

***The Philadelphia Association of Jungian Analysts
The C. G. Jung Institute of Philadelphia
Seminar Curriculum 2012 – 2013***

All sessions of the Philadelphia Jung Seminar are held in the Assembly Room (upstairs center) of the Ethical Society, 1906 S. Rittenhouse Square, Philadelphia, PA. The day and time for each session are: Friday Seminar, 1PM – 5PM; Saturday Seminar, 9AM – 12PM and 1PM – 4PM.

First Semester

Friday, September 7, 2012

Mandalas: Discovering of the Self through the Great Round

Cynthia Candelaria, EdD, LPC

Mandalas are an archetypal symbol of wholeness. The Tibetans see mandalas as diagrams of the cosmos and objects of meditation. Native Americans use Mandalas as a central focus of healing rituals, and we even see them in Christian cathedrals and gardens as aids to contemplation. Jung experienced mandalas as spontaneous creations that unconsciously helped the inner Self to heal. Joseph Campbell said that “Making a mandala is a discipline for pulling all those scattered aspects of you life together, finding a center.”

This seminar will explore how the mandala has been used throughout history and how it is relevant today as a tool for meditation, self-expression, and individuation. We will also explore the making of mandalas and their effects on our own psychological process. In addition we will look at how Jung used the mandala in his therapeutic work and examine the clinical applications of working with mandalas to further the process of individuation.

Seminar Objectives: At the conclusion of the seminar, the participant should be able to:

- Understand the history of the mandala as an archetypal symbol of wholeness.
- Discuss the ways in which Jung worked with mandalas as a part of the individuation process.
- Identify the ways in which mandalas are active in modern culture and the modern psyche.
- Understand the role that mandalas can play in the therapeutic process.
- Discuss the experience the making of mandalas and their effects on our own psychological process.

1:00 - 2:15	Introduction to the mandala in history and psychology
2:15 - 2:30	Break
2:30 - 4:45	Discussion of mandala symbolism and its role in the individuation process
4:45 - 5:00	Summary of clinical applications and course evaluation

Readings:

Jung, C. G. (1959). *Mandala Symbolism*. Princeton, NJ: Princeton University Press.
Jung, C. G. (1964). *Man and His Symbols*. New York: Doubleday.

Saturday, September 8, 2012

Shadow Engagements in Therapy: Considerations Regarding Transference, Counter-Transference, and Ethics

James Hollis, PhD

Jung's concept of the shadow is one of the most misunderstood, most radical of his contributions. What is the shadow; what is the way in which it is implicit in every therapeutic relationship; what are the ethical liabilities and risks which the shadow brings to our work? In what ways does the personal shadow link up with the collective shadow?

Seminar Objectives: At the conclusion of the seminar, the participant should be able to:

- Gain a clear understanding of the phenomena of transference and counter-transference.
- Learn typical pitfalls of therapy regarding boundary transgression.
- Discern the psychological set-ups within the therapist which lead to likely shadow issues.

9:00 - 10:15	Introduction to the concept of shadow
10:15 - 10:30	Break
10:30 - 12:00	Discussion of shadow issues emerge in the therapeutic relationship
12:00 - 1:00	Lunch
1:00 - 2:15	The group will be able to discuss their experiences of the above issues.
2:15 - 2:30	Break
2:30 - 3:45	Reflection on the pitfalls of therapy and boundary issues
3:45 - 4:00	Q&A and Course Evaluation

Readings:

Hollis, James. (2007). *Why Good People Do Bad Things*. New York: Gotham Books, Penguin.
Guggenbuhl-Craig, Adolf. (1971) *Power in the Helping Professions*. Woodstock, Connecticut: Spring Publications.

Friday, October 12, 2012

Dancing on Graves: Working with Primitive Affect and Defenses of the Self

Robert Sheavly, MSW, DCSW

The fear of the non-being or annihilation is a core experience of the human condition whether we are conscious of it or not. Feelings (affects) of this nature are described as “primitive” because they are pre-verbal and inherently threaten to overwhelm: “like falling into a black hole.” Especially for those living with early developmental deficits or the effects of trauma, such affects are an ever present psychic threat and present a seemingly insurmountable challenge for both clinician and client alike: How do we face that which cannot be faced? One answer: through image.

This seminar will describe what Kalshed has called *The Inner World of Trauma* and defenses of the Self. To effectively work with these states, the clinician must be conscious of the intense transference-countertransference dynamics which are constellated in the field. The clinical importance of using image (visual, auditory and kinesthetic) when working with primitive affects and dissociative states will be described.

We will circumambulate the material using the fairy tale of Bluebeard's Castle, images of the *Dance Macabre* in art and music, as well as client art to illustrate the archetypal basis for dissociative states.

Painting as an essential clinical tool will be described and experienced. Such image-making helps contain the paradox of *living* in the face of that which is horrific.

Seminar Objectives: At the conclusion of the seminar, the participant should be able to:

- Describe the continuum of character (personality) structure.
- List and define the “primitive” defense mechanisms.
- Identify three images of relevance personally associated with primitive affect.
- Identify three functions of image when working with primitive affect.

1:00 - 2:30 *Lecture & discussion:* Overview of character structure, the impacts of early attachment deficit, lack of containment and trauma on the psyche. Defenses of the Self. Traumatogenic psychic structure: Kalsched’s “self-care system. Trauma dreams.

2:30 - 2:45 Break

2:45 - 3:45 *Lecture & discussion:* The fairy tale of BlueBeard’s Castle. Examination of images produced by individuals who experience dissociative states and primitive affects (used with permission).

3:45 - 4:00 Break

4:00 - 5:00 *Experiential with discussion & lecture:* The functions of image. Encountering the *Dance Macabre*. Painting exercise. Practical suggestions on working with images. Resources. Evaluation.

Readings:

Little, M. I. (1990). *Psychotic anxieties and containment : a personal record of an analysis with Winnicott*. Northvale, N.J.: J. Aronson. (This book is not currently in print but used copies are available online. It is worth the price. **It is required reading for this seminar.** Buy it NOW. Let me know if you have difficulty obtaining a copy.)

“Bluebeard’s Castle,” a French literary folktale written by Charles Perrault.

Supplemental Readings:

Dougherty, N. J., & West, J. J. (2007). *The Matrix and Meaning of character: An Archetypal and Developmental Approach*: Routledge.

Edinger, Edinger, Edward (1992). *Ego and Archetype; Individuation and the Religious Function of the Psyche*. Boston: Shambala (After reading this book you should be able to describe in your own words the developmental sequence of the formation of the ego–Self axis.)

Kalsched, D. (1996). *The inner world of trauma : archetypal defenses of the personal spirit*. London ; New York: Routledge. (Read chapter one minimally.)

Assignments: Music. Listen to at least one of these (use iTunes):

- Saint-Saëns: Dance Macabre, Op 40.
- Mussorgsky: Night on Bald (or Bare) Mountain
- Devil’s Dance from “The Witches of Eastwick”
- Dance On Your Grave from NakedMan. (Enter Naked Man and San Francisco Gay Men’s Chorus into iTunes)

Keep a personal log of your feelings and any images which arise as you read and listen. Notice the strategies you use to contain this material. List them. Bring your log to the seminar.

Further guidelines will be emailed to you before the seminar.

Saturday, October 13, 2012

“The Atalanta Fugiens”: Alchemical Imagery and the Individuation Process

Alden Josey, PhD

Jung's re-discovery and psychoanalytic rehabilitation of the great enterprise of early, medieval and renaissance alchemy is a jewel in the crown of his analytical psychological opus. One of the richest and most important works in this genre is the early 17th century book *Atalanta Fugiens* by Michael Maier. It is a compilation of alchemical images of extraordinary subtlety and range showing elements of the transformation of the *prima materia* that served as a potent carrier of the themes of the individuation process in contemporary persons. We will examine this fantastic library of emblems and symbols with an intention to relate their content to theoretical and practical clinical aspects of Jungian analytical process.

The presentation will consist of lecture, multi-media presentation of the Atalanta images and discussion. We will critically view of a set of 50 images in the 17th century alchemical masterpiece, *Atalanta Fugiens*, accompanied by modern renderings of original musical compositions of the author, Michael Maier. And we will conduct an analysis of the parallels between the alchemical imagery and contemporary Jungian psychological concepts of the individuation process. There will be illustrations of the application of alchemical concepts to psychoanalytic practice using contemporary clinical examples.

Seminar Objectives: At the conclusion of the seminar, the participant should be able to:

- Be familiar with the symbolic and emblematic content of *Atalanta Fugiens*.
- Identify archetypal themes of development and transformation in the imagery.
- Translate the alchemical imagery into contemporary depth psychological understanding.
- Analyze the parallels between the alchemical imagery and contemporary Jungian psychological concepts of the individuation process.
- Discuss the clinical applications of alchemical concepts to psychoanalytic practice.

9:00 - 9:30	Review of the historical and cultural setting of the <i>Atalanta Fugiens</i>
9:30 - 10:15	Presentation of the images in Sound and Light
10:15 - 10:30	Break
10:30 - 12:00	Continued presentation of the images and discussion
12:00 - 1:15	Lunch
1:15 - 2:15	Presentation of the images in Sound and Light
2:15 - 2:30	Break
2:30 - 3:30	Continuation of the presentation of the images and discussion
3:30 - 4:00	Summary and Conclusion

Readings:

Maier, Michael. (2002). *Atalanta Fugiens: Sources of an alchemical book of emblems.*, tr. H.M.E. De Jong. York Beach, ME, Nicolas-Hays, Inc. (ISBN 0-89254-060-5).

Jung, C.G. (1968). *Collected Works of C. G. Jung, Volume 12, Psychology and Alchemy*, Second Ed., Princeton, NJ, Princeton University Press. 1968 (ISBN 0-691-09771-2).

i] Part I: Religious and Psychological Problems in Alchemy.

ii] Part III: Religious Ideas in Alchemy, Ch. 1-3.

iii] Other alchemical sections in the CW by your choice.

You may preview the entire collection of A.F. images online at:

http://commons.wikimedia.org/wiki/Category:Atalanta_Fugiens

Note that the images are not presented here in the order used in Michael Maier's collection, which will be our reference source. However, at the above website, the "jpeg" numbers beneath each illustration do correspond to the correct placement of the image in the series.

Friday, November 9, 2012

Understanding and Transforming Monsters in the Psyche

Deborah Stewart, LCSW-R, PsyA

Trauma, whether cumulative or suddenly disastrous, can have deep and lasting effects. In addition to verbal history that may or may not be provided by a client, it is both important and possible to “listen” to the psyche’s experience of trauma, often imaged as nonhuman or monstrous beings. In individuals, monsters appear in dreams, patterns of behavior, and in the transference; collective monsters abound in fairy tales, myths, films, and fiction. A more conscious understanding of monstrous images is the first step to liberating them from unconscious expression in complexes such as PTSD, problems with intimacy and attachment, difficulty regulating affect, and repetition compulsion.

Using lecture, images, and small group discussion, this seminar will examine nonhuman images of trauma in case material, fairy tales, and myth. We will learn how Jung’s discovery of the collective unconscious provides a crucial key to understanding monstrous images of trauma in the psyche—and can help to guide the intense relational journey both therapist and client may be called upon to take.

Seminar Objectives:

At the conclusion of the seminar, the participant should be able to:

- Distinguish between complexes that arise primarily in the personal unconscious and those with roots in the collective unconscious.
- Identify examples of trauma complex in fairy tales, literature, and film, and discuss their clinical relevance.
- Identify effective techniques, including managing powerful countertransference phenomena, for working with a complex of the collective unconscious in a clinical context.

1:00-2:15	Review the concept of a complex, with special attention to distinguishing trauma complexes arising primarily in the personal unconscious from those rooted in the collective unconscious.
2:15-3:15	Explore examples of trauma complexes and healing using three fairy tales (<i>Where the Wild Things Are</i> , <i>The Black Princess</i> and <i>Sedna</i>).
3:15-3:30	Break
3:30-4:45	Amplify the preceding archetypal examples of trauma with individuals’ dreams, drawings, and case vignettes. Break into small groups to discuss these materials.
4:45-5:00	Summary, Course Evaluation

Readings:

Trauma theory from a Jungian perspective: (handouts to be provided by presenter).

Fairy tales: *Where the Wild Things Are*, *The Black Princess* and *Sedna* (to be provided by presenter).

Saturday, November 10, 2012

Cultivating the Analytic Attitude

Mark Winborn, PhD, NCPsyA

Cultivating an analytic attitude is fundamental to becoming an analyst. Without the development of this foundation to our work, analytical psychology (or any form of psychoanalytic work), becomes just another psychotherapy. Most other psychotherapies can be practiced primarily via the application of theory and technique, without serious consideration of the therapist's "attitude." Jung addresses the importance of the analytic attitude when he says, the analyst must "believe implicitly in the significance and value of conscious realization, whereby hitherto unconscious parts of the personality are brought to light and subjected to conscious discrimination and criticism. It is a process that requires the patient to face his problems and that taxes his powers of conscious judgment and decision. It is nothing less than a direct challenge to his ethical sense, a call to arms that must be answered by the whole personality."

To explore the issue of "cultivating the analytic attitude" we will examine a number of fundamental questions, such as: what is analysis, what is the goal or aim of analysis, and what is required of the analyst? We will also explore how related ideas, such as psychic reality, the symbolic process, and narrative truth play into the idea of the analytic attitude.

While there are many opinions about what constitutes an analytic attitude, one can ultimately only arrive at and cultivate one's own sense of the analytic attitude through a conscious process of engagement, reflection, and struggle with the issue. My hope is that this seminar will initiate, or further, that engagement.

Seminar Objectives: At the conclusion of the seminar, the participant should be able to:

- Distinguish between analysis and psychotherapy and counseling.
- Define what an analytic attitude consists of.
- Identify how the attitude of the therapist influences various aspects of the analytic process, such as the analytic frame, the notion of goals or aims, working within the transference/countertransference field, the use of interpretation, or the approach to unconscious material.
- Examine how their personality shapes the analytic process.

9:00 - 10:15 Introduction, definitions of analysis, distinctions between various therapeutic approaches, and aims of analysis.
10:15 - 10:30 Break
10:30 - 12:00 Utilization of analytic theory, analytic stance, limitations of the analytic process, and the art & science of analysis.
12:00 - 1:00 Lunch
1:00 - 2:15 Sacrifice and suffering in analysis, reverie, and psychic reality.
2:15 - 2:30 Break
2:30 - 3:45 Summary and course evaluation

Readings:

Bright, George (1997) Synchronicity as a Basis of Analytic Attitude, *Journal of Analytical Psychology*, Vol 42, No. 4, p. 613-635.
Gabbard, G. & Ogden, T. (2009) On Becoming a Psychoanalyst, *International Journal of Psychoanalysis*, Vol 90, pp. 311-327.
Hartman, Gary (1980) Psychotherapy: An Attempt at Definition. *Spring*. pp. 90-100.

Assignment:

In preparation for the November 2012 seminar, please write a short paper of about 2 pages outlining your philosophy of analysis. This paper should address the following questions: What is your philosophy of analysis? How does that relate to maintaining an analytic attitude?

In composing your paper, please do not utilize any references or citations. This is not a test of what the Jungian party line is or what other authors have written about these questions. I'm interested in having you reflect on what you believe/think based on your own experiences as a psychotherapist, an analyst-in-training, or as an analysand/patient. Permit yourself time to mull these questions over. There are no correct answers for this paper so feel free to take some risks and challenge ideas that don't seem to fit with your experiences. You might consider including examples from your own analysis or your analysis of your patients to support your philosophy. The goal of the paper is not evaluative – it is to provide an opportunity to think about your own ideas about the topic before the seminar.

The second task is to write a short summary (1/2 page) of a clinical vignette which you feel deals with some problem, difficulty, or issue around maintaining an analytic attitude (as you understand it) in a clinical setting, either in your own analysis/therapy or in a situation with one of your own patients.

Friday, December 7, 2012**The Chenoo Who Stayed for Dinner: Taming the Negative Father Complex**

Lisa Marchiano, LCSW

A wounded relationship with the father may make it difficult to trust ourselves, and to experience ourselves as basically good and competent. It may damage our sense of entitlement, and profoundly distort our relationship with our own agency and creativity. However, if we are able to stay in relationship with such a complex, we will be able to confront it creatively. This can lead to a transformation of the complex that will allow us to experience its helpful side. In this seminar, we will use a combination of lecture and small group discussion to explore this topic.

Seminar Objectives: At the conclusion of the seminar, the participant should be able to:

- Define the basic elements of a psychological complex, including archetypal and personal elements.
- Compare the two major ways that a negative father complex can manifest, including its common effects on the psychological functioning of both men and women.
- Identify examples of the negative father complex in fairy tales, literature, and film, and discuss their clinical relevance.
- Describe effective techniques for working with a negative father complex in a clinical context.

1:00-2:15 Review the concept of a complex, with special attention to the distinction between a negative and positive complex. Compare and contrast the two main manifestations of a negative father complex.

- 2:15-3:15 Explore one type of negative father complex in fairy tales, literature, biography, and clinical material. Examples will be drawn from the life and writings of Charlotte Bronte and the Grimm's tale "The Singing, Springing Lark." We will break into small groups to discuss these materials.
- 3:15-3:30 Break
- 3:30-4:45 Explore a second type of negative father complex through fairy tale, film, and clinical material. Illustrative material will include the Algonquin fairy tale "Nesoowa and the Chenoo," and the film "When Did You Last See Your Father." We will again break into small groups to discuss these materials.
- 4:45-5:00 Summary, Course Evaluation

Reading: Grimm's Fairy Tales: "The Singing, Springing Lark" and "Rumpelstiltskin"

Saturday, December 8, 2012

Dreams in which the Analyst Appears: Psyche's View of the Transference Field

Margaret Klenck, MDiv, LP

In this class we will focus on dreams in which the analyst appears. These dreams offer a particular view of the patient's complexes as well as the transference field, and can often be quite disorienting for both the analyst and the analysand.

The scope of our exploration will be two fold: We will look at what Jung has said regarding this phenomenon, as well as consulting other Jungian writers. We will also look at and interpret various dreams together.

Seminar Objectives: At the conclusion of the seminar, the participant should be able to:

- apply their experience in analyzing dreams.
- Express their insight into the specificity of the dream image.
- Confront and understand the delicate and often painful communications of these particular dreams.
- Look at the dynamics of the transference field from the point of view of these dreams.

- 9:00 - 10:30 Lecture/Review on the basic theory of Jungian dream work, and the Jungian understanding of the transference field.
- 10:30 - 10:45 Break
- 10:45 - 1:00 Practicum as a large group, working with actual dreams
- 1:00 - 2:00 Lunch
- 2:00 - 3:30 Continued practicum with dreams, in small groups
- 3:30 - 4:00 Concluding thoughts and course evaluation

Readings:

- Jung, C.G. (2008). *Children's Dream's: Notes from the Seminar Given in 1936-1944*. Princeton, NJ: Princeton University Press.
Introduction, pages 1-31
- Jung, C.G. (1954). *The Collected Works of C.G. Jung, Volume 16, The Practice of Psychotherapy*. Princeton, NJ: Princeton University Press.
Psychology of the Transference, para. 353 to 401

Whitmont, Edward C. and Sylvia Brinton Perera. (1989). *Dreams: A Portal to the Source*, New York: Routledge.

Chapter 12, pages 149 to 180. "Dreams of Therapy and the Figure of the Therapist"

(Note, if you are new to dream work, or want another excellent summary of the work, read the first two chapters of this book as well)

Second Semester

Friday, February 8, 2013

Play, Playfulness, and the Analytic Playground: Reclaiming the Self

Cathryn Polonchack, LICSW

"It is in playing and only in playing that the individual child or adult is able to be creative and to use the whole personality, and it is only in being creative that the individual discovers the self." (*Playing and Reality*, Winnicott, 1971, p. 54)

"For, to declare it once and for all, man plays only when he is in the full sense of the word a man, and he is only wholly man when he is playing." (Jung [quoting Schiller], *CW 6: para. 171*)

"The creation of something new is not accomplished by the intellect, but by the play instinct acting from inner necessity." (Jung, 1971/1977, para. 197)

Play is a universal and instinctual phenomenon among children (and adults) and the young of many animal species. It is hard-wired in us. Yet some individuals can not play or be playful. Is it possible to reclaim this innate playfulness and aliveness? If so, what are the aspects of the analytic situation that would facilitate the playfulness and creativity of the inner child of the analysand and as a result the development of an embodied sense of self and the furthering of one's individuation process?

Through a combination of lecture and group discussion, we will explore the phenomena of play and its significance in the therapeutic work of two psychoanalysts, D. W. Winnicott and C. G. Jung. Both were strong advocates of play and thought play to be a factor in an individual's personality development. Additionally, we will examine Carl Jung's dialectical process and the dynamic of the "analytic third" which forms the basis for the intersubjective field. Viewing this field as the analytic playground, we will discuss analysis as a metaphoric play space and how this play space can enhance both the development of a healthy sense of self and the connection to the Self.

Seminar Objectives: At the conclusion of the seminar, the participant should be able to:

- Define play and list the characteristics that play and analysis share.
- Discuss play as it relates to the therapeutic work of both D. W. Winnicott and C.G. Jung.
- Explain the connection between the environmental provisions of a child and his/her ability to play.
- Discuss the dynamics of the intersubjective field.
- Describe how analysis as a "metaphoric play space" enhances both the development of a sense of self and the connection to the Self.

1:00 - 2:30	Examination of play, play research, characteristics and benefits and Winnicott's and Jung's thoughts on play. Winnicott and Bowlby regarding the mother-infant dyad and attachment theory, respectively; Jung on personality development.
2:30 - 2:45	Break
2:45 - 4:45	Jung's dialectical relationship and the analytic third; intersubjective field. Analysis as a metaphoric play space.

4:45 - 5:00 Summary, Course Evaluation

Readings:

Jung, C.G. (1954/1977). *The Collected Works of C.G. Jung, Volume 16, The practice of psychotherapy*. Princeton, NJ: Princeton University Press.

Principles of practical psychotherapy (paras. 1- 27).

Problems of Modern Psychotherapy (paras. 163 - 174).

Fundamental questions of psychotherapy (paras. 237- 240).

The therapeutic value of abreaction (paras. 283-293).

Jung, C.G. (1956/1976). *The Collected Works of C.G. Jung, Volume 5, Symbols of Transformation*. Princeton, NJ: Princeton University Press.

Two Kinds of Thinking (paras.4-46).

Jung, C.G. (1969). *The Collected Works of C.G. Jung, Volume 8, The Structure and Dynamics of the Psyche*. Second Edition. Princeton, NJ: Princeton University Press.

The Transcendent function (paras. 131-193).

Supplementary readings:

Schwartz-Salant, N. (2001). *The Mystery of Human Relationship*. Philadelphia: Brunner-Routledge.

Winnicott, D. W. (1971). *Playing and Reality*. New York: Tavistock Publications.

Saturday, February 9, 2013

The Sacred Heart – an archetypally based clinical exploration

Harry Fogarty, MDiv, PhD

What holds us together? What renews and restores us? What pulses at the very heart of the universe that in turn we may awaken to and be sustained by? These are but a few of the associations generated by the iconic image of the Sacred Heart of Jesus. These archetypal images interface with those of other cultures and beliefs, but more pointedly they evidence experiences all of us may have. We will analyze these in two ways: 1) as examples of numinous images that we are all engaged by, and as maps to our own psychic experience; 2) as they manifest within clinical practice.

Seminar Objectives: At the conclusion of the seminar, the participant should be able to:

- Discuss and analyze this motif as exemplifying an Archetypal Pattern as emerging within the process of Individuation.
- Study how this pattern manifests within the clinical therapeutic process.
- Utilize this motif as a means of further understanding how archetypal and amplificatory processes unfold.
- Survey this motif as illustrative of aspects of Transference and Counter-Transference dynamics.

9:00 - 10:30 Survey and presentation of motif, including use of audio visual materials

10:30 - 10:45 Break

10:45 - 12:30 Continuation of presentation with inclusion of clinical materials and discussion

12:30 - 1:30 Lunch

1:30 - 2:45 Application of motif as illustrative of method of Amplification within the Transference and Counter-Transference Field

2:45 - 3:00 Break

3:00 - 3:45 Discussion and additional applications

3:45 - 4:00 Conclusion and Evaluation

Readings:

Edinger, Edward (1992). *Ego and Archetype; Individuation and the Religious Function of the Psyche*. Boston: Shambala

“Christ as a Paradigm of the Individuating Ego”

“The Blood of Christ”

Jung, C.G. (1964) *Collected Works of C.G. Jung, Volume 10, Civilization in Transition*. Princeton, NJ: Princeton University Press.

“Answer to Job”

Jung, C.G. (1959) *Collected Works of C.G. Jung, Volume 9ii, Aion: Researches into the Phenomenology of the Self*. Princeton, NJ: Princeton University Press.

“Christ, a Symbol of the Self”

Parabola – The Heart, Volume 26:4, Winter 2001

Wright, Wendy. (2001). *Sacred Heart*, Maryknoll, NY: Orbis Books.

Additional resources to be distributed electronically to participants

Friday, March 8, 2013**Beautyway: A Navaho Healing Ritual**

Janis Maxwell, MS

The Beautyway ceremonial of the Navaho is one in which the archetype of the feminine is central. In this seminar we will describe the Navaho path of Beauty and compare it to other cultures in which feminine initiation has a vital role. We will also compare this ritual to the psychoanalytic process and discuss its similarities from a therapeutic standpoint.

Seminar Objectives: At the conclusion of the seminar, the participant should be able to:

- Discuss ethnological value to the analytic process
- Assess healing techniques of Navaho culture
- Compare ancient rituals to modern psychoanalysis

1:00-2:15 Introduction to Navaho Beautyway ceremonial

2:15-2:30 Break

2:30-4:45 In depth discussion of elements of ritual and initiation

4:45-5:00 Summary and course evaluation

Reading:

Moon, Sheila. (1970). *A Magic Dwells: A poetic and Psychological Study of the Navaho Emergence Myth*. Middletown Connecticut: Wesleyan University Press.

Saturday, March 9, 2013**The Archetypes of Rebirth and of the Child**

Harry Fogarty, MDiv, PhD

Central to Jung’s clinical work is his understanding of Archetypal processes. This seminar will focus on his theory of Archetypes with particular application to the clinical process. The specific motifs that will be studied are those of Rebirth and of the Child. These archetypal images interface with those of other cultures and beliefs, but more pointedly they evidence experiences all of us have. We will analyze these in

two ways: 1) as examples of numinous images that we are all engaged by, and as maps to our own psychic experience; 2) as they manifest within clinical practice.

Seminar Objectives: At the conclusion of the seminar, the participant should be able to:

- Discuss and analyze these motifs as exemplifying an Archetypal Pattern as manifesting within the process of Individuation.
- Study how this pattern manifests within the clinical therapeutic process.
- Utilize this motif as a means of further understanding how archetypal and amplificatory processes unfold.
- Survey this motif as illustrative of aspects of Transference and Counter-Transference dynamics.

9:00 - 10:30	Survey and presentation of motif, including use of audio-visual materials
10:30 - 10:45	Break
10:45 - 12:30	Continuation of presentation with inclusion of clinical materials and discussion
12:30 - 1:30	Lunch
1:30 - 2:45	Application of motif as illustrative of method of amplification within the Transference and Counter-Transference Field
2:45 - 3:00	Break
3:00 - 3:45	Discussion and additional applications
3:45 - 4:00	Conclusion and Evaluation

Readings:

Jung, C.G. (1969). *The Collected Works of C.G. Jung, Volume 9i, The Archetypes and the Collective Unconscious*. Princeton, NJ: Princeton University Press.

- “Archetypes of the Collective Unconscious”
- “The Concept of the Collective Unconscious”
- “Psychological Aspects of the Mother Archetype”
- “Concerning Rebirth”
- “The Concept of the Child Archetype”
- “Conscious, Unconscious, and Individuation”

Hrdy, Sarah Blaffer. (2013). *Mothers and Others: The Evolutionary Origins of Mutual Understanding*, Harvard University Press.

Friday, April 12, 2013

Dreams and Jungian Dream Interpretation: How Does The Archetypal Realm Provide Depth to Dream Analysis?

Ronnie Landau MA, LPC

Learning to work with our dreams will require from us time, commitment and study. Our efforts can be well rewarded, but the fainthearted, or those who want the things of the soul neatly packaged and given to them without cost, will probably not be interested.

—John A. Stanford, 1978 *Dreams and Healing*

This seminar is designed to focus on the analysis of dreams and the theory of dream interpretation as described by the Swiss psychoanalyst Carl Gustav Jung. His theoretical approach and methodology of dream interpretation will be contrasted with the theory of Sigmund Freud. By examining the structure of dreams, participants will become better able to analyze dreams, and demonstrate an understanding of Jungian dream theory. Particular emphasis will be placed on the capacity to comprehend Jung’s concept of archetypes and the ability to recognize the appearance of archetypal elements in dreams. A clinical case will be presented followed by discussion that will exemplify the use of dream analysis in psychotherapy

and psychoanalysis. Modalities of instruction will be; lecture, discussion, writing, and power point presentations.

Seminar Objectives: At the conclusion of the seminar, the participant should be able to:

- Summarize basic Jungian dream theory. Contrast and compare Carl Jung's theory to that of Sigmund Freud.
- Demonstrate an ability to describe the difference between an objective and subjective interpretation.
- Describe the difference between a reductive and prospective analysis of a dream.
- Practice the technique of dream interpretation.
- Define an archetype and effectively make use of archetypal images in the context of Jungian dream interpretation.
- Explain the use and technique of dream methodology in clinical psychotherapeutic work.
- Effectively utilize the concept of compensation in dream interpretation.

1:00 - 2:15	Introduction to Jungian dream theory. Why do we study dreams? How are they relevant to emotional health and psychic balance? Jung versus Freud in their theories.
2:15 - 2:30	Break
2:30 - 3:30	Discussion of dream structure, objective versus subjective interpretation. Reductive and prospective function of dreams.
2:30 - 3:30	The purpose of an archetypal understanding of dream interpretation. Why do archetypes matter?
3:30 - 3:45	Break
3:45 - 4:45	Case presentation: presentation of dreams and dream images. Interpretation and group discussion.
4:45 - 5:00	Questions and Answers, course evaluation.

Readings:

- Jung, C.G. (1969). *The Collected Works of C.G. Jung, Volume 9i, The Archetypes and the Collective Unconscious*. Princeton, NJ: Princeton University Press.
"Archetypes of the Collective Unconscious"
- Jung, C.G. (1969). *The Collected Works of C.G. Jung, Volume 8, The Structure and Dynamics of the Psyche*. Second Edition. Princeton, NJ: Princeton University Press.
"General Aspects of Dream Psychology"
"On the Nature of Dreams."
- Jung, C.G. (1961). *The Collected Works of C.G. Jung, Volume 4, Freud and Psychoanalysis*.
"The Analysis of Dreams."
- Whitmont, Edward C. and Sylvia Brinton Perera. (1989). *Dreams: A Portal to the Source*, New York: Routledge.
Chapters 1, 6, 7, 8, 10, 12.

Assignment: At the March meeting the Seminar participants will be given a dream to interpret for the April meeting. Please interpret it in 2-3 pages and bring it with you to the April 12th meeting.

Saturday, April 13, 2013

Incense and Roses: Heart as Guide Through Transitions in the Individuation Process

Anne Pickup, LCMFT

The process leading to growth for new and expanding life involves separation, letting-go, severing ties and the inevitable suffering that follows. Yet, sometimes transitions are bigger than what the ego is

prepared to handle and we must look within our own depths for images of healing. This experience can be what Jung describes as an encounter with the Greater Personality and is inevitably a defeat for the ego. However, when the ego is able to persevere and endure the ensuing ordeal in the search for meaning, there is a rewarding insight into the transpersonal psyche.

Helen Luke, the Jungian writer and analyst says it well. “Anyone who would pay the price, who would face the ‘crucifixion’ of the opposites in whatever form they were presented to him in his own ordinary human life, could experience the death of his old ego centered attitudes and the resurrection into a new life both in this world and in the beyond a life in which desire is transmuted into love.”

Listening to the wisdom of the heart we will hear music, stories, and dreams leading us away from separation and ego alienation towards the mystery and the beauty and fragrance of the rose.

Seminar Objectives: At the conclusion of the seminar, the participant should be able to:

- Understand the psychological significance of working with unconscious material (dreams, stories, fantasies, and myth) and how it can influence positively or negatively one’s conception of transition periods following separation and loss.
- Understand and be able to discuss the role of the ego (when to employ and when to let-go) in making difficult decisions in the service of growth and the development of consciousness.
- Psychologically apply what Jung has to say about the psyche’s urge for healing if we can access guidance from the unconscious.
- Identify where we see archetypal themes such as Adam and Eve being expelled from the Garden of Eden forcing us to either retreat and regress or to develop and grow.

1:00-2:15	Stories, dreams and music that introduce us to initiatory suffering
2:15-2:30	Break
2:30-4:45	In depth discussion of encounter with the Greater Personality and defeat for the ego
4:45-5:00	Summary and course evaluation

Friday, May 10, 2013

Exploring Personal Myth and Fairytale Through a Jungian Lens

Sondra Geller, MA, ATR-BC, LPC

We will focus on the healing power of telling our own stories with the help of active imagination and the expressive arts therapies. We humans seem to be hard wired to create stories as a way of trying to make sense of things both personal and archetypal. This urge to understand and explain the world that we live in gave rise to world mythologies and stories of all kinds. Jungian Analysis depends upon the patient telling his or her story. It is how we make ourselves known to the analyst. It is also how we begin to be able to objectify our complexes. As James Hollis queried recently in a lecture in Washington, DC, “What are the stories we tell?” and “What are the stories that tell us?” We are at once teller and witness.

This Seminar will be experiential. The participants will take an afternoon to explore personal myth and fairytale within the context of a Jungian framework.

Seminar Objectives: At the conclusion of the seminar, the participant should be able to:

- Use personal narrative as a way of bridging unconscious to conscious content.
- *Experience* the usefulness of *active imagination* and the *expressive arts* for amplification of the symbolic content of personal narrative.
- Come away with a deepened understanding of one’s personal story.

1:00 - 2:00	Introduction to healing power of story
2:15 - 2:30	Break
2:30 - 4:45	Working with personal myth and fairy tale - experiential
4:45 - 5:00	Summary and course evaluation

Each participant is asked to bring the story of their life or an anecdote written as a myth or a fairytale. Please no longer than 2 double spaced pages as we will be limited for time.

Readings:

Chodorow, Joan. (1997). *Active Imagination*, London: Routledge

Jung, C.G., (1955) *The Collected Works of C.G. Jung, Volume 18, The Symbolic Life*. Princeton, NJ: Princeton University Press.
 "Tavistock Lecture V"

Siegel, Daniel J. (2012). *Pocket Guide to Interpersonal Neurobiology*. New York/London: WW Norton and Company
 "Narrative 31"

Saturday, May 11, 2013

Biography of an Archetype: Individuation in the Western Psyche

Marita Digney, DMin

In our time together we will reflect on Jung's concept of individuation, our own individuation journey and explore the depths of the following comment by Jung: *The drama of the archetypal life of Christ describes in symbolic images the events in the conscious life - as well as in the life that transcends consciousness - of a person who has been transformed by their higher destiny*. We will also reflect on ways these individuation crises can show up in our clinical practice.

In preparation for our discussions please read : *The Christian Archetype* by Edward Edinger and review Jung's concept of the archetypes in v.9.1 *The Archetypes of the Collective Unconscious*.

Seminar Objectives: At the conclusion of the seminar, the participant should be able to:

- Demonstrate their understanding of Jung's concept of individuation by applying these insights in a written essay completed in class.
- Explain Jung's concept of individuation using the paradigm developed by Edward Edinger in his book, *The Christian Archetype*, demonstrating their understanding of the life of Christ as representing the process of individuation.
- Relate the psychological concept of individuation to their work as analysts.

9:00 - 9:30	Opening Exercise: Written self reflection by students Describing a current psychological concern which is getting their emotional and or mental attention. Brief, life stages exercise. Contained by students, not shared.
9:30 - 10:30	Lecture and discussion on those sages throughout history described by an assigned designation, (rather than their personal names) signifying their impact on others such as: redeemer/sage/master/teacher/enlightened one. Relating this practice to the action of the archetype from the psyche of the bearer to those around them. Definition of Jung's concept of an archetype of the collective unconscious/review of the work of the archetype on the psyche and naming and defining archetypes.
10:30 - 10:45	Break

- 10:45 - 12:30 Lecture/Large Group Discussion Relating Jung's concept of individuation (Stages) to Edinger's Jungian commentary on the life of Christ.
- 12:30 - 1:45 Lunch
- 1:45 - 2:15 Student writing assignment – relating their experience identified at the opening of the day, to the archetype of individuation.
- 2:15 - 2:30 Break
- 2:30 - 4:00 Lecture/Large Group Discussion on Individuation crises in the clinical work: primarily identifying in life events/dreams/"what ails"/relating the archetype of initiation to resolving the individuation crises.

Readings:

- Edinger, Edward. (1987). *The Christian Archetype: A Jungian Commentary on the Life of Christ*. Toronto: Inner City Books.
- Eliade, Mircea. (1958). *Rites and Symbols of Initiation: Mysteries of Birth and Rebirth*. Dallas, Texas: Spring Publications.
- Jung, C.G. (1969). *The Collected Works of C.G. Jung, Volume 9i, The Archetypes and the Collective Unconscious*. Princeton, NJ: Princeton University Press.
Please read especially, paragraphs 489 – 524 Conscious, Unconscious and Individuation.