



The Philadelphia Jung Institute
Syllabus for Analysts in Training
2023 - 2024

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.

The 2023-2024 academic year will be presented by video conference, except for the first and last Friday session of the academic year in which the candidates will meet in person with each other. When possible the instructor will also be present. 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 2023

Didactic Colloquium: 9AM to Noon

September 8, October 13, November 10, December 8

Dreams and Active Imagination: Emergence and the Dance of Psyche

David Solem, MSW, MAPC, MA

“Dreams....have a purposive unconscious function which paves the way for the solution of real conflicts and problems....the prospective function of dreams is an anticipation. In the unconscious of future conscious achievements” – C.G. Jung (General Aspects of Dream Psychology, §491 and §493)

“Our imagos are constituents of our minds, and if our dreams reproduce certain ideas these ideas are primarily our ideas, in the structure of which our whole being is interwoven. The whole dream-work is essentially subjective, and a dream is a theatre in which the dreamer is himself the scene, the player, the prompter, the producer, the author, the public, and the critic.” – C.G. Jung (General Aspects of Dream Psychology, §509)

“The dream comes in as the expression of an involuntary unconscious psychic process beyond the control of the conscious mind. It shows the inner truth and reality of the patient as it really is: not as I conjecture it to be, and not as he would like it to be, but AS IT IS.” – C.G. Jung (The Practical Use of Dream Analysis, §304)

Friday, September 8, 2023

Part One: Going to the Source – Jung’s essays on Dreams

Readings:

Shamdasani, S. (ed) (2010). C.G. Jung, *Dreams*. Princeton University Press.

Please read the text in its entirety (From Volumes 4, 8, 12, and 16 of the Collected Works of C. G. Jung)

The initial essays, “The Analysis of Dreams,” “The Significance of Number Dreams,” “General Aspects of Dream psychology,” “On the Nature of Dreams” and “The Practical Use of Dream Analysis” provide an essential orientation around the development of Jung’s thought and evolving methodology about dreams as the work of Psyche and of the essential nature and purpose of conscious engagement with the unconscious.

The Case study “Individual Dream Symbolism in Relation to Alchemy” gives us an invaluable window into Jung’s way of working with a long series of dreams, particularly regarding his reverie that is inclusive of alchemical imagery and processes and of mandala symbolism.

Course Description:

In these first three hours we will do an overview of Jung’s writings about dreams as the work of Psyche. Our work here is to orient ourselves around concepts that are essential to understanding psychic activity as the agency of individuation in service to the Self. A personally integrated perspective on the structure of the Psyche and the purpose of psychic activity is essential to one’s agency as an analyst.

Writing Assignment:

Please write a 3-5 page reflection paper on the above readings that explores your personal awareness of your orientation in regard to dreams as an emergent product of Psyche. What is your current understanding of how you are working with dreams both in your personal process and in your clinical work? What is your understanding of the primacy of the dream in analytic process? Where is your personal voice regarding your work with dreams and how is it both congruent and divergent from Jung?

Friday, October 13, 2023

Part Two: Understandings of Dreams and Dreamwork from Primordial times to the Present

“I have no theory about dreams.” – C.G. Jung

Readings:

Stevens, A. (1995). *Private myths: Dreams and dreaming*. Harvard University Press.

Please read the text in its entirety.

Writing Assignment:

Please write a 3-5 page reflection paper that integrates your personal connections to the reading material. What do you agree with in the material? Where might you find dissonance with the perspectives proposed in the book? How might you articulate your awareness of how your work, perhaps incorporating multiple perspectives or, as we say, differing tools in your toolbox? Jung famously wrote “there is no theory” and that each client requires a tabula rasa, or, a newly co-constructed alchemical vessel – what is your experience?

Friday, November 10, 2023

Part Three: Dreaming as Soul Work – the role of imagination and the capacity to apply inner work to a creative process in the world.

The radical innovations of art embody the preverbal stages of new concepts that will eventually change a civilization – a new way to think about reality begins with the assimilation of unfamiliar images – Leonard Shlain (page 17)

The integration of art and physics will kindle a more synthesized awareness which begins in wonder and ends with wisdom – Shlain (page 24)

Space, Time, Energy, and Matter – these four elemental constructs form a mandala of totality. All perceptions created in the dream room of our minds are constructed from these four building blocks – Shlain (page 26)

Depth Psychology begins with the perspective of Death – James Hillman

Nature itself wants our Opus Contra Naturam, for “becoming conscious” is itself an archetypal process buried in the dream’s “wish” – James Hillman (page 12)

Dreams reflect an underworld of essences rather than an underground of root and seed – they present images of being rather than of becoming – James Hillman (page 40)

Imagination works by deforming and forming at one and the same moment – the pathologized or deformed image is fundamental to alchemy and to the art of memory – James Hillman (page 128)

Each dream is practice in entering the Underworld, a preparation of the psyche for death – James Hillman (page 133).

Readings:

Hillman, J. (1979). *The dream and the underworld*. Harper Perennial.

Shlain, L. (1991). *Art and physics: Parallel visions in space, time, and light*. Harper Collins.

Please read the Hillman text in its entirety. With the Shlain text, read as much as you can – for me it read like a novel and I couldn’t put it down! I will fill in gaps for the group if you can’t manage to read all of it. I guarantee it’s worth your investment!

Assignment:

Please write a 3-5 page reflection paper that explores your personal understandings and experiences of working with imagination as a form of response to an emergent image in Psyche. How does Hillman’s approach inform us when working with images? What is your feeling about dreams as a teleological process that prepares us for death? How does this relate to the unfolding of the Self in Psyche? What are we in cooperation with in this work? How do the elemental ways of perception – Time, Space, Energy, Matter – interact with and inform our emergent encounters with Psyche?

Friday, December 8, 2023

Part Four: The Art of Amplification – our personal psyche and its dance with Psyche

Readings:

Shalit, E. and Furlotti, N. S. (eds) (2013). *The Dream and its amplification*. Fisher King Press.

The Dream is a prism and a mirror of the soul – through this prism, elements from the archetypal layer of the unconscious emerge and crystallize as images, persons, events, and symbols. The dream serves as the Self’s mirroring of the psyche, which enables us to reflect on our behavior and the one-sidedness of our consciousness – Shalit and Furlotti, (page 7).

Assignment:

Please write a 3-5 page reflection paper that articulates your sense of your personal voice around working with the concepts of amplification, interpretation, and circumambulation. As Jung reminds us, there is no one methodology – rather, there is an emergent methodology for each clinical encounter. Also, each of us is an instrument in the opus, the dance with Psyche – your unique self is needed in this work. What are your personal reveries, questions, challenges, and resistances? What keeps you committed to the opus?

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Case Colloquium: 1PM to 5PM
Sept 8, October 13, November 10, December 8

Mining the Landscape of Countertransference

Laura Camille Tuley, PhD, LPC

“The meeting of two personalities is like the contact of two chemical substances: if there is any reaction, both are transformed.”

--- C.G. Jung, *Modern Man in Search of a Soul*

Course Description:

In our monthly discussions of assigned readings and your case presentations, we will explore that most sensitive instrument by which we attune ourselves analytically to the psychic wounds of our patients and feel into the responses that facilitate healing. These are our countertransference reactions and capacity to be transformed by the suffering of others. Only within the analytic tradition are we trained to listen to the layered resonances of speech, silence, and non-verbal communication as they elicit our affective and somatic responses, within what Mario Jacoby terms, after Buber, the “I-Thou relationship” of the analytic container and use those responses as our barometer for treatment.

Case Presentations:

Each month, we will spend approximately an hour on discussion of the assigned reading, and focus during the remaining three hours on two case presentations. Below is a template I would like you to use to structure your case write-ups. Feel free to be imaginative in your writing (for example, in your description of your initial meeting, or a particular and important session) to provide your readers with a vivid image of your process, inner and outer, with your patient.

Case write-ups should be between 3 and 5 pages, depending on the length of the treatment and what you are able to integrate in your writing. **Please send your case write-ups to me and the group at least 3 days prior to our meeting.**

Format:

Presenting issues: The person’s stated reasons for coming to therapy/analysis.

Background Information: Family of origin, educational, work and relationship histories, addiction history, previous therapies.

Course of Treatment: A summary of your work together, including first contacts, themes, important events, core complexes, significant changes.

Transference/Countertransference: This section is obviously central to this case colloquium, and your readings will likely inform what you choose to highlight, but it is important that you do more than describe in general or categorical terms the nature of your patient's responses to you and yours to them. I would like you to observe with supporting detail, both the affective and somatic experience of being in the room with your patient, either at a particular juncture in the analysis (for example, during a specific session that you detail) or as it has developed over time (i.e., in the typical pattern or patterns of relating). A brief and characteristic exchange or illustrative segment of dialogue would be helpful to this end.

Diagnosis: I would like you to include a tentative psychoanalytic diagnosis; you can suggest one based on the DSM, but I would also like you to formulate a "diagnosis" using an analytic framework and concepts: for example, this can be in terms of complexes, (personal, parental or cultural), archetypal themes, the person's relationship to shadow material, their anima or animus, typical defenses, the quality of their ego-self axis, individuation process, etc. (to the extent that any of these feels relevant).

Unconscious Material: If you have unconscious material (dreams, active imagination, artwork or writing) that illustrates your patient's unconscious processes, please include that, also, (one or two examples will suffice).

Archetypal Material: Finally, if possible, you might identify and amplify *briefly* archetypal material that would help us to relate to the case symbolically, perhaps, using a myth or a fairytale.

Readings: I will be assigning monthly reading from the following list of Jungian and Psychoanalytic texts:

Akhtar, S. (2012). *Psychoanalytic listening*. Routledge.

Fordham, M., Gordon, R., Hubbard, J., & Lambert, K. (Eds). (2018). *Technique in Jungian analysis: The Library of Analytical Psychology*. Routledge.

Jacoby, M. (1984). *The analytic encounter: Transference and human relationship*. Inner City Books.

Maroda, K. J. (2004). *The power of countertransference: Innovations in analytic technique*. (2nd ed.). The Analytic Press.

Sedgwick D. (1994). *The wounded healer: Counter-transference from a Jungian perspective*. Routledge.

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Spring Semester 2024

Didactic Colloquium: 9AM to Noon

February 9, March 8, April 10, May 12

The Mediating Image: “The Transcendent Function” and Trust in the Soul

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

“We would expect that all psychic activities produce images of themselves, and this would be their essential nature without which they could not be called ‘psychic.’” (Jung, 1926. p. 325)

“In actual practice, therefore, the suitably trained analyst mediates the transcendent function for the patient. i.e., helps him to bring the conscious and unconscious together and so arrive at a new attitude. In this function of the analyst lies one of the most important meanings of the transference.” (Jung, 1957: 74)

Course Description:

The process of movement from being a psychotherapist, as this term is commonly understood in contemporary thought, to becoming an analyst, lies in part, in making the jump from assuming that psychological change is something engineered by the therapist, to that of understanding the analyst's role in the natural teleology of the psyche. This teleology is mediated by images. A core component of this jump lies in the capacity to observe and understand the natural telos of the soul. Without such awareness the developing analyst tends to fall back on the desire to "know how to" achieve a desired end, as opposed to setting the conditions within which the soul's intentions can be seen, met, and trusted.

Throughout this Semester we will combine art making and readings to facilitate our explorations and to understand just why it is that Jung equated Psyche and Image. Our goal will be less to define than it will be to enter into direct experience, to reflect on that experience, and put words to what we discover. In other words, to enter into psyche's native language, the language of image.

All Readings and creative assignments are due prior to our meetings.

February 9, 2024 Analyst and Analysand: What is in the Room?

Reading: Jung, C.G. (1981). "On Psychic Energy." §1-130. In *Collected Works*, 8.

Together we will review Jung's essay "On Psychic Energy". The notion of psychic energy places the issue of the material exchanged in the consulting room on a much more fluid footing than if we thought of the process merely in terms of two individuals or objects. It suggests that what we are dealing with is, at one level, energy that is mutable in nature and mutually influential. Perhaps most importantly the mutability of psychic energy, its capacity to inhabit different forms, is an important aspect of its transformation potential.

Task: Utilizing pastels or oil pastels create an abstract image that you feel best portrays the sense of energy of the analyst pair in the room. One might simply think of this image as an image of your energy, the analysands energy, and the combined energy field in general. Remember, this should not be a figurative image but one in which we are looking at the raw energy that is present in the room.

Please photograph your work and send the image to: markdean2@mac.com at least 2 days before we meet.

March 8, 2024 Living Nature: Psychic Energy as Living Form

Reading: Hillman, J. (1976). "Personifying or imagining things." pp. 1-51. In: Hillman, J. *Re-visioning psychology*. HarperCollins.

In this month's meeting we will explore the process of personification, or the process of moving from an unrelatable form to a form whose nature possesses aim and intent. We will review Hillman's work on personifying, and link this to the notion of psychic energy. Personifications give both form and relatability to psychic energy, something that we will later see is important to understanding the various transformations of libido. It is the mythic form of consciousness that performs this task and it is this natural process that Jung addresses primarily in Volume 5.

Task: This task may be done in any number of ways. We will start with the image of the analysands energy and shift its expression into a person, character, or creature. As before you may utilize graphic media to create your own rendition of a being whose nature reflects the essence of the qualities that emerged in our first week. Another option is to search on the internet for an image of such a being.

Please photograph your work and send the image to: markdean2@mac.com at least 2 days before we meet.

April 10, 2024 Entering Into.

Reading: Jung, C. G. (1956). "Two kinds of thinking." §4-46. In *Collected Works*, 5.

This month we will be giving thought to the imagination of the analyst as an instrument of exploration into the inner life of the analysand. One means of understanding involves looking at something. But another involves entering it, being influenced and changed by the encounter. These are very different means of coming to terms with what is before us.

Task: Diorama. Imagine that you are going to literally enter into the world of your analysand. Take a box (a liquor box is about the right size.) Take off one side so the box, when turned on its side looks like a stage. Treating the interior of the box as if it were a diorama of the analysand's world, try to convey what that world is like.

(If you need an image to understand what this might look like you may find one here. <https://www.pathstoliteracy.org/dioramas-are-a-meaningful-project-option/>

Please photograph your work and send the image to: markdean2@mac.com at least 2 days before we meet.

May 12, 2024 Active Imagination and the Transcendent Function

Reading: Jung, C.G. (1969). "The transcendent function," Prefatory Note. §151-193. In *Collected Works*, 8.

In order to understand the Transcendent Function, it is necessary for one to possess a mentality of sufficient fluidity so as to be able to span the divergent aspects of psychic expression that have fallen into conflict. It is not an operation that resides within one mode of awareness or can be expressed by a single mentality but, as its name suggests, serves as a function mediating divergent states and structures of awareness. This is precisely why Jung turns to creative means whose nature is an emergent phenomenon, as opposed to one that is fixed in advance.

Task: This month we will be meeting in person and so will work together in person on our work. I will bring the necessary supplies. We will review Jung's essay, the "Transcendent Function" and will be working on making figurines that will represent the energies that we have discovered in our analysands and we will engage in dialogue with them.

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Case Colloquium: 1 PM to 5 PM

February 9, March 8, April 12, May 10

The Art of Clinical Work: Analytic Tools and When to Use Them (or not)

Sandra E. Miller, PhD

Course Description :

The tenor of the Case Colloquium offers a safe, supportive atmosphere to participants, and as an extension of the analytic contract, it also offers privacy and confidentiality with the material entrusted to you by your patients.

Case Colloquia was a vital part of my analytic training in that my fellow candidates and I developed a deep knowledge and support of one another as we learned from the many successes and challenges of working analytically. It is a similar atmosphere which I hope to foster in our case colloquium. In this light I encourage you to bring the cases which feel stuck as well as those that seem to be moving along well.

Case Presentations:

In the first session, we will spend some time getting to know one another, and discussing two readings on case formulation that will be useful as you prepare cases to discuss, and will also provide a basis for your approach to your clinical work with different individuals. I will, also, make reading assignments and case presentation assignments for future meetings. We will, also have time for one case presentation. I will be contacting you all in advance of our first meeting to specify reading assignments and find a volunteer for the first presentation.

Case material will offer opportunities to think about the many tools that we use as analysts. These tools are listening, mirroring, providing a holding environment, metabolizing intense affects, identifying complexes amplifying and analyzing symbolic content, and also interpreting unconscious communication emerging through dreams, fantasies, transference communications. I will regularly assign excerpts from the readings below to add to our discussions.

After the first meeting, we will have two case presentations each meeting. Please send an outline of the cases which will be presented to me, two weeks before our meeting. Case presentations should include the following:

1. Presenting Problem: Why did the person seek treatment?
2. Developmental History: I find it very useful to understand the person's history and perception of family dynamics, current relationships and relationship history.
3. Your case formulation: This should include your view of character structure, key complexes, ego strength.
4. Your experience of the person: Transference dynamics and your own countertransference.
5. A summary of the work to date: Give us a sense of how you work together and the key themes of the work so far. Does it feel like it is moving? Where might it feel stuck?
6. A sample of material for us to discuss in depth. This might be a dream, or process notes describing a session where unconscious dynamics can be looked at.

Recommended Readings:

Excerpts from the readings below will be assigned and discussed as they pertain to relevant cases. You will find that you will want to read more than the assigned sections!

Perry, S, Cooper, A.M. & Michels, R. (1987). The psychodynamic formulation: Its purpose, structure and clinical application. *The American Journal of Psychiatry* 144(5), 543-550. (Provided by the instructor)

McWilliams, N. (1999). *Psychoanalytic case formulation*. New York: Guilford Press.

McWilliams, N. (1994). *Psychoanalytic diagnosis: Understanding personality structure in the clinical process*. New York: Guilford Press.

Baker, H., & Baker, M. (1987). *Heinz Kohut's Self Psychology: An overview*. *American Journal of Psychiatry* 144(1). (Provided by instructor)

Sedgwick, D. (1994). *The wounded healer: Countertransference from a Jungian perspective*. London: Routledge.

Sullivan, B. S. (1992). *Psychotherapy grounded in the feminine principle*. New York: Chiron.

Winborn, M. (2019). *Interpretation in Jungian analysis: art and technique*. New York: Routledge.

Winnicott, D. (1960). "The theory of parent-infant relationship" in Scharff, D. Ed. (1996) *Object relations theory and practice: An introduction*. Northvale: Jason Aronson. (Provided by the instructor)

Winnicott, D. (1969). "The Use of an object and relating through identifications" in Scharff, D. (Ed.) (1996). *Object relations theory and practice: an introduction*. Northvale: Jason Aronson. (Provided by the instructor)

Schedule for the First Meeting:

1:00 - 2:00 Introductions and overview of the class

2:15 - 3:15 The importance of Case Formulation - Discussion of assigned reading

3:30 - 5:00 Case presentation and discussion

Schedule for Subsequent Meetings:

1:00 - 2:50 Case presentation and discussion

3:00 - 4:50 Case presentation and discussion

4:50 - 5:00 Review of assignments for next session

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