

**BAJA Seminar
Spring 2015 Syllabus**

**Spring 2015 Saturday Schedule
February 7, March 14, April 11, May 9
8:30-10:15 CW Readings
10:30-5:00 Seminar Didactic
9:00-12:00 Sunday Clinical**

Seminar meets at BC3 at 1637 28th Street Boulder 80302 for all Saturday seminars with the exception of **March 14 when the seminar will meet at 3333 Iris Suite 207 Boulder 80301**

**Spring Collected Works
Spring 2015
Saturdays 8:30-10:15**

The Practice of Psychotherapy CW 16

Schedule:

February 7 Part I Vol 16

Nora

March 14 Part II of Vol 16 up to page 162

Nora

April 11 Psychology of the Transference

Steve

****May 9th Continue with Psychology of the Transference***

Gus

**Sunday Clinical
Spring 2015
May 10th, 2015
Sunday 9:00-12:00
Gus Cwik, PhD
\$100.00**

(Please register by March 30th)

Individuation: The Patient Iron
Stephen Foster, PhD, MA, LPC
Saturday February 7, 2015
10:30-5:00

The concept of individuation is a cornerstone of Jungian, Analytical Psychology. We will explore what it is and what it is not; how do we and our clients embrace or evade it and what are the consequences of our involvement in or side-stepping of the tasks of individuation.

Conscious and unconscious do not make a whole when one of them is suppressed and injured by the other. ... Both are aspects of life. ... This means open conflict and open collaboration at once. That, evidently, is the way human life should be. It is the old game of hammer and anvil: between them the patient iron is forged into an indestructible whole, an 'individual.' This, roughly, is what I mean by the individuation process.

C.G. Jung, CW Volume 9i, para 522-523, p. 288.

Seminar Objectives

- Learn what Jung has to say about individuation. Differentiate what it is and what it is not.
- Discuss and consider if individuation has a particular archetypal foundation.
- Analyze how individuation relates to the Jungian model of the psyche such as its relationship to ego, persona, shadow, anima, animus, and the Self.
- Formulate what capabilities are necessary for individuation, and, if pursued, what are the consequences of a decision to pursue individuation.

Readings – Required

Hollis, James. 2013. *Hauntings: Dispelling the ghosts who run our lives*. Asheville NC: Chiron Publications.

Jung, C.G., 1939/1990. Conscious, Unconscious and Individuation. *The Archetypes and the Collective Unconscious*. CW 9i. (pages 449-454, paragraphs 489-524). Princeton: Bollingen Foundation.

_____. 1916/1989. Adaptation, Individuation, Collectivity. *The Symbolic Life*. CW 18. (pages 449-454, paragraphs 1084-1106). Princeton: Bollingen Foundation.

Additional Titles on Individuation

Becker, Christina. 2004/2014. *The Heart of the Matter: Individuation as an Ethical Process*. Asheville NC: Chiron Publications.

Edinger, Edward. 1972/1992. *Ego and Archetype*. Boston: Shambhala.

Edinger, Edward. 1994. *The Mystery of the Coniunctio: Alchemical image of individuation*. Toronto: Inner City Books.

McNeely, Deldon Anne. 2010. *Becoming: An introduction to Jung's concept of individuation*. Carmel CA: Fisher King Press.

Contact Info:

Stephen Foster, Jungian Analyst
303-442-0235
Stephen@stephenfoster.co
<http://stephenfoster.co>

*****March 14 when the seminar will meet at 3333 Iris Suite 207 Boulder
80301**

Jung, Merlin, and the Analytic Process**Doug Tyler, Ph.D.****Saturday March 14, 2015****10:30-5:00**

This course will explore the mythological image of Merlin and how, throughout history, “he” represented psychological processes within cultures of various eras, particularly today. Jung was fascinated with Merlin, yet curiously wrote little about him. But by the end of his life, however, Jung identified with Merlin’s plight of not being adequately understood. This, among other qualities, links Merlin to the ineffable Mercurius.

We will use the two original (and primary) Merlin texts to better understand what Jung experienced in this archetypal image – even though it appears he was only familiar with the more popularized version. Importantly, we will see how Merlin embodies Jung’s notion of the nature of opposites within the analytic process – including the notion of movement of spirit within matter and the interplay of masculine and feminine energies. We will look at the ways Merlin, like alchemy, represents a relationship with the shadow side of the dominant collective views within Christianity – especially because he emerges from the druidic and pagan Celtic culture.

We will also explore how this character/image symbolizes various intrapersonal psychic processes and interpersonal dynamics within the analytic processes.

Learning Objectives

- Participants will understand the relationship between Jung, the person, and a set of five archetypal images Merlin symbolizes, and how this relationship contributed to the development of Jung’s Analytical Psychology;
- Participants will learn to see and how to apply the axiom of the movement of spirit in matter/nature within the analytic process and how this differs from the collective notion of spirit as extroverted “other”;
- Participants will learn how the various archetypal images reflected in this mythological character appear in and influence the analytical process, particularly within the tension of opposites – as reflected in clinical material;

- Participants will learn how Merlin’s “voice from the unconscious” suggests current analytic concepts such as containment, transference – countertransference, projective identification (participation mystique), and individuation, to name a few.

Required Reading

1. Memories, Dreams, Reflections: Chapter VIII *The Tower*

Additional Readings (if you’re really curious but not required for seminar)

1. Collected Works, Vol. X Alchemical Studies, ¶239-246; ¶284-303
2. The Therapeutic Relationship: Transference, Countertransference, and the Making of Meaning by Jan Wiener (2009) This book is certainly worth reading in its entirety, but please read Chapter 3: *Countertransference and Imagination*, pp.56-77.
3. Merlin and the Grail: Joseph of Arimathea, Merlin, Perceval by Robert De Boron and The Life of Merlin, Vita Merlini by Geoffrey of Monmouth (find at www.forgottenbooks.org)
4. The Grail Legend by Emma Jung & Marie-Louise von Franz, Chapters XX-XIV
5. Jung, Vol. 9.1 of the Collected Works, ¶384-488
6. Merlin: Priest of Nature by Jean Markale

Doug Tyler is a Psychologist and Jungian Analyst who lives and works in independent practice in Knoxville, Tennessee. He completed postgraduate training with the Inter-Regional Society of Jungian Analysts in 2012 and is now a member of the Memphis-Atlanta Jung Seminar staff. His current interests include the legends of Merlin, the Holy Grail, the myth of the Hero, typology, and the analytic process.

Transference and Countertransference

Don Williams

Saturday April 11, 2015

10:30-5:00

Jung implemented the practice and application of the analyst needing analysis; it was an idea that was taken up by Freud and subsequently required by all fields of psychoanalysis. Understanding the range of psychic states and the pervasive power of complexes and other unconscious contents within oneself, he said, “the doctor is as much *in the analysis* as the patient. He is equally a part of the psychic process of treatment and therefore equally exposed to the transforming influences.” (CW 16, p. 72, para 166).

Jung’s ideas on transference and countertransference will be explored through the discussion of conscious and unconscious processes, relational exchanges, the consideration of empathy and attachment issues. Healing may occur through the analyst’s ability to work with his/her countertransference in the moment while unconscious reenactments and reparative opportunities open up spaces of imagination and reflection that deepen the therapeutic work. Trauma also has an impact on transference/countertransference

occurrences and emerges in complexes or dissociative material from the unconscious as well as dream images, verbalizations and metaphors from both the analyst and the analysand. Drawing on the foundations of Jung, and including a broader psychoanalytic lens, this topic will be further explored through case material, movie clips, and required readings.

Learning Objectives:

- Describe ways in which psychic states can potentially influence the analytic encounter
- Describe how transference/countertransference influences their perception and style of enactment within the analytic process
- Understand the theoretical basis for working with the analysand's experience of past trauma based upon the experiences transference/countertransference dynamics.

Readings:

- 1) Jung, C. (1969) *Collected Works Volume 16 The Psychology of the Transference* by C. G. Jung (Author), R. F.C. Hull (Translator)
- 2) *Shared Realities: Participation Mystique and Beyond* [The Fisher King Review Volume 3] Paperback edited by Mark Winborn . Read: Introduction: An overview of participation mystique by Mark Winborn.

Contact info

Don Williams

Phone: 303-918-5136

dwilliams@earthnet.net

***Associative Dreaming:
Thirdness and Analytic Mindfulness***
Gus Cwik
Saturday May 9, 2015
***8:30-5:00**

The idea of countertransference has expanded beyond its original meaning of a neurotic reaction to include all reactions of the therapist: affective, bodily, and imaginal. Additionally, Jung's fundamental insight in *Psychology of the Transference* was that a "third thing" is created in the analysis. But he failed to demonstrate how this third is experienced and utilized in analysis. This "analytic third", as Ogden calls it, is co-created by analyst and analysand in depth work and becomes the object of analysis. Reverie, as developed by Bion and clinically employed by Ogden, provides a means of access to the unconscious nature of this third. Analytic Mindfulness, a type of active imagination, as described by Jung, provides the paradigm for a mode of interaction with these contents within the analytic encounter itself.

Seminar Objectives:

- Produce an abaissement du niveau mental, altered state of consciousness, in order to access imagery surrounding the clinical interaction
- Identify elements of Associative Dreaming
- Engage with interimaginal products in order to comment on the “analytic third”

Required Readings

Cwik, A. J. (1995). Associative Dreaming: Reverie and Active Imagination, *Journal of Analytical Psychology*, 56, 14-36, 2011

Ogden, T. H. (1997). Reverie and metaphor: Some thoughts on how I work as a psychoanalyst. *International Journal of Psycho-Analysis*, 78, 719-732.

Contact Info:

guscwik@hotmail.com