

BAJA Spring 2014 Study Group

Psyche/Soma and Psychoanalysis

Deborah Bryon

January 11th, 2014

*8:30-1:00 pm

(We will meet a bit earlier today to allow for introductions)

Content/Description: To explore the relationship between mind and body, or soma and psyche, in the process of psychoanalysis. This workshop will touch on Jung's theory as well as looking at contemporary approaches.

Any Assignments: Please pay attention to how the dynamic between soma and psyche effects your own analytic work.

Seminar Objectives (3-5):

- 1) To develop a basic understanding on Jung's perspective on the relationship between soma and psyche, as well as contemporary theory.
- 2) To consider how the relationship between soma and psyche manifests and influences the psychoanalytic process.
- 3) To explore ways of working with this dynamic in the transference/counter transference relationship both implicitly and explicitly.

Readings:

Required Reading:

Touching: Body Therapy and Depth Psychology by Deldon Anne McNeely (Inner City Books)

The Psychology of Kundalini Yoga (Jung CW 19)

Suggested Readings:

TBA

Bio for Faculty: Deborah Bryon, PhD, is a licensed psychologist and Diplomate Jungian analyst in private practice in Denver, Colorado. Over the last decade, Deborah has received in-depth training with the Andean medicine people. Currently, Deborah is leading groups combining Jungian depth psychology, psychoanalysis, and shamanism in the United States and Peru. She is the author of the books, "Lessons of the Inca Shamans Part I: Piercing the Veil," and "Lessons of the Inca Shamans Part II: Beyond the Veil," and has written several articles on bridging shamanism and psychoanalysis.

Dream Work as a Spiritual Practice

Puddi Kullberg

**February 8, 2014
9-1pm**

Content

Our frame for this study group is Jung, spirituality and dream work. Our content will delve into dream work and interpretation, personal and in a clinical setting.

Seminar Objectives

- Visit “Jung and spirituality.”
- Ground the process of dream work within the structure and dynamics of the Jungian model of the psyche.
- Present the conceptual vocabulary of Jungian dream work.
- Nuts and bolts: who’s who and dramatic structure.
- Consider the value and vicissitudes of working with our own dreams and dreams in a clinical setting.
- Acknowledge and specify the many facets of the topic that await further discussion.

Readings for Class

Jung, C. G. *The Structure and Dynamics of the Psyche* (Collected Works Volume 8) (1970) – ***Section IV - “General Aspects of Dream Psychology,” and “On the Nature of Dreams.”***

Beebe, J. “Toward a Jungian Analysis of Character,” Chapter 3 in *Post Jungians Today: Key Paper in Contemporary Analytical Psychology* (1998) edited by Ann Casement. ***(Please note. I have this downloaded as an article and I will send it to you via email.)***

Mattoon, Mary Ann, (1998) *Understanding Dreams*. Spring. ***(You can get this used on Amazon for a very reasonable amount.)***

Tacey, D. (2013) *The Darkening Spirit: Jung, Spirituality, Religion*, Chapters 6 and 8. Routledge. ***(Please note: This book is expensive to buy. Therefore, so you don’t have to buy it – in case you can’t get it at the library - I plan to either hand out copies of the chapters suggested at the session a month prior to this class and/or send you scanned copies via email.)***

More Jungian Dream Reading you might enjoy sometime or other....

Bosnak, R. (1998), *A Little Course in Dreams*. Shambhala.

Dieckmann, H. (1979/1991) *Methods in Analytical Psychology*, Chapter 8. Chiron.

Furlotti, N. and Shalit, E. (2013) *The Dream and Its Amplification*. Fisher King.

Jacobi, J. (1942/1973) *The Psychology of C.G. Jung*, pp. 70-98. Yale.

Johnson, R. (1986/2009) *Inner Work* pp. 1-97. Harper & Row.

Jung, C.G., (1984) *Dream Analysis: Notes of the Seminar Given in 1928-1930* Bollingen Series XCIX. Princeton.

Jung, C.G., Jaffe, A. (1961/various) *Memories, Dreams, Reflections*. Vintage.

Jung, C. G. (2010) *Children's Dreams (Notes from the Seminar Given 1936-1940)*. Princeton.

Jung, C. G., (1974/2010) *Dreams* (Extracts from Volumes 4,8,12, & 16). Princeton.

Stein, M. (1998) *Transformation: Emergence of the Self*. Chapter 2. Texas A & M.

Von Franz, M.L. (1987) *On Dreams & Death*. Shambhala.

Von Franz, M. L. Boa, Fraser, (1994) *The Way of the Dream: Conversations on Jungian Dream Interpretation with Marie-Louise Von Franz*. Shambhala.

West, M. (2011) *Understanding Dreams in Clinical Practice*. Karnac.

Bio

Puddi is a Jungian Analyst in private practice in Colorado Springs, Colorado. "Once upon a time" during her life as a candidate-in-training to become a Jungian analyst, precariousness and dis-integration were paramount. In retrospect, Puddi realizes that during those disorienting years, consistent dream work – dream work as a psycho-spiritual practice - contained and sustained her.

***The Essential Alchemical Elements Related to
Jung's Second Half of Life Devotion***

Joe McNair, Jungian Analyst

**March 8, 2014
9-1pm**

After Jung's period of introversion following his break from Freud, he devoted the second half of his life's work to alchemy. We will explore the alchemical metaphor as a way of working more deeply and in a more related manner through the substantive notions of Salt, Lead, Sulphur and Mercury. It will be a definite challenge for the "concept-addicted" therapist who has come to rely upon the metaphor of concept-based clinical psychology in our thinking-oriented modern era. We will explore each Element for its rich metaphorical imagination, and hopefully, as Francis Bacon said: "The job of the artist is to deepen the mystery."

Seminar Objectives:

1. Will have a basic knowledge of how alchemy was Jung's opening into his most creative psychological work
2. Explore the elements as expressions of the metaphorical imagination and reflections of the condition within the psyche
3. Discuss the work of therapists who are caught in a world of evidence based and concept-laden demands

Readings:

TBA Joe typically brings his own handouts.

Joe McNair, PhD, MFT, is a psychologist and Jungian Analyst with private practices in Los Angeles and Boulder. Joe began his training as a Jungian Analyst in 1976 in San Francisco, before studying at Oxford and then at the C.G. Jung Institute, Zurich. He received his certification from the C.G. Jung Institute of Los Angeles in 1988.

***Mapping our Complexes:
An Exploration of the Populated Inner World***

Kaitryn Wertz

**April 5, 2014
9:00 to 1:00**

Content/Description

Jung considered his theory of complexes to be so fundamental that he initially wanted to name his approach “Complex Psychology.” He famously quipped, “Everyone nowadays knows that we have complexes, but few people know that complexes have us.”

Complex theory continues to be among the most useful and important of Jung’s contributions, both for self management and for clinical work. Our complexes are powerful constellations of body, emotion, thought and image, often functioning autonomously in the unconscious. As we work to better understand and manage the intense psychological and emotional energy of our complexes, we grow in awareness, maturity and personal substance. Complex work is truly the place in psychological development where “the rubber meets the road.”

In this class, we will review Jung’s theory of complexes and then focus on increasing understanding of our personal complexes and how to work with them more consciously. For clinicians this work will also deepen the ability to recognize the activation of complexes in clinical material.

Advance Assignment:

To prepare yourself for this class and also to help me prepare to meet the needs of the group, I ask each participant to email me a brief reflection paper based on the readings and the film (below). This need not be formal or academic at all. I am interested in hearing your reflections on the readings, how they may or may not apply to your experience and any questions you may wish to address in our time together. I hope that this will also help you to focus your understanding and intention so that you will get more out of the class. And it will allow me to get to know you a bit in advance. Your papers will not be shown to anyone else.

Please send no more than one page, no later than March 30, to me at kate@katewertz.com

Seminar Objectives (3-5):

Following the completion of this program, participants will be able to:

1. Understand Jung’s complex theory and how it applies to the individual.
2. Recognize the presence of complexes in clients' material, and discern its significance for the client's psychological situation; and
3. Understand ways of utilizing complex theory for emotional self-management.

Readings:

Required Reading:

1. "A Review of the Complex Theory", C.G. Jung, in *Collected Works*, Volume 8. (12 pages)
2. "Getting on Top of Thought and Behavior Patterns", by Patricia Vesey-McGrew, in "Jungian Psychoanalysis" (Murray Stein, Editor), 2010, Open Court Press (7 pages)
3. I've kept the reading minimal because I'd like you to watch a film before we meet. Ron Howard's 2001 film, "A Beautiful Mind" is an excellent depiction of how complexes can become activated and overwhelm consciousness. Even if you saw the film years ago, try watching it again from this perspective, after the reading.

Suggested Reading:

"Complex", Jolanda Jacobi, in "Complex, Archetype and Symbol, 1959, Bollingen Series.

Kaitryn Sheehan Wertz, M.Ed, LMHC, is a certified Jungian psychoanalyst in private practice in Jupiter, Florida, with a thirty-five year background as a therapist, consultant and workshop leader. A graduate of the Inter-Regional Society of Jungian Analysts, her diploma thesis explored women's development of inner authority.

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The Psychology of Fairytales: Meaning in Modern Life

Stephen Foster and Nora Swan-Foster

May 10, 2014

9:00 to 1:00 pm

Fairy tales are not just stories for children, but contain penetrating and transformative material that illuminates our understanding of our inner world and our relationship with the collective. In this seminar we will discuss Marie-Louise von Franz's seminal ideas on the role of fairy tales in clinical and social realms. We will consider how to enter into a fairy tale, examine the images of complex symbolic elements that reveal the conflict and condition of the psyche, and work to unwrap the hidden levels of possible meaning and application that serve the individuation journey.

We will expand this discussion by using the well-known fairy tale *Cinderella* to consider the some basic contemporary notions around envy and shame. This is an expansive topic that

is relevant for clinical work. We will consider the multiple places of wounding that split and mark the psyche as well as the ordeals that facilitate psychological integration and ultimately redemption and a connection with basic goodness.

Assignment: Please read the fairytale twice: once before reading the assigned readings and once after. After the first time, respond to the fairy tale through your own image--art materials may include clay or collage/magazine images. Note: when considering the fairy tale from a personal perspective, which part grabs you most? How is the fairy tale a commentary on the condition of today's society?

Seminar Objectives (3-5):

1. Will learn the basic elements of working psychologically with fairy tales from a Jungian perspective
2. Will understand the role and use of symbols as transformative elements within the psyche
3. Through image and discussion will consider how the complexes in fairy tales offer doorways into the personal and collective psyche
4. Will consider two ways in which envy and shame are defended against

Required Reading:

Interpretation of Fairy Tales by Marie-Louise von Franz

Jung's Essay: *The Phenomenology of the Spirit in Fairytales*. CW Vol 9i pg 207.

Cinderella Grimm's Fairy tales.

Suggested Future Readings:

Cinderella & Her sisters: The envied and the envying by Ann & Barry Ulanov

Shame and the origins of self-esteem by Mario Jacoby

Stephen Foster is a Jungian Analyst in Boulder Colorado, and Nora Swan-Foster is an Art Therapist and Jungian Analyst in Boulder Colorado. They have previously co-taught fairy tale workshops on the role of animals in fairytales.