



*The Philadelphia Jung Institute*  
**Syllabus for Analysts in Training**  
2022- 2023

*PAJA supports diversity, pledges equity and fosters inclusivity. We strive for personal and cultural sensitivity in all our endeavors. We encourage students of any race, color, gender, sexual orientation or gender identity and national or ethnic origin to participate in our programs.*

Due to the COVID-19 pandemic, the 2022-2023 academic year will be presented by video conference, except for the first and last meeting where the candidates will meet in person, and instruction may be in person or remote. 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 those details.

## Fall Semester 2022

*Didactic Colloquium: 9AM to Noon*

*September 16, October 14, November 18, December 9*

### **Straying from the Path: Working Analytically with Fairy Tales**

David Solem, MSW, MAPC, MA

*“We are the origin of all coming evil”– C.G. Jung (1977 §436)*

#### **Course Description**

In this four-part seminar, we will build a foundational knowledge of theory and methodology for working with fairy tale structure in clinical settings. We will begin with laying out classical structure and the historical background of folk tales, fairytales, literary fairytales, and anti-fairytales. We will then begin to connect classical theory with theories about personal and collective complexes and see how they are reflected in the imagery and narrative structures of fairytales. Then, we will move towards “straying from the path” and towards “breaking the rules” in service to the Self. Our lens will be focused on learning the basics, but only in order to move beyond them towards what may be emergent in the field: I am most interested in helping us to find *our own* critical orientation around the material.

*September 16, 2022*

#### **Part One: Introduction to working with Fairy Tales**

In these first three hours, we will construct an overview of fairy tale structure and origins and explore the possibilities for the use of the fairy tale in clinical settings. We will also begin an exploration of fairy tales as “unreliable narratives” and look into how unreliability potentially sparks psychic processes that may or may not aid the individuation process.

Readings:

Shalit, Erel (2002). *The Complex: Path of Transformation from Archetype to Ego*. Inner City Books. (required)

Von Franz, Marie-Louise (2017). *The Interpretation of Fairy Tales, Revised Edition*. Shambala. (required)

Tatar, Maria (2003) *The Hard Facts of the Grimm Fairy Tales, Expanded Edition*. Princeton, NJ: Princeton University Press. (supplemental)

Writing Assignment:

Please write a 3-5 page reflection paper on the above readings that explores your personal awareness of how you have been affected by fairy tale material both in your personal process and in your clinical practice with clients. Is there a fairy tale that continues to be emergent in your life and/or that might show up with frequency for you? What is your understanding of why that may be?

**October 14, 2022**

### **Part Two: Working with shadow and evil in fairy tales—amplification as a bridge to consciousness**

We will struggle together, as did Jung, with the subject of evil and our connection to it. Through discussion of the assigned readings, exploration of your personal reflections and group work with selected fairy tales, we will attempt to arrive at new understandings of how to work creatively with images of shadow and evil as they become emergent in Psyche.

Readings :

Von Franz, Marie-Louise (1974). *Shadow and Evil in Fairy Tales*. Dallas, TX: Spring Publications.

Stein Murray, editor (1996). *Jung On Evil*. Princeton: Princeton University Press.

Writing Assignment:

Please write a 3-5 page reflection paper that includes a consideration of Stein's introduction. Include your musings on the questions I posed above in my description of our day together, and that presents a synthesis of Von Franz's thoughts on Shadow and Evil with your personal understanding of how to work with this material as it is encountered with images from fairy tales. Finally, please bring a fairy tale with you that you are willing to explore in a group setting and that you feel represents personal and/or collective shadow/evil problems.

**November 18, 2022**

### **Part Three: The literary fairy tale and connections to personal and cultural complexes.**

Literary fairy tales reveal the psychic structure and personal complexes of the author. They also encapsulate the historical context and cultural complexes of the author's *Zeitgeist*. In clinical work, they often are the tales that tend to be most resonant and helpful in analytical practice, perhaps because they provide a mirror for some individuals in ways that they have not experienced with other material. They are soaked through with affect and image that is personal and vulnerable. We will uncover the background of these authors, and together we will explore their historical context and personal journeys. Finally, we will make personal and clinical connections to the images and narratives contained in this potent literature.

Readings:

Andersen, Hans Christian (translation by Tiina Nunnally, 2004). *Fairy Tales*. New York: Penguin Books.

Carter, Angela (1979). *The Bloody Chamber*. New York: Penguin Books.

Hesse, Hermann (translation by Jack Zipes, 1995). *The Fairy Tales of Hermann Hesse*. New York: Bantam books.

Wilde, Oscar (edited by Ian Small, 1994). *Complete Short Fiction*. New York: Penguin Books.

Written assignment:

Please write a 3-5 page reflection paper that explores your reveries around literary tales – perhaps one tale that has either been personally important to your individuation and/or a tale that has been emergent and resonant in your clinical practice.

**December 9, 2022**

**Part Four: Using queer theory, and queer energy in working with fairy tales**

Those who cannot perform normative cultural narratives often find their voices silenced. They are not mirrored by the culture in which they find themselves. Fairy tales, such as those collected by the brothers Grimm and earlier by Charles Perreault, fail to mirror our human experience in many ways. And yet, they offer archetypal images that may provide a path towards a new mirror, if you will, provided one is willing to stray from the offered path. Straying from the path is intrinsic to the individuation process and it is also intrinsic to queer theory and “queer analytic attitude,” a conscious stance that refuses to stand on legacy or performance practice. Together we will seek to find our queer analytic voices.

Readings:

Edelman, Lee (2004). *No Future: Queer Theory and the Death Drive*. Durham, NC, Duke University Press.

Turner, Kay and Pauline Greenhill, editors (2012). *Transgressive Tales: Queering the Grimms*. Detroit, MI, Wayne State University Press

Film viewing Assignment: Please view the following films of Alfred Hitchcock (1899-1980):

Strangers on a Train (1951)  
North by Northwest (1959)  
Psycho (1960)  
The Birds (1963)

Writing Assignment:

Please write a 3-5 page reflection paper that articulates your reverie around the assigned material. Here are some initial questions: What awakens/activates/disturbs you in the material and how might these ideas be present in your clinical work and in your analytic reverie? What are your reflections on the intersections between cultural narratives/complexes and personal experience? How does Psyche/Self seek expression through these tales? Does this material offer something to you for your personal process and your clinical methodology? How so or how not?

In addition, please be prepared to enter a group process around the films that are assigned for this weekend. Our active imagination in the group process is likely to be our greatest found treasure. We are also interested in your sharing of clinical examples where film and literary tales have been central to the therapeutic process.

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## *Case Colloquium: 1PM to 5PM*

*September 16, October 14, November 18, December 9*

### **A Return to the Basics: Complex, Shadow, and Anima-Animus in Case Formulation**

Mark Dean, MFA, MA, ATR-BC, LPC

#### **Course Description**

In analytic training, the case colloquium provides the container for the integration of conceptual material. In our first three case colloquia, we will explore some very basic constructs, noting them as they appear in our casework. In September, we will explore the shadow and its relation to the persona; in October we will look at complex formation; in November, we will look at anima-animus development. In December, each candidate will be required to produce a paper, that seeks to bring together these elements into a comprehensive view of a case. We will utilize several of these case presentation papers to serve as a platform to explore how to begin to cultivate an *integrated* understanding of case material. Structuring our inquiry around the specific themes of the complex, shadow and the anima-animus, the candidate will become sensitized to the important role these key concepts plays in psychic process, and awareness will be heightened to the highly nuanced manner in which each of these themes appear and function in clinical material.

#### **Case Presentations:**

At each meeting, the candidates who are presenting a case are expected to provide a written overview of the case that will be **distributed to the other members of the seminar**. The written case summary should include the following:

1. A “snapshot” of the analysand. This should bring the analysand to life in the room enough so that your peers can get a feel for them, and inwardly hold an imagined sense of them. The “snapshot” needs to be more than a mere physical description: It may include your own personal reactions, imaginings, and so on.
2. Reason that the analysand gave for consulting with you? This may include both symptoms per se but also their view of the problem.
3. Indicate how long you have been working with the analysand and any other therapy or treatment they have had.
4. Relevant personal history. This includes the personal history of the analysand, developmental issues, traumas and significant contextual issues, such as divorce, moves, career changes, sexual and gender orientation, family conflicts, substance issues, etc..
5. Your provisional case formulation. What is going on with this individual and why?
6. Counter-transference issues. What is your impression of this analysand’s relationship with you and your feelings as they pertain to the work? What function do you see yourself being drawn into?
7. Initial dream and/or a dream or dreams which you feel is especially significant for this case. (Note: Don’t flood the field with too many dreams. One or two dreams are sufficient; maybe three at most.)

It is recommended that more seasoned candidates present first. This will give the newer candidates an opportunity to get the feel of presenting. Each case presentation will be for two hours which may be modified somewhat depending upon the number of candidates in the group.

## **A Note on Readings:**

I have never found Jung to succinctly sum up his concepts. It is as if he sprinkles aspects of them throughout his work, showing one facet of a concept here and there, illustrating another aspect. For example, his section on Anima, Vol. 8, pars. 194-220, while worth the read, is not perhaps as useful as when one reads Jung referencing the same concept in the context of a case discussion. Secondly, while there are many texts that do seek to define, and/or, illustrate Jung's concepts, it feels that these are invariably filtered through the given viewpoint and opinions of the respective author. These are useful at times, but for now, we will stick to the Collected Works.

I feel it is of merit to allow the developing analyst to cultivate a more individualized notion of basic concepts, one based upon *their own* temperament and more importantly, upon direct experience. Hence, in my instructions regarding the reading component of this colloquium, I recommend one follow a process of "digging into" Jung's concepts by going through the indexes. Then, reading enough to glean the particular focus from the context within which the concept is embedded. This may be a bit more work but such an approach is more effective for gaining a feel for the multiple ways in which Jung utilizes the concepts that we are exploring.

## **Presentation Schedule:**

### **Friday, September 16: Shadow in casework:**

Please look up as much as you are able on the shadow. Be prepared to discuss the case presented in terms of shadow and how shadow enters into the case. For those presenting, it will be helpful to select a case where shadow plays an important role. This may be a question about shadow that you have or it may demonstrate a particularly vivid example of how you see shadow operating in clinical material.

### **Friday, October 14: Complexes in casework:**

Please look up as much material on the nature of complexes as you are able. Come prepared to discuss complex formation, how you understand the complex and how you see it emerging in the case material. For those presenting choose a case in which you either need help in identifying the active complex or a case which you feel provides either a vivid example of a complex or one that you find particularly interesting. Note: We will be less interested in *naming* a given complex than in understanding its structure and how and why it functions within the case material.

### **Friday, November 18: Anima-animus in casework:**

Please look up as much as is practical on Jung's references to anima-animus. Be prepared to discuss your understanding of how it appears within the case provided. For those presenting, please choose a case that you feel has an anima-animus theme within it. As before, there may be some particular questions that you have or you may simply find a given case interesting with regard to this theme.

### **Friday, December 9: Integrating concepts in casework:**

While our exploration of the complexities of analytic case work are foundational at this point, the capacity to integrate basic analytic concepts into a more wholistic perspective of a given case is important to begin to cultivate. There is no specific assignment with regard to the readings, but all candidates should be in the process of writing their case reports as *outlined below* and practicing the process of marrying the conceptual material with the case material. We will take up cases offered by several of the candidates to be utilized by the group to examine some of the ways that we see the interrelatedness of the elements in the case leading us to formulating a coherent perspective which utilizes the material from our first three sessions of this colloquium.

## **Final Paper:**

Please write a case report of up to 15 pages in length that describes the trajectory of your case in terms of complex formation, persona development, shadow content, and anima-animus presence. Make certain to back up your findings with clearly articulated rationales drawn from case material. This means one can logically follow your reasoning and perspective based upon material from within the case. This may include elements of personal history, dramatic enactments in the life of the patient (both within and outside of the analytic process), dream content, transference-countertransference content and verbalized elements, i.e. a verbatim from within the case.

**Have this to me by our meeting on December 9.**

Be certain to secure confidentiality by making sure that no identifying characteristics appear in your reports.

I may be reached at [markdean2@mac.com](mailto:markdean2@mac.com) if you have any questions.

## **Spring Semester 2023**

*Didactic Colloquium: 9AM to Noon*

*February 17, March 17, April 14, May 19*

## **Fairy Tales: Theory, Interpretation, and Clinical Relevance**

Lisa Marchiano, LCSW

### **Course Description**

This course will provide an overview of psychological approaches to fairy tales, and give participants ample opportunity to practice interpretation. After briefly examining theories about the origin of tales and their widespread cross-cultural occurrence, we will acquaint ourselves with current methodology for cataloguing fairy tale motifs. We will also spend time exploring uses of fairy tales in a clinical context, including brief case presentations. Finally, each candidate will write an in depth interpretation of a tale of his or her choosing.

### ***February 17, 2023***

We'll consider the historical context of fairy tales. What do we know about their origin and age? We'll also explore their use in clinical practice. Why is it beneficial to work with fairy tales? I'll introduce the Moreau Guidelines to help us understand how to work with tales methodically.

**Assignment:** Continue to read fairy tales. Choose a fairy tale to interpret for the final project

### ***March 17, 2023***

Using the Moreau Guidelines, we will work through at least one tale together. Candidates can ask questions about the tale that they chose and begin working on their final paper.

Assignment: Each candidate will write a 10 to 12 page paper on a fairy tale of their choice that will be presented to group.

*April 14, 2023*

Presentation of final papers.

*May 19, 2023*

Presentation of final papers.

### **Fairy Tale Collections:**

#### **Books:**

*The Original Folk and Fairy Tales of the Brothers Grimm: The Complete First Edition correct* (2014). Princeton: N.J. Princeton University Press.

Von Schonwerth, F. X. (2015). *The Turnip Princess and Other Newly Discovered Fairy Tales*. New York: Penguin Classics.

Calvino, I. (2013). *Italian Folktales*. New York: Houghton Mifflin Harcourt.

Yolen, J. (2014). *Favorite Folktales From Around the World*. New York: Pantheon.

Abrahams, R. (2011). *African Folktales*. New York: Pantheon.

Ramanujan, A.K. (1994). *Folktales from India*. New York: Pantheon.

#### **Websites:**

[www.surlalunefairytales.com](http://www.surlalunefairytales.com)

<http://www.pitt.edu/~dash/folktexts.html>

### **Symbol Dictionaries**

There are many good ones. Following are a few that I particularly like:

Chevalier, J. and Gheerbrant, A. (1997). *Dictionary of Symbols*. New York: Penguin.

ARAS. (2010). *The Book of Symbols: Reflections on Archetypal Images*. New York: Taschen.

Biedermann, H. and Hulbert, H. (Translator) (1994). *Dictionary of Symbolism: Cultural Icons and the Meanings Behind Them*. New York: Plume (Penguin).

Cooper, J.C. (1978). *An Illustrated Encyclopedia of Traditional Symbols*. USA: Thames & Hudson.

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## *Case Colloquium: 1PM to 5PM*

*February 17, March 17, April 14, May 19*

### **The Archetypal Landscape of the “Container” and “Contained” in Analysis**

Renee Moreau Cunningham, MFT

*“When the therapist's listening leads her to believe that she understands something meaningful, she can say something about it. There is no way to prescribe what she should say in response to her new understanding, but the patient is impacted by the entirety of the clinician. How she understands what she hears fundamentally impacts the atmosphere that she creates, and the atmosphere that sustains the analyst and the patient make all the difference in the world.”*

—Barbara Stevens Sullivan, *The Mystery of Analytical Work*

#### **Course Description**

Participating in case colloquium is an enriching experience and plays an important role in the shaping of the analyst each member of the group will become. In an optimal sense it deepens the clinician's capacity to hold and contain the analytic process by strengthening the self/other relationship (inner/outer; individual/group) through alchemically tending the fire of the analytic temenos. I hope to achieve this with our group, one month, one case at a time.

In this time of great collective upheaval there is much to explore in the vast landscape called psyche. Psyche presents herself to the clinician in a multitude of ways all of which are mysterious and powerful. As we delve into the analytic process we will focus on the realms of the personal and collective unconscious in the transference/countertransference experience(s) of and within the analytic couple.

#### **Case Presentations:**

Each month we will work on two cases during the four hours. In these cases, I would like to contain the material with a structured written frame combined within an imaginative alchemical case process. In this light, I have attached what I feel is a solid guideline within which to type your case material prior to the colloquium.

**Please forward your case material to me and the group members at least 3 days prior to your presentation.**

#### **Case Write-up Format** (Partially provided by John White, PhD)

What follows is what I consider to be a more or less ideal case write-up. Case write-ups should be a sketch: you should not write down every detail, but should write enough so you can speak rather than read the case. The whole write-up should be no more than three single-spaced pages; less if possible.

You do not need to read the case history/background information unless you think some part of it is clinically relevant. Begin your presentation with the clinical material, as a rule. Always try to (1) offer brief examples of general points; (2) try to remain as close to the experience in your exposition as you can: don't talk “about” the experience where you can talk “from” the experience.



## **I. Case History**

### **Background Information**

Length of Treatment:

Frequency:

Sexual Identification:

Age:

Race:

Marital status (Divorces, separations included):

Occupation:

Religion:

Previous therapy:

Addiction History:

## **II. Clinical material**

### **First contacts and description of the presenting problem**

This covers the first phone call or email, the first session and any other of the original experiences. Basically, what the patient or client says is the reason for being there and anything else clinically important you observed at the beginning of treatment. This includes original countertransference experiences.

### **Course of Treatment**

This covers important themes, dominant complexes and important events as well as significant changes that have occurred.

### **Transference/Countertransference**

Note any significant transference and countertransference experiences and/or changes in them. Especially be sure to keep these descriptions “experience-near”: don’t talk so much “about” them as “from” them.

### **A recent session**

Under no circumstances should you record a session. However, try to recall from memory a brief but characteristic interaction or a very significant interaction, perhaps 30 seconds worth of dialogue that seemed illustrative of your usual interaction or of an important point.

### **A dream OR an illuminating archetypal parallel OR some other sign of unconscious processes**

An example illustrating how unconscious processes are at work in the patient or client is helpful. Just one should be sufficient.

## **III. When writing up the case, think about the following to share with the group:**

Ego/Self Axis trauma and ego/Self integrity. To what degree can this person contain and hold their own complexes and sense of self? Can they process and integrate symbolic material? What is their capacity for shadow integration? These are important to talk about but you don’t have to write them down in the case analysis.

Archetypal images, cultural complexes, parental and ego complexes.

Experiences in the field between you both: What is your experience of the patient intellectually, somatically, affectively? What dreams and images arise in the field, and what happens synchronistically?

How would you characterize the patient in a psychodynamic characterological sense? While labels can be harmful, it is important to understand these categories from a psychodynamic perspective: Schizoid, Narcissistic, Borderline, Neurotic.

## **Readings:**

Listed below are a few books which we will be discussing throughout the year. I think you will find them of great value to your work:

Quatman, Teri. (2020). *Assessing the Clinical Genius of Winnicott*. Routledge: London.

Von Franz, Marie-Louise (1993). *Psychotherapy*. Shambala Publications: Boston, London.

Sullivan, Barbara Stevens (2010). *The Mystery of Analytical Work Weavings from Jung and Bion*. Routledge: London.

Jung, C.G. *The Practice of Psychotherapy, Collected Works, Volume 16*. Bollingen Series.

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