



The Philadelphia Jung Seminar Syllabus 2022 – 2023

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

Due to the COVID-19 pandemic the 2022-2023 academic year will be presented by video conference, except the first seminar weekend on September 16 & 17 2022 and the last seminar weekend on May 20 & 21, 2023. Analysts in training joining the Philadelphia Jung seminar for the Saturday presentation from 9:00AM to 4:00PM.

Fall Semester 2022

JUNG IN TRAVEL: INSPIRATIONS FROM AROUND THE WORLD

Friday, September 16, 2022 @ Ethical Society, Rittenhouse Square

Introduction to Jung in Travel: Power of Place on Individuation

Jeanne Creekmore, PhD, ATR, and Kathrin Hartmann, PhD.

In this time of Covid and quarantine, when travel is fraught with uncertainty, we will take look at Jung's life and consider the places that inspired him. Our theme for the 2022 - 2023 PAJA Seminar is *Jung in Travel: Inspirations from around the World*. We invited presenters to consider the places Jung visited in his own lifetime, like Africa, from which he developed the concept of kinship libido, or India, where he studied Hindu philosophy. During his trips to the US, he visited the Chief Mountain Lake at Taos, New Mexico. He gave lectures at Clark University in 1909 and he returned in 1937 to deliver the lectures at Yale University, later published as *Psychology and Religion*. We will consider related themes from the cultures Jung studied, like his fascination with the East and the I-Ching and his interest in alchemy that included Egyptian, Arabs, and Greeks. The focus of our seminars will not be restricted to the past but also take into consideration our current views and times that continue influencing Jungian analysis and seminars. We will begin with a general introduction of Jung's Swiss/European origins and the importance of place in Jung's development of his concepts and theory and his later inspirations from his travel.

Seminar Objectives:

1. Develop an overview of themes of interest about Jung's inspirations from his travels.
2. Consider Jung's place of origin in Switzerland from where he traveled and contrast with the importance of place and travel yourself.

Required Readings:

Supplemental Readings:

Gallagher, W. (1993). *The Power of Place: How our surroundings shape our thoughts, emotions and actions*. New York: Harper Perennial.

Assignment:

Write a 1-2-page paper and/or express in any other media (art, music, body movement, etc.) the importance and meaning of place and travel for you in your life.

Schedule:

1:00	2:00	Jung's origins
2:00	3:00	Jung's travels
3:00	3:15	Break
3:15	4:15	Small and large group discussion of the importance of place and travel
4:15	5:00	Summary and Reflections

Saturday, September 17, 2022 @ The Ethical Society, Rittenhouse Square

Jung's Travel with Freud

Julie Bondanza, PhD

This seminar focuses on the relationship between two geniuses: Jung and Freud.

We will explore the excitement of their meetings and the thrill of collaboration as they worked together on the development of ideas and the work with patients and their association with other analysts and their literal travels with each other, especially their trip with Ferenczi by ship to Clark University in the United States. Eventually, their differences became apparent and disagreements arose. Jung kept secret his work on what eventually became Volume 5 of The Collected Works: SYMBOLS OF TRANSFORMATION. This led to their disassociation and tragic breakup. We will also explore the aftermath of their breakup for Jung. We will also imagine the possible psychological issues underlying the entire relationship

Seminar Objectives:

1. To compare the similarities and differences in the work that both men produced, especially the differences that lay under their disassociation.
2. To develop an understanding of the central theoretical point in Jung's work in Symbols of Transformation.

Required Readings:

Bair, D. (2003). *Jung: A Biography*. Chapters 6, 9 and 10. New York: Little Brown and Company.

Jung, C. G. (1989). Sigmund Freud. In *Memories, Dreams, Reflections* (Ch. 9, pp. 238- 288). New York: Random House.

Suggested Readings:

Donn, L. (1988). *Freud and Jung: Years of Friendship, Years of Loss*. New York: Macmillan.

Hogenson, G. B. (1983). *Jung's Struggles with Freud*. Wilmette, Illinois. Chiron.

Schedule:

9:00	10:15	Meeting of Jung and Freud
10:15	10:30	Break
10:30	12:00	Jung and Freud working together
1:00	2:30	The end of the relationship
2:30	2:45	Break
2:45	4:00	Discussion

Friday, October 14, 2022

Jung's Encounter with India

Ashok Bedi, M.D. – Psychiatrist and Jungian Analyst

Carl G. Jung and Fowler McCormick set sail for India on December 4, 1937, through February 1938 upon the invitation of the British Government. The occasion was the 25th anniversary of the Calcutta University. They left from Marseilles by ship and docked in Bombay via Aden.

On the way from Bombay to Calcutta, Jung and McCormick visited (among other cities) Delhi, Ellora, Ajanta, Sanchi, Agra, Allahabad, Darjeeling, Benares, Konarak (Orissa), Madras, Mysore, Trivandrum and Ceylon, In Ceylon (Sri Lanka), they toured Colombo and the ancient capital Kandy.

In India, Jung would encounter the three great religions of India - Hinduism, Islam and Buddhism. He was awed by Buddhism's spiritual mystery; Islam's Eros and was ambivalent and overwhelmed by Hinduism. This preliminary presentation will outline and explore some of Jung's reflections about India.

Seminar Objectives:

1. List some Jung's seminal reflections about India
2. Discuss these reflections from an analytical perspective
3. Critique these reflections from an Eastern and Neuroscience context

Required Readings:

Jung, C. G., & Jaffé, A. (1963). India. In *Memories, dreams, reflections* (pp.274-284). London: Collins and Routledge & Kegan Paul.

Jung, C. G. (1958). *Psychology and religion: West and East, Volume 11* (Vol. 11). London: Routledge & Kegan Pau. Section VIII (pp. 529-586).

Jung, C. G. (1970). The Dreamlike world of India; What India can teach us. In *Civilization in transition, Volume 10* (2 ed. Vol. 20), (pp. 515 – 530). Princeton, N.J.: Princeton University Press.

Suggested Readings:

Bedi, A. (2013). India: An Odyssey of Individuation of an Ancient Civilization. *Spring: A Journal of Archetype and Culture*, 90(Fall 2013), 105-121. doi:ISBN 978-1-935528-60-9

Campbell, J. (2002). *Baksheesh and Brahman: Asian Journals - India (The Collected Works of Joseph Campbell)* (2nd edition ed.). California: New World Library.

Jung, C. G., & Shamdasani, S. (1996). *The psychology of Kundalini Yoga: notes of the seminar given in 1932*. London: Routledge.

Rand, E. (2013). *A Jasmine Journey Carl Jung's Travel to India and Ceylon 1937 - 1938 and Jung's Vision During Illness "Something New" Emerging from 'Orissa'*, 1944 USA: Living Infinity, Ltd:www.mentoringstore.ca.

Sengupta, S. (2013). *Jung in India* (ISBN 978-1-935528-47-0 ed.). USA: Spring Journal, Inc.

Zimmer, H. R. (1969). *Philosophies of India* (Bollingen Series (Book 26) ed.). Princeton, New Jersey: Bollingen Series (Book 26).

Zimmer, H. R. (1972). *Myths and Symbols in Indian Art and Civilization* (Bollingen Series (Book 6)- New Ed edition ed.). Princeton, New Jersey: Princeton University Press.

Schedule:

1:00	2:00	Introduction—Jung's Journey to India
2:00	3:00	Some of Jung's Reflections about India
3:00	3:30	Critique about Jung's reflections about India
3:30	4:30	Jung and Taj Mahal
4:30	5:00	Discussion

Saturday, October 15, 2022

Jungian Ecopsychology

Dennis Merritt, PhD, LCSW

The field of ecopsychology emerged in the early 1990s as a belated response from the psychological community to address the cascading effects of human-created environmental damage in the Anthropocene Era, our current era marked by the planet-wide influence of our species. Jungian ecopsychology offers one of the best frameworks for analyzing our dysfunctional relationship with the environment—and with each other—through an archetypal analysis of the layers of the collective unconscious. Jung was deeply connected with his native Swiss soil that was reflected in the ecological aspects of his conceptual system and using alchemy as his main symbol system. Ecology begins with our relationship with “the little people” in our dreams and dreams can be used to help us connect deeply to the land using Hillman’s concept of Aphrodite as the Soul of the World. Case material will be presented illustrating how to work with spirit animals in dreams as a way of connecting us deeply to the land.

The archetype of the Self overlaps with the properties of the organism in the organic and inorganic realms with complexity theory providing the mathematics of the dynamism of organisms. Hermes can be described as the god of complexity theory, thereby linking the arts and the sciences.

In 1940 Jung foretold a paradigm shift that he labeled a “new age” and “Aquarian Age”. The new paradigm will be based on ecological concepts and reflected in new educational and economic systems. We must think in these terms as a species if there is any hope of averting a planetary nightmare.

Seminar Objectives:

1. Articulate an ecological approach to the analytic process beginning with the intra-psychic world of dreams and including the layers of the collective unconscious.
2. Recognize spirit animals in dreams and discuss how to work with the analysand to embody that energy in their life.
3. Recognize the significance and unique contribution of Jungian work with the symbolic and archetypal in addressing the environmental disaster.
4. Explain how the Native American vision quest provides a model framework for Jungian psychology to appeal to the younger generation rightfully worried about their environmental future.

Required Readings:

Merritt, D. (2017). “Ecopsychology, the Psyche, and the Environment”. In *Rethinking Nature: Challenging Disciplinary Boundaries*. Eds. Aurelie Chone, Isabelle Hajek and Philippe Hamman. London and New York: Routledge. pp. 49-61. (Scans provided. Enlarge for easier reading)

This Journey Conference program offers two powerful dreams about the urgency of our environmental crisis and my presentation on ten steps we can take to addressing the issues at many levels. <https://youtu.be/NU4GbckexLQ>

Suggested Readings:

Spirit in the Land

<http://www.jungianecopsychology.com/2022/02/spirit-in-land-interdisciplinary.html>

Schedule:

9:00	10:30	Introduction to field of Ecopsychology
10:30	10:45	Break
10:45	12:00	Spirit Animals & Native American Vision Quest
12:00	1:00	Lunch
1:00	2:30	Presentation of Case Material
2:30	2:45	Break
2:45	4:00	Discussion

Friday, November 18, 2022

Jung's travel in the West

Jane Selinske, Ed.D., LSCW, NCPsyA, LP, MT-BC

Jung arrived at the Taos Pueblo on January 5, 1925 and stayed for a short two-week visit. Despite the brevity of his trip, it was a pivotal moment in his life which had a long-lasting effect on Jung's psyche and analytic work. During his time at the Pueblo, he had two significant conversations with Mountain Lake, an intelligent, National Political influence, Spiritual Leader and significant member of the Taos Pueblo. Jung had an emotional and psychological response to his conversations with Mountain Lake regarding the lack of a spiritual center and heart in the European "white man." Jung subsequently realized the importance of having a united system of beliefs and pattern of practices to enable an individual to have meaning in life.

Jung's encounter with the Pueblo de Taos confirmed the link between the Indians Healing system and his symbolic healing through images, strengthened his typological system, helped him discover that participation mystique was not only to be recognized in "primitives," heightened his awareness for the importance of needing a spiritual life connected to a unified system and made Jung aware of his imprisonment "in the cultural consciousness of the white man" Jung, *MDR*, 1973, p. 247).

This seminar will be didactic and experiential and will discuss the significant awareness's and discoveries that Jung came to encounter in his personal and professional life through his short visit to the Pueblo de Taos, will discuss the History of the Pueblo, the architecture, will show the Native American Spiritual/Healing Symbols and will compare the Native American healing ritual to psychotherapy. The group will also experience a symbol ritual.

Seminar Objectives:

1. The participants will assess the significant personal and professional awareness's that Jung encountered from his visit to the Pueblo de Taos New Mexico.

2. The participants will be able to describe the History, Architecture, Spiritual/Healing symbols of the Native American Pueblo.
3. The participants will participate in a Symbol Ritual that will be transferable to their personal/professional life.

Required Readings:

Jung, C. G. (1961). Travels in America: The Pueblo Indians. In *Memories, Dreams, Reflections* (Ch. IX, pp. 246-252). New York: Random House.

Suggested Readings:

Bair, D. (2003). This Analytic Powder Magazine. In *Jung A Biography* (Ch. 23, pp.330-340). Boston: Little, Brown and Company.

Assignment:

Reflect on one of the Spiritual/Healing Symbols of the Native American Pueblo and write up your experience and what significance it had for you.

Schedule:

1:00	1:45	Introduction and Input on Pueblo, History, Architecture
1:45	2:30	Teach Jung's Personal and Professional Awareness from Visit
2:30	3:15	Viewing of Spiritual / Healing Symbols
3:15	3:30	Break
3:30	4:00	Small Group Sharing
4:00	4:20	Large Group Sharing
4:20	5:00	Symbol Ritual and Summary

Saturday, November 19, 2022

Jung: Kundalini and Yoga

Laura J Chapman MA, LSW, Jungian Analyst

Jung came to the concept of his psychology and psychological processes through a Western scientific mindset. He tried to describe what his European background did not have a direct vocabulary for and what was, in fact, at that time unarticulated in Western culture. Jung was fascinated by Eastern philosophy and spirituality and discovered direct correlations to his work. Through his commentaries on numerous texts such as the *I Ching* and *The Tibetan Book of the Dead*, and his essays on Zen, meditation, the symbolism of the mandala, and Kundalini yoga. Jung attempted to build a bridge between western psychology and Eastern religion's ancient ideas and practices.

Jung found Kundalini yoga a model for the developmental planes of higher consciousness, and he gave a seminar on Kundalini yoga in 1932. These lectures were a significant landmark in the psychological outlining of Eastern thought and the basic construct of transformative inner experience. Jung viewed this inner work and journey aligned with his concept of individuation. Jung's perspective was that the comprehension of Eastern thought was essential for developing Western psychology.

“No matter what the world thinks about religious experience,
the one who has it possesses a great treasure, a thing that has become for him a source of life,
meaning, and beauty, and that has given a new splendor to the world and to mankind.”
– CG Jung

Seminar Objectives:

1. Describe how Jung developed his concept of psychoid and it correlates with the term subtle body.
2. Summarize why Jung considered the inclusion of Eastern thought to be of importance to the development of Western psychology.
3. Consider how personal transformation guided by analytical psychology resembles or differs from personal transformation in Kundalini yoga?

Required Readings:

Commentary of The Secret of the Golden Flower by Carl Jung. (can be found online)

C. G. Jung (1999). *The psychology of kundalini yoga*. (S. Shamdasani, (Ed.). Bollingen Series XCIX Princeton, NJ: Princeton University.

Suggested Readings:

Jung, C. G. (1953–1976). *The collected works of C. G. Jung* (G. Adler, M. Fordham, & H. Read, Eds.; R. F.C. Hull, Trans.). Bollingen Series XX. Princeton, NJ: Princeton University Press. (1969b). *Psychology and religion* (Vol. 11).

Jung, C. G. (1988). *Nietzsche's Zarathustra: Notes of the seminar given in 1934–1939* (J. L. Jarrett, Ed.). Princeton, NJ: Princeton University Press.

Jung, C. G. (2009). *The red book: Liber novus* (S. Shamdasani, Ed.; M. Kyburz, J. Peck, & S. Shamdasani, Trans.). New York, NY: Norton.

Schwartz-Salant, N. (1986). On the subtle-body concept in clinical practice. In N. Schwartz-Salant & M. Stein (Eds.), *The body in analysis* (pp. 19–58). Wilmette, IL: Chiron.

Seeman, Gary W. (2001). *Individuation and subtle body: a commentary on Jung's Kundalini Seminar*. Dissertation for Pacifica Graduate Institute (can be found online)

Wilhelm, R. (Trans.), & Baynes, C. G. (Trans.). (1962). *The secret of the golden flower: A Chinese book of life*. With commentary by C. G. Jung. New York: Harcourt, Brace.

Assignment:

Write a one-page paper with reflections, thoughts, and questions about the relationship between Jungian psychology and Eastern philosophy.

Schedule:

9:00	10:30	Jung's Theory of Psychoind
10:30	10:45	Break
10:45	12:00	Eastern Thought and Mysticism: The Secret of the Golden Flower and the Zarathustra Seminars
12:00	1:00	Lunch
1:00	2:30	Kundalini Lectures: Chakras, Breath, and Yoga
2:30	2:45	Break
2:45	4:00	Summary and Reflections

Friday, December 9, 2022

Shamanism and Depth Psychology

Debra Bryon, PhD, NCPsyA, Licensed Psychologist, Senior Jungian Analyst

After returning from studying with the shamans in the Andes Mountains of Peru to modern living, I found myself grappling to understand encounters with the numinous that occurred during the process of shamanic initiation. Living in remote mountain villages, Q'ero shamans are raised in a culture that views numinous experience as a natural part of living - very different from what we are taught to believe growing up in the West. Shamans learn to serve mystical experience rather than to make meaning from it, by using their hearts and bodies rather than their minds. As psychologist and Jungian analyst, I found myself trying to conceptualize the experience within a framework I was more familiar with. I believe Jung addressed similar issues years ago. He wrote:

"It is dawning on us to what extent our whole experience of so-called reality is psychic: as a matter of fact, everything thought felt or perceived is a psychic image, and the world itself exists only so far as we are to produce an image of it."

– CW Jung, Psychological Commentary on the Tibetan Book of the Great Liberation,
in *Psychology and the East*, p 107, par 766.

Over time, I have discovered that the “re-entry” process following numinous experience corresponds to contemporary research in neuropsychology, developmental stage theory, and object relations theory. Ogden, Piaget, Winnicott, Bion, Grotstein – and of course Jung – have each written about psychological states experienced during childhood and regressed analytic states that seem to parallel the transitional phases of re-integration that occur after numinous experience. Based upon these research findings, I propose that re-entry after numinous experience requires cultural re-

assimilation and intrapsychic processes which include consolidating and internalizing the experience into a pre-existing cognitive map and forming an ongoing relationship (usually spiritual in nature) with a symbol or “inner object,” representing the living experience.

Seminar Objectives:

1. Establish a cultural framework and context for numinous experience and identify differences in the way these experiences are understood among indigenous groups, such as the Ketchum compared with our own.
2. Provide a general overview of developmental stage theory as it applies to conceptualizing and working with numinous experience.
3. Identifying the developmental phases of intrapsychic and intrapsychic processing that frequently occur after numinous experience.
4. Discuss pertinent research findings in the fields of neuropsychology and psychoanalysis that support the proposed stage theory of “re-entry” integration.
5. Explain how this theory and technique can be applied within the context of the analytic setting.

Suggested Readings:

- Bryon, D. (2012). *Lessons of the Inca Shamans, Part I: Piercing the Veil*. Enumclaw, WA: Pine Winds Press.
- Bryon, D. (2014). *Lessons of the Inca Shamans, Part II: Beyond the Veil*. Enumclaw, WA: Pine Winds Press.
- Bryon, D. (2014). Participation mystique in Peruvian shamanism, Chapter 7, pp. 144-163. In: Winborn, M. (Ed.). *Shared realities: Participation mystique and beyond* (Vol. 3). Sheridan, WY: Fisher King Press.

Additional Readings:

- Bachelard, G. (1987). *On poetic imagination and reverie*. Dallas, TX: Spring Publications.
- Bion, W.R. (1965). *Transformations: Change from leaning to growth*. New York: Basic Books.
- Grotstein, J.S. (2000). *Who is the dreamer, who dreams the dreams*. Hillsdale, NJ: Analytic Press.
- Hartmann, H. (1952). The mutual influences in the development of ego and id. In *Essays on Ego Psychology*. New York: Int. Univ. Press, 1964, pp. 155-182.
- Harmann, H. (1953). Contributions to the metapsychology of schizophrenia. In Hartmann, 1952.
- Jung, C. (1967). *Collected works* (Vols. 11, 13). Princeton, NJ: Princeton University Press.
- Ogden, T. H. (1989). *The primitive edge of experience*. Northvale, NJ: Aronson.
- Piaget, J. (1973). The Affective Unconscious and the Cognitive Unconscious. *J. Amer. Psychoanal. Assn.*, 21: 249-261.

Schwager, E. (2001). Listening with the Creative Ear. *Psychoanal. Rev.*, 88:597-652.

Stern, D. (1985). *The interpersonal world of the infant*. New York: Basic Books.

Winnicott, D.W. (1971). *Playing and reality*. New York: Basic Books.

Schedule:

1:00	2:30	Establish a cultural framework and context for numinous experience and identify differences in the way these experiences are understood among indigenous groups, such as the Q'ero compared with our own. Questions and Answers.
2:30	3:00	Overview describing the Andean process of building a "mesa," a sacred medicine bundle of quiyas (sacred stones in the Q'ero tradition)
3:00	3:15	Break
3:15	4:15	Breakout Group Discussion
4:15	5:00	Group meditation in the shamanic Q'ero tradition

Saturday December 10, 2022

Jung in Africa: his dreams, his transference, his fear of “going Black,” and his legacy for Jungian psychoanalysis

Roger Brooke, PhD, ABPP

This seminar is joining the conversations about psychology and the “Other” by paying attention to the African Other in Jung’s own thinking and, perhaps, our own. It is a discussion of the Africa of Jung’s imagination and dreams. Because we as students of Jung participate in the Jungian imagination, this seminar is also an opportunity to think further about our own relation to the African Other and to the dark Otherness within our own depths. Jung’s projection onto Africa and Blackness did not remain merely a sociocultural projection, politically and ethically unfortunate but psychologically insignificant. As a projection, Jung’s European Colonialist fantasies regarding Africa often reflect an inner Colonialism as well, insofar as they are also the stuff of his thinking regarding the psyche and the individuation process. We shall explore this in some depth. However, I shall also show how an “African critique” of Jung and Jungian Colonial thinking comes from within Jung’s own thinking as well. I shall suggest that a postcolonial Africanized Jungian psychology might actually look a lot like analytical psychology today. I shall then try to illustrate the force of this position by offering a Jungian cultural critique of object relations theory and practice (I myself am self-critically steeped in that tradition), and a refreshed differentiation of *participation mystique* and psychosis.

A background theme which will emerge more clearly by the end of the seminar concerns the relation between psyche and place: that when geometric space is gathered into place, then psyche is there. This only makes sense of we more clearly than Jung differentiate mind and psyche.

Seminar Objectives:

1. Describe Jung's European Colonialist transference to Africa and Blackness and its significance for analytical psychology.
2. Describe how an African sensibility is evident in post-Jungian analytical psychology.
3. Describe an African-Jungian critique of object relations theory and practice.
4. Differentiate between *participation mystique* and psychosis
5. Reconsider the relation between psyche and place.

Required Readings:

Brooke, R. (2009). Self, psyche, and world: a phenomenological interpretation. *Journal of Analytical Psychology*, 54, 599-616.

Brooke, R. (2008). *Ubuntu* and the individuation process: toward a multicultural analytical psychology. *Psychological Perspectives*, 51, 36-53.

Background Readings:

Brewster, F. (2017). *African Americans and Jungian psychology*. New York: Routledge.

Buhrmann, V. (1986). *Living in two worlds: communications between a white healer and her black counterparts*. Wilmette: Chiron.

Burleson, B. (2005). *Jung in Africa*. London: Continuum International Publishing Group.

Jung, C. (1961). *Memories, dreams, reflections*. New York: Random House.

Jung, C. (1939). The dreamlike world of India. In *Civilization in Transition (CW 10*, para 981-1001).

Jung, C. (1931). Archaic man. In *Civilization in Transition (CW 10*, para 104 – 147).

Schedule:

9:00	9:45	Jung and Africa, part 1: Jung goes to Africa
9:45	10:30	Jung and Africa, part 2: Jungian psychology "going Black"
10:30	10:45	Break
10:45	12:00	Clinical examples for discussion
12:00	1:00	Lunch
1:00	2:00	Homecoming: an heir to British Colonialists is welcomed home in Africa
2:00	2:15	Break
2:15	3:35	Jung's phenomenology of psyche and place
3:35	4:00	The day's take-aways and course evaluations

Friday, February 17, 2023

Jung's Woke Experience in New Mexico and the Trauma of Colonialism

Jorge de la O, MA, LMFT, IAAP Certified Jungian Analyst

Group complexes litter the psychic landscape and are as easily detonated as the literal land mines that scatter the globe and threaten life – especially young life..."

Thomas Singer, The Cultural Complex

As current events reveal, these landmines and these group complexes threaten the well-being of People of Color and impact quality of life. This presentation will focus on "The Chingada Complex." La Chingada is a Mexican word that reveals the cultural unconscious of the Americas. However, La Chingada is a multifaced entity that reveals the Chicanx/Mexican psyche but also the collective wound of Conquest. By focusing on the cultural images used by Indigenous and Chicanx clients, this workshop intends to heighten the clinician's awareness of the cultural psyche. We will examine the cultural unconscious using myth, art, sandplay, and dreams of Latinx clients.

The naming and honoring of the Sol y Sombra of this archetypal pattern embedded in this culture complex must be viewed bi-directionally. The therapist must also see La Chingada as a cultural strength and recognize the therapist's place in the Chingada complex currently and historically. The clinician must be open to entering a relationship with the Chingada Complex. This approach seeks to be a more inclusive process where clients and analysts are subject to change. This clinical work demonstrates the need for analytic psychology to be more conscious and inclusive in honoring the cultural unconscious and the influence of cultural-based trauma.

Seminar Objectives:

1. Develop a recognition of the ongoing impact of the Conquest of America from a Jungian and Post-Colonial perspective.
2. Amplify archetypes that manifest in the images found in the Chingada Complex.
3. Identify the need for bidirectionality in analytical psychology.
4. Apply sensitivity to culture and diversity and broaden an awareness of how culture controls behavior in deep and persistent ways, many of which are outside the awareness and, therefore, beyond the conscious control of the individual.
5. Formulate a cross-cultural approach that supports the worth, dignity, potential, and uniqueness of each individual.

Required Readings:

Jung, C. G. (1963). *Memories, Dreams, and Reflections*, Chapter 9. New York, NY: Pantheon.

Suggested Readings:

Fuentes, C. (1992). *The Buried Mirror: Reflections on Spain and the New World*. London: Andre Deutsch.

Singer, T., & Kimbles, S. L. (2004). *The Cultural Complex: Contemporary Jungian Perspectives on Psyche and Society*. London, England: Psychology Press.

Schedule:

1:00	1:30	Jung's Travel to New Mexico
1:30	3:00	La Chingada: A Cultural Trauma Complex
3:00	3:15	Break
3:15	4:30	Use of the bi-directionality in analysis
4:30	5:00	Summary and Discussion

Saturday, February 18, 2023

Jung in America on the brink of breaking with Freud

Margaret Klenck MDiv, LP

In this course we will explore the lectures that Jung gave at Fordham University, in which he articulates so many of the ideas that would soon become Analytical Psychology. These lectures were tremendously well received and introduced Jung's thoughts and personality to American psychologists, theologians and physicians, as well as a generation of students. We will read the lectures and follow the development of his ideas, placing them in the context of 1913, Freud, and other relevant psychological movements.

Seminar Objectives:

1. Summarize the state of the psychoanalytic movement in 1913 as understood by Freud and Jung.
2. Identify the basic ideas of the theory.
3. Outline the ways in which Jung was beginning to break with Freud.
4. Discuss the importance of these new ideas clinically.

Required Readings:

Jung, C. G. (2012). *Jung contra Freud: The 1912 New York lectures on the theory of psychoanalysis* (Vol. 175). Princeton, NJ: Princeton University Press.

Supplemental Readings:

Ellenberger, H. (1970). *The Discovery of the Unconscious: The History and Evolution of Dynamic Psychiatry*. New York: Basic Books.

Shamdasani, Sonu (2009). *Introduction to the Red Book*. Princeton, NJ: Philemon.

Schedule:

9:00	10:30	Lecture 1 & Discussion
10:30	10:45	Break
10:45	12:00	Lecture 2 & Discussion
12:00	1:00	Lunch

1:00	2:00	Lecture 3 & Discussion
2:00	2:15	Break
2:15	3:30	Lecture 4 & Discussion
3:30	4:00	Summary and Reflections

Friday, March 17, 2023

Music from the Otherworld: The Alchemical Imagination at work in Celtic Myth and Literature

Monika Wikman, PhD.

In this four-hour seminar we will review a few elements of Irish history, culture and literature, looking into the structure of the psyche in myth and poetry specific to the Celtic imagination. Consideration will be given to the archetypes of the feminine present in the Celtic psyche personified as the Goddess Queen Maeve, and as the Goddess Eru.

Connection to the “other world” the archetypal world, will be taken up as we listen to the myths and read together the poetry out loud. The parallels to ancient alchemy and our experiences in analytical work will be discussed. Celtic wisdom illuminates ways to live with the subtle realms of imagination evident as we review what it means to grow “Silver Branch Perception” via the myth of Mannan Mac Lir, and the poetry of W.B. Yeats. We will have time for an active imagination experience inspired by the myth. And then we will end with a look at the ongoing work of the alchemical *coniunctio*, in the Celtic imagination, as seen in the poem, *Old Age of Queen Maeve*, by W.B. Yeats.

Seminar Objectives:

1. Recognize elements of Irish culture and history, including review of the 1916 Uprising and the resulting Celtic Revival that swept through Ireland and brought a renewal of culture and vision that took place linked to primary sources of imagination.
2. Identify some parallels of archetypal patterns between Irish and Greek myths illuminating the value of the divine feminine unique to Irish culture.
3. Analyze elements of the archetypal patterns of Celtic Queen Maeve that help with transformative processes and addiction in our analytic work.
4. Develop an understanding of the practice of active imagination and its important value as an analytic tool in our work.

Required Readings:

(you can ***select one of the three below*** for your required reading:)

Raines, K. (1999). *W.B. Yeats and the Learning of the Imagination*. Golongoza Press, London.

Hederman, M. P. (2008). “The Wisdom Of W.B. Yeats: Thunder of a Battle fought in some other Star,” in *Spring: A Journal of Archetype and Culture*, Volume 79, Irish Culture and Depth Psychology, Putnam, Connecticut.

Perera, S. B. (1999). *Queen Maeve and Her Lovers: A Celtic Archetype of Ecstasy, Addiction and*

Healing. Carrowmore Books New York.

Suggested Readings:

Hederman, M. (2001). *Art and our Future: The Haunted Inkwell*. Specifically, chapters two and three: *Art and Criticism* and *Poetry as Truth*. Blackrock, Dublin, Ireland: Colombia Press.

Assignment: A one- or two-page reflection paper or art project of any kind. My hope is that you take whatever is being stimulated or comes up for you and bring it to an art process or the page. You will not need to read them aloud, although there will be some time for some pieces to be read if one feels moved.

Schedule:

1:00	2:00	Introduction, Lecture exploring the Celtic Psyche (archetypal patterns: Mannan Mac Lir, Maeve, Eru)
2:00	3:00	Sharing assignments in the Large Group
3:00	3:15	Break
3:15	4:30	Reading aloud the Old Age of Queen Maeve
4:30	5:00	Conjunction Imagery in the Poetry of WB Yeats

Saturday Morning, March 18, 2023

The Effect of Swiss Culture on Jung's Psychology

Angela Graf-Nold, PhD.

Jung repeatedly emphasized the personal conditions of all psychologies. With his first greater work, *Psychological Types* (1921), he investigated and explained the differences between the psychologies of S. Freud and A. Adler, and he found in them the different types of their habitual attitudes in mental functioning, which he had researched in depth. In the same time, he was in search of his personal myth, his inner narrative, which directed his work and life. This search is documented in his *Red Book* which was published in 2010, half a century after his death. Less known is Jung's lifelong occupation with his ancestors and their lives: He often relayed the rumor that Goethe was his great-grandfather. He valued the influence of his parents and grandparents on his life and he investigated his wider ancestry by making use of specialized genealogists.

My presentation focuses on Aniela Jaffé's chapter on Jung's ancestry which is omitted in the English translations of *Memories, Dreams, Reflections*. I also will share my own investigations of the ancestry of Jung's family on both maternal and paternal sides. Both family histories, in an unusual and exemplary way, shed light on crucial points of European and Swiss history.

Seminar Objectives:

1. To become acquainted with Jung's family history, the connection with his personal and collective history, including especially the political history of Switzerland.
2. To develop understanding for the impact of Jung's family history on his work and also his personal and political inclinations.

Required Readings:

Graf-Nold, A. (2016). Switzerland's Intimate Tragedy and Jung's 'Basic Roughness'/Count Keyserling's encounter with Jung and Switzerland. In: *Europe's Many Souls; Exploring Cultural Complexes and Identities*. Spring Journal Books.

Additional References:

Jaffé, A. (1961/1989) Einiges über Jungs Familie, *Engl.* Something about Jung's family) in: *Gedanken, Träume und Erinnerungen*. Walter Verlage (missing in the English version of *Memories, Dreams, Reflections*).

Jaffé, Aniela (2021). Streiflichter zu Leben und Denken C.G. Jung's: Historischer Kommentar von Elena / Spotlights to life and work of C.G. Jung / Historical comment by Fischli, E. Diamond Publishers.

Saturday Morning Schedule:

9:00	10:30	Introduction; Lecture: Jung's own statements about his ancestry
10:30	11:30	Jung's ancestors: some investigations
11:30	12:00	Discussion and Summary
12:00	1:00	Lunch

Saturday Afternoon, March 18, 2023

The Effect of Jungian training in Switzerland on Contemporary Analytical Practice in the U.S.

Martha Blake, M.B.A., N.C. PsycA., Beaty Popescu, M.F.A., Brad TePaske, M.F.A., Ph.D.

The afternoon seminar will emphasize the effects of Jungian analytical training in Switzerland on the contemporary analytical practice in the United States and Canada. Three senior analysts who trained in Switzerland are discussing their training experiences and cultural impressions on the influence in their current Jungian practice and teaching in North America.

Seminar Objectives:

1. Identify training experiences and impressions of analytical training in Switzerland
2. Compare cultural differences of Swiss and American Jungian training
3. Discuss how Jung's psychology has developed beyond Switzerland in analytical practice in North America.

Afternoon Schedule:

1:00	2:00	Martha Blake
2:00	3:00	Beaty Popescu
3:00	4:00	Brad TePaske

Friday, April 14, 2023

Introduction to Jungian Sandplay

Betty Jackson, LSW, CST-T (Certified Sandplay Therapist-Teacher)

"The hands know how to solve a riddle with which the intellect wrestles in vain."

– C. G. Jung

Sandplay is a unique psychotherapeutic modality developed by Swiss child analyst Dora M. Kalff, a student of C. G. Jung. This webinar will present an overview of the history and evolution of Sandplay therapy, inspired by the pioneering work of Dr. Margaret Lowenfeld, based on the theories of C. G. Jung, and influenced by Eastern philosophy and religion.

Sandplay offers the opportunity to create concrete, visual imagery using miniature figures and symbols within the parameters of a small scale sandplay. Spontaneous imagery created by children and adults alike offers a window into the person's inner world and provides validation of the into the veracity of Jung's theories; the parts of the personality and dynamics between them, the formation of complexes, the collective dimension of the unconscious, and the teleological nature of the psyche. Concepts will be illustrated with Sandplay case material and the complementarity of Sandplay and dreamwork will be discussed.

Seminar Objectives:

1. Discuss the three primary streams of influence on the development of Sandplay therapy
2. Describe the basic Sandplay practice technique with children and adults
3. Identify ways in which Sandplay and dreamwork are both different and complimentary
4. Identify symbolic representations of the parts of the personality: ego, persona, shadow, anima/animus, and the Self evident in a series of Sandplay images

Required Readings:

Kalff, D. M. (2020). *Sandplay: A Psychotherapeutic Approach to the Psyche*, (3rd edition)
Oberlin, OH: Analytical Psychology Press.

Suggested Readings:

Weinrib, E. (November 3, 1983). *Images of the Self: The Sandplay Therapy Process*. Boston:
Sigo Press.

Sherwood, D. & Jackson, B. (Eds.) (2018). *Into the Heart of Sandplay*, Oberlin, OH: Analytical
Psychology Press, Sandplay Editions.

Schedule:

1:00	2:45	Lecture and PowerPoint presentation
2:45	3:00	Break
3:00	4:30	Lecture and Sandplay case presentation
4:30	5:00	Questions and discussion

Saturday, April 15, 2023

Meeting Time: Working with the I Ching & Jungian Psychotherapy

Jayson Wong, M.A., IAAP

*When it is time to stop, then stop.
When it is time to advance, then advance.
Thus movement and rest do not miss the right time,
And their course becomes bright and clear.*

- I Ching

In this seminar, we will explore the “qualitative” aspect of time and the need to relate to this aspect in our daily life, with particular reference to the practice of psychotherapy.

An invaluable way to read time and to discern its requirement is by consulting the I Ching. In this seminar we will discuss the method of consulting the I Ching, and how best to receive its responses. We will also look at selected passages from the I Ching in relation to time and timeliness.

Furthermore, we will look at the I Ching and individual hexagrams in conjunction with the Jungian concepts of “synchronicity”, “enantiodromia”, “interplay of opposites”, “transcendent function”, and “Self-realization.”

The seminar is discussion-based. Participants will be given selected passages for contemplation and discussion. These passages seek to serve as “bait” to elicit our responses coming from within.

Seminar Objectives:

1. Recognize the qualitative aspect of time and of its significance in the context of psychotherapy.
2. Describe the relevancy of the *I Ching* in the practice of psychotherapy.

Required Readings:

Jung, C.G. (1950). *Forward to the I Ching*, par. 964-1018. In: *Psychology and Religion: West and East*. Collected Works (Vol 11). W. McGuire (Ed.). Princeton: NJ: Princeton University Press

Supplemented Readings:

Jung, C.G. (1952) *On Synchronicity*, par. 969-997. In: *The Structure and Dynamics of the Psyche*. Collected Works (Vol 8). W. McGuire (Ed.). Princeton: NJ: Princeton University Press

Jung, C.G. (1958) *The Transcendent Function*, par. 131-193. In: *The Structure and Dynamics of the Psyche*. Collected Works (Vol 8). W. McGuire (Ed.). Princeton: NJ: Princeton University Press

I Ching or Book of Changes. (Bollingen Series XIX). Translated from the Chinese into German by Richard Wilhelm and rendered into English by Cary F. Baynes. Princeton: NJ: Princeton University Press

Schedule:

9:00	9:15	Opening comments
9:15	10:30	On the qualitative aspect of time
10:30	10:45	Break
10:45	12:00	On the <i>I Ching</i> and the aspect of timeliness
12:00	1:00	Lunch
1:00	2:30	On the consultation of the <i>I Ching</i> & Psychotherapy
2:30	2:45	Break
2:45	3:30	On the <i>I Ching</i> & Jungian concepts
3:30	4:00	Summary and course evaluations

Friday, May 19, 2023 @ The Ethical Society, Rittenhouse Square

Shamanic Symbolism and Patterns of Individuation:

The Journey, the Costume and the Drum

Sallie Bell, Ph.D. & Betty Jackson, LSW, CST-T

It is the purpose of this seminar to explore archetypal patterns related to the process of individuation as it is acted out in the symbolism of shamanic ritual as well as expressed unconsciously in the individual psyche striving for transformation.

"...deep down in our psyche there is a thick layer of primitive processes which as I have said are closely related to processes that can still be found on the surface of the primitive's daily life..."

Jung CW vol 18 para 1288

"The shaman climbs the magical tree in order to find his true self in the upper world," Eliade says in his excellent study of shamanism. He continues, "The Eskimo shaman feels the need for the ecstatic journeys because it is above all during trance that he becomes truly himself: the mystical experience is necessary to him as a constituent of his true personality." **This confirms the psychological inference that may be drawn from shamanic symbolism, namely that it is a projection of the individuation process.** This inference, as we have seen, is also true of alchemy, and in modern fantasies of the tree where it is evident that the authors of such pictures were trying to portray an inner process of development independent of their consciousness and will."

"This process usually consists of the union of 2 pairs of opposites, a lower (water, blackness, animal, snake etc.) with an upper (bird, light, head, etc.) and a left (feminine) with a right (masculine)."

"The union of opposites, which plays such a great and indeed decisive role in alchemy is of equal significance in the psychic process initiated by the confrontation with the unconscious, so the occurrence of similar or even identical symbols is not surprising."

Jung CW vol 13 para 462.

"The numinous experience of the individuation process is, on the archaic level, the prerogative of shamans and medicine men; later, of the physician, prophet, and priest; and finally at the civilized stage of philosophy and religion. The shaman's experience of sickness, torture, death and regeneration implies, at a higher level, the idea of being made whole through sacrifice, of being changed by transubstantiation and exalted to the pneumatic man- in a word apotheosis."

Jung CW vol 11 para 448

Seminar Objectives:

1. To analyze the symbolism embedded in traditional shamanistic ritual life and its relationship to the individuation process.
2. To recognize corresponding symbolism in spontaneous images expressed in modern sand play work.

Required Readings:

- Eliade, M. (1972). *Shamanism, Archaic Techniques of Ecstasy*, Princeton, NJ: Princeton University Press. (Originally published in French by Librairie Payot, Paris, 1951)
- Jung, C. G. (1967). "The Philosophical Tree" in R. F. C. Hull (Trans.) *Alchemical Studies* (Vol. 13, para 304-482). Princeton, NJ: Princeton University Press.

Suggested Readings:

- Sherwood, D. & Jackson, B. (Eds.) (2018). *Into the Heart of Sandplay*, Oberlin, OH: Analytical Psychology Press, Sandplay Editions.
- Brodsky, A. T., Danesewich, R., Johnson, N. (Eds.) (1977). *Stones, Bones and Skin*, Toronto, Ontario, Canada: The Society for Art Publication, an artscanada book.
- Ryan, R. (2002). *Shamanism and the Psychology of CG Jung*. London: Vega.

Schedule:

1:00	2:45	Discussion and Viewing of Shamanic Dress
2:45	3:00	Break
3:00	5:00	Discussion and Viewing of Sandtrays

Saturday, May 20, 2023 @ The Ethical Society, Rittenhouse Square

The Inner Call: Reflections on the Individuation Process

Janis Maxwell, PhD.

One aspect of the process of individuation is “letting go” of cherished beliefs or attitudes that no longer serve life’s purpose. This often starts with a “call” or a descent into the unknown, which is a necessary choice of our conscious will. The call is a threshold. Old concepts, ideals and emotional patterns no longer fit, the time for the passing of a threshold seems to be at hand. Today we will explore archetypal images of the call that often initiate the process of individuation. We will discuss the meaning of answering the call and what happens when we refuse the call.

Seminar Objectives:

1. Identify the meaning of the individuation process through exploring myth and sacred stories.
2. Recognize and encourage participants to hear the “Call”, to recognize it and its meaning for their lives.

Required Readings:

Jung, C. G.(1959). “Conscious, Unconscious, and Individuation” in *The Archetypes and the Collective Unconscious* (CW 9i, para 489-524). Princeton, NJ: Princeton University Press. (Originally Published 1939)

Suggested Readings:

Campbell, J. (1949). “Departure” in *The Hero with a Thousand Faces* (pp. 49-95). Princeton, NJ: Princeton University Press.

Schedule:

9:00	9:45	Introduction
9:45	10:30	Individuation Process Discussion
10:30	10:45	Break
10:45	12:00	The meaning of “The Call”
12:00	1:00	Lunch
1:00	2:30	Myth and Individuation
2:30	2:45	Break
2:45	3:30	Questions and comments from participants
3:30	4:00	Summary and Course Evaluation