



Boulder Association of Jungian Analysts

The Boulder Jung Seminar

Curriculum
2016-2017

Friday Clinical Colloquium
3:00-6:00
Location: TBA

&

Saturday Seminars
8:30-5:00
Location:
First Congregational Church
Corner of Pine and Broadway
Boulder, Colorado

******The Friday night before the seminar begins and the Saturday evening after the last seminar, analysts and seminar participants are invited to gather together socially to get to know each other in September, to share a meal, and then in May to celebrate the end of the seminar year. Poetry, music and other shares are welcome. Please include this into your schedule. Specific plans will be forthcoming.***

Friday Clinical and Dream Dialogues
2016-2017
A Colloquium for
Clinicians and Training Candidates
Fridays 3pm to 6pm
Locations: Boulder TBA

The intended structure of the case presentation is that two individuals will have an opportunity to present a case with dream material (Approx 1 hour each). Before your presentation, write a 1-2 page introduction on the analysand that includes a brief anamnesis, presenting issues, 1-3 dreams or other material from the unconscious, analysand associations, and a few points or questions about the Transference/Countertransference with your questions on the material. Please print enough copies for the group including the analyst. The schedule will be rotating so everyone should present at least twice.

******Orientation Friday September 9th 2:30-3:00 only. Steve and Don**

September 9th, 2016
Analyst: Martha Harrell
Location: TBA

October 7th 2016
Joe McNair
Location: TBA

November 11th 2016
Ronnie Landau
Location: TBA

December 9th 2016
Analyst: TBA
Location: TBA

February 10th 2017
Gus Cwik
Location: TBA

March 10th 2017
Susan Roberts
Location: TBA

April 7th 2017
Stephen Foster
Location: 1634 Walnut Suite 221, Boulder

May 12th 2017
Martha Harrell
Location: TBA

Syllabus for Saturday Seminar
8:30-5:00
2016-2017

Nora Swan-Foster
Welcome and General Orientation
Saturday September 10th, 2016
8:30-9:45

Following introductions and general housekeeping, we will consider the message that Jung did not value the group experience; however, this narrative contradicts his enduring interest in the individuation journey that is facilitated by the very tension that lives between the individual and the collective. Drawing from his ideas we will consider how the seminar is a container for unconscious and symbolic material, and explore ways in which the individual and the group work together within a dynamic process to facilitate an individuation journey.

**Please arrive between 8:00 and 8:15 to get settled. Tea water and light snacks provided.

Ego and Archetype: a post-Jungian perspective
Martha Harrell
Saturday September 10th, 2016
10:00-5:00

Dr. Edward Edinger, as one of the founding members of the C.G. Jung Foundation for Analytical Psychology in New York, was one of the major Jungian writers in the early days of Depth Psychology in the United States. Of his many foundational writings in Jungian Psychology, *Ego and Archetype* is a classic. This course will address Jung's most basic and groundbreaking discovery of the Collective Unconscious also known as the Archetypal Psyche. In his break with Freud he found the freedom to experience in both himself and his patients the depth dimension of psyche and followed the phenomenology of its manifestation into depths never before observed. As a result he recognized the same phenomenology in the cultural themes of myth and religion. Through this discovery he came to understand that the individual psyche is not just a product of personal experience. It also has a transpersonal dimension, which manifests in universal patterns. The relationship of these two is the content of this course. "This individual opus is called by Jung, individuation, its stages, its vicissitudes and its ultimate aim." (Edinger, 1972).

Seminar Objectives:

1. To define and discuss the process of Individuation and the stages of its development.
2. To define and discuss the ego-self axis and its relevance to clinical work.
3. To discuss the Encounter of the individual human ego with the Self.

Required Reading:

Edinger, Edward. *Ego and Archetype*.

Martha Harrell, PhD, LP (licensed psychoanalyst) is a senior member of the IRSJA. She began her academic career in the early sixties as a faculty member in both the Yale University, School of Medicine, Department of Psychiatry and the Yale School of Nursing as both a professor, clinician and community activist. As a graduate of the C.G. Jung Institute of New York, she later served on the Board and taught seminar material. Martha then embarked on a 25-year long journey to integrate body, psyche and soul through studying various approaches such as cranio-sacral and shamanic tradition of the Andes. She has a private practice in Lafayette, Colorado where she offers analysis and supervision.

The Celtic Imagination
Joe McNair
Saturday October 8th, 2016
8:30-5:00

This seminar will focus on the uniqueness of the Celtic imagination common to the five Celtic nations. We will compare and contrast this cosmology with others from antiquity. We will examine the Celtic pantheon and explore the likes of the 'wee folk', the 'little people', silkie, brownies, the Hag, the Grail and the like. In the words of Lady Jane Wilde: "The very tendency to superstition, so marked in the [Celtic] nature, arises from an instinctive dislike of the narrow limitations of common sense. It is characterized by a passionate yearning towards the vague, the mystic, the invisible and the boundless infinite of the realms of Imagination".

Seminar Objectives:

This seminar is designed to help you:

1. distinguish the 'underworld' from the 'Other world'
2. understand the unique nature of the Celtic imagination
3. understand the importance of metaphor and allegory
4. explain the importance of 'story' telling
5. explain the difference between folktale and fairytale

Required reading:

Celtic stories [will be provided]

CW, Vol 8, *The Transcendent Function*, (pages 67-91), *On the nature of the Psyche* (pages 159-236), *Spirit and Life* (pages 319-337).

"Le Cri de Merlin," C.G.Jung. *His Myth in Our Time*, by von Franz

Suggested Reading:

Aurora Consurgens, "The Sixth Parable of Heaven and Earth", M-L von Franz

The Grail Legend, by Emma Jung/von Franz

Celtic Mythology, J. Sharkey, Thames & Hudson

The Earth has a Soul, from the Writings of CG Jung, by Meredith Sabini

Joe McNair is a psychologist and Jungian Analyst with private practices in Los Angeles and Boulder, Colorado. Joe is a senior core faculty member of the C.G. Jung Institute of Los Angeles and a Senior Training analyst with the Inter-Regional Society of Jungian Analysts as well as a founding member and senior core analyst of the Boulder Jung Seminar with BAJA. Joe is the co-author (with Dr. Marvin Spiegelman) of Jungian Analysts: Visions and Vulnerabilities. Joe can be reached at 2299 Pearl St. Ste. 200 Boulder, CO 80302 joemcnairph.d@gmail.com 818.317-4940

**Erotic Transference/Countertransference:
Encounters with the Realm of the Erotic Through a Jungian Perspective**

Ronnie Landau

Saturday November 12th, 2016

8:30-5:00

Love in the sense of concupiscentia is the dynamism that most infallibly brings the unconscious to light.

C. G. Jung - *Transformation Symbolism in the Mass*

Nothing in the entire range of human relations is more richly rewarding and fascinating, and yet makes us more vulnerable, than love and desire.

Wyre and Welles - *The Narration of Desire*

In this seminar we will review Jung's concepts of Transference and Countertransference with a particular focus on the erotic elements in order to traverse the often compelling, and at times frightening, aspect of erotic feelings that may arise in the analytic encounter. How do we interpret such material? Is it primarily a result of early unresolved psychological experience, or is it a function of resistance? Can the tension of both conditions be present? Is it a natural component in the process of the intimate exchanges that analysis can hold and honor? Beginning with Jung's theoretical framework of "The Psychology of the Transference" (CW Vol. 16), along with his concept of shadow, we will explore this rich yet potentially dangerous terrain.

Seminar Objectives:

1. Participants will learn to recognize and differentiate erotic transference and countertransference from other forms of transference.
2. Participants will develop skills for working with erotic transference and countertransference in the analytic setting.
3. Participants will learn the influence of developmental processes which underlie erotic transference and the variety of forms they may take in a clinical setting.

Required Readings: * primary readings – articles will be provided by instructor

*Jung, C. G. "Specific Problems of Psychotherapy" [excerpt]. **CW Vol. 16**, pp. 164-235.

*Davies, J. M. (1998). "Between the Disclosure and Foreclosure of Erotic Transference-Countertransference: Can Psychoanalysis Find a Place for Adult Sexuality?" *Psychoanalytic Dialogues* 8 (1988): 747-766

*Trop MD, J. L. "Erotic and Erotized Transference: A Self Psychology Perspective." *Psychoanalytic Psychology* 5 (1988): 269-284.

*Wrye, Harriet K., and Judith K. Welles. *The Narration of Desire: Erotic Transferences and Countertransference*. Hillsdale, NJ: The Analytic Press, 1994.

*Mann, David. *Psychotherapy, an Erotic Relationship: Transference and Countertransference Passions*. Routledge, 1997.

Suggested Readings:

Carotenuto, Aldo. Translated by Joan Tambureno. *The Difficult Art: A Critical Discourse on Psychotherapy*. Chiron Publications, 1992.

Stein, Robert. *Incest and Human Love: The Betrayal of the Soul in Psychotherapy*. 3rd edition. Dallas, TX: Spring Publications, 1990.

**Active Imagination: The History and Theory of Jung's Approach to
Working with Complexes and Archetypal Material**

Nora Swan-Foster

Saturday December 10th, 2017

8:30-5:00

Jung's method of active Imagination was used to facilitate consciousness and psychological wholeness. He pivoted from Freud's associative method to encourage a dialectical relationship with the purposive and inherent healing nature of the unconscious. As documented in the *Red Book*, Jung actively used this interactive method with himself and subsequently with his analysands. Undoubtedly, Jung was ahead of his time with this innovative technique, validated by key features that are woven into contemporary therapeutic tools such as NLP, Focusing, EMDR, Brain Spotting, Internal Family Systems (IFS), art therapy and/or somatic techniques.

In this seminar, we will review the history, theory and development of active imagination within Analytical psychology, explore how active imagination is used clinically today to work with psychological conflicts (complexes) and dreams, and consider how this approach brings about the analytic third and the relationship with the Self (archetypes). Moreover, by using active imagination to engage with material from the unconscious, the teleological movement of the archetypal psyche becomes partially known to us, uncovering a meaningful narrative of transformative images that further our individuation process.

Seminar Objectives:

1. Define and understand the history and development of Jung's technique of active imagination.
2. Name the stages of active imagination and the important components.
3. Define when active imagination is typically encouraged and when it is not advisable.
4. Be able to explain how active imagination engages with the psyche to build a relationship with the complex and make the archetypal material partially known.

Assignment:

Choose an image from one of your dreams and do an active imagination—follow it with some type of further image-making through the expressive arts—art, music, poetry. You may choose to write a couple paragraphs about your experience. We will take an hour or so (5 minutes each) for everyone to briefly share their experience in the seminar to amplify our understanding of active imagination. You are welcome to include drawings, sounds or share a movement in the seminar.

Required Readings:

Cwik, G. (1995). *Active Imagination: Synthesis in Analysis*. (will provide)

Jung, C.G. (1989/1950). **CW Vol 18:** *The Symbolic Life, Lecture V*. pages 169-173. (Will provide)

Salman, Sherry (2010). *Peregrinations of Active Imagination*. (Will provide)

Shalit, Erel. *The Complex: Path of Transformation from Archetype to Ego*.

Recommended Readings:

Jung, C.G. (1972/1960). **CW Vol 8:** *On the Nature of the Psyche and The Transcendent Function* (Review these essays--pages 67-91 and pages 159-236).

Cwik, G. (2011). *Associative Dreaming: Reverie and Active Imagination*. *Journal of Analytical Psychology*. (will provide upon request)

Nora Swan-Foster, ATR-BC, LPC, NCPsyA is an art therapist and Jungian Analyst and a graduate of the IRSJA. She has a private practice in Boulder, Colorado and serves as seminar coordinator for Boulder Jung Seminar (BAJA). Her chapter, "Jungian Art Therapy" is included in the 3rd Edition of Approaches to Art Therapy by Judith Rubin. Nora has completed trainings in NLP, Focusing, Resourcing/EMDR and Level II Brainspotting.

Freud, Object Relations, Self Psychology and Analytical Psychology

Gus Cwik

Saturday February 11, 2017

8:30-5:00

The psychoanalytic movement has its starting point in Freud's instinctual drive theory. Object relations theory moved beyond the instincts and was an attempt to focus on human relationships in the formation of personality. Self Psychology was a further elaboration looking at the development of healthy narcissism through the twin poles of idealization and mirroring. This class will place these developmental frameworks into an analytical psychology perspective. An alchemical metaphor utilizing the concepts of body, spirit and soul will be used as the organizing framework for these developmental theories.

Seminar Objectives:

1. Identify process versus content
2. Name the levels of psychological development in the tetractys image
3. List the basic tenets of Freudian, Object Relational and Self Psychological theory

Required Reading:

**It is suggested that students watch the movie, *The Cell*, before the class – paying particular attention to the inner world of the antagonist.

Jung, *Mysterium Coniunctionis*, CW 14 para. 654-789

Baker, H. and Baker, M. (1987). Heinz Kohut's self psychology: An overview. *The American Journal of Psychiatry*, 144, 1-9. (Will provide)

Friedman, L. J. (1975). Current psychoanalytic object relations theory and its clinical implications. *International Journal of Psychoanalysis*, 56, 137-146. (Will provide)

Suggested Reading:

Kalsched, D. (1996). *The inner world of trauma: Archetypal defenses of the personal spirit*. London: Routledge.

Mitchell, S. A. & Black, M. J. (1995). *Freud and beyond: A history of modern psychoanalytic thought*. New York: Basic Books.

St.Clair, M. (2000). *Object relations and self psychology*. (3rd ed.) Belmont, CA: Wadsworth/Thompson Learning.

Winnicott, D. W. (1971). Transitional objects and transitional phenomena. In *Playing and reality* (pp. 1-25). New York: Basic Books

August J. Cwik, Psy.D. is a clinical psychologist, hypnotherapist and senior Jungian analyst in private practice in the Chicago area. He is a member of the Chicago Society of Jungian Analysts and the Interregional Society of Jungian Analysts. He is also an Assistant Editor of the Journal of Analytical Psychology. He was Co-Director of Training of the Analyst Training Program and Co-Director of the Clinical Training Program in Analytical Psychotherapy at the C.G. Jung Institute of Chicago. He has published articles on the structure of analysis, alchemy, supervision, dreams, active imagination and numerous reviews.

The Archetypes of Fate and Destiny

Susan Roberts

Saturday March 11, 2017

8:30-5:00

Jung's psychology of individuation is based upon the belief that the symbols and instincts by which the unconscious expresses itself are not simply derived from the past but seek their end in some future goal or *telos*. This progressive view became a central point of contention between Jung and Freud, for whom past events led to present and future circumstances and not the other way around. In the century since their split, Jung's view has often been criticized for its unfounded metaphysics and for enabling individuals to avoid painful confrontations with their pasts by means of a "spiritual by-pass." For their part, Jungians dismiss the Freudian view for its scientific-materialistic bias, which they see as reductive and even nihilistic.

But the conflict between regressive and progressive views of the psyche predates Freud and Jung. These opposing tendencies are basic polarities of the soul, represented in the archetypes of Fate and Destiny which have appeared in religions, philosophies, and mythologies throughout the ages. In this class, we will explore some of the basic symbols the Western psyche has chosen to represent these forces: on one hand, the triple goddesses of fate in Greek and Norse mythologies and the myth of Oedipus; on the other hand, the Platonistic *daimon* and the acorn of destiny which contains the oak tree it will become. We will observe how the push and pull of Fate and Destiny have shaped the lives of various notable individuals. Finally, we will consider how holding the creative tension of the opposites may bring a sense of meaning to apparently random blows of fate and a sense of one's unique character and calling via the journey of individuation.

Seminar Objectives:

1. To examine the fundamental differences between Freud's reductive or regressive view of the unconscious and Jung's constructive or progressive view
2. To understand the pitfalls of each perspective taken on its own and the importance to psychological health and growth of maintaining a creative tension between the two
3. To explore symbolic and mythological representations of these psychological polarities in the archetypes of Fate and Destiny
4. To explore the interplay of Fate and Destiny in the unfolding of individual lives and in the process of individuation in general.

Required Reading:

Hillman, James. (1996) *The Soul's Code: In Search of Character and Calling*.

Jung, C.G. (1954). **Collected Works Vol 17**, *The Development of the Personality* (pages 165-186) (will provide)

Whitmont, Edward. (2007). "The Destiny Concept in Psychotherapy." *Journal of Jungian Theory and Practice*. Vol 9, No. 1. (will provide)

Suggested Reading:

Meade, Michael. (2012). *Fate and Destiny: The Two Agreements of the Soul*.

Susan C. Roberts, MSW, is a Jungian Analyst in private practice in Boulder, Co. She is a graduate of the Inter-Regional of Jungian Analysts and a faculty member of BAJA. Before moving to Boulder from Washington, D.C., she worked as a psychotherapist in community mental health and university counseling centers and as a counselor in independent and international schools. In the latter capacity she developed and taught a curriculum on psychological and emotional literacy for adolescents integrating insights from Jungian and psychodynamic psychotherapy, neuroscience, and the practice of mindfulness.

The Minds of Pauli and Jung: Exploring a New World

Stephen Foster

Saturday April 8th, 2017

8:30-5:00

Wolfgang Pauli was born in Vienna, in 1900 and attended the Doblinger-Gymnasium, graduating with distinction in 1918. Only two months after graduation, he published his first paper on Einstein's theory of relativity. He studied physics with Max Born, Niels Bohr, and other famous physicists, and by 1928 he was lecturing and researching at the ETH in Zurich. However, by 1930 he had married, divorced, and was drinking heavily—after experiencing a breakdown he went to see CG Jung for psychological counseling. At that time, Jung was 55 years old with a well-established group in Zurich. Jung did not see Pauli professionally, but referred him to an analyst by the name of Elaine Miller to “resolve early childhood complexes.” However, Jung recognized in Pauli a brilliant mind that contained, “a rich storehouse of archaic material.” Before Pauli left for the US to avoid Hitler's death camps at the onset of WWII he sent Jung 400 dreams that contained archetypal material that Jung used to write the first essay in *Psychology and Alchemy*.

When Pauli returned to Zurich after the war, he and Jung worked on a number of projects together. This seminar will provide an overview of Pauli and Jung's lives, and describe their intersection before and after WWII. In this seminar we will explore why these two men had a mutual relationship, and specifically topic areas where the interests of these two men coincided, including supernatural phenomenon, statistical mechanics, what the Alchemists called *Unus Mundus* and the physicists called a *unified field theory* (or the forces that connect all things) and what contemporary psychologists name as the “transitional space” or “inter-subjective field.”

Seminar Objectives:

1. To provide the background for and a summary of Pauli's life and work
2. To describe why Pauli's work was important for Analytical Psychology.
3. To describe how Jung integrated ideas from physics into his own work
4. To show how the origins of Analytical Psychology have roots comply with the Alchemical adage, “As above, so below.”

Required readings:

Atom and Archetype: The Pauli/Jung Letters 1932-1958. (Selected readings will be provided from the book.)
Jung, C.G., **Collected Works Vol 8**, *Synchronicity: An Acausal Connecting Principle*: Forward (pages 419-458),
and *Forerunners of the Idea of Synchronicity and Conclusion* (pages 485-531).
Jung, C.G. **Collected Works Vol 14**, *Psychology and Alchemy* *Initial Dreams* 41-94

Suggested readings:

Jung, **Collected Works Vol 8**, *An Astrological Experiment*, pages 459-504.

Stephen Foster, PhD, LPC, NCPsyA graduated from the Inter-Regional Society of Jungian Analysts, and is a Senior Analyst with the Boulder Association of Jungian Analysts. He is the author of “Risky Business: A Jungian view of environmental disasters and the Nature of the Archetype” where he expands on his interests in the psychology of environmental problems, and archetypes related to our interactions with nature. He is interested in and lectures on Alchemical imagery in films, tarot, the interpretations of fairy tales, addiction, and trauma. He has a private practice in Boulder Colorado.

The Origins and History of Consciousness – Eric Neumann

Martha Harrell

Saturday May 13th, 2016

8:30-5:00

This class will examine ego development from an archetypal point of view using Eric Neumann's epic work – *The Origins and History of Consciousness*. The import of this major work is to show that individual consciousness undergoes the same archetypal stages of development as human consciousness as a whole. Long before Quantum Physics began to explore the holographic nature of the Universe and the concepts of fractal reality Carl Jung and his brilliant student, Eric Neumann were describing individual human development in terms of its *a priori* structure they called the Collective Unconscious. Neumann then began to describe stages of Mythological development that related to human evolution. Indeed, a grand undertaking.

We will review his formulations of the nature of archetypal development and its implications for clinical practice. To this end we will examine the precise structure of an archetype using Neumann's study of the bi-polar nature of archetypal function. By understanding how to identify archetypal manifestations of the psyche the course participants will have a deeper and more thorough understanding of the development and configuration of ego development from a transpersonal vantage point. This serves as a context in which to understand more primitive defenses which engender core wounds. This then can guide the analyst to not only a deeper but a more comprehensive treatment strategy.

Seminar Objectives:

1. Participants will be able to name three ways in which Neumann's work is important to understanding ego development and its relationship to the archetypal psyche.
2. Participants will be able to name the stages of Mythological development.
3. Participants will learn how Neumann expanded Jung's view of the archetype and its role in clinical work with regards to primitive defenses and the ego's relationship to the transpersonal.

Required Reading:

Neumann, E. (1954). *The Origins and History of Consciousness*.

Martha Harrell, PhD, LP (licensed psychoanalyst) is a senior training analyst of the IRSJA. She began her academic career in the early sixties as a faculty member in both the Yale University, School of Medicine, Department of Psychiatry and the Yale School of Nursing as both a professor, clinician and community activist. As a graduate of the C.G. Jung Institute of New York, she later served on the Board and taught seminar material. Martha then embarked on a 25-year long journey to integrate body, psyche and soul through studying various approaches such as cranio-sacral and shamanic tradition of the Andes. She has a private practice in Lafayette, Colorado where she offers analysis and supervision.

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