

The Philadelphia Association of Jungian Analysts
The C. G. Jung Institute of Philadelphia
Seminar Curriculum 2013 – 2014

All sessions of the Philadelphia Jung Seminar are held in the Assembly Room (upstairs center) of the Ethical Society, 1906 S. Rittenhouse Square, Philadelphia, PA. The Friday seminar meets from 1pm – 5pm and the Saturday seminar meets from 9am – 12pm and 1pm – 4pm.

Fall Semester

Friday, September 6, 2013

The Pale Fox--A Study in the Culture and Mythology of the Dogon of West Africa

Janis Maxwell, MS

In this seminar we will discuss the mystery religion and its mythological background of the Dogon of West Africa as revealed by anthropologist Marcel Griaule. In conversations with an elder, Ogotommeli, Griaule discovered a system of knowledge that has astounded scientists who are now discovering information about the universe that has long been known by the elders in this remarkable culture.

Seminar Objectives: As a result of attending this seminar, participants will be able to:

- Discuss ethnological value to the analytic process.
- Have a basic knowledge of the foreign collective psyche.
- Develop a better understanding of our own culture and its relationship to other cultures.
- Use a symbolic approach to the psychoanalytic process.

1:00 – 2:15 Introduction to the Dogon

2:15 – 2:30 Break

2:30 – 4:45 In depth discussion of the symbolism in the religious practices of the Dogon

4:45 – 5:00 Summary and course evaluation

Reading:

Griaule, Marcel (1965). *Conversations with Ogotommeli, An Introduction to Dogon Religious Ideas*, Published for the International African Institute, London: Oxford University Press.

Saturday, September 7, 2013

The Rosarium Philosophorum: Reflections on the Entire Series

August J. Cwik, PsyD

Jung outlined his view of the transference situation in his essay “The Psychology of the Transference.” Using a series of alchemical plates from the *Rosarium Philosophorum*, he explicated the basic form and vicissitudes of the transference situation. Jung used the first ten

plates of the series for this purpose. But there is second series of ten plates, which, inexplicably, he found less interesting. He once stated that the dynamics appearing in the second series only could be accomplished outside of the analytic situation.

We will focus on psychological meaning of the entire series as: the dynamics of any long term meaningful relationship; individuation that occurs after the termination of analysis, i.e., analyzed by life; an individual's inner relationship to intrapsychic contents via dreams and active imagination; and, a particular type of analysis that has changed in focus, the "symbolic friendship."

Participants will be asked to share life events and their own and patients' dreams which reflect the themes under discussion. If you have not done so before, please become familiar with the technique and practice of active imagination.

Seminar Objectives: As a result of attending this seminar, participants will be able to:

- Understand the scope of psychological development reflected in the full series of the *Rosarium*.
- Learn operative descriptions for body, soul and spirit.
- Learn when and how a "symbolic friendship" has been achieved in analysis.

9:00 – 10:30 Overview of the three stages of *coniunctio* and beginning of first series.

10:30 – 10:45 Break

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

12:30 – 1:30 Lunch

1:30 – 2:45 Continuation of presentation of plates from second series with inclusion of clinical materials and discussion

2:45 – 3:00 Break

3:00 – 3:45 Continuation of presentation of plates from third series with inclusion of clinical materials and discussion

3:45 – 4:00 Overview of the opus relating to three stages of *coniunctio*

Readings:

Cwik, A. J. (2006). *Rosarium revisited*. Dallas, Texas: *Spring*, 74, 189-232

Cwik, A. J. (2011). Associative dreaming: Reverie and active imagination. *Journal of Analytical Psychology*, 56, 14-36.

Jung, C. G. (1966). *The Collected Works of C. G. Jung, Volume 16, The Practice of Psychotherapy: Essays on the Psychology of the Transference and Other Subjects*. Second Edition. Princeton, NJ: Princeton University Press.

“The psychology of the transference.” (pp. 163-323)

Friday, October 11, 2013

Epic of Gilgamesh: A Hero's Journey and His Quest for Immortality

Cynthia Candelaria, EdD, LPC

We will explore the framework and psychology of ancient Sumerian mythology and in particular *The Epic of Gilgamesh*. Gilgamesh was actually a historical Mesopotamian king who reigned in about 2740 BCE and the *Epic of Gilgamesh* is the world's oldest known recorded story of the hero's journey. We will look at the mythological motifs of the hero's journey and questing for immortality from a Jungian perspective and explore the ways in which it is seen in our consulting rooms today. Using our own psychological clinical experiences we will examine how the story of Gilgamesh might provide insight into our clinical work.

Seminar Objectives: As a result of attending this seminar, participants will be able to:

- Develop a psychological understanding of the motif of the hero's journey as it is expressed in *The Epic of Gilgamesh*.
- Develop a psychological understanding of the motif of Gilgamesh's quest for immortality.
- Apply the knowledge we gain from this exploration as a means of interpretation and understanding of modern day psychological experience as it appears in our clinical practices.

1:00 – 2:15 Introduction to the mythological motif of the quest of Gilgamesh

2:15 – 2:30 Break

2:30 – 4:45 Discussion and clinical application

4:45 – 5:00 Group discussion, summary and course evaluation

Reading:

Mitchell, Stephen (2004). *Gilgamesh: A New English Version*. New York: Free Press.

Saturday, October 12, 2013

Psychopathy: Nature/Nurture/Archetypal—What Makes a *Psychopath*?

Ronnie Landau, MA, LPC

“Since I am not alone in the world, since each of us is, at the bottom of his being, not only himself, but also everyone else at the same time, my dreams, fears, and obsessions are not mine alone; they are an inheritance.....” (Eugene Ionesco)

This lecture will take up the subject of psychopathy as seen through a Jungian lens using the theories of the psychoanalyst C.G. Jung. Jung's theories will be contrasted and compared to current attachment theory as well as the most recent developments in the field of neuroscience in order to gain a more diverse understanding of the development of psychopathy. In addition to exploring theories that may contribute to a better understanding of the psychological development of what we call a psychopathic personality, this course will also investigate the

influence of nature and culture. What responsibilities do we as individuals, families, therapists, and the culture at large hold in response to a rise in psychopathy. In this course, the matter of “inheritance” as it relates to psychopathy will be examined through an archetypal perspective, an attachment theory framework, as well as modern neuroscience.

Seminar Objectives: As a result of attending this seminar, participants will be able to:

- Learn to define and diagnosis psychopathy as outlined in our current psychological clinical model. Describe how Jungian depth psychology would define psychopathy.
- Describe the role that neuroscience is currently taking in our understanding of the nature/nurture question as it relates to our understanding of psychopathy.
- As outlined in Jungian psychology, describe what the role of archetypes and the collective unconscious are in contributing to an understanding of the development of psychopathy.
- Develop a clear understanding and define the purpose of the limbic system of the brain as it contributes to a better understanding of “healthy development” versus psychopathy.
- Learn to describe the general concepts of attachment theory as it contributes to an understanding of psychopathy.

9:00 – 11:00 Defining psychopathy, Jungian perspective, classic psychological view, attachment theory perspective, neuroscience view from the limbic system.

11:00 – 11:00 Break

11:15 – 12:00 View scenes from the movie: “We need to talk about Kevin”

12:00 – 1:00 Lunch break

1:00 – 2:30 Large and small group discussion of theoretical and symbolic amplification of psychological theories in relationship to the film “We Need to Talk about Kevin.

2:30 – 2:45 Break

2:45 – 3:30 Case presentation of psychopathy at work in the psyche.

3:30 – 4:00 Review and summarize subject matter, question and answer, feedback and evaluation

Readings: Please choose and read one of the following works by Guggenbuhl-Craig:

Guggenbuhl-Craig, Adolf. (2008). *The Emptied Soul : On the Nature of the Psychopath*. Dallas, Texas: Spring.

Guggenbuhl-Craig, Adolf: (1980). *Eros on Crutches; Reflections on Amorality and Psychopathy*. Dallas, Texas: Spring.

Neumann, Erich. (1990). *Depth Psychology and A New Ethic*. Boston: Shambala. Chapters 1, 2, 4, and Appendix.

Friday, November 8, 2013

Two Essays on Analytical Psychology: Jung's Theories of the Structure of the Psyche

Cathryn Polonchack, LICSW

We will explore Jung's theories that have to do with the structure of the psyche, the development of the personal and the collective unconscious, and the emergence of ideas of the transcendent function and how that impacts upon the individuation of the Self.

Seminar Objectives: As a result of attending this seminar, participants will be able to:

- Describe the structure of the psyche according to Jung.
- Identify the distinguishing elements of the personal and collective unconscious.
- Have a greater understanding of how the transcendent function impacts upon the individuation of the Self.

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| 1:00 – 2:15 | Introduction to Jung's theories on the structure of the psyche and development of the personal, the collective unconscious, and the transcendent function |
| 2:15 – 2:30 | Break |
| 2:30 – 4:45 | Discussion and clinical application of Jung's theories to individuation |
| 4:45 – 5:00 | Group discussion, summary and course evaluation |

Readings:

Jung, C. G. (1953). *The Collected Works of C. G. Jung, Volume 7, Two Essays on Analytical Psychology*. Princeton, NJ: Princeton University Press.

“On the Psychology of the Unconscious,” pp. 41-119.

“The relationship Between the Ego and the Unconscious,” pp. 173-187, and 212-241.

Assignment: In preparation for this seminar, choose two theoretical points from these two essays that seem especially significant or meaningful to you. What resonates with your own process or your particular understanding of the psyche? Write one to two pages of personal reflection on each. Be prepared to share your reflections with the group.

Saturday, November 9, 2013

Mortificatio: Death and Dying in Analytic Work

Harry Fogarty, MDiv, PhD

Central to Jung's clinical work is his understanding of Individuation, a process occurring within the archetypal field of Wholeness. *Mortificatio*, Death, and Dying, whether symbolic or literal, are aspects of this field. This seminar will focus on how these phenomena manifest within the clinical process. Among the specific motifs that will be studied are those of *mortificatio* dreams of death, and literal dying or death as part of the analytical process.

Seminar Objectives: As a result of attending this seminar, participants will be able to:

- Discuss and analyze these motifs as exemplifying the Archetypal Pattern of Individuation.
- Study death and dying, symbolic or literal, within the clinical therapeutic process.
- Utilize these motifs as a means of further understanding how the archetype of wholeness unfolds in clinical work.
- Survey these motifs as illustrative of aspects of larger cultural and psychological issues surrounding death and dying.

- 9:00 – 10:30 Survey and presentation of motifs of death and dying and view the video
Appointment with the Wise Old Dog: Dream Images in a time of Crisis
- 10:30 – 10:45 Break
- 10:45 – 12:30 Continuation of presentation with inclusion of clinical materials and discussion
- 12:30 – 1:30 Lunch
- 1:30 – 2:30 Application of motif with specific illustrations from the Transference and Counter-Transference Field
- 2:45 – 3:00 Break
- 3:00 – 3:45 Discussion and additional applications
- 3:45 – 4:00 Conclusion and Evaluation

Readings:

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

"The Stages of Life"

"The Soul and Death"

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

"A Study in the Process of Individuation"

Jung, C. G. (1970). *The Collected Works of C. G. Jung, Volume 11, Psychology and Religion: West and East*. Princeton, NJ: Bollingen, Princeton University Press.

"Psychological Commentaries on *The Tibetan Book of the Great Liberation*"

"The Tibetan Book of the Dead"

Jung, C.G. (1961). *Memories, Dreams, Reflections*. Editor, Aniela Jaffe. New York: Random House.

Chapter XI "On Life after Death"

Jung, C.G. (2009). *The Red Book: Liber Novus*. Edited by Sonu Shamdasani. New York: WW Norton & Co.

Liber Primus: "The Way of What is to Come"

Liber Secundus: "Death"

Scrutinies

Edinger, Edward F. (1985). *Anatomy of the Psyche: Alchemical Symbolism in Psychotherapy*. La Salle Illinois: Open Court Publishing Company.
Chapter 6: "Mortificatio"

Friday, December 13, 2013

To Die For: Vampires in Film & Fiction as Images of Psychological Possession

Deborah Stewart, LCSW-R, PsyA

What can we make of the recent explosion of vampires in current fiction and film? From the devouring lover to hideous predators, vampires are characterized by insatiable hunger that is satisfied only by taking possession of the other. Erotic and dangerous, fascinating and frightening, vampires externalize our libido-draining internal "other." They can represent the temptation to replace full-bodied life with compelling compulsions, fantasies, addictions, and other forms of false life.

We will consider vampires in the context of Jung's concept of possession, a complex of the collective unconscious that is felt as strange and uncanny, yet fascinating. The conscious mind falls under its spell and may become alienated from life. We will use Jung's case of the "moon lady" and vampire images from story and film to illustrate complexes of the collective unconscious—and consider the relevance of these images for clinical practice. We will also consider the cultural implications of various modern-day depictions of vampires.

Seminar Objectives: As a result of attending this seminar, participants will be able to:

- Use the image of the vampire to illustrate/amplify Jung's concept of possession.
- Understand the relevance of collective/cultural images and mythological material to clinical practice.
- Consider the implications for the collective of modern-day vampires that consort with humans and father children.

1:00 – 2:15 Introduction to the mythological motif of the vampire
2:15 – 2:30 Break
2:30 – 4:45 Discussion and clinical application
4:45 – 5:00 Group discussion, summary and course evaluation

Readings: Kalsched, D. (1996). *The Inner World of Trauma: Archetypal Defenses of the Personal Spirit*. New York: Routledge. pp. 72-76 and 88-92.

This is an invaluable book on trauma well worth buying, but if you want me to photocopy and mail you the relevant pages call: 718-858-5515; or email: dbrstewart@gmail.com.

Films: (all available on Netflix, some via streaming). Select from:

Bram Stoker's Dracula (with Gary Oldman, Anthony Hopkins & Winona Ryder)
Twilight (with Kristen Stewart and Robert Pattinson)

Buffy the Vampire Slayer (first two episodes or more if you wish).
True Blood (initial episode or two)

Saturday, December 14, 2013

The Gnostic Path to Wholeness: Jung's First Archetypal Model

Morgan Stebbins, DMin, LMSW, LP

Before there was typology, before there was alchemy, there was Gnosticism. The gnostic system was Jung's primary historical and amplificatory source from his breakthrough work in Volume 5 through 1928 and the shift to alchemy. Thus it saw him through his development of typology, his work on the red book and the development of his major psychological concepts.

We will use it as a source of both image and method as we investigate the cultural background that gave rise to gnostic speculation and then the specific patterns that are still potent in our work today. From the yearning for wholeness to the anxiety over fate, from alienation to a symbolic (and inverted) reading of scripture and finally to a form of active imagination, we will see how Gnosticism marks a historical as well as modern turning point in individuation. A few brief reflective writing assignments will help focus this work.

Seminar Objectives: As a result of attending this seminar, participants will be able to:

- Understand the psychological factors that are unique to this mythologem.
- Discern and ground the specific gnostic images.
- Use the images in amplification of dreams and transferential material.

9:00 – 9:30 Review of the historical and cultural setting of *Gnosticism*
9:30 – 10:15 Presentation of the images of the Gnostic path
10:15 – 10:30 Break
10:30 – 12:00 Clinical application of the images and discussion
12:00 – 1:00 Lunch
1:00 – 2:15 Amplification and variations on the gnostic theme
2:15 – 2:30 Break
2:30 – 3:30 Discussion of the images and student clinical reference
3:30 – 4:00 Summary and Conclusion

Readings:

Jonas, Hans. (2001). *The Gnostic Religion: The Message of the Alien God & the Beginnings of Christianity*. Boston: Beacon Press.

Pay special attention to chapters 2, 3, and 9: "Meaning of Gnosis..." and "Gnostic Imagery..." and "Creation..." and please come prepared with clinical examples of any 5 of the gnostic images from chapter 3. Also be prepared to discuss the proto-symbolic method of the Gnostics as well as the limitations of this model of the psyche. The question of formal models is also introduced.

Background reading: Pagels, Elaine. (1979). *The Gnostic Gospels*. New York: Random House.

Jung, C. G. (1971). *The Collected Works of C. G. Jung, Volume 6. Psychological Types*. Princeton, NJ: Princeton University Press.

Pages 11-20.

Jung, C. G. (1970). *The Collected Works of C. G. Jung, Volume 11, Psychology and Religion: West and East*.

Paragraphs 414-448.

Spring Semester

Friday, February 7, 2014

Fairy Tales: Interpretation and Clinical Use

Lisa Marchiano, LCSW

Fairy tales are a rich store of archetypal imagery. Using the language of symbols, they depict common psychological conflicts and challenges. They therefore help us to see the universal ground that underlies our personal struggles, and give us a way of being in relationship to our difficulties, rather than being defined by or identified with them. In this session, we will focus on the relevance of fairy tales in our clinical and personal work, and learn a method of fairy tale interpretation. We will use a combination of presentation, discussion, and small group work to explore fairy tales.

Seminar Objectives: As a result of attending this seminar, participants will be able to:

- Describe the importance of using archetypal material in Jungian analytic work.
- Identify and practice the five steps necessary to interpret a tale.
- Explain how fairy tales can be applied to case material.

1:00 – 1:15 Introduction

1:15 – 2:15 Why study fairy tales? Discussion of the clinical and personal relevance of archetypal imagery and dreams

2:15 – 2:30 Break

2:30 – 3:00 A method of fairy tale interpretation

3:00 – 3:45 Small group work on interpretation of a fairy tale

3:45 – 4:00 Break

4:00 – 4:45 Discussion of fairy tale interpretation exercise with full group

4:45 – 5:00 Wrap up and evaluation

Readings: Please visit one of the following websites and read at least ten fairy tales. You may choose to read multiple versions of a tale, or altogether different tales:

<http://www.pitt.edu/~dash/folktexts.html>
<http://www.surlalunefairytales.com/>

Assignment: Please write a three to five page reflection paper on your favorite fairy tale from childhood. What about it do you imagine was appealing to you? How did the tale relate to struggles you might have been facing? If you did not have a favorite fairy tale, what was your favorite movie as a child or young adolescent? What archetypal situation does the film present? How did the film depict your own psychic situation at the time that it was important to you?

Saturday, February 8, 2014

The Developmental School of Analytic Psychology

Roger Brooke, PhD, ABPP

The aim of this course is to introduce candidates to the central influences, ideas, and analysts associated with what Andrew Samuels identified as the developmental school of analytical psychology. It started in the late 1950s as Michael Fordham, Fred Plaut, and a few other Jungians developed their interest in analysis with children and those levels of analysis in their work with adults. *The Journal of Analytical Psychology* was launched by the Society of Analytical Psychology (SAP) in 1957, and has retained a strongly clinical focus since then. The central influences are object relations theory and the forgotten value of psychoanalytic technique with both adults and children. The psychoanalysts who tend to figure most prominently are Melanie Klein and Donald Winnicott.

The central theoretical concerns include the conditions in which ego development is adequately formed or not, symbolic activity as mediated by ego functions and a developmental achievement rather than an assumed given, the recovery in a deep analysis of a viable ego and ego-self relationship such that the kind of symbolic activity described by Jung and of special interest to Jungians might emerge. In terms of analytic process, they were interested in the use of the couch, multiple sessions per week, regression and transference analysis. While these developments carried the shadow projections of many more “classical” Jungians, Whitmont, for instance, remained good friends with Michael Fordham and appreciated the way in which Fordham and his colleagues were making the archetypal realm immediate and real.

We shall consider a few central ideas of Klein and Winnicott, Fordham’s integration of archetypal and object relations theory, a few seminal papers from others in that tradition, and the significance of these developments for understanding the analytic relationship.

Seminar Objectives: As a result of attending this seminar, participants will be able to:

- Understand the central developmental idea of object relations theory/
- Understand the meaning and essential clinical significance of Melanie Klein's paranoid-schizoid and depressive positions for the development of a cohesive ego and an inner life.
- Understand the significance of Donald Winnicott's concepts of holding, handling, and object presenting for the development of the ego and a vital sense of self.
- Understand the evidence for Michael Fordham's argument that central features of the individuation process in its mature form as described by Jung are evident by the age of two years.
- Understand Fordham's model of the differentiation of the self into an ego and archetypal potentials into complexes.
- Understand some therapeutic implications of this model through the contributions of other Jungian analysts in this tradition.

9:00 – 10:15 Object relations theory and the essential contributions of Melanie Klein

10:15 – 10:30 Break

10:30 – 12:00 The essential contributions of Donald Winnicott

12:00 – 1:00 Lunch

1:00 – 2:15 Michael Fordham's integrated model of childhood individuation: self as primary integrate, deintegration-reintegration, ego development, interiority, the withdrawal of projections, the conflict of opposites, the transformative function of symbols

2:15 – 2:30 Break

2:30 – 3:45 Clinical implications: notes on Gordon, Davidson, Newton, Seligman, Redfearn

Readings: Copies of the seminal readings discussed will be made available beforehand.

Friday, March 7, 2014

Discovering Archetypal Motifs in the Old Testament

Sarah Braun, MD

In engaging with the Hebrew Bible (a term that I prefer to Old Testament), we necessarily engage in the process of *midrash*, the process of finding meaning in sacred text through an imaginative relationship with it. This process is inextricable from the text in front of us, just as the process of analysis, of engaging symbolically with personal material, is inextricable from the analytic "text," be it a dream, an event lived in waking life, a film, an artistic creation, or a dynamic that arises in a clinical session. We will briefly discuss some aspects of the historical and cultural context of the Hebrew Bible and experience the process of midrash by considering a number of Biblical passages. We will approach the passages by attempting to discern underlying archetypal motifs as well as by connecting them to ways in which they manifest in the psyche, in the clinical setting and in our culture. At times we will work in small groups, all on the same

passage, and share our discoveries with each other when we rejoin as one group. **We will choose passages to explore based on which ones have particularly interested the members of the seminar**, so come with your favorite passages in mind, and any “Jungian midrash” you feel moved to share.

Seminar Objectives: As a result of attending this seminar, participants will be able to:

- Enlarge the participants' ability to recognize intrapsychic and interpersonal versions of the Biblical creation myths.
- Increase their ability to recognize themes present in Biblical narratives that reflect fundamental human conflicts.
- Increase their capacity to identify ways in which certain Biblical images underly behavior in family relationships.

Readings:

Look over Zornberg’s description of midrash (included below) and the examples of traditional midrash that follow, to get a sense of past versions of midrashic process.

Read the following excerpts from the Hebrew Bible. (Numbers that stand alone or are separated by a comma are chapters; numbers separated by a colon indicate chapter:verse.)

Five Books of Moses (The Torah)

Genesis

- 1) Creation: version #1 1:1-2:4
version #2 2:4-3:24
- 3) Sodom and Gomorrah, Lot and his daughters
18:20-19:36
- 4) The binding of Isaac 22:1-19
- 5) Joseph and his brothers 37
- 4) Joseph re-encounters his brothers 42, 43, 44, & 45

Exodus

- 5) Early life of Moses 1:1-2:22
- 6) Burning bush 2:23-3:23
- 7) Parting of the Sea of Reeds 14:5-30.
- 8) Ten commandments 20

Leviticus

- 9) The sacrificial laws 1-7

Numbers

- 10) The Cushite woman 12
- 11) Sending the scouts to Canaan 13:1-14:25
- 12) Making and wearing the fringes 15:37-40

Deuteronomy

- 13) Death of Moses 34:1-17

Prophets

Ezekiel

14) Dry bones 37:1-10

Jonah

15) 1-4

Writings

Psalms

16) 23

17) 139

The Scroll of Ruth

18) 1-4

I recommend *The Harper Collins Study Bible*, but any translation/edition would be fine. The *Etz Hayim* edition of the Torah (Jewish Publication Society, 2001) has helpful commentary for the initial readings (Genesis through Deuteronomy), as well as for some of the selections from the prophets, including some midrash.

If you have any questions, feel free to call me or send an email: 610.667.3823

sarahjbraun@gmail.com

Saturday, March 8, 2014

Celtic Mythology and the Uses of Amplification

Margaret Klenck, MDiv, LP

Amplification is both a cornerstone technique and a foundational concept of Jungian Analysis. Our method depends on a working understanding of how, when, and why to amplify, and how to recognize when psyche is amplifying itself, in language, dreams, active imaginations and so on.

In this class we will explore Celtic mythology, to use as a source for our study. We will look at various tales and sagas, myths and cosmic understandings and expectations. Through images, stories and music we will open up some of the core elements of Celtic mythology—both to learn about it for its own sake, and to practice the psychological translations that are possible and useful in our work.

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

- Have a grasp of the essential elements of Celtic Mythology.
- Have some felt experience of the Celtic Mythological world.
- Be more versed in the concepts and techniques of amplification.
- Be able to recognize the patterns and motifs of the Celtic psyche and be able to work with them clinically.

- 9:00 - 10:30 Overview introduction to Celtic Mythology
10:30 - 10:45 Break
10:45 - 1:00 Introduction to Amplification
1:00 - 2:00 Lunch
2:00 - 3:30 Examples of amplification thought a Celtic lens, with large and small group
pratica
3:30 - 4:00 Summary and course evaluations

Readings: In the seminar we will read sections from:

The Tain, translated by Thomas Kinsella

God and Heroes of the Celts, by Marie-Louise Sjoestedt

Early Irish Myths and Sagas, Penguin Classics

Friday, April 4, 2014

Introducing a Forgotten Friend: Marie-Louise von Franz (1915-1998)

Stephen Martin, Psy.D.

Marie-Louise von Franz is considered one of Jung's most important students and colleagues. A champion of the classical approach to Jung's work that stressed symbolic interpretation, the process of individuation and the absolute commitment to living a conscious life, her influence appears to have waned as the importance of the clinical perspective in Analytical Psychology has increased.

This seminar will introduce the life and work of Marie-Louise von Franz with an aim to reestablish the value of her perspective within the Jungian enterprise. We will begin by getting acquainted with von Franz by way of a filmed interview from 1979 when she was 64. Following the film and a discussion we will focus on fairy tale interpretation, perhaps her most influential area of expertise, including working on a fairy tale in the seminar. From there, I will present a brief overview of her approach to Jung's biography, psychotherapy, dream interpretation, and her role in the contemporary "Jungian scene."

The seminar participants will be introduced to this important Jungian thinker and practitioner. Her approach to Jung's psychology will be discussed and critiqued in comparison to contemporary Jungian thought.

Seminar Objectives: As a result of attending this seminar, participants will be able to:

- Discuss Marie-Louise von Franz's approach to Jung's psychology.
- Compare Marie-Louise von Franz's approach to Jung's psychology and to contemporary Jungian thought.

- Explain Marie-Louise von Franz's method of fairy tale interpretation and how it relates to the individuation process.

1:00 – 2:30 Introduction to von Franz (film and discussion)

2:30 – 2:45 Break

2:45 – 4:00 Symbolic interpretation of fairy tales including working on a tale

4:00 – 5:00 An overview of von Franz's approach to other areas of Jungian thought

Readings:

von Franz, Marie-Louise (1975). *C. G. Jung: His Myth in Our Time*. Toronto: Inner City Books, 1998.

von Franz, Marie-Louise (1996). *The Interpretation of Fairy Tales*. Boston: Shambala.

von Franz, Marie-Louise (1961). The Process of Individuation. In *Man and his symbols*. New York: Dell, pp. 157-255.

Saturday, April 5, 2014

The Crisis in Judaeo-Christian Civilization: A Depth Psychological Approach

Alden Josey, Ph.D.

Around the beginning of the 17th century, the Judaeo-Christian civilization of the West was in the early throes of a revolutionary cultural transformation. The classical world and its fundamental way of regarding the world and human experience was giving way to a new epistemology grounded in a spirit of empirical enquiry and rational, inductive thinking. Aristotelian scholasticism with its deductive modality and confidence in all that "had withstood the test of time" was giving way to the scientific Enlightenment in a massive pendulum shift. We still feel the tremors of that shift in the psychic landscape. But, has the pendulum become stuck in its new position? Psychologically, the exchange of one extreme position for its opposite is simply the exchange of one collective neurosis for another. We will examine, in an attempt at an overview, the possibilities for the transcendent function within cultural collectives and for a liberating passage toward a *coniunctio* that could restore mystery and spirit to science without depriving the irrational of the revelatory powers of science. This overview will comprise a brief examination of the two world views, their images and symbolisms, and initiate some measure of thinking about the outlines of a civilization that recovers its psychic balance and creativity.

Seminar Objectives: As a result of attending this seminar, participants will be able to:

- Grasp the essential guiding principles of the pre- and post-Enlightenment period in Western cultural history.
- Become familiar with key personalities and understand the dynamics of culture that brought about the transformation.
- Examine key cultural imagery and symbolism accompanying these dichotomous historical periods.
- Place the dynamics of radical historical development in cultures upon a template of Jungian psychological principles relating to transformative change in individuals and collectives.
- Create plausible scenarios for a cultural healing process in Western Judaeo-Christian civilization.

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| 9:00 – 10:15 | Review of the historical and cultural setting of the scientific Enlightenment |
| 10:15 – 10:30 | Break |
| 10:30 – 12:00 | Continued presentation, including selected visual images and discussion |
| 12:00 – 1:00 | Lunch |
| 1:00 – 2:15 | Examination of the material presented within a Jungian psychological context |
| 2:15 – 2:30 | Break |
| 2:30 – 3:30 | Use of material developed to construct outlines of a plausible cultural "healing" process |
| 3:30 – 4:00 | Summary and Conclusion |

Readings: Jung, C. G. (1953). *The Collected Works of C. G. Jung, Volume 12, Psychology and Alchemy*. Princeton, New Jersey: Princeton University Press.

Part I. "The Introduction to the Religious and Psychological Problems of Alchemy."

Suggested readings: Stein, Murray. (1986). *Jung's Treatment of Christianity: The Psychotherapy of a Religious Tradition*. Wilmette, IL: Chiron.

Especially read carefully Chapter 4: "Dr. Jung's Treatment of Christianity."

Hazard, Paul. (1961). *The Crisis of the European Mind 1680-1715*. New York: New York Review of Books.

Trevor-Roper, Hugh. (2001). *The Crisis of the Seventeenth Century: Religion, the Reformation, and Social Change*. Indianapolis: Liberty Fund.

Friday, May 9, 2014

The Analytic Container: Space, Time and the Layering of Psychological Experience in Analysis

Sallie Bell, PhD

Through discussion of our direct experiences of the analytic mode we will explore the analytic container focusing on the analytic space, analytic time and the layering of psychological experience in analysis. We will also examine our experiences of transference and countertransference issues and the ethical considerations that are necessary to further and protect the process and the work.

Seminar Objectives: As a result of attending this seminar, participants will be able to:

- Identify and describe the elements of the analytic container.
- Describe the transference and countertransference issues in analysis.
- Become aware of the ethical considerations in the analytic container.

1:00 – 2:15 Introduction to the the elements and dynamics of the analytic container.

2:15 – 2:30 Break

2:30 – 4:45 Discussion and clinical application.

4:45 – 5:00 Group discussion, summary and course evaluation.

Readings: Jung, C. G. (1966). *The Collected Works of C. G. Jung, Volume 16, The Practice of Psychotherapy: Essays on the Psychology of the Transference and Other Subjects*. Second Edition. Princeton, NJ: Princeton University Press.

“The psychology of the transference.” (pp. 163-323)

Tacey, David. (2013). *The Darkening Spirit: Jung, Spirituality, Religion*. New York: Routledge.

Zoja, Luigi. (2007). *Ethics and Analysis: Philosophical Perspectives and Their Application in Therapy*. College Station, Texas: Texas A&M University Press.

Saturday, May 10, 2014

Symbolic Intelligence

Marita Digney, DMin

In this seminar we will begin with the concept developed by C. G. Jung in his essay, “Two kinds of Thinking,” where he explicated the concepts of directed thinking and of dreaming or fantasy thinking. We will develop the concept of this fantasy thinking as does Jung, as rich in the use of symbols. Utilizing the work of Howard Gardner regarding multiple intelligences, we will discuss the concept of Symbolic Intelligence and the application of this kind of thinking to enrich life. A lecture will present the history of symbolic thinking through the solar mysticism of the ancients, fables of antiquity, sacred texts, rituals old and new and poetic and literary uses as well as the interpretation of dreams which are filled with symbolic content. We will give some time to the tragedy which *can* ensue when symbolic sacred texts (or symbolic content of any kind) is literalized. Then we will address the rich treasure trove of dreams as a symbolic commentary on our waking conscious life. Some time will be given to appreciation of the everyday embedded rituals of family and relational life and to understanding their symbolic content. Symbolic Intelligence will be defined as the capacity to understand the meaning of symbols both collective and personal with the purpose of enriching our consciousness and our life.

Seminar Objectives: As a result of attending this seminar, participants will be able to:

- Identify the concept of Symbolic Intelligence as essential to Jungian analytical dream work.
- Relate this concept to Howard Gardner’s work on Multiple Intelligences.
- Understand Symbolic Intelligence as a normal capacity of human intelligence.

- Relate this concept to Jung's seminal work "Two Kinds of Thinking" in *Symbols of Transformation*.
- Create an understanding of the capacity of symbolic intelligence to enrich the student's lives and the lives of their patients.

- 9:00 – 9:30 Introductions of student and presenter by each reading a few lines of poetry which have meaning and evoke pleasure for them
- 9:30 – 10:30 Lecture: Symbolic Intelligence
- 10:30 – 10:45 Break
- 10:45 - 12:30 Large group discussion, Q & A, regarding the lecture presentation and forms of symbolic expression. (A list will be compiled by the group such as: fable, proverb, sacred texts, personal dreams, myths, legends, fairytales, rituals both collective and personal, contemporary films and literature.)
- 12:30 – 1:30 Lunch
- 1:30 – 2:30 Group discussion by students with presenter on assigned reading: "Holy Madness at Heaven's Gate," essay published in *Soul of Popular Culture*, 1998
- 2:30 – 2:45 Break
- 2:45 – 4:00 Small group activity in which students are given actual patient dreams, which I have permission to use in a confidential teaching situation. (The task is to focus on the message provided by the symbolic material to the rational everyday consciousness. Small groups will report to the class during the last half hour.)

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

"Two Kinds of Thinking" pages 4-46

Kittleson, Mary Lynn. (1998). *Soul of Popular Culture*. Open Court Publishing, Carus Publications: Peru, Illinois.

"Holy Madness at Heaven's Gate," M. Digney. pages 315-324

"Cinemyths: Contemporary Films as Gender Myth," T. Tollefson. pp. 106-116