviews. Additionally, He has presented papers at the past four Congresses of the International Association for Analytical Psychology (2010, 2013, 2016, 2019) and will also present at the Congress to be held Buenos Aires, Argentina in 2022.

**Beyond the Greeks: Finding the “Eternal Drama”**

**in Various Cultural Myths**

**Christine M. Chao, Ph.D.**

**Memphis-Atlanta Jungian Seminar, November 5-6, 2022**

**Course Description**

Myths speak to us: to our hearts, minds, bones and souls, to the archetypal DNA each of us possesses. This class will explore some of the wide variety of myths that exist in various cultures. The examples we will focus on in this seminar will be a Chinese myth coming out of the Northern and Southern Dynasties, C.E. 429-C.E. 589 and an African American myth coming out of the experience of enslaved Africans brought to the U.S. in the 18th and 19th centuries.

We will examine and discuss how myths speak to the journey of individuation, how myths can highlight the lived experience of the tension of opposites, how myths illustrate how we face adversity and evil. We will look at archetypes and complexes, both cultural and personal that are found in myths.

We will examine how culture and history contribute to myths that become living repositories of a people’s hopes, dreams, and experiences. There is a cultural specificity to myths that paradoxically also open up to universal truths. Finally, we will examine how myths contribute, in the words of Marie-Louise von Franz, to a “…a conscious cultural addition.”

**Course Objectives**

Participants will be able to:

* explain how myths describe and highlight the psychology inherent in the individuation journey
* identify how myths are different from fairy tales, though having similar components
* discuss how myths reflect and come out of a specific time and culture but also express both cultural and personal complexes
* analyze how myths are living repositories of psychological energy specific to a particular culture but also speak to universal values and struggles
* hopefully be motivated to explore myths from a variety of worldwide cultures

**Required Readings**

Edward F. Edinger (1994). The Eternal Drama: The inner meaning of Greek mythology. Shambhala Publications, Boston, London. It sounds like many of you have read this!

I will provide the following:

1) Zora Neale Hurston (1981). “High John de Conquer” pages 69-80 in The Sanctified Church. Turtle Island: Berkeley, California.

2) “The Myth of Hua MuLan.”

**Suggested readings when you have spare time**

Sheldon George (2016). Trauma and Race: A Lacanian Study of African American Racial Identity. Baylor University Press.

Cathy Park Hong. (2020). Minor Feelings: An Asian American Reckoning. One World Press.

Shirley See Yan Ma. (2010). Footbinding: A Jungian Engagement with Chinese Culture and Psychology. Routledge Press.

Alice Walker-Editor. (1979). I Love Myself When I am Laughing…And Then Again When I Am Looking Mean and Impressive: A Zora Neal Hurston Reader. New York: The Feminist Press.

**Assignments**

Write a 2-2 1/2-page paper on one of the following choices. This is something to be shared with the seminar participants. Here are the choices:

1) Discuss and identify some religious, cultural, ethnic, geographic “myths” from your family of origin. How did they operate dynamically in your family?

2) Write about a myth from another culture that “grabs” you and why it does.

3) Is there a modern myth, or a myth that you think is emerging. What does it speak to or reflect in the culture and why does it “grab” you?

4) Edinger writes: “Of course poets know all about…spiritual nourishment because they are all mythologists. They make the mythical images visible.” (p, 7: The Eternal Drama: The Inner Meaning of Greek Mythology.)

5) Reading the 2008 poem below entitled, “Gate A-4,” by Palestinian American poet Naomi Shihab Nye, what are its mythic elements? What are its archetypal elements that are both culturally specific yet also universally applicable?

(If there is another favorite poem of yours that you think/feel is “mythic,” you can choose that one to write about instead.)

Gate A-4

*-by Naomi Shihab Nye*

Wandering around the Albuquerque Airport Terminal, after learning  
my flight had been delayed four hours, I heard an announcement:  
"If anyone in the vicinity of Gate A-4 understands any Arabic, please  
come to the gate immediately."

Well—one pauses these days. Gate A-4 was my own gate. I went there.

An older woman in full traditional Palestinian embroidered dress, just  
like my grandma wore, was crumpled to the floor, wailing. "Help,"  
said the flight agent. "Talk to her. What is her problem? We  
told her the flight was going to be late and she did this."

I stooped to put my arm around the woman and spoke haltingly.  
"Shu-dow-a, Shu-bid-uck Habibti? Stani schway, Min fadlick, Shu-bit-  
se-wee?" The minute she heard any words she knew, however poorly  
used, she stopped crying. She thought the flight had been cancelled  
entirely. She needed to be in El Paso for major medical treatment the  
next day. I said, "No, we're fine, you'll get there, just later, who is  
picking you up? Let's call him."

We called her son, I spoke with him in English. I told him I would  
stay with his mother till we got on the plane and ride next to   
her. She talked to him. Then we called her other sons just   
for the fun of it. Then we called my dad and he and she spoke for a while  
in Arabic and found out of course they had ten shared friends. Then I   
thought just for the heck of it why not call some Palestinian poets I know  
and let them chat with her? This all took up two hours.

She was laughing a lot by then. Telling of her life, patting my knee,  
answering questions. She had pulled a sack of homemade *mamool*  
cookies—little powdered sugar crumbly mounds stuffed with dates and  
nuts—from her bag—and was offering them to all the women at the gate.  
To my amazement, not a single woman declined one. It was like a  
sacrament. The traveler from Argentina, the mom from California, the  
lovely woman from Laredo—we were all covered with the same powdered  
sugar. And smiling. There is no better cookie.

And then the airline broke out free apple juice from huge coolers and two  
little girls from our flight ran around serving it and they  
were covered with powdered sugar, too. And I noticed my new best friend—  
by now we were holding hands—had a potted plant poking out of her bag,  
some medicinal thing, with green furry leaves. Such an old country tradition. Always carry a plant. Always stay rooted to somewhere.

And I looked around that gate of late and weary ones and I thought, This  
is the world I want to live in. The shared world. Not a single person in that  
gate—once the crying of confusion stopped—seemed apprehensive about  
any other person. They took the cookies. I wanted to hug all those other women, too.

This can still happen anywhere. Not everything is lost.

**Biography**

Christine M. Chao, Ph.D. (DU 1981) is a Jungian Analyst (IRSJA and CGJIC) and licensed clinical psychologist, in private practice. She is a past clinical director and interim executive director of the Asian Pacific Center for Human Development, Denver, CO. She has written and lectured extensively on the dynamics of Asian mental health. Her interests include identity formation, the significance of ancestral altars from different cultures and how Jungian work can help open up “seats at the welcome table” for people from diverse cultural and ethnic backgrounds. She has a sweet tooth and loves all kinds of food.

**Jung’s Principled Views of the Analyst in Psychotherapy**

**And the Analytic Process**

**MAJS Seminar, December 3, 2022**

**Doug Tyler, Ph.D.**

**Course Description**

C.G. Jung outlined his broad beliefs in the values of psychotherapy and analysis in a series of lectures collected in Volume 16. We all highly value depth work, of course, as we endeavor to learn, challenge ourselves and be challenged, and strive to help others who suffer. However, an altruistic attitude is insufficient to lead to deep healing. Jung notes in one of these lectures, “…we have learned to place in the foreground the personality of the doctor himself as a curative or harmful factor.” “Harm” happens occasionally, regardless of conscious intention, and such times can be opportunities for healing – for both analyst and analysand. However, for such healing to be available, we must hold as highest values an awareness for our psychic lacunae and a persistent commitment toward self-examination.

During this interactive presentation, we will explore some fundamental tenets from Jung for the analytic process, with specific emphasis on recognizing and addressing petrified attitudes we carry and the central significance of the analyst’s personality. This path will lead us to some post-Jungian authors who highlight the vital nature of relationality in analysis. We will finally settle at one of Jung’s major contributions to the broader field of analytic work – contributions gleaned through one’s analysis, self-education, and countertransference.

Once you have completed the required readings, please write a 2–3-page paper using a clinical example from your practice (including some background information) that highlights a time you imposed a view or expectation upon your client or an example of recognizing your countertransference and what you did and/or did not do with it in session. Please e-mail your paper by November 26, 2022.

**Required Readings**

1. C.G. Jung, CW 16, The Practice of Psychotherapy, pp. 3-125

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

3. David Sedgwick, *Jung as a Pioneer of Relational Analysis,* pdf

4. Gus Cwik, *Associative dreaming: reverie active imagination*; *Journal of Analytical Psychology*, 2011, **56**, 14–36.

(I will email you copies of required readings 3 & 4)

**Additional & Suggested Readings**

1. David Sedgwick, The Wounded Healer: Countertransference from a Jungian Perspective
2. Christopher Perry, in The Cambridge Companion to Jung, Young-Eisendrath, P. and Dawson, T, eds.; *Transference and Countertransference* (Chpt. 8)
3. Jacoby, Mario, Analytic Encounter: Transference and human relationship

**Course Objectives**

1. Participants will be able to articulate and apply Jung’s major tenets around the analyst’s personality within the analytic container.

2. Participants will be able to demonstrate the fundamental relationship between countertransference and reverie.

3. Participants will be able to recognize and apply Jung’s concept of the Transcendent Function as relational within the analytic third.

4. Participants will be able to differentiate between Jung and Freud’s conceptions of countertransference and the relational impact of their differences.

**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.

**Jung & Religion**

**Memphis-Atlanta Jung Seminar-December 4, 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 sacred revelation ourselves today? Part of what we are seeking is “What are the questions religion seeks to answer?” (Tillich, p.40)

**Course 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**

1. Harvey Cox, The Future of Faith
2. John Dourley, A Strategy for a Loss of Faith
3. Paul Tillich, The Irrelevance and Relevance of the Christian Message
4. Carl Jung, Psychology and Religion Vol. 11

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)

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.

**Assignment**

Write a review of your own personal experience of religion. This document may include images from the readings, your clients’ experiences, fairy tale images and/or myths, and religious dogma. My intent in doing this is to make our study and our seminar time together relevant to your journey and relevant to your own personal connection with the material. Additionally, it is important that our study increase the relevance of religious material to your work with clients.

**Biography**

Ben F. Toole, M.Ed., Ordained Clergy 1965, graduated from the University of Mississippi and Delta State University. After receiving his master’s degree at DSU, he completed a Clinical Pastoral Education (CPE) one year 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.

**The Word Association Experiment: Then and Now**

**Memphis-Atlanta Jungian Seminar, January 7 & 8, 2023**

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

**Course Description**

Some understanding of The Word Association Experiment as developed by Jung and his colleagues in the early years of the 20th century is vital in building one’s knowledge of Analytical Psychology and more particularly, of complex theory and its practical applications. Although few analysts continue to use the Word Association Experiment in their practices, it deeply informs our work with the unconscious as well as our awareness of transference and countertransference. Jung’s observations about the Word Association Experiment laid the groundwork for later developments in psychoanalytic theory. The word association experiment’s part in the development of the Lie-Detector test points to the physiological aspect of complex theory and recent fMRI experimentation has further implications for Jungian theory, treatment, and research.

The aim of this seminar is to gain a basic familiarity with the Word Association experiment and its place in the History and Development of Analytical Psychology, as well as recent neurobiological research pertaining to the WAT. In addition, you will have an experience of serving as test subject and as examiner through conducting the word association experiment in pairs with each other during the weekend.

You will receive a copy of the WAT and will be expected to administer the test to a partner during the seminar. Please bring a stopwatch (the one on your phone is great), a paper and pencil with which to record responses and response times.

**Course Objectives**

Participants will be able to:

* Discuss the origins of the Word Association Experiment and its place in the development of Jung’s theory of the complex
* Explain the relationship of the complex to the results of the Word Association Experiment
* Conduct the Word Association Test on a willing subject and discuss the results with the subject
* Identify two reasons the WAT might be useful in analytic work, and two reasons why the analyst may choose not to use the WAT in analysis
* Outline the ways in which fMRI research contributes to our understanding of complex activation through the internal self vs other circuitry activated the WAT and how depth psychotherapy/ analysis and Jung’s approach of “holding the tension of the opposites” can promote a more lasting resolution of the activation.

**Required Readings**

NB: “¶¶” is the symbol for paragraphs. “pp” is the symbol for pages.

Hill, John (1975) “The Association Experiment and Individuation” In *Spring Journal* 1975. \*

Jung, C. G. “The Associations of Normal Subjects” in CW 2, *Experimental Researches*, ¶¶ 1-498.

*I do not expect you to read all of this, just look it over and be aware that it exists; get a general view of the detailed way in which the WAT was developed and used in the early stages. Do read the Introduction, ¶¶ 1-6, and the Summary, ¶¶498-492.*

Jung, C.G. “A Review of Complex Theory” in CW 8, *The Structure and Dynamics of the Psyche*, ¶¶194-219.

Meir, C. A. (1984) “The Association Experiment as Developed by C. G. Jung” in *The Unconscious and its Empirical Manifestations*. Boston: Sigo Press. *Selections from* pp 65-149. \*

Petchkovsky, L., Petchkovsky, M., Morris, P., Dickson, P., Montgomery, D., Dwyer, J., Burnett, P. (2013). ‘fMRI responses to Jung's Word Association Test: implications for theory, treatment and research’. *Journal of Analytical Psychology*, 2013, 58, 409– 31. \*\*

Petchkovsky, L. (2017) “Advances in functional brain imaging technology and developmental neuro-psychology: their applications in the Jungian analytic domain”.*Journal of Analytical Psychology*, 2017, 62, 415-433. \*\*

\*I will supply these readings to all participants as a pdf.

\*\*If you do not have access to the *Journal of Analytical Psychology* online, let me know, and I will supply you a pdf of these articles.

**Supplemental Readings**

None at this time, though there may be some sent closer to the date.

**Assignments**

Write about your experience of taking the WAT, no more than a single page, to share with the seminar.

Find a paragraph or two in each of the Petchkovsky articles that helps you to understand his neuro-psychological approach to analytical psychology and be prepared to discuss these paragraphs and your musings.

I need a candidate who is preparing to take the propies soon to present a summary, in the form of a handout, on “A Review of Complex Theory” and to conduct a 15- minute discussion of this essay in relation to the Word Association Experiment. You may include material from the Petchkovsky, et al. article. Please let me know if you are willing to do so.

**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 medical and mental health professionals. As a retired RN, she gives additional attention to the body in analysis. She possesses degrees in nursing (a retired R.N.), a BA and an MA in English Literature with a focus on Shakespeare, an MAPC in counseling, and is a diplomate of the Inter-Regional Society of Jungian Analysts.  Before she began her studies of psychology, she taught writing and literature at the University of Minnesota and Linn Benton Community College in Oregon. She currently serves as a senior training analyst in the IRSJA, as seminar coordinator of the Memphis-Atlanta Jungian Seminar and is a founding member of the Heartland Association of Jungian Analysts. She has presented on and is published in the *Journal of Analytical Psychology* on Cultural Complex theory through the examination of Harper Lee’s novels *To Kill a Mockingbird* and *Go Set a Watchman*. She currently working on an extended piece on bullfighting and a female bullfighter through a Jungian lens.

**The Body in Transference/Countertransference**

**Memphis-Atlanta Jungian Seminar, February 4-5, 2023**

**Kathleen Wiley, MHDL, LCMHC, LMFT, Jungian Analyst**

**Course Description**

This course will explore the primacy of the body in transference/countertransference phenomena and the role of body communications for the analyst in understanding communications from the unconscious field of the analytic dyad.

**Course Objectives**

Participants will be able to:

* Track their countertransference through their body
* Identify the subtle body of the analytic dyad
* Identify states of the transference through their felt experience
* Respond to the energetic nuances in the analytic field via their body’s knowing
* Apply Jung’s concepts of the transference and countertransference experientially
* Ground in their body to hold the analytic space in session

**Required Readings**

Jung, C. G. “The Psychology of the Transference”. CW Vol. 16, (NY: Princeton, 1954) par. 353-401.

Orbach, S. “What Can We Learn from the Therapist’s Body?” *Attachment and Human Development* Vol. 6 No. 2 (Taylor & Francis Health Sciences, June 2004) 141-150.

Schwartz-Salant, N. “On the Subtle-Body Concept in Clinical Practice”. *The Body in Analysis*, ed. Schwartz-Salant, N. & Stein, M. (Illinois: Chiron, 1986) 19-58.

Stone, M. “The Analyst’s Body as Tuning Fork: Embodied Resonance in Countertransference”. Journal of Analytical Psychology, 2006, 51, 109-124.

Weiner, J., “The Transference Matrix”. *The Therapeutic Relationship: Transference, Countertransference, and the Making of Meaning* (College Station: Texas A&M Univ. Press, 2009) 78-100.

**Supplemental Readings**

Beebe. B. & Lachmann, F. *Infant Research and Adult Treatment* (NJ: The Analytic Press, Inc., 2001).

Lombardi, R. Body-mind dissociation and transference onto the body”, *Body-Mind Dissociation in Psychoanalysis* “, (NY: Routledge, 2017) 21-39.

Regardie, I. *The One Year Manual* (Maine: Samuel Weiser, 1981).

Schwartz-Salant, N. *The Mystery of Human Relationship* (London: Routledge, 1998), “The Dynamics of the Interactive Field” and “The Transformative Power of the Interactive Field”, 63-103.

Weiner, J. *The Therapeutic Relationship: Transference, Countertransference, and the Making of Meaning* (College Station: Texas A&M Univ. Press, 2009).

**Assignments**

Body Awareness Practice: For at least 10 days, set aside 2 times/day, 10 + minutes to do a body scan. Begin at your toes and work up to the top of your head, observing body sensations including muscle tightness, temperature, qualitative states. Simply acknowledge what’s there and continue the scan. When you finish, track what was challenging, surprising, inspiring, and loving about the experience.

The exercise will build your psychic muscle to observe your body’s responses with analysands. Notice how it shapes your revelries in session.

**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. She is a member of the NCSJA, the IRSJA, and the IAAP. She is a senior analyst and training analyst with the Memphis-Atlanta Jungian Seminar and on the faculty of The Haden Institute.

Kathleen believes that individuation, incarnation, and the forging of the philosopher’s gold refer to the process of embodying your essence. To this end, she offers Essential Embodiment Practices and Fundamental Embodiment Processes through [www.onlinesacredcircles.com](http://www.onlinesacredcircles.com). She interweaves Jungian psychological concepts and Christian scriptures in *New Life: Meditations on the Birth of the Divine Within* and *New Life: The Promise of Easter and Spring*.

**Senex and Puer Dynamics in Psyche**

**March 4-5, 2023, Atlanta, Georgia**

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

**Memphis -Atlanta Jungian Seminar**

“Unless you become as a little child, you cannot enter the Kingdom of Heaven” -Matthew 18:3

“Teach me to know the number of my days, that I may live in Wisdom” - Psalm 90: 12

The above quotes from the Judeo-Christian scriptures capture the flavor of the poles of the Puer-Senex syzygy.

Senex and Puer dynamics are bound to the very nature of human development. These dynamics are connected to our Father and Mother complexes at both individual and cultural levels of Psyche. Senex and Puer appear at level of development and wield their influence on all of our complexes. Saturn and Divine Child are both with us from the very beginning and they will accompany us to the end of our lives. Our ego-consciousness is in a continual dance with these archetypal energies. Our work in service to the Self involves healing the split between these energies within us. James Hillman reminds us that it is Soul that holds these polarities in harmony. Both poles of the syzygy are ambivalent or value neutral. Close and distant, hot and cold, young and old, dead and alive, dissolution and coagulation. Any possibility for change within or without necessarily involves a conscious dance with Puer-Senex syzygy. The syzygy also contains TELOS. In our beginning is our end, and in our endings, we find our new beginnings.

In this seminar we are invited to dance together with the eternal presence of the Puer-Senex syzygy and with how it has been denied, split-off, or explained away reductively. A failure to dance with these energies consciously results in polarization and splits within psyche for individuals and in the collective.

Von Franz engaged with *The Little Prince* in her exploration of Puer energy. Her text is not without problems, however, it can springboard us toward engagement with a story that continues to energize the collective, as reflected in two recent films that I ask us to view in advance of the seminar. An earlier fairy tale of Oscar Wilde, *The Happy Prince (1888),* further amplifies our material and invites us to consider the personal complexes of the author. The reader/viewer of *The Little Prince* is invited to the dance with this story. What is the result of this dance for each of us? Von Franz responded to the material out of her own psyche and Zeitgeist. We must respond from our own. I look forward to the conversation. Ultimately, I hope that we will be able to engage Hillman and Von Franz together as its own kind of syzygy in the literature of Analytical Psychology – what new reading of this material is possible for us as a group? Hillman tells us that history is story long before it is fact. How has the story of *The Little Prince* embodied mythic reality in our time?

The seminar will include some didactic teaching. However, we are most interested in a seminar conversation, in Soul-work, in the interplay of what is potentially emergent in the Field between us. Let’s dance!

**Course Objectives**

Participants will be able to:

* Demonstrate an ability to apply Jungian complex theory to personal process and clinical Case material.
* Articulate an understanding of the concept of archetypal syzygies and of how the dynamics of the syzygy incarnate experientially in psyche.
* Develop a personal methodology for working with emergent Puer-Senex dynamics in an analytical setting.
* Compare and contrast ways of understanding and applying complex theory as it is articulated in the classical, developmental and archetypal schools of thought that are a part of post-Jungian tradition.
* Recognize that classical understandings of complexes may reify cultural biases and codified narratives and that these reifications may be damaging to an individual’s journey of individuation.
* Demonstrate a personal understanding of the differences between amplification and interpretation in clinical settings and be able to articulate a personal stance toward these methodologies.
* Hypothesize the applicability of Puer-Senex dynamics in working with a developmental perspective in clinical settings.
* Demonstrate a working knowledge of the concept of the teleology of complexes and how this may be applied to analytic process
* Articulate an understanding of centrality of the concept of teleology in working clinically from a psycho-spiritual perspective.

**Readings**

Von Franz, Marie-Louise (1970, 1981, second edition). *Puer Aeternus: A Psychological Study of the Adult Struggle with the Paradise of Childhood*. (Please use the SECOND EDITION – it was revised and added to from the first edition). Please read PART ONE of this book – pages 1-182.

Saint-Exupery, Antoine (1943). *The Little Prince*. New York: Harcourt, Brace & World, Inc.

Hillman, James (2005, revised 2013). *Senex and Puer*. Putnam, CT: Spring Publications. Please read the entire text.

Wilde, Oscar – *The Happy Prince(1888)* (available as a PDS at either <http://ec.europa.eu> or <http://pinkmonkey.com> or at www.wilde-online.info

Plus, a film:

The Little Prince (1974) film – worthy to view for Gene Wilder’s performance as the Fox and for Bob Fosse’s performance as the Serpent!

(You can find this film on streaming media, including YouTube)

**Assignment**

Please write a 5-page reflection paper on the readings and the films that expresses your emergent consciousness of Puer-Senex dynamics in your own life and in the culture. What activates you? What resonates? How might this material inform your clinical practice?

**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, the Memphis-Atlanta Seminar and the Philadelphia Association of Jungian analysts. His publications appear in *Psychological Perspectives (2017), Quadrant (2018)* and *The Journal of Analytical Psychology* (2019 and 2021). David is the current coordinator of training for the C.G. Jung Institute of Santa Fe and is in private clinical practice in Santa Fe, New Mexico.

**The Archetype of Home**

**Memphis-Atlanta Jungian Seminar, April 1-2, 2023**

**Jacqueline Wright, Ed.D.**

This seminar will explore the archetype of Home, a multi-layered concept that cannot be nailed down by a single definition or approach. It encompasses our individual, social and national identities and lives. It also spans and connects our outer and inner worlds. The archetypal influence that it plays in our lives is enormous, bringing many opposing energy patterns and opposing affects.

We have many depictions of home that have a powerful influence on our personal and cultural attitudes toward home. Sometimes it is portrayed with nostalgia, sentimentalism and romanticism. At other times themes of homelessness, longing and the hunger to belong are dominant. It is also portrayed in terms of exile and punishment. The biblical story of exile from the Garden of Eden for disobedience lives deep in our Western religious psyche.

Home is not just a stable state. It is also a process, a journey. This is chronicled over and over again in our fairy tales, which depict transformational journeys from one archetypal life stage to another. We find the same themes in classical myth and biblical stories. Home, in its many manifestations, has been a cherished theme for novelists, poets, musicians and artists. All of the stories about home constellate unending questions about who we are, where we have come from and where we are going.

Approaching the topic of home through a Jungian lens, we will initially explore the

theme through our personal narratives about home, examining how it has shaped

our identities, our collective psyche and world view and our personal and cultural

complexes.

We will then move on to explore how the concept of home is experienced in the

analytic setting and how the analyst can help their clients feel at home in their analysis; where a new perspective on home as a place of safety and containment can be found and where a more secure base for authentic attachment can be nurtured.

We will also revisit Jung’s personal journey to find home as recounted in Memories, Dreams and Reflections, which will expand our concept of home and the many homes and identities we all experience. It will also increase our understanding that the journey to find home is both inherent and inventive.

**Course Objectives**

Participants will be able to:

* Articulate the multi-faceted meanings and experiences of home.
* Recognize how the inner psychological dimensions of home that are

revealed through personal narratives, images and dreams shape and propel

the individuation journey.

* Develop an understanding of home as a process the requires a continual

conversation between self and the world, between inner and outer, as

subject and object.

* Focus on the archetypal reality of home in personal narratives, cultural

biographies and stories.

* Help patients be at home in the analytic space by creating a setting that

fosters safety and containment and where a more secure base for

authentic attachment can be nurtured.

* Understand and be able to articulate the concept of home as a process of

individuation.

* Gain an understanding that home cannot be understood solely as an outer

reality.

* Identify ways one’s culture structures identity and influence individual and

cultural complexes.

**Required Readings**

Hill, John (2022). *At Home in the World*. Asheville, Chiron Publications.

*On Home and the Wanderer*. Spring 2011, Vol. 85 (You can be selective and

choose the essays that appeal to you.)

Jung, C.G. *Memories, Dreams, Reflections*. (1963). New York, Vintage

Publications. (If you have already read this, please re-read it with our theme in

mind. Focus on how Jung’s journey portrays the individuation process through

the metaphor of home.)

Kimbles, Samuel. (2021) *Intergenerational Complexes in Analytical Psychology*.

London, Routledge

**Supplemental Readings**

Kimbles, Samuel. (2014) *Phantom Narratives*. New York, Rowman & Littefield.

**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.

**May 19-21, 2023**

**Archetypal Retreat**

**St. Columba Retreat Center**

**Memphis, TN**

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

**Memphis-Atlanta Jungian Seminar**

**PLEASE READ THIS ASSIGNMENT CAREFULLY**

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, May 4)** 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. A copy of your myth must be included as a supplement but does not count in the pages. 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 a myth to reflect upon, deepen into, and interpret from a psychological perspective. Choose a myth that you feel some passion about and connection to. We encourage the use of myths from any ethnicity or culture from any continent to broaden our knowledge and experiential base as Jungians.

You should approach the paper both from an academic scholarly perspective and from a personal perspective. Do not be afraid to dig deep within your own psyche as you work and write about this myth. Please refer to how this myth 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 myth, 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 myth meet, what meaning or insight is produced? How does each enrich the other?
* How does this myth 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 myth 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 alchemical themes, fairytales, religious motifs, or other myths.

We are mostly interested in **your** thoughts, feelings, and working with this myth, 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).