

**The Philadelphia Association of Jungian Analysts  
Philadelphia Jung Institute  
Seminar Curriculum 2019 - 2020**

*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  
1 – 5pm; the Saturday seminar meets 9am - 12pm and 1pm – 4pm.*

**Fall Semester 2019**

**Friday, September 13**

**Introduction to Psychopathology from a Jungian Point of View**

Julie Bondanza, PhD

This course on psychopathology will take place on four Fridays throughout the semester. We will focus on an understanding of psychopathology from the point of view of C.G. Jung as well as more contemporary thinkers. Specifically, we will look at the importance of understanding Jung's ideas of both complex and neurosis and how these concepts play out in our lives and our dreams. Additionally, we will see how these ideas are depicted in mythology, fairy tales and literature.

Objectives

- \_\_1. To define the concept of the complex as it was developed by CG Jung.
- 2. To explain the concept of neurosis, how it develops, and what can help it to transform.

Reading

Jung, C.G "A Review of the Complex Theory" Vol. 8., pp. 92-106.

Jung, C.G "The Therapeutic Value of Abreaction" Vol. 16., pp 129-138.

Supplemental Reading

- 1. Miller, Arthur. *After the Fall*.
- 2. Andersen, Hans C., "The Red Shoes."

Schedule

1:00–1:15	Introduction
1:15-2:00	Didactic presentation of key concepts
2:00–3:00	Discussion of key concepts as elucidated in the reading
3:00-3:15	Break
3:15–4:45	Continuation of discussion, questions
4:45-5:00	Summary and course evaluations

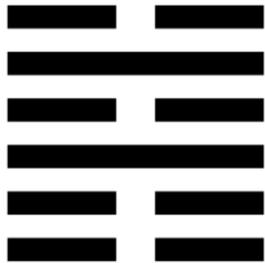


The Philadelphia Association of Jungian Analysts (PAJA) has been approved by NBCC as an Approved Continuing Education Provider, ACEP number 6671. Programs that do not qualify for NBCC credit are clearly identified. PAJA is solely responsible for all aspects of the program.

## Saturday, September 14

### **Complex Theory: Regression and Teleology**

Robert Sheavly, LICSW, DCSW



#### **Hexagram 39: "Chien"**

As one commentary on the *I Ching* states:

**Obstacles:** Many of your external obstacles are, in fact, internally generated. Whether you create them in the process of acting out internal conflicts, or instinctively choose paths fraught with certain difficulties, they must nevertheless be overcome. ... *You are blocking your own progress. Do not make the mistake of casting the blame elsewhere. Instead, use this opportunity for self-discovery.* The *I Ching Workbook* by R. L. Wing

Complexes are core structures of the psyche and are the most basic way in which we encounter the archetypes. The seminar will begin with a review of Jung's theory of complexes. These feeling-toned, bodily responses to a particular psychic situation show us how much and how often our conscious minds can be distorted or overwhelmed by semi- or wholly autonomous "splinter personalities." "Chien" captures the tension between regression and teleology contained in the complex. Since complexes "possess us" and often reflect "younger" attitudes and ways of feeling and behaving, they are often experienced as negative. Yet, when we choose to *relate to* the complex and the archetypal energy at its core, a greater purpose or teleology is found. Since active imagination is a primary method for fostering such relating, the seminar will include an active imagination exercise.

#### Objectives

1. Participants will be able to describe the structure of a complex including the role of complexes in symptomatology.
2. Participants will be able to explain the role of projection when working with a complex.
3. Participants will be able to articulate two different approaches when working clinically with a complex.

#### Reading

From CW8: "*On Psychic Energy*," "*The Transcendent Function*," "*A Review of the Complex Theory*" and "*On the Nature of the Psyche*."

#### Assignments

1. Please bring any of your "favorite" complexes with you to the seminar.
2. Please bring a copy of "*A Review of the Complex Theory*" to the seminar.

#### Schedule

9:00–9:30

Introductions and overview of the day

9:30–10:45	Presentation with discussion on the nature of complexes
10:45–11:00	Break
11:00–12:30	Didactic and discussion of complex theory and I Ching
12:30–1:45	Catered lunch provided by PAJA
1:45–2:30	Application of theory to complexes brought by participants
2:30–2:45	Break
2:45–3:30	Application of complex theory to personal complexes
3:30–4:00	Summary and evaluations

### **Friday, October 18**

#### **Trauma: An Interdisciplinary Perspective**

Julie Bondanza, PhD

This seminar explores the archetypal and historical roots of our understanding of trauma. We will also look at some of the recent brain research on trauma, the development of epigenetics, and its effects on intergenerational trauma. Fairy tales and myths will further elucidate the effects and trajectory for healing trauma.

#### Reading

1. Kalsched, Donald. "Chapters 1, 4 and 5 of *The Inner World of Trauma: Archetypal Defenses of the Personal Spirit*. 1996.
2. Van der Kolk, Bessel. *The Body Keeps the Score: Mind, Body and Brain in the Transformation of Trauma*. 2016. Read in the book where your interests are piqued.

#### Supplemental Reading

1. Rogers, Annie. *A Shining Affliction*. 1995.
2. Grimm's Fairy Tales. Specifically: "The Handless Maiden," Rapunzel," "Allerlieraul," and Andersen's "The Red Shoes."

#### Objectives

1. Differentiate between classic and contemporary theories of trauma.
2. Enumerate behavioral patterns in various models of trauma.
3. Describe the effects of trauma on the brain.
4. Describe intergenerational dimensions in the origin of trauma disorders.

#### Schedule:

1:00–2:15	Introduction and overview of key ideas
2:15–2:45	Discussion
2:45–3:00	Break
3:00–4:45	Discussion continued; application of concepts to reading
4:45–5:00	Summary and course evaluations

## **Saturday, October 19**

### **Archetypal Images of the Therapeutic Stance—with Special Reference to Countertransference**

Roger Brooke, Ph.D., ABPP

The general aim of this seminar is to help you situate yourselves in a stance towards the psyche that is self-reflectively aware of the images through which we are gathered as therapists and analysts, and is also theoretically sound, with room for deep hospitality, steadiness and flexibility.

#### **Objectives**

1. Describe the existential and imaginal structure of our human being-in-the-world.
2. Describe the imaginal dimensions of psychological life, i.e., those oneiric fantasies through which we imagine our professional lives.
3. Describe the guiding images and fantasies that have led you into this field, i.e., what is the dream that led you into this work?--and what might be its possibilities, anxieties, and shadows?
4. Describe some of the archetypal images supporting the *temenos* known as the therapeutic frame (with special attention to its Oedipal structure and dynamic tensions).
  
5. Describe the organizing fantasies within various theoretical positions (e.g., Freud, Jung, Klein and Winnicott, cognitive behavioral therapy, psychiatric). The broader theoretical objective here is to help participants, as Jungians, describe the roots of theory in the human imagination.

**Reading:** The following will be sent as pdfs:

1. Stein, M. (1984). Power, Shamanism, Maieutics in the countertransference. In M. Stein and N. Schwartz-Salant (Eds.). *Transference/countertransference*. Wilmette: Chiron.
2. Brooke, R. (1992). A Coyote barks at Prometheus: archetypal images of the therapeutic stance. *The Humanistic Psychologist*, 21(1), 58-64.

#### **Annotated Recommended Reading**

1. Brooke, R. (2016). Some common themes of psychology as a human science. In C. Fischer, L. Laubscher, & R. Brooke (Eds.). *The qualitative vision for psychology: invitation to a human science approach*, pp. 17-30. Pittsburgh: Duquesne Univ. Press. This chapter was written as an introduction to the existential foundations of psychology as a human science. It provides the theoretical background to the

opening section of the day's seminar.

2. Brooke, R. (2009). The Self, the psyche, and the world: a phenomenological interpretation. *Journal of Analytical Psychology*, 54, 599-616. This paper sets out how I read the Jungian notion of the psyche and the self—that they are not in us but rather we are in them, just as we are in the biosphere, language and cultural history—and, as Jung says, the fish is inside the sea. A critical discussion of object relations theory and some multicultural reflections are also offered.
3. Brooke, R. (1996). Analytical psychology and existential phenomenology: an integration and a clinical study. *The Psychoanalytic Review*, 83(4), 525-545. This paper is an integration of the existential and imaginal perspectives developed in my book, *Jung and phenomenology* (Routledge, 1991/2015). It illustrates the themes and the possibility of thinking of object relations imaginally with a clinical discussion.
4. Craig, E. (2000). Sanctuary and presence. *The Humanistic Psychologist*, 28(1-3), 267-274. This little gem was written by an American analyst trained by the existential psychoanalyst (“Daseinsanalyst”), Medard Boss. Boss had been an analysand of Freud’s and attended Jung’s seminars in Zurich in the 1940s. His work is theoretically based on Heidegger’s.
5. Craig, E. (2008). The human and the hidden: Existential wonderings about depth, the soul, and the unconscious. *The Humanistic Psychologist*, 36(3-4), 227-282. This long article is an excellent and scholarly integration of existential and psychoanalytic thought. Craig’s dialogue is primarily with Freud.

Additional readings can be found through my website:

[www.rogerbrookephd.com](http://www.rogerbrookephd.com)

### Schedule

9:00–9:30	Being-in-the-world and its imaginal organization
9:30–10:15	Workshop: how I dream being of help
10:15–10:30	Break
10:30–12:00	Images as complexes (with language and mood), openings to possibility, as framing and limiting, and with shadows
12:00–1:00	Lunch
1:00–2:00	Imaginal dynamics of the countertransference. Power, shamanism, maieutics (Stein)
2:00–3:00	Imaginal dynamics of the therapeutic frame: mother, father, hero, trickster, crone
3:00–3:30	Integrations and openings
3:35–4:00	Summary and course evaluations

### **Friday, November 15**

#### **Depression & Anxiety**

Julie Bondanza, PhD

This seminar explores the archetypal and everyday roots and symptoms of these two most common psychological disturbances. We will look at the Jungian conception and treatment of these disturbances as well the modern behavioral approaches to these disturbances.

### Objectives

1. Define various stages of depression from mild to moderate to severe.
2. Define anxiety from both a Jungian and behavioral points of view.
3. Differentiate treatment modalities for these disturbances, including: psychodynamic, Jungian, and cognitive.

### Reading

1. Kast, Verena. *Through Emotions to Maturity: Psychological Readings of Fairy Tales*, "Getting through Anxiety." Pp 1-63. 1993.
2. Soloman, Andrew. *The Noonday Demon: An Atlas of Depression*, 2001. Chapter 1: "Depression."

### Supplemental Reading

1. Cardinal, Marie. *The Words to Say It: An Autobiographical novel*. (any edition).

### Schedule:

1:00 – 2:00	Introduction and overview of key concepts
2:00 – 3:00	Discussion of main ideas
3:00 – 3:15	Break
3:15 – 4:30	Discussion and application of key concepts to reading
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 16**

#### **Complex, Archetype, & the Inter-Relational Field**

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

*The objective stratum of the collective unconscious has its own dynamics which are characterized by pre-existing forms of a universal and impersonal nature and which are separate from and independent of the individuals. Yet the discovery of these dynamics is only possible by experiencing them through the individual and combined subjectivities of both people.*

Nathan Schwartz-Salant

General complex theory lays emphasis on the relationships between polarized aspects of psychic life that are constellated around a feeling and organized by an archetypal pattern. Typically the polarized aspects are held together, and apart, by a dynamism that consists of a combination of *eros* and antipathy manifesting at both the discrete as well as the archetypal levels. The Eros of the combined elements is towards unity, while problematic feeling states hold such elements apart as each

element strives to preserve its existence. Reconciliation of the polarities is made problematic by the fact that the structure of each pole differs in terms of its logical nature. Each element is, in fact, a different logical system, holding to differing expressive modes, and existing at, or in, different states and structures of consciousness. Resolution of the conflict calls for broadening the relational potential of each and necessitates a growth in consciousness in some form or another. Complexes are not simply internal psychic phenomena. Their patterns iterate across fields of organization, most notably appearing in the inter-relational sphere where they show up as interpersonal conflicts in life and as transference/countertransference phenomena in analysis. Yet even while this is so, they are invested with, and guided by, archetypal dynamics.

In this seminar we will begin by examining such a pattern as revealed in a fairytale and then move into two case examples where we will see the same, or similar, dynamisms at work. We will observe how the internal complex extends into the outer, inter-relational field, which then becomes a stage upon which the complex becomes dramatized. If we look carefully, we will observe that buried within the problematic complex lies a hidden archetypal impetus, driving toward wholeness.

#### Objectives:

1. Participants will be able to identify the archetypal underpinnings of the complex in analytic work.
2. Participants will be able to recognize the essential values held by the opposing poles of the complex and their respective organization with regard to their functional purpose.
3. Participants will be able to articulate the importance of non-alignment with specific poles of existing complexes in analytic process while maintaining contact with their essential values.

#### Reading:

1. Grimm and Grimm (1992). *The Complete Fairytales of the Brothers Grimm*. New York, NY: Bantam Books. Read "The Frog King."

#### Assignment:

While reading "The Frog King" pay attention to the nature of the relationships between the elements of the tale in terms of their qualities. Pay attention to shifts, patterns, contrasts, similarities, qualitative links and so on. Try to register what seems to feel strongly connected with something else in the tale from your perspective.

#### Schedule:

9:00–9:45	Opening comments/a reading of the tale
9:45–10:30	Exploring the tale
10:30–10:45	Break
10:45–12:00	Presentation of a case example/exploration of the case
12:00–1:15	Lunch

1:15–2:30	Presentation of case/break out groups
2:34–2:45	Break
2:45–3:30	Presentation of break-out findings and review
3:30–4:00	Summary and course evaluations

**Friday, December 13**

**Attachment: Ordered & Disordered**

Julie Bondanza, PhD

This seminar explores attachment theory, its connection to archetypal theory, and an overview of how different attachment styles develop. We will then develop an understanding of how the three insecure attachment styles act as complexes that interfere with interpersonal relationships.

Objectives

1. Define the four attachment styles.
2. Describe the origin of each attachment style.
3. Explain the connection between attachment and the mother archetype.
4. Describe how insecure attachment styles interact with complexes to create difficult interpersonal relationships.

Reading

1. Holmes, Jeremy. Chapters 1 and 2 in *Attachment, Intimacy, Autonomy: Using Attachment Theory in Adult Psychotherapy*, 1996.
2. Karen, Robert. Part V in *Becoming Attached: First Relationships and How They Shape Our Capacity to Love*, 1994.

Supplemental Reading

1. Morrison, Toni. *The Bluest Eye*, 1993.

Schedule:

1:00–2:00	Introduction and overview
2:00–3:00	Didactic presentation of key concepts
3:00–3:15	Break
3:15–4:45	Discussion and application of concepts to reading
4:45–5:00	Summary and course evaluations

**Saturday, December 14**

**To Be Announced**

Ronnie Landau

**Saturday, December 14**

**Psychosis and Psychoanalysis; History, Theories and Treatment**

Ronnie Landau



Artist Rene Magritte

“Madness is both innate and a form of adaptation. It is a desperate response to emotional pain and the stress of life.”

(Eigen, *The Psychotic Core*)

Jung’s career began with his mentor Dr. Eugene Bleuler at the Burgholzli hospital working with patients suffering from what was called *dementia praecox*. Psychosis is an essential topic of psychopathology that is deeply rooted in Jungian analytic history. Jung’s development of his *complex theory* was a direct outgrowth of his early work with schizophrenic patients, and Jung’s own painful rupture from Freud in 1913 that sent him into a downward spiral often referred to as his “creative illness.” As Jungians in the world today, what is our stance towards working with psychotic processes and how do we continue to develop our clinical and psychological understanding of it?

The purpose of this course is first to provide a psycho-historical review on the subject of psychosis originally called *dementia praecox*. In addition, we will trace and examine some of the analytic theories and techniques for treating schizophrenia, past and present. The emphasis in

this course will include a mythopoetic, psychodynamic, and analytical perspective including both Freud and Jung's theories. Further exploration of the what Psychoanalyst Michael Eigen calls the "psychotic core" will be an important concept in developing a better understanding psychotic process. If time allows, the instructor will present a clinical case. We will watch a moving YouTube from the now universal self-help group called "Hearing Voices."

### Objectives:

1. Learn the history of the concept of *dementia praecox*.
2. Learn the difference between Jung and Freud's notion of psychosis.
3. Describe what is meant by the "psychotic core"
4. Develop an archetypal and mythopoetic understanding of psychotic process.
5. Describe in Jungian terminology the difference between neurotic process and psychotic process.
6. Name some of the challenges that are met in the transference - countertransference working with a psychotic individual.

### Assignments:

Watch the film "A beautiful Mind" (Story of John Nash)

Write a reflection paper (1-3 pages) considering both your personal, symbolic, and theoretical responses to the film. Bring to the seminar to share.

### Required Readings:

C.G. Jung CW Volume 3 (pages 5- 98)

Eigen, Michael, "The Psychotic Core" Chapters 1 and 7. PDF's provided  
Choose **one** of 2 articles: Silverstein or Searles PDF's provided

### Optional and additional:

Bollas, Christopher, "Catch them Before they Fall" (Routledge)

Perry, Weir, John, "The Far Side of Madness" (Spectrum)

## **Schedule**

- 9:00- 9:30 Introduction of subject by instructor  
9:30- 11:00 Working with the history of psychosis- complex theory, toxins, Freud and Jung/ archetypal and mythopoetics  
11:00-11:15 break  
11:15- 12:00 The Case of Daniel Schreber- discussion

### **12:00-1:00 Lunch**

- 1:00- 2:00 The concept of the psychotic core. (Eigen)  
2:00- 2:45 Review of other theories, Bollas, Perry, Searles and Silverstein  
2:45-3:15 View Interview with John Nash, seminar response to film  
3:15-3:30 YouTube of “Hearing Voices” and discussion (Psychosis and the collective)  
3:30- 4:00 If time allows, brief presentation of clinical case/ process and feedback

## *Spring Semester 2020*

### **DREAM INTENSIVE WEEKEND**

#### **Friday, February 7**

#### **Prepare for Something Entirely Unexpected: Context & Compensation in Clinical Work with Dreams**

Lisa Marchiano, MIA, MSW

Jung pioneered a clinical approach to dream work that is still widely used today. In this seminar, we will focus on two key aspects of Jung's approach, context and compensation. A close examination of the context in which the dream occurs, and the personal context associated with each element of the dream, are essential for decoding a dream's message. In addition, our understanding of the psyche as a self-regulating system that progresses toward wholeness through the mechanism of compensation can help us to understand a dream's potential message for the dreamer.

#### **Objectives**

1. To articulate a theoretical understanding of context and compensation in dreams.
2. To apply the understanding of context and compensation in dreams to case examples of dreams.
3. To identify the purposive *telos* of the psyche in case examples of dreams.

#### **Reading**

On the Nature of Dreams, CW Volume 8, paras. 530-569.

#### **Schedule**

1:00-1:45	Introductions and overview
1:45-2:30	"Taking up the context" – working with context and associations
2:30-2:45	Break
2:45-3:30	Toward an understanding of compensation
3:30-4:30	Small group work with dreams
4:30-5:00	Discussion and evaluations

#### **Saturday, February 8**

#### **The Resurrection of Shadow through Dream Imagery —A View at the Border of Light and Dark**

Joan Golden-Alexis, Ph.D.

*The shadow is an archetype that is the most accessible and the easiest to experience. The shadow is a moral problem that challenges the whole ego-personality, for no one can become conscious of the shadow without considerable moral effort.* C.W. §14 9ii

The shadow, discernable in dreams through personifications that are of the same sex as the dreamer, displays character traits and ways of behaving that form the counterpart to the conscious personality. When resurrected, embodying values that consciousness rejects, shadow represents for each of us what we might have been, but as yet have not had the chance to be. Thus, shadow throws a bright light on identity, who one is relative to what one might have become and offers a clarifying focus on the choices we have made, and how these choices may have severely limited our innate potential. Shadow, our most intimate life companion, never leaves our side and scrupulously tracks how much we exclude that belongs to us, shedding a constant light upon the processes that narrow consciousness and cast a long shadow. This course will be devoted to examining how our dreams naturally and organically draw attention to this subtle exclusionary process, and offer the dreamer the possibility of discovering the depth of his moral integrity through his attempt to dream his personality forward.

### Objectives

1. To develop a sense of how dream imagery informs and broadens our understanding of shadow, and its enormous role in both limiting and expanding the growth of consciousness, and a more authentic expression of Self.
2. To acquaint ourselves with dreams as a productive force that opens us to a symbolic understanding of the transformational potential of shadow personalities and their relationship to the individuation process.
3. To formulate a tentative answer to the question, “Is psyche ever out of touch with the importance of the moral integrity as it relates to the transformation of the personality?”

### Reading

1. “On the Nature of Dreams,” CW 8, p. 281.
2. “Ego,” “Shadow,” Syzygy” and “Self,” CW 9/1, pp. 3-35. (This is Jung as his clearest; don’t miss out on this reading.)
3. Golden-Alexis, J, “Amelia: Images of Mystery—The Transformation of Shadow in Women,” ARAS connections, Issue 3, 2018 (available on line). This is a description of a woman’s integration of shadow throughout her life. The flow of her images (her paintings) allows us a view into the secret garden of the individuation process in women. This is an optional reading.

### Schedule

9:00–9:45	Discussion of how shadow operates in the personality and the various ways it manifests in dream imagery
9:45–10:30	Making acquaintance with methods of recognizing, analyzing and understanding shadow imagery in dreams--Dream I
10:30–10:45	Break

10:45–12:00	How to recognize, analyze and understand a dream revealing shadow's transformational potential--Dream II
12:00–1:15	Lunch
1:15–2:30	Analysis of Dream III
2:34–2:45	Break
2:45–3:30	Continue analysis with whole group of Dream III, including a broader integrative discussion of the importance the shadow in developing authenticity
3:30–4:00	Summary and course evaluations

### **Friday, March 13**

#### **Three Thirds of Psychoanalysis, as Seen Through a Jungian Lens**

William Baker, PsyD

This seminar will provide a detailed introduction to the psychoanalytic concept of 'the Third,' which can ground and inform our understanding of how the transcendent function manifests in our clinical work. Psychoanalysts understand the Third (as universal limit, reflective capacity, or intersubjective emergent) to be more or less missing in the neurotic, borderline, perverse, or psychotic patient's limited way of functioning; establishing the Third is the inherent goal of treatment.

Our exploration will be guided by examples of the Third as they emerge in the clinical material of patients at different ages and developmental levels, as well as in myth and fairytale.

#### Objectives

1. To become acquainted with various conceptions of the Third from classical, developmental and relational psychoanalysis.
2. To become acquainted with Britton's notion of triangular space.
3. To become acquainted with Fonagy's theory of development as the achievement of mentalization.
4. To become acquainted with Benjamin's theories of intersubjectivity & mutuality.

Reading (all articles will be emailed to students prior to the seminar):

1. Benjamin, J. (2004). Beyond doer and done to: An intersubjective view of thirdness. *Psychoanalytic Quarterly* 73: 5-46.
2. Britton, R. (2004). Subjectivity, objectivity, and triangular space. *Psychoanalytic Quarterly* 73: 47-61.
3. Fonagy, P. & Target, M. (1996). Playing with reality: I. Theory of mind and the normal development of psychic reality. *International Journal of Psychoanalysis* 72: 217-233.

#### Schedule

1:00–2:15	Presentation
2:15–2:45	Discussion
2:45–3:00	Break

3:00–4:15            Presentation  
4:15–4:45            Discussion  
4:45–5:00            Course evaluations

**Saturday, March 14**

**Trauma & the Transcendent Function**

Sarah Braun, M.D.

Jung did not address trauma explicitly in his written works; however, his understanding of the nature of the psyche and its capacity for transformation throughout life capture what we have come to recognize as the human vulnerability to trauma and (at best) our profound creativity in response to it. We will examine some of the effects of trauma as well as indications that the transcendent function is at work—both in the psyche’s recovery and in its fundamental unfolding.

Objectives

1. To become acquainted with ways in which analytical psychologists identify the effects of psychological trauma.
2. To develop some understanding of the ways in which the transcendent function underlies both the response to trauma and the process of individuation.

Reading

1. Kalsched, Donald. *The Inner World of Trauma: Archetypal Defenses of the Personal Spirit*, Routledge, 1996.
2. Ulanov, Ann. *The Psychoid, Soul and Psyche: Piercing Space-Time Barriers*, Daimon, 2017.

Assignment (for candidates):

Please write a paper of 1- 2 pages that includes your reflections—personal, clinical or both—on the material, and be prepared to share your reflections with the group.

Assignment (for general seminar members):

Please come prepared to share your reflections on this material with the group.

Schedule:

9:00–9:45	Introduction: trauma and individuation
9:45–10:30	Trauma: Kalsched
10:30–10:45	Break
10:45–12:00	Trauma: Ulanov
12:00–1:15	Lunch
1:15–2:30	Relationship between recovery from trauma and the process of individuation
2:30–2:45	Break
2:45–3:30	The transcendent function at work
3:30–4:00	Summary and course evaluations

### **Friday, April 3**

#### **Beginning Analysis: An Archetypal Experience of Initiation**

Sondra Geller, MA, ATR-BC, LPC

*Jung must be experienced to be understood.*

We shall look at the way *Beginning Analysis* replicates an Archetypal Experience of Initiation. First the analysand must be *Called to the Journey*. She may be in a transition from one life stage to another, realizing a chosen career path no longer fits, or experiencing relationship issues, illness or loss. The range of life experiences that bring one to analysis is endless. And so the seeker at any age may find herself *lost and spinning*. Some may find their way to counseling, therapy, or in the framework of this seminar, the call may be to *Jungian Analysis*.

What is it about a Jungian approach that may call our potential seeker? The work of Carl Jung suggests possibility and potential. The analyst guides the seeker on her search for what Jung calls the Self, the *Journey of Individuation*. The analyst, schooled in the study of the *symbolic*, invites the analysand to bring dreams to her sessions, to bring drawings, to write poetry. Together, analyst and analysand explore images presented in the dreamtime. These creative expressions become portals to the analysand's inner life.

After being called to the *Journey* there is a symbolic *Leaving Home*, followed by *Being Lost*. The analyst becomes the *Gatekeeper* in order to establish the safety of a *temenos* and navigate the often-turbulent waters of descents and recoveries of symbolic material from the unconscious. The time of *Being Lost* is followed by *Recovery*, then *Integration*.

We shall expand these classic stages of the initiatory process by introducing work with fundamental art media. Interaction throughout the class with drawing, clay modeling, and writing will bring participants face-to-face with their experiences of initiation. One can expect to encounter confrontations with the numinous, unveiling of links to psyche, and discovery of the boon of insight that allows making important life changes that may in turn impact the collective.

#### **Objectives:**

1. To identify the stages of an archetypal initiation that *Beginning Analysis* replicates.
2. To amplify Jungian theoretical understanding by working with expressive arts such as drawing, clay modeling and writing.

#### **Reading**

A. Van Gennep. *The Rites of Passage*, Routledge, 1960. Selected pages will be sent to seminar participants.

### Schedule

1:00–2:00	Introduction to the archetypal stages of initiation
2:00–3:00	Use of expressive arts to facilitate experiential understanding
3:00–3:15	Break
3:15–4:30	Further use of expressive arts and discussion
4:30–5:00	Summary and course evaluations

***Friday, April 3***

***James Hollis, PhD***

***Public Program, evening Friends Center Details to be announced***

### **Saturday, April 4**

#### **Depathologizing Pathology: Understanding the Logic of Symptoms**

James Hollis, Ph.D. Jungian Analyst, Training Analyst

This course will focus on Jung's theory of neurosis, various anxiety management systems, differential diagnosis, and psychodynamic perspectives on symptoms and treatment.

#### Objectives

1. To gain greater understanding of psychodynamic perspectives.
2. To learn differential diagnoses.
3. To acquire a template for anxiety management systems.
4. To discern the profile of sociopathy.
5. To consider the case material presented.

#### Reading

1. C. G. Jung, *A Review of Complex Theory, CW 8, 1934.*
2. Adolph Guggenbuhl-Craig, *The Emptied Soul, 1999.*

### Schedule

9:00–10:30	General view of psychopathology
10:30–10:45	Break
11:00–12:00	Theories of neurosis
12:00–1:00	Lunch
1:00–2:30	Survey of anxiety management systems
2:30–2:45	Break
2:45–4:00	Case material and evaluation

**Friday, May 8**

#### **Toward a New Mythology: Encounters with the Other**

Deborah Stewart, MEd, LCSW

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

Have you ever tried to create a myth or fairy tale? Or had a deeply moving experience of truth through an encounter with a tale? As a child, I loved Beauty's transformation of the Beast. Later, I bemoaned Prometheus' awful fate and the recognition of dark truth even as it violated my young ego's sense of justice. In recent years, I have tried to discern the next myth on psyche's horizon—and I think I see one coming. Let's spend an afternoon looking at film clips—that vibrant form of storytelling—and discover what is rising from the collective unconscious in the form of encounters with Other.

### Objectives

1. To apply images of the other to psychic realities such as complex, shadow, animus/anima.
2. To differentiate contents of the personal unconscious from those of the collective unconscious.
3. To articulate the themes / indications of a prospective mythology.

### Preparation

Please come to this seminar ready to discuss a "myth of origin" in your childhood, whether it was a book, film, action / comic book hero, or even a stuffed animal.

### Schedule

1:00–1:20	Overview of the afternoon and material
1:20–2:00	View film clips
2:00–3:00	Discussion
3:00–3:15	Break
3:15–4:00	Break-out groups to explore / discuss key themes
4:00–4:15	Return to large group; discussion
4:30–5:00	Summary and course evaluations

### Saturday, May 9

#### **Taming the Dragon: Transformation of a Complex**

Lisa Marchiano

*Perhaps all the dragons in our lives are princesses who are only waiting to see us act, just once, with beauty and courage. Perhaps everything that frightens us is, in its deepest essence, something helpless that wants our love.*

Rainer Maria Rilke, Letters to a Young Poet

Our complexes are often a source of pain and limitation, and yet complexes are full of psychic energy and un-lived potential. Mysteriously, our complexes seem to want to be known and transformed by us. Today's seminar will use a combination of fairy tales, film, and guided writing exercises to explore how complexes can be

confronted so that we can come into relationship with them, thereby creating the opportunity to access the potential hidden therein.

### Objectives

1. To identify how complexes can be imaged symbolically in fairy tales.
2. To apply the concept of confrontation with a complex through guided writing exercises.
3. To state the purposive aspect of complexes as identified in the seminar.

### Reading

Selected fairy tales will be sent closer to the time of the seminar.

9:00–9:45	Introductions and overview
9:45–10:00	Writing exercise – core complexes
10:00–11:00	<i>Prince Lindworm</i>
11:00–11:15	Break
11:15–12:15	<i>The Black Princess</i>
12:00–12:30	Discussion and writing exercise
12:30–1:45	Lunch
1:45–2:45	<i>Spirited Away</i>
2:45–3:00	Break
3:00–3:45	Discussion and writing exercise
3:45–4:00	Wrap-up and evaluations