



The Philadelphia Jung Seminar Syllabus

2020 – 2021 (updated 12/16/2020)

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

Due to the COVID-19 pandemic the 2020-2021 academic year will be presented by video conference. Analysts in training join the Philadelphia Jung Seminar for the Saturday presentation from 9:00AM to 4:00PM.

Fall Semester 2020

Friday, September 11

Jung and Christianity

Kathleen Wiley, MHDL, LCMHC, LMFT

The premise we start from is and remains Christianity, which covers anything from eleven to nineteen centuries of Western life.

– C. G. Jung, (CW 9ii, par. 271)

The seminar will explore Jung's thoughts on Christianity and Christ as a symbol of the Self. We will consider Jung's family of origin as the backdrop of his theories. We will explore the role of religious symbols as connections to psychic (archetypal) energies. We will encounter how the symbol of Christ serves to connect ego with the Self. We will reflect on our personal and collective understandings that hinder and facilitate individuation. We will connect the thoughts to clinical material as appropriate.

Objectives:

The participants will:

1. Understand the context of Jung's viewpoints in light of his family of origin constellation that included multiple parsons and physicians.
2. Gain a working knowledge of the role of Christianity's symbols in the collective psyche of the Western world.
3. Be able to utilize Christian symbols as expressions of psychic energies, i.e., archetypes.



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4. Track the individuation instinct as it moves through religious impulses.
5. Understand Christ as a symbol of the Self.
6. Relate the material to their psyche's experience of Christianity.

Assignment:

Write a 2-3 page paper exploring your relationship to Christianity and the archetype of Christ and how it informs you about psyche. This is an invitation to find the points of connection between the symbolic and the psychological. Please email the paper to me by September 2. My email address is wileyjungiananalyst@gmail.com.

Readings:

Jung, C. G. (1959). "Forward" (pp. ix-xi), "Christ: A Symbol of the Self" (par. 68-126), "The Alchemical Interpretation of the Fish and The Psychology of Christian Alchemical Symbolism" (par. 239-286). In *Aion. (CW 9ii)*. Princeton: Princeton University Press.

Supplemental Reading:

Edinger, E. F. (1996). *The Aion Lectures: Exploring the Self in C. G. Jung's Aion*. Toronto: Inner City Books. pp. 44-64, 121-138.

Jung, C. G. (1954). "The New Birth", *The Psychology of the Transference*, par. 525-264. In *The Practice of Psychotherapy, CW 16*. Princeton: Princeton University Press.

Jung, C. G. (1958). "Dogma and Natural Symbols". In *Psychology and Religion, CW 11*, Princeton: Princeton University Press, par. 56-107.

Schedule:

1:00–1:30	Introduction. Jung's family of origin and Christianity
1:30–3:00	The role of Christian symbols in the psyche
3:00–3:15	Break
3:15–4:45	The religious impulse in the individuation process and Christ as a symbol of the archetype of wholeness
4:45–5:00	Summary and course evaluations

Saturday, September 12

The Enneagram and Discovery of a Spiritual Self

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

Small and hidden is the door that leads inward, and the entrance is barred by countless prejudices, mistaken assumptions, and fears.

–C.G. Jung, CW 10, p. 328

The Enneagram is explored as a psycho-spiritual means to develop an understanding of both ego and unconscious through a Jungian lens. In his essay, *The Spiritual Problem of Modern Man*, Jung speaks of coming “to the very edge of the world, leaving behind him all that has been discarded and outgrown, and acknowledging that he stands before the Nothing out of which All may grow.” The inner work of using the Enneagram seeks to develop an understanding of the interior self that can look unflinchingly into the Nothing, and grow psychologically through a relationship with the Divine. The origin of the Enneagram as part of an oral Sufi tradition will incorporate Rumi and his ideal of the Beloved. Each of the nine points of the Enneagram seeks to teach the practitioner self-love and compassion. In addition, it shows how ego weakness evolves into strength through integration of shadow material.

Seminar Objectives:

1. Participants will learn the nine points of the Enneagram and its correspondence with Jung’s theory of ego/Self.
2. Participants will learn how to identify their own Enneagram point of fixation and gain an understanding of how this relates to Jungian shadow work.

Required Readings:

1. Barks, Coleman, *A Year with Rumi*, HarperOne, (2006)
2. Daniels, David, *Essential Enneagram: The Definitive Personality Test and Self-Discovery Guide*. HarperOne, 2009
3. Jung, C.G. *Collected Works* v10, “The Spiritual Problem of Modern Man”
4. Palmer, Helen, *The Enneagram: Understanding Yourself and the Others in Your Life* (1991)

Schedule:

9:00 – 9:30	Introductions and overview of the day
9:30 – 10:45	Presentation with discussion
10:45 – 11:00	Break
11:00 – 12:30	Didactic and discussion
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 theory to clinical practice
3:30 – 4:00	Summary and evaluations

Friday, October 9

Case Formulation from a Jungian Perspective

Jeanne Creekmore, PhD, ATR

Clinical practice requires us (as therapists/analysts) to be able to formulate for ourselves, the client, and our supervisors, the underlying processes that are at work in the client’s psyche. Jung introduced many concepts that are helpful in describing the interaction between our conscious and unconscious parts of our

personality. Some of these include *ego, persona, shadow and libido*. However, his description of the complex is one the most important features of analytic psychology. We will review each component of a case study and then practice identifying complexes with the use of case material and fairy tales.

Seminar Objectives:

1. Participants will be able to describe the basic components of case formulation.
2. Participants will be able to describe the structure of a complex.
3. Participants will be able to apply the concept of a complex in clinical practice.

1:00 – 2:30 Identify and explain the basic components of a case formulation
2:30 – 2:45 Break
2:45 – 3:30 Examples of application of concepts to clinical material
3:30 – 4:15 Small group work
4:15 – 5:00 Group discussion, summary and course evaluation

Required Readings:

1. Jung, C. G (1969). A Review of complex theory. (Trans. R. F. C. Hull). In *the Structure and dynamics of the psyche: Vol 8* (2nd ed.) (pp. 92 – 104). USA: Princeton University Press. (Original work published 1934)
2. Stein, M. (1998). *Jung's Map of the soul: An Introduction*. Chicago, IL: Open Court

Supplemental Readings:

1. Kast, V. (1997). *Father-Daughter/Mother-Son: Freeing ourselves from the complexes that bind us*. Rockport, MA: Element Books.
2. Shalit, E. (2002). *The Complex: Path of transformation from archetype to ego*. Toronto, Canada: Inner City Books

Saturday, October 10

The Rosarium: Revisiting a Symbol System From Within Clinical Practice

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

We shall focus on the Rosarium, a central representation of Jung's understanding of the transference and counter-transference. In particular, while exploring the Rosarium as a symbol system, we will consider its application within clinical practice. Drawing upon the work of Marcus West, we will consider a specific application to the treatment of narcissism. Additionally, we will consider the interplay between symbol systems and clinical practice. Mark Saban's reflections on the archetypal/personal split will ground our conversation about the emergence, rather than the imposition, of the symbolic from within our clinical work. We will explore the interplay between the transference and counter-transference within the treatment field, our "mercurial fountain."

Seminar Objectives:

1. To become acquainted with Jung's understanding of *The Psychology of the Transference* as illustrated in his analysis of the the Rosarium.
2. To develop further understanding of the interplay between symbolic systems and clinical practice.
3. To enhance awareness of the emergence of symbol systems from within one's clinical practice.
4. To enhance our understanding of the interplay between the transference and counter-transference within the therapeutic field.

Required Readings:

1. Saban, Mark: "From Wotan to Christiana Morgan and Back Again: The Limits of the Archetypal/Personal Split", Chapter 6 in *'Two Souls Alas': Jung's Two Personalities and the Making of Analytical Psychology*, Chiron, 2019
2. West, Marcus: *Self, other and individuation: resolving narcissism through the lunar and solar paths of the Rosarium*, JAP Vol. 65, No. 1, February 2020

Supplemental Readings:

1. Jung, C.G. *The Psychology of the Transference (CW 16)*
2. West, Marcus: *Into The Darkest Places*, Karnac 2016

Schedule:

9:00 – 9:45	Review of The Psychology of the Transference: Clinical Themes
9:45 – 10:30	Review of the Psychology of the Transference: the Rosarium
10:30 – 10:45	Break
10:45 – 12:00	"Resolving Narcissism" - Drawing upon M. West
12:00 – 1:15	Lunch
1:15 – 2:30	Archetypal/Personal Split - a critique - Drawing upon M. Saban
2:34 – 2:45	Break
2:45 – 3:30	Clinical Applications
3:30 – 4:00	Summary and course evaluations

Friday, November 13

The Color Red: Amplification of a Color

Deborah Fausch, PhD, IAAP

—Friday I tasted life. It was a vast morsel. A Circus passed the house—still I feel the RED in my mind.

Emily Dickinson, letter to Elizabeth Holland¹

¹Emily Dickinson, Letter to Mrs. J. G. Holland, 1866, quoted in Amy Butler Greenfield, *A Perfect Red: Empire, Espionage, and the Quest for the Color of Desire* (New York: Harper Collins, 2006), loc. 69.



Patrick Heron, *Cadmium with Violet, Scarlet, Emerald, Lemon and Venetian*, 1969

The “color of colors,” red is the first color human beings see, the first color cultures give a name to after black and white, the first color used symbolically by humans and by our hominid ancestors. A color only some primates can see, red is biologically, culturally, historically, economically, linguistically, and of course, symbolically primary.

In this seminar, we will focus on the material, cultural, and symbolic aspects of color, especially the color red. We will look at color’s appearance in dreams, fairy tales, myths, and dayworld experience, as a way of investigating the interweaving of psyche and nature, concrete and symbolic, material and spiritual.

We will draw on Jung, James Hillman, and other analytic psychologists’ insights about color, as well as the findings of evolutionary psychologists, historians of color, anthropologists, and students of animal behavior. Jung says, in the *Zarathustra Seminars*: “[D]o you think that somewhere we are not nature, that we are different from nature? No, we are in nature and we think exactly like nature.”² This wide lens will give us a broad understanding of the interpenetration of psyche and world via workings of color. The investigation of the relationship of inner and outer has implications for our understanding of dream images, active imagination, and analytic practice.

Seminar Objectives:

1. To gain an enriched understanding of the symbolic nature of colors in general and the color red in particular.
2. To gain an enhanced appreciation of the interweaving of the concrete, the historical, the psychological, and the symbolic in dreams, active imagination, and daily life.
3. To gain greater facility in amplification of symbolic elements in dreams and active imagination.

Assignment:

Bring a dream with a color in it to the seminar if you have access to one.

² C. G. Jung, *Nietzsche's Zarathustra: Notes of the Seminar Given in 1934-1939* (Princeton: Bollingen, 1988), Vol. 2, 1276-7.

Required Readings:

1. Abt, Theodore, *Introduction to Picture Interpretation According to C. G. Jung* (Zürich: Living Human Heritage Publications, 2005), sections on color and red, pdf to be distributed.
2. Fausch, Deborah, "Red: Amplification of a Color," *ARAS Connections* 2019: 2, <https://aras.org/newsletters/aras-connections-image-and-archetype-2019issue-2> . Read from "Color of Colors: Red" to the end, pp. 90-144, "Saffron Dreaming," in *Portals to the Sacred from a Jungian Perspective*, ed. Christy Beckmann (St. Louis, Missouri: The C. G. Jung Society of St. Louis, 2011), pdf to be distributed.
3. Hillman, James, *Alchemical Psychology*, Vol. 5 of The Uniform Edition of the Works of James Hillman (Putnam, Connecticut: Spring Publications, 2010), Chapter 1: The Therapeutic Value of Alchemical Language, on concreteness versus literalness, and sections on red, especially the end of the Yellowing essay, loc. 4655ff., and Chapter 8, Concerning the Stone, III: Rubedo as Resurrection, 5495ff.; and other references to red found by consulting the index. The whole volume is worth reading as an example of how to work with/think about color and colors.
4. Jung's remarks on color, pdf to be distributed.
5. Ronnberg, Ami, and Zoe Francesca, eds., *The Book of Symbols: Reflections on Archetypal Images* (Cologne, Germany: Taschen: 2010), sections on color, yellow, and red; available to members on the ARAS web page.

Look at, for images:

1. Jung, C. G., *The Red Book*, ed. Sonu Shamdasani, tr. Mark Kyburz (NY: Norton, 2009).
2. Pastoureau, Michel, *Red: The History of a Color*, tr. Jody Gladding [2016] Princeton: Princeton University Press, 2017
And: *Yellow: The History of a Color*, tr. Jody Gladding (Princeton, New Jersey: Princeton University Press, 2019)

Further readings:

- Adelson, Rachel, "Hues and views: A cross-cultural study reveals how language shapes color perception," *American Psychological Association* 36: 2 (February 2005)
- Brent, Berlin, and Paul Kay, *Basic Color Terms: Their Universality and Evolution* (Berkeley: University of California Press, 1969)
- Goethe, Johann Wolfgang von, *Theory of Colours*, tr. Charles Lock Eastlake (London: John Murray, 1840)
- Greenfield, Amy Butler, *A Perfect Red: Empire, Espionage, and the Quest for the Color of Desire* (NY: Harper Collins, 2006)
- Humphrey, Nicholas K., *Seeing Red: A Study in Consciousness* (Cambridge: Belknap Press/Harvard University Press, 2006)
- Ottmann, Klaus, ed., *Color Symbolism: The Eranos Lectures*, (Putnam, CT: Spring, 2005), including:
- Corbin, Henri, "The Realism and Symbolism of Colors in Shiite Cosmology"
 - Huyghe, René, "Color and the Expression of Inner Time"
 - Ottman, Klaus, "Logic and Mysticism: Running against the Boundary of Color"
 - Portmann, Adolf, "Color Sense and the Meaning of Color from a Biologist's Point of View"

Scholem, Gershom, "Colors and Their Symbolism in Jewish Tradition and Mysticism"
 Pamuk, Orhan, *My Name Is Red*, tr. Erdağ Göknar ([1998] NY: Vintage, 2002)
 Pastoureau, Michel, *Black: The History of a Color*, tr. Jody Gladding (Princeton, New Jersey: Princeton University Press, 2008)
 _____ *Blue: The History of a Color*, tr. Markus I. Cruse (Princeton, New Jersey: Princeton University Press, 2001)
 _____ *The Colours of Our Memories*, tr. Janet Lloyd (Cambridge, UK: Polity Press, 2012)
 _____ *Green: The History of a Color*, tr. Jody Gladding (Princeton, New Jersey: Princeton University Press, 2014)
 Riley, Charles A., II, *Color Codes: Modern Theories of Color in Philosophy, Painting and Architecture, Literature, Music, and Psychology* (Hanover: University Press of New England, 1995)
 Turner, Victor, "Color Classification in Ndembu Ritual," *The Forest of Symbols: Aspects of Ndembu Ritual* (Ithaca: Cornell UP, 1967)

Schedule:

1:00 – 2:45	Color and red in Jung’s Red Book, concrete and symbolic functions of color in art, history, society and culture, anthropology, evolutionary psychology, animal behavior
2:45 – 3:00	Break
3:00 – 4:30	Working with color in dreams and active imagination
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 14

Esoteric Thought Instances and Aspects of Image

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

Psychological experience, like dramatic experience, is observable only if the observer has participated in the event, that is to say, has registered the event as experientially meaningful to him.

– Christou, "The Logos of the Soul", 2007, p.108

In Volume 5 of the Collected Works, Jung works out a methodology for an engagement with the psyche that corresponds with the psyche’s intrinsic nature. He takes the fantasy images of a woman into his own imagination where he explores them in light of what they constellate in himself. He then reflects upon such constellations for what they imply about the internal world reflected by the expressive content of the images. What he vividly demonstrates is that objective observation of the inner world necessitates a disciplined, but thoroughly subjective, approach to its nature. This methodology is consonant with our experience of art, whose significance in our lives is based, not upon some fixed set of meanings, but rather on an interpenetration of

observer and observed. This process, one that the ritual of psychotherapy is designed around, reflects the nature of the soul, and is methodologically appropriate to its intrinsic nature.

In this seminar, –consonant with sound psychological methodology– we will enter into the image world ourselves. We will try on Jung’s technique through art making and reflection. Is it possible that our own imaginative process in moving towards an objective understanding of another individual’s self-expression? Is it possible that this is an innate aspect of our natures? Let’s dive in and see!

Seminar Objectives:

1. Participants will be able to identify two major differences between scientific objectivity and psychological objectivity as exemplified in the work of C. G. Jung.
2. Participants will be able to articulate three different aspects of image whose natures assist in understanding how psychic imaging leads to awareness of the significance of image based expression.
3. Participants will be able to state three aspects of the ritual of psychotherapy whose nature reflects the necessity of imaginative process in the psychotherapeutic endeavor.

Readings:

I have assigned no readings for this seminar but have listed references I have found helpful. I have listed them 1- 5 in an order that represents an amalgam of helpfulness and accessibility, with 1 being most accessible and 5 being a good deal more challenging.

1. Versluis, A. (2004). *Restoring paradise: Western esotericism, literature, art, and consciousness*. Albany, NY: SUNY Press
2. Christou, E, (2007). *The logos of the soul*. Spring Publications, Putnam, CT: Spring Publications
3. Jung, C.G. (1975). *CW vol 5. Symbols of Transformation*. Princeton: Bollingen Press
4. Maxwell, G. (2017). *The dynamics of transformation: Tracing an emerging world view*. Nashville, TN: Persistent Press
5. Gadamer, H.G, (2012). *Truth and method*. New York, Continuum

Assignment:

Come prepared to make art.

Schedule:

9:00 – 9:45	Opening comments and presentation
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 11

Three Thirds of Psychoanalysis, as Seen Through a Jungian Lens: Part II

William Baker, PsyD

In the spring 2020 seminar, we began an exploration of the psychoanalytic concept of 'the third' with an examination of the archetypal image of the father and the limiting function of the 'paternal metaphor.' In this winter seminar, we will pick up where we left off by comparing these classical notions with more recent, relational conceptions of the third as an emergent phenomenon that is co-constructed in the space between analyst and analysand. As in the spring, the red thread that guides our exploration will be the assumption that individuation requires the active, continuous balancing of the primary opposites spirit and matter, from which extends the tension between subjective and objective reality, interpersonal and intrapsychic relationships, content and process, and so forth. (See the reading from Mark Saban on how Jung's overemphasis on the intrapsychic in his own personal narrative runs counter to the fundamental dynamic of analytical psychology and may lead to an essentially one-sided understanding of Jung's overall project).

Seminar Objectives:

1. Become acquainted with various conceptions of the third from classical, developmental and relational psychoanalysis.
2. Become acquainted with Jung's contributions to a relational analytic understanding.
3. Become acquainted with balancing one's attention to both content and process in analytic work.
4. Become acquainted with Saban's conception of 'erasure' and the lure of one-sidedness inherent in following Jung.

Required Reading:

(All articles will be emailed to students prior to the seminar)

1. Aron, L. (2006). Analytic impasse and the third: clinical implications. *International Journal of Psycho-Analysis* 87: 349-368
2. Colman, W. (2013). Reflections on knowledge and experience. *Journal of Analytical Psychology* 58: 200-218
2. Meredith-Owen, W. (2013). Are waves of relational assumptions eroding traditional analysis? *Journal of Analytical psychology* 58: 593-614
3. Sedgwick, D. (2012). Jung as a pioneer of relational analysis. Unpublished presentation
www.cgjungpage.org/learn/articles/analytical-psychology/943-jung-as-a-pioneer-of-relational-analysis7

Supplemental Reading:

(Also emailed to students prior to the seminar)

1. Saban, M. (2019). Erasure and Interiorisation. In *Two Souls Alas*. Asheville, NC: Chiron.

Friday 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, December 12

Transforming the Negative Father Complex

Lisa Marchiano, LCSW

A negative father complex can undermine our trust in ourselves and influence our ability to experience ourselves as basically good and competent. However, creative engagement with this complex allows us to experience its helpful side. Over the course of the day, we will explore in depth several ways that a negative father complex can manifest – as well as how it can be transformed. We will explore Jung’s theory of complexes and consider how a wounded relationship with a father can affect our inner world and our creativity. After looking at the two primary ways that a negative father complex can manifest, we will explore the persecutory or monstrous complex in greater depth. The Algonquin fairytale, *Nesoowa and the Chenoo*, will structure our exploration, which will include journaling and reflective exercises. Excerpts from films, a dream sequence that spanned several years of analytic work, and additional fairytales will also be considered. We will also consider the seductive negative father complex, and in doing so will spend time looking at Charlotte Brontë’s life and her novel *Jane Eyre*, as well as clinical material, dreams, and Grimm’s tale, *The Singing, Springing Lark*.

Seminar Objectives:

1. Participants will be able to describe two main types of negative complexes.
2. Participants will be able to identify how a negative father complex appears.
3. Participants will be able to describe approaches to working with a negative father complex.
4. Participants will be able to explain how active imagination acts as a healing factor in confronting a negative father complex.

Required Readings:

1. Algonquin fairy tale: *Nesoowa and the Chenoo* (to be provided).
2. *The Singing, Springing Lark*, www.grimmstories.com

Schedule:

9:00 – 10:30	Introduction to the negative father complex; two types of negative complexes
10:30 – 10:45	Break
10:45 – 12:00	The Singing, Springing Lark and Charlotte Bronte

12:00 – 1:15	Lunch
1:15 – 2:00	Negative father dream sequence
2:00 – 3:00	<i>Nesoowa and the Chenoo</i>
3:00 – 4:00	Film and discussion – <i>When Did You Last See Your Father?</i>

Spring Semester 2021

DREAM INTENSIVE WEEKEND

Friday, February 12

The Practical Use of Dream Analysis

Lisa Marchiano

In 1931 Jung delivered a lecture that would become one of his foundational papers on dream interpretation. In today’s seminar we will explore this important essay together, placing it in its historical context and mining it for its critical insights. We will learn about the significance of initial dreams, the importance of compensation, and discover some of Jung’s principle methods of working with dream images. Please come having read *The Practical Use of Dream Analysis* in Volume 16 of the Collected Works.

Seminar Objectives:

1. Participants will be able to place *The Practical Use of Dream Analysis* in the context of Jung’s other works on dreams.
2. Explain Jung’s views on compensation.
3. Discuss the significance of initial dreams.
4. Identify the diagnostic value of dreams.

Reading:

The Practical Use of Dream Analysis, Volume 16, paragraphs 294-352

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 13

Trauma and the Dreaming Mind

Joan Golden-Alexis, PhD

All the things that one has forgotten, scream for help in dreams.

–Elias Canetti

One can almost say that the psyche is organized in relationship to trauma. Trauma creates its own continuity, consistency, and repetition of suffering. It catapults us into a reliving of its original hauntings, either literally or in some symbolic form, often accompanied by a heightened psychic numbing, dissociation, doubling, splitting, and a loss of connection with personal meaning. Dreams developed in relation to trauma propel us toward the most painful kind of insight and in that very function, and in the ingenious imagery with which it is carried out, they can resemble the illuminating imagery of poetry.

Dreams created as a result of trauma create symbols that are formative and prospective, involving insight, action, and potential transformation for the traumatized psyche. In this seminar we will explore how these dream images provide the ingenuity to unseat the compulsive repetition set in motion by the traumatic event, and the resultant limitations it places on the dreamer's life.

Seminar Objectives:

1. To develop a sense of how dream imagery resulting from trauma helps to unseat obsession and propel the person toward integrative experience.
2. To acquaint ourselves with dreams as a productive force that opens us to a symbolic understanding of the transformational potential of trauma and its relationship to the individuation process.
3. To formulate a tentative understanding of how dreams resulting from traumatic experiences record and contribute to the self's struggles towards vitality, connection, integrity and movement forward.

Assignment:

Film: *Jimmy P: Psychotherapy of a Plains Indian*, Amazon Prime.

Adapted from the 1951 non-fiction account by psychoanalyst Georges Devereux, *Psychotherapy of A Plains Indian*, follows the true story of Picard, a Plains Indian of the Blackfeet Nation, as he returns from WWI. After a traumatic war experience, he begins experiencing unexplainable symptoms. He travels to the famous Winter Hospital in Topeka, Kansas, where he meets Devereux, a psychoanalyst and anthropologist experienced in Native American cultures. Thus he begins a relationship, both professional and personal, guided by compassion and understanding of the Picard and his culture. The series of dreams discussed in the film describe his movement from dissociation, despair and confusion to a new integration that includes an understanding of the trauma, and how it both impacts and ultimately helps liberate Picard's whole personality.

Schedule

9:00 – 9:45	How trauma operates in the personality and the various ways that process manifests in dream imagery.
9:45 – 10:30	How to recognize, understand and interpret the images of trauma as manifested in dreams.
10:30 – 10:45	Break
10:45 – 12:00	The practicum begins with the presentation and group interpretation of a series of dreams featuring images developed in compensatory relationship to trauma.
12:00 – 1:15	Lunch
1:15 – 2:35	Continue Practicum
2:34 – 2:45	Break
2:45 – 3:30	Continue practicum
3:30 – 4:00	Summary and course evaluations

Friday, March 12

A New Face of the Divine (in Us)

Cynthia Poorbaugh, M.F.A., L.P.

In traditional astrology, the conjunction of Saturn and Jupiter every 20 years is referred to as the Great Conjunction or the King Maker. After 200 years of conjunctions in earth signs, their conjunction in December of 2020 in the air sign, Aquarius, marks a new era. The ‘ruler’ or highest value of collective consciousness is shifting from material consolidation and security (earth) to new ideas and communication (air), and to a dissipation of established orders and structures (air over earth).

Using Jung’s notions of synchronicity and the archetypal spectrum, and Hillman’s idea of “archetypal seeing through,” we will symbolically discern correspondences between astronomical history, astrology and mythology. We will then look at some natal charts to understand the personal, psychological dimension of these two ‘father and son’ archetypal principles within the context of this elemental shift in collective consciousness.

Seminar Objectives:

1. To gain understanding of Jung’s archetypal theory and theory of synchronicity through the symbolic linking of the narrative of astronomical phenomena, the astrological tradition, and Greek mythology.
2. To recognize ways that astrology illuminates the relationship of the individual psyche to archetypal principles.

Required Viewing and Reading:

1. NOVA, PBS. *The Planets: Jupiter*, episode 3, 53 mins. (available on pbs.org, Amazon Prime Video, iTunes)

2. Kerényi, Carl. *The Gods of the Greeks*, Thames and Hudson, London, 1951, pp. 20-25, 92-117
3. Jung, C.G. *Synchronicity, An Acausal Connecting Principle*, (CW 8)

Recommended Reading:

(for those unfamiliar with astrological symbols)

Martin, Clare. *Mapping the Psyche*, Vols. 1 & 2, Centre for Psychological Astrology Press, London, 2005

Supplemental Reading:

1. Greene, Liz. *Jung's Studies in Astrology*, Routledge, 2018
2. Howell, Alice O. *Jungian Symbolism in Astrology*, Quest, 1987
3. Tarnas, Richard. *Cosmos and Psyche*, Plume/Penguin Group, 2007

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 13

(updated 12/16/2020)

The Oracular Moment: Divination, Synchronicity, and the Tarot

T. Susan Chang

In the exploration of the unconscious we come upon very strange things, from which a rationalist turns away with horror, claiming afterward that he did not see anything," said Jung in his foreword to Richard Wilhelm's edition of the *I Ching*. As any of us might, he grappled with the problem of finding truth in the subjective workings of the oracle.

Divination is a practical test of the way we find meaning and truth in our lives. We invite synchronicity to make itself known in our lives: we set the table, and the guest arrives. It is a living mystery, yet as accessible to us as a pack of cards you can buy for \$20. But as 21st-century people, we quickly run up against our own rationalist preconceptions the moment we throw a coin, pick a card, or roll the dice. So we will first consider is how to break the chains of cause that bind us. We'll discuss how to trust the oracular moment; how to balance determinism with agency ("fate" vs. "free will", wave vs. particle). And we will explore the notion that *divination is about not being afraid*.

Having wrestled our qualms to the ground, however temporarily, we will engage in some hands-on divination using tarot. Like dreams, oracles speak the language of

metaphor. We'll discuss how to work with symbol and become comfortable with the many different ways a symbol can be interpreted. Interpretation is a creative act, so we will engage with the idea of *meaning as something you make*, rather than as a set of predefined dictionary definitions. We will also discuss how to ritualize the making of meaning: in our bodies, in our minds, in our physical setting.

We'll discuss tarot as a framework for personal myth-making. And we will explore ways you can work with tarot in practice as a tool of empowerment for yourself and those in your care: externalizing and entering into conversation with complexes and archetypes; using tarot as a springboard for active imagination; and - if you dare - working magic.

Seminar Objectives:

1. To develop a sense of what 'synchronicity' means in daily, practical life.
2. To gain understanding of the language of symbols and the art of interpretation as used in practical divination.
3. To acquaint ourselves with some ways tarot can be used as a therapeutic tool.

Required Readings:

1. Jung, C.G. (1972) *Synchronicity: an acausal connecting principle*. London: Routledge and Kegan Paul.
2. von Franz, M.-L. (1980) Lectures 1, 2, and 5 from *On Divination and Synchronicity*. Toronto: Inner City Books.
3. Jung, C.G. (1967) Foreword to *The I Ching, Or, Book of Changes*, translated by Richard Wilhelm and Cary F. Baynes. Princeton: Princeton University Press.

Assignment:

If you don't yet own a tarot deck, pick one up - preferably one of these editions:

- The Original Rider Waite Smith Tarot (ISBN: 978-0880796866)
- Pamela Colman Smith Commemorative Set (ISBN: 978-1572816398)

1. When you first open the package, look through the deck card by card and note any cards that particularly strike you, whether in a positive or negative way.
2. For one week before the seminar, draw one card at random (two cards is also OK) in the morning. At the beginning of each day, make a note of what you draw. At the end of the day, make a note of any notable events, feelings, or observations that arose over the course of the day.

Schedule:

9:00 - 9:45	Introductory conversation: Jungian concepts related to divination & synchronicity
9:45 - 10:30	General precepts of practical divination
10:30 - 10:45	Break
10:45 - 12:00	Metaphor/symbol/meaning presentation & breakout groups
12:00 - 1:15	Lunch
1:15 - 2:00	Stories of Tarot mini-presentation

2:00 - 2:15	Break
2:15 - 3:30	'Divination in the consulting room' presentation & breakout groups
3:30 - 4:00	Summary and course evaluations

Friday, April 9

Immigrant Experiences in Myth and Fairytale

Kathrin Hartmann, Ph.D.

What happens when you leave everything familiar behind and find yourself in a situation with few directions for what blueprint to follow? This often happens when you first leave home to live apart from your family of origin. This may happen when you travel. It very likely happens when you move from one state, country, or continent to another.

This seminar is rooted in personal immigrant experiences and will discuss a few universal themes inherent in immigration, such as feelings of anticipation, loss, alienation, and curiosity that accompany the person who leaves home and settles elsewhere. While Jung did not directly write about immigration or the “immigrant complex,” we will follow Jung’s essay on complex inception and formation (CW8, par. 194-219) with immigration in mind. Similarly, we will also explore several underlying archetypal symbols related to leaving and returning home by interpreting fairy tale and myth. Grimms’ fairytale *Hansel and Gretel* and the Greek myth of *Europa, Minos, and Ariadne* provide central archetypal images for the journey of a person who is confronting the fear of the unknown, slaying that which impedes psychic growth, and follows the inward solitary journey into the woods, or the labyrinth, from which the individual emerges back into society with a transformed identity.

Seminar Objectives:

1. To describe Jung’s concept of the complex as it relates to immigrant experiences.
2. To interpret Grimms’ well-known fairytale of *Hansel and Gretel* and the Greek myth of *Europa*, both containing some of the archetypes at the core of the immigrant complex.

Required Readings:

1. Jung, C. G. (1960). *A Review of Complex Theory*, par. 194-219. In: *Structure and Dynamics of Psyche*. *Collected Works* (Vol. 8). W. McGuire (Ed.). Princeton, NJ: Princeton University Press
2. Grimm, J., & Grimm, W. (2014). *Hansel and Gretel* (J. Zipes Trans.). In J. Zipes (Ed.). *The original folk and fairy tales of the Brothers Grimm: The complete first edition*. Princeton, NJ: Princeton University Press
3. Martin, C. (2010). *Ovid: Metamorphoses*, Book II: 1143-1204 and Book VIII: 208-251 (C. Martin Trans. and Ed.). New York, NY: W. W. Norton.

Supplemental Readings:

1. Von Franz, M.-L. (1970). *The interpretation of fairy tales*. Boston, MA: Shambhala Publications
2. Edinger, E. F. (1994). *The eternal drama: The inner meaning of Greek mythology*. Boston, MA: Shambhala Publications

Schedule:

1:00 – 2:00	C. G. Jung's Complex Theory
2:00 – 3:00	<i>Hansel and Gretel</i>
3:00 – 3:15	Break
3:15 – 4:15	<i>Europa, Minos, and Ariadne</i>
4:15 – 5:00	Summary and Course Evaluation

Saturday, April 10

Magic & Its Clinical Use

John White

Though the term “esoteric” denotes something hidden, the Western esoteric tradition has been emerging from the shadows since the late 19th century. Jung’s own interest in Western esotericism (magic, alchemy, Hermeticism, Rosicrucianism, Kabbalah, etc.) in fact coincided with a substantive expansion of public knowledge and practice of esotericism throughout Europe and North America, an expansion which has continued into our own day. Interestingly enough, the vast majority of current theoretical works on magic and traditional Western esotericism use Jungian ideas to describe the mechanics of magical and esoteric practices, such as the differentiation between conscious and unconscious, the use and value of symbols, and the reality of archetypes. Yet, in contrast - and despite Jung’s own interest in these areas and the ever-growing numbers of esoteric practitioners - Jungian psychotherapists are often unfamiliar with these esoteric currents, outside of Jung’s own writings: they do not necessarily study these traditions for their own sake.

This course will introduce seminar participants to the Western esoteric tradition, focusing both on its importance for understanding certain patients as well as its potential value for Jungian practice and Jungian practitioners. Specifically, we will (1) compare and contrast the notions of the psyche according to classical Jungian and classical Western esoteric theories, including what the Western esoteric tradition might add to Jung’s understanding of the psyche; (2) discuss some psychological and psychopathological tendencies often found in patients who undertake magical and other esoteric practices within the context of the Western esoteric tradition and ways of working with those patients; (3) highlight the potential value of Western esoteric ideas and practices for Jungian practice and Jungian therapists. This will include some discussion of a classic book of esoteric psychiatry, *The Secrets of Dr. Taverner*, a mildly

fictionalized account of a British psychiatrist from early in the last century who also used esoteric means to aid his patients.

Seminar Objectives:

1. To become acquainted with the Western esoteric tradition in general and with specific and psychologically relevant aspects of this tradition associated with its practices.
2. To recognize psychological and psychopathological factors commonly present in patients who are esoteric practitioners.
3. To become cognizant of Western esoteric practices that can be useful both in Jungian practice and for Jungian therapists.

Required Readings

1. Fortune, D. [Firth, V. M.] & Knight, G. (1971). *The secrets of Dr. Taverner*. Saint Paul, Minn: Llewellyn. (Adequate scanned versions based on earlier editions can be found for free online in pdf form, though usually with a number of typos.)
2. Jung, C. G. (1972). *Synchronicity: an acausal connecting principle*. London: Routledge and Kegan Paul.
3. Stavish, M. "Problems on the Path of Return," <https://hermetic.com/stavish/essays/problems-return>
4. White, J. "Esoteric practices and the power complex" <https://voxhermes.wordpress.com/2018/09/16/esoteric-practices-and-the-power-complex/>

Supplemental Reading

1. Denning, M., & Phillips, O. (1988). "Triumph of the Light". In *The sword and the serpent*. St. Paul, Minn., U.S.A: Llewellyn Publications.
2. Scarborough, S. "The Tree of Life," <http://www.jwmt.org/v1n3/treeoflife.html>
3. Stein, M. (1998). *Jung's map of the soul: An introduction*. Chicago: Open Court.

Schedule

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| 9:00 – 9:45 | Introduction to the Western esoteric tradition |
| 9:45 – 10:30 | Jung and the Western esoteric tradition |
| 10:30 – 10:45 | Break |
| 10:45 – 12:00 | The psychology and practices of Western esotericism |
| 12:00 – 1:15 | Lunch |
| 1:15 – 2:30 | Common psychological pitfalls of esoteric practitioners |
| 2:30 – 2:45 | Break |
| 2:45 – 3:30 | The value of Western esoteric practices for Jungian therapists |

3:30 – 4:00 Summary and course evaluations

Friday, May 14

Visiting the Land of Oz: A Study of the Archetypes of an American Myth

Jeanne Creekmore, PhD, ATR

When the movie *The Wizard of Oz* was released in 1939 it was already well known to four generations of children who had read the original series of books by Frank L. Baum. The iconic songs and imagery of this MGM classic have inspired subsequent adaptations in books, plays, and movies, suggesting that this story still contains relevant issues for our time. Since Dorothy's experience in Oz resembles a dream, we will use Jung's method of dream analysis to understand the meanings of this myth. We will identify the archetypal motifs embodied in the characters of this story as they set out on their journey to Oz with particular attention paid to the orphan archetype and positive and negative aspects of the mother archetype. Seminar participants will be asked to share dreams, active imaginations, or creative work that relates to an image or character in this story in order to deepen our understanding of these archetypes (see assignment below).

Seminar Objectives:

1. To familiarize the participants with Jung's method of dream analysis.
2. To understand the bipolar nature of the archetype, using the example of the positive and negative mother archetypes as they appear in this book and film.

Required Readings:

1. Jung, C.G. (1959). The Psychological aspects of the mother archetype. (Trans. R. F. C. Hull). In *C. G. Jung, The Archetypes and the Collective Unconscious: Vol 9i* (pp. 75-110). USA: Princeton University Press. (Original work published 1938)
2. Jung, C. G. (1960). On the nature of dream analysis. (Trans. R. F. C. Hull). In *C. G. Jung, The Structure and Dynamics of the Psyche: Vol 8 (2nd Ed.)* (pp. 281 – 295). (Original work published 1945)

Supplemental Readings:

1. Baum, L. F. (1982). *The Wonderful World of Oz*. New York: Holdt, Rinehart, & Winston. (Original work was published in 1900 as *The Wizard of Oz*)
2. Pearson, C. S. (1998). *The Hero Within: Six archetypes we live by*. New York: Harper Collins. Read chapter 2 on the Orphan archetype (pp. 33 – 63)

Film:

LeRoy, M. (Producer), & Fleming, V. (Director). (1939). *The Wizard of Oz* [Motion Picture]. United States: M-G-M

Assignment:

Identify a character or symbol in the movie that resonates with you. Then engage this character (or object) by doing an active imagination or some kind of creative work:

write a poem about it, create a dance or a piece of art based on this character. If you have dreams of any Oz character please bring them to share.

Schedule:

1:00 – 2:00	An introduction to the books and film, <i>The Wizard of Oz</i>
2:00 – 3:00	Description of Jung’s method of dream analysis and sharing of participants’ work
3:00 – 3:15	Break
3:15 – 4:00	Continued sharing and analysis of characters
4:00 – 5:00	Summary and course evaluations

Friday, May 14

An Evening with Don Kalsched on Trauma and the Soul.

Donald Kalsched, PhD

PAJA Public Program, details to be announced.

Saturday, May 15

Trauma & Hardening of the Heart: Archetypal Defenses in the Clinical Situation

Donald Kalsched, Ph.D.

This will be a chance to acquaint seminar participants with the notion of “archetypal defenses” or what Michael Fordham referred to as “defenses of the Self.” These defenses demonstrate how the psyche dissociates in the presence of the unbearable affect accompanying trauma by “hardening the heart” of the trauma survivor, i.e., injuring the capacity to feel. These defenses and their “system” frequently come up in patients’ material when early trauma is being triggered, so it is important to know about them and how to work with them. In addition to manifesting as transactional pathology in the transference, they also appear in dreams and in mythological material (see 3rd reading below). The clinical question is always, “How do we help restore the capacity to feel?”

Seminar Objectives:

1. To learn to recognize dissociative defenses, their presence in the transference field and how to work with them towards the patient’s greater sense of aliveness.
2. To help patients become aware of how dissociative defenses operate unconsciously in their lives as anti-life forces that resist growth and conspire toward their underlying “will to be ill.”

Required Readings:

Readings will be available as PDF’s sent out to participants in advance. Discussion will focus on the first two readings with the third as a relevant mythological reference.

1. Kalsched, D., “Trauma, Innocence and the Core Complex of Dissociation” in *The Journal of Analytical Psychology*, 2017, Vol 62, No 4 pp. 474-500
2. Kalsched, D., Opening the Closed Heart: Affect-focused Clinical Work with the Victims of Early Trauma, in *Journal of Analytical Psychology*, 2020, Vol 65, No 1, pp 136-152
3. *The Evocation of Isis: A Way Toward Healing in Post-Traumatic Stress Disorder*, Wendy Neville Jones, LCSW, New York Jung Institute Diploma Thesis, 2001

Schedule

9:00 – 9:45	Introductions and overview
9:45 – 11:00	Didactic: dissociative defenses, transference, and treatment
11:00 – 11:15	Break
11:15 – 12:15	Discussion / Q & A in large group
12:15 – 1:15	Lunch
1:45 – 2:45	Didactic: helping patients become aware of their defenses
2:45 – 3:00	Break
3:00 – 3:45	Discussion
3:45 – 4:00	Wrap-up and evaluations