The Philadelphia Jung Seminar Syllabus
2026–2027

The 2026-2027 seminar year will be presented only in the in-person format. The location will be at the

Philadelphia Ethical Society
1906 Rittenhouse Square, (2nd Floor)
Philadelphia, PA 19103

Friday seminars are held from 1 p.m. to 5 p.m. ET, and Saturday seminars are held from 9 a.m. to 4 p.m. ET. Analysts in training will join the Philadelphia Jung Seminar for Saturday presentations.

With the 2026–2027 seminar year returning to a fully in-person schedule, tuition will be $2600. Unless otherwise noted, students are responsible to obtain for themselves the seminar readings.

Fall 2026

September 18-19, 2026
October 9-10, 2026
November 13-14, 2026
December 11-12, 2026

Spring 2027

February 12-13, 2027
March 12-13, 2027
April 9-10, 2027
May 14-15, 2027

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 2026

Friday, September 18, 2026

Working With and Within Jung's 'Psychic Energy'

Pamela Buckle, PhD, LP

The theoretical concept of 'psychic energy' was vitally important to Jung's understanding of personal and collective psychology. This concept was, in fact, the main factor in the split between Freud and him. After the split, Jung developed his ideas of psychic energy in a seminal essay in Volume 8 of the Collected Works. He considered psychic energy to contain information about both conscious and unconscious states of the human psyche as it engages with its environment.

A common approach to clinical work focuses on transference and countertransference, requiring us to identify what psychological material belongs to the patient and what belongs to the therapist. In contrast, a person whose clinical work is oriented toward psychic energy focuses less on the different psychological material of the analyst and patient, attending instead to the shared dynamics emerging within and between them in real time.

From Jung's perspective, psychic energy forms and reforms the experience of individuals. It can also inform the astute clinician about powerful dynamics at work in a patient's life.

Seminar Objectives:

1. Understand how psychic energy drives human thought, feeling, and behavior.
2. Understand sensate ways to perceive the presence of psychic energy.
3. Consider the 'interactive field' as a term borrowed from psychics to describe the complexity of dynamics at work within a human system.
4. Consider implications of the concept of psychic energy for transference and countertransference.

Required Reading:

Carl Jung (1948) On psychic energy. *The Structure and Dynamics of the Psyche* (CW8), Princeton University Press. pp 3-66.

Supplemental Reading:

Edward Edinger (1994): *Transformation of Libido: A Seminar on Jung's Symbols of Transformation.* C.G. Jung Bookstore of Los Angeles.

Pamela Buckle (2023): Reflections on energy, information and fields from psychoanalytic and systems theoretical perspectives. *Systems Research and Behavioral Science* Volume 40, Issue 5 pp. 772-778.

Nathan Schwartz-Salant (1995) On the interactive field as the analytic object. In *The Interactive Field in Analysis Vol 1.* (Murray Stein ed). Chiron Publications. pp 1-36.

Assignment:

Find a short video clip from a movie/television program where the environment has a distinct mood that affects people within it.

Schedule:

1:00 - 2:00	Introducing Jung's psychic energy; Understanding *quantities* (intensities).
2:00 - 2:15	Break
2:15 - 3:15	Ways of perceiving *qualities* of psychic energy.
3:15 - 3:30	Break
3:30 - 4:30	Psychic energy in the transference-countertransference relationship.
4:30 - 5:00	The usefulness of approaching clinical work through the concept of psychic energy, and alchemical warnings.

Saturday, September 19, 2026

The Living Soul and The Transcendent Function

Mark Dean, MA, MFA, LPC, Jungian Analyst

> "Whosoever wants to know something about the human soul will learn nothing, or almost nothing, from experimental psychology."
>
> Jung in Ellenberger

Practitioners seeking to engage the psyche through the employment of creative modalities such as drama, art, poetry, music, play, dreaming, and the like are perpetually critiqued over the legitimacy of their operations by their more scientifically oriented colleagues whose methods seek to deconstruct the Soul into data points of behavioral, cognitive, and physiological factors. The Soul, as a *living phenomenon*, however, is actually embodied within the creative process, as its nature is perpetually constellational and self-revealing. What emerges through the creative process is not information *about* the Soul, but rather *an encounter with it.* This encounter is a very different matter altogether from any scientific inquiry and it requires a discipline that far surpasses that of science for it orients the inquirer towards the internal logic of the Soul, its living nature. This requires more than some technique or method, but all of who we are.

In this seminar we will explore just why Jung turned to creative processes such as creative expression, attention to dreams, and active imagination in his work and why Jung actually engaged in those very practices himself. How do such things make sense and by what logic do they operate? We will also need to dip into the creative process ourselves in order to begin to see how dialogue and measure are not nearly the same thing.

Seminar Objectives:

1. Participants will understand the difference between scientific data about, as opposed to an analytic understanding of, the Psyche.
2. Participants will understand how constellational and creative processes differ from measuring and quantifying ones.
3. Participants will understand the importance of creativity, mythologizing, and fictionalizing as methodological approaches to the nature of the Psyche.

Required Reading:

Jung, C.G. (1957). "The Transcendent Function". In C. G. Jung, *The structure and dynamics of the psyche, Collected Works, vol. 8* (R.F.C. Hull, Trans., pp. 67-91). Princeton: Princeton University Press.

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

Supplemental Reading:

Gadamer, H. G. (2012). *Truth and method.* New York, NY: Continuum. (Forward and First 3 chapters)

Schedule:

9:00	-	10:30	Examples of emergence. (Slide Show)
10:30	-	10:40	Break
10:40	-	12:15	Discussion of Constellational Process, and Personifications
12:15	-	1:15	Lunch
1:15	-	2:15	Be prepared to scribble (art making)
2:15	-	2:25	Break
2:25	-	3:45	Personifying (art making)
3:45	-	4:00	Concluding Remarks

Friday, October 9, 2026

The Guiding Nature of Dreams

Laura Chapman, MA, LSW, Jungian Analyst

In the Red Book, Carl Jung writes that "Dreams are the guiding words of the soul. Why should I henceforth not love my dreams and not make their riddling images into objects of my daily consideration"?

Jungian psychology places a unique and profound emphasis on dreams as a central element of therapy. This orientation views dreams as a source of uncensored information from the psyche, transcending the limits of the conscious ego.

Even for patients who do not remember their dreams, there can be attention, focus, and entry into liminal spaces, including reverie, daydreams, fantasy, and active imagination, which also provide symbolic material that is similarly rich.

This class will deepen the importance of dreams in the analytic setting and discuss different ways to enter and interpret the dream material. Included will be case material where dreams highlight the movement in analysis. The aim is to understand how symbolic material can benefit both the patient and the analyst.

Dreams are impartial, spontaneous products of the unconscious psyche, outside the control of the will. They are pure nature; they show us the unvarnished, natural truth, and are therefore fitted, as nothing else is, to

give us back an attitude that accords with our basic human nature when our consciousness has strayed too far from its foundations and run into an impasse.
- C. G. Jung, CW 10:317

Seminar Objectives:

1. Understand how dreams act as a bridge between the conscious and the unconscious.
2. Develop the use of symbolic language in interpreting dreams.
3. Consider what hidden aspects of the self, forgotten memories, repressed memories, and archetypal patterns can be included in dream material.
4. See dreams as a source of insight in supporting a path to individuation.

Assignment:

1. Bring a dream of your own that you feel comfortable sharing.
2. Bring a dream of a patient that you have permission to share.

Suggested Reading:

Jung, C. G. (1960). General Aspects of Dream Psychology. In *Collected works* (Vol. 8). essay.
Jung, C.G. (1960). On the Nature of Dreams. In *Collected works* (Vol.8). essay.
Mattoon, M. A. (2020). *Understanding Dreams*. Spring Publication.
Whitmont, E. C., & Perera, S. B. (2015). *Dreams, a portal to the source*. Routledge.

Schedule:

1:00 - 2:20	Exploring dreams as the bridge between the conscious and the unconscious. How to explore dream material with a patient.
2:20 - 2:35	Break
2:35 - 3:15	Case Study
3:15 - 3:30	Break
3:30 - 5:00	Working with Dream material and "dreaming the dream on".

Saturday, October 10, 2026

Embodiment, Individuation and the Numinous

Laura Chapman, MA, LSW, Jungian Analyst

Individuation, as Jung describes,
is realized when the soul and spirit find a home in the living body.

Embodiment locates a personal center within one's own physicality. Coming into a conscious relationship with the body involves an awareness of the interactions and connections of breath, sensations, feelings, words, images, and thoughts. This process encourages the defensive structure to soften, allowing for an exchange of information from the somatic that develops "embodied knowing."

Embodied knowing encompasses intuition, gut reactions, and a deep ability to listen. Coupled with acceptance, this has been transformative in trauma recovery. This knowing allows an individual to move towards greater wholeness. It includes an open, grounded quality that allows for all life's experiences, supporting Jung's theory of individuation. Importantly, embodiment creates a conduit that opens and attunes us to the numinous.

Jungian analyst Marion Woodman further explored these themes, offering a somatic perspective and introducing practices within Jungian theory. Woodman brought the concept of embodied presence into somatic practices. Her Authentic Movement approach encourages a creative exploration of Jungian ideas and body-based techniques.

This seminar will emphasize somatic awareness, practices, and interventions. The day will include authentic movement, exploration of simple movement, and the use of shapes to express individual experience. Participants can choose movements that feel natural, pausing as needed to reflect and remain engaged at their own pace.

Please wear comfortable clothing that allows for free movement, and choose footwear that will not restrict or stick to the floor.

Seminar Objectives:

1. Understand how information from the somatic unconscious can become conscious.
2. Consider how movement, thought, sensation, and emotion create the landscape of your psyche's unfolding story.
3. Individuation is a continuous process. Growth occurs by integrating shadow and persona, supporting ongoing development.
4. Explore Jung's concept of the numinous. Find how this independent force can evoke awe, mystery, and transformation in life.
5. Experience Authentic Movement.

Supplemental Reading:

Chodorow, J. (1984, Fall). To move and be moved. *Quadrant: Journal of the C. G. Jung Foundation for Analytic Psychology, 17*(2), 39–48.

McNeely, D. (1987). *Touching: Body therapy and depth psychology*. Toronto, Canada: Inner City Books.

Rothenberg, E. (2001). *The jewel in the wound: How the body expresses the needs of the psyche and offers a path to transformation*. Wilmette, IL: Chiron.

Sidoli, M. (2000). *When the body speaks: The archetypes in the body* (P. Blakemore, Ed.). London, UK: Routledge.

Sassenfeld, A. (2008). The body in Jung's work: Basic elements to lay the foundation for a theory of technique. *Journal of Jungian Theory and Practice,*10(1), 1–13.

Stromsted, T. (2026). *Soul's Body:* Active Imagination, Authentic Movement, and Embodiment in Psychotherapy. London, UK: Routledge.

van der Kolk, B. (2014). *The body keeps the score: Brain, mind, and body in the healing of trauma.* New York, NY: Penguin Books.

Woodman, M. (1984). Psyche/soma awareness. *Quadrant: Journal of the C. G. Jung Foundation for Analytic Psychology, 17*(2), 25–37.

Wikman, M. (2004). *Pregnant darkness: Alchemy and the rebirth of consciousness*. Berwick, ME: Nicolas-Hays.

Assignment:

1. Describe a moment of deep self-connection. What enabled it? Reflect on your physical, emotional, and mental state.
2. Share a personal experience that felt numinous—an event that evoked awe, mystery, or deep significance. Describe what happened, your emotions, and the effect or insights it provided.
3. Watch Alysa Liu's gold medal routine on YouTube. Note your impressions, especially any numinous or emotional moments.

Schedule:

9:00	-	10:30	Embodiment: centering and healing in the nonverbal
10:30	-	10:45	Break
10:45	-	12:00	Authentic Movement: feeling and storytelling in movement
12:00	-	1:00	Lunch
1:00	-	2:30	Individuation and Numinousity: what we know and what we move towards
2:30	-	2:45	Break
2:45	-	4:00	Summary and Reflections

Friday, November 13, 2026

Jung on the Inflationary Problem of the Ego: Then and Now

Cynthia Luft, M.A., LMHC

We will consider selections from Jung's writings on the inflated dynamics of the ego in specific. Through the course of the afternoon, we will clarify the essence of his thinking on the inflationary dynamics of the ego by using references to MDR and Volume 7 in particular. From there we will extend these ideas into contemporary life to consider these problems in some of its manifestations currently. Jung's writing on the ego contains implicit notions that will be drawn out and made explicit for the purpose of applying them to contemporary psychological problems often cited. These include but aren't limited to: anxiety, depression, social concerns, and relationship problems. We will make links between ego dynamics and these difficulties.

Seminar Objectives:

1. To become familiar with Jung's ideas about the inflationary problems of the ego as they relate to individuation.
2. To recognize the implications in his work on the ego and gain an understanding of the way key ego dynamics are problematic in specific ways currently.

Required Reading:

Memories, Dreams, and Reflections: Chapters 6, Confrontation with the Unconscious, and 12 Late Thoughts in Two Essays in Analytical Psychology: pars. 245-267

Schedule:

1:00	-	2:00	Overview of classical Jung on ego inflation
2:00	-	2:15	Break
2:15	-	3:15	Implications in Jung's classical ideas
3:15	-	3:30	Break 2
3:30	-	4:30	Practical and clinical applications
4:30	-	5:00	Q&A and closing remarks

Saturday, November 14, 2026

Jung, Tolkien and the Archetypes of Middle Earth

Janis Maxwell

The similarities in the lives of C. G. Jung and J. R. R. Tolkien and the products of their creative work are astonishing. In this presentation, we will discuss some of the common ground from which they worked and discuss Tolkien's Hobbit and The Lord of the Rings as reflections of the inner drama, which is manifested in outer life, corresponding with particular fidelity to the details of the psychic process, which Jung calls "individuation." These are two approaches to a mythology of the soul. We will examine Tolkien's masterpiece, *The Lord of the Rings,* and explore several of the archetypal images in the book, including Tom Bombadil, Gandalf, Ents, Elves, Hobbits, Sauron and not least, the One Ring.

Seminar Objectives:

1. The participant will become aware of the creative process and the archetypal foundation behind it.
2. The participant will understand the power of imagination and symbolic thinking in their lives.

Required Readings:

There are no required readings, but it will be very helpful to read Tolkien's Lord of the Rings.

Supplemental Readings:

The Individuated Hobbitt by Timothy O'Neill
The Silmarillion by J. R. R. Tolkien

Schedule:

9:00	-	10:30	Jung and Tolkien
10:30	-	10:45	Break Q&A and closing remarks
10:45	-	12:00	Discussion about the creative process
12:00	-	1:00	Lunch
1:00	-	2:30	Archetypal Images in Lord of the Rings
2:30	-	2:45	Break
2:45	-	3:45	Continuation of discussion of archetypes
3:45	-	4:00	Q&A and closing remarks

Friday, December 11, 2026 & Saturday, December 12, 2026

Breaking the spell of the myth of late modernity: mentalization, alchemical imagination, and individuation

John M Hayes, Ph.D., ABPP, psychologist/Jungian psychoanalyst

Jung was prescient in seeing the ominous consequences of the psychological and spiritual poverty of late modernity, those soul-destroying consequences we are living at this critical moment. Every epoch has its dominant myth, the narrative that defines identity and priorities for a good life; in effect, that myth casts a spell that creates the reality we live. In his recent prophetic book Paul Kingsnorth calls our
myth, this spell of late modernity, "the machine": unfeeling, relentless, dehumanizing.

Can psychoanalysis and analytic psychology wake us up, break this spell, and help rescue our diminishing humanity from the ashes of this cultural wasteland?

Perhaps.

In this workshop, we will look at how two complimentary approaches to making meaning and expanding consciousness that just might help save us from ourselves, two approaches that in very different ways ultimately lead to individuation. In recent decades contemporary psychoanalysis has made an ontological turn, shifting its focus to how meaning is created from the raw material of experience, a process named mentalization. Jung appropriated the metaphors of alchemy to describe the subtle processes of psychic wholeness, growth of consciousness, and deep relationality. With the development of mentalization and alchemical imagination, we can perhaps find a way forward.

Seminar Objectives:

1. Analyze the pressing collective psychological problems of our current time.
2. Apply the basics of mentalization theory to problematic interactions and collective patterns.
3. Acquire the basics of attachment theory and relate these to mentalization and Jungian archetypal theory.

4. Describe the Jungian approach of alchemical imagination and its relationship to mentalization theory.
5. Describe the relevance of mentalization and alchemical imagination to change in collective attitudes.

Required Reading:

Peter Fonagy et. al., (2005) *Mentalization, Affect Regulation, and The Development of the Self,* New City Books.

Stanton Marlon, (2021), *C. G. Jung and the Alchemical Imagination,* Routledge.

Friday Schedule

1:00	-	2:30	The Problems of Late Modernity
2:30	-	3:00	Break
3:00	-	5:00	Overview of Mentalization and Alchemical Imagination

Saturday Schedule

9:00	-	10:30	Mentalization Theory
10:30	-	10:45	Break
10:45	-	12:00	Attachment Theory and Mentalization
12:00	-	1:00	Lunch Break
1:00	-	2:30	Alchemical Imagination
2:30	-	2:45	Break
2:45	-	4:00	Effect of mentalization and alchemical imagination on the collective problems of late modernity

Spring Semester 2026

Friday, February 12, 2027

TBD

Saturday, February 13, 2027

Sandplay - A Window Into the Psyche

Betty Jackson, LSW, LCSW, CST-T

Sandplay therapy, originally developed by Swiss child analyst Dora Kalff is deeply rooted in the theories of C. G. Jung. In Sandplay, spontaneous imagery created by children and adults offers a marvelous window into the psyche, over and over again revealing the veracity of Jung's theories. This seminar will present a brief overview of the history and evolution of Sandplay therapy, highlighting personal connections between Kalff and the Jungs. It will include a review of the tools and basic practice technique, including an exploration of the meaning of miniature in myth and fairytales as a way of accounting for the therapeutic potency of the Sandplay miniature collection. Sandplay case material reflecting the parts of the personality and dynamics between them will be presented.

Seminar Objectives:

1. Learn about the history and evolution of original Sandplay therapy developed by Dora Kalff
2. Learn about the rationale for the tools and equipment used for Sandplay therapy
3. Understand why the miniature figures used in Sandplay therapy are so "therapeutically potent."
4. Identify the parts of the personality evident in a series of sandtray images.
5. Analyze the meaning of a series of sequential sandtray images through the lens of Jungian theory

Assignment (optional):

Spend time remembering and reflecting on any collections of small objects (rocks, shells, stamps, dolls, tea cups, matchbox cars, etc.) you may have collected as a child or adult, what they meant to you and how you have tended this collection over time. Send a copy of your journaled reflections to the presenter at BettyCJackson@mac.com least one week before the seminar - by February 6, 2027.

Required Reading:

Kalff, Dora M. Sandplay - A Psychotherapeutic Approach to the Psyche, Analytical Psychology Press, 2020 (5th edition)

Supplemental Reading:

Weinrib, Estelle. Images of the Self, Sigo Press 1983 (or Temenos Press 2004) .

Schedule:

9:00	-	10:30	History and Evolution of Sandplay Therapy
10:30	-	10:45	Break
10:45	-	12:00	The Tools and Technique of Sandplay Therapy
12:00	-	1:00	Lunch
1:00	-	2:30	Case example - A Child's Path though Sandplay
2:30	-	2:45	Break
2:45	-	3:45	Case example - An Adult's Path though Sandplay
3:45	-	4:00	Q&A and closing remarks

Friday, March 12, 2027

The Healing of the Sídh: psychic energy in the Celtic Otherworld

Charles G. Zimbrick-Rogers, MD, MSEd, Jungian Analyst

C. G. Jung's classic essay *On Psychic Energy* provides a dynamic, teleological model of psychopathology and psychological life more broadly. In this essay, he unpacks his "energic model," which undergirds all of the central concepts of Analytical Psychology, including Complexes, Archetypes, and Symbols. More than just a model of the psyche, Jung's reconceptualization of libido and psychodynamics provides important clinical insights, deepening and transforming clinical practice.

To explore this crucial area of Jung's thought, we'll approach it through an ancient story of Celtic Otherworld: *The Healing of Caílte.* This will allow us to see the dynamic flow of psychic energy, feeling our way into such potentially abstract notions as the introversion and extraversion of libido and the teleological approach to psychological symptoms. In drawing on myths from the Celtic world, it is my hope that we can explore these archetypal dynamics in fresh ways.

Seminar Objectives:

1. Understand Jung's concept of libido, including how it differs from other psychoanalytic thinkers
2. Describe differences between the causal/mechanistic and the final/energic approaches to the psyche
3. Trace how the dynamic flows of psychic energy can be observed in a collective archetypal story of the ancient Celts.
4. Apply a teleological understanding of psychodynamics in understanding the process of psychological healing.

Assignment:

Please write a 1-2 page reflective essay discussing what you think Jung means by "mana" and "mana personality" by March 5th, 2027

Required Readings:

Jung, CG, *On Psychic Energy*, from The Structure and Dynamics of the Psyche, Collected Works of C. G. Jung, Volume 8

The Healing of Caílte – will be supplied via email prior to the seminar

Supplemental Readings:

Harding, Ester, Psychic Energy: its source and transformation, 1947, Princeton University Press

Schedule:

1:00	- 2:00	Session 1 – Psychic Energy and the Transformations of Libido
2:00	- 2:15	Break
2:15	- 3:15	Session 2 – The Descent of Caílte, or "Follow the wound!"
3:15	- 3:30	Break
3:30	- 4:30	Session 3 – The Ascent of Caílte, or "Out of the Depths"
4:30	- 5:00	Q&A and closing remarks

Saturday, March 13, 2027

The Interpretation of Fairy Tales

Lisa Marchiano, LCSW

This seminar will provide an overview of psychological approaches to fairy tales and give participants ample opportunity to practice interpretation. After briefly examining theories about the origin of tales and their widespread cross-cultural occurrence, we will consider their psychological significance and relevance to Jungian work. We'll learn an approach to fairy tale interpretation and work together to interpret a tale.

Seminar Objectives:

1. Name three ways in which working with fairy tales can enhance clinical work.
2. Identify and amplify major symbolic themes in fairy tales.
3. Apply an understanding of a fairy tale to one's life or clinical work.

Required Reading:

The Interpretation of Fairy Tales, Maire-Louise von Franz, Shambhala, 1996

Schedule:

9:00	-	9:30	Introductions
9:30	-	10:30	The history of fairy tales, understanding their clinical relevance
10:30	-	10:45	Break
10:45		12:00	The Moreau Guidelines
12:00	-	1:30	Lunch
1:30	-	3:00	Interpretating a tale
3:00	-	3:15	Break
3:15	-	4:00	Discussion and wrap up

Friday, April 9 & Saturday, April 10, 2027

The Creative Urge: A Call from the Creative Self

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

Jung's work regarding the Imaginal guides our dialogue and provides exciting possibilities for exploration of the archetypal Creative Self. We will work on our creative expression with Poetry as the focus while including whatever genre feels like your best creative avenue of writing. We will explore the writing of various published authors as models for our own writing. In addition, the conversational ground can be enriched, as we find avenues to deepen the understanding of ourselves both as writers and dreamers through DreamWriting. Letting images from the dreams offer guidance for expanding creativity. In our time together, we will explore not only what the creative process might look like in the personal life but also view creativity in the Collective specifically through our discussion of Poetry, and other forms of the written word.

Seminar Objectives:

1. Engage in Active Imagination through dreams as an activity that supports the development of creative writing.
2. Learn about their own specific creative process and how to enrich it through writing.
3. Create and strengthen a dialogue between ego awareness and archetypal influences that promotes ego strengthening for creative productivity.

Assignment:

Bring to class a selected writing (any genre) that has influenced you in some way, perhaps by a favorite author. In addition, bring a dream or two that you would like to work with during our time together in a Dream Writing process.

Optional Film Assignment:

Viewing of the film *Get Out*. This film is available via several streaming services, including Amazon Prime, Peacock, and YouTube.

Required Reading:

Jung, C.G. (1922/1966). "On the Relation of Analytic Psychology to Poetry" in Collected Works, Vol 15: The Spirit in Man, Art and Literature, pp.65-83. Princeton University Press.
Riley, C.A. (2024). Black Liturgies. Convergent Books. 336 pages.
Wright, C.D. (2011). *One with Others*. Copper Canyon Press. 170 pages.
Olds, S. (2012). *Stag's Leap: Poems*. Knopf. 112 pages.

Supplemental Reading:

Downing, Christine (2018). Mythopoetic Musings 2007-2018. Christine Downing. 296 pages.
Hooks, Bell (1996). Bone Black: Memories of Girlhood. Holt & Co.. 183 pages.
Oliver, Mary (2016). Upstream: Selected Essays. Penguin Books. 175 pages.
Soldier, Lali. (2017). Whereas. Graywolf Press. 101 pages.

Friday, May 14, 2027

Envy

Bill Baker, PsD

This seminar will provide an introduction to one of our most fundamental and least examined emotions. Ranked among the seven deadly sins, envy operates largely unconsciously in shaping the psychology of individuals and groups. We will explore the regressive, destructive aspects of envy, as well as its prospective function: envy's potential for uncovering desire and pointing the way towards individuation. We'll also examine how envy arises within the analytic relationship itself.

Seminar Objectives:

1. Become acquainted with various psychoanalytic conceptions of envy—classical, object relational, interpersonal, Jungian.
2. Become acquainted with René Girard's theories of mimetic desire and scapegoating.
3. Become acquainted with clinical manifestations of envy in the analyst and patient.
4. Become acquainted with the destructive aspects of envy, as well as its potential to serve as a tool for individuation.

Supplemental Readings: (selected excerpts will be emailed to students prior to the seminar)

Bonovitz, C. (2010). 'Comparative perspectives on envy.' Contemp. Psychoan. 46, 3: 423-438.
Boris, H. (1994). Envy. London: Jason Aronson.
Freud, S. (1921). 'Group psychology and the analysis of the ego.' The Standard Edition of the Complete Psychological Works of Sigmund Freud, Vol. XVIII, 65-144.
Girard, R. (1977). Violence and the Sacred. Baltimore: Johns Hopkins Press.
Kwalwasser, L. (2020). 'Whose envy is it anyway?" Psychoanalytic Dialogues 30, 6, 666-681.
Schoeck, H. (1987). Envy. Indianapolis: Liberty Fund.
Ulanov, A. (2012). Cinderella and Her Sisters: The Envied and the Envying. Phil.: Westminster.
West, M. (2010). 'Envy and difference.' Journal of Analytical Psychology, 55, 4, 459-484.

Schedule:

9:00	- 10:30	Envy in classical psychoanalytic and object relational theory; Discussion
10:30	- 10:45	Break
10:45	- 12:00	Envy in interpersonal and Jungian theory; Discussion
12:00	- 1:00	Lunch
1:00	- 2:30	René Girard's theories of mimetic desire and scapegoating; Discussion
2:30	- 2:45	Break
2:45	- 3:30	Envy in clinical work; Discussion
3:30	- 4:00	Course Evaluation

Saturday, May 15, 2027

Ending delusions of ethnic superiority: on race science within Analytical Psychology

Cristopher J. Carter & Polly Young-Eisendrath

Throughout his opus, C. G. Jung shapes and expresses harmful assertions about the nature and character of colored people, particularly African Americans ('negroes') and Indigenous Americans, with very little correction over the years of his life. These assumptions continue to reinforce implicit bias because they are embedded in the ethos of Western depth psychology and psychoanalysis, where the notion of race continues to impact Western laws and medicine.

Attendees of 'Ending the Delusion of Ethnic Superiority' will examine the delusion of superiority (Young-Eisendrath), a motivating force behind Psychology's history of seeking scientific legitimacy for the supremacy of white Europeans and their descendants. The seminar will briefly review race in early American Psychology. We will trace Jung's reported change-of-heart regarding race science, including his eventual call for the universal re-education of the collective on the errors of race science (1945–1950). Participants will consider how the delusion of superiority fosters an attitude of white supremacy (Carter) — overidentification with images/representations of archetypal White. Drawing on historical narratives, developmental psychology, depth psychoanalysis, Buddhist psychology, and contemporary social psychology, the presenters will introduce Real Dialogue (Young-Eisendrath): a mindfulness-based practice for recognizing and withdrawing harmful projective-identifications of others through attentive discourse.

Seminar Objectives:

1. Have improved comprehension about the historical role of race science in the development of modern psychology.
2. Identify ways in which institutionalized assumptions about racial superiority influenced C. G. Jung's approach to people of color.
3. Learn of C. G. Jung's denunciation of race science and his proposed solution for addressing the matter universally.

4. Identify unconscious mechanisms (i.e., projection, idealization/devaluation, and bias) that contribute to beliefs and attitudes of superiority and inferiority.
5. Understand the rudimentary principles of Real Dialogue and how this mindfulness practice may help practitioners to frame difficult conversations where gaps in ethnic/cultural meaning may promote ruptures in the potentiality for increased linking and experiences of shared meaning.

Schedule:

1:00	- 2:00	Race, Eugenics and the Ethnic Superiority in Analytical Psychology
2:00	- 2:15	Break
2:15	- 3:15	Jung's proposal for the universal eradication of racism (post-WWII)
3:15	- 3:30	Break
3:30	- 4:30	On projecting the other: an introduction to the method of Real Dialogue as a technique of mindful self-other differentiation and balance.
4:30	- 5:00	Group discussion: If seminarians choose, they may have the opportunity to share responses to the course assignment, give feedback, or ask questions.