



The Philadelphia Jung Institute
Syllabus for Analysts in Training
2024 – 2025

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.

The 2024-2025 academic year will be presented by video conference, except for the first and last Friday session of the academic year in which the Analysts in training candidates will meet in person with each other. On most occasions the instructor will also be present. Analysts in training join the Philadelphia Jung Seminar for the Saturday presentation from 9:00AM to 4:00PM. Refer to the Philadelphia Jung Seminar Syllabus for those details.

The ONLY program on this syllabus which qualifies for NBCC continuing education credit is the Spring 2025 didactic seminar on Complex Theory.

Fall Semester 2024

Didactic Colloquium: 9AM to Noon

September 13, October 11, November 8, December 13

Alchemy, Its History, Role, and Importance in Analytical Psychology

Rose F. Holt, MA

Course Description:

Underlying all of Jung's research into Alchemy is the movement of the self in his life and work. By studying the broad map he left behind, we can better understand and cooperate with the self in our own personal development and that of our analysands.

Since conscious thinking strives for clarity and demands unequivocal decisions, it has constantly to free itself from counterarguments and contrary tendencies, with the result that especially incompatible contents either remain totally unconscious or are habitually and assiduously overlooked.

– C.G. Jung (*Mysterium Coniunctionis*, p. xvii)

We know that the mask of the unconscious is not rigid—it reflects the face we turn towards it. Hostility lends it a threatening aspect, friendliness softens its features. It is not a question of mere optical reflection but of an autonomous answer which reveals the self-sufficing nature of that which answers.

– C.G. Jung (*Psychology and Alchemy*, §29)

By acknowledging the reality of the psyche and making it a co-determining ethical factor in our lives, we offend against the spirit of convention which for centuries has regulated psychic life from outside by means of institutions as well as by reason.

– C.G. Jung (*Psychology and Alchemy*, §93)

Friday, September 13, 2024 (the first class is in person)

Part One: A brief history of alchemy, Jung's "discovery" of alchemy, the primary alchemical processes, and their relationship to psychological development. In these first three hours we will (1) broadly outline the history of alchemy, (2) discuss how Jung was led to alchemy by a series of dreams and synchronicities, (3) discuss why he, over time and with much study, attached so much significance to the meaning of alchemical symbols and processes, and (4) provide a broad outline of the major alchemical processes and ways they relate to psychological development

Readings:

Jung, C.G. "Commentary on the secret of the golden flower," in *Alchemical studies*, Vol. 13, (pp. 1-56).

Jung, C.G. "Foreword to the I CHING," in *Psychology and religion: West and east*, Vol. 11, (pp. 589-608).

Jung, C.G. "The spirit Mercurius," in *Alchemical studies*, Vol. 13, (pp. 193-250).

Jung, C.G. "Alchemy and psychology," in *The symbolic life*, Vol. 18, (pp. 751-753).

Writing Assignment:

Please write a 3-5 page reflection paper on the assigned readings that explores some aspect(s) of alchemy; include any material that you or your analysand(s) experienced in early life that portended later development.

Friday, October 11, 2024

Part Two: Jung's work with a patient's dream series and his amplification of their meaning with parallel alchemical images, processes, and ideas.

The animal form emphasizes that the king is overpowered or overlaid by his animal side and consequently expresses himself only in animal reactions, which are nothing but emotions. Emotionality in the sense of uncontrollable affects is essentially bestial, for which reason people in this state can be approached only with the circumspection proper to the jungle, or else with the methods of the animal-trainer.

– C.G. Jung, (*Mysterium Coniunctionis* §405)

Readings:

Jung, C.G. "Introduction to the religious and psychological problems of alchemy," (pp. 1-38), and "Individual dream symbolism in relation to alchemy," (pp. 39-223), in *Psychology and alchemy*, Vol. 12.

Jung, C.G. *Dream symbols of the individuation process*. This book is the lightly edited transcripts of a series of lectures Jung gave in English in Bailey Island, Maine, and in New York City in 1936 and 37. He expounds on many of the same dreams later in *Psychology and Alchemy*. (Jung speaking is far easier to understand than Jung writing, which make this book a fine companion to our reading from Volume 12 in which he discusses the same dream series.)

Writing Assignment:

Please write a 3-5 page reflection paper on any aspect of the reading that grabs you. If alchemical ideas or images appear in your or your analysands' dreams, discuss ways in which the ideas and images provide context and/or grounding when amplified by understanding from our reading and discussion. Or perhaps compare and contrast the ways in which Jung approaches the same dream(s) in his formal writing and in his Bailey Island and New York City lecture series.

Friday, November 8, 2024

Part Three: Analytical Psychology and Alchemy – their relationship to Christianity. Jung's formulation of the Self

The opening sentence of Ignatius Loyola's *Foundation* is: "Man was created to praise, do reverence to, and serve God our Lord, and thereby to save his soul." Jung's translation is:

Man's (sic) consciousness was created to the end that it may (1) recognize (laudet) its descent from a higher unity (Deum); (2) pay due and careful regard to this source (reverentiam exhibeat); (3) execute its commands intelligently and responsibly (serviat); and (4) thereby afford the psyche as a whole the optimum degree of life and development (salvet animam suam)."

– C.G. Jung, (*Aion*, §253)

Readings:

Edinger, E. F., Wesley, D. A. (Eds.) (1996). *The Aion lectures: Exploring the self in C.G. Jung's Aion*. Inner City Books.

Jung, C.G. *Aion: Researches into the phenomenology of the self*, Vol. 9, Part II.

Writing Assignment

Please write a 3-5 page paper discussing the symbolism of the self in alchemy, in Gnosticism, in the Christ figure, and in psychological development.

Friday, December 13, 2024

Part Four: Summation and discussion of the ways alchemy can provide guidance for analytic work.

The state of imperfect transformation, merely hoped for and waited for, does not seem to be one of torment only, but of positive, if hidden, happiness. It is the state of someone who, in his wanderings among the mazes of his psychic transformation, comes upon a secret happiness which reconciles him to his apparent loneliness. In communing with himself he finds not deadly boredom and melancholy but an inner partner; more than that, a relationship that seems like the happiness of a secret love, or like a hidden springtime, when the green seed sprouts from the barren earth, holding out the promise of future harvests."

– C.G. Jung (*Mysterium Coniunctionis*, §623)

Readings:

Jung, C.G. *Mysterium Coniunctionis*, Vol. 14

Writing Assignment:

Please write a 3-5 page paper discussing ways in which the actions of the self have been apparent in your own "imperfect transformation" or in that of your analysands. Include the impact of alchemical symbols where possible.

rosefholt@gmail.com
(314) 740-6207

Case Colloquium One: 1PM to 5PM
Sept 13, October 11, November 8, December 13

The Alchemy of Transformation in the Analytic Vas

Kathleen Wiley, MHDL, LCMHC, LMFT

Course Description:

Alchemy provides a symbolic language for the transformative processes of individuation. This lens offers a meaningful, life-giving approach to the tumult of forging a conscious Ego-Self axis and the making of the Self as “a synthesis of ego and supraordinate personality.” (Vol. 8) We will use this lens to explore clinical case material with an eye for psyche’s trajectory towards wholeness in the analysand, and in the analytic dyad.

The format will be: 50-60 minutes discussion of assigned reading; two 1 hr. 20 minute case presentations. We’ll take 2 or 3 ten minute breaks during the afternoon.

Case Presentations:

Prior to the colloquium (no later than the night before), please send me and the colloquium members process notes of the last session with the analysand. We will work with the session notes during the presentation. We will have the case write-up to reference as it is applicable to analytic understanding of the embodied exchange in the analytic dyad in the session presented.

Process Notes track the analyst’s felt sense, reverie, working hypotheses with enough verbatim to aid seeing the conscious and unconscious exchange in the dyad.

Case **write-ups** should be between 5 and 7 pages, depending on the length of the treatment and what you are able to integrate in your writing. **Please send your case write-ups to me and the group at least 6 days prior to our meeting, so everyone has time to read it thoroughly.**

Time-line requests: **6 days prior** to colloquium, case write-up to all; **no later than night prior to meeting**, process notes to all.

Case Write-Up Format:

Presenting issues: The person’s stated reasons for coming to therapy/analysis.

Background Information: Family of origin, educational, work and relationship histories, addiction history, previous therapies.

Course of Treatment: Length of analysis, number of sessions. An overview of your work together including themes, important events, core complexes, significant changes.

Transference/Countertransference: Observe with supporting detail, both the affective and somatic experience of being in the room with your patient as it currently is and how it has developed over time. Include your felt sense of being with the patient, anticipating the person’s arrival, contacts outside of session. Also note what demands or pulls you feel from the analysand.

Diagnosis: A working psychoanalytic diagnosis that includes DSM but fleshes it out in terms of the individual psyche with an analytic framework and concepts: for example, this can be in terms of complexes, (personal, parental or cultural), archetypal themes, typical defenses, the quality of their ego-self axis, individuation process, etc. Include your working hypothesis about the current individuation direction/task of psyche.

Unconscious and Archetypal Material: This includes the first dream, significant dreams, active imagination, artwork or writing that illuminate the analysand’s process. Note the alchemical processes at work in the life of the analysand. This includes events—inner and outer-- prior to and during the analysis. Include any fairy tales, myths, or other amplifications that are meaningful for fleshing out the alchemical process.

Readings:

Edinger, E. (1985) *Anatomy of the psyche: Alchemical symbolism in psychotherapy*. Open Court.

Jung, C. G. (1968/1952/1944) *Psychology and alchemy*. "Introduction to the religious and psychological problems of alchemy," §1-43; "Basic concepts of alchemy," §332-341; "The psychic nature of the alchemical work," §342-400; "The work," §401-424. Princeton Univ. Press.

A specific schedule for readings and a sign-up for case presentations will be sent the first week of August 2024.

wileyjungiananalyst@gmail.com
704-655-1063

Case Colloquium Two: 1PM to 5PM
Sept 13, October 11, November 8, December 13

Listening and Telling the Story: An Introduction to a Hermetic Approach to Jungian Case Formulation

Matthias Leutrum, MFA, LP, NCPsyA

Psychiatrist, couple's therapist and co-founder of Narativ Inc., Paul Browde, MD, describes how the "human brain is hardwired for story" and that "our listening shapes the telling." Browde uses the metaphor of water taking the shape of the vessel into which it is poured to describe how what we say is only heard by how well it is held. He expands by stating that, while we tend to think about storytelling as being told by the teller, it lives in the "relational space" between the teller and the listener, with the listener holding equal weight in shaping the narrative. Bottom line, our listening constitutes a crucial part of what transpires in the analytic container. Consequently, in this case colloquium, we will reflect on the analytic *vas* as a relational space, and examine how our analytic attitude informs and shapes our listening.

In *Hermes and his Children*, (1977), Rafael López-Pedraza invokes Hermes/Mercurius as the quintessential guide to Jung's psychology "which is largely hermetic both in conception and practice."

In the epilogue to *Mysterium Coniunctionis*, Jung declares: "*It is therefore a difficult and thankless task to try to describe the nature of the individuation process from case material...*" (CW14, § 792) Nevertheless, in this case colloquium, through our telling and listening, we will do just that: wrap our minds around this challenging and crucial task.

Course Description:

In alchemy Jung discovered a model for psychological process that deeply resonated for him.

Alchemy, therefore, has performed for me the great and invaluable service of providing material in which my experience could find sufficient room, and has thereby made it possible for me to describe the individuation process at least in its essential aspects.

– C.G. Jung (CW14, § 792)

López-Pedraza describes alchemy as "a psychology of the paradox, a borderline psychology, which implies that it can only be apprehended by way of Hermes' leading the way into the unconscious."

To further set the stage for the circumambulation of case material this additional quote from *Mysterium* might also provide valuable guidance:

What then do the statements of the alchemists concerning their arcanum mean, looked at psychologically? In order to answer this question, we must remember the working hypothesis we have used for the interpretation of dreams: the images in dreams and spontaneous fantasies are symbols, that is, the best possible formulation for still unknown or unconscious facts, which generally compensate the content of consciousness or the conscious attitude. If we apply this basic rule to the alchemical Arcanum, we come to the conclusion that its most conspicuous quality... presupposes a dissociated consciousness. For no one who is himself needs oneness as a medicine-nor, we might add, does anyone

who is unconscious of his dissociation, for a conscious situation of distress is needed in order to activate the archetype of unity.

– C.G. Jung (CW14, § 772)

What was “the conscious situation of distress” that made an analysand decide to seek out therapy at that specific moment? How had “the archetype of unity” been activated for them? How was the distress manifesting in their life and how were/are they dissociated from what was/is happening? What “king,” what old ruling principle, had turned barren and was dying? What might be the prospective aspect of an analysand’s suffering? What sacrifice was made to enter the analytic process and how was that being mourned and dealt with? Following Jung’s statement about dreams in this paragraph, we will include dreams and other unconscious materials brought into sessions by analysands in the discussion of the case material.

Accordingly, in the presented case material, we will identify, track, and translate the basic alchemical operations such as, dissolution, separation, fermentation, coagulation, distillation calcination and conjunction when and if relevant and applicable.

Case Presentations:

The method of case presentation that we will use (as outlined below), strives to orient our listening, and offers an opportunity to practice presenting clinical material in a cogent and systematic way. It offers a template to clearly identify/differentiate those areas of clinical exploration that make up a Jungian approach to clinical work and offers a method of organizing and describing a clinical case from multiple angles required for a thorough Jungian analysis.

The case presentations in our meetings are about putting together “a mosaic of bits and pieces” a sorting/ (preliminary) ordering/structuring of the *prima materia* and an attempt to identify the always developing narrative arc/the opus of the treatment process, including history, symptoms, complexes, evolving narratives, prospective function, amplificatory material, integrations, differentiations, conjunctions, transference fields, dreams. What is the cosmology of the analysand, what is the life drama/the story in process?

Your case presentations should touch on most/all of the points listed below; you may however enter the material from any point and in any order. It is understood that depending on the case, differing aspects of the points below will be highlighted or emphasized.

1. Age, sex, gender identification, sexual orientation, racial/ethnic background, cultural context, socio-economic context, children, marriages, etc. Other relevant ‘givens.’
2. Context of referral and first impressions.
3. Analytic vessel/frame: Length and frequency of treatment, Information about any previous treatment, any unusual features of the “frame”, i.e., appointment changes, fee issues, location, etc. Overall impression of the analytic vessel, anything pertinent in your (therapist) life and psyche which affects the vessel.
4. Initial sessions: first dreams and your reflections/interpretations.
5. Presenting problems and issues: A history of the problem up to the point of treatment (onset, severity, duration, variations on the theme), specific symptoms, extent and nature of psychological and/or symbolic relationship to symptoms and relevant unconscious material (dreams, fantasies, memories). I.e., what is the *prima materia*?
6. History: Relevant life history, brief history of family of origin, current life situations, childhood dreams, memories, dramas, games, and fantasies.
7. Diagnostic assessment and treatment:
 - a. Persona presentations and identifications
 - b. Ego complex resilience: Responses to trauma and “fate.” General impression of ego-Self axis functioning.
 - c. Collective adaptation: Subjective and objective dimensions, overall relationship to collective “rites of passage”, overall relationship to a collective life, and relationship to the collective matrix.
 - d. Major complexes: How they manifest intra-psychically, interpersonally, and in the transference/ countertransference field.
 - e. Archetypal patterns: Dramas, images, affects and emotions, and identifications. Please relate these to character disorders if possible and if relevant.
 - f. Functioning of self-regulating mechanisms: Compensation, regression, symbolization and transcendent function, Self-imagos and imagination.
 - g. You can add DSM categories and references from other psychoanalytic schools if you deem them meaningful.
8. Prognosis, prospective function: what is the material pointing towards?

9. Movements and treatment process:
 - a. History of therapy, history of transference/countertransference field, key moments in the analytic process and shifts, dreams, clinical process and synchronicities. Please follow and describe the movement of psyche in its broad strokes.
 - b. Developments in psychological process: Intrapsychic, interpersonal and transpersonal, including shadow integration and anima/animus dynamics.
 - c. Relate the treatment to your diagnostic assessment and include an explanation about what, how, and why you did what you did in this treatment, and how it unfolded.
10. Amplificatory material that was either used within the treatment or simply informed your work with the patient.
11. Theory: Reference Jung and at least one other Jungian as support for your treatment, demonstrating integration of theory and practice.
12. Living pictures: Include images throughout (e.g. in dreams, vignettes, process notes).

Participants will be prepared to present their material for 60-75 minutes leaving 30 minutes for feedback and discussion after each presentation. We will do two cases each session. Case write-ups should be between 5 and 10 pages, depending on the length of the treatment and what you are able to integrate in your writing. **Please send your case write-ups to me and the group at least 3 days prior to our meeting.**

Session 1: 9/13/24 (This first class is in person.)

Before our first meeting please watch the movie, *Jimmy P. Psychotherapy of a Plains Indian*, by Arnaud Desplechin <https://www.imdb.com/title/tt2210834/>

Some guiding questions: How does Devereux create a container for his work with Jimmy Picard?

What do we notice about his method/approach? How would we describe Devereux's listening, his interpretations and/or interventions? How might we describe/ characterize the *vas* of their analytic work?

Also, please read chapter one, "Hermes-Psychotherapy-the Hermaphrodite" in López-Pedraza, R. (1977). *Hermes and his Children*. Spring Publications.

Introductions. Discussion of the movie, *Jimmy P. Psychotherapy of a Plains Indian*. Discussion of López-Pedraza reading, as well as the Jung quotes above from *Mysterium*.

I will present sample case material, illustrating some of the key areas as encountered in a treatment (and as outlined above) that demonstrate a Jungian approach to clinical process.

One participant will present a case, going first has its advantages! I will send an e-mail before the class asking for a volunteer.

Session 2: 10/11/24 (on Zoom)

2 case presentations.

Session 3: 11/8/24 (on Zoom)

2 case presentations.

Session 4: 12/13/24 (on Zoom)

2 case presentations.

Required reading:

López-Pedraza, R. (1977). *Hermes and his children*. Spring Publications.

Recommended readings:

Sedgwick D. (1994). *The wounded healer: Counter-transference from a Jungian perspective*. Routledge.

Sedgwick, D. (2001). *Introduction to Jungian psychotherapy: The therapeutic relationship*. Routledge.

Spring Semester 2025

Didactic Colloquium: 9AM to Noon

February 14, March 14, April 11, May 9

Complex Psychology: Theory, Personal & Clinical Application

Robert Sheavly, LICSW, DCSW



As one commentary on the *I Ching* states:

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

—The *I Ching Workbook* by R. L. Wing

Hexagram 39: “Chien”

Complexes are core structures of the psyche and are the most basic way in which we encounter the archetypes. Facility in identifying and working with complexes is essential. The seminar will review Jung’s theory of complexes. These feeling-toned, bodily responses to a particular psychic situation show us how much and how often our conscious minds can be distorted or overwhelmed by semi- or wholly autonomous “splinter personalities.” Hexagram 39, *Chien*, captures the tension between regression and teleology contained in the complex. Since complexes “possess us” and often reflect “younger” attitudes and ways of feeling and behaving, they are often experienced as negative. Yet, when we *relate to* the complex and the archetypal energy at its core, a greater purpose or teleology is found.

We will learn to use the kinesthetic element (related to the “feeling tone”) of a complex to “chart” a complex. *Please be kind enough to bring any of your “favorite” complexes with you to the seminar with which to work.* The importance of *personifying* the autonomous elements of the complex and cultivating an empathic attitude toward them will be emphasized. Active imagination techniques to do so will be explored as well as the importance of working with transference-

countertransference phenomena. There will be opportunity to discuss your case material focusing on the analysand's complexes. An integration paper will be required and presented in the final meeting.

Required reading

Please read these two texts before the first seminar.

Jung, C. G. Collected Works, Vol 8. ¶194 - 216. *A Review of the Complex Theory. Bring a copy of this with you to class.*

Winborn, Mark. *Jungian Psychoanalysis: A Contemporary Introduction*. Routledge. 2024. Chapter 4, Jungian Complex Theory.

Additional reading

If these are not already in your library, do not purchase them. You will be reassigned a reading to present in the March seminar which will require a 2 page summary of your assigned reading. We will discuss the specifics of this in our first seminar.

Frey-Rohn, Liliane. *From Freud to Jung: A Comparative Study of the Psychology of the Unconscious*. Shambhala. 1990. pp. v - 40.

Cohen, Betty. Tangled up in Blue: A Reappraisal of Complex Theory. In P. Bennet (Ed.), *Montreal 2010: Facing Multiplicity: Psyche, Nature, Culture. Proceedings of the XVIIIth Congress of the IAAP*. 2012. Daimon Verlag. pp. 417-425.

Edinger, Edward. The Relation between Personal & Archetypal Factors in Psychological Development. In *Psychological Perspectives*. Fall-Winter 1988. Vol. 19, No. 2, pp. 262 – 280.

Hollis, James. Chapter 3, *The Ghosts of Our Parents* and Chapter 4, *Hauntings as Complexes*. In, *Hauntings - Dispelling the Ghosts Who Run Our Lives*. Chiron Publications. 2013.

Whitmont, Edward. Chapter 4: The Complex. In, *The Symbolic Quest: Basic Concepts of Analytical Psychology*. Princeton University Press. 1969.

Schedule

February 14, 2025

The experimental origin of complex theory: the Word Association Test

9:00 - 10:15 Word association experiment. Structure of a complex

10:15 - 10:30	Break
10:30 - 12:00	Discuss, <i>A Review of the Complex Theory & Jungian Psychoanalysis: A Contemporary Introduction</i>

Seminar Objectives:

1. Describe the Word Association Experiment, including listing 5 complex indicators as described by Jung.
2. Summarize the important elements of complex theory as young himself described according to Jung, C. G. Collected Works, Vol 8. ¶194 - 216. *A Review of the Complex Theory*.
3. Describe the structure of a complex, differentiating personal versus archetypal contents, as well as the role affect plays in the structure of a complex.

March 14, 2025

Freud versus Jung: theoretical differences

9:00 - 10:15	Complex structure continued.
10:15 - 10:30	Break
10:30 - 12:00	Discuss, <i>The Complex: Path of Transformation from Archetype to Ego</i> . Chapter 1: "The Complex in the History of Psychoanalysis." Jungian vs. Freudian understanding of the complex.

Email your integration paper to Bob@DCpsychotherapy.com no later than 4/1/25.

Seminar Objectives:

1. Locate the complex within the structure of the psyche from a Jungian perspective.
2. Describe the the autonomous nature of a complex including how this can affect countertransference.
3. Differentiate a Jungian understanding of a complex from a Freudian understanding of a complex. Give 2 examples of how a complex can be teleological.

April 11, 2025

Complex theory: putting it together in a personal and theoretical synthesis

9:00 - 10:15	Presentation & discussion of integration papers.
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10:15 - 10:30	Break
10:30 - 12:00	Presentation & discussion of integration papers, continued.

Seminar Objectives:

1. Describe one personal complex and list two impacts this complex can have on countertransference.
2. List the functional complexes and define each.
3. Define neurosis and define psychosis and relate those definitions to complex theory.

May 9, 2025

Circumambulating the Complex Using the Technique of Active Imagination

9:00 - 10:15	Techniques for clinically working with the structure of a complex, focusing on its feeling tone.
10:15 - 10:30	Break
10:30 - 12:00	Continuation of above and discussion & conclusion.

Seminar Objectives:

1. List the steps to identifying and working with the kinesthetic [i.e. feeling tone] aspects of a complex.
2. List ways of using images, a developmental perspective and active imagination when working clinically with an analysand's complex.
3. When working with early trauma, list the limitations of complex theory and name 2 clinical techniques to overcome those limitations.

Robert Sheavly

Bob@DCpsychotherapy.com

202-489-4900 by text or audio/text on WhatsApp



PAJA has been approved by NBCC as an Approved Continuing Education Provider, ACEP No. 6671. Programs that do not qualify for NBCC credit are clearly identified. PAJA is solely responsible for all aspects of the programs.



The ONLY program on this syllabus which qualifies for NBCC continuing education credit is this didactic seminar on Complex Theory.



PSYCHOTHERAPY
AND PSYCHOANALYSIS

CENTRAL WASHINGTON PSYCHOTHERAPY ASSOCIATES
1700 17TH STREET, N.W. SUITE 203 WASHINGTON DC 20009

ROBERT SHEAVLY, LICSW, DCSW

Complex Theory Integration Paper

Due date: 4/28/2025

The purpose of this 3 - 5 page paper is to solidly *integrate* the fundamentals of complex theory. Hopefully you will come away from the paper “owning” Jung’s theory of complexes so that you will be able to both confidently articulate the concepts as well as apply the concepts to yourself and to your analysands.

Always define the terms you use. Being concise and succinct is important. That is part of intellectual rigor. You should be able to “boil down” a description or definition of each term into a few sentences. Therefore, this paper will be demanding: Writing initial drafts then editing for polish and precision will be necessary. Start preparing early: Review this outline before and after each seminar, making notes or even drafting a section.

Part I. Essential Concepts

Include reference from the Collected Works to support your explanations.

- A. Define the term “complex.”
- B. *Briefly* describe the association experiment including a few complex indicators.
- C. Describe the structure of the complex. Include all of the following elements:
 - 1. Core, including the bivalent nature of the core. (It will help to define “archetype” first)
 - 2. The personal material associated with the complex: memories, images, history, etc.
 - 3. Feeling tone. Differentiate the feeling tone from the archetype. Locate the complex in the structure of the psyche (Hint: describe the structure of the psyche first.)
- D. *Briefly* differentiate a Freudian vs a Jungian understanding of the complex. Include the concepts of “reductive” and “teleologic”. How does a complex have *telos*?
- E. What role does dissociation play in a complex? Differentiate neurosis from psychosis.

Part II: Personal application

In a few paragraphs describe a personal complex of your choosing, referencing the above theory.

Part III: Clinical Application

Describe how you use complex theory in your clinical practice. Give one or two examples of how you describe a complex to your analysand *without* resorting to excessive clinical terminology. How do you recognize when a complex is constellated in one of your analysands? Describe one of your analysand’s complexes. How have you worked with your analysand to address the complex?

Case Colloquium One: 1:00 to 5:00 PM
February 14, March 14, April 11, May 9

The Nature of the Mythic in Analytic work

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

The collective unconscious—so far as we can say anything about it at all—appears to consist of mythological motifs or primordial images, for which reason that myths of all nations are its real exponents. In fact, the whole of mythology could be taken as a sort of projection of the collective unconscious.”

– C.G. Jung (CW 8, par. 32)

Course Description:

Throughout Jung's work we are continually confronted by his reference to myth. There are very good reasons for this. For one, psychological transformation cannot occur unless, and until, a mythic process is engaged. As we will make clear, any genuinely psychological process requires the application of, and/or engagement with, mythic consciousness. Another is that the patterns that reveal the workings of the collective unconscious are revealed in the myths of the world. Still another, is that the very fabric that holds together our existences is mythically, rather than factually, woven.

Analysts for their part trend in several directions regarding their utilization of myth. One is to utilize a given mythic motif as a lens that can provide insight into a given analytic process. A given mythic structure reveals the patterning tendency in the unconscious and may be utilized as a diagram to reveal how the psyche is operating in a given situation. This approach tends to require that the analyst is conversant with mythology in a fairly profound manner, and so the study of mythic forms becomes paramount. But another process occurs as it pertains to myth when the analyst develops the capacity to observe mythically. That is to say, the analyst understands the nature of mythic awareness and develops the capacity to inhabit the mythic mind. It is crucial therefore that the developing analyst become familiar with the nature and function of myth in its multiple manifestations in analytic process.

In this Case Colloquium we will examine a number of approaches to, and utilization of, myth in analytic work. Our aim is to begin to see the multiple ways in which the mythic is *psychically real* and how we may apply mythic form and mythic awareness in our analytic work.

As the dates of our colloquium approach we will assign presentation schedules.

February 14, 2025: What is Mythic Awareness?

We will work through our cases in order to illuminate some basic aspects of mythic awareness and how myth apply to analytic case material. How does this mentality differ from that of our habitual stance of awareness? How does it function? What role does it play in the psyche at both the conscious and unconscious levels of awareness? More immediately, how do we see our work through a mythic lens?

Reading:

Gebser, J. (1985). *The ever-present origin*. Ohio University Press. (Read Chapters 1, 2, and 3. pp 1-155)* I will provide copies.

Task:

Gebser indicates a number of essential aspects of mythic consciousness. One aspect is an imagistic language which describes the internal world of the soul as opposed to the external world of physical things. This suggests that while the images utilized by mythic awareness derive their nature from outer life they are referencing an internal state that has its own inner logical construct.

For this session, please prepare a dream of one of your analysands and spend time breaking down the interplay of each element of the dream in terms of how the qualitative nature of each element in the dream relates to every other dominant element.

Please send a copy to me by February 12, 2025 at markdean2@mac.com

March 14, 2025: The Gods and Personifications in Dreams

Reading: Edinger, E. (2001). *The eternal drama: the inner meaning of Greek mythology*. Shambala.

(I will not be assigning specific readings in Edinger but please be reading him throughout the seminar as we will make reference to his work often.)

In this seminar we will be focused on a principle dimension of mythic forms: the relational aspects of value laden figures or personifications.

Task: In this section of our work together we will be examining how to understand and work with personification. Select a dream of your analysand and go through it as if all of the personifications were Gods and Goddesses. What are the dominant attributes or values carried by each figure in the dream and what are the inter-relational dynamics existing between each figure represented? How does the functioning of each figure in the dream reflect the functional nature of the figure represented? Write up a brief description of these dynamics and send it to me by March 12, 2025. markdean2@mac.com Be prepared to present this in our meeting.

April 11, 2025: Understanding the Components of Imagistic Awareness

Reading:

The eternal drama: the inner meaning of Greek mythology. Shambala. (As above, I will not be assigning specific readings in Edinger but please be reading him throughout as we will make reference to his work often.)

The goal this seminar we will be to understand the components of mythic thought as these relate to the dynamics of a case. We will be looking to see the unfolding of the case as a fictive drama that has a coherent trajectory.

Task:

Write up a case as a dramatic narrative. That is to say, do not look at the case as series of unrelated elements or as causally related but rather as an intentional unfolding drama (See Jung's concept of finality, in vol. 8. *Two Kinds of Thinking*.) Perhaps a way to think of this is to imagine a great novelist in the sky has written your case and you are merely reading it as it unfolds. What is that narrative? How do you fit in? What are the relationships between the characters and how does their drama unfold? Send this to me not later than April 9, 2025 at markdean2@mac.com.

May, 9, 2025: Myth as Dynamic Structure (This class is in person.)

Reading:

The eternal drama: The inner meaning of Greek mythology. Shambala. (I will not be assigning specific readings in Edinger but please be reading him throughout the seminar as we will make reference to his work often.)

In our final seminar we will look at the intersection of the case material and the mythic world. By now you may begin to grasp how the inner world infuses the material of the case with forms that follow a mythic pattern. We will take a look at a specific mythic motif, which you choose, and we will explore how to utilize this mythic motif as means to enter back into your case in different manner.

Task:

As you have gone along in our process it may have occurred to you that a given dream image or even the analysand themselves call to mind a specific mythic motif or mythic figure. Take up this motif or figure and do a brief exploration of who they are or what is involved in the motif. From your research, write up your case as if the motif that you select is the case and/or the figure of your analysand was that mythic figure. Write the case as if it revolves around that motif or that figure. Please send this to me by May 7, 2025 markdean2@mac.com

markdean2@mac.com
484-877-6575

Case Colloquium Two: 1 PM to 5 PM

February 14, March 14, April 11, May 9 (in person)

Tracking the Anima and Animus in Clinical Work

Elizabeth Colistra, PhD, LPC, LP

Both these archetypes, as practical experience shows, possess a fatality that can on occasion produce tragic results. They are quite literally the father and mother of all the disastrous entanglements of fate and have long been recognized as such by the whole world. ... Both of them are unconscious powers, 'gods' in fact, as the ancient world quite rightly conceived them to be. To call them by this name is to give them that central position in the scale of psychological values... for their power grows in proportion to the degree that they remain unconscious. Those who do not see them are in their hands...

– C.G. Jung (*Aion*, p. 21)

...though the contents of anima and animus can be integrated they themselves cannot, since they are archetypes. As such they are the foundation stones of the psychic structure, which in its totality exceeds the limits of consciousness and therefore can never become the object of direct cognition. Though the effects of anima and animus can be made conscious, they themselves are factors transcending consciousness and beyond the reach of perception and volition. Hence they remain autonomous despite the integration of their contents, and for this reason they should be borne constantly in mind.

– C.G. Jung (*Aion*, p. 20)

Course Description:

In this course, we will explore the Jungian concepts of anima and animus in relationship to your work with your analysands. Jung's concepts concerning the contra-sexual other have undergone much criticism, review, and revision, with increasing awareness around individuals who identify as LGBTQQI+, and particularly those who do not identify as either male or female. This has led some in the field to dismiss the relevance or applicability of these core Jungian concepts. Through readings, discussion, and case material, you will gain a better understanding of the continued importance of these concepts; how to identify these archetypal figures, with their typical moves and manifestations; and ways to work with your analysands regarding these inner figures and the dynamics they create. You will learn how to hold a wider view of the anima and animus as *fundamental psychic principles*, alive and well in all of us, regardless of the body we have, alongside the classical view. Ultimately, anima and animus, yin and yang, Eros and Logos represent core pairs of opposites we are tasked with relating to, making conscious, and bringing into harmony in ways that facilitate a greater sense of wholeness.

Case Presentations:

Each month, we will discuss the readings for the first hour, followed by two case presentations (1.5 hours for each person).

For your case presentation decide whether you would like to explore, **the anima or animus** in your work with one of your analysands. Choose one:

For the animus:

We are looking for, and tracking **unreflected opinions** about self, and other, *especially collective opinions*.

Describe male figures in the patient's outer world: physical descriptions, what are they like? how does the patient describe them? Focus, particularly, on how each figure thinks and acts.

Describe the significant male figures in the patient's family life: father, grandfather, brothers, any others.

Describe any general thoughts and feelings the patient has about "men" or males.

Describe any expressions of the patient that include the words: "never," "always," or "should" (for example: "I'll never meet a man" or "I should've..."). Include any negative self-criticisms that the patient expresses.

Describe any countertransference responses in the analysis that you think might be relevant.

For the anima:

We are looking for, and tracking *moods, emotions, feelings about self, and other that are accepted as “just so” and consequently are not reflected on.*

Describe female figures in the patient’s outer world: physical descriptions, what are they like? How does the patient describe them? In particular, please note their opinions regarding their “emotions” and “emotionality.”

Describe significant female figures in the patient’s family life: mother, grandmother, sisters, any relevant others.

Describe any general thoughts, and feelings the patient has about “women” or females.

Describe any expressions of the patient that include anxieties, fears, inflations and depressions, for example: feelings of unworthiness, insecurity, etc. Include any negative self-criticisms that the patient expresses.

Describe any countertransference responses you think might be relevant.

The Case write-ups should be between 3 and 5 pages. This is your starting point, and the initial material to use to begin thinking about these inner figures. This fertile beginning will activate the internal processes related to the anima and animus in you and most certainly elicit more in depth material in the colloquium cohort.

Please send your case material to me and the group at least 3 days prior to our meeting.

Required Readings:

Jung, C. G. (1966). *Two essays in analytical psychology (CW 7)*, (pp. 188-226).

Jung, C. G. (1968). *Aion (CW 9ii)*, pp. 8-22.

Harding, M. E. (1965). *The I and the not-I*, (pp. 100-129). Princeton University Press.

Whitmont, E.C. (1991). *The symbolic quest*, (pp. 170-215). Princeton University Press.

Recommended Readings:

von Franz, M.-L. (1964). “The anima”. In C.G Jung, *Man, and his symbols*, (pp. 36-68). Doubleday.

von Franz, M.-L. (1964). “The animus: the man within.” In C.G. Jung, *Man and his symbols*, (pp.189-195). Doubleday.

Hannah, B. (2011). *The Animus: The spirit of inner truth in women, Volume 1 & Volume 2*. Chiron Publications.

Harding, M. E. (1990). “The ghostly lover.” In M.E. Harding. *The way of all women*, (pp. 36-68). Shambhala.

Hillman, J. (2007). “The anima in the syzygy”. In J. Hillman. *Anima: an anatomy of a personified notion*, (pp. 167-183). Spring.

Jung, E. (1985). *Animus and anima*. Spring.

Kast, V. (1992). “Bluebeard: On the problem of the destructive animus.” In M. Jacobi, V. Kast, V., I. Riedel, *Witches, ogres, and the devil’s daughter: Encounter with evil in fairy tales*, (pp. 86-104). Shambhala.

ecolistra@aol.com

718-753-2737