



The Philadelphia Jung Seminar Syllabus 2023 – 2024

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

The 2023-2024 seminar year will be presented in hybrid format: the first seminar weekend on September 8 & 9, 2023 and the last seminar weekend on May 10 & 11, 2024 will be held as in-person meeting in Philadelphia, PA at the Friends Center, 1501 Cherry St., Philadelphia, PA 19102, and also on Zoom for the participants who are unable to attend in person. The other six seminar weekends will be presented in video format on Zoom. The Friday seminars are held from 1pm to 5pm ET. The Saturday seminars are held from 9am to 4pm. Analysts in training will be joining the Philadelphia Jung Seminar for the Saturday presentations.



PAJA has been approved by NBCC as an Approved Continuing Education Provider, ACEP No. 6671. Programs that do not qualify for NBCC credit are clearly identified. PAJA is solely responsible for all aspects of the programs.

Fall Semester 2023

SYMBOL SYSTEMS IN ANALYTICAL PSYCHOLOGY

Friday, September 8, 2023 @ Friends Center

The Logos of the Soul: Methodology and the Soul

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

“Psychological experience, like dramatic experience, is observable only if the observer has participated in the event, that is to say, has registered the event as experientially meaningful to [them].”

(Christou, E. 2007, p. 108)

In order to enter into Jung’s work *Symbols of Transformation* it will prove helpful to lay a groundwork of understanding for some of the fundamental distinctions between what has been called “image thinking” on the one hand, and “rational thought” on the other. Grasping this distinction is essential in understanding not only how we appropriately enter into engagement with the soul but also, and interestingly, understanding why the modern ritual of psychotherapy is structured as it is and possibly why it appears so effective in addressing the afflictions of the soul. To my mind, no single text addresses the issue of the fundamental relationship between the nature of the soul and our methodological approach to it as succinctly as *The Logos of the Soul* by Evangelos Christou.

Seminar Objectives:

1. Identify structural differences between psychological interpretation and formulation and scientific inquiry.
2. Describe the basic components of psychotherapeutic practice and the epistemic issues reflected by their nature.
3. Contrast how internal meaning in psychological experience differs from an external accounting of facts and why the former is crucial in engaging psychological phenomena.

Required Readings:

Christou, E. (2007). *The logos of the soul*. Putnam, CT: Spring Publications.

Suggested Readings:

Nagel, T. (2012). *Mind and cosmos: Why the materialist neo-Darwinian conception of nature is almost certainly false*. New York, NY: Oxford University Press.

Schedule:

| | | | |
|------|---|------|--|
| 1:00 | - | 2:00 | On the Nature of Psychotherapy |
| 2:00 | - | 3:00 | Distinctions Between Modes of Awareness |
| 3:00 | - | 3:15 | Break |
| 3:14 | - | 4:45 | “Image Thinking” and The Logos of the Soul |
| 4:45 | - | 5:00 | Closing Remarks |

Saturday, September 9, 2023 @ Friends Center

Symbols of Transformation: Psychological Methodology in Practice.

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

"I am not in sympathy with the attitude which favors the repression of certain possible working hypotheses because they are perhaps erroneous, and so may possess no lasting value. Certainly, I endeavored as far as possible to guard myself from error, which might become dangerous upon these dizzying heights, for I am entirely aware of the risks of these investigations."

(CW 5. Authors note, 2nd Ed.)

In Volume 5 of the Collected Works, Jung not only departs from the more historic/deterministic views of Freud, he re-discovers the dynamisms of the internal matrix that gives form to, and guides, the intrinsic expressions of the psyche. This matrix is one that lies hidden beneath the scientist veneer that increasingly defines and confines the reality of the soul within precepts designed to account for strictly physical phenomena, a process which has only accelerated in our time. The methodological approach utilized by Jung in Volume 5 corresponds with foundational aspects of psychological phenomena whose nature as a living phenomenon exceeds the confines of material law. In our reading of Volume 5, we will lay more emphasis on extracting Jung's methodological moves, rather than the specifics of the material he utilizes in his process. Core to this seminar is an awakening in the participant of the realization that while each of us possess differing funds of knowledge, the issue in our work is less the specific knowledge base than our capacity to access our own individual capacities in bearing witness to Psyche's articulations and rendering them relatable and intelligible in our lives and our work.

Seminar Objectives:

1. Develop an appreciation for the length of time Jung needed (and by extension we) begins a process of introversion of the existing material in the process of landing an interpretive stance.
2. Illustrate the process of working with internal images as a means of achieving psychological insight.
3. Differentiate between a causal/historical mode of inquiry from a constellational approach.

Required Readings:

Jung, C. G. (1952a). Symbols of Transformation. In C.G Jung, *Symbols of Transformation, Collected Works, Vol. 5* (R.F.C. Hull, Trans., pp.3-462). NJ: Princeton University Press.

Assignment:

Please select a quote from Volume 5 (or an image) that seemed to speak to you or caught your attention. Write a few pages of reflection on what you chose. What do you think is important regarding this quote or image and how do you see it manifesting in your life of work?

Please email it to markdean2@mac.com (Deadline: September 1st. Mark will try to work that material into our work together.)

Schedule:

| | | | |
|-------|---|-------|---|
| 9:00 | - | 10:15 | The History of Context of Volume 5, Two Kings of Thinking |
| 10:15 | - | 10:30 | Break |
| 10:30 | - | 12:00 | Experts from Volume 5 |
| 12:00 | - | 1:00 | Lunch |
| 1:00 | - | 2:30 | Experts from Volume 5 |
| 2:30 | - | 2:45 | Break |
| 2:45 | - | 4:00 | Discussion |

Friday, October 13, 2023

Bastard Children of the Avant Garde: Artistic Expression in the Cubist and Abstract Expressionist Movements and the Psychoanalytic Process

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

The art movements of cubism and abstract expressionism, influenced by the philosophy of Jung and Freud, emerged as a symbolic representation of the collective unconscious, and became an expression of challenging times of a culture in transition. They are a relevant illustration of collective experience living in our world today. Art is a means of describing the personal and collective shadow of aggression, giving metaphorical voice to unexpressed feelings of rage using visual language, rather than acted out through violence. As a symbolic container, destructive collective urges can be explored, facilitating potential for deeper collective understanding.

Seminar Objectives:

1. Recognize the ways art and artistic symbolism are an expression of collective culture and a reflection of the artists' psychic organization and unconscious, within the context of psychoanalysis.
2. Develop familiarity with art interpretation as a way of understanding the psyche.

Recommended Readings:

Wright, K. (2009). *Mirroring and Attunement*, New York, NY: Routledge.

Supplemental Readings:

List will be provided separately.

Schedule:

| | | | |
|------|---|------|--|
| 1:00 | - | 2:30 | Lecture with Power Point and Discussion |
| 2:30 | - | 3:15 | Break |
| 3:15 | - | 4:30 | Art as a representation of individual psychology |
| 4:30 | - | 5:00 | Group discussion on work from individual artists |

Saturday, October 14, 2023

Psychological Type and the Unifying Symbol

Carol Shumate, Ph.D.

In 1912, on the precipice of his midlife crisis, Jung had a revelation: “I was driven to ask myself in all seriousness: ‘What is the myth you are living?’ I found no answer.... How could I when treating my patients make due allowance for the personal factor, for my personal equation, which is yet so necessary for a knowledge of the other person, if I was unconscious of it?” (*Symbols of Transformation*, pp. xxiv-xxv). By “personal equation” Jung meant the subjective bias inherent in each individual’s personality. In *Psychological Types* (1921), the first book he published when he emerged from his crisis, Jung described how one’s “personal equation” (Para. 9-10, 621, 986) derives from an innate preference for one or two of eight modes of consciousness which he called *functions*. Differentiating these preferences is imperative for individuation but inevitably leads to projections of the non-preferred functions onto others. Not only does this differentiation process engender bias against others’ psychological types, it also creates bias against parts of oneself. Jung said that these eternally warring polarities could only be reconciled by a “redeeming” or “uniting symbol” emerging from the tension of opposites: “Precisely because the new symbol is born of man’s highest spiritual aspirations and must at the same time spring from the deepest roots of his being, it cannot be a one-sided product of the most highly differentiated mental functions but must derive equally from the lowest and most primitive levels of the psyche” (1921, Para. 824). In this seminar, we will explore those “most primitive levels of the psyche” by identifying the shadow functions in each type, as a prelude to allowing the unifying symbol to emerge.

Seminar Objectives:

1. Recognize how the eight functions manifest in one’s type, and how they create biases toward other types and toward aspects of one’s own personality.
2. Identify the projections intrinsic to one’s psychological type as paths to the unifying symbol.

Required Readings:

Shumate, C. (2021). *Projection and Personality Development via the Eight-Function Model*. London UK: Routledge. Selected chapters: Chapter 1: An Eastern Philosophy in Western Clothing, pp. 3-26, Chapter 5: The Third Dimension of Personality Type, pp. 83-107, Reference Tables: pp. 169 – 250.

Assignment:

Ascertain your four-letter MBTI® type and identify the dominant and auxiliary functions for your type. Write ~300 words on how your dominant or auxiliary function has manifested in your life, and email to Carol Shumate at writestyles@gmail.com.

Schedule:

| | | | |
|-------|---|-------|---|
| 9:00 | - | 9:30 | Polarities and the self-regulating psyche |
| 9:30 | - | 10:30 | The eight functions in images and videos |
| 10:30 | - | 10:45 | Break |
| 10:45 | - | 12:00 | The ego functions and their inflations |
| 12:00 | - | 1:00 | Lunch |
| 1:00 | - | 1:30 | The shadow functions |
| 1:30 | - | 2:30 | The mediating role of the inferior function |
| 2:30 | - | 2:45 | Break |
| 2:45 | - | 3:30 | Who projects what? |
| 3:30 | - | 4:00 | <i>Wu-wei</i> and the unifying symbol |

Friday, November 10, 2023

Being Born, Giving Birth, and the Postpartum as Initiation Experiences

Jane Margaret Hunt, MSW, Jungian Analyst

Arnold van Gennep was the first anthropologist to describe initiation rituals as unfolding in three stages: separation, liminality, and return. Jung also relied on this structure in his writing on initiations but focused more on how rites of passage have dropped out of conscious awareness to become unconscious, psychic transformations for modern people, as traditional religious containers play a less central role in our lives.

I discovered the work of contemporary birth anthropologists Brigitte Jordan and Robbie Davis-Floyd in 2012, when I started researching childbirth ahead of attending my daughter's births with midwives in Chile. These women assume that birth is always an initiation experience and that each culture's birth practices constitute the initiatory container, regardless of our capacity for conscious awareness. Their relevant question is not "Did an initiation take place?" or "Did it succeed or fail?" but rather "What was I initiated *into*?" This question can open a creative space for reflection, for "seeing into" embodied experience, and their cross-cultural approach adds depth through comparison, which can be grounding.

Over the last ten years, I have welcomed pre- and postpartum women into my analytic practice. As a result, I have come to see postpartum mood disorders as both a hormonally driven physiological event *and* an elongation of the liminal, in-between phase of childbirth initiation rituals, so that something else can happen, something necessary and life-giving, in addition to the birth of a child. I will describe the categories I use to understand postpartum distress and how I work with each of them.

We have all experienced at least one birth and one postpartum directly—being born and adapting as babies to a new world—and most of us have experienced many more, directly, and indirectly. As Davis-Floyd writes, "Ritual works by sending messages to those who perform and those who receive or observe it" (2003, p. 9).

Seminar Objectives:

1. Identify what constitutes an initiation ritual.
2. Describe how birth serves as an initiation in the present day.
3. Discuss how postpartum mood disorders can serve as an elongation of a birth initiation process.

Required Readings:

NOTE: Ahead of doing any reading, I would ask that each of you write a few paragraphs about the story you have heard about your own birth and postpartum experience, or someone else's. Then, I'll ask you to add to or change that story after class to see what might have shifted.

Hunt, J. M. (2020). Childbirth as Initiation: *Dar a Luz*, Psychological Perspectives, Vol. 63(1), 118-130. (A copy will send closer to the seminar date.)

van Gennep, A. (1960). The rites of passage (M. B. Vizedom & G. L. Caffee, Trans.). IL: University of Chicago Press.

Additional Readings:

- Beck, C. T., Driscoll, J. W., & Watson, S. (2013). *Traumatic childbirth*. London: Routledge.
- Davis-Floyd, R. E. (2003). *Birth as an American rite of passage* (2nd ed.). Berkeley, CA: University of California Press.
- Hunt, J. M. (2021). Using art to prepare for births as a doula–grandmother. In N. Swan-Foster (Ed.), *Art therapy and childbearing issues: Birth, death, and rebirth* (pp. 75-90). New York, NY: Routledge.
- Jordan, B. (1993). *Birth in four cultures: A cross-cultural investigation of childbirth in Yucatan, Holland, Sweden, and the United States* (4th ed.). Long Grove, IL: Waveland Press.
- Rank, O. (2010). *The Trauma of Birth*. Mansfield Centre, CT: Martino. (Original work published 1952.)
- Rich, A. (1995). *Of woman born: Motherhood as experience and institution*. New York, NY: W. W. Norton. (Original work published 1986) (See especially chapters VI & VII, Hands of flesh, hands of iron, and Alienated labor.)
- Sharp, J. (1999). *The midwives' book: Or the whole art of midwifery discovered*. E. Hobby (Ed.). New York, NY: Oxford University Press. (Original work published 1671.)
- Sichel, D., & Driscoll, J. W. (2000). *Women's moods: What every woman must know about hormones, the brain, and emotional health*. New York, NY: Quill.

Schedule:

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|------|---|------|------------------------------|
| 1:00 | - | 2:00 | How initiation rituals work |
| 2:00 | - | 3:00 | Birth as initiation |
| 3:00 | - | 3:15 | Break |
| 3:15 | - | 4:15 | The postpartum as initiation |
| 4:15 | - | 5:00 | Questions and discussion |

Saturday, November 11, 2023

Living Symbol Systems for Our Time: The Myths of “High John de Conquer” and “Hua MuLan”

Christine M. Chao, Ph.D.

Myths, and the symbols they contain, speak to our hearts, minds, bones and souls. They reflect the archetypal DNA within ourselves and the cultures from which we come. This seminar will focus on a myth coming out of China (429-589 C.E.) and a myth emerging from the experiences of enslaved Africans, brought to the U.S. in the 18th and 19th centuries. We will examine how culture and history contribute to myths that become living repositories of people’s hopes, dreams and experiences. There is a cultural specificity to myths that paradoxically also open up to universal truths.

We will examine and discuss how the symbols in these two myths speak to the journey of individuation; how they can highlight the lived experience of the tension of opposites and how they illustrate how adversity and complexes, both internal and external can be faced. Finally, we will discuss Marie-Louise von Franz’s comment that myths contribute to “...a conscious cultural addition.”

Seminar Objectives:

1. Explain how myths reflect and come out of a specific time and culture but also express both cultural as well as universal symbols.
2. Develop an understanding of how the symbols found in myths are living repositories of psychological energy specific to a particular culture and speak to universal values and struggles.
3. Identify cultural shadow aspects of Jung’s view of Americans and how myths can serve as a correction and enlargement of the human story.

Required Readings:

- Chao, C. (2002). Ancestors and ancestor altars: Connecting relationships. In J.L. Chin (Ed.), *Relationships among Asian American women* (pp. 101-117). Washington DC: American Psychological Assoc.
- Jung, C. G. (1970). The Compilations of American psychology. In *Civilization in transition, Collected Works* (Vol 10), (par. 946-980). NJ: Princeton University Press. (Original work published 1930)
- Neale, H. Z. (2022). High John de Conquer. In G. West and H. L. Gates, Jr. (Eds.), *You Don’t Know Us Negroes* (pp. 28-38). New York, NY: Amistad Harper Collins.

Supplemental Readings (Optional):

- Edinger, E. (1994). *The Eternal drama: The Inner meaning of Greek mythology*. Boston, MA: Shambhala.
- George, S. (2016). *Trauma and race: A Lacanian study of African American racial identity*. Waco, TX: Baylor University Press.
- Hong, C. P. (2020). *Minor feelings: An Asian American reckoning*. London: One World Press.
- See Yan Ma, S. (2010). *Footbinding: A Jungian engagement with Chinese culture and psychology*. New York: Routledge.
- Walker, A. (Ed.). (1979). *I Love myself when I am laughing. . . and then again when I am looking mean and impressive: A Zora Neal Hurston reader*. New York, NY: Feminist Press.

Assignment:

Write a 1-2page reflection paper you are willing to share, on what you think your myth is, realizing of course that our “myths” are still works in progress. Some suggestions: Reflect on the symbolic meaning of your racial, ethnic makeup, your gender and cultural specificities. What about the area of the country where you were born: rural or urban, what state, what country? Did this help form you? Was there a childhood story, fairy tale, or TV show that symbolically “grabbed” you, even though, at that age, you didn’t know what a symbol or archetypal image was. Is there a “symbol” that you think might represent you and how and why does it?

Since we may be a large group, we will use break out rooms for sharing your papers. You don’t have to provide everyone in the seminar with a copy of your paper, but print it out so you can read it and send me a copy of your paper on or by Thursday November 9. Thanks

My email is: chao.christine@gmail.com

Any questions: Cell/Text 303-882-2943

Schedule:

| | | | |
|-------|---|-------|---|
| 9:00 | - | 9:30 | Overview of myths: Culture and Shadow |
| 9:30 | - | 10:00 | Small Breakout rooms for sharing your papers |
| 10:00 | - | 10:30 | Reconvene: Differences and Commonalities |
| 10:30 | - | 10:45 | Break |
| 10:45 | - | 12:30 | African American Myth of “High John de Conquer” |
| 12:30 | - | 1:30 | Lunch |
| 1:30 | - | 2:30 | Chinese Myth of “Hua Mulan” |
| 2:30 | - | 2:45 | Break |
| 2:45 | - | 3:30 | Ritual and Ancestor Altars |
| 3:30 | - | 4:00 | Summary |

Friday, December 8, 2023

Africanist Feminine: Dreams, Mythology and Culture

Fanny Brewster, Ph.D., M.F.A., LP

Our work together will focus on women of African ancestry, exploring their dreams and mythology within an Africanist depth psychology cultural context. Psyche's connective veil between fantasy of the Africanist Feminine and her lived moment in our 21st century American Collective will be explored through film, discussion, and our readings. Women of African ancestry have appeared in the Collective symbolized, imagined and concretized as varying "objects" of interest. In our exploration of Africanist women dreams, we will attempt to deepen our understanding of an African unconscious and how it presents symbols. African mythology will be discussed as a basis for seeing the evolution of how, according to Jung, "typical myths....work out our racial and national complexes" (CW, Vol. 5, para. 45).

Seminar Objectives:

1. Describe the images that appear and the significance of selected symbols within the dreams of Africanist women.
2. Analyze the relationship between Psyche's production of symbols, personal egoic experiences and American Collective attempts at societal integration through its own cultural symbols of the Feminine.

Suggested Readings:

Diop, S. Ismahan (2019). *African Mythology, Femininity, and Maternity*. Cham, Switzerland: Palgrave Macmillan.

Jung, C.G. (1982). *Aspects of the Feminine*. NJ: Princeton University Press.

Love, V. (2012). *Diving the Self: A Study in Yoruba Myth and Human Consciousness*. University Park, PA: Pennsylvania State University Press.

Additional Readings:

Brewster, F. (2023). *Race and the Unconscious: An Africanist Depth Psychology Perspective on Dreaming*. London: Routledge.

Clifton, C. (1987). *Good Woman: Poems and a Memoir 1969-1980*. Rochester, NY: BOA Editions,

Hooks, B. (1996). *Bone Black: Memories of Girlhood*. New York, NY: Henry Holt and Company.

Morrison, T. (1993). *Playing in the Dark: Whiteness and the Literary Imagination*. New York, NY: Random House, Inc.

Schedule:

| | | | |
|------|---|------|---|
| 1:00 | - | 2:00 | Lecture |
| 2:00 | - | 2:45 | Group Discussion |
| 2:34 | - | 3:00 | Break |
| 3:00 | - | 4:00 | Group Discussion |
| 4:00 | - | 4:30 | Break Out Room / Small Group Discussion |
| 4:30 | - | 5:00 | Discussion / Closing Comments / Evaluations |

Saturday, December 9, 2023

Archetypal Patterns – Blueprints of the self

Virginia Krauft, Ed.D., M.P.S.

“Before I formed you in the womb, I knew you.” Jeremiah 1:5 Before you were born the essence of who you are meant to be is already known—a primordial pattern? “On the day when God created human beings, he made them in his own likeness. He created them male and female, and on the day when he created them, he blessed them and called them man.” Genesis 5:1.2a—a primordial pattern? We will explore patterns, specifically ones that move us, change us. We will explore and experience patterns that contain energy and the archetypal energy patterns we feel in our bodies that have the power to transform us. Jung’s concept of the archetype will be introduced in an experiential and meaningful way through images of art, music, myth, fairytales, and religious motifs.

Seminar Objectives:

1. Recognize the concept of archetypal patterns as blueprints of the self (as energy – not just a concept.)
2. Explain Jung’s concept of an archetype in an experiential and meaningful way.
3. Create the energy field of archetypes for the participants through their own experiences.

Required Readings:

Jung, C.G. (1969). The Archetypes and the collective unconscious and Concerning mandala symbolism. In *The Archetypes and the collective unconscious, Collected Works* (Vol 9i). NJ: Princeton University Press. Read para. 1-155 and 627-712.

Jung, C.G. (1969). On the Nature of the psyche. In *The Structure and Dynamics of the Psyche, Collected Works* (Vol 8). NJ: Princeton University Press. Read para. 343-442.

Supplemental Readings:

Plato’s Allegory of the Cave

Edinger, E. F. (1994). *The Mystery of the Coniunctio: Alchemical Image of Individuation*. Toronto, Canada: Inner City Books.

Jung, C. G. (1967). Commentary on The Secret of the golden flower. In *Alchemical Studies, Collected Works* (Vol. 13). (para. 1-84). NJ: Princeton University Press.

Assignment:

Come prepared to tell a myth, religious motif, or fairy tale in first person. For example, tell the story taking the role of one of the characters. “I found myself sitting alone tending the fire as my step sisters prepared to go to the ball....”

Schedule:

| | | | |
|-------|---|-------|--|
| 9:00 | - | 10:30 | Introductions, overview of program |
| 10:30 | - | 10:45 | Break |
| 10:45 | - | 12:00 | Lecture Presentation |
| 12:00 | - | 1:00 | Lunch |
| 1:00 | - | 1:50 | Experiential patterns of archetypes in music, movies |
| 1:50 | - | 2:00 | Break |
| 2:00 | - | 2:50 | Presentations of papers (Fairy tales told in 1 st person) |
| 2:50 | - | 3:00 | Break |
| 3:00 | - | 4:00 | Finish presentations |
| | | | Art as archetypal energy patterns |

Spring Semester 2023

SYMBOL SYSTEMS IN ANALYTICAL PSYCHOLOGY

Friday, February 9, 2024

Drawn by Nature: The Attraction of Tree as Soul Image

Kathrin Hartmann, Ph.D.

“An image which frequently appears among the archetypal configurations of the unconscious is that of the tree or the wonder-working plant. ... If a mandala may be described as a symbol of the self seen in cross-section, then the tree would represent a profile view of it: the self-depicted as a process of growth.” C.G. Jung

Post pandemically, now more than ever, humans have felt drawn to nature as a place for contemplation, refuge, and healing. In this seminar, we will explore several historical and contemporary images depicting trees setting the scene. We will follow selected paragraphs about the history and interpretation of the tree symbol in Jung’s essay, *The Philosophical Tree*. Additional depictions in fairytale and myth will help us amplify the symbol of the tree as a soul image that keeps calling. A discussion of examples from the consulting room will expand our clinical recognition of the many unique ways that trees may manifest as symbols of transformation in the analytical work.

Seminar Objectives:

1. Outline Jung’s account of the symbol system around the tree as symbol for self and its archetypal history.
2. Develop an analytical recognition of the tree as potentially transformative symbol of the self.

Required Readings:

Jung, C.G. (1967). *The Philosophical Tree*. In *Alchemical studies, Collected Works*, (Vol. 13), (para. 304-482). NJ: Princeton University Press. (Original work published 1954)

Supplemental Readings:

Bolen, J. S. (2011). *Like a tree: How trees, women, and tree people can save the planet*. San Francisco, CA: Conari Press.

Brown, G. B. (2022). The tree that called my name: on the significance of encountering the constellated symbol in the natural, other-than-human world. *Journal of Analytical Psychology*, 67(5), 1410-1430.

Jung, C. G., & Jaffe, A. (Ed.) (1964). *Man and his symbols*. New York, NY: Doubleday.

Assignment:

We will take time exploring our personal relationship with meaningful trees in our lives. In preparation, please connect with your images of tree in any form of your choosing: memories, photos, art, writing, or other symbolic representation. Please send me your tree representation and/or reflections to kathrinhartmannphd@gmail.com, and please be prepared to share your tree experiences with the group.

Schedule:

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|------|---|------|---|
| 1:00 | - | 1:30 | Sharing and discussion of tree images |
| 1:30 | - | 3:00 | Jung’s Essay <i>The Philosophical Tree</i> |
| 3:00 | - | 3:15 | Break |
| 3:15 | - | 4:30 | Transformative aspects of the tree symbol in the analytical encounter |
| 4:30 | - | 5:00 | Review |

Saturday, February 10, 2024

Kabbalah

Randi Gross Nathenson LISW-S, Jungian Analyst

Kabbalah, or Jewish mysticism is an ancient Jewish tradition that concerns itself with inner knowledge and understanding, the goal of which is a deeper connection with the divine. Jung encountered Kabbalah in his later life after he suffered a heart attack and had a near death experience in 1944. During his recovery Jung had what he described as Kabbalistic visions, which piqued his interest. Jung discovered that the images, texts, and teachings of Kabbalah mirrored his psychology, and could be used to deepen and broaden our understanding of psychological processes.

In this class we will explore the teachings of the Lurianic Kabbalah and will use these images to explore and deepen our conceptualities of Jungian theory. We will explore how these concepts can be understood clinically in our work with our analysands, and how Kabbalistic symbols operate as symbols of transformation.

Seminar Objectives:

1. Seminar participants will develop an understanding of Kabbalah in relationship to Jungian work.
2. Seminar participants will explore how Kabbalistic teachings can be used to amplify Jungian concepts.
3. Seminar participants will be able to recognize how Kabbalistic imagery as a symbol of psychological transformation.

Required Readings:

Sanford, D. (2023). *Kabbalistic visions: CG Jung and Jewish mysticism*. (2nd. ed.). New York, NY: Routledge: Read Chapters 1, 6, 7, 8, and 9.

Suggested Readings:

Lowinsky, N. R. (2016) *The Rabbi, the goddess, and Jung: Getting the word from within*. Sheridan, WY: Fisher King Press.

Neumann, E. (2017). *The Essays of Erich Neumann, Vol 3: The Place of Creation*. (Vol 17). NJ: Princeton University Press.

Zemmelman, S. (2012). C.G. Jung and the Jewish Soul: A Dynamism between psyche and religiosity. *Jung Journal*, 6 (10), 104-123.

Schedule:

| | | | |
|-------|---|-------|---|
| 9:00 | - | 10:30 | Introduction to Kabbalah, Exploring the Lurianic Kabbalistic System |
| 10:30 | - | 10:45 | Break |
| 10:45 | - | 11:15 | Jung's Kabbalistic Visions |
| 11:15 | - | 12:00 | Exploring Jungian Concepts in Kabbalah |
| 12:00 | - | 1:00 | Lunch |
| 1:00 | - | 2:35 | Exploring Jungian Concepts in Kabbalah |
| 2:35 | - | 2:45 | Break |
| 2:45 | - | 3:30 | Clinical Examples |
| 3:30 | - | 4:00 | Summary |

Friday, March 8, and Saturday, March 9, 2024

Active Imagination, Emergence, Teleology, and Jung's Seminar on the Spiritual Exercise of St. Ignatius of Loyola

David Solem MSW, MAPC, MA, MM, LCSW

In *Memories, Dreams, Reflections*, Jung tells us that his first conscious trauma was a vision of a man in black robes that filled him with fear: "That is a Jesuit!" He was aware that for his father Jesuits represented something "dangerous." In 1939-1940, Jung dedicated his lectures at the ETH Zurich to the Spiritual Exercises of St. Ignatius of Loyola, the most important living document we have from the Jesuit tradition. What drew Jung to this traditionally Roman Catholic material? Authentic experience, active imagination, and the Religious Function of the Psyche may be argued to be the most important concerns of and contributions to Analytical Psychology. I propose that these pursuits and callings have their origins for Jung in his father complex, which is intrinsically connected to his god complex and its multiplicity of imago dei. In this two-day seminar, we will weave our explorations between Ignatius' text, Jung's seminar text, and various essays from the Collected Works that address the essential components of active imagination, and which demonstrate a working clinical methodology for encountering psychospiritual imagery that is necessarily connected to personal and cultural complexes. We will strive to arrive at a personal methodology that is clinically useful for meeting emergent spiritual imagery in Psyche.

Seminar Objectives:

1. Articulate a beginning understanding of active imagination as a methodology in Analytical Psychology.
2. Describe Jung's unfolding awareness of complexes as they connect to emergent imagery in Psyche.
3. Articulate a historical/developmental perspective of the development of complex theory as it connects to psychospiritual experiences.
4. Explore the centrality of religious dogma and imagery to Jung's personal development and articulate how the seminar on the spiritual exercises may represent a personal confrontation with complexes that is also in service to all of us because it demonstrates a methodology for personal confrontation with the archetypal core of personal and cultural complexes.
5. Compare and contrast Eastern and Western spiritual dogmas, images, and conceptions of personal and spiritual growth.
6. Articulate the differences and clinical efficacy of working with spiritual imagery from both theological and psychological perspectives and be able to bridge between these two perspectives, particularly in regard to a clinical understanding of teleology, inter-subjectivity, and individuation.
7. Demonstrate a personal understanding of and orientation towards the centrality of the Religious Function of the Psyche to the process of individuation in Analytical Psychology.

Required Readings: (All three texts are to be read in their entirety)

Jung, C.G. (2023). *Jung on Ignatius of Loyola's Spiritual Exercises: Lectures Delivered at the ETH Zurich, Volume 7: 1939-1940*. NJ: Princeton University Press.

Jung, C. G., & Chodorow, (Ed.) (1997). *Jung on active imagination*. NJ: Princeton University Press.

Puhl, L. J. (Ed. And Trans.) (2010). *The Spiritual Exercises of St. Ignatius*. Mansfield Centre, CT: Martino.

Supplemental Readings:

Coutinho, P. (2011). *An Ignatian Pathway*. Chicago, IL: Loyola Press.

Assignment:

Please write a 2-page reflection paper that addresses what you feel resonant with in the assigned readings, what challenges you, and what questions you may have for the group. In addition, how might you begin to articulate a personal methodology of active imagination, especially as it intersects with psychospiritual material in a clinical setting?

*Please send your reflection paper, no later than Wednesday February 28, 2024 directly to David at: davidsolemsantafe@gmail.com

Schedule for March 8, 2024:

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|------|---|------|---|
| 1:00 | - | 2:30 | Introduction to Active Imagination |
| 2:30 | - | 3:00 | Break |
| 3:00 | - | 5:00 | Integration of Jung's Theories of Transcendent Function and Complex Theory with Methodologies of Active Imagination |

Schedule for March 9, 2024:

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|-------|---|-------|---|
| 9:00 | - | 10:30 | Introduction to the Spiritual Exercises of St. Ignatius of Loyola |
| 10:30 | - | 10:45 | Break |
| 10:45 | - | 12:00 | Jung, his parental complexes, and his encounter with St. Ignatius – “those Jesuits!” |
| 12:00 | - | 1:00 | Lunch |
| 1:00 | - | 2:30 | Spiritual Emergencies, Imago Dei, and Active Imagination – meeting analysts where they are in the psychospiritual realm |
| 2:30 | - | 2:45 | Break |
| 2:45 | - | 4:00 | Summary and Discussion of the material – group conversation and closing circle |

Friday, April 12, 2024

Dreams

Lisa Marchiano, M.I.A., M.S.W., Philadelphia Association of Jungian Analysts

We all need a way to feel generally good about ourselves and to manage difficult emotions. Defenses help us do both. They keep at bay thoughts and feelings that disturb our sense of “okayness” so that we are not operating under a constant cloud of doubt or inadequacy. They also help us tamp down distressing feelings that might upset our equilibrium. Of course, splitting off awareness of troubling thoughts and feelings comes with a cost. Repression is a bit like trying to keep a cork underwater. It requires constant effort. Though we may not be consciously aware that we are spending psychological energy in this way, it takes a toll nevertheless. In addition, the contents from which we have divorced ourselves are themselves repositories on considerable psychic energy and carry the potential for growth and development. Most of the time, new growth in the personality comes from those parts of ourselves we haven’t allowed ourselves to know before.

Defenses are necessary and have their place, but they also limit and constrict. The dream maker is acutely aware of what we may have cut ourselves off from. It shows these parts of ourselves and how we respond to them at night in our dreams. Dreams therefore point the way forward in our psychological growth. They show us what we have split ourselves off from unnecessarily, where we might be able to challenge these rigid defenses, and the cost of holding these things at bay. In this way, dreams can be a map for psychological growth, showing us what we need to work on next and alerting us to our most stuck places.

Seminar Objectives:

1. Identify how defenses appear in dreams.
2. Develop an understanding about how we might work with images of defenses in dreams.

Required Readings:

Berry, P. (1982). *Echo’s subtle body: Contributions to an archetypal psychology*. Washington, D.C.: Spring. (Paper will be provided.)

Assignment:

Choose a recent dream and write a few paragraphs about how defenses appear in it.

Schedule:

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|------|---|------|---------------------|
| 1:00 | - | 2:30 | The Ego and Dreams |
| 2:30 | - | 2:45 | Break |
| 2:45 | - | 4:30 | Dreams and Defenses |
| 4:30 | - | 5:00 | Wrap up |

Saturday, April 13, 2024

Shades of Grey: Discerning the Clinical Implications of Shadow imagery in the Dream

Joan Golden-Alexis, Ph.D.

Shadow imagery in the manifest dream content reflects what is currently in the dark to the dreamer's consciousness. Its presence in a dream offers the possibility of expanding consciousness through the unconscious of the dreamer in the area necessary for the dreamer at a particular time. The nature of the unconscious and its knowability can be understood in the way shadow is manifested in the symbols in the dreamwork, and through the dreamer's openness to associations to these images. If the dreamer can allow these disruptive images to affectively interrupt his conscious stance, it suggests that it is possible for the unknown (manifested as shadow) to be known by the dreamer.

The purpose of this seminar is to explore shadow imagery as symbols manifesting disruptively in the service of the need to become self-knowledge. The central question addressed in this seminar is **"How does one discern, the level of dissociation, and/or the actual accessibility of shadow content to the dreamer's consciousness?"** Defining this continuum of accessibility to inaccessibility (dissociation) as *"Shades of Grey,"* we will explore how the clinician can discern the accessibility and the underlying clinical explanation for it through the type of shadow imagery and the dreamer's connection to it.

Seminar Objectives:

1. The participants will be able to discuss shadow imagery as symbols manifesting disruptively in the psyche in the service of expanding the dreamer's consciousness.
2. Participants will be able to analyze shadow imagery in the dream on the continuum of accessibility/inaccessibility to the dreamer.

Required Readings:

- Jung, C. G. (1969). General aspects of dream psychology. In *The Structure and dynamics of the psyche, Collected Works* (Vol 8) (2nd ed.) (para. 443-529). NJ: Princeton University Press. (Original work published 1948)
- Jung, C. G. (1969). On the nature of dreams. *The Structure and dynamics of the psyche, Collected Works* (Vol 8) (2nd ed.) (para. 530-569). NJ: Princeton University Press. (Original work published 1945)

These essays can also be found in the following book:

- Jung, C. G. & Shamdasani, S. (2010). *Dreams: (From volumes 4, 8, 12 and 16 of the collected works of C.G. Jung) (Jung extracts 34)*. NJ: Princeton University Press.

Schedule:

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|-------|---|-------|---|
| 9:00 | - | 9:45 | Introduction and, discussion of First Dream Series |
| 9:45 | - | 10:30 | "Break in Groups" discussion of First Dream Series |
| 10:30 | - | 10:45 | Break |
| 10:45 | - | 12:00 | Introduction of Second Dream Series |
| 12:00 | - | 1:00 | Lunch |
| 1:00 | - | 2:00 | "Break in Groups" discussion of Second Dream Series |
| 2:00 | - | 2:15 | Break |
| 2:15 | - | 3:35 | Continue "Break in Groups" of Second Dream Series |
| 3:35 | - | 4:00 | Conclusionary Thoughts on the Practicum Work |

Friday, May 10, 2024 @ Friends Center
Vampire Chronicles: Mythology in Motion
Deborah Stewart, M.Ed., LCSW

Myths are stories of archetypal encounters in which the collective psyche tells us how it undergoes development. C. G. Jung

When the divine has been exiled from the table of serious art and intellectual discussion...you have to look for it in what elite culture thinks of as trash. Philip Dick (science fiction writer)

Fascinating and frightening, vampires are characterized by insatiable hunger, temporarily sated by extracting others' life force. Vampires represent the temptation to substitute the confines of authentic life with obsessions, addictions, narcissism, a power complex, and other ways of dissociating feeling. The vampire is an image of the libido-draining internal "other" present in clinical practice and ourselves: anima and animus, a complex of the collective unconscious that is felt as illicit yet compelling, captivating the conscious mind. The vampire image appears in times of collective unrest, so we will consider cultural factors in the prevalence of the vampire image today. Is redemption possible? Dracula's descendants, as portrayed in recent films, are more complex than their soulless forebear. We will look at the role of relationship and eros portrayed by recent film heroines. Is the collective in a process of humanizing the archetype of the vampire—or simply applying a veneer of romantic denial to its lifeless horror?

Seminar Objectives:

1. Recognize the psychic complexity and depth of a symbol (vampire).
2. Assess the action of an archetypal image from the collective unconscious in collective, interpersonal, and individual dynamics.
3. Describe the relevance of myth and symbol, emanations of the collective unconscious, to clinical practice.

Required Readings:

- Cuppola, F.; Fuchs, F., & Mulvehill, C. (Producers), & Cuppola, F. (Director). (1992). *Bram Stoker's Dracula* [Motion Picture]. USA: Columbia Pictures. Available as Amazon rental.
- Jung, C. G. (1953). The Technique of differentiation between the ego and figures of the unconscious. In *Two essays on analytic psychology, Collected Works* (Vol 7), (para. 341-373). NJ: Princeton University Press. (Original work published 1916)
- Kalsched, D. (1998). The Lady who lived on the moon. In *The Inner world of trauma* (pp. 72-76). New York, NY: Routledge.

Supplemental Films:

See episodes of *True Blood*, *Buffy the Vampire Slayer*, and the *Twilight Series* with special attention to the characters of Sookie, Buffy and Bella.

Schedule:

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|------|---|------|---|
| 1:00 | - | 2:00 | Presentation on facets of the vampire symbol as it relates to aspects of mental illness |
| 2:00 | - | 2:30 | Small group discussion |
| 2:30 | - | 3:00 | Discussion and summarization of themes in large group |
| 3:00 | - | 3:15 | Break |
| 3:15 | - | 4:30 | Telos of the vampire myth: film excerpts showing theme and impact of heroines and eros |
| 4:30 | - | 5:00 | Summary, evaluations, close |

Saturday, May 11, 2024 @ Friends Center

On Working in and With the Treatment Matrix as Embodying the Symbolic Field

Harry W. Fogarty MDiv, PhD, LP

Our seminar shall be devoted to the counter-transference/transference field as embodying the symbolic field. In addition to exploring felt differences in the treatment matrix as activated in moments such as "hand shake", "naked truth", "joining in death", etc., illustrated in Jung's *Psychology of the Transference*, I propose our engaging areas of overlap, of intensified joining, of affective mutuality, "in the bath together", as essential and welcomed. Additional aspects of the interface may become part of the shared experience of the field when the lived reality of the analyst shifts independently, for instance, pregnancy, illness, a dramatic life event, looming death, and challenging collective events. These latter seem to be issues of the "Present Perfect" existential tense, or the "Future Perfect" existential tense, rather than the proverbial "Past Perfect" existential tense -- each manifesting distinctly in the present. As clinicians we know that working in and with the shared interface ("doctor and patient together in the bath") is essential AND elusive, and that such threads generate efficacious interpretation.

Our seminar will include examples of dynamic manifestations of specific moments in the "rituals" of treatment; embodied presences of the past (trauma) as mutually sensed; attending to the unexpected present or future present as meaningful amplification of the treatment field; mystical and unitive states known in the treatment (meditation and "medicines") as revelatory of being, meaningful otherness. Our project together will be amplified through clinical vignettes, video clips, and pieces of music.

Seminar Objectives:

1. Discuss Jungian perspective of working within the shared treatment matrix.
2. Develop fuller understanding of particular manifestations of shared psychic experience within the transference field.

Required Readings:

- Jung, C. G. (1966). The psychology of the transference. In *The Practice of psychotherapy, Collected Works* (Vol 16), (para. 353- 539). NJ: Princeton University Press. (Original work published in 1946)
- Winborn, M. (2018). *Interpretation in Jungian analysis: Art and technique*. New York, NY: Routledge.

Supplemental Readings:

- Colman, W. (2021). *Act and image: The emergence of symbolic imagination*. New York, NY: Routledge.
- Dunlea, M. (2019). *Bodydreaming in the treatment of developmental trauma: An embodied therapeutic approach*. New York, NY: Routledge.
- Kimbles, S. L. (2021). *Intergenerational Complexes in Analytical Psychology: The Suffering of Ghosts*. New York, NY: Routledge.
- Morgan, H. (2021). *The work of whiteness: A psychoanalytic perspective*. New York, NY: Routledge.
- West, M. (2018). *Into the darkest places: Early relational trauma and borderline states of mind*. New York, NY: Routledge.
- Wiener, J. (2009). *The therapeutic relationship: Transference, countertransference, and the making of meaning* (No. 14). College Station, TX: Texas A & M University Press.

Winborn, M. (2023). *Jungian psychoanalysis: A Contemporary introduction*. New York, NY: Routledge.

Manuscript submitted for publication. (Available Fall 2023)

Read Chapter 2 “Aims and Attitudes in Jungian Psychoanalysis”, Chapter 3, “Structure and Stratification of the Psyche: Archetypes and the Collective Unconscious”, Chapter 8, “Technique in Jungian Psychoanalysis.”

Schedule:

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|-------|---|-------|--|
| 9:00 | - | 9:15 | Welcome, Introductory Comments |
| 9:45 | - | 10:30 | The Treatment Matrix: moments in the arc of therapy |
| 10:30 | - | 10:45 | Break |
| 10:45 | - | 12:00 | “In the Bath Together” and the analysis of trauma |
| 12:00 | - | 1:00 | Lunch |
| 1:00 | - | 2:30 | Mediation and “Medicines”, experiencing Otherness and Being in therapy |
| 2:30 | - | 2:45 | Break |
| 2:45 | - | 3:30 | “Life cycle and Collective Existence” manifesting in the treatment |
| 3:30 | - | 4:00 | Summary |