

***The Philadelphia Association of Jungian Analysts
The C. G. Jung Institute of Philadelphia
Seminar Curriculum 2014 – 2015***

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

Fall Semester

Friday, September 12, 2014

Core Concepts in Jungian Psychology: Part I

Deborah Stewart, LCSW

Today's seminar, the first of a two-part course, will provide an orientation to Jungian concepts for newer students and an integrative experience for more experienced others. In part one we will imagine the landscape of Jung's major ideas as a map with major landmarks. We will identify, describe, and relate each of these major landmarks to one another. This survey of Jung's main theoretical concepts and how they interact is intended to provide a dynamic framework of the major psychic functions in Jungian theory. We will also discuss Jung's later concept of the ego-Self axis.

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

- Define the basic structure of the psyche: persona, ego, personal unconscious, anima/animus, collective unconscious, and concept of archetypes.
- Differentiate the defining features of Jung's ideas about two primary psychic functions: libido and complex.
- Explain how the various psychic functions identified serve the overall goal of individuation.

1:00 – 2:00 Didactic with questions and discussion: the basic map (structure of the psyche)

2:00 – 3:00 Didactic and small group exercise: dynamics of libido and complex

3:00 – 3:15 Break

3:15 – 4:00 Didactic: individuation in the context of the ego-Self axis

4:00 – 4:45 Small group exercise: case examples in the context of theory

4:45 – 5:00 Summary, course evaluations and feedback

Readings:

Readings will be emailed to students ahead of class. Basic familiarity with these foundational concepts will be assumed so that class time can be used for discussion and amplification.

Saturday, September 13, 2014

Archetypal Energies in Greek Mythology: Their Relevance to Contemporary Life and Clinical Practice

Alexandra Krithades, MA, LP

We will focus on the following figures in Greek myth: the god Dionysos and Orpheus, the story of Oedipus, the goddesses Demeter and Persephone, and the Eleusinian mysteries associated with their worship. We will discuss how these figures and the myths associated with them have relevance for ourselves, our clients and the therapeutic process.

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

- Discuss the archetypal energies represented in these mythic figures and stories.
- Describe their possible application in clinical work.

09:00 – 10:15 Lecture and discussion of Dionysos and Orpheus
10:15 – 10:30 Break
10:30 – 12:00 Continue lecture of Dionysos/Orpheus; begin to examine the Oedipus story
12:00 – 1:00 Lunch
1:00 – 2:15 Continue lecture and discussion of Oedipus; begin Demeter/Persephone
2:15 – 2:30 Break
2:30 – 3:45 Finish Demeter/Persephone; finish with group discussion
3:45 – 4:00 Questions and course evaluation

Readings:

Euripides. *The Bacchae* (any translation is fine).

Hillman, James. (1991). "Oedipus Revisited." In K. Kerényi and J. Hillman, *Oedipus Variations: Studies in Literature and Psychoanalysis* (pp. 87-169). Dallas: Spring Publications.

The Homeric Hymns (translated by Charles Boer). (1979). Dallas: Spring Publications. Read Hymns to Dionysos I, II and III; Hymns to Demeter I and II.

Jung, C. and Kerényi, K. (1973). *Essays on a Science of Mythology* (Bollingen series XXII). Princeton: Princeton University Press. Read Chapter III, "Kore," by K. Kerényi and Chapter IV, "The Psychological Aspects of the Kore," by C.G. Jung.

Sophocles: *Oedipus Tyrannos*, and *Oedipus at Colonnus* (any translation is fine).

Woodman, Marion (1982). *Addiction to Perfection: The Still Unravished Bride*. Toronto: Inner City Books. Read Chapter 7, "Rape and the Demon Lover."

Friday, October 10, 2014

Mirrors to the Soul: Dreamwork as a Dialectical Process

Melanie Starr Costello, Ph.D.

This seminar places the contextual and narrative elements of night-dreams within the larger framework of Jung's psychology of the Self. Through case examples we will differentiate defining features of the personal dream (tending to day-to-day psychic balance) from those of the "big dream" (addressing universal human dilemmas). An emphasis will be placed upon cosmological, environmental, and theological themes as we celebrate the work of the big dream in bridging the psycho-spiritual development of the individual to emerging streams of consciousness in the collective psyche.

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

- Outline the construct of the Self in Jungian psychology.
- Differentiate personal from archetypal content in night dreams.
- Apply imaginal techniques and amplification of symbols as a therapeutic tool.

1:00 – 2:15 The mirroring function and the dream experience
2:15 – 2:30 Break
2:30 – 4:45 A dialectical approach to dreamwork
4:45 – 5:00 Summary and course evaluation

Readings:

C.G. Jung (1969). *The Collected Works of C.G. Jung*, Vol. 9, II, Aion (second edition). Read pp. 3-35.

C. G. Jung (1969). *The Collected Works of C.G. Jung*, Vol. 8, The Structure and Dynamics of the Psyche (second edition). Read pp. 237-297.

Saturday, October 11, 2014

The Cycle of Life: Themes and Tales of the Journey

Erel Shalit, Ph.D.

"To speak of a general, human life cycle," says Daniel Levinson, "is to propose that the journey from birth to old age follows an underlying, universal pattern on which there are endless cultural and individual variations." In his essay 'The Stages of Life,' Jung discusses "the problems

connected with the stages of life," claiming the problem to be the kernel of culture and consciousness. Jung clearly aims at living the conscious life, just like Socrates declared the unexamined life not worth living.

On our journey through the stages (or ages) of our life we encounter the archetypal essence of each phase and are challenged by the essence of meaning therein with which we are requested to deal. This course will explore archetypal images of the journey and the stages of life, tell some of the tales, and look at the meaning along our journey through life.

Participants are invited to take an active part during the seminar, with questions, comments, vignettes and other pertinent material.

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

- Discuss Jung's focus on 'problem' as the kernel of life's stages.
- Explain the movement from pre-determined fate to individual destiny.
- Discuss the archetypal essence of the stages of life.
- Describe the changing perspectives on life across the life span.

09:00 – 10:30 Introductory lecture

10:30 – 10:45 Break

10:45 – 12:00 Brief discussion and overview of the archetypal aspects of the cycle of life; the fairy tale 'The three golden hairs of the devil'

12:00 – 1:00 Lunch

1:00 – 2:30 Continuation of fairy tale, with elaboration of particular aspects that pertain to the journey, the child, the puer, the adult and the old person

2:30 – 2:45 Break

2:45 – 4:00 Continuation of aspects of the life cycle, including psychopathology from an archetypal life cycle perspective; summary and conclusion

Readings:

Grimm: The Devil with the Three Golden Hairs.

Jung, C. G. "The Stages of Life," CW 8:749-795.

Shalit, E. (2011) *The Cycle of Life: Themes and Tales of the Journey*. Carmel, CA: Fisher King Press.

Friday, November 07, 2014

Ghost Busting: Illuminating the Complexes that Haunt Us

Robert Sheavly, LICSW, DCSW

In his most recent book, *Hauntings*, Jim Hollis considers how our lives can be possessed by complexes. A core task of individuation is to become conscious of these possessive patterns of the past in order to ameliorate their impact on our lives. Moreover, the use of active imagination with complexed material supports a symbolizing attitude which functions to expand and enrich our lives. This seminar will review Jung's theory of complexes. Participants will be guided in a Self experience designed to identify the structure of a complex of their own choosing. The seminar will utilize lecture, discussion, video clips and experiential exercise as teaching modalities.

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

- Describe a model of the complex including:
 - contemporaneous content and patterns (often conscious) and the historical patterns and content (often unconscious) of the complex,
 - the feeling tone and
 - the archetypal core of the complex.
- Participants will learn to use the kinesthetic component (the feeling tone) of a complex to identify and bring into consciousness the material associated with the complex.
- Participants will learn an active imagination dialogue technique to work with complexed material.

1:00 – 2:30 Review of Complex Theory, including the structure of a complex; video clips illustrating various complexes

2:30 – 2:45 Break

2:45 – 4:45 Self exercise: Identifying kinesthetic (feeling tone) component of a complex, using the kinesthetic component to access the contemporaneous and historical material associated with the complex, using the active imagination dialogue technique

4:45 – 5:00 Questions and answers; course evaluation

Readings:

Jung, C. G. "A Review of the Complex Theory." CW 8:194–219.

Hollis, James, PhD. (2013) *Hauntings: Dispelling the Ghosts Who Run Our Lives*. Asheville, NC: Chiron Publications. Read Chapter 3 "The Ghosts of Our Parents" and Chapter 4, "Hauntings as Complexes," and additionally in the book as interested.

Please bring a copy of "A Review of the Complex Theory" to the seminar.

Assignment:

Questions to guide your reading will be provided via email. Please be kind enough to bring any of your “favorite” complexes with you to the seminar.

Saturday, November 08, 2014

Part I Exploring the Trickster Archetype

Part II Humor & Psyche

Kathleen Goldblatt, LICSW

In the first part of the seminar day we will explore the trickster figure from Jung’s seminal essay and consider its impact and meaning in our lives. We’ll look at trickster figures from folklore, myth and culture—images of liminality and transgression with creative potential. We will expand the notion of gender regarding this figure and include the female trickster in our exploration.

In the second half of the seminar we will focus on humor, one of the most fundamental of human experiences and yet seldom discussed or written about in psychology. We will discuss our humor legacy, a developmental theory of humor; its relationship to Jung’s notion of the transcendent function and clinical issues when humor emerges in the intersubjective field.

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

- Explain the relevance of the archetypal motif of the trickster and analyze when this is manifesting personally, clinically or in the collective.
- Discuss how we use humor in the clinical setting and the implications of its use.
- Describe what is meant by a depth psychological perspective of humor.

9:00 – 9:30 Small group discussion

9:30 – 10:30 Discussion: Jung’s essay on the trickster, mythic tricksters, and the trickster in the collective, and film clips

10:30 – 10:45 Break

10:45 – 12:00 Continued discussion: transgression and creativity

12:00 – 1:00 Lunch

1:00 – 2:15 Historical and developmental aspects of humor; the alchemy of humor

2:15 – 2:30 Break

2:30 – 3:45 Clinical implications of humor; cultural complexes

3:45 – 4:00 Wrap-up & Evaluation

Readings:

Jung, C.G. (1959). “The Psychology of the Trickster Figure,” CW 9, I: 456-488.

Lachmann, Frank. M. (2008). "Through the Lens of Humor" Ch. 5. In *Transforming Narcissism: Reflections on Empathy, Humor, and Expectations*. New York, NY: The Analytic Press.

Nathanson, D. (1992). "Buddy Hackett and the Comedy of Acceptance" (pp. 378-396). In *Shame and Pride: Affect, Sex and the Birth of the Self*. New York: W.W. Norton.

Waddell, Terrie. (2010) "Verging on Wildness: Liminality and Trickster," Ch 1. In *Wild/Lives: Trickster, Place and Liminality on Screen*. New York: Routledge.

Supplemental Readings:

Hyde, L. (1998). *Trickster Makes This World*. Farrar, Strauss and Giroux.

Lopez-Pedraza, R. (2003). *Hermes and His Children*. Daimoon-Verlag.

Pelton, R. (1989). *The Trickster in West Africa: A Study of Mythic Irony and Sacred Delight*. University of California Press.

Assignment:

Some of our well-known tricksters come from American Indian, Norse and West African folklore (Coyote, Raven, Hare, Loki, Ananse), but every culture has trickster figures and there are numerous tricksters in myth and fairy tale. Choose one that interests you and write a 1½-2 page reflection paper about that figure, including why you find it meaningful. Does it resonate with an experience you've had? Link it with a figure from the collective (real, literary, screen) who shares some of the same qualities.

Friday, December 12, 2014

Dream Drawing: Working with the Personal and the Collective Meaning of Our Dreams

Sondra Geller, MA, ATR-BC, LPC, LPCAT

In this four-hour experiential seminar each participant will be asked to bring two short dreams. Each participant will have the opportunity to read a dream to the group, if they choose, while the others listen. The group will then be guided in how to intuitively select an aspect of the dream being read to amplify with a simple drawing. Together we will look carefully at the Dream Drawings, first from a personal point of view and then from the collective. This process will be enhanced by use of active imagination and amplification in the style of C.G. Jung. We will explore how the dream informs our understanding of self and then how it applies to the collective.

It has been found that combining dream analysis with the expressive arts can deepen the process and result in an embodied experience of both our dreams and the work of Jungian Analysis.

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

- Translate dream images into simple drawings.
- Use the drawings to amplify the meaning of their dreams.
- Describe how adding the expressive arts can deepen the experience of dream analysis.

1:00 – 1:45 Introduction to Dream Drawing

1:45 – 2:45 Group work with Dream Drawing: Reading, listening, drawing, and discussion
Part 1

2:45 – 3:00 Break

3:00 – 4:45 Group work with Dream Drawing, Part 2

4:45 – 5:00 Summary and course evaluation

Assignment:

Please bring *two* short dreams that you would be comfortable working with in the seminar; please bring *two* copies of each dream, one for yourself and one for the seminar leader.

Saturday, December 13, 2014

Anima/Animus: The Breakthrough, Dynamics and Updating of an Image

Morgan Stebbins, DMin, LMSW, LP

This seminar will trace the precursors, discovery, development and updating of Jung's brilliant and troubled concept of the anima and animus. We will discuss current problems with this concept — as well as some solutions. One of the tasks in this course will be to differentiate at least five core dynamics that Jung combines under the name of the anima and animus. Along with this, we will add some of the findings of linguistics, the neurology of attraction, and the current understandings of gender and sexual difference. We will attempt to keep in mind the very subtle and powerful distinction between the material and the symbolic as it is represented by concepts of anatomical gender (male and female) versus social-linguistic-symbolic roles (masculine and feminine).

The importance of this idea in the process of individuation is clear, as Jung declares, “If the encounter with the shadow is the ‘apprentice-piece’ in the individual’s development, then that with the anima (sic) is the ‘master-piece’ ” (9i/61). We will explore and differentiate this pivotal idea of the anima and animus with experiential, clinical and conceptual exercises.

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

- List the five core dynamics that Jung combines under the name of the anima and animus.
- Discuss the dynamics of projection, its so-called relationship with unconscious material and the role of eros in personal development.
- Differentiate the material and the symbolic as it is represented by concepts of anatomical gender (male and female) versus social-linguistic-symbolic roles (masculine and feminine).
- Discuss both the current problems with the concept of anima/animus and possible solutions to these problems.

9:00 – 10:30 History & breakthrough; models of psyche; concept of projection; individuation and the four structures of *Aion*

10:30 – 10:45 Break

10:45 – 12:00 Experiential exercises and core aspects of the Anima/animus

12:00 – 1:00 Lunch

1:00 – 2:15 Clarifying the five dynamics; clinical applications

2:15 – 2:30 Break

2:30 – 3:45 The research; the problems and some solutions

3:45 – 4:00 Summary and evaluation

Readings:

C. G. Jung. *Aion*, CW 9, II:1-67 (Chapters 1- 4, plus the foreword).

C.G. Jung. *Psychological Types*, CW 6:797-811 (Definitions: Soul, Soul-Image).

J. Hillman *Anima: An Anatomy of a Personified Notion*.

Emma Jung *Animus and Anima*.

Supplemental readings:

Other readings: Readings are wide and varied, and might include all sorts of other media and meditations on the differentiation of gender, gender-roles, the symbolism and dynamics of opposites and consciousness. One primary amplification is the Yin-Yang symbology, another is the genre of mystic love poetry.

Assignment:

As you read, notice what parts ring true, what parts might help when working with another person, and what seems confusing or off. Bring your notes.

Spring Semester

Friday, February 13, 2015

Core Concepts in Jungian Psychology

Deborah Stewart, LCSW

Today's seminar, the second of a two-part mini-course, will approach core Jungian concepts linearly, following Jung's life and ideas from childhood through old age. We will begin with some of Jung's childhood and student interests, and then explore the tributaries that emanated from his work on the Word Association Experiment, his ensuing discovery of the collective unconscious, and on through his theory of opposites, typology, stages of life, archetypes, and the Self. Jung's ideas embrace science, medicine, phenomenology and spiritual and occult realities.

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

- Identify relationships between events in Jung's life and the development of key theoretical concepts.
- Articulate the effects Jung's personal history had on his major theoretical concepts (such as dreams, the collective unconscious, complexes and archetypes).
- Relate Jung's theory of opposites, individuation, and the Self to events in Jung's life.

1:00 – 2:00 Didactic with questions and discussion: Key events in Jung's life and ideas – childhood, student days, WAT, Vol. 5, and Encounter with the Unconscious

2:00 – 3:00 Didactic and small group exercise: sample WAT analysis and interpretation

3:00 – 3:15 Break

3:15 – 4:00 Didactic: development of theory of typology, interest in alchemy, archetypes, and the Self in relation to Jung's life experiences

4:00 – 4:45 Small group exercise to add it all up: a life in dreams, early and late

4:45 – 5:00 Summary, course evaluations and feedback

Readings:

Jung, C. G. *Memories, Dreams, Reflections*. Vintage Books, New York, 1963.

Saturday, February 14, 2015

The Archetypal Dimensions of Ethics in Jungian Analysis

Christina Becker, MBA, Jungian Analyst (Zurich)

All practitioners understand the “thou shall not aspects” of analytic practice that are prescribed in codes of ethics. This reflects the collective norms around what it means to be a psychoanalyst/ psychotherapist. These collective norms have arisen from millennium of ascribing power to certain roles in community/tribes/societies. In this context, the relationship between therapist and client become a sacred contract and covenant that lies in the collective unconscious. Based on the book “The Heart of the Matter: Individuation as an Ethical Process and other reading, this seminar will be a combination of lecture, discussion and working with ethical dilemmas. The lecture portion will explore the archetypal dimensions of ethics in analysis including the historical and archetypal origins of the ethical conversation as it pertains to our role as Jungian Analysts. It will also explore ways in which we can as practitioners cultivate our ethical capacity. Then this material will be explored in a more interactive discussion about individual ethical dilemmas that we face in our practices.

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

- Describe the deeper ethical underpinning of why maintaining an ethical attitude is so important in practice.
- Analyze their ability to cultivate their own ethical capacity.
- Re-commit to maintain high standards of competence in their work.
- Explain the importance of peer consultation to maintain professional integrity.
- Express an enhanced capacity to practice without inflicting their biases on their clients.
- Commit to seeking resolution to conflicts among peers and between themselves and clients.
- Prepare to avoid misuse of their analytic power.

9:00 – 10:15 Presentation on the Archetypal Dimension of ethics
10:15 – 10:30 Break
10:30 – 12:00 Presentation on Jung’s relationship to ethics and discussion to follow
12:00 – 1:00 Lunch
1:00 – 2:15 Exploration of ethical dilemmas that arise in practice in group discussion
2:15 – 2:30 Break
2:30 – 3:45 Questions and group discussion
3:45– 4:00 Summary, course evaluation

Readings:

Becker, Christina (2014). *The Heart of the Matter: Individuation as an ethical process*, 2nd edition. Chiron publications.

Zoja, Luigi (2008). *Ethics in Analysis*. Texas: A&M University.

Beebe, John (1995). *Integrity in Depth*. New York: Fromm International Publishing.

Bell, Derrick. (2002). *Ethical Ambition: Living a Life of Meaning and Worth*. Vancouver: Raincoat Books.

Guggenbuhl-Craig, Adolf (1971). *Power in the Helping Professions*. Woodstock: Spring Publications.

Jung, Carl Gustav (1949). "Foreword to Neumann's: *Depth Psychology and a New Ethic*" in *The Symbol Life, CW 18*. Princeton, NJ: Princeton University Press.

Neumann, Erich (1969). *Depth Psychology and a New Ethic*. New York: Harper Torchbooks.

Friday, March 13, 2015

The Psychology of the Puer/Puella

Lisa Marchiano, LCSW

Jung used the term puer aeternus to refer to the archetypal motif of the "eternal youth." This psychic content can be an important factor in the process of individuation, as it can point the way toward the future. However, remaining identified with this archetype can result in psychic stagnation. We will explore all aspects of this archetype, paying special attention to its clinical presentation by examining its relationship to other diagnoses. We will use fiction, myth, fairy tale, and clinical material to understand better the way that the puer aeternus can show up in our consulting rooms and our lives.

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

- Define puer aeternus as a psychological concept.
- Identify this motif in fiction, myth, fairy tale, dreams and film.
- Relate this archetype to other diagnostic descriptions.
- Describe ways in which this presentation can be worked with clinically.

1:00 – 1:45 The Puer/Puella archetype
1:45 – 2:30 Discussion of The Snows of Kilimanjaro
2:30 – 2:45 Break
2:45 – 3:15 Clinical presentation and case material
3:15 – 4:00 Film clips and discussion: High Fidelity
4:00 – 4:30 The Puer/puella in the consulting room
4:30 – 5:00 Discussion and wrap-up

Readings:

Jung, C. G. "The Psychology of the Child Archetype," CW 9i:259-305.

Von Franz, Marie-Louise. *The Problem of the Puer Aeternus*.

Hemingway, Ernest. "The Snows of Kilimanjaro."

Saturday, March 14, 2015

Return of the Family/Collective

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

In this seminar we shall focus on the motif of the "Return of the Family/Collective" as it manifests in the treatment field. Recent dramatic and cinematic productions such as *Fun Home*, *Appropriate*, *Clybourne Park*, *Philomena*, *Southern Comfort* (2001 Documentary), as well as more familiar older works such as *All My Sons* and *Nacht und Nebel*, awaken in us again the presence of the family drama in us all, and in all treatments; in particular, the presence of what was "absent" and exiled and deemed inauthentic. As noted in Jung's *The Psychology of the Transference*, we work in an interactive field, so while attending to the "return of the (dead) family/collective" in the patient's narratives and behaviors, we also shall be alerting ourselves to our own experiences of the historically absent as present in us as therapists.

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

- Discuss the archetypal motifs of family and collective as manifested within the treatment field by utilizing shared collective stories.
- Describe how our understanding of the manifestations of these motifs can strengthen our work in the transference field.

9:00 – 10:15 Discussion of Jung's ideas regarding family, father, mother, cultural group, within the dialogical context of his work, including *Liber Novus*, "Wotan", MDR

10:15 – 10:30 Break

10:30 – 12:00 Continuation of the discussion

12:00 – 1:00 Lunch

1:00 – 2:15 Exploration of the manifestation of these motifs in the transference field

2:15 – 2:30 Break

2:30 – 3:45 Questions and group discussion

3:45 – 4:00 Summary, course evaluation

Readings (reading/viewing):

Bechdel, Alison, *Fun Home*.

Jung, C.G. "Significance of the Father in the Destiny of the Individual." In CW 4

Jung, C.G. *Memories, Dreams, Reflections*. Read the chapters on his personal family history.

View *Philomena*

Supplemental (reading/viewing):

Douglas, Claire. (2006) *The Old Woman's Daughter: Transformative Wisdom for Men and Women*.

Douglas, Claire. (1993) *Translate This Darkness - The Life of Christiana Morgan, the Veiled Woman in Jung's Circle*.

Jung, C. G., "The Psychology of the Transference" (CW 16).

Norris, Bruce, *Clybourne Park*

Zoja, Luigi, *The Father: Historical, Psychological, and Cultural Perspectives*

View *Nacht und Nebel* and *Southern Comfort*

Many related topics are covered briefly in Stein, Murray, ed., *Jungian Psychoanalysis* (2010). See Thomas Singer and Catherine Kaplinsky: "Cultural Complexes in Analysis", Joy Schaverien: "Gender and Sexuality: Imaginal, Erotic Encounters", Brigit Heuer: "The Experience of the Numinous in the Consulting Room", Brigitte Allain-Dupre: "The Child's Side: Genealogy of the Self", Gustav Bovensiepen: "Adolescence - A Developmental Perspective," and Donald Kalsched: "Working with Trauma in Analysis."

Friday, April 10, 2015

Revisioning Psychology: Seen Through the Imaginal World

Simone Campbell-Scott, LCSW

In this seminar we will read and discuss "Revisioning Psychology" by James Hillman. Our goal is to grasp Hillman's notion of the image and the imaginal landscape of psyche — the mythopoeic background of Jungian psychology. We will concentrate on Hillman's four basic concepts: 1) Personifying or imagining through 2) pathologizing or falling apart 3) psychologizing or seeing through and 4) dehumanizing or soul making.

Please bring in clinical examples of things Hillman discusses and we will attempt to see if his point of view deepens our work. For example, if your patient has a particularly pathologized image in a dream or a pathologized situation imagined, or a repulsive symptom which accumulates an imaginal landscape or story around it, bring it in. If for example a patient gives the people in her stories various nicknames, share that with us so that we may become alert to her imaginal landscape. What is the story emerging; what are its images? Are we slowing down enough to hear what our analysands are telling us? These are the questions Hillman's musings might make us ponder if we are sensitive enough to receive their gift. Pay attention to your own reveries as you read.

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

- Discuss each of the following – personifying, pathologizing, psychologizing, and dehumanizing and their relevance to Jungian psychology.

1:00 – 1:10 Introduction

1:10 – 2:00	Discuss Personifying
2:00 – 2:50	Discuss Pathologizing
2:50 – 3:00	Break
3:00 – 4:00	Discuss Psychologizing or Seeing Through
4:00 – 5:00	Discuss Dehumanizing or Soul Making

Readings:

Hillman, J. (1975). *Re-Visioning Psychology*. New York, NY: HarperCollins Publisher.

Saturday, April 11, 2015

The Kabbalistic Tree of Life: archetypal image of the nascent Self

Joseph R Lee, MSW, LCSW

Central to Jungian practice and thought is the healing and transformative potency of the archetype. In this seminar the archetype of the Self as expressed in the image of the Tree of Life, including the respective opposites of creative and destructive qualities, will be discussed in an exploration of Hermetic Kabbalistic philosophy. We will consider the distinction between invoked archetypal activation common in mystery traditions and the seemingly spontaneous activation of archetypal material in the psyche of the modern analysand. The symbolism of the Tree of Life will be explored in depth and interpreted through modern idioms. You will be invited to participate in guided reveries to gain personal insight into the impact of the Kabbalistic images. We will pay particular attention to the influence of vibrant images of the Self, held in the analyst's psyche, upon the analytic session.

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

- Discuss their psychological understanding of religious images as an expression of the archetypal Self.
- Describe the value of archetypal images in the process of psychological individuation.
- Explain how religious constructs can be interpreted as referring to structures within the psyche.

9:00 – 10:15	Introduction to the Kabbalistic Tree of Life and its primary concepts
10:15 – 10:30	Break
10:30 – 12:00	Continuation of the introduction
12:00 – 1:00	Lunch
1:00 – 2:15	Discussion of the psychological impact of images of the Self upon the analyst and the analysand
2:15 – 2:30	Break
2:30 – 3:45	Kabbalistic Reverie and processing in dyads
3:45 – 4:00	Summary, course evaluation

Readings:

Drob, S. (2005). "Jung's Kabbalistic Visions." *Journal of Jungian Theory and Practice*, vol. 7, no. 1, 34-54.

Fortune, D. (2000). *The Mystical Qabalah, (revised edition)*. San Francisco, CA: Red Wheel/Weiser, LLC.

Jung, C.G. (1978). "The Self," *Aion*, CW 9, II:43-67.

Supplemental Readings:

Drob, S. (2010). *Kabbalistic Visions, C.G. Jung and Jewish Mysticism*. New Orleans, LA: Spring Journal Books.

Jung, C.G. (1978). *Aion, CW 9,II*. NJ: Princeton University Press.

Friday, May 08, 2015

"The Neumann/Jung Connection: Theory and Colleagues"

Ronnie Landau MA., LPC

Dr. Erich Neumann was a brilliant Jungian analyst and philosopher and although he had made significant and creative contributions to the field of Depth Psychology, he has often times been forgotten in our contemporary psychoanalytic community. Neumann, a Jungian psychoanalyst, trained with Jung in Zurich and eventually moved to Tel Aviv, Israel during WW2 to avoid the genocide of Nazi, Germany against the Jews. Neumann and Jung continued to correspond through letters throughout most of their lives until their deaths. Neumann dedicated his major work *The Great Mother* to Jung on Jung's eightieth birthday.

In this course we will review Neumann's theory on the development of consciousness, both matriarchal and patriarchal, along with his concept of *unitary reality*. We will explore his theory of the stages of the development of the feminine and finally his theory of *the child*. When applicable we will contrast and compare Jung and Neumann's ideas on the unconscious, unitary reality and *participation mystique*.

"We have lost our sense of unity reality, our experience of identity and of the sympathy of all things, and as a result we have fallen into solitude and isolation of a dead and empty cosmic space." (Neumann, *The Place of Creation*, 1989 p. 98)

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

- Describe and define what is meant by matriarchal and patriarchal consciousness and its relevance to analytic psychology.

- Describe and define what is meant by “unitary reality” and apply the concept to the psychological process of human development.
- Discuss the stages of the development of the feminine as defined by Jungian Analyst Erich Neumann.
- Explain what is meant by the “ego-self” axis and apply this concept to clinical work in depth psychology.
- Define Neumann’s concept of *centroversion*.

1:00 – 2:30 Introduction to Neumann’s theory of consciousness working directly from *Origin’s and History* and *The Great Mother*.

2:30 – 2:45 Break

2:45 – 4:00 Development of Neumann’s theory of The Child.

4:00 – 4:45 Case presentation highlighting Neumann’s theory of personality based on his work, *The Child*.

4:45 – 5:00 Summary, feedback, evaluation

Readings:

Neumann, Erich. (1954). *The Origins and History of Consciousness*, Translated by R. F. C. Hull. New York (Bollingen Series XL11) and London (Princeton/Bollingen, 1970). Read Foreword, Introduction, Part 1; Part 2 (only A, “The Original Unity.”)

Neumann, Erich. (1955/1991). *The Great Mother: An Analysis of the Archetype*, New York: Princeton University Press. Read Part 1, pp. 3-64; Part 2, pp. 89-120 ; Chapter 12, “The Great Round,” pp. 211-240. Everything else is optional.

Erich, Neumann. *The Child* (photocopies will be sent out email pdf)

Saturday, May 09, 2015

Archetypes of the Collective Unconscious in Contemporary Life

Marita Digney, D. Min. – Jungian Analyst

In this seminar we will explore the archetypes of the collective unconscious, defined by Jung, as they are projected in society, culture and through the political process. We will consider these projections through a careful attention to what is appearing in the newspaper headlines the morning of the seminar, with some consideration of dates in the past. We will give attention to the phenomena of “news” as it is expressed today and has been in the past and ponder the archetypal basis of “news” itself.

Participants are requested to bring to class either an actual newspaper available on that date or be able to access the day’s headlines and articles on their electronic devices.

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

- Identify the major components of Jung's structure of the psyche and relate these phenomena to the concept of projection.
- Define the concept of projection as developed in the theories of C. G. Jung.
- Relate the archetypal projections observable in society and culture to the structure of the psyche.
- Distinguish between simple observation of what is and the phenomenon of psychological projection of unconscious contents.
- Relate the phenomenon of projection to the analytical process and the coming to consciousness which can be aided through analysis.
- Apply the principle stated by Jung in his comment, "All relationship begins in projection."

9:00 – 9:30 Introductions and discussion of today's headlines: What is in the news? What is "up" in the collective psyche. Establish working groups

9:30 – 10:30 Lecture and Discussion – Jung's structure of the psyche and the role and function of the archetypes of the collective unconscious and the phenomenon of projection

10:30 – 10:45 Break

10:45 – 12:30 In-depth discussion, in the working groups and in the large group, of Jung's comments, observations and concerns expressed in the assigned reading "The Undiscovered Self"

12:30 – 1:30 Lunch

1:30 – 2:30 Working groups meet to choose their "headlines" and establish the content of the news. I will seed each working group with one headline and story from the past. (produced with the assistance of the Philadelphia Free Library)

2:30 – 2:45 Break

2:45 – 4:00 Working groups report their "headlines" and stories to the group and establish which aspects of the psyche are being revealed and projected in these events, much as Jung analyzed his contemporary culture in his essay we are working with today.

Readings:

I highly recommend Jung's essay "The Undiscovered Self," CW 10. In this essay Jung places the psyche in his contemporary situation and expresses his dire concerns. We will discuss this essay in some depth. Students may also find it useful to peruse the index of the Collected Works under the topic "projection" and read what interests them. Jung treated this concept throughout the entire Collected Works.

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