**Memphis-Atlanta Jungian Seminar**

**2024-2025 Training Year**

**MAJS: 2024-25 Training Schedule**

*Opening Retreat Weekend at St. Mary’s Retreat, 770*

*St. Mary’s Lane, Sewanee, TN 37375.* [*www.stmaryssewanee.org*](http://www.stmaryssewanee.org)

**September 6-8, 2024**, Fall Dream Retreat, All Seminar Members and Faculty

*October and November Seminars are at the iBank Tower Boardroom, 5050 Poplar, Suite 1205, Memphis, TN 38157*

**October 5-6, 2024**, Understandings of Psychopathology, Diagnosis, and Jungian Analytic Theory: Dealing with Uncomfortable Bedfellows, Pamela Behnen, MA, MAPC, LPC

**November 2-3, 2024**, (11/2) Interpretation in Jungian Analysis: Art and Technique

(11/3) The Self Psychologies of Jung and Kohut: Comparison and Contrast

Mark Winborn, PhD, NCPsyA

*December Seminar is at St. Columba Episcopal Camp and Retreat Center, 4577 Maher Road, Memphis, TN 38135.* [*www.saintcolumbamemphis.org*](http://www.saintcolumbamemphis.org)

**December 7-8, 2024**, Applied Alchemy, Mike Box, LPC

*Online Seminar*

**January 3-5, 2025**, A Study of Seven Alchemical Processes and Their Metaphorical Meaning in Analytical Psychology, Stephen Foster

*February, March, and April Seminars are at The Link Counseling Center,348 Mount Vernon Hwy NE, Atlanta, GA 30328*

**February 8-9, 2025**, The Secret of the Golden Flower, Kathleen Wiley, MHDL, LCMHC, LMFT

**March 8-9, 2025**, Straying From the Path: An Exploration of the Intersections between Queer Theory and Analytical Psychology, David Solem, MSW, MA, MAPC, MM

**April 5-6, 2025**, Psychic Energy and The Transcendent Function as Applied to Alchemy, Jacqueline Wright, Ed.D. and Doug Tyler, Ph.D.

*Year-End Retreat at St. Columba episcopal Camp and Retreat Center, 4577 Maher Road, Memphis, TN 38135.* [*www.saintcolumbamemphis.org*](http://www.saintcolumbamemphis.org)

**May 13-16, 2025**, Year-End Retreat: Alchemical Image Papers, All Seminar Members and Faculty

**MAJS SEMINAR**

**2024-25 Weekend Schedule**

**Saturday**

8:30 am – 12:15 pm Analyst Presentation

12:15pm – 1:30 pm Lunch

1:30 pm – 3:15 pm Analyst Presentation

3:30 pm – 5:30 pm Case Colloquium

**Sunday**

8:30 am – 1:00 pm Analyst Presentation

Group Process will be held as scheduled with Nora Swan-Foster by zoom, at a time after everyone has returned home and has a chance to process the weekend.

With group process being held by zoom, we return to giving a full 10 hours of CE’s per seminar weekend. Due to the realities of travel, some analysts may choose to end earlier on Sunday. When this is the case, they may choose to reduce the hours (and CE’s) or alter the schedule to accommodate travel plans. Also, in coordination with the participants and the presenting analyst, lunches and breaks may be flexed slightly.

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

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

**September 6-8, 2024**

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

**St. Mary’s Retreat, Sewanee, TN**

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.

**Understandings of Psychopathology, Diagnosis, and Jungian Analytic Theory: Dealing with Uncomfortable Bedfellows**

**Memphis-Atlanta Jung Seminar, October 5 &6, 2024**

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

**Course Description**

# As mental health professionals, we have been trained to use the DSM (3, 4, 5?) to diagnose those individuals with whom we work. Many of us, drawn into Jungian work, are uncomfortable to various degrees with this process. Yet, we find ourselves diagnosing in some way. Do we have some combination of a DSM diagnosis + a myth in our minds? Do we describe it in terms of the transference? Typological problems? Do we understand this person through a tale or image? Do we use complexes to help us understand the individual’s struggles in life? Is it possible to conceive of symptoms as “vital signs,” indicators of a larger process of imbalance, with the possibility of rebalancing and growth, rather than disease processes in themselves, to be properly medicated so they no longer produce suffering?

# In this weekend, we will look at several views of psychopathology, starting with Jung himself. From there, we will look at Dougherty and West’s organization of character structures using both object relations and archetypal material, as well as Mc Williams’ highly respected text on understanding character structure in psychoanalytic diagnosis. In the assignment, I will ask you to briefly discuss a person with whom you work in terms which make the most sense to you.

**Course Objectives**

Participants will be able to:

* Explain the concept of teleology in regard to psychopathology.
* State two differences in a Jungian approach to psychopathology compared to the approach you learned in your mental health degree.
* Relate Jung’s time working at the Burgholzi to his approach to psychopathology.
* Relate one of Jung’s personal dreams to his approach to psychopathology.
* Name the three relational patterns used by Dougherty and West.
* Name the three developmental phases used by Dougherty and West.
* Name the prevalent expression of the collective unconscious for each of the three developmental phases.

**Required Readings**

\*Corbett, L. (2007) Personality, Psychopathology, and Spirituality in *Psyche and the sacred*. Spring Journal. Pp 75-106.

Dougherty, N. J. and West, J. J. (2007) *The matrix and meaning of character*. Routledge.

Jung, C. G. CW 3 *The psychogenesis of mental disease*. ¶7-8, ¶397-424 NB: This is a paragraph sign, not pages!

Jung, C. G. CW 8. Libido theory: Progression and regression in *the structure and dynamics of the psyche*. ¶60-76.

Jung, CG. *Memories, dreams, reflections*. (selections to be sent out in two weeks).

\*Kessler, D. A. (2016). Capture: Unraveling the mystery of mental suffering. Brief selections. As you read, please compare Kessler’s (former commissioner of the FDA under two presidents, a former Dean of the medical schools of Yale and UCSF) idea of “Capture” to Jung’s analytic theory, particularly the concept of complex.

McWilliams, N. (2020). Psychoanalytic diagnosis: Understanding character structure in the clinical process, 2nd Ed. 2020. Guilford Press. Chapters 1 and 2, Chapters 5 and 6, plus specific chapters you may find helpful for the individual about whom you present. NB: Amazon sells only the hardback version, well over $100; but you can order the paperback version from Guildford Press for $45, including free shipping. <https://www.guilford.com/books/Psychoanalytic-Diagnosis/Nancy-McWilliams/9781462543694>. If you already have a copy of the first edition, or can borrow one, the chapters I’ve assigned are basically the same.

\*I will send out pdfs of the Corbett and Kessler selections.

**Supplemental Readings**

There are so many excellent Jungian texts on various manifestations of some form of psychopathology that is very difficult to choose a few. These are by no means required for the weekend. Just keep these few in mind as you work with clients or get that rare chance to read an additional Jungian text.

Cowan, L. (2004) *Portrait of the blue lady: The character of melancholy*. Spring Journal.

Guggenbuhl-Craig, A. (1980) *The emptied soul: On the nature of the psychopath* (formerly published *as Eros on crutches*). Spring Publications.

Schwartz-Salant, N. *(1982) Narcissism and character transformation.* Inner City Books.

Schwartz-Salant, N. (1989) *The borderline personality: vision and healing*. Chiron Publications.

Stein, M. ed. (1993) *The mad parts of sane people in analysis*. Chiron Publications.

**Assignments**

Choose an individual from your practice and use the tools of these readings, and if possible, your work on archetypal representations of the individuation process, to describe a diagnosis in terms of the DSM V, if appropriate; McWilliams’ text; and/or especially the *Matrix and Meaning of Charact*er. You will have 15-20 minutes, including questions and discussion, to share your material with the seminar participants. You will need to write a 3–4-page summary of this case, sent to me at least a week before the seminar. Do not plan on reading your presentation to the group. You will share the basics and we will discuss each briefly. If you do not yet see people in your practice, email me for guidance on this assignment, as soon as possible.

**Biography**

Pamela Behnen is a Jungian Analyst and LPC practicing analysis 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 serves as the first chairperson of the IRSJA Diversity, Equity, and Inclusion Committee, a cause dear to her heart and calling. She has presented 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 is currently working on an extended piece on bullfighting and a female bullfighter through a Jungian lens.

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

**Memphis-Atlanta Jung Seminar, Nov 2, 2024**

**Mark Winborn, PhD, NCPsyA**

**Course Description**

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

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

**Course Objectives**

Participants will be able to:

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

**Required Readings**

Fordham, Michael (1978) Chapter 12: “Interpretation” in Jungian Psychotherapy, Karnac: London.

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

**Supplemental Readings**

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

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

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

**Assignments**

None

**Biography**

Mark Winborn, Ph.D., 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. He is a training analyst with the Inter-Regional Society of Jungian Analysts, the C.G. Jung Institute – Küsnacht, and the Romanian Society for Analytical Psychology. He is also on the adjunct faculty of the Russian Society for Analytical Psychology and the Moscow Association for Analytical Psychology. His primary areas of interest are analytic technique and the integration of psychoanalytic theories. He has published or edited five books: *Deep Blues: Human Soundscapes for the Archetypal Journey,* *Shared Realities: Participation Mystique and Beyond,* *Interpretation in Jungian Analysis: Art and Technique*, *Beyond Persona: On Individuation and Beginnings with Jungian Analysts* (with Lavinia Țânculescu-Popa), and *Jungian Psychoanalysis: A Contemporary Introduction* (part of the Routledge series - *Introductions to Contemporary Psychoanalysis*), as well as numerous articles and book chapters. His work has also been published in Russian, German, French, Portuguese, and Romanian. He received the Gradiva prize from the National Association for the Advancement of Psychoanalysis for the best article published in 2022 and was a finalist in 2014 for the best edited book in psychoanalysis. Additionally, He has presented papers at the past five Congresses of the International Association for Analytical Psychology (2010, 2013, 2016, 2019, 2022). He lectures widely both in the USA and internationally.

**The Self Psychologies of Jung and Kohut: Comparison and Contrast**

**Memphis-Atlanta Jung Seminar, Nov 3, 2024**

**Mark Winborn, PhD, NCPsyA**

**Course Description**

The seminar will consist of an overall comparison of the Jungian and Kohutian (Self Psychology) models of the psyche. Ways in which the Jungian and Kohutian models of the psyche served to complement each other will be explored. More specifically, material will be presented on differing conceptualizations of the Self, selfobjects, selfobject transferences, narcissism, empathy, defense, resistance, course of analysis, and interpretation. An examination of the impact of theory on technique will be discussed.

**Course Objectives**

Participants will be able to:

* Develop an understanding of the major differences between the conceptualization of the psyche offered by the schools of Analytical Psychology and Self Psychology.
* Recognize and engage with their patient’s emerging selfoject transferences in analysis.
* Differentiate between the patient’s defensive processes and resistance in analysis and understand the differing sources of motivation for these processes.
* Develop skills in interpretating from different theoretical perspectives.

**Required Readings**

Baker, H. and Baker, M. (1987) Heinz Kohut's Self Psychology: An Overview, Am. J. of Psychiatry, Vol. 144, 1-9.

Corbett, Lionel (1989). Kohut and Jung: A Comparison of Theory and Therapy. In Self Psychology (Douglas Detrick and Susan Detrick, eds.) The Analytic Press, Hillsdale, NJ.

Corbett, Lionel (1989). The Self in Jung and Kohut. *Progress in Self Psychology*, [5:](http://www.pep-web.org/search.php?volume=5&journal=psp)189-208.

Kohut, H. (1959) Introspection, Empathy, and Psychoanalysis. *J. of the American Psychoanalytic Assoc.*, Vol 7, p. 459-483.

Kohut, H. (1968) The Psychoanalytic Treatment of Narcissistic Personality Disorders, *The Psychoanalytic Study of the Child*, Vol. 23, p. 86-113.

Kohut, H. and Wolf, E. (1978) The Disorders of the Self and Their Treatment: An Outline, *Int. J. of Psycho-Analysis*, Vol. 59, p. 413- 425.

(Note that the three Kohut articles outline a general course of development in his theories over the course of 20 years from the beginning until near the end of his life – these should be read in chronological order).

**Supplemental Readings**

Jacoby, Mario (1984). Analytic Encounter: Transference and Human Relationship. Inner City Books.

Jacoby, Mario (1991). Individuation and Narcissism: The Psychology of the Self in Jung and Kohut. Routledge.

Kohut, Heinz (1984). How Does Analysis Cure? The University of Chicago Press. (This is Kohut’s last book and presents his most mature thinking on his system of Self Psychology).

**Assignments**

None

**Biography**

Mark Winborn, Ph.D., 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. He is a training analyst with the Inter-Regional Society of Jungian Analysts, the C.G. Jung Institute – Küsnacht, and the Romanian Society for Analytical Psychology. He is also on the adjunct faculty of the Russian Society for Analytical Psychology and the Moscow Association for Analytical Psychology. His primary areas of interest are analytic technique and the integration of psychoanalytic theories. He has published or edited five books: *Deep Blues: Human Soundscapes for the Archetypal Journey,* *Shared Realities: Participation Mystique and Beyond,* *Interpretation in Jungian Analysis: Art and Technique*, *Beyond Persona: On Individuation and Beginnings with Jungian Analysts* (with Lavinia Țânculescu-Popa), and *Jungian Psychoanalysis: A Contemporary Introduction* (part of the Routledge series - *Introductions to Contemporary Psychoanalysis*), as well as numerous articles and book chapters. His work has also been published in Russian, German, French, Portuguese, and Romanian. He received the Gradiva prize from the National Association for the Advancement of Psychoanalysis for the best article published in 2022 and was a finalist in 2014 for the best edited book in psychoanalysis. Additionally, He has presented papers at the past five Congresses of the International Association for Analytical Psychology (2010, 2013, 2016, 2019, 2022). He lectures widely both in the USA and internationally.

**Applied Alchemy**

**Memphis-Atlanta Jung Seminar, December 7-8, 2024**

**Mike Box, LPC**

**Course Description**

C.G. Jung “discovered” alchemy relatively early in his career. However, it was not until he wrote the “Introduction” to Wilhelm’s translation of *The Secret of Golden* that he was able to see the value of Alchemy for Analytical Psychology. As a result, approximately one third of Jung’s published work centers on Alchemy.

This seminar will focus on the basic concepts of this core aspect of Analytical Psychology. We will explore the Stages and Processes of the Work through modern examples. We will then examine how this may provide a useful metaphor to deepen our understanding of Jung’s Analytical Psychology.

**Course Objectives**

Participants will be able to:

* Explain and discuss the importance of Alchemy in Analytical Psychology.
* Explain and discuss Alchemy as a metaphor
* Explain and apply the value of metaphor in the Analytical process
* Identify key concepts in Alchemy

**Required Readings**

*Psychology and Alchemy(CW 12)*. C.G. Jung (This text will form the basis for this and the following 2 seminars.)

*Practical Alchemy*, Brian Cotnoir

**Supplemental Readings**

*Alchemy.* Marie-Louise von Franz

*Jung on Alchemy.* Nathan Schwartz-Salant

*The Heavens Declare: Astrological Ages and the Evolution of Consciousness.* Alice O. Howell

*Jung and Tarot*. Sallie Nichols

**Assignments**

Please write a short assessment of where you are with Alchemy. Include interests, doubts, questions, etc. This can be short (~250 words). Please email to me at [mike@mikebox.net](mailto:mike@mikebox.net) no later than the weekend prior to the seminar.

**Biography**

**Mike Box, LPC** is a Jungian Analyst practicing in Jackson, Mississippi. His practice focuses on assisting clients in working through their addictions and overcoming trauma. His interests lie in the intersection of psychology, spirituality, and Nature. He completed graduate work at the Institute of Transpersonal Psychology in Palo Alto, California, and received analytical training from the Inter-regional Society of Jungian Analysts. He is a faculty member of the Memphis-Atlanta Jung Seminar.

**A Study of Seven Alchemical Processes and Their   
Metaphorical Meaning in Analytical Psychology**

**Memphis-Atlanta Jung Seminar, January 4-5, 2025**

**On-line**

**Stephen Foster, MA, LPC, NCPsyA**

A painting of a mountain with people around it

Description automatically generated

**Course Description**

The goal of this class is to introduce seven of the most common alchemical operations used to transform alchemical substances, and to identify the stages and colors to which they might pertain. More importantly, these seven operations are metaphors for aspects of psychoanalysis that we are required to master in analytic work. As serious students of Analytical/Jungian psychology, it is important to understand these operations as metaphors and the psychological transformations they might represent. We will consider *Calcinatio, Solutio, Separatio, Coniuntio, Putrificatio, Coagulatio,* and *Sublimatio*.

When Jung read alchemical texts, he imagined the alchemist projecting onto the alchemical substance as it was transformed in the alchemical *vas*. From the alchemical texts written by what have come to be known as spiritual alchemists, Jung was able to deduce aspects of the alchemist’s unconscious process and apply them to Analytical psychology. Specifically, we will work with images and text from Johann Daniel Mylius’, *Philosophia reformata,* published in Frankfurt in 1622. We will explore each of the seven process individually, and as alchemical pairs, and explore how we might work with them, with our clients, and with their dreams.

**Course Objectives**

The learning objectives for this class are:

* Participants will be able to name a minimum of seven alchemical operations.
* Participants will be able to name how the operation transforms the physical state of the material in the alchemical reaction.
* Participants will be able to name what these alchemical operations might relate to psychologically in their clients and themselves.
* Participants will be able to name how the change in physical state might be explained metaphorically as a change in psychological state in their clients, and in their dreams.

**Required Readings**

Jung, C. G. (1953/1968). 1. Basic Concepts of Alchemy; 2. The Psychic Nature of the Alchemical Work (paras. 332-389); 4. The Work (paras. 401-424) in *CW* 12.

Edinger, Edward, Anatomy of the Psyche: Alchemical Symbolism in Psychotherapy, Open Court Publishing Company, LA Salle, Illinois. (Pages 1 through 232)

**Required Listening:**

The Alchemy of Psychology, an audio tape of a lecture series presented by James Hillman (available on Audible only) 10 hours.

**Assignments**

(Writing assignments, movie watching, etc.)

Select one of the processes from the seven identified above and write a paper (2 pages) describing how you see it functioning in one of your clinical clients. Provide a specific example if you can.

**Biography**

Stephen Foster is Senior Training Analyst with the Inter-regional Society of Jungian Analyst (IRSJA) teaching with their Memphis-Atlanta Seminar. He is a Licensed Professional Counselor and a member of the National Association for the Advancement of Psychoanalysis, with a private practice in Boulder Colorado. Stephen teaches a wide range of subjects including nature and the environment, alchemy, Norse mythology, Fairy Tales, and the Tarot (See his website: www.BoulderJungianAnalyst.com).

**The Secret of the Golden Flower**

**Memphis-Atlanta Jung Seminar, February 8-9, 2025**

**Kathleen Wiley, MHDL, LCMHC, LMFT**

**Course Description**

The seminar will bridge the spiritual and psychological worlds via the symbolism of alchemy as addressed in Jung’s *Commentary on The Secret of the Golden Flower*. The focus will be on experiencing the interconnectedness of individuation processes to alchemical symbols and processes addressed in the readings.

**Course Objectives**

Participants will be able to:

* Articulate the significance of Jung’s discovery of Wilhelm’s translation of *The Secret of the Golden Flower* for his work
* Identify and engage with key theoretical aspects (concept of the Self, “technique” of active imagination, working model of psyche) of Jungian theory addressed in Jung’s Commentary on Wilhelm’s translation
* Bridge religious and psychological constructs to alchemical symbols
* Apply a working knowledge of the basic concepts of alchemy to the individuation process (their own and their clients)
* Experience an application of alchemical symbols via reading about Winnicott’s dream of his head being split open (supplemental reading)

**Required Readings**

Jung, C. G., “Commentary on the Secret of the Golden Flower”, *CW 13*, par. 1-84, pages 1-55.

Jung, C. G., “Basic Concepts of Alchemy”, “The Psychic Nature of the Alchemical Work”, “The Work”, *CW13,* par. 332-424.

Wilhelm, Richard, (1962) *The Secret of the Golden Flower.* (Includes Jung’s Commentary)

**Supplemental Readings**

To be provided by presenter

Meredith-Owen, W. (2021) Alchemical Dragons: Winnicott’s reaching towards the Objective Psyche. J. of Analytical Psychology, 66, 4, 848-873.

West, M. (2021). Alchemy and the Repair of Dissociation—a response to William Meredith-Owen. J. of Analytical Psychology, 66, 4, 887-906.

**Assignments**

Outline your understandings of psyche, psychic structures, and the process of individuation as informed by reflection on the readings and your personal relationship to the material.

The purpose of the assignment is to articulate to yourself applied knowledge of the material.

Please send your outlines to me at [wileyjungiananalyst@gmail.com](mailto:wileyjungiananalyst@gmail.com) at least 4 days prior to the seminar. Also, bring a copy for yourself to reference in the seminar discussions.

**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, N.C. She is a senior analyst and training analyst with the Memphis-Atlanta Jungian Seminar. She is a frequent presenter at Jung Societies in the Southeast and The Haden Institute.

Kathleen believes that individuation, incarnation, and the forging of the philosopher’s gold all refer to the process of embodying your essence. To this end, she offers “Essential Embodiment Practices” and “Fundamental Embodiment Processes” through her website, [www.onlinesacredcircles.com](http://www.onlinesacredcircles.com). She also interweaves Jungian psychological concepts and Christian scriptures in her books, *New Life: Meditations on the Birth of the Christ Within* and *New Life: Symbolic Meditations on the Promise of Easter and Spring*. Her work empowers people to live out of a conscious connection to the god within/ the Self.

**Straying From the Path: An Exploration of the Intersections between Queer Theory and Analytical Psychology**

**Memphis-Atlanta Jung Seminar, March 8-9, 2025, Atlanta GA**

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

**Course Description**

Those who cannot perform normative cultural narratives often find their voices silenced. Queer Theory offers us a new framework – a new way for working with old material. 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, wish to turn away, or shut down, for here lies our Treasure. Connections will be made between ideas from Queer theory and the Jungian concepts of Individuation, Complex Theory, Weltanschauung, and Active Imagination.

Complexes demand an Eternal Oscillation between Subject and Object in an Inquiry toward Unfolding Identity. Individuation necessitates a continual struggle in this realm of the Psyche. We will connect Jungian ideas that pertain to working with complexes such as dreamwork and active imagination with the ideas of Queer theorist Sara Ahmed as articulated in her 2006 text *Queer Phenomenology: Orientations, Objects, Others* and with Saketopoulou and Pellegrini’s ideas about the Sexual Unconscious (2023) and the necessity of relational embodiment, including the inter-generational unfolding of the Sexual Unconscious, which correlates well with Jungian ideas of individuation in service to the Self.

The development of Jungian Weltanschauung is intrinsically embedded in the “social”, in the realm of cultural complex. There can be no individuality without embodiment. We are embodied or disembodied by the social spaces we find ourselves within. We contribute to the unfolding of the Self by our embodiment as unique selves within the oscillating polarities of the cultural complexes, themselves a kind of Underworld where disembodiment seems to be demanded. What is “home”? How can we “find our way home?” Ahmed suggests that we begin to embody ourselves when we make a “change in direction” and we move towards a new way of being. Generally, we follow what has already been given to us. Not to do so is a dance with our Jouissance. It is movement towards an understanding of individuation that might be correlated with an ever-evolving Coming-Out process. ALL gender formations arise out of dynamic process which must also include what we are naming as the specific Sexual Unconscious. There is no “normal” course towards the expression of gender, it is an unfolding process, an individuation. Gender is social, gender must be embodied, gender is phenomenological, gender is never in stasis.

**Course Objectives**

Participants will be able to:

* Demonstrate an ability to apply Jungian concepts such as complex, shadow, anima, transcendent function, Weltanschauung and religious function of the psyche to basic tenets of queer theory.
* 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 beginning working knowledge of Queer Theory and demonstrate a beginning ability to apply the ideas of Queer Theory towards an emergent methodology of analytical attitude.
* Articulate the places of meeting between Queer Theory and Analytical Psychology with an emphasis on articulations of the intersections between phenomenology, direct experience, spirituality, and cultural complexes.
* Describe Freud’s death drive and its creative potential in a clinical setting. Apply understandings of Thanatos to Complex theory and Individuation.
* 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.
* Integrate queer concepts of phenomenology and the sexual unconscious with Jungian concepts of complexes and of individuation in service to the Self.
* Demonstrate a beginning ability to apply Queer Theory concepts alongside Analytical Psychology concepts in one’s reverie about clinical work with Queer analysands.

**Required Readings**

Ahmed, Sara (2006). *Queer Phenomenology: Orientations, Objects, Others.* Durham, NC: Duke University Press.

Jung, C.G. “The Transcendent Function”, CW8, pp.67-91

Jung, C.G. “A Review of the Complex Theory”, CW8, pp. 92-104

Jung, C.G. “Analytical Psychology and Weltanschauung”, CW8, pp. 358-384

Saketopoulou, Avgi & Ann Pellegrini (2023). *Gender Without Identity.* New York: The Unconsious in Translation. www.uitbooks.com.

Smilges, J. Logan (2022). *Queer Silence: On Disability and Rhetorical Absence.* Minneapolis, MN: University of Minnesota Press.

**Assignments**

Please write a 5-page reflection paper that presents your reflections on the readings and your articulations of how queer theory may be integrated with analytic attitude, complex theory, and the process of individuation. Expressions of reverie around your clinical work with the Queer community is appreciated here, if this a part of your clinical experience at this moment in your career.

**Biography**

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 C.G. Jung Institute of Philadelphia, and of the Memphis-Atlanta Jungian Seminar. He is a guest training analyst for the C.G. Jung Institute of Zurich, Kuesnacht. 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.

**Psychic Energy and The Transcendent Function as Applied to Alchemy**

**Memphis-Atlanta Jung Seminar, April 5-6, 2025**

**Jacqueline Wright, Ed.D. and 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.

Alchemy’s processes and recipes offer a creative space for the movement and change of psychic energy - inviting the vital “third” to appear.  For example, a client deep in a grief process can be awash in a solutio state.  The coagulation of this grief has yet to appear.  In this vein, the analyst embodies the vessel within which the tension of these alchemical processes is held in the heat in order that the transformative third can appear.

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, discussion and personal alchemical discoveries to demonstrate the relevance of libidinal energies and psychic movement.

**Course Objectives**

Participants will be able to:

* Differentiate between Jung and Freud’s conceptions of libido and psychic energy.
* Articulate and apply Jung’s notions of psychic energy, the canalization of libido, and recognize reductive and synthetic paths of psychic energy.
* Explain the fundamental relationship between instinct and transformation through libidinal impact.
* Recognize and apply Jung’s concept of the Transcendent Function in a clinical setting.
* Recognize *participation mystique* as a reflection of psychic energy and demonstrate its clinical relevance.
* Recognize how alchemical methods and procedures can be applied to their own individuation process.
* Describe the key goals and operations of alchemy as they apply to the individuation process.
* Gain an understanding of how alchemy provides an insightful portrayal of imaginal experiences that create transformations of the psyche.

**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*

*4. Edinger, Edward F.*Alchemical Symbolism in Psychotherapy

**Supplemental Readings**

Jung, CW 5, ¶ 4-46 *Two Kinds of Thinking*

Edward Edinger, Transformation of Libido: A Seminar on C.G. Jung’s Symbols of Transformation

Esther Harding, Psychic Energy: Its Source and Its Transformation

Jeffrey C. Miller, The Transcendent Function: Jung’s Model of Psychological Growth through Dialog with the Unconscious

**Assignments**

Alchemy can be a confounding subject and it can be easy to lose sight of the real gold – how it manifests in an individual psyche.  Jung and other analysts help us understand how the many methods and procedures the alchemists used in their work can be applied to the Individuation process and how alchemical work occurs in our own psychological laboratory, initiating libidinal energies and promoting psychic movement.

Your assignment is to choose an alchemical process (e.g., nigredo, albedo, rubedo, solution, coagulatio, calcinatio, separatio, putrefaction, etc.) described by Edinger in his book “Anatomy of the Psyche,” that you have experienced within your personal process.  Choose one that currently speaks to you, or has spoken to you in a meaningful way.  Find a creative way to demonstrate or illustrate to the group how this process has impacted/affected your life.  Be ready to describe the part it played in your individuation process.  For example, what emerged or changed in you?  What kind of response did it create in you?  What needs did it meet?  What died – or changed?  How did you put the elements and operation into action?  How did it contribute to helping you become a more complete individual?  How did it inform your psychotherapeutic work?   You might tie your experience to a piece of music, a painting, a myth or fairy tale, a drawing, a dream image, a piece of art, or a religious image/process.  Be creative in how you present what has become embodied in you to the group.  Engage your imagination to tell your personal alchemical story.

**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.

Jacqueline Wright 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-Atlanta and New Orleans training seminars.  She has a private practice in Atlanta, Ga. Her current interests include myths and fairy tales, sexuality, Initiation, the role of love in analysis and the archetype of home.

**Year-End Retreat: Alchemical Images**

**May 13-16, 2024**

**St. Columba Episcopal Retreat Center, Memphis, TN**

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

**Memphis-Atlanta Jungian Seminar**

The end of the year retreat is conducted in the same manner as the opening retreat. In addition to group process involving all candidates and auditors, you will meet in a small group with two analysts present for a group process with each member’s paper. Each participant will be expected to prepare a paper to present at the retreat, and the papers must be received by email **two weeks prior to the retreat** **(Thursday, April 30)** to give everyone a chance to digest the papers without time pressure. The paper should be a minimum of ten pages in length and no more than fifteen pages. Please double space and use 12 point font and 1 inch margins. In addition to a copy of the image, include its title and its source in the literature of alchemy. Full references to all sources used should be provided using APA style (or MLA style if that is your academic background).

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

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

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

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

As you begin the task of thinking about this image, use Jungian analytic theories as lenses as you examine it. Other psychological theories may add depth to your paper but should not eclipse Jungian theory. Here are some possible questions to ask yourself as you begin. By no means consider it necessary to answer each question. These are intended to get you thinking:

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

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

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