

Dear ATP Candidates:

I wish to welcome all candidates to another year of Jungian Analytic Training in Ontario. This year, I am pleased to announce that we have five new training candidates.

The 2016-2017 training programme once again has been organized by our Programme Coordinator, Graham Jackson. You will only benefit from full participation in such a rich programme of offerings.

After June 30, 2016, I will no longer be Director of Training. I have enjoyed immensely our many interactions over the last three years. However, I am pleased that the position of Director of Training will be assumed by Cliona Dickie, a graduate of OAJA's ATP. I am confident that you will find working with Cliona, as your Director of Training, a very satisfying experience.

Please contact Cliona, after June 30th, when you need assistance in understanding the training regulations. She can be contacted at cliona.dickie@gmail.com

Best Wishes for the coming year,

Patti Brannigan
Director of Training (July 1, 2013 – June 30, 2016)

**Ontario Association of Jungian Analysts
ANALYST TRAINING PROGRAMME
2016-17
Fall Term**

1700

Thurs., Sep. 15, Oct. 20, 7-10 p.m.

Nov. 17 7-9 p.m.

Schizophrenia

Dr. Saulo Castel

This module will have the following learning objectives:

To discuss the epidemiology, clinical presentation, proposed physiopathology and evidence-based treatments for schizophrenia;

To get acquainted with the historical evolution of the concept of schizophrenia;

To discuss the core psychopathological concepts of delusions and hallucinations;

To become familiar with the concept of negative symptoms and cognitive deficits in schizophrenia;

To understand the treatment of schizophrenia from a bio-psycho-social perspective. The main strategies and materials will consist of brief presentations. Preparation time will be kept to a minimum. The breadth of the discussions will be dictated by group dynamics in a way where everybody is encouraged to raise questions and offer reflections based on personal background and extra reading.

Required reading: C.G. Jung: CW3, Section III, "On the Problem of Psychogenesis in Mental Disease."

[http://www.thelancet.com/journals/lancet/article/PIIS0140-6736\(09\)60995-8/abstract](http://www.thelancet.com/journals/lancet/article/PIIS0140-6736(09)60995-8/abstract)

Arts and Letters Club, 14 Elm St.

1701

Fri., Sep. 16, Nov. 18, Dec. 9, 1-3.30 p.m.;

Sun. Dec. 11: 2-4.30 p.m.

Group Supervision Colloquium 170

Tim Pilgrim

Each participant will be expected to present one or two cases. We will focus on tracking complexes during the clinical exchange and examine the attending transference-countertransference issues that face the analyst.

Limit: Six Stage 2 Candidates

208 St. Clair Ave. W.

1702

Fri., Sep. 16, Oct. 21, Nov. 18, Dec. 9

4-6.30 p.m.

Dream Studies

Graham Jackson

An exploration of Jung's theories of dream interpretation that involves working with actual dream material.

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1703

Sat., Sep. 17 Fri. Oct. 21

10 a.m.-4 p.m. 12:30-3:30 p.m.

Ethics

Mary Tomlinson

An overview of the ethical issues faced by practicing Jungian analysts and analysts-in-training in Ontario. Special consideration will be given to the Ontario Association of Jungian Analysts' Ethics Code. Please review it before the class, and be prepared to ask questions. Also, each candidate will be asked to provide a short scenario that reflects some aspect of the ethical guidelines, including a multi-dimensional treatment of an analyst's choices re: right and wrong.

Topics: Ethical guidelines; Safe and Effective Use of Self

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1704

Sat., Sep. 17, Oct. 22, Nov. 19
2-4.30 p.m.

Death as a Rite of Passage

Jean Connon Unda

The archetypes are recognizable in outer patterns of behaviour, especially those that cluster around the basic and universal experiences of life such as birth, coming of age, marriage, and death and separation. From the perspective of cultural anthropology, death is one of several rites of passage in the life cycle. According to Jung, "Shrinking away from death is something unhealthy and abnormal, which robs the second half of life of its purpose." The first session of this seminar will take the form of a lecture and discussion, introducing the series' subject. In the two remaining sessions, candidates will make short presentations about some aspect of the theme.

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1705

Sun., Sep. 18, Oct. 23, Nov. 20, Dec. 11
10 a.m.-12.30 p.m.

Introduction to the Fundamentals of Jungian Psychology Gary Marche

This seminar introduces the student to the basic concepts of Jungian psychology: complex, archetype, collective unconscious, individuation, transcendent function, persona, etc. Sources beyond the *Collected Works* may be utilized in augmenting Jung's handling of these concepts. Students will be required to complete assigned readings and deliver one 15-20 minute presentation on either a chosen or assigned fundamental concept. A printed précis of the presentation will be required.

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1706

Sun., Sep. 18, Oct. 23, Nov. 20, Dec. 11
10 a.m.-12.30 p.m.

Group Supervision Colloquium 171

Ingrid Eisermann

Limit: Six Stage 2 Candidates

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1707

Sun., Sep. 18, Nov. 20, Dec. 11, Jan. 22, Feb. 19
2-4.30 p.m.

Symbol Seminar based on Richard Wilhelm's The Secret of the Golden Flower

Margaret Meredith

Using Wilhelm's text and Jung's commentary on it, this seminar will consider the potency of symbolic material in the psyche and seek to cultivate a capacity to recognize the effect of symbols in individual and collective life. Participants will read and discuss original material in which Jung explores the nature of the collective unconscious and its function in relation to symbol formation.

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1708

Fri., Oct. 21
7.30-9.30 p.m.

A Brief Summary of Contra-sexual Psychology

Boshira Toomey

This lecture incorporates ways of understanding from Classical Greek antiquity (Pindar, Hesiod, Aristotle, etc.) and European literature. Sappho's 'double female consciousness' will assist in demythologizing sex/gender cultural ideals, including LGBT identity and its Greek myth antecedents. Jung's Salome/Elijah motif is considered as well as Shakespeare's gender specificity and androgynous role-playing via Portia, Rosalind and Viola. Underlying this brief summary is Jung's premise that psyche is a 'stronghold of ancestral conservatism,' yet also 'a creative factor'... 'a bold innovator.'

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1709

Sat., Oct. 22, Nov. 19, Dec. 10
10 a.m.-12.30 p.m.

The Three Languages and Other Tales

Dorothy Gardner

Fairy tales can be looked at as visions from the depths. M.L. von Franz wrote that it's as if the collective unconscious has had a dream, which it would like to share with us. How, then, can we try to relate to these visions? What do we mean by the symbolic point of view and are there any guidelines that would help us to work within a symbolic framework?

Recommended reading: M. L. von Franz: *The Interpretation of Fairy Tales*, Shambhala, 1996 Arts and Letters Club, 14 Elm St.

1710

Sun., Oct. 23
2-4.30 p.m.

Snow, Cold, and Ice in Hans C. Andersen's The Snow Queen and the Animated Film, Frozen

Elisabeth Pomès

Ice and snow stand in sharp contrast to the fluidity of water. How does the frozen state relate to the process of individuation? We will explore this question among several others: how does frozenness manifest in our lives and the lives of our clients; is it sometimes a necessary stage; can being 'frozen' ever yield positive results; and, what is the antidote to 'frozenness'? We'll explore the symbolism of ice and snow in both the fairy tale and the animated film, as well as the themes of sacrifice, the false mate, and sibling relationships.

N.B. *Please read Andersen's The Snow Queen and view the animated movie before the seminar.*

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1711

Sat., Dec. 10
2-5 p.m.

Enemy and The Spider's Web

Robert Gardner

Filed in Toronto and directed by Denis Villeneuve, *Enemy* revolves around the motif of the double or doppelgänger. Adam Bell becomes intrigued when he watches a movie and sees a character identical in appearance to himself. He then sets out to discover who this person is. The movie gives us a chance to explore Jung's observation that "identification can only occur on the basis of some unrealized, i.e. unconscious, similarity" (CW7, par. 134). It also allows us to see how differently each man relates to the women in his life. And does it also comment on the soul of the city?

Prerequisite viewing: *Enemy*, dir. Denis Villeneuve (2013)

Recommended reading: C.G. Jung, "Anima and Animus," CW7, par. 296ff

C.G. Jung, "Definitions," CW6, "Identity", par. 741-42; "Participation mystique," par. 781

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Ontario Association of Jungian Analysts
ANALYST TRAINING PROGRAMME
2016-17
Spring Term

1712

Thurs., Jan. 19 7:30-9:30 p.m.
Thurs., Feb. 16, Apr. 20, May 18 7-9 p.m.

Anxiety and Depression

Albert Wong, M.D.

Interactive lectures on the phenomenology, neurobiology, evolutionary and historical aspects of anxiety and depression. The course will consider these symptom clusters as diagnostic categories in psychiatry as well as behavioural modules. More clinical topics will also be covered, including the main treatments for these conditions, encompassing pharmacological, behavioural and psychological domains.

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1713

Fri., Jan. 20, Feb. 17, Mar. 24, May 19
1-3.30 p.m., except Feb. 17: 12-3.30*

Psychopathology Fundamentals

Tim Pilgrim

This course is offered in a two-year cycle to provide Stage One candidates the basics of psychopathology from a Jungian perspective. We will examine different diagnostic perspectives (Jungian, psychoanalytic and psychiatric) to broaden insight into major syndromes and associated clinical issues, with an eye to seeing the unique contribution of Jungian 'diagnostics' to our understanding of the psyche and the manifestations of psychological material.

The areas of focus for 2017 will be: Psychopathy and Antisocial Personality Disorder, Dissociative Disorders, and Trauma. With the use of the primary texts listed below and the material from either the practicum experience or other sources (fairy tales, myths, plays, dreams, and poignant psychological relationships) we will learn about integrating theory and 'practice'. Reading assignment for the first class will be emailed to participants in advance.

N.B. A two- to three-page paper will be required.

Primary texts: Dougherty, Nancy J. and Jacqueline J. West. *The Matrix and Meaning of Character: an Archetypal and Developmental Approach*. N.Y., N.Y.: Routledge, 2007

McWilliams, Nancy. *Psychoanalytic Diagnosis. Understanding Personality Structure in the Clinical Process*. N.Y., N.Y. : The Guildford Press, 2011

Kalsched, Donald. *Trauma and the Soul*. N.Y., N.Y.: Routledge, 2013

Kalsched, Donald. *The Inner World of Trauma: Archetypal Defenses of the Personal Spirit*. N.Y., N.Y.: Routledge, 1996.

Secondary texts and further reading will be supplied at the first meeting.

*The second meeting is an extended session to allow those new to the course the opportunity to catch up.

Open to Stage One candidates only.

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1714

Fri., Jan. 20, Feb. 17, Mar. 24, Apr. 21, May 19
4.00-6.30 p.m.

Where Do I Come From?

Graham Jackson

A consideration of the impact of early life influences on the formation of values that may have a later, potentially powerful part to play in our work as analysts/therapists. These are not the values that arise from the family drama, but the more collective influences that come from birthplace, ethnicity, religious upbringing, schooling, neighbourhoods, socio-cultural biases, etc. Participants will each offer an account of their own early experience of acquiring 'values' and suggest ways in which such values might both be useful and detrimental to the practice of analysis/psychotherapy. Each presentation should be roughly 20 minutes in length.

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1715

Sat., Jan. 21, Feb. 18, Mar. 25
10 a.m.-12.30 p.m.

Group Supervision Colloquium 172

Paul Benedetto

Trauma can be sudden and violent or slow and insidious. One definition of trauma is any experience where meaning cannot be had. Participants are invited to present case material that involves trauma. Participants are also encouraged to attend the related seminar, *Trauma: Origin, Structure and Approach*.

Limit: Six Stage 2 Candidates

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1716

Sat., Jan. 21, Feb. 18, Mar. 25
2-4.30 p.m.

Trauma: Origin, Structure and Approach

Paul Benedetto

We will look at the origin, structure and approaches to trauma through soul, resiliency, symptom, and symbol. We will examine how meaning-making together with the client's developing ability for a healthy, conscious relationship with traumatized inner structures may potentially heal trauma.

Particular reference will be made to: Kalsched, Donald. *Trauma and the Soul: A Psycho-Spiritual Approach to Human Development and its Interruption*, 2013

van der Kolk, Bessel. *The Body Keeps the Score: Brain, Mind and Body in the Healing of Trauma*, 2014

Wirtz, Ursula. *Trauma and Beyond: the Mystery of Transformation*, 2014

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1717

Sun., Jan. 22, Feb. 19, Mar. 26, Apr. 23
10 a.m.-12.30 p.m.

A Study of Four Fairy Tales

Ingrid Eisermann

The archetypal patterns in four tales will be examined in order to deepen candidates' understanding of Jung's teleological view of the psyche, i.e., as a self-regulatory system that contains the possibility of reconnecting suffering individuals with the healing potential of their own unconscious. These tales will demonstrate the psyche's capacity to transcend intrapsychic conflicts through the compensatory functioning of the unconscious.

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1718

Sun., Jan. 22, Feb., 19, Mar. 26, 2-4.30 p.m.
Sat., Apr. 22, 10 a.m.-12.30 p.m.

Group Supervision Colloquium 173

Jean Connon Unda

Limit: Six Stage 2 Candidates

Arts and Letters Club, 14 Elm St

1719

Sat., Feb. 18
10 a.m.-12.30 p.m.

Ritual and Liminality

Roger LaRade

An exploration of the joint concepts of liminality and ritual through their first articulation by anthropologist Victor Turner, and a subsequent consideration of the psychological meaning of the concepts.

Topics: Cultural anthropology, rites of passage, libido, dynamics of symbol formation, and psychic transformation.

Required reading: Turner, Victor. "Betwixt and Between: the liminal period in rites of passage" in *The Forest of Symbols: Aspects of Ndembu Ritual*. Ithaca: Cornell University Press, 1967

Jung, C.G. "Aspects of the Collective Unconscious," par. 1-50 and 80-86. *CW 9i*

Jung, C.G. "On Psychic Energy," par. 79-93, *CW8*

Suggested reading: Turner, Victor. *The Ritual Process: Structure and Anti-structure*. Ithaca: Cornell University Press, 1969.

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1720

Fri., Mar. 24

7.30-9.30p.m.

The Dark Other in the Cult of Childhood

Boshira Toomey

We will examine a compliant child's temperament and potential resistance to dependency, vulnerability, and human weakness through findings in trauma literature, Greek mythopoetic themes, European literary narrative, Kalsched's 'self-care system' and Ferenczi's 'identification with the aggressor'. Jung's view of a problematic child and 'one-sided extravagances of consciousness' are also considered.

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1721

Sat., Mar. 25

10 a.m.-12.30 p.m.

The Symbolism of Hinduism

Roger LaRade

A presentation of Indian cosmology and religion, with a consideration of its archetypal features. Topics: Jung and India, Comparative religion, Orientalism, projection, archetype

Required reading: Jung, C.G. "The Holy Men of India," *CW11*

Jung's references to Hinduism, as found in the General Index of the *CW*

A list of suggested readings available from the office.

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1722

Sat. Apr. 22

10 a.m.-12.30 p.m. **CANCELLED**

Angkor: Architecture of the Archetypes

Roger LaRade

~~UNESCO describes Angkor, in Cambodia's northern province of Siem Reap, thus: "...one of the most important architectural sites of Southeast Asia. It extends over approximately 400 square kilometres and consists of scores of temples, hydraulic structures ... as well as communication routes.... Temples such as Angkor Wat, the Bayon, Preah Khan and Ta Prohm, exemplars of Khmer architecture, are closely linked to their geographical context as well as being imbued with symbolic significance. Angkor is therefore a major site exemplifying cultural, religious and symbolic values, as well as containing high architectural, archaeological and artistic significance." Topics: Comparative religion, archetypes, mandala symbolism, Hindu, Buddhist, and Cambodian religious practice.~~

~~Required reading: Jung, C.G. "Mandalas", *CW9i*, par. 713-18~~

~~Jung, C.G. "The Symbolism of the Mandala", *CW12*, par. 122-331~~

Arts and Letters Club, 14 Elm St. **CANCELLED**

1723

Sun., Apr. 23, Sat., May 20

2-4.30 p.m.

Jung's Psychology of Marriage

Jane Smith-Eivemark

Session One will explore an overview of Jung's psychology of marriage. Various writings will be explored with a view to deepening their relevance to our own understanding of marriage. Reading materials will be provided by the presenter.

The purpose of Session Two will be to explore marriage as a 'salvific journey', as distinct from the marriage of well-being described by Adolph Guggenbühl-Craig in his *Marriage: Dead or Alive, Psychological Reflections on an Archetypal Institution*: "If marriage were the reserve for those who wanted to realize it as a vocation of salvation, I think it would be much better... However the collective continues to herd people towards marrying for the sake of well-being... Perhaps a new development of preparing the way for marriage to become a vocation for some and not a duty for all. Many young people are living together without marrying, and perhaps this suggests an acknowledgement that marriage is not the pathway to salvation for all."

Candidates will consider the following question: what does Guggenbühl-Craig have to say about marriage that is relevant to our contemporary world?

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1724

Sat., May 20

10 a.m.-12.30 p.m.

The Symbolism of Evil

Mary Tomlinson

Jung defines the word 'symbol' as the best possible means of conveying that which cannot be conveyed. How are evil, malice, and all means of malicious darkness represented symbolically in religion, myths, fairy tales, film, literature and dreams? How are Shadow and projection manifested as evil in the world? And does the symbol provide us with a means of integration? Arts and Letters Club, 14 Elm St.

1725

Sun., May 21

10 a.m.-12.30 p.m.

Kunukban and the Creation of Ambivalence

Robert Gardner

The myth of Kunukban comes to us from Australia and tells us something about the deep ambivalence that is inherent in the psyche.

The myth also gives us the chance to explore Jung's view that we need to look at how the archaic and aboriginal minds were impressed by projections that arose from the unconscious, and to understand why he encouraged us to become familiar with studies in the fields of anthropology and mythology.

Recommended reading: *The Myth of Kunukban* (copies will be sent to registrants prior to the seminar)

C.G. Jung: "The Concept of Ambivalence," *CW18*, par. 1077-81

C.G. Jung: "Archaic Man," *CW10*, par. 104-47

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