



***The Philadelphia Association of Jungian Analysts
Philadelphia Jung Institute
Seminar Curriculum 2017 – 2018***

All sessions of the Philadelphia Jung Seminar are held at the Friends Center, 1501 Cherry Street in Center City (at 15th Street). The Friday seminar meets from 1 – 5pm, and the Saturday seminar meets from 9am - 12pm and 1pm – 4pm.

Fall Semester

Friday, September 9

Mythology Intensive Weekend: Theoretical Essentials

Lisa Marchiano, MIA, MSW & Deborah Stewart, MEd, LCSW

We will look at mythology from varying perspectives throughout this academic year. Today, for the first part of our myth-intensive weekend, we will focus on myth as a central component of Jung's theoretical work. Myths are to culture what dreams are to the individual: collective revelations based on unconscious experience that show us our shadow projected into a story. Like dreams, myth compensates for what is lacking consciously. We will also begin to see the presence of myth in everyday life, manifested in dreams, stories, and behavior.

Seminar Objectives

1. To understand myth as a central component of Jung's theoretical work.
2. To understand how expressions of myth compensate for what is lacking in consciousness, thus facilitating the emergence of consciousness.
3. To identify mythological motifs as they appear in individual dreams, stories, and behavior.

Assignment

Write a one or two page reflection paper about a myth that has moved you-- possibly a modern retelling of an old story. What is its relevance to your life?

Required Reading

Hollis, James. *Mythologems: Incarnations of the Invisible World*, Inner City Books, 2004. This book is also required reading for Dr. Hollis' course in November; it provides such a good overview of the significance of myth that we have repeated it as assigned reading.

Supplemental Reading

1. Bullfinch, Thomas. *Myths of Greece and Rome*, Penguin Books, 1979.
Greek myths are an underpinning of Western civilization, well rendered here.



The Philadelphia Association of Jungian Analysts (PAJA) has been approved by NBCC as an Approved Continuing Education Provider, ACEP number 6671. Programs that do not qualify for NBCC credit are clearly identified. PAJA is solely responsible for all aspects of the program.

2. Campbell, Joseph. *The Hero with a Thousand Faces*, New World Library, 3rd edition.
3. von Franz, Marie-Louise, *Creation Myths*, Shambhala, 1995.
Campbell and von Franz provide in-depth exploration and amplification of two major mythological themes.

Schedule

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| 1:00–2:00 | Didactic: myth, dream and the collective unconscious |
| 2:00–3:00 | Discussion of mythologem of the hero and quest |
| 3:00–3:15 | Break |
| 3:15–4:30 | Small group: personal myth in relation to established myth |
| 4:30–5:00 | Summary and course evaluations |

Friday, September 9 **Nina Paley** **Lecture**
Public Program, evening **Friends Center** **Details to be announced**

Saturday, September 10

Mythology Intensive Weekend: 360 Experiential Workshop

Nina Paley, Lisa Marchiano, MIA, MSW, & Deborah Stewart, MEd, LCSW

In this second part of our intensive weekend on mythology, we will explore myths as the archetypal basis for our own stories. Using clinical examples as well as examples from the life of Jung, we will seek to understand the importance of creating a self-mythology that ties our experience (or those of our patients) to the universal substrate of the collective unconscious. The seminar will be co-taught with artist Nina Paley, who has turned to myth for inspiration in her films, as well as in her personal life.

Seminar Objectives

1. To understand the relationship between personal story and the substrate of myth.
2. To be able to relate myth to its origins to the collective unconscious.
3. To write a self-mythology and understand its relationship to the archetypal.

Schedule

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| 9:00–9:30 | Introductions |
| 9:30–10:15 | Mythology and self-mythology |
| 10:15–10:45 | Introduction to the <i>Ramayana</i> |
| 10:45–11:00 | Break |
| 11:00–12:30 | Film: <i>Sita Sings the Blues</i> |
| 12:30–1:45 | Catered Lunch provided by PAJA |
| 1:45–2:15 | Discussion of <i>Sita Sings the Blues</i> |
| 2:15–2:30 | Drawing our problems |
| 2:30–2:45 | Break |
| 2:45–3:30 | Small Group Work |
| 3:30–4:00 | Sharing, reporting back, wrap up. |

Required Reading

Patel, Sanjay. *Ramayana: Divine Loophole*, Chronicle Books, 2010.

Friday, October 6

C.G. Jung: Memories Dreams Reflections

Anne Pickup, LCMFT

“The psyche is not only a personal problem but a world problem...Nowadays we can see as never before that the peril which threatens all of us comes not from nature but from man, from the psyche of the individual and the mass. The psychic aberration of man is the danger. Everything depends upon whether or not our psyche functions properly. If certain persons lose their heads, a hydrogen bomb will go off.” MDR p. 132

After the painful parting with Freud, Jung experienced a profound state of disorientation. In his darkness he concluded, “I know nothing” and began to remember his childhood. It was during this confrontation with the unconscious that he began to understand that the goal of psychic development is the self. “There is no linear evolution; only a circumambulation of the self.” We will spend the afternoon discussing meaningful passages and insights into Jung’s thinking, pondering how his early experiences were a foundation for his later discoveries, exploring the disturbing parallels of the political atmosphere before WWII and our own culture, and just sharing bread with “Herr Professor.”

A review of Jung’s personal letters, both sent and received (see Appendices I-IV in assigned reading), reveal interesting and humanizing details of various relationships reaching from distinguished scholars, theologians and politicians to correspondence with his wife Emma. One particularly moving letter describes a meeting with Jung and a very poor and intellectually limited woman. Gently questioning the woman if she understood his books, she replied, “Your books are not books, Herr Professor, they are bread.”

Seminar Objectives

1. To understand how an exploration into the life of Jung, and into the depths of the human soul, are relevant in the strife-ridden landscape of today’s world.
2. To develop an understanding of how knowing Jung the man, with all his weaknesses and greatness, struggles and suffering, furthers our understanding of the immense task and responsibility to become ever more conscious in our lives.

Required Reading

C.G. Jung. *Memories, Dreams, Reflections*, Vintage Books, any edition.

Schedule

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| 1:00–2:00 | Discussion of passages and insights from MDR and Jung’s discovery of the psychic goal of development of the self |
| 2:00–3:00 | Discussion of the relevance of cultural influences on Jung and on us |
| 3:00–3:15 | Break |

3:15–4:30 Discussion of the letters to and from Jung
4:30–5:00 Summary and course evaluations

Saturday, October 7

Tangled in “Nots”: Working with Complexes Using Active Imagination

Robert Sheavly, LICSW, DCSW

Complexes are one of the most basic ways in which we encounter the archetypes. When we’re stuck in a complex, the complex “has us”--we don’t “have a complex.” Rather than manifesting our true self, we manifest some aspect of our false self (the not-me). This capacity of complexes to bind psychic energy tangles us in knots which are “not-y,” not because they are especially naughty but because they are merely knotty and difficult to un-not on one’s own. Yet growth lies in *consciously* encountering this “not-me”: a knotty situation indeed!

The workshop will use Disney’s *Tangled* to illustrate the power of the complex to hinder connecting to our true self. Through active imagination, participants will learn to use the kinesthetic component (the feeling tone) of a complex to bring to consciousness both the contemporaneous and historical material associated with a complex. This workshop will use lecture, discussion, video clips and experiential exercises to explore C.G. Jung’s theory of complexes. (Please be kind enough to bring a complex with you to the workshop.)

Objectives

1. To define psychic structure including the relationship between ego, consciousness, the unconscious and complexes.
2. To describe Jung’s model of a complex including the relationship between the conscious and unconscious aspects of the complex.
3. To practice the skills to use the felt-sensation component of a complex to identify the matrix of current and historical material which make up the complex.
4. To learn the technique of *Active Imagination Dialog* to differentiate aspects of the complex.

Assignment

Write a haiku describing a complex of your choice. Training candidates will receive an additional assignment closer to the date of this seminar.

Schedule

9:00-11:15 Theoretical foundations: Jung’s model of the psyche and the structure of a complex; define functional complexes
11:15-11:30 Break
11:30-12:30 Video clips illustrating complexes and complex formation
12:30-1:30 Lunch
1:30-2:30 Using the felt-sensation (kinesthetic) component to access contemporaneous and (often unconscious) historical material associated with the complex

- 2:30-2:45 Break
2:45-4:00 Learn and practice the technique of *Active Imagination Dialog*

Required Reading

1. Frey-Rohn, Liliane. *From Freud to Jung: A Comparative Study of the Psychology of the Unconscious*. Shambhala. 1990, pp. v-40. (If you have difficulty obtaining this book, please email me.)
2. Jung, C.G. *Collected Works*, Vol. 8, Para. 194-216. *A Review of Complex Theory*.

Supplemental Reading

1. Cohen, Betsy. *Tangled up in Blue: A Reappraisal of Complex Theory*, p. 417-425 in *Facing Multiplicity: Psyche, Nature, Culture*. Proceedings of the XVIIIth Congress of the IAAP, edited by Pramila Bennet.
2. Chodorow, Joan. *Jung On Active Imagination*, Princeton University Press, 1997.
3. Edinger, Edward. *The Relationship Between Personal & Archetypal Factors in Psychological Development*. *Psychological Perspectives*, Fall-Winter 1988, Vol. 19, No. 2, pp. 262-280. (If you have difficulty obtaining this article, please email me.)

Friday, November 10

Norse Mythology

Ronnie Landau

Panel on Analyst Training

For approximately 30-45 minutes, a panel of PAJA analysts will provide information and answer questions about applying for training as a Jungian Analyst.

Norse Mythology

The mythology of northern lands tells of Nine Worlds centered around the cosmological tree, Yggdrasil. Here there are gods who foresee their doom, Ragnarok, as they interact with one another, humans and magical beings. Norse gods, elves and dwarves are diverse, poignant, fantastical and compelling. We meet their descendents frequently: in Wagner's famous Ring opera, as Irish leprechauns, and in J.R.R. Tolkien's Middle-earth. As the short days and cold nights of winter arrive, we will spend an afternoon in the warmth of these ancient tales.

Seminar Objectives

1. To understand a basic structure and theme in Norse myth.
2. To relate themes in Western literature and art to roots in Norse mythology.
3. To understand how history, religion and myth are related in Norse mythology.

Required Reading

Gaiman, Neil. *Norse Mythology*, W.W. Norton & Co., 2017.

Schedule

- 1:00-2:00 Overview of major themes and characters in Norse mythology
2:00-3:00 Discussion; question and answer

3:00–3:15 Break
3:15–4:30 Norse mythological themes in western culture and individuals
4:30–5:00 Summary and course evaluations
Friday, November 10 **James Hollis** **Lecture**
Public Program, evening **Friends Center** **Details to be announced**

Saturday, November 11

Tracking the Gods: The Place of Myth in Personal, Cultural & Clinical Life

James Hollis, PhD, author

This course will explore the nature and dynamics of myth: those energy-laden images which move our psyches and shape our cultures whether we are conscious of these influences or not. As Jung indicated, we study myth to discern what is transpiring in the unconscious. In addition, we will examine how the personal myth unfolds in the course of therapeutic analysis of the patient's "story."

Seminar Objectives

1. To understand the nature of personal and cultural myth.
2. To utilize a vantage point through which to evaluate historic and contemporary cultural phenomena.
3. To identify the presence of mythic process in personal and client case history.

Assignment

Please choose a specific myth that illustrates the depth dynamics at work in your own life or the life of one of your patients. A half-page description summarizing the myth, and illustrating how it reveals the layers of the psyche, will be shared orally.

Required Readings

Hollis, James. *Tracking the Gods: The Place of Myth in Modern Life*.

Hollis, James. *Mythologems: Incarnations of the Invisible World*.

Schedule

9:00–10:30 Definitions of myth and discussion of importance to clinical practice
10:30–10:45 Break
10:45–12:00 Continuation of presentation and discussion
12:00–1:15 Lunch
1:15–2:45 Continuation of presentation and discussion
2:45–3:30 Break
3:30–4:00 Summary and course evaluations

Friday, December 8

Inner Lover/ Inner Demon: The Animus from a Classical Perspective

Elizabeth Collistra, PhD, LP

This course will explore the animus from a classical perspective using material from first-generation women and Jungians such as Emma Jung, Barbara Hannah, Esther

Harding, and Marie-Louise von Franz. These women were tasked with filling in the concept of the animus from the inside out, using their own experiences, as Jung encouraged them to do. Their personal confrontations with the animus allowed them to discover and articulate a wisdom that remains relevant today. After discussing the general nature of the animus, we will explore his various manifestations, both creative and destructive.

Seminar Objectives

1. To identify the animus in life and in clinical practice.
2. To understand what the negative animus is and why it so often first appears in negative guise.
3. To recognize positive functions of the animus in creative work and spirituality.

Required Reading

1. Harding, M. E. (1990). The ghostly lover. *The way of all women*. Boston & London: Shambhala.
2. Jung, E. (1985). On the nature of the animus. *Animus and anima*. Putnam, CT: Spring.
3. Kast, V. (1992). Bluebeard: On the problem of the destructive animus. *Witches, ogres, and the devil's daughter: Encounter with evil in fairy tales*. M. Jacoby, V. 4. Kast, & I. Riedel. Boston & London: Shambhala.

Supplemental Reading

1. Hannah, B. (2011). *The animus (Volume one and Volume two): The spirit of inner truth in women*. Wilmette, IL: Chiron Publications.
2. Harding, M. E. (1965). Projections to persons of the opposite sex: Anima and animus. *The I and the not-I*. Princeton, NJ: Princeton University Press.
3. Hillman, J. (2007). The anima in the syzygy. *Anima: an anatomy of a personified notion*. Putnam, CT: Spring.
4. Jung, C. G. (1966). Anima and animus. *Two essays on analytical psychology*.

Schedule

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| 1:00–2:00 | Introduction / The Nature of the Animus |
| 2:00–3:00 | The Negative Animus |
| 3:00–3:15 | Break |
| 3:15–4:30 | The Animus as Creative Spirit and Religious Function |
| 4:30–5:00 | Summary and course evaluations |

Saturday, December 9

The Religious Function of the Psyche: Revisited

Harry Fogarty, MDiv, PhD

We shall focus on this central component of Jung's work as embedded in his writings, in interpretations such as Edinger, Stein, Ulanov, and Corbett, and in contemporary concerns about "religion," each as they manifest in the clinical setting. "Religion, Psyche, Jung" often are lumped together as if what is meant by Jung and

its clinical utility is apparent and readily grasped. With fresh urgency, as clinicians, we need to understand what Jung meant by the religious function of the psyche, and how we are to work with this within a treatment as well as within our own individuation processes. The literature, Jung, and commentators and contemporary researchers, is vast. Our goal will be to draw upon these materials with the questions of our era driving our explorations, in particular our requisite attention being given to "left out" as it shows up in Jungian literature and clinical work.

Seminar Objectives

1. To become acquainted with Jung's concept of the religious function of the psyche and how it manifests in the treatment matrix.
2. To develop understanding of the interface between the religious function of the psyche, contemporary "religious movements: political, national, personal," and clinical process.

Required Reading

1. Jung, C.G. *Liber Novus (The Red Book)* -- Primus and Scrutinies.
2. Corbett, Lionel *The Religious Function of the Psyche*, Podcast.
<https://itunes.apple.com/us/podcast/jungianthology-podcast/id912158581?mt=2&i=1000372706527>

Supplemental Reading

1. Jung, C.G. *Psychology and Religion* (CW 11) - I, V, VI.
2. Stein, Murray. *Soul: Treatment and Recovery*.
3. Stein, Murray. *Jungian Mediations on Contemporary Spirituality*.
4. Ulanov, Ann. *Spiritual Aspects of Clinical Work*.
5. Ulanov, Ann. *The Living God and Our Living Psyche: What Christians can learn from Carl Jung*.

Schedule

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| 9:00–9:45 | The religious function of the psyche as manifested in the treatment matrix |
| 9:45–10:30 | Jung and the religious function of the psyche |
| 10:30–10:45 | Break |
| 10:45–12:00 | Jungians and the religious function of the psyche |
| 12:00–1:15 | Lunch |
| 1:15–2:30 | The religious function of the psyche, collective experience – amplification within treatment |
| 2:34–2:45 | Break |
| 2:45–3:30 | Clinical process and our appropriation of the religious function of the psyche |
| 3:30–4:00 | Summary and course evaluations |

Spring Semester

Friday, February 9

Dream Intensive Weekend

Lisa Marchiano, MIA, MSW & Deborah Stewart, MEd, LCSW

This weekend, we will focus intensively on dream theory and practice, with a special focus on dreams that have a mythological aspect. Dreams that present images from myths are most likely to come to us during times of crisis or major transition. They often feel like Big Dreams – dreams that affect us powerfully and that we often remember for the rest of our lives.

Friday

Today we will look at what Jung had to say about what he termed Big Dreams, which are often mythological in nature. We will tie this concept to Jung's general theories of dreams and dream interpretation. We will review the concepts of the personal and collective unconscious with an eye toward understanding how dreams draw from both levels of the unconscious. We will then specifically look at dreams that have more archetypal content, and explore their significance.

1:00–1:45	Jung's Structure of the Psyche – Personal vs. Collective Unconscious
1:45–2:15	An Overview of Dream Theory
2:15–2:30	Break
2:30–3:15	Big Dreams
3:15–3:30	Break
3:30–4:45	Examples of Big Dreams – Discussion
4:45–5:00	Wrap Up and Conclusion

Required Reading

1. Tavistock Lecture IV, CW 18, para 228 – 303.
2. Jung, C. G. *Memories, Dreams, Reflections*, pages 179-180 (Jung's Siegfried dream).
3. The Function of the Unconscious, CW 7, para 266 – 295.
4. Whitmont, Christopher. *The Return of the Goddess*, Introduction and Chapter 1.

Saturday

During this seminar, we will enter more deeply into the topic of mythological dreams, and explore ways of working with them personally and clinically. Participants are asked to bring a personal mythological dream as well as a myth that corresponds with it.

Weekend Seminar Objectives

1. To identify mythological themes as they appear in individual dreams.
2. To differentiate between contents of the personal and the collective unconscious.
3. To learn methods of working clinically with mythological dreams.

Required Reading

Edinger, Edward. *The Eternal Drama*, Shambhala, 1994.

- 9:00–9:30 Introductions and Overview
- 9:30–10:00 Mythological Dreams in Clinical Practice
- 10:00–10:45 Case Presentation
- 10:45–11:00 Break
- 11:00–12:00 Case Presentation and Discussion
- 12:00–1:15 Catered lunch together
- 1:15–2:00 Case Presentation and Discussion
- 1:45–2:30 Small Group Work – Sharing Dreams and Myths
- 2:30–2:45 Break
- 2:45–3:30 Group Discussion
- 3:30–4:00 Wrap Up and Conclusion

Friday, March 9

Jung & the Expressive Therapies: What Happens in the Liminal Space

Sondra Geller, MA, ATR-BC, LCPAT, LPC

This class, experiential in nature, is designed to impart understanding of the therapeutic value of making art in the presence of the therapist. The framework for this process began with my work as an art therapist in a university setting. The director adhered to cognitive behavioral therapy and negated the unconscious – until he noticed changes in my students. I was then asked to elucidate the fundamentals of art therapy and the unconscious content revealed in drawings, sculptures and collages. The director’s drawings began to appear on the walls and staff members used artwork in their therapeutic practices. *My particular focus all these years has been that something happens in the silent space when the client makes art in the presence of the analyst. What is it? Why is it effective and how does it advance the journey of individuation?* This question is also one Jung asked himself one day after hours of creative play with stones by the shore of Lake Zurich: “Now, Jung, what are you about?” This class will afford each an opportunity to answer that question. We will use basic materials in small groups to facilitate a personal experience of how art serves the process of individuation.

Seminar Objectives

1. To become familiar with the dynamics that occur when the client makes art in the presence of the analyst. What happens in the silent space?
2. To learn through experiential exercises what it feels like as an adult to be held in the safety of the maternal gaze.
3. To begin to understand how Jungian theory can be combined with art therapy to facilitate the journey of individuation.

Required Reading

1. Ayers, M. (2003). *Mother-infant attachment and psychoanalysis: The eyes of*

- shame*, New York: Brunner/Mazel.
- Feldman, B. (2002). *The lost steps of infancy. Symbolization, analytic process and the growth of the self*, *Journal of Analytical Psychology*, 47, 399-408.
 - Sidoli, M. (1989). *The unfolding self: Separation and individuation*. Boston: Sigo Press.

Schedule

- 1:00–1:45 Overview of concepts of silent space, and therapeutic value of making art in the presence of the therapist.
- 1:45–2:15 Set up of art materials
- 2:15–2:30 Break
- 2:30–4:00 Making art
- 4:00–4:45 Discussion of experience and relevance to Jungian theory
- 4:45–5:00 Wrap-up and evaluation

Saturday, March 10

Coyote Teachings: Explorations in North American

Cynthia Candelaria, Ed.D., LPC

We will examine the role and manifestations of the trickster in North American First Nations' mythology by unpacking some of the stories handed down through generations by the storytellers of North American tribes. In discussion we will draw on the indigenous wisdom in these myths and explore how these stories resonate in our modern day lives and act upon our individuation processes. We will look at aspects of North American mythology from a Jungian perspective in an effort to understand the psychological implications of how they may apply to our therapeutic sensibilities and analytic work.

Seminar Objectives

- To explore the trickster mythology of the North American First Nations culture and gain knowledge of the narrative and function of the coyote teachings.
- To develop understanding of the symbolic and psychological meaning of these myths and how they apply to modern-day culture.
- To apply these myths and teachings to work in therapeutic settings.

Required Reading

Hyde, Lewis. (1998). *Trickster Makes this World: Mischief, Myth, and Art*, New York: Farrar, Straus and Giroux.

Supplemental Reading

Campbell, Joseph. (1959). *The Masks of God: Primitive Mythology*, New York: Viking Press.

Schedule

- 1:00 – 2:00 Introduction to the mythological motif of the trickster in North American indigenous culture
- 2:00 – 3:00 Examine the symbolic nature and psychological applications of the myths
- 3:00 – 3:15 Break
- 3:15 – 4:30 Apply the concepts and understandings to the therapeutic setting
- 4:30 – 5:00 Summary and course evaluations

Friday, April 13

Physics and Psyche: Atom and Archetype

The future of Depth Psychology as reflected in the work of C. G Jung & Wolfgang Pauli
Janis M. Maxwell, PhD.

Our focus in the seminar will be to discuss the interface between quantum physics and analytical psychology. We will discuss the association between these two great minds and Jung's use of Pauli's dreams to illustrate alchemy as a map of the individuation process. Jung was given over 1,000 of Pauli's dreams and used 400 of them in *Psychology and Alchemy* (CW 12) to illustrate their alchemical symbolism. We will talk about the "unified field" in analysis and physics and discuss Pauli's belief that the radioactive nucleus in physics is a symbol of the Self. Finally, we will discuss the change in Jung's ideas about synchronicity and archetypes after he worked with this Nobel prize-winning physicist.

Seminar Objectives

1. To understand Jung's changing views of the relationship between psyche and matter.
2. To understand how the discoveries of modern physics may affect working with the psyche.

Required Reading

1. Jung, C.G. *Psychology and Alchemy*, CW 12. Essay: Individual Dream Symbolism in Relation to Alchemy, Paras. 44-331.
2. Gieser, Suzanne. *The Innermost Kernel: Depth Psychology and Quantum Physics. Wolfgang Pauli's Dialogue with C. G. Jung*, Suzanne Gieser, Springer, 2005.
3. David Lindorff, *Pauli and Jung: The Meeting of Two Great Minds*, Quest Books, 2004.

Schedule:

- 1:00–2:00 Overview of the relationship between Jung and Pauli
- 2:00–3:00 Review of Jung's work with Pauli's dreams
- 3:00–3:15 Break
- 3:15–4:30 Discussion: implications for the future of analytical psychology
- 4:30–5:00 Summary and course evaluations

Saturday, April 14

The Dream in Three Rhythms: An Exploration of the Freudian, Interpersonal and Jungian Perspectives on the Dream

Joan Golden-Alexis, PhD

For God speaketh once, yea twice, yet man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed. Then he openeth the ears of men and sealeth their instruction. Job 33: 14-16

In this seminar, we will look at the psychological function of the dream from three perspectives—Freudian (with an emphasis on modern classical theorists), Interpersonal (including the Relational perspective), and Jungian. From each theoretical frame, we will discuss how the dream depicts the transforming personality of the dreamer, places it in the context of the on-going treatment, and clarifies transference-counter-transference issues. We will explore how each perspective defines the dream image, and how it links the dreamer to the mysteries of the objective psyche. The ultimate focus of this seminar is to weave these perspectives into a rich tapestry that differentiates and enriches our understanding of the images the dream brings to our consciousness.

Seminar Objectives

1. To understand how the dream is conceptualized from 3 theoretical perspectives.
2. To acquire an understanding of how to interpret a dream from these perspectives.
3. To understand how each perspective can broaden and deepen the others.

Schedule

9:00–9:45	Introduce the original and Neo-Freudian approach to the dream work
9:45–10:15	Small group analysis of a dream from this perspective and discussion
10:15–10:30	Break
10:30–11:30	Introduction of the Interpersonal (and relational) approach to the dream
11:30–12:00	Small group analysis of a dream from this perspective and discussion
12:00–1:15	Lunch
1:15–2:00	Introduction of the Jungian Approach to the dream work
2:00–2:30	Small group analysis of a dream from this perspective and discussion
2:30–2:45	Break
2:45–3:30	Whole group analysis of a dream from all the perspectives presented
3:30–4:00	Summary and course evaluation

Required Reading

The following readings will be emailed to participants as pdf attachments. They offer a broader context for the material to be presented in the seminar.

Freudian: Sand, Rosemarie. *The Interpretation of Dreams: Freud and the Western Dream Tradition*. (Sand places the Freudian approach in a historical context, which allows us to see both its unique contributions and limitations.)

Interpersonal:

1. Ogden, Thomas. *Dreaming the Analytic Session*. (Ask yourself how Ogden understands “dreaming” and how the analytic dyad creates the dream).
2. Fosshage, James. *The Organizing Functions of Dreaming—A Contemporary Psychoanalytic Model*. (Here, Fosshage clearly articulates the interpersonal perspective on dream interpretation.)

Jungian: Adams, Michael. Commentary of Ipps. (Adams gives some wild and woolly interpretations [translations] of images in these dreams; however, his prompts on how to proceed from one image to another give clear entrance into the Jungian dream process.)

Friday, May 11

TBD

Saturday, May 12

Tarot, Synchronicity & the Dance of the Transcendent Function

Joseph Lee, MSW, LCSW,

In Mystery School traditions esoteric archetypal images were selectively revealed to initiates in emotionally charged environments to activate unconscious content and tether it to the individual’s personal psychology. In our current age very few revered images remain hidden and most are alienated from context. Once sacred images now quietly drift into secular detritus. The presence of initiatory symbolism is so ubiquitous in American culture that it is seemingly invisible. From the eye in the pyramid on the back of a dollar bill, to the popular use of alternating black and white floor tiles in kitchens, to the pentagram shaped sheriff’s badge, arcane images often rest, depotentiated, in the collective culture.

Our work will be to revive archetypal and initiatory images of the Tarot so they can be appreciated as a compendium of esoteric symbolism, mythology, and cosmology. We will approach them through imaginal reverie and explore them as a tool to elicit the *transcendent function*. We will approach Jung’s concept of *dialogue with the unconscious* both theoretically and experientially, and explore the enlivening dynamic of *synchronicity* throughout.

Seminar Objectives

1. To define the transcendent function and relate it to individual psychology.
2. To describe synchronicity and discuss its relationship to unconscious processes.
3. To delineate the relevance of Tarot images to the transcendent function.

Schedule

9:00-10:30 Didactic on the Transcendent Function and Synchronicity
10:30-10:45 Break
10:45-12:00 Didactic on Tarot archetypal images
12:00-1:15 Lunch

- 1:15-2:30 Imaginal exploration of Tarot images
2:30-2:45 Break
2:45-3:30 Small group process
3:30-4:00 Summary and course evaluation

Required Readings

1. Case, Paul. (1975). *Tarot: a key to the wisdom of the ages*. Richmond, VA: Macoy Publishing Co.
2. Hopcke, Robert. (1997). *There are no accidents: synchronicity and the stories of our lives*. New York, NY: Riverhead Books.
3. Miller, Jeffery. (2004). *The Transcendent Function: Jung's model of psychological growth through dialogue with the unconscious*. Albany, NY: State University of New York Press.