



PAJA
Philadelphia Jung Institute

The Philadelphia Association of Jungian Analysts

Philadelphia Jung Institute

Seminar Curriculum 2015 – 2016

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 Friday seminar meets from 1pm – 5pm and the Saturday seminar meets from 9am – 12pm and 1pm – 4pm.



“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 programs.”

Fall Semester

Friday, September 11, 2015

Fairy Tales and Dreams

Lisa Marchiano, LCSW

Fairy tales provide a catalogue of limitless psychic patterns. Familiarity with them will enhance our storehouse of intuition about our own lives and those of our patients. Interpreting fairy tales can help us learn to think symbolically. Fairy tales and dreams spring from the same unconscious source and require a similar approach when interpreting. In this seminar we will practice interpreting both dreams and fairy tales, and explore the similarities and differences between the two. In particular, we will look at issues such as the personification of complexes, the role of paradox, and the question of telos.

Seminar Objectives: As a result of participating fully in the preparation and in the seminar, participants will be able to:

- Experience interpreting both fairy tales and dreams.
- List the similarities and differences between dreams and fairy tales.
- Identify symbolic approaches to both dreams and fairy tales.

1:00 – 2:00 Dreams and fairy tales: overview and introduction
2:00 – 3:00 Small group work — interpreting fairy tales
3:00 – 3:15 Break
3:15 – 4:30 Small group work — interpreting dreams

4:30 – 5:00 Discussion and wrap up

Essential Reading:

Berry, P. (1982) . Two chapters: An approach to the dream & Defense and telos in dreams.
In *Echo's subtle body: Contributions to analytical psychology*. Spring Publications.

Saturday, September 12, 2015

Third-ness the Archetype of Intimacy: Exploring Relational Patterns in Analysis and Everyday Life

August Cwik, PsyD

We will look at the concept of the analytic third for how it informs us of not only what is going on in analysis, but how it helps us to understand relational patterns occurring in all intimate relationships. We will perform some imaginal exercises that demonstrate the reality of the field, the third space, created between individuals.

Seminar Objectives: As a result of participating fully in the preparation and in the seminar, participants will be able to:

- List the components that make up the analytic third.
- Engage and identify ongoing internal reverie experience.

9:00 – 10:30 Overview of the first series of the Rosarium

10:30 – 10:45 Break

10:45 – 12:30 Continuation of presentation of plates from first series with inclusion of clinical materials and discussion

12:30 – 1:30 Lunch

1:30 – 2:45 Lessons for the consulting room: the impact of what we have learned about the third and intimacy

2:45 – 3:00 Break

3:00 – 3:45 Imaginal exercises regarding the field between people

3:45 – 4:00 Overview of the process of the group

Essential Reading:

Cwik, A. J. (2011) . Associative dreaming: Reverie and active imagination. *Journal of analytical psychology*, 56, 14-36. (This article will be sent to you.)

Friday, October 09, 2015

Entering the Surrealistic Landscape of the Dream: Jung's Dreamscape

Joan Golden-Alexis, PhD

For Jung dreams are a way of acquainting oneself with the unconscious of the dreamer. Dreams erupt into consciousness to acquaint us with an aspect of the dreamer we don't yet know and yet have a powerful need to know; they are uncannily timely, telling us what we may need to know at the perfect time.

In this seminar we will learn how the dream reveals itself, beginning the difficult but not impossible journey to become master of the dream image. We will follow the poetic lead of Gerard De Nerval in his description of both the purpose and the experience of the dream:

De

Our dreams are a second life... [Dreams are a way] to penetrate (and rarely) without a shudder those ivory gates which separate us from the invisible world. It becomes impossible for us to determine the exact instant when the 'I', under another form continues the task of existence. Little by little a vague underground cavern grows lighter and the pale gravely immobile shapes that live in limbo detach themselves from the shadows and the night. Then the picture takes form, a new brightness illumines these strange apparitions and gives them movement.

De Nerval's "task of existence" is first to inhabit life, and the second life of which dreams inform is the journey to become conscious of our living. The underground cavern is the unconscious, which Jung considers the unknown at any given moment, but also and most importantly Jung considers the unconscious generative of a new opportunity for the dreamer.

Seminar Objectives: As a result of participating fully in the preparation and in the seminar, participants will be able to:

- Outline the process of the image-by-image interpretation of a single dream.
- Outline the structure of the dream.
- Identify the dream ego and the personifications arising out of the unconscious (shadow, anima), and describe their relationship to each other in expanding the consciousness of the dreamer.
- Analyze the transformation of the images within each dream in a dream series and describe how the transformation of the images from dream to dream reflect the dream ego's changing relationship to the unconscious ("ego-self" axis).

1:00 – 2:30 An introduction into the dream's surrealistic landscape and the "how to" of dream interpretation

2:30 – 2:45 Break

2:45 – 4:45 An introduction to the meaning of the changing imagery of the dream within a dream series

4:45 – 5:00 Closing and course evaluation

Essential Reading:

Watch the film “Jimmy P.” available on streaming Netflix, or rental. This film is the analysis of a Native American at the Menninger Clinic in 1948. The dream series we will be utilizing are the four dreams of Jimmy P. in this film. *The analysis of these dreams in the seminar will have much more meaning to you if you watch this film before the class.*

Jung, C. G. (1960/1981). General aspects of dream psychology. In *The structure and dynamics of the psyche*, CW 8. trans. R. F. Hull. Princeton, NJ: Princeton University Press. para 237-281.

_____ (1960/1981). A review of complex theory. In *The structure and dynamics of the psyche*, CW 8. trans. R. F. Hull. Princeton, NJ: Princeton University Press. para 194-219.

Saturday, October 10, 2015

The Message of Myth: Finding Meaning and Healing on the Journey

G. Kwame Scruggs, PhD

“[The] problem is always the whole person, never the symptom alone. We must ask questions which challenge the whole personality.” — C. G. Jung

Through the telling, discussion, and analysis of an ancient African myth, participants will discover elements of the myth that they are personally living, including unseen burdens they may be carrying while walking the road of life. Brief writing exercises in response to penetrating questions pertaining to the myth will help us explore the myth while the myth explores us.

Seminar Objectives: As a result of participating fully in the preparation and in the seminar, participants will be able to:

- Identify impediments to development and/or goals
- Compare and contrast situations in the myth to situations in their personal lives

9:00 – 9:15 Introduction: The Six Serving Persons (Who, What, Where, Why, How, When)
9:15 – 10:30 Telling, discussion and analysis of myth activities
10:30 – 10:45 Break
10:45 – 12:00 Continuation of myth, discussion and analysis activities
12:00 – 1:15 Lunch
1:15 – 2:30 Continuation of myth, discussion and analysis activities
2:30 – 2:45 Break
2:45 – 3:45 Continuation of myth, discussion and analysis activities
3:45 – 4:00 Summary and evaluation

Essential Reading: no assigned reading

Friday, November 06, 2015

Jung's Theory of Complexes and The Association Experiment: With Some Attention to Complexes of Analyst and Analysand

Marita Digney

Throughout his lengthy professional writings, C. G. Jung returned often to the concept of “association” and the “association experiment.” In this phenomenon he identified an opportunity to observe unconscious processes in the conscious state.

Seminar Objectives: As a result of participating fully in the preparation and in the seminar, participants will be able to:

- Identify the essential components of Jung's structure of the psyche and relate these components to what Jung termed “complexes.”
- Define the concept of association as described by Jung.
- Observe “complex indicators” in analyst and analysand.

1:00 – 2:15 Jung's structure of the psyche

2:15 – 2:30 Break

2:30 – 3:00 Theory of complexes/Observing ‘complexed’ behavior

3:30 – 5:00 Use of the association experiment/Jung's list of stimulus words/Discussion of complex indicators

To use the Association Experiment in a clinical setting, I would consider this afternoon's work as an introduction and highly recommend supervision with a Jungian Analyst before integrating this useful instrument into your practice.

Essential Reading:

Hill, J. (1975) . Individuation and the association experiment. *An annual of archetypal psychology and Jungian thought*. Spring Publications. (This article will be sent to you.)

Jung, C. G. (1973/1981) . On the doctrine of complexes. In *Experimental researches*, CW 2. trans. R. F. Hull. Princeton NJ: Princeton University Press. para 1349-1356.

_____ (1973/1981) . The psychopathological significance of the association experiment. In *Experimental researches*, CW 2. trans. R. F. Hull. Princeton, NJ: Princeton University Press. para 863-917.

Saturday, November 07, 2015

Symbols of Transformation

James Hollis, PhD

Symbols of Transformation, published in 1912 as Transformations and Symbols of Libido, signaled Jung's decisive break from Freud and psychoanalysis. In this volume he broadens the understanding of libido, illustrates its many permutations, and provides multiple examples of the

psyche's autonomous, symbolic, developmental forms as well as a methodology for approaching their interpretation.

Seminar Objectives: As a result of participating fully in the preparation and in the seminar, participants will be able to:

- Discuss the critical role of libido and its autonomous transformations.
- Discern the nature of amplification as a tool of critical explication.
- Differentiate between the approaches of psychoanalytic (Freud) and analytic (Jung) to symbolic material.
- Illustrate how the individual carries not only personal pathology but a self-healing system, and further, reflects the currents of contemporary culture as well.

9:00 – 10:30 Introduction to the historic context
10:30 – 10:45 Break
10:45 – 12:15 Discussion of the symbolic forms of expression
12:15 – 1:15 Lunch
1:15 – 2:30 Discussion of cultural implication of this individual's psychic process and self-healing system
2:30 – 2:45 Break
2:45 – 3:50 Discussion of implications of work for the practice of psychotherapy
3:50 – 4:00 Course evaluation

Essential Reading:

Jung, C. G. (1956) . *Symbols of transformation*, CW 5. Princeton, NJ: Princeton University Press.

Friday, December 11, 2015

Synchronicity: The Border between Psyche and Matter

Janis Maxwell, PhD

Synchronicity is one of the least understood theories of C. G. Jung. His ideas about what he called “acts of creation in time” came together in his work with physicist Wolfgang Pauli. He called synchronicity one of the best ideas he ever had. In this seminar, we will explore Jung's ideas of “meaningful coincidence” when the boundary between the inner and the outer dissolves and what we take for reality may come from a dimension outside of time.

Seminar Objectives: As a result of participating fully in the preparation and in the seminar, participants will be able to:

- Discuss the phenomena of “synchronicity.”
- Define the term “psychoid.”
- Discuss the idea of “unus mundus.”
- Describe the relationship between modern discoveries in physics and depth psychology

- 1:00 – 2:15 Introduction
2:15 – 2:30 Break
2:30 – 4:45 In depth discussion of synchronicity, examples and the relationship to archetypes
4:45 – 5:00 Summary and course evaluation

Essential Reading:

Jung, C. G. (1960/1981). Synchronicity: An acausal connecting principle. In *The structure and dynamics of the psyche*, CW 8. trans. R. F. Hull. Princeton, NJ: Princeton University Press. para 818-987.

Supplemental Reading:

- Lindorff, David, PhD.(2009) . *Pauli and Jung: The meeting of two great minds*, second printing
Wheaton, IL: Quest Books.
Miller, Arthur (2009) . *Deciphering the cosmic number: The strange friendship of Wolfgang Pauli and Carl Jung*. New York: W. W. Norton and Co.
Progoff, Ira, (1973). *Jung, synchronicity, and human destiny*. New York: Julian Press.
Von Franz, M. L. (1980) . *On divination and synchronicity: The psychology of meaningful chance*. Toronto: Inner City Books.

Saturday, December 12, 2015

Erotic Transference/Countertransference: Encounters with the Realm of the Erotic Through A Jungian Perspective

Ronnie Landau, MA

“Love in the sense of concupiscentia is the dynamism that most infallibly brings the unconscious to light.” C. G. Jung - Transformation Symbolism in the Mass

“Nothing in the entire range of human relations is more richly rewarding and fascinating, and yet makes us more vulnerable, than love and desire.” Wyre and Welles - The Narration of Desire Course Description

In this seminar we will review Jung’s concepts of Transference and Countertransference with a particular focus on the erotic elements in order to traverse the often compelling, and at times frightening, aspect of erotic feelings that may arise in the analytic encounter. How do we interpret such material? Is it primarily a necessary result of early unresolved psychological experience, or is it a function of resistance? Can the tension of both conditions be present? Is it a natural component in the process of the intimate exchanges that analysis can hold and honor? Beginning with Jung’s theoretical framework of “The Psychology of the Transference” (in CW volume 16), along with his concept of shadow, we will explore this rich yet potentially dangerous terrain.

Seminar Objectives: As a result of participating fully in the preparation and in the seminar, participants will be able to:

- Recognize and differentiate erotic transference and countertransference from other forms of transference.
- Develop skills for working with erotic transference and countertransference in the analytic setting.
- Discuss some of the developmental processes which underlie erotic transference.

9:00 – 10:15 Lecture and discussion, defining transference and countertransference through a Jungian lens
10:15 – 10:30 Break
10:30 – 12:00 What is the nature of an erotic transference?
12:00 – 1:00 Lunch
1:00 – 2:15 Archetypal and development aspects of erotic transference - using case material
2:15 – 2:30 Break
2:30 – 3:30 Film and group discussion (In Treatment)
3:30 – 4:00 Questions, summary, evaluation

Essential Reading:

- Jung, C. G. (1954/1977) . Specific problems of psychotherapy. In *The practice of psychotherapy*, CW 16. trans. R. F. Hull. Princeton, NJ: Princeton University Press. excerpt — 164-235.
- Davies, J. M. (1988) . Between the disclosure and foreclosure of erotic transference-countertransference: Can psychoanalysis find a place for adult sexuality? *Psychoanalytic dialogues*, 8, 747-766.
- Trop, J. L. MD. (1988) Erotic and erotized transference: A self psychology perspective. *Psychoanalytic psychology*, 5, 269-284.
- Wrye, Harriet K., and Welles, J. K. . (1994) . *The narration of desire: Erotic transferences and countertransference*. Hillsdale, NJ: The Analytic Press.

Supplemental Reading:

- Carotenuto, Aldo. (1992). trans. Tambureno, J. *The difficult art: A critical discourse on psychotherapy*. Chiron Publications.
- Mann, David. (1997) . *Psychotherapy - An erotic relationship: Transference and countertransference passions*. Routledge.
- Stein, Robert. (1990) . *Incest and human love: The betrayal of the soul in psychotherapy*. 3rd edition. Dallas, TX: Spring Publications.

Spring Semester

Friday, February 12, 2016

A Clinical Dialog between Jungian Analysis and LGBTQ Perspectives

Harry W. Fogarty, MDiv, PhD

We shall be exploring the motif of the left out other, the so othered other that we do not afford it legitimacy in our operational paradigms, except through a colonizing lens. Inclusion of this other will require, as observed by Thomas Kuhn in his *The Structure of Scientific Revolutions*, a radical shift in our Jungian paradigm. The dominant image structure epitomized in Jung's Anima/Animus theory of the contra-sexual, as well as rendered iconic in our idolization of the Rosarium Series as illuminative of the psychology of the transference, is utterly called into question in true dialogue between Jung and LGBTQ comprehensions of gender and its implications for identity and thought and structural, including societal, models. We shall consider the fiction: David Levithan's *Two Boys Kissing*, Arin Andrews' memoir *Some Assembly Required*, Beatriz Preciado's *Testojunkie*, along with Halberstam's *In a Queer Time and Place* as well as *The Queer Art of Failure*. Ultimately as observed by Kelly Oliver in *The Colonization of Psychic Space*, I contend we have allowed inherited Jungian theory to colonize our ways of thought. Now we need to have our own fresh active imaginations with those partners who have not even made the cut of being "shadow" as we are inclined to neither see nor genuinely hear the voices of otherness which has been so othered as to not be deemed to possess a genuinely other voice. My intent will be to provide some images so that we can engage in a fresh clinical dialog. This would be a transgressive conversation just as the arising of the transcendent function transgresses the known, including the known Jungian Analytic Persona.

As preparation for this meeting, I urge all to work through Kate Bornstein's *My New Gender Workbook* as well as to review on a general level: Jung's *Psychology of the Transference (CW vol 16)* with particular attention to the chapter on the Anima; Robert Withers, *The seventh penis towards effective psychoanalytic work with pre-surgical transsexuals*, along with Susan McKenzie's *A response to Robert Withers*, both in the *Journal of Analytical Psychology*, 60:3, June 2015.

Seminar Objectives: As a result of participating fully in the preparation and in the seminar, participants will be able to:

- List three LGBTQ perspectives and experiences that will enhance their clinical work with the LGBTQ population.
- Discuss their own countertransference reactions to an LGBTQ individual, particularly as these manifest in clinical service.

- 1:00 – 2:15 Overview of materials with particular attention to the classical literature in Jung on the contra sexual and an initial exploration of images as shifted by contemporary literature
- 2:15 – 2:30 Break
- 2:30 – 3:45 Continuing exploration of gender and images, including some video materials
- 3:45 – 4:00 Break
- 4:00 – 4:50 Clinical vignettes
- 4:50 — 5:00 Summary and course evaluation

Essential Reading:

- Bornstein, K. (2013) . *My new gender workbook*. NewYork: Routledge.
- Connell, Raewyn & Pearse, R. *Gender in world perspective*.
- Jung, C. G. (1954/1977) . Psychology of the transference. In *The practice of Psychotherapy*, CW 16. trans. R. F. Hull. Princeton: Princeton University Press. para 353-401.
- Withers, R. (2015). The seventh penis towards effective psychoanalytic work with pre-surgical transsexuals. *Journal of analytical psychology*, 60:3, 390-412.
- McKenzie, S. (2015) A response to Robert Withers . *Journal of analytical psychology*, 60:3, 413-418.

Supplemental Reading:

- Andrews, A. *Some assembly required*.
- Cvetkovich A. *An archive of feelings: Trauma, sexuality and lesbian public cultures*.
- Harris, A. *Gender as soft assembly*.
- Halberstram, J. *In a queer time and place*.
 _____ *The queer art of failure*.
- Rodriguez, J. M *Sexual futures, queer gestures, and other Latina longings*.
- Schaverien, J. ed. *Gender, countertransference and the erotic transference*.

Saturday, February 13, 2016

Playing Toward the End

Sarah Braun, MD and Simone Campbell-Scott, MA, LCSW-C

In this seminar, we will consider artists' late work; that is, their creative work at the end of a long life, viewed from the perspective of the process of individuation. The new research on increased contentment toward life in one's 80's struck us as relevant to one possible pattern of later development. We were drawn to the examples of the oeuvre of visual artists because the activity of the psyche can be readily seen in the work itself.

Analogous to the Rosarium illustrating the processes of alchemical transformation, which Jung understood reflected unconscious psychological processes as well, the late work of modern/ contemporary artists reflects important aspects of the nature of aging and individuation. Among the many observations Jung made regarding art was his recognition that artists' work can reflect

psychological process before they manifest in the culture as a whole: “All art intuitively apprehends coming changes in the collective unconsciousness.”

This seminar is an opportunity to offer some of our reflections and raise questions about them. We are looking for correspondences that are meaningful, not mapping a rigid stage theory or suggesting sociological trends. Among themes that interest us are: Does the notion of “the hand of the master” manifest in late work? What roles do exploration and development, as well as continuity and distillation, have in late work? How do we see the losses and limitations of necessity (for example, due to physical diminishment)? How do we see joy, surprise, ease, playfulness and acceptance?

We will look in particular at the late cut-outs of Henri Matisse as well as the late work of Louise Bourgeois, both of whom were 20th century artists. This is part of a larger work in progress in which we are wondering if reflecting on the late work of artists can illuminate the journey of individuation in old age. We will bring in images of their work to animate our discussion of this process, including the shadow dimension of individuation. We invite the active engagement and participation of seminar members in this discussion, and we hope that you will bring your own experiences and thoughts to the table.

Seminar Objectives: As a result of participating fully in the preparation and in the seminar, participants will be able to:

- Identify the five stages of consciousness, as defined by Jung.
- Describe characteristics of the process of individuation throughout the life cycle.
- List three aspects of creative work late in life as an example of later life individuation.
- Discuss alchemy and its applications to clinical process.

9:00 – 10:15 Description of individuation throughout the life cycle in the context of the alchemical Rosarium series
10:15 – 10:30 Break
10:30 – 12:00 Introduction of the late work of Henri Matisse and Louise Bourgeois as examples of creativity late in life
12:00 – 1:15 Lunch
1:15 – 2:15 Exploration of the late work of these artists as “case studies” of individuation late in life
2:15 – 2:30 Break
2:30 – 3:45 Summary and discussion
3:45 – 4:00 Course evaluation

Essential Reading:

Edinger, E. (1991) . *Anatomy of the psyche*. La Salle: Open Court. 1-9. (Please feel free to read more in this work if you are unfamiliar with or want to review alchemy and its relationship to psychotherapy and the process of individuation.)

Salman, S. (1997). The creative psyche: Jung’s major contributions. In *The Cambridge*

companion to Jung. Cambridge: Cambridge University Press. 52-70.
Stein, M. (1998) . *Jung's map of the soul*. Chapter 8. Chicago and La Salle: Open Court.
171-197.

Online resource:

20 woodcut images of the Rosarium Philosophorum series: http://www.alchemywebsite.com/virtual_museum/rosarium_philosophorum_room.html

The first 10 woodcuts of this series constitute the group of images that Jung included--without color--in "The Psychology of the Transference" which is part of The Collected Works of C.G. Jung, Volume 16. We will, in addition, consider the second 10 woodcuts that are part of this longer series.

Please review them *and print out a copy* to refer to during our meeting.

Assignment:

For all: As a way of bringing this material to life, please write a short paper of about 2 pages describing aspects of the process of individuation that resonate with you in terms of your own experience, personal or clinical. In what ways do you recognize individuation operating in your examples? What do you imagine the experience of individuation in old age could be like? Feel free also to draw on works of art of all kinds as examples (poetry, theatre, music, film, literature), and to bring them to the meeting if they would add to the conversation.

For candidates: In addition to the assignment for all seminar part, write a short (up to 4 pages) clinical vignette which you feel conveys an aspect of the process of individuation, either in your own analysis or in a situation with one of your own patients.

Friday, March 11, 2016

An Archaic Ritual and a Modern Analytic Practice

Sallie Bell, PhD, NCPsyA

During this seminar we will view films of a Siberian shaman performing a ritual and a modern Jungian analyst explaining her work. We will discuss the archetypal themes, images and processes that emerge in these very different modalities as well as the appearance of altered states of consciousness

- 1:00 - 1:30 Discussion of the shamanic world view and the elements of the ritual
- 1:30 - 2:15 Viewing of "A Darhad shaman," filmed by the presenter
- 2:15 - 3:00 Discussion of initiation, the journey, the shaman's costume, the drum, the trance
- 3:00 - 3:15 Break
- 3:15 - 3:30 Viewing of "A Woman in her Garden" A meeting with Sonja Marjasch,
- 3:30 - 4:45 Discussion of archetypal patterns that support shamanic ritual and analytic work

4:45 - 5:00 Wrap up and course evaluation

Seminar Objectives: As a result of participating fully in the preparation and in the seminar, participants will be able to:

- Discuss archetypal elements that inform Jungian analysis.
- Discuss these archetypal elements as they relate to a clinical context.

Essential Reading:

Jung, C. G. (1967/1976) . *The philosophical tree*, In *Alchemical studies*, CW 13, para 304-482.
Marjasch, Sonja. (1987) *My 3 offices: A letter*. Sukalea Press, private edition, 2000. 1-12. (This reading will be sent to you.)

Supplemental Reading:

Achterberg, Jeanne. (1985) . *Imagery in healing, shamanism and modern medicine*. Boston, MA: Shambalah Publications.
Brodzsky, Danesewich, Johnson, editors. (1977) *Stones, bones and skin, ritual and shamanic art*. Toronto, Canada: The Society for Art Publications.
Eliade, Mircea. (1972) . *Shamanism, archaic techniques of ecstasy*. translated from the French by Willard Trask. Bollingen Series LXXVI. Princeton, NJ: Princeton University Press,
Gagan, Jeannette. (1998) . *Journeying: Where shamanism and psychology meet*. Santa Fe, NM: Rio Chama Publications.
Ryan, Robert. (2002) *Shamanism and the psychology of C.G. Jung*. London, G B: Vega Publications.
Sander and Wong, editors. (1979) . *Sacred heritage, The influence of shamanism on analytical psychology*. New York: Routledge.
Sarangerel.(2000) *Riding windhorses: A journey into the heart of Mongolian shamanism*. Rochester, Vermont: Destiny Books.
Smith, C. Michael. (1997) *Jung and shamanism in dialogue: Retrieving the soul/retrieving the sacred*. Mahwah, NJ: Paulist Press.

Saturday, March 12, 2016

The Discovery of the Unconscious: An Exploration of Henri Ellenberger's book and the Antecedents of Depth Psychology and Analytical Psychology

Margaret Klenck MDiv, LP, Jungian Analyst

In this course we will review the major movements of Ellenberger's great book which follows the various experiences and understandings of unconscious material throughout history. We will focus, as he does, on the hundred years preceding Jung's appearance on the scene to see what he was responding to and supported by. This should form a lively circumnavigation through the politics, history, arts, scientific discoveries and attitudes that influenced our Jungian theory and clinical method. We will also wonder about how this narrative is a part of our Founding Myth as Jungians.

Seminar Objectives: As a result of participating fully in the preparation and in the seminar, participants will be able to:

- Discuss the history of the science and cultural influences of Analytical Psychology—and psychoanalysis in general.
- Locate the work of both Jung and Freud in the larger fields of psychology and analysis.
- Compare and discuss the various schools of analytic theory and current scientific and cultural trends in psychology of today.

9:00 – 10:15 An overview of the first 3 chapters of the Ellenberger book
10:15 – 10:30 Break
10:30 – 12:00 Continued overview, chapters 4 and 5 — Freud and Jung
12:00 – 1:00 Lunch
1:00 – 2:30 What all this history and context means for us clinically
2:30 – 2:45 Break
2:45 – 3:45 Discussion flowing from the day's exploration, including the ideas of this material as our Founding Myth
3:45 – 4:00 Evaluation

Essential Reading:

Ellenberger, Henri (1970) . *The Discovery of the unconscious: The history and evolution of dynamic psychiatry*. New York: Basic Books, Harper Collins.

Supplemental Reading

Shamdasani, Sonu (2003) . *Jung and the making of modern psychology*. Cambridge, United Kingdom: Cambridge University Press.

Makari, George (2008) . *Revolution in mind: The creation of psychoanalysis*. New York: Harper Perennial.

NOTE: The Ellenberger is a big, long book. It is fascinating and its scope is magnificent. Read it for the sweep of the material; read it for the big movements and highlights. It is enough to read for the pleasure of the story development. I will not expect you to absorb all the details. Chapters 5,6,7 and 9 are the most important. However, I do expect you to read as much as you can of the beginning chapters as well.

The other two recommended books are also great and come at this same piece of history from different entry points. Shamdasani is the great Jungian historian, and Makari is a psychoanalyst who is most interested, in his book, in looking at the science of the early psychoanalytic times.

Friday, April 08, 2016

Spirituality, Theology and Soul in The Red Book

Fanny Brewster, PhD, MFA

Large sections of The Red Book are dedicated to Jung's engagement with whom he comes to define as Soul. The development of the recognition and acceptance of Soul by Jung, provides direction in our own work, as we seek clarity in understanding our analytical work with patients in terms of spiritual crises and issues. Similar to Jung, we as practitioners, also become better able to travel in a psychic way. We achieve this through deepening our perspective on Soul, and what it offers our clinical-imaginative possibilities, as we attempt to remediate the dis-connection within our patients.

Seminar Objectives: As a result of participating fully in the preparation and in the seminar, participants will be able to:

- Identify spiritual markers of Jung's dreams and visions in The Red Book.
- Examine The Red Book as an imaginal text within a theological frame.
- Discuss "spirituality" within a clinical setting.

1:00 - 1:15 Introduction

1:15 - 2:15 A brief history of Soul. How is Soul part of our analytical/spiritual work?

2:15 - 2:30 Break

2:30 - 3:00 Discussion of The Red Book as "bible" or sacred text

3:00 - 3:45 Dyad work using participant spiritual/soul dreams

3:45 - 4:00 Break

4:00 - 4:45 Discussion of spiritual themes/clinical issues in patient's visions and dreams

4:45 - 5:00 Evaluation

Essential Reading:

Corbett, L. (2011) Jung's red book dialogues with the soul: Herald of a new religion? *Jung journal: Culture and psyche*, summer 2011, 66-77

Jung, C. G. & Shamdasani, S. (2009). *The red book. Liber novus*, Shamdasani, S. (ed.) New York & London: W. W. Norton.

Supplemental Reading:

Hillman, James & Shamdasani, S. (2013) *Lament of the dead: Psychology after Jung's red book*. New York: W. W. Norton & Co.

Jung, C. G. (1933). *Modern man in search of a soul*. New York, NY: Harvest.

Schwartz-Salant, N. (2010). The mark of one who has seen chaos. *Quadrant*, summer, 11-38

Saturday, April 09, 2016

Chaos, "Crazy" and Creativity: Making Sense Out of Life's Hardships

Fanny Brewster, PhD, MFA

When Jung separated from Freud, he experienced what might be considered a psychic break. The Red Book is used as text for this class with various selections chosen illustrating Jung's experiences of despair, depression and chaos. The underpinnings of his writing is Jung's ability to move along his own path of individuation and his capability to share this movement—including its hardships, with us through The Red Book.

One of the hallmarks of Jungian psychology is its focus on Shadow integration. Jung believed that it was through this aspect of psychological life that we are able to experience meaning and a sense of purpose in being alive. Jung was able to examine and make sense of his life because of his willingness to go into the madness and "crazy" of his unconscious. Along the way, he produced beautiful images and words that actually serve to inspire.

Jung's development of Active Imagination proceeded from this time in his life when he encountered unknown images and visions. The Red Book details many of these experiences. Jung's ability to enter the depths of his unconscious and integrate this material added to the richness of his life and those of his patients. Through his efforts, we have a model for bringing this creative richness into our own lives.

Seminar Objectives: As a result of participating fully in the preparation and in the seminar, participants will be able to:

- Integrate active imagination into clinical work with patients.
- Identify Jung's relationship with the archetype of Anima, Soul and Creativity
- Recognize and discuss the necessary balance between ego discernment and unconscious imagination of creative work.

9:00 – 10:15 Introduction to Jung's experiences of Soul as Anima; The Muse
10:15 – 10:30 Break
10:30 – 12:00 Discussion of active imagination, the creative process, and Red Book images
12:00 – 1:00 Lunch
1:00 – 2:15 Group process using active imagination
2:15 – 2:30 Break
2:30 – 3:45 Issues of fear and chaos in imaginative work; creating a personal Red Book
3:45 – 4:00 questions/answers; course evaluation

Essential Reading:

Bosnak, R. (2007). *Embodiment: Creative imagination in medicine, art and travel*. London,UK: Routledge.

Jung, C. G. (2009). S. Shamdasani (ed.). M. Kyburz, J. Peck, & S. Shamdasani (trans.), *The red book: Liber novus*. New York, NY: W. W. Norton & Company.

_____. (1997). *Jung on active imagination*, (J. Chodorow, Ed.). Princeton, NJ: Princeton University Press.

Supplemental Reading

- Edinger, E. (1992). *Encounter with the self*. In *Ego and archetype*. New York, NY: Shambhala Publications. 62-104.
- Giosa, E. (2008). The poetical word: Towards an imaginal language. In S. Rowland (Ed.), *Psyche and the arts: Jungian approaches to music, architecture, literature, painting and film*. London, UK: Routledge. 151-158.
- Sandner, D.F. & Beebe, J. (1997). Psychopathology and analysis. In M. Stein (Ed.), *Jungian analysis*. Chicago: IL: Open Court Press. 297-348.

Friday, May 13, 2016

BECOMING: Individuation

Deldon Anne McNeely, PhD

Jung's concept of individuation seems as simple and straightforward as growth. Older than Jung, it can be thought of as the source material for Dostoevsky's novels; Dylan Thomas's force that "drives the green fuse" that drives the flower, the stuff of biographies. But when we begin to unpack the concept and its ramifications, we are taken to unexpected depths. James Hillman called it "that old conundrum, individuation". How is individuation related to conscious effort, to sanity, to cosmology, to enlightenment, to grace? The seminar will explore some of the depths.

Seminar Objectives: As a result of participating fully in the preparation and in the seminar, participants will be able to:

- Discuss what Jung meant by individuation in its historical and philosophical context.
- Discuss some of the questions provoked by the concept of individuation, for example:
 - questions about the notion of a Self, the relevance of Jung's concept in the 21st century, elitism.
- Discuss Jung's model of the analytic three "stage" process.

1:00 – 2:15 Introduction and the context for Jung's concept of individuation
 2:15 – 3:00 Group discussion
 3:00 – 3:15 Break
 3:15 – 4:15 Individuation in the 21st century
 4:15 – 4:45 Group discussion
 4:45 – 5:00 Summary, course evaluation

Essential Reading:

McNeely, Deldon, PhD. (2010) . *Becoming: An Introduction to Jung's Concept of Individuation*. Carmel, CA: Fisher King Press.

Supplemental reading:

Jung, C. G. The conjunction (Chapter VI). In *Mysterium Conjunctionis*, C W 14 (particularly paras 738-789). *Consider how you would describe your experience of Self, or inability to experience Self, in images (visual, auditory, kinesthetic) or words.*

Saturday, May 14, 2016

ALCHEMY: Images of Wonder

Joseph R Lee, MSW, LCSW, Jungian Analyst

Jung held that a symbolic exploration of alchemy revealed a process of personality transformation. As the medieval alchemists conducted various experiments they projected their inner development on their outer observations. The rich and bizarre images the alchemists designed gratified their need to explain chemical phenomena and provide the modern analyst with a treasure of raw psychic impressions. Jung found in these mysterious images the fullest expression of the individuation process. Using dreams, clinical vignettes and source material we will discuss the primary alchemical stages as a way to differentiate the processes of change experienced in Jungian analysis. You will be invited to participate in guided reveries inspired by the Rosarium Philosophorum to explore the current relevance of alchemical images.

Seminar Objectives: As a result of participating fully in the preparation and in the seminar, participants will be able to:

- Develop and discuss their own understanding of the individuation process.
- Describe the relationship between psychological projection and intrapsychic process.
- Explain the relevance of alchemical texts to analytical psychology.

9:00 – 10:15 Explorations of the alchemical stages
10:15 – 10:30 Break
10:30 – 12:00 Continuation of alchemical stages
12:00 – 1:00 Lunch
1:00 – 2:15 Discussion of alchemical images and themes that emerge in clinical consultation
2:15 – 2:30 Break
2:30 – 3:45 Alchemical reverie and processing
3:45 – 4:00 Summary; course evaluation

Essential Reading:

Edinger, E. (1985). *Anatomy of the psyche: Alchemical symbolism in psychotherapy*. La Salle, IL: Open Court Publishing Co.

Von Franz, Marie-Louise (1980). *Alchemy: An introduction to the symbolism and the psychology*. Toronto: Inner City Books.

Supplemental Reading:

Henderson, J. & Sherwood, D. (2003). *Transformation of the psyche*. New York, NY: Brunner-Routledge.

Jung, C.G. & Schwartz-Salant, N. (1995). *Jung on alchemy*. Princeton, NJ: Princeton University Press.