



*The Philadelphia Association of Jungian Analysts*

## **Seminar Curriculum** *2018 – 2019*

*All sessions of the Philadelphia Jung Seminar are held at the Friends Center, 1501 Cherry Street, Center City at 15<sup>th</sup> Street. The Friday seminar meets from 1 – 5pm, and the Saturday seminar meets from 9am - 12pm and 1pm – 4pm.*

### ***Fall Semester 2018***

#### **Friday, September 7**

#### **Toward an Initial Understanding: The Religious Function of the Psyche**

Deborah Stewart, MEd, LCSW, Lisa Marchiano, LCSW, NCPsyA

In *Memories, Dreams, Reflections* Jung wrote, “The decisive question for man is: Is he related to something infinite or not? That is the telling question of his life.” Jung noted that our need to be related to the infinite is a fundamental urge, and an instinct as powerful as any other. This observation was one of his key contributions to our understanding of the psyche, setting him decisively apart from Freud. Jung referred to this urge as the religious function of the psyche.

How can we understand the religious instinct in ourselves, in our patients, and in our current collective? What are the ways this instinct asserts itself and influences us, consciously and unconsciously? The religious instinct can be the source of our deepest connection with the Self. It can also lead us into harmful possession. In this introduction to the topic, we will define the term and explore both its healing and harmful manifestations. A viewing of a section of the film *Grizzly Man* will inform our discussion.

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*The Philadelphia Association of Jungian Analysts (PAJA) has been approved by NBCC as an Approved Continuing Education Provider, ACEP number 6671. Programs that do not qualify for NBCC credit are clearly identified. PAJA is solely responsible for all aspects of the program.*



### Seminar Objectives

1. To understand and provide examples of the religious instinct according to Jung.
2. To apprehend the bipolarity of the religious archetype and its significance.
3. To be able to define the difference between religious experience and possession.

### Schedule

1:00–1:15	Introduction
1:15–2:00	Religious function in the psyche
2:00–3:00	Dangers of possession
3:00–3:15	Break
3:15–4:00	Film: excerpts from <i>Grizzly Man</i>
4:00–4:45	Discussion
4:45–5:00	Summary and course evaluations

### Required Reading

Jung, C.G. Collected Works, Vol. 7, *The Relations Between the Ego & the Unconscious*, Part I, Paras. 202-265.

### **Saturday, September 8**

#### **Psychology & Religion**

Alden Josey, PhD

Where are the roots in the human psyche of a seemingly universal impulse to a religious attitude? Are we creations of a transcendent reality, or are we the creators of the divine figures that we worship, or fear, or seek to appease? Do transcendent powers manipulate us in some incomprehensible board game, or are they emanations of our own internal processes, artifacts of our own making (which also manipulate us!)?

These and similar questions will occupy us in this day-long inquiry into the nature and psychodynamics of the experience of religious feeling that seems to define us in contradistinction to other living forms, so far as we know. Starting from the Jungian model of psychic structure and psychodynamics, we will work our way, if not toward solutions or answers to such questions, at least toward defensible stand-points that are consistent with what we know about psyche and its *modus operandi*.

We will review the relationships between humans and their divine figures as they each have evolved over time and across cultural divides. We will especially attend to the dream experiences of humans of every era as they both reveal and instruct us in the arts of analytic psychotherapy and personality development for ourselves and our clients.

Be prepared for and open to challenges to your own point of view about matters of religious value and spiritual life. Bring your experience and share it. Be ready to encounter your own value system as well as compassionate and creative contradictions to it.

### Recommended Reading

In addition to the selections below, find other readings of your own choice and be prepared to present your findings to the Seminar.

1. Read at liberty in Volume 11 of Jung's Collected Works with special emphasis on Sections I – III (Section IV if possible) of Part 1.
2. *Aion*, Collected Works, Vol., 9ii, Sections V, XII – Conclusion
3. Relevant works of Mircea Eliade, especially *The Sacred and the Profane*.

### Seminar Objectives

1. To understand the relationships between humans and their divine figures as they have each evolved over time.
2. To develop a broader framework for understanding the nature and psychodynamics of the experience of religious feeling.
3. To understand how the dream experience of humans of every era both reveal and instruct us in the arts of analytic psychotherapy and personality development.

### Schedule

9:00–9:30	Introductions and overview of the day
9:30–10:45	Presentation of the material and discussion
10:45–11:00	Break
11:00–12:30	Discussion, continued
12:30–1:45	Catered lunch provided by PAJA
1:45–2:30	Overview and presentation of dreams over time and across cultures
2:30–2:45	Break
2:45–3:30	Discussion of dreams in the context of psychology and religion
3:30–4:00	Summary and evaluations

### **Friday, October 5**

#### **Ideology: The Dark Side of the Religious Function**

William Baker, PsyD

In the first part of this seminar, entitled *Ivanka at Colonus: The Archetype of Populism*, we will explore how the collective loss of a tragic (archetypal) sensibility is currently eroding the foundations of western culture. We will discuss the ways in which Trump's storyline directly parallels the tragedy of Oedipus and how the Greek concept of *hubris* is further developed in the psychoanalytic concept of perversion.

In the second part, entitled *In Thrall or Debt to Circe? Jungianism and the Devouring Uroboros, or Don't Drink the Kool-Aid!* we will explore how this loss of a tragic sensibility among Jungians leads to a one-sided, perverse expression of Jung's psychology in which Jungian methods are used defensively rather than progressively, as means for reinforcing dissociation and avoiding real contact with the most demanding and necessary aspects of analytic work.

### Seminar Objectives

1. To become acquainted with the Oedipus myth and several conceptions of Oedipal dynamics from various schools of thought.

2. To become acquainted with the themes of perversion as a personality style and defensive structure.
3. To become acquainted with Bion's theory of group psychology and Jonathan Haidt's model of political psychology.
4. To understand the necessity of utilizing both reductive and synthetic approaches in psychotherapy.
5. To get acquainted with benefits & pitfalls of various analytic methods & concepts.

Suggested Reading (attached) and Viewing (see Vimeo link):

1. Chasseguet-Smirgel, J. (1999) Oedipus and Psyche. *British journal of Psychotherapy* 15: 465-475.
2. Curtis, A. (2016) 'HyperNormalisation': <https://vimeo.com/191817381>
3. Jung, C.G. (1935) 'Identification with the collective psyche.' *CW* 7, Paras. 260-265.

Schedule:

- |           |  |
|-----------|--|
| 1:00–2:15 | Introduction and didactic presentation: <i>Ivanka at Colonus</i>           |
| 2:15–2:45 | Discussion   |
| 2:45–3:00 | Break  |
| 3:00–4:15 | Introduction and didactic presentation: <i>In Thrall or Debt to Circe?</i> |
| 4:15–4:45 | Discussion   |
| 4:45–5:00 | Summary and course evaluations   |

**Friday, October 5**                      **Peter Pitzele, PhD**    ***Adam & Eve in the Garden***  
**Public Program, evening**    **Friends Center**                      **Details to be announced**

**Saturday, October 6**

**Bibliodrama**

Peter Pitzele, PhD

Though we may live in an increasingly divided culture between the biblically illiterate and the fundamentalist, Jung, Hillman, et al. tell us that the archetypes remain in one guise or another in our collective unconscious, and they may be brought to us through acts of the imagination---active and empathic. In this seminar, you will be introduced to a method of activating biblical archetypes and discover ways of making use of them in psychoanalytic practice.

Seminar Objectives:

1. To understand experientially the mythopoetic power of Biblical stories and its kinship to psychoanalytic process.
2. To read for narrative subtexts and omissions and understand the relevance of this skill to psychoanalysis.
3. To experience and apply a variety of experiential practices and techniques.

Schedule:

- |            |   |
|------------|---|
| 9:00–9:30  | Introductions, group building and warm-up     |
| 9:30–10:00 | Lecture: bibliodrama as an archetypal process |

- 10:00-10:45 Bibliodrama  
 10:45-11:00 Break  
 11:00-11:30 Writing exercise: the bibliodramatic mirror  
 11:30-12:00 Processing / discussion of writing exercise  
 12:00-1:15 Lunch  
 1:15-2:45 Using the empty chair in the psychoanalytic process: the wisdom figure as an ally  
 2:45-3:00 Break  
 3:00-3:45 Discussion; Q & A  
 3:45-4:00 Summary and course evaluations

### **Friday, November 2**

#### **Ethics & “the Voice of God”**

Elizabeth Colistra, PhD, LPC, LP

Throughout the process of individuation, Jung believed each person goes through a series of ethical dilemmas requiring an individual solution. When consciously and fully suffered, the process of ethical discernment proves to be a kind of religious experience or religious encounter with the voice of God. It is neither about strict adherence to moral codes, nor about blindly following the voice of the unconscious, but being crucified between the two, until an individual solution is born.

This course will explore the concept of ethics from the point of view of analytical psychology. Using Jung’s two main essays on the topic, “A Psychological View of Conscience” and “Good and Evil in Analytical Psychology,” we will explore key concepts such as conflicts of duty, conscience, and the *vox Dei* or voice of God. We will examine Jung’s differentiation between ethics codes and moral codes, conflicts between the individual and the collective, the importance of the feeling function in ethical discernment, and the dangers of Jung’s ideas on ethics.

#### **Seminar Objectives:**

1. To learn the difference between moral and ethical conscience.
2. To engage in an ethical discernment process in one’s own individuation.

#### **Required Readings:**

1. Jung, C. G. (1970). A psychological view of conscience. In H. Read, M. Fordham, G. Adler, & W. McGuire (Eds.), and R. F. C. Hull (Trans.), *The collected works of C. G. Jung* (2<sup>nd</sup> ed., Vol. 10, pp. 437-455). Princeton, NJ: Princeton University Press. (Original work published 1958)
2. Jung, C. G. (1970). Good and evil in analytical psychology. In H. Read, M. Fordham, G. Adler, & W. McGuire (Eds.), and R. F. C. Hull (Trans.), *The collected works of C. G. Jung* (2<sup>nd</sup> ed., Vol. 10, pp. 456-468). Princeton, NJ: Princeton University Press. (Original work published 1959)

#### **Suggested Readings:**

1. Neumann, E. (1990). *Depth psychology and a new ethic*. Boston, MA: Shambhala.
2. Robinson, D. W. (2005). *Conscience and Jung’s moral vision: From id to thou*.

Mahwah, NJ: Paulist Press.

3. Stein, M. (2007). The ethics of individuation, the individuation of ethics. *Quadrant*, 37(2), 65-80.
4. Stein, M. (1993). *Solar conscience, lunar conscience*. Wilmette, IL: Chiron.

Schedule:

1:00 – 2:00	Introduction / Good and Evil
2:00 – 3:00	Conflicts of Duty
3:00 – 3:15	Break
3:15 – 4:30	Conscience / <i>Vox Dei</i> / Dangers
4:30 – 5:00	Summary and course evaluations

**Panel on Analyst Training**

For approximately 30 minutes, a panel of PAJA analysts will provide information and answer questions about applying for training as a Jungian Analyst.

**Saturday, November 3**

**Falling into Grace: A Film-Based Reflection on the Process of De-collectivization & Reconnection with Nature**

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

*Without cause God gave you being, without cause give it back again.*” Rumi

Time and again analytic work reveals how the process of collectivization may lead into over-collectivization, precipitating a psychic crisis. The natural and necessary process of adaptation to the collective realm of life becomes a destructive one when it severs us from a living connection with our own nature. When this occurs a process of de-collectivization naturally ensues as a countermeasure in the soul, as it seeks to reestablish balance and realign the individual’s relatedness to nature as her voice inevitably seeks to express itself through our nature. Such a process, while initially borne as an affliction by the involved individual, often reveals a hidden *eros* in nature that continually draws us back into contact with the wellspring of our existence and into a state of grace.

In this seminar we will explore film clips from *Gulliver’s Travels*. Observing each clip as paradigmatic of moments within a larger process, we will see that the plight of Gulliver, as depicted in this adaptation of the tale, is grounded in a much broader dynamic, one that is eternal and has significance for our time. From this we can better understand the ethical imperative hidden within the notion of Jung’s concept of individuation that is also a spiritual journey. An additional dimension of this exploration will be to elucidate aspects of image, in the external and internal world, that speak to, guide, and modulate this very process of return and reconnection, a process that is a never-ending one in the flow life.

Seminar Objectives

1. To become more fluent in understanding the symbolic language through which psychological reality flows.
2. To understand the process of de-collectivization and reintegration as a

teleological / psychological process.

3. To grasp the concept of the de-collectivization//reintegration process of a spiritual journey as it relates to Jung's notion of the religious function.

### Suggested Readings

1. Emerson, R.W. (1941). *The Best of Ralph Waldo Emerson: essays, poems and addresses*. New York: Walter J. Black.
2. Nasr, S.H. (1997). *Man and Nature: the Spiritual Crisis of Modern Man*, ABC international, Chicago, IL
3. Sturridge, C. (2015) Film: *Gulliver's Travels*, starring Ted Danson and Mary Steenburgen

Note: While it is not required to have viewed the film, do so will loan continuity to your understanding of the inter-relationships between the clips.

### Schedule

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|-------------|---|
| 9:00–9:45   | Opening comments and religious function   |
| 9:45-10:30  | Exploring the film clips and discussion   |
| 10:30-10:45 | Break                                     |
| 10:45-12:00 | Continuation of film clips and discussion |
| 12:00–1:15  | Lunch                                     |
| 1:15–2:30   | Continuation of film clips and discussion |
| 2:30–2:45   | Break                                     |
| 2:45-3:30   | Continuation of film clips and discussion |
| 3:30–4:00   | Summary and course evaluations            |

### Friday, December 7

#### **The Black Madonna: Image of the Archetypal Feminine**

Janis M. Maxwell, M.S, PhD.

This seminar will focus on the image of the Black Madonna and the mythologies that underlie this powerful archetype. We will explore the movement of this archetypal energy through different cultures from the Black Isis of the Egyptians to the Virgin of Guadalupe of the Americas. We will discuss the reputed healing powers of this archetype on the body and the soul and we will discuss the perils of ignoring it.

### Seminar Objectives:

1. To become acquainted with an aspect of the Divine Feminine that has been denied and neglected for the past four thousand years.
2. To become aware of the feminine aspect of the Self and the implications of its emergence in the psyche.

### Suggested Readings:

1. Gustafson, Fred. *The Black Madonna*, Sigo Press, Boston, 1990.
2. Joseph Campbell and Charles Muses, Eds. *In All Her Names: Explorations of the Feminine in Divinity*, HarperSanFrancisco, 1991.

### Schedule:

- 1:00 – 2:00 Discussion of the archetype of the Feminine
- 2:00 – 3:00 Discussion of the myths of the Black Goddesses
- 3:00 – 3:15 Break
- 3:15 – 4:45 Wrap up the discussion
- 4:45 – 5:00 Summary and course evaluations

### **Saturday, December 8**

#### **Dreams & Amplification: Dissociated States & Motifs of Meaning in Clinical Process**

Harry Fogarty, M.Div., Ph.D.

We will explore Jung's self-observation that he endeavored to welcome each dream with the "attitude of a newborn babe," an approach he came to after many years of clinical work. In particular, we will meet dreams from within our (shared) experience with its many facets: our sense of presence with a dream, our thoughts, our methodological predispositions, our embodied awareness and receptivity, and amplifications arising within the field. Although I will provide material for our meeting, please also bring a dream from your clinical practice we might welcome.

### Seminar Objectives:

1. To become acquainted with Jung's methodological approaches to working with dreams in clinical process, in particular, the method of amplification.
2. To further understand manifestations of the emergence of meaning as dissociated states are engaged through dreamwork in the therapeutic matrix.

### Required Readings:

1. Jung, C.G., *Archetypes of the Collective Unconscious, The Concept of the Collective Unconscious*, (CW 9.1)
2. Shalit, Erel and Furlotti, Nancy S., eds., *The Dream and Its Amplification*, Ch. 1-6, 10-15
3. Wilkinson, Margaret, *Changing Minds In Therapy: Emotion, Attachment, Trauma, and Neurobiology*

### Supplemental Reading:

1. Cambray, Joseph, *Synchronicity: Nature and Psyche in an Interconnected Universe*
2. Jung, C.G., Concerning Rebirth, *The Psychology of the Child Archetype* (CW 9.1) *The Psychology of the Transference* (CW 16), #353-456, 538-539
3. Hill, John, "Amplification: Unveiling Emergent Patterns of Meaning" in Stein, Murray, ed., *Jungian Psychoanalysis - Working in the Spirit of C.G. Jung*

### Schedule:

- 9:00–10:30 Overview of Jungian Approaches to dreams within clinical process
- 10:30–10:45 Break
- 10:45–12:00 Embodiment, dissociated states, and Amplification
- 12:00–1:15 Lunch

1:15–2:30	Dreams and the emergence of meaning
2:34–2:45	Break
2:45–3:30	“Re-ligio” and clinical process
3:30–4:00	Summary and course evaluations

### *Spring Semester 2019*

#### **DREAM INTENSIVE WEEKEND**

##### **Friday, February 8**

##### **Dreams as Inner Drama**

Lisa Marchiano, MIA, MSW & Deborah Stewart, MEd, LCSW

*A dream is a theater in which the dreamer is himself the scene, the player, the prompter, the producer, the author, the public, and the critic.* Jung, CW 8, P. 561

Today we will explore the dramatic structure of a dream, and pay special attention to the psychic situation of the dreamer, often depicted in the dream setting or exposition. We will then follow the unfolding of the play, with its actors and action, to its conclusion and potential resolution of the original situation. Overall, we will attend to how dreams aid the individuation process.

##### **Seminar Objectives**

1. To generate a clinical hypothesis from dream imagery about the psychological situation of the dreamer.
2. To identify the essential dramatic elements in dreams from examples.

##### **Schedule**

1:00–1:30	Introductions and overview of the weekend program
1:30–2:30	Didactic and discussion of reading from <i>Portal to the Source</i>
2:30–2:45	Break
2:45–4:00	Group work on dreams
4:00–4:45	Discussion
4:45–5:00	Summary and evaluations

##### **Required Reading**

Whitmont, Edward C. and Sylvia Brinton Perera. *Dreams, A Portal to the Source*, Routledge 1996, Chapters 3 and 7. This is a book you should consider owning; however, we will scan the relevant chapters and email them to you before this seminar weekend.

##### **Saturday, February 9**

##### **Dream Imagery at the Interface of “Spirit of the Times” & “Spirit of the Depths”**

Joan Golden-Alexis, PhD

Each era has a specific living “spirit,” a Zeitgeist, that defines what is rational and informs the morals, values, and accepted ego personality of the time. No one is immune to the spirit of his own epoch or possesses a full understanding of it. Most behave consciously and unconsciously according to its norms, and freedom stretches only as far as the limits of consciousness.

Jung juxtaposes this powerful force with the “Spirit of the Depths,” the core of the individuation process, and on the collective level, the core of how society evolves over time. As a force, the “Spirit of the Depths” offers the vision to unshackle both an individual life and provide the symbols that offer a space of reflection and redemption for a culture that may be tumultuous, chaotic and disorienting to its members.

According to Jung, the “Spirit of the Depths” is available to us through our dream life, and manifests in each of us like a green seed from the dark earth of the unconscious. In this seminar we will focus on a study of dreams that prompts a feeling that they are commenting of the “Spirit of the Times” as well as on the personal complexes, and issues of the individual dreamer.

### Seminar Objectives

1. To develop a sense of how dream imagery informs and broadens our understanding of the “Spirit of the Times,” the Zeitgeist which defines an era.
2. To acquaint ourselves with dreams as a productive force that opens us to a symbolic understanding of the “Spirit of the Times” as it interfaces with the “Spirit of the Depths,” the individuation process.
3. To formulate a tentative answer to this question: Is psyche ever out of touch with the importance of the cultural aspects (or cultural complexes) embedded in the Zeitgeist in which we live?

### Schedule

9:00–9:45	Discussion of how “The Spirit of the Times” and “The Spirit of the Depths” manifests in dream imagery
9:45–10:30	How to recognize and understand dreams at the interface
10:30–10:45	Break
10:45–12:00	Small groups with facilitator; work on dreams
12:00–1:15	Catered lunch provided by PAJA
1:15–2:30	Continue dream-work groups with facilitator
2:30–2:45	Break
2:45–3:30	Discussion of interpreted dreams with whole group
3:30–4:00	Summary and course evaluations

### Required Reading

1. Jung, Vol. 8, *Analytic Psychology and ‘Weltanschauung* (pages 358-381)
2. *The Red Book*, Prologue and Chapter 1 (pages 117-130)

### **Friday, March 8**

## ***Midrash, Individuation & the Analytic Process***

Sarah Braun, M.D.

The Jewish tradition of engaging with the Hebrew Bible through *midrash* is a process of finding contemporary meaning in the sacred text by having 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 and collective material, is inextricable from the analytic “text,” be it a dream, an event lived in waking life, a film, an artistic reating, or a dynamic that arises in a clinical session. One of the central questions in this process is “What is missing?”

We will explore the process of *midrash* and its relationship to analysis and the process of individual by imaginatively interrogating a number of interrelated Biblical passages. Our approach will be an attempt to discern identifying underlying archetypal myth and connecting them to ways in which they manifest in the psyche, in the clinical setting, and in our culture.

### Seminar Objectives

1. To become acquainted with Jung’s concept of individuation and how the archetypal motifs in these texts exemplify this concept.
2. To develop a greater understanding of the analytic process by applying the parallel process of *midrash* to various biblical texts.

### Required Reading

#### 1. Biblical texts:

Lot’s Daughters	Genesis 19 (especially verse 8 and verses 15-38)
Tamar and Judah	Genesis 38
The Book of Ruth	Chapters 1-4

(I recommend *The Harper Collins Study Bible*, but any translation/edition is fine. The *Etz Hayim* edition of the Torah [Jewish Publication Society, 2001] has helpful commentary for the reading in Genesis.)

2. Zornberg, Avivah, G., *Moses: A Human Life*. Introduction, pages 1-8. (If you do not wish to purchase the book, the Introduction can be read on Amazon.)

### Supplemental Reading

Pitzele, Peter, *Our Fathers’ Wells: A Personal Encounter with the Myths of Genesis*  
Zornberg, Avivah G., *The Beginning of Desire: Reflection on Genesis*

### Schedule

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|-----------|--|
| 1:00–2:00 | Introduction to <i>midrash</i> , analytic process and individuation; what is missing?              |
| 2:00-3:00 | Exploration of archtypal motifs in the assigned text and parallels to the process of individuation |
| 3:00-3:15 | Break  |
| 3:15-4:30 | Discussion of ways in which the process of <i>midrash</i> exemplifies the analytic process         |

4:30–5:00 Summary and course evaluations

**Friday, March 8**                      **James Hollis, PhD**  
**Public Program, evening**   **Friends Center**            **Details to be announced**

**Saturday, March 9**

**Job, Jung, & the Problem of Evil**

James Hollis, PhD

Knowing how controversial his views would be, Jung postponed writing *Answer to Job*, simultaneously a scholarly examination of the nature of the human psyche, critique of the Western *imago Dei*, and speculation on the problem of evil. This lecture/discussion will include a survey of various world positions regarding theodicy. Additionally, we will examine how one may work with the traumata which occur when client experience evil or are wrestling with their own shadow proclivities. We will also explore how seminar participants personally understand, or approach, the issue of both natural and moral evil and its pathogenic distress.

Seminar Objectives

1. To learn a range of historic and cultural understandings of the problem of evil.
2. To understand Jung's critique of the Judeo-Christian response to the demands of theodicy.
3. To consider how to work with clients who have suffered encounters with evil.
4. To develop a more evolved personal stance regarding evil.

Required Reading

Jung, C.G., *Answer to Job*, CW 11 (also a separately published paperback)

Schedule

9:00-10:00    Historic survey of theodicy positions  
10:00-12:00    Lecture/discussion of Jung's *Answer to Job*  
12:00-1:15     Lunch  
1:15-3:00      Continuation of discussion of *Answer to Job*  
3:00-3:45      Clinical issues in dealing with the problem of evil  
3:45-4:00      Summary and course evaluations

**Friday, April 5**

**The First Stories We Remember: A Jungian Perspective, Creative & Experiential**

Sondra Geller, MA, ATR-BC, LPC

We will revisit the first stories we remember hearing as young children. Were they read to us or did we read them to ourselves? What were they about? Were they Little Golden Books, Grimm's Fairytales, Bible Stories heard in Sunday school or stories handed down through family lore? We will use pastels, tissue paper collage, and journaling to explore the meaning of these early stories. How did they influence our development? How did they work themselves into our psyches? Where did they show up later in life, perhaps as life scripts or personal myths and fairy tales. Can their impact be modified?

The class will be creative and personally informative. Participants will understand how their unique versions of even classic stories become signposts on their journey of individuation. In the process we will explore the role of the witness and the importance of the *temenos*. The class will be enhanced by participation of all. Please take time to think about what you might bring to share.

### Seminar Objectives

1. To understand how early childhood stories influence our development.
2. To understand how these stories manifest as themes later in life.
3. To explore whether or not their impact can be modified in order to help resolve complexes and expand the personality.

### Suggested Reading:

Dan P. McAdams. *The Stories We Live By: Personal Myths and the Making of the Self*, Guilford Press, 1993

### Schedule

1:00-2:00	Introduction: Presentation of Personal Stories
2:00-3:00	Use of expressive arts to illustrate developmental influences
3:00-3:15	Break
3:15-4:30	Further use of expressive arts and discussion
4:30-5:00	Summary and course evaluations

### Saturday, April 6

#### **Mandalas: Symbols of Totality & the Realization of the Self**

Cynthia Candelaria, EdD, LPC

Jung experienced mandalas as spontaneous creations that unconsciously helped the inner Self to heal. We will explore this archetypal symbol of wholeness from different perspectives. For example, Tibetans see mandalas as diagrams of the cosmos and objects of meditation, and Native Americans use mandalas as a central focus of healing rituals. We also see them in Christian cathedrals and gardens as aids to contemplation. Joseph Campbell said, "Making a mandala is a discipline for pulling all those scattered aspects of you life together, finding a center."

This seminar will explore how the mandala has been used throughout history and how it is relevant today as a tool for meditation, self-expression, and individuation. We will also

explore the making of mandalas and their effects on our own psychological process. In addition we will look at how Jung used the mandala in his therapeutic work and examine the clinical applications of working with mandalas to further the process of individuation.

### Seminar Objectives:

1. To deepen our understanding of the history of the mandala as an archetypal symbol of wholeness.
2. To discover and discuss the ways in which Jung worked with mandalas as a part of the individuation process.
3. To identify the ways in which mandalas are active in modern culture & psyche.
4. To explore the role that mandalas can play in the therapeutic process.
5. To understand the experience the making of mandalas and their effects on our own psychological process.

### Schedule:

9:00-10:30	Introduction to the mandala and its expression in human history.
10:30-10:45	Break
10:45-12:00	Discussion of the mandala in modern culture and psyche.
12:00-1:15	Lunch
1:15-2:30	Jung's work with mandalas in the individuation process.
2:30-2:45	Break
2:45-3:30	Making a mandala affects our own psychological process.
3:30-4:00	Summary of clinical applications and course evaluation.

### Required Readings:

1. Jung, C. G. (1964). *Man and His Symbols*. New York: Doubleday.
2. Jung, C. G. (1959). *Mandala Symbolism*. Princeton, NJ: Princeton Univ. Press.

### **Friday, May 10**

#### **The Moral Imperative for Shadow Work: Shadow Projection, Haute Couture & Gay Male Individuation in *The Dress Maker***

Robert Sheavly, LICSW, DCSW

*To live a moral and correct life is to live in accordance with the Self. To go against this deepest Center within us is to incur the enmity of the Self. The morality of the Self may be different from the collective morality in which we are immersed in our social structures.* John A. Sanford

Deadly terrorist attacks are staples of the daily news. Ethnic cleansing is ongoing in South Sudan and Myanmar. As of 8/2016 consensual sexual acts between adults of the same sex were punishable by death in 8 countries. The connection between shadow projection, violence and hate is known. In 1916, mid-WWI, Jung wrote:

The psychological concomitants of the present war—above all the incredible brutalization of public opinion, the mutual slanderings, the unprecedented fury of destruction, the monstrous flood of lies, and man's incapacity to call a halt to the bloody demon—are uniquely fitted to force upon the attention of every thinking person the problem of the chaotic unconscious which slumbers uneasily beneath the ordered world of consciousness. This war has pitilessly revealed to civilized man ... [what] ... lies in

store for him if ever again he should be tempted to make his neighbour responsible for his own evil qualities. ... If ever there was a time when self-reflection was the absolutely necessary and only right thing, it is now, in our present catastrophic epoch. (Emphasis added).

*The Dressmaker* is a 2015 tragicomedy starring Kate Winslet that is set in Dungatar, a mid-1950's small town in the Australian outback. Tilly, who was exiled as a girl from Dungatar, returns as a beautiful and glamorous dressmaker to confront her roots. The gothic characters of Dungatar include Tilly's pure-hearted sweetheart, the gentile simpleton who holds the key to Tilly's troubled past, and a closeted cross-dressing policeman with whom Tilly forms an alliance.

Using lecture, discussion, video clips and a self-exploration exercise, this seminar will use the fairy tale microcosm of Dungatar to explore the problem of evil and the themes of persona, persona identification, shadow projection and possession, and shadow integration as illustrated by the process of gay male identity development.

#### Seminar Objectives:

1. Define the theological term, *privatio boni* and state its relationship to the concept of "evil."
2. Define "evil" from a psychosocial perspective using Jungian concepts relating to the structure and function of the psyche.
3. List the six stages of gay male identity formation according to Cass.

#### Required Readings and Assignments:

1. Watch the film, *The Dressmaker* (2015); available on Amazon or Netflix.
2. Sanford, John A., Jung and the Problem of Evil: The Strange Trial of Mr. Hyde. ISBN-13: 978-0938434931
3. Read chapter 9, "Dark Divinity" from *Why Good People Do Bad Things: Understanding our Darker Selves* by James Hollis (2007). Gotham Books.

#### Supplemental Reading:

Vivienne C. Cass. Homosexuality Identity Formation in *Journal of Homosexuality*, 4:3, (1979) pp. 219-235.

#### Schedule:

- 1:00 – 2:00 Didactic: Alterity and the problem of evil from a Jungian perspective. Shadow and shadow projection's role in homophobia and homosexuality.
- 2:00 – 3:00 Case examples from the film, *The Dressmaker*.
- 3:00 – 3:15 Break
- 3:15 – 4:30 Shadow work self-exercise.
- 4:30 – 5:00 Summary and course evaluations.

#### **Saturday, May 11**

#### **Kundalini Yoga**

Joseph Lee, MSW, LCSW

In 1932 C.G. Jung and J.W. Hauer presented a seminar about Kundalini Yoga. This program both introduced a European audience to the basic methods, experiences and goals of Kundalini yoga and offered an opportunity for Jung to explore the process of Individuation found in worldwide religious teachings. Since this initial exploration the West has seen a proliferation of translated sacred texts, widely available experiential classes in yoga, and a plethora of detailed descriptions of the psychophysical experiences of the awakening of this inner energy. Together we will explore contemporary experiences of Kundalini risings and seek to understand Jung's interpretations of those experiences as realizations of the self.

Seminar Objectives:

1. Verbalize the basic concepts of Kundalini yoga.
2. Explain the analytic concept of individuation using yogic amplifications.
3. Enhance their sensitivity to Kundalini phenomena in the clinical setting.

**Schedule:**

9:00-10:30 Didactic & discussion  
10:30-10:45 Break  
10:45-12:00 Didactic & discussion  
12:00-1:15 Lunch  
1:15-2:30 Didactic & discussion  
2:30-2:45 Break  
2:45-3:45 Small group process  
3:45-4:00 Summary and course evaluation

Required Reading:

White, John. (1990). *Kundalini, evolution and enlightenment*. St. Paul, MN: Paragon House.



