



## Advanced Clinical Practice Program

*A case seminar for experienced clinicians  
to read, explore, and apply Jung's concepts to clinical practice*

At some point in professional development, psychotherapists may become aware of psychological dynamics that lie outside the parameters of mental health as commonly taught and practiced. Realization emerges that the nature of the psyche is far more complex than cognitive, behavioral, and ego-oriented approaches suggest or understand.

The work of C.G. Jung may then be rediscovered, with new readiness for insights that breathe life into therapeutic practice. The wisdom of the unconscious sheds light on perplexing aspects of therapeutic experience and opens clinician and client into new dimensions of healing and wholeness.

When engaging depth, it is helpful to have collaboration and guidance. How does one apply Jung's concepts to practice? How does one identify complexes in a client? What is shadow, and what does it look like in clinical practice? How do we differentiate personal material from archetypal forces in the collective unconscious? How can we grasp the imagistic language of the inner world?

*PAJA's case seminar is designed to apply a Jungian perspective  
to issues in clinical practice. The seminar will be led  
by a senior analyst each semester.*

### **Program Description**

PAJA's Advanced Clinical Practice Program will provide support and guidance to licensed psychotherapists interested in understanding Jungian concepts in the context of clinical practice. Assigned readings will inform an aspect of analytic practice and serve as a springboard for exploration and discussion. The course will be limited to eight participants; each semester will be taught by a senior analyst and will meet four times for four hours. The Fall semester 2022 will meet virtually; future case seminars may be hybrid or meet in person.

# Fall Semester 2022

*Sunday, September 11, 1:00 PM-5:00 PM*

## **Understanding and Working with Complexes**

Arguably one of the most useful aspects of Jung's work from a therapeutic standpoint is his concept of the complex. While this idea did not originate with him, Jung expanded it to embrace principles that exceeded personalistic development and included the archetypal dimension. Jung considered this concept so important that his work is often called "Complex Psychology." We will take a deep dive into the nature of complexes as they occur in practice. How do we understand a complex and what are its dynamic elements? What is the ego's role in the autonomous activation of a complex? Can the complex serve as the nexus of case conceptualization?

### Readings:

1. Jung, C.G. (1926). "A Review of Complex Theory." In C.G. Jung, *The structure and dynamics of the psyche, Collected Works, vol. 8.* (R.F.C. Hull, Trans., pp. 92-104) Princeton: Princeton University Press.
2. Jung, C.G. (1934). "The Archetypes of the Collective Unconscious." In C. G. Jung, *The archetypes of the collective unconscious, Collected Works, vol. 9i.* (R.F.C. Hull, Trans., pp. 3-72). Princeton: Princeton University Press.

*Note:* Our focus is on moving from a causal, linear notion of psychological change to one based upon the imagistic dynamics necessary for transformative process. These selections are samples of Jung's work that touch on this issue and "get us in the door."

*Sunday, October 16, 1:00 PM-5:00 PM*

## **Mythic Process in Psychotherapy Practice**

Contrary to contemporary assertions that psychotherapeutic process is based *on* fact, in fact it is structured within in a mythic paradigm. Jung was aware of the value and reality of a universal mythic substrate and used it to understand how psychological process operates. Psyche functions in image, so we will look into our cases for mythic images and processes at work. We will take the assumptive stance that the constituent elements that make up the case are inter-related: they comprise a mythic system that possesses internal coherence in the client. The value of understanding the largely unconscious mythic pattern governing psychological life cannot be underestimated.

### Readings:

1. Hillman, J. (1977). *Re-Visioning psychology.* New York: NY: Harper Perennial. (pp. 1-51).
2. von Franz, M-L. (1977). *Individuation in fairy tales.* Boston: MA: Shambala Publications Inc.

*Note:* The subject of mythic process is immense, and the fairytale illustrates mythic dynamism and process. What is most important in practice is the ability to connect imagistic elements—such as dreams, dramatic re-enactments, or transference-countertransference forces—with their significance in

lived experience. Few do this as well as von Franz. James Hillman is helpful in illustrating the concept of personifications, a clear reflection of mythic process.

*Sunday, November 13, 1:00 PM-5:00 PM*

### **Working with Shadow in Analysis**

The term *shadow* has come into common usage. But what does this concept really mean as it pertains to a specific case, and how is understanding it of essential value? Perhaps more than any other popularized concept in analytic psychology, shadow is least understood. The concept of shadow tends to be caricatured as dark, forbidden areas of life—but shadow is much bigger than that. Shadow is a necessary and vital psychic dynamic in life. We will explore shadow in dreams and in the projective systems comprising the mythic drama that undergirds a client's life. We will explore shadow as it manifests in personalistic forms, archetypal images, and inter-personal dynamics.

#### Reading:

1. Zwiieg, C., Abrams, J. (1991). *Meeting the Shadow*, Jeremy P. Tarcher, Inc. Los Angeles

*Note:* This text addresses shadow from multiple angles and opens up this concept. Our task is less about defining shadow than being alert to its movement in psychic process.

*Sunday, December 4, 1:00 PM-5:00 PM*

### **The Personal and the Archetypal**

One of Jung's great contributions to depth psychology was his discovery that not all contents governing human behavior could be reduced to determinants originating in personal development. Attributing causal events to personal history alone led to a "one sided" ego orientation and could produce neurosis. Such psychological imbalance sets off a compensatory process of unconscious elements; they require understanding and inclusion for treatment to succeed. Crucial to understanding a case from an analytic perspective is the capacity to grasp the relationship between elements arising out of personal / ego development and those arising from non-personal, unconscious origins.

#### Reading:

1. von Franz, M-L. (1997), *Archetypal dimensions of the psyche*, Shambala. Boston and London.

*Fall Semester Faculty*

### **Mark Dean, MA, ATR-BC, LPC**

Mark is a senior analyst and president of the Philadelphia Association of Jungian Analysts. He is a member of the Inter-Regional Society of Jungian Analysts (IRSJA), where he serves on Admissions and Review Committees. Mark is faculty for the Pittsburgh Society of Jungian Analysts and the

Philadelphia Jung Institute. He has 30 years of clinical experience and practices in Lansdowne, Pennsylvania.

### **Admission & Program Information**

Applicants for this program will:

1. Have legal mental health licensure and have been in clinical practice for a minimum of 5 years
2. Submit an application (attached) and the signed *Non-Discrimination Policy*.
3. Schedule an interview with the Director of the Advanced Clinical Studies Program (Mark Dean)
4. If accepted, mail the notarized *Advanced Clinical Practice Program Agreement* to the Program Director at the following address:

Mark Dean  
42 Windermere Ave.  
Lansdowne, PA 19050

Applications may be submitted until August 31, 2022. The *non-refundable* tuition of \$1,200 is due within 2 weeks of acceptance but no later than September 1, 2022. Participants will be invoiced via email and must remit payment electronically following the instructions found on the invoice.

This program is heuristic in nature. Its goal is the utilization of case material in the process of understanding key Jungian concepts and their relevance to clinical practice. The Advanced Clinical Practice Program does not provide clinical supervision; hours accrued cannot be used to fulfill licensing or other professional requirements. Participants are responsible for ensuring the confidentiality of the clinical case material presented.



*The Philadelphia Association of Jungian Analysts*

**Advanced  
Clinical Practice Program**

**Application Form**

**Applicant Name:** \_\_\_\_\_

**DOB:** \_\_\_\_\_

**Address:** \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

**Phone:** \_\_\_\_\_

**Email:** \_\_\_\_\_

**Degree and Date:** \_\_\_\_\_

**License Type and Number:** \_\_\_\_\_

**Number of Years in Practice:** \_\_\_\_\_

**Location of Practice:** \_\_\_\_\_

**Type of Practice (clinic, private, other)** \_\_\_\_\_

**Clientele (children, adolescents, couples, adults)** \_\_\_\_\_

Please provide a paragraph describing your experience and interest in Jungian psychology and the PAJA case seminar.



## Non-discrimination Policy

PAJA respects diversity, pledges equity, and seeks inclusion in its admissions processes, administrative decisions, and interpersonal relations. We strive for personal and cultural sensitivity in all our endeavors. We are committed to listening, learning, and contributing to greater understanding of how racism and other forms of discrimination exist as shadow: in ourselves, our communities, our country and our world.

As Jungians, we endeavor to recognize, understand and admit shadow into consciousness. We are therefore committed to acting in accordance with the high value we place on the value of affiliation, openness, and interest in the Other within or in the external world. We promote sensitivity and knowledge about oppression and its effects. Should conflicts arise, we will endeavor to resolve them in a transparent, conscientious, and caring manner.

We will prevent, confront, or eliminate discrimination on the basis of race, ethnicity, national origin, color, sex, sexual orientation, gender identity or expression, age, marital or military status, political belief, religion, immigration status, or disability.

By signing below you indicate that you have read the non-discrimination policy above.

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Signature



## Agreement

Between the Philadelphia Association of Jungian Analysts, Inc. &  
the Advanced Clinical Practice Program Participant

I understand that education is the sole purpose of the Advanced Clinical Practice Program and I therefore will not receive any certification for participation in the program; the program does not provide clinical supervision; hours accrued cannot be used to fulfill licensing or other professional requirements. Participants are responsible for ensuring the confidentiality of the clinical case material presented.

I agree I will not represent myself as an analytic trainee, Jungian (psycho)therapist, analytic candidate or Jungian Analyst. Nor may I refer to this seminar as a source of advanced Jungian training for professional purposes. I agree to prepare for and attend all seminar sessions. If I cannot attend, I will notify the Program Director of my absence. *I understand that tuition is non-refundable.*

While PAJA strives to provide a supportive training atmosphere, PAJA is not responsible for providing psychotherapeutic support or intervention to students. I understand that education and training in analytical psychology involves discussion of a variety of topics which may be psychologically stressful or stimulating to some individuals. Seminar topics regularly include discussion of psychopathology, various psychological complexes, childhood and adult trauma or abuse, various forms of archetypal material including archetypal image, myth and fairy tale, dreams and other symbolic material. I understand that should I experience psychological distress it is my responsibility to seek appropriate professional support or treatment.

\_\_\_\_\_  
Print Name

\_\_\_\_\_  
Sign name in presence of a Notary Public

\_\_\_\_\_  
Date

### Notary Statement

State of \_\_\_\_\_) County of \_\_\_\_\_)

On this, the \_\_\_\_ day of \_\_\_\_\_, 20\_\_\_\_, before me, a notary public, the undersigned, personally appeared \_\_\_\_\_, known to me (or satisfactorily proven) to be the person whose name is subscribed to the above instrument, and acknowledged that (s)he executed the same for the purposes therein contained.

In witness hereof, I hereunto set my hand and official seal.

\_\_\_\_\_  
Notary Public