



The Philadelphia Jung Institute
Syllabus for Analysts in Training
2016 – 2017

All colloquia for analysts in training with the Philadelphia Jung Institute are held in the Collier Room of the Ethical Society, 1906 Rittenhouse Square, Philadelphia, PA. Didactic Colloquia are Friday mornings from 9:00AM – 12 noon. Case Colloquia are Friday afternoons from 1:00PM to 5:00PM. Analysts in training join the Philadelphia Jung Seminar for the Saturday presentation from 9:00AM to 4:00PM. Refer to the Philadelphia Jung Seminar syllabus for details.

Fall Semester

Didactic Colloquium: 9AM to Noon

Friday, September 9, 2016

Friday, October 14, 2016

Friday, November 11, 2016

Disturbances of Attachment and Use of Self in Analysis

Lisa Marchiano, LCSW, NCPsyA

In this three month colloquium we will explore the intersection of Jungian thought, attachment theory, and current neuroscience. Although some of our time will be spent considering these matters theoretically, we will ground our exploration in our experience of handling self-disclosure within the analytic encounter. We will use self-disclosure and self-revelation to illustrate how analysts with different attachment styles present differently and need different frames. We will also discuss the practical "nuts and bolts" of self-disclosure: What ought we to share? When, how, with whom, and to what end?

As soon as you receive the syllabus, please begin keeping a "self-disclosure journal". Make entries a few times per week. Note significant instances of self-disclosure: either an actual disclosure by the psychotherapist, including *urges* to self-disclose, or requests (and hints) made by the patient for disclosure. You don't have to write a lot, just make a few notes about what happened and how you were feeling at the time.

Readings:

Knox, Jean. *Archetype, Attachment, Analysis: Jungian Psychology and the Emergent Mind*. Taylor & Francis, 2003. ISBN 0203391527, 9780203391525. Read chapter 3 - 7 before the first meeting in September.

Fall Semester

Case Colloquium: 1PM to 5PM

Friday, September 9, 2016

Friday, October 14, 2016

Friday, November 11, 2016

Friday, December 9, 2016

Case Colloquium

Sarah Braun, MD

We are fortunate to have the opportunity to hold with each other the meaningful work we are discovering to do, each in our individual, particular ways. Most importantly, I hope that we foster in this case seminar an attitude of curiosity, compassion and honesty that allows all of us to learn and grow, and to serve better the people who come to us in search of wholeness.

I anticipate that each participant of this seminar will present ongoing clinical work with the same person each of the four times we meet, so that we have an opportunity to develop a sense of continuity, understanding also that this may not always be possible.

At our first meeting together, please be prepared to give the initial presentation of a case, including as much of you can of the material described in the accompanying outline.

In subsequent meetings, bring process notes that recount as closely as you can significant passages in one or more sessions, which we will consider in detail together. These notes would include what you recall of the verbal exchanges, as well as affective shifts, synchronistic events, dreams (of the client, the therapist or both), frame issues, ethical challenges, etc.

If you bring in dreams, please make copies for all the seminar members. In order to honor confidentiality, the copies will be returned to the presenter at the end of the meeting.

By the last meeting of the semester, please give to me a written case, which I will review and respond to with feedback.

Until the new fall—
Sarah Braun

Please follow the guidelines on the following page when presenting your case to Dr. Braun.



Case Presentation Guidelines

For Sarah Braun, MD

Selecting a case

Choose a case that you find challenging—where you're confused, stuck or find significant transference/counter-transference energy

Referral source/initial impression

How did you get the referral (colleague, supervisor, current or former client)? How does the source affect you?

What was your instinctual sense of the person when you first met?

Give a physical description of the person.

Diagnostic issues

What presenting problem did the person bring?

What was your preliminary diagnosis? Frame this in Jungian and non-Jungian terms. On what did you base the diagnosis?

Has the diagnosis changed over the course of your work together?

Family history

Relationship to significant others: mother, father, siblings, spouse/partner, children, etc.

Ethnic/religious/cultural background

Any identified traumas or developmental difficulties—body and psyche

Course of therapy so far

What issues have surfaced? How is the working relationship? What sort of resistances have you encountered?

Where is the therapy at right now?

Transference and countertransference

What do you know/sense about what the client thinks/feels/fantasizes about you? How do you know this (by direct verbal statements, derivatives from the client's associations, etc.)?

What do you think, feel and fantasize about the client?

Personal complexes

What personal complexes are in the foreground in the work thus far?

Archetypal issues

Have you discerned a teleological direction from the unconscious?

Describe the client's most active archetypal energies (e.g. shadow, contrasexual archetypes, heroic identification, etc.).

What have you discovered about the relationship for this client between the ego and the archetypes, and the ego's relationship to the unconscious?

Are there any archetypal motifs, images, affects that have emerged in the dreams and/or everyday life of the analysand, and/or in the therapeutic field?

For this person, how do the personal and archetypal levels relate to each other?

Developmental status

What aspects of the client's development seem consistent with the person's stage in life? What aspects seem at odds with what you might expect? What psychic forces do you imagine account for the discrepancies?

Dreams

Initial dream: Is it related to your initial diagnostic assessment?

Pick one or two dreams that contain major themes of the therapy.

Pick a dream that you find difficult to understand.

Consider both subjective and objective levels of the dream.

Fall - Spring Semester

Didactic Colloquium: 9AM to Noon

Friday, December 9, 2016

Friday, February 10, 2017

Friday, March 10, 2017

The Image and the *Mundus Imaginalis* in Analytical Psychology

Simone Campbell-Scott

It is as if we did not know, or continually forgot, that everything of which we are conscious is an image, and that image is psyche.

– CG Jung, CW 13. ¶150

In this class, we will delve into Jung's writings on image and arrive at an understanding of how image permeates and organizes all our clinical work as Jungian or post-Jungian analysts.

We will first examine process notes to recognize the multitude of images that arise spontaneously (and typically unconsciously) in everyday speech: Images surface through the analysand's metaphorical language as well as in more explicit visual images. Learning to recognize and use such images is key to moving more deeply into the clinical material and into the imaginal space which contains both analyst and analysand. Images, if examined and understood, have the potential to animate and deepen the analytic project.

The Other, a central concept in Jungian psychology, comes to us as an *image* – either in projection onto the outer Other – or in the personages, objects, and places which arise in the dream, the inner Other. The more we grasp the power of image (which exists in what we call the “mythopoetic realm” or what Henry Corbin calls the *mundus imaginalis*), the more we will see how the “mythopoetic” is united with and informs what we hear and see daily in the consulting room.

Readings & Assignments

Excerpts from *The Collected Works of C.G. Jung* on “The Image and the Imagination” will be distributed.

Friday, December 9, 2016

Please bring a section of a process note where image(s) appear.

Hillman, James. *Re-visioning Psychology*. Read Chapter 1: Personifying or Imagining Things.

Bachelard, Gaston. *Water & Dreams: An Essay on the Imagination of Matter*. Pegasus Foundation. Read pp 1-195

Friday, February 10, 2017

Corbin, Henry. “*Mundus Imaginalis*” or *the Imaginary and the Imaginal*. Spring 1972. (This article can be found online at www.cgjungphiladelphia.org/institute under the “resources” link.)

Please write a 5 page minimum summation of Corbin’s concepts and bring your paper to the second class in February.

Friday, March 10, 2017

Watkins, Mary. *Invisible Guests*. 1986. Spring 2000. Pay particular attention to parts 3 and 4.

Spring Semester

Case Colloquium: 1PM to 5PM

Friday, February 10, 2017

Friday, March 10, 2017

Friday, April 7, 2017

Friday, May 12, 2017

Case Colloquium

Ronnie Landau, MA

The focus of this seminar will be on case presentation highlighting the application of Jungian theory. Particular attention will be given to the understanding of complexes, amplification of symbols (dreams), and transference/ countertransference. dynamics as expressed in the case material.

All case presentations will be written and will include verbatims. The purpose of case colloquia is to give candidates an opportunity to work more deeply with the material of their analysands through group reflection and discussion. This is a rich opportunity to bring in material to the colloquia that is personally challenging, to ask questions, and process your work in order to better hone your analytic and clinical skill.

Readings and the format for case write-ups for the colloquia will be sent to the candidates by September 1st.

Spring Semester

Didactic Colloquium: 9AM to Noon

Friday, April 7, 2017

Friday, May 12, 2017

Mythology and The Feminine: The Use of Mythology in Analytical Practice

Fanny Brewster, Jungian Analyst

So it is with the individual images [in a myth]: they need a context, and the context is not only a myth but an individual anamnesis.

– C.G. Jung, CW9, Part 1. “The Psychological Aspects of the Kore”

This course will deepen our understanding of mythology within both historical and contemporary depth psychological practice. In Jungian psychology we are concerned not only with the myth for the collective at large, but also how a particular mythology suits the individual with whom we are engaging in the analysis.

A case study will be presented investigating patient personal mythology, dreams and analysis within an individuation process. The collective influence is considered as a factor in how one is able to work through individual psychological pain, while seeking a relationship with others in the society at large. It is anticipated that we will be able to “dream the myth onwards” in our discovery of the importance of what mythology holds for us in contemporary life. How do we get meaning and knowledge of functionality of mythology that is relevant to us today?

Essential Reading

Jung, C.G. (1968). *The archetypes and the collective unconscious* (The collected works of C.G. Jung, Vol. 9, Parts IV, VI). Princeton, NJ: Princeton University Press.

Perera, S.B. (1981). *Descent to the goddess: A way of initiation for women*. Toronto: Inner City Books.

Qualls-Corbett. (2002). *Awakening woman: Dreams and Individuation*. Toronto: Inner City Books.

Recommended Reading

Harding, E. (1935). *Woman's mysteries*. New York: Longmans, Green and Co..

Larrington, C. (1992). *The feminist companion to mythology*. London: Harper Collins Publishers.

Wehr, D. (1987). *Jung and feminism: Liberating archetypes*. Boston: Beacon Press Books.

Assignment

View the film *A Dangerous Method*. Write a five-page paper expressing your opinion of the feminine as shown in the female characters. Note how this film (images/narrative) compare with your readings from the course, your own ideas regarding women in film (contemporary psychological presentations) and the modern mythology(gies) which appears to dominate the film.