



The Philadelphia Jung Seminar Syllabus 2025–2026

The 2025-2026 seminar year will be presented in a mix of in-person and Zoom formats. The first TWO seminar weekends on September 12 & 13, 2025, and October 10 & 11, 2025, and the last TWO seminar weekends on April 10 & 11, 2026, and May 8 & 9, 2026, will be held in person in Philadelphia. The other four seminar weekends will be presented in video format on Zoom.

Although the 2025–2026 seminar meets in person for four sessions, the tuition will remain \$2200 this year. (Tuition was reduced from \$2,500 in 2019 when the Seminar only met in video format due to COVID.)

Friday seminars are held from 1 p.m. to 5 p.m. ET, and Saturday seminars are held from 9 a.m. to 4 p.m. ET. Analysts in training will join the Philadelphia Jung Seminar for Saturday presentations.

Fall 2025

September 12-13, 2025 meets at the Friends Center, 1501 Cherry St., Philadelphia, PA 19102

October 10-11, 2025 meets at the Friends Center, 1501 Cherry St., Philadelphia, PA 19102

November 14-15, 2025 on Zoom

December 12-13, 2025 on Zoom

Spring 2026

February 13-14, 2026 on Zoom

March 13-14, 2026 on Zoom

April 10-11, 2026 meets at the Windsor Suites, 1700 Benjamin Franklin Pkwy., Philadelphia, PA 19103

May 8-9, 2026 at the Friends Center, 1501 Cherry St., Philadelphia, PA 19102



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Fall Semester 2025

Friday, September 12, 2025 (In person at the Friends Center)

Image and Us

Mark Dean, MA, MFA, LPC, Jungian Analyst

We cannot begin to fathom the depths of what we understand as psychic imaging, nor its central function in the psyche, until we properly locate ourselves as interior to it. Image is the central organ through which all phenomena become conscious. It is not only what is seen but also our own natures that we observe through it as observers. Furthermore, even as we imagine ourselves as perceiving entities and what we perceive as inert, we ourselves are being imaged anew through our encounter. That is, if we are open to seeing it.

In this seminar we will explore what is meant by psychic imaging and explore its various dimensions. Our vehicle will be a fairy tale, *The Frog King* by the Brothers Grimm. We will open this fairy tale up to see what *it* can reveal to us about the image as a psychic organ and possibly even something about ourselves.

Seminar Objectives:

1. Be able to state 3 essential dynamics of image.
2. Be able to understand why Jung equated image and psyche.
3. Understand the difference between constructs and constellational phenomena.
4. Be able to identify how fictive structures hold and mediate psychic energy.

Required Reading:

Grimm and Grimm (1992). *The complete fairy tales of the Brothers Grimm*. New York, NY: Bantam Books.

Please read and become familiar with The Frog King.

Supplemental Reading:

Gadamer, H.-G. (2012). *Truth and method* (J. Weinsheimer & D. G. Marshall, Trans.; 2nd rev. ed.). Continuum.

I recommend the first 3 chapters if you have a copy available.

Jung, C. G. (1923a). *Psychological types* (R. F. Hull, Trans.). In C. G. Jung, *Collected Works* (Vol. 6). Princeton University Press. (Jung, 1923a, paras. 743–755)

Corbin, H. (1972). *Mundus imaginalis: Part II – The spiritual imagination*. Retrieved from <https://www.amiscorbin.com/en/bibliography/mundus-imaginalis-or-the-imaginary-and-the-imaginal/>

Assignment:

Read the fairy tale and keep an eye out for a passage (or an aspect of the tale) that speaks to you or reflects an aspect of, or a passage within, your life. Then create or find an image that reflects that aspect or quality. It may be as simple as a drawing, or you may find an image online. Be creative but there is no need to make a masterpiece. Take a good-quality photograph of the image that you chose/

created and email it to me at markdean2@mac.com by August 29th. I will be showing these images on a screen. Be prepared to talk about your experience within the tale, your image, and what it evoked for you.

Schedule:

1:00 - 2:20	The Tale
2:20 - 2:35	Break
2:35 - 3:15	Finding Ourselves in the Tale
3:15 - 3:30	Break
3:30 - 5:00	Theoretical Review

Saturday, September 13, 2025 (In person at the Friends Center)

The Psychoidal Aspect of Wounding

Laura Chapman, MA, LSW, Jungian Analyst

“Jung’s psychoid concept is not one of his most widely published ideas but it is one of his most fundamental, and his thinking on the subject occupied him for most of his career.”
—Ann Addison

Jung’s psychoid concept: a *hermeneutic* understanding

The word *psychoid* has its roots in the Greek word *psyche*, meaning “spirit” or “soul.” The psychoid experience exists between soma and psyche and has a teleological function, which contains an instinctual capacity for growth and transformative experience. This psychoidal level also carries information for healing and the development of consciousness. The opening that results from wounding can allow the psychoidal realm to bring forth a deeper experience of the soul and the mysteries of life, which can be numinous. Not all wounds heal completely, but when wounds are reexamined, they can lead to a reintegration that has a positive effect and continues to shape us as we evolve.

Wounding is an inherent part of the human process. Wounds break open the inner world and can create a bridge to an intermediary realm where the psychoidal world is perceived. When conscious awareness is brought to the place of our woundedness, the vast and substantive wisdom of the psychoid field is activated. Connection with the psychoidal opens this deeper, mysterious place that seems to come from outside of oneself yet is experienced inwardly. This realm, where wisdom is sourced, generates information expressed through dreams, waking visions, synchronicities, and embodied knowing.

Analytic work provides the means to explore and deepen these connections: the wounding, healing, and corresponding psychoidal linkage. The “psychoidal information” supplies a vitality and intelligence to the analysand as well as the analyst. This connection also informs a process that is relational and directed towards wholeness. The wound is not separate from the psyche that is experiencing it. The healing process can offer the view that wounds are universal, and in this way, the psychoidal informs one that the individual psyche is less separated from others than imagined.

This mysterious interfacing can redirect the unarticulated parts of woundedness into a form that can be assimilated, and this capacity restores a sense of intactness alongside of one's woundedness. In this way, wounding's psychoid aspect is connected to psyche and Self, allowing an embodied connection to support change, conscious growth, healing, and transformation. One's wound is personal yet, simultaneously, is not distinct from others.

“The wound is the place where the Light enters you.”

—Rumi

Seminar Objectives:

1. Learn how Jung developed the word psychoid and how post-Jungians further explored and developed this concept.
2. Understand how wounding is similar to and different from trauma.
3. Consider how analytical psychology supports personal transformation by allowing one's wounded places to find meaning.

Suggested Reading:

Marlan, S. (2005). *The black sun: The alchemy and art of darkness*. Texas A & M University Press.

Raff, J. (1997). The ally. In D. Sandner & S. Wong (Eds.), *The sacred heritage: The influence of shamanism on analytical psychology* (pp. 111–121). Routledge.

Rothenberg, E. (2001). *The jewel in the wound: How the body expresses the needs of the psyche and offers a path to transformation*. Chiron Publications.

Wikman, M. (2004). *Pregnant darkness: Alchemy and the rebirth of consciousness*. Nicolas-Hays.

Wirtz, U. (2014). *Trauma and beyond: The mystery of transformation*. Spring Journal Books.

Optional Reading:

Addison, A. (2009). Jung, vitalism, and “the psychoid”: An historical reconstruction. *Journal of Analytical Psychology*, 54(1), 123–142.

Addison, A. (2017). Jung's psychoid concept: An hermeneutic understanding [Abstract]. *International Journal of Jungian Studies*, 9(1), 1–16. <https://doi.org/10.1080/19409052.2016.1267657>

Bleuler, E. (1930). Psyche and psychoid. *Psychiatric Quarterly*, 4(1), 35–48.

Cambray, J., & Rosen, D. (2009). *Synchronicity: Nature and psyche in an interconnected universe*. Texas A&M University Press.

Jung, C. G. (1959b). *The archetypes and the collective unconscious* (G. Adler, M. Fordham, & H. Read, Eds.; R. F. C. Hull, Trans.; Vol. 9, Part 1). *The collected works of C. G. Jung* (Bollingen Series XX). Princeton University Press.

Jung, C. G. (1960). *The structure and dynamics of the psyche* (G. Adler, M. Fordham, & H. Read, Eds.; R. F. C. Hull, Trans.; Vol. 8). *The collected works of C. G. Jung* (Bollingen Series XX). Princeton University Press.

Jung, C. G. (1968b). *Psychology and alchemy* (G. Adler, M. Fordham, & H. Read, Eds.; R. F. C. Hull, Trans.; Vol. 12). *The collected works of C. G. Jung* (Bollingen Series XX). Princeton University Press.

Jung, C. G. (1988). *Nietzsche's Zarathustra: Notes of the seminar given in 1934–1939* (J. L. Jarrett, Ed.). Princeton University Press.

Pauli, W. (1955). The influence of archetypal ideas on the scientific theories of Kepler. In C. G. Jung & W. Pauli, *The interpretation of nature and the psyche* (pp. 147–150). Routledge & Kegan Paul.

Raff, J. (1997). The ally. In D. Sandner & S. Wong (Eds.), *The sacred heritage: The influence of shamanism on analytical psychology* (pp. 111–121). Routledge.

Schedule:

9:00 - 10:30	Jung's Theory of Psychoid and Post Jungian developing this fundamental concept of Jung's
10:30 - 10:45	Break
10:45 - 12:00	Wounding as an opening to transformation
12:00 - 1:00	Lunch
1:00 - 2:30	Developing skill as an analyst to sit with roundedness. Wounding as an opening to transformation.
2:30 - 2:45	Break
2:45 - 4:00	Summary and Reflections

Friday, October 10, 2025 (In person at the Friends Center)

Clinical Insights from the People's Ancient Sumer

Pamela Buckle, Ph.D.

While Jungians draw heavily on the mythologies of Ancient Greece and Rome, there is a recognition that the myths of other ancient peoples can also enrich our understanding of the human psyche. This seminar will focus on ancient Sumeria, emphasizing the knowledge of this culture that was preserved for us by the world's first known author.

Seen from a Jungian lens, Sumerian culture and religion can usefully inform our self-understanding and our clinical work. We will examine who the Sumerian people were, how they understood the human experience, and their similarities to us today. We'll see how ancient Sumerian beliefs about the afterlife offer an alternative to Judeo-Christian beliefs of what happens after we die. We'll explore Sumeria's most revered deity, Inanna, and how she came to have dominion over so many facets of nature and the human experience. We will also examine how the desire of Inanna's greatest enemy remains alive in the desire of therapy patients today.

Seminar Objectives:

1. Develop an understanding of how Sumerian myth and culture can inform clinical work.
2. Imagine the experience of having domains over parts of humankind, and having those domains violated. Consider how such a circumstance can illustrate tension between ego position and the self.
3. Examine intrapsychic experiences of loss.

Assignment:

1. Write down a curse you would utter about (or to!) your *most hated enemy* (no more than 2-3 sentences).
2. Bring a beautiful picture of mountains to share.
3. Bring a beautiful picture of a sunset or nightfall to share.
4. Bring a beautiful picture of a sunrise.

Required Reading:

Wolkstein, Diane & Kramer, Samuel Noah. 1983. "Inanna, Queen of Heaven and Earth: Her Stories and Hymns from Sumer." New York: Harper and Row.

The poem of Inanna and Ebih (to be provided before seminar date)

Supplemental Reading:

De Shong Meador, Betty. 2000. "Inanna: Lady of Largest Heart – Poems of the Sumerian High Priestess Enheduana". Austin: University of Texas Press.

Schedule:

1:00 - 1:40	Location Sumer: geography, culture, psychology
2:20 - 2:00	Sumerian myth of creation
2:35 - 2:45	Inanna: her domains and the treasures she sought
3:15 - 3:00	Break
3:30 - 3:45	Inanna and Ebih
3:45 - 4:30	The sumerian netherworld
4:30 - 5:00	Summary

Saturday, October 11, 2025 (In person at the Friends Center)

Working with Dreams

Lisa Marchiano, LCSW

Jung wrote, "So difficult is it to understand a dream that for a long time I have made it a rule, when someone tells me a dream and asks for my opinion, to say first of all to myself, 'I have no idea what this dream means.' After that, I can begin to examine the dream." Dreams are indeed difficult to understand. Jung's method of working with dreams invites us to deepen into their mystery but sometimes it can be difficult to know how to get started. Especially when working with long or difficult dreams, how can we find a toehold?

In this seminar, we will explore working with dreams using a series of prompts that can challenge the ego's stuck thinking to open up the meaning of dreams. We'll focus on areas of dreamwork that can be especially challenging, including complex dreams and anima/animus dreams. We'll focus on the dream's structure as well as the role of emotions in dreams.

Seminar Objectives:

1. Explore the difference between a symbol and a sign and learn to avoid a key mistake in working with dreams.
2. Discuss three tools that can quickly open up a dream's meaning.
3. Illustrate methods of working with long and complex dreams.
4. Demonstrate techniques for working with emotion in dreams.
5. Consider ways of conceptualizing anima and animus in dreams.

Required Reading:

Marchiano, L., Stewart, D., & Lee, J. (2024). Dream wise: Unlocking the meaning of your dreams. (Chaps. 2, 5, 6, & 9). Sounds True.

Supplemental Reading:

If you have time, read the rest of the book.

Assignment:

Please bring several dreams with you that we will work on throughout the day. These can be your own dreams, or client dreams, or a combination. You will have a chance to share these dreams with the group but will not be required to.

Schedule:

9:00	- 9:45	Introduction – A symbolic approach to dreams.
9:45	- 10:30	Breaking free from the ego perspective
10:30	- 10:45	Break
10:45	- 12:00	Working with long and complex dreams
12:00	- 1:00	Lunch
1:00	- 2:30	Emotions in dreams
2:30	- 2:45	Break
2:45	- 3:30	Anima and animus in dreams
3:30	- 4:00	Summary

Friday, November 14, 2025 (on Zoom)

Managing ‘Trauma Complexes’

Tim Pilgrim, M. A.

Current theories on dissociative disorders have returned to Pierre Janet’s idea of the dissociability of the psyche and have brought new insights into treating the pathological consequences of damaging trauma. Early, severe, and chronic traumatization induce the splitting of neurologically emerging ‘action systems’ into independent ‘emotional parts’ that maintain their psychic autonomy and resist integration into the personality. These dissociated parts are, of course, the selfsame Janetian structures that Jung focused on for his complex theory following his 1902-03 sabbatical from the Burghölzli when he studied under Janet in Paris.

Our seminar will connect Jung’s complex theory to its Janetian roots and to the current developments in the understanding and treatment of ‘structural dissociation.’ These new insights are applicable to our clients’ more invasive complexes, as well as to the regular ‘day-to-day disturbances that disrupt normal functioning.

Seminar Objectives:

1. To understand the relationship among the theories of Pierre Janet (1859-1947), Jung’s complex theory, and current theories of trauma-related dissociation (Kalsched, Bromberg, Schore, Boon, Steele, Nijenhuis, van der Hart).
2. To identify and differentiate the ranges of complex symptoms during clinical encounters.
3. To explore methods for the mitigation of more severe ‘trauma complexes’ with psychoeducation and other interventions, including active imagination.

Assignment:

In addition to the required readings, review your textual sources, notes, and understanding of Jung's complex theory.

Jot down some thoughts on how you understand and manage your own complexes.

Jot down your thoughts on how you deal clinically with your clients' complexes in session (noticing symptoms, countertransference reactions, psychoeducation, interventions, etc.).

Required Reading (will be forwarded in advance of seminar):

Bromberg, P. M. (2006). Treating patients with symptoms, and symptoms with patience. In *The haunted self: Structural dissociation and the treatment of chronic traumatization*. W. W. Norton.

Van der Hart, O., Van der Kolk, B. A., & Boon, S. (2000). *Treatment of dissociative disorders*. *Journal of Trauma & Dissociation* 1(4), 61-81.

Nijenhuis, E. R. S., & Van der Hart, O. (2011). Dissociation in trauma: A new definition and comparison with previous formulations. *Journal of Trauma & Dissociation*, 12(4), 416-445.

Supplemental Reading:

van der Kolk, B. A., & van der Hart, O. (1989). Pierre Janet & the breakdown of adaptation in psychological trauma. *American Journal of Psychiatry*, 146(12), 1530-1540.

DeYoung, P. A. (2022). *Understanding and treating chronic shame: Healing right brain relational trauma* (2nd ed.). Routledge.

Kalsched, D. (1996). *The inner world of trauma: Archetypal defences of the personal spirit*. Routledge.

Steele, K., Boon, S., & van der Hart, O. (2017). *Treating trauma-related dissociation: A practical integrative approach*. W. W. Norton.

van der Hart, O., Nijenhuis, E. R. S., & Steele, K. (2006). *The haunted self: Structural dissociation and the treatment of chronic traumatization*. W. W. Norton.

Schedule:

1:00 - 2:15	Janet, Jung and current trauma/dissociation theory
2:15 - 3:30	The manifestation of complex symptoms during the clinical hour; clinical examples
3:30 - 4:45	Understanding and treating complexes: methods for mitigating the impact of invasive/trauma complexes
4:45 - 5:00	Roundup

Saturday, November 15, 2025 (on Zoom)

The Feeling Function: Structure, Phenomenology, and Healing.

John R. White, Ph.D., M.A., LPC, Certified Jungian Analyst

One of Carl Jung's seminal contributions to psychoanalysis is his development of "typology," i.e., his differentiation of four basic types of psychic functioning and his creative use of these functions in the service both of diagnosis and of healing analytic patients. However, though this contribution has been enormously influential on certain areas of psychology, especially through the famous Meyers-Briggs test and various other iterations of these ideas, some of the deeper and more analytically relevant aspects of the various functions have perhaps remained underdeveloped within the Jungian world.

In this seminar, we will look directly at one of the basic functions, the feeling function, both spelling out its nature in detail and developing ways of working with the feeling function clinically, by itself and in tandem with the other functions. Our understanding of the feeling function will be drawn not only from Jung's and other Jungian writings but also from phenomenological analyses of feeling. Based on these theoretical points, we will develop some clinical principles on how to understand feelings and suggest some technical approaches to working clinically with the feeling function.

Seminar Objectives:

1. Describe the nature of psychic functions in contrast to other sorts of mental activity and differentiate the feeling function from other forms of psychic functioning.
2. Describe the nature of value, how values are experienced as the "objects" of feeling, and how an understanding of value can aid in the process of identifying and working with feelings and affects.
3. Identify ways in which an understanding of feelings can be useful for interpreting transference and countertransference reactions as well as for aiding the development of a patient's feeling function.

Assignment:

Read the following selections from the essays in CW10 and be prepared to discuss them in the seminar.

Required Reading:

Jung, C. G. (1971). *Psychological types* (R. F. C. Hull, Trans.; revised ed.). *The collected works of C. G. Jung* (Vol. 6). Princeton University Press. (Paragraphs 556–671, 681, 723, 730, 731)

White, J. (2024). Ressentiment: Its phenomenology and clinical significance. In R. Brooke (Ed.), *Jungian psychology and the human sciences*. Routledge. (will be forwarded in advance of seminar)

Xeroxed passages from the philosophy of Max Scheler. (will be forwarded in advance of seminar)

Supplemental Reading:

White, J. (2023). Adaptation and psychotherapy. In *Langs and analytical psychology* (Chap. 4). Rowman & Littlefield.

Schedule:

9:00	-	9:45	Jung's theory of types in the intellectual context of his time
9:45	-	10:30	The concept of a "function" versus other mental experiences
10:30	-	10:45	Break
10:45	-	12:00	The feeling function in contrast to other basic functions
12:00	-	1:00	Lunch
1:00	-	2:30	Feelings, affects, and their reference to values
2:30	-	2:45	Break
2:45	-	3:30	Feeling in transference, countertransference, and other clinical situations
3:30	-	4:00	The problem of collective feelings and affects, the example of <i>ressentiment</i>

Friday, December 12, 2025 (on Zoom)

The Analyst's Counter-Resistance: Identifying an Obscure Dynamic in the Analytic Relationship

William Alexy, Ph.

Conceptualizations of the analyst's counter-transference have evolved over the past several decades, ever since Jung first identified counter-transference as a valuable tool in our understanding of the analyst-patient relationship. Counter-resistance refers specifically to those elements in the analyst's experience of the patient that manifest in attitudes and behaviors that hinder therapeutic gains. Counter-resistance is at play in all analytic relationships. Two clinical vignettes will be presented that highlight the identification and resolution of counter-resistance. Recommendations will also be made for identifying counter-resistance in our clinical practices.

Seminar Objectives:

1. Describe what is meant by fixed and developing perspectives in the context of counter-resistance.
2. Identify three types of counter-resistance that have been reported in the non-Jungian and Jungian psychoanalytic literature.
3. Discuss three questions that analysts can ask themselves to assist in identifying and resolving counter-resistance.

Required Reading:

- Alexy, W. D. (2025). The analyst's counter-resistance: Identifying an obscure dynamic in the analytic relationship. *International Journal of Jungian Studies*, 1–22. (Will be forwarded in advance of seminar)
- Jung, C. G. (1931). Commentary on "The Secret of the Golden Flower." In *Alchemical studies* (R. F. C. Hull, Trans.; Vol. 13, pp. pars. 13–26). *The collected works of C. G. Jung* (Bollingen Series XX). Princeton University Press.
- Jung, C. G. (1946). The psychology of the transference. In *The practice of psychotherapy* (R. F. C. Hull, Trans.; Vol. 16, pars. 399–401). *The collected works of C. G. Jung* (Bollingen Series XX). Princeton University Press.

Supplemental Reading:

- Racker, H. (1982). Counter-resistance and interpretation. In H. Racker, *Transference and countertransference* (Routledge. (Original work published 1968))
- Schoenewolf, G. (1993). *Counterresistance*. Jason Aronson.
- Stearns, H. S. (1993). *Resolving counterresistances in psychotherapy*. Brunner/Mazel.

Schedule:

1:00 - 3:00	Autonomous Nature of Psyche, Jung's view of Counter-Transference, Identifying Counter-Resistance
3:00 - 3:15	Break
3:15 - 4:30	Monitoring Counter-Resistance in our Clinical Practices, Conscious Intent and Unconscious Processes
4:30 - 5:00	Closing Discussion

Saturday, December 13, 2025 (on Zoom)

Oedipus Variations

William Baker, PsyD

[Freud's] is the honor of having discovered the first archetype, the Oedipus complex. That is a mythological and a psychological motif simultaneously (C.G Jung, Letters p. 525, 1949).

Freud's one plot is named after a myth, Oedipus. With this move, Freud, too, placed mind on a poetic basis. He understood that the entire narrative of a human life, the characters that we are and the dreams we enter, is structured by the selective logic of a profound mythos in the psyche (James Hillman, Healing Fiction, p. 11, 1983).

Who was Oedipus and what's the big deal with his complex? Why was the Oedipus myth so central in Freud's theory building and why has its importance been so contested among the various schools of psychoanalysis ever since? What are the meanings of the clinical terms 'Oedipal' and 'pre-Oedipal,' and how can they inform our psychological understanding?

Beginning with a retelling of Sophocles' *Oedipus the King*, this seminar will provide a detailed exploration of the mythology and psychology of Oedipus. From Jung and Freud to Lacan and Hillman, we will compare and contrast analytic theories while creating a composite portrait of modernity's foremost mythological and psychological figure.

Seminar Objectives:

1. Become acquainted with the original myth of Oedipus.
2. Become acquainted with a Jungian understanding of this primary mythologem.
3. Become acquainted with various psychoanalytic theories of Oedipal dynamics from Jung, Freud, Klein, Loewald and French psychoanalysis.
4. Become acquainted with critiques of psychoanalytic notions of Oedipus from Hillman, Kohut, Benjamin, Girard and others.

Suggested Reading: Selections will be emailed to students prior to the seminar.

Benjamin, J. (2004). Beyond Doer and Done to: An Intersubjective View of Thirdness. *Psychoanalytic Quarterly* 73: 5-46.

Britton, R. (2004). Subjectivity, Objectivity, and Triangular Space. *Psychoanalytic Quarterly* 73: 47-61.

Chasseguet-Smirgel, J. (1999). Oedipus and Psyche. *British Journal of Psychotherapy* 15: 465-475.

Downing, C. (2000). Sigmund Freud's Mythology of Soul: The Body as Dwelling Place of Soul. Slattery, D.P. & Corbett, L. (eds.). *Depth Psychology: Meditations in the Field*. Daimon Verlag.

Fagles, R. (2000). The Three Theban Plays: Antigone; Oedipus the King; Oedipus at Colonus. Random House.

Girard, R. (1996). Freud and the Oedipus Complex. J.G Williams (ed.). *The Girard Reader: (pp. 225-242)*. Crossroad Publishing.

Hillman, J. (1987). Oedipus Revisited. *Oedipal Variations*, (pp. 89-169).

Lear, J. (1995, December 25). The shrink is in. *The New Republic*, 213(26), 18-25.

Loewald, H. (1979). The Waning of the Oedipus Complex. *Journal of the American Psychoanalytic Association* 27, 751-775.

Steiner, J. (1985). Turning a blind eye: The cover-up for Oedipus. *International Review of Psychoanalysis*, 12, 161–172.

Steiner, J. (1990). The retreat from truth to omnipotence in Sophocles' *Oedipus at Colonus*. *International Review of Psychoanalysis*, 17, 227–237.

Schedule:

9:00	-	9:15	Welcome, Introduction
9:15	-	9:45	Retelling of Oedipus the King and Oedipus at Colonus
9:45	-	10:30	Oedipus in Freud and Jung
10:30	-	10:45	Break
10:45	-	12:00	Oedipus in French Psychoanalysis and Object Relations
12:00	-	1:00	Lunch
1:00	-	2:30	Oedipus in Relational and Intersubjective theories
2:30	-	2:45	Break
2:45	-	3:30	Oedipus in Rene Girard's Mimetic theory
3:30	-	4:00	Summary and Discussion

Spring Semester 2025

Friday, February 13, 2026 (on Zoom)

Analysts to Analyst: A Conversation between Mark Dean & John White on the Nature of Magic in Analytic Practice.

Mark Dean, MA, MFA, LPC, Jungian Analyst & John R. White, Ph.D., M.A., LPC, Jungian Analyst

What does Magic have to do with analytic practice? Is Magic some misguided relic from the past that only leads to error, ungroundedness, and “wild psychoanalysis”? Or is it possible that beneath the glare shed by the contemporary mentality, with its focus on strict, linear causality, and what is by nature material, another dynamic exists that actually accounts far better for the phenomena that we experience in the analytic encounter? What has magic to do with causal phenomena, synchronicities, and associative processes? By what means does the constellation of the internal image occur? Do we live our lives according to factual means or are there other processes that hold our lives together and give rise to meaning in our lives?

In this seminar, two analysts, each approaching from differing viewpoints, will dialogue on magical phenomena and process as we experience it in the analytic encounter. Their dialogue will be opened up to a greater dialogue with the seminar participants.

Seminar Objectives:

1. Participants will become familiar with 3 aspects of experience whose nature conforms to a magical framework.
2. Participants will understand the relationship between a magical worldview and a-causal process as Jung utilizes it in his work.
3. Participants will be able to identify 3 key features that distinguish magical consciousness from “mental” or “rational” awareness.

Required Reading:

Gebser, J. (1985). The ever present origin. Athens, OH: Ohio University Press. (Chap 1-4)

Schedule:

1:00 - 2:15	What do we mean by Magic? Differing perspectives. Experience and Theory
2:15 - 2:25	Break
2:25 - 3:40	Our Experience of Magic
3:40 - 3:50	Break
3:50 - 4:45	Magic and the Analytic Process
4:45 - 5:00	Closing Observations and Remarks

Saturday, February 14, 2026

Where are you from? The importance of place and time on becoming.

Kathrin Hartmann, Ph.D.

This seminar will focus on the individual and societal background into which we were born, following Jung's idea that "no child is born *a tabula rasa*." Jung conceptualized the well-known diagram of psyche being represented in several layers that reach down from an individual and family background to the larger societal context of clan and nation, and from there to our primeval ancestors with the vast unconscious at the basis of human becoming. Jolande Jacobi (1961) referred to this diagram as "*a kind of psychic family tree*."

We will touch on similarities and differences among backgrounds following modern Jungian ideas about societal and personal ancestry and the transmission of values and beliefs from one generation to the next. We will relate our personal cultural attitudes and idea of the *cultural unconscious* (Joseph Henderson, 1988) to the current concept of *cultural complex* (Thomas Singer and Samuel Kimbles, 2004) and *intergenerational complexes* (Samuel Kimbles, 2021).

Jung's personal background was "*rooted in Swiss soil*," which we will discuss in terms of our own living and working situation in North America. Several biographies may help round out Jung's Swiss identity and upbringing, including his autobiography: *Memories, Dreams, Reflections*, written and edited together with Aniela Jaffé and published in 1961 with Jung's approval.

We will end the seminar with reflections on *home* and identity, feeling at home and belonging in an ever-expanding global world that necessitates international migration and travel.

Seminar Objectives:

1. Discuss biographical information about Jung's Swiss upbringing.
2. Identify Jung's structure of psyche within one's larger societal context in relation to the unconscious. Identify several modern Jungian concepts of the cultural unconscious, cultural complexes, and intergenerational transmission of values and beliefs.
3. Reflect on ideas around becoming and identity based on one's personal history and context.

Assignment:

Please prepare a story, a memory, a piece of clothing, a song or other piece of music, an art piece or form, or any other symbolic representation that might address this seminar's question: *Where you are from?*

Required Reading:

Jung, C. G. (1961). *Memories Dreams Reflections*. Random House.

Jung, C.G. (orig. 1932). *The Development of Personality*. In: CW 17, par. 284-186.

Jacobi, J. (1942, transl. 1973). Chapter I: *The Nature and Structure of the Psyche*, pp. 5-51. In: *The Psychology of CG Jung*. Yale University Press.

Supplemental Reading:

Hannah, B. (1976). *Jung: His life and work. A bibliographical memoir*. Shambhala Publications.

Henderson, J. (1988). The cultural unconscious. *Quadrant* 21(2), 7-16.

- Hill, J. (2010). *At home in the world: Sounds and symmetries of belonging*. Spring Journal.
- Jaffé, A. (2021, transl. 2023). *Reflections on the life and dreams of C.G. Jung: by Aniela Jaffé from conversations with Jung*. Daimon Publications.
- Singer, T., & Kimbles, S.L. (Eds.). (2004). *The cultural complex: Contemporary Jungian perspectives on psyche and society*. Routledge.
- Kimbles, S.L. (2021). Intergenerational complexes in analytical psychology: The suffering of ghosts. Routledge.
- Spring: A Journal of Archetype and Culture (2011). *On home and the wanderer*. Vol. 85.
- Wertz, K. (2020). Hope in Turbulent Times: The Longing for Rebirth in an American Cultural Complex. *Psychological Perspectives*, 63(2), 194–203.

Schedule:

9:00	-	10:30	C.G. Jung's "Swiss-ness"
10:30	-	10:45	Break
10:45	-	12:00	Jung's writing on personality development and psyche's structure.
12:00	-	1:00	Lunch
1:00	-	2:30	Cultural Complexes and Intergenerational Transmission
2:30	-	2:45	Break
2:45	-	3:45	At home in the world: Discussion
3:45	-	4:00	Closing reflections

Friday, March 13, 2026 (on Zoom)

The Soul's Imperatives: our relentless – and often misdirected – pursuit of the numinous

John Hayes, Ph.D. ABPP

The Self is relentlessly purposeful and intentional, optimally drawing the ego into creative dialectic, but more often into willful struggle and protracted conflict, but always intimating to consciousness numinous archetypal imperatives to be lived into life. In this workshop we will explore these imperatives of the soul and our responses to their demands and their acute relevance to our present historical predicament.

Clinical examples from my practice will show the demands of the numinous and creative responses to them. We will also explore two mythic tales from fourth-century Ireland at another time of momentous social upheaval. Tales of the Mad King Sweeney and Brendan the Navigator offer contrasting responses to the incursion of the numinous into consciousness.

Seminar Objectives:

1. Participants will distinguish Jung's understanding of symbolic and prospective unconscious motivations and traditional psychoanalytic notions.

2. Participants will define the archetypal imperative towards the numinous essential to the journey towards individuation.
3. Participants will analyze current social and cultural dilemmas from the perspective of analytic psychology.

Recommended Reading on the Self and the Numinous:

Stein, L. (2021). *The self in Jungian psychology: Theory and clinical practice*. Chiron Publications.

Corbett, L. (2011). *The sacred cauldron: Psychotherapy as spiritual practice*. Chiron.

Otto, R. (1923). *The idea of the holy: An inquiry into the non-rational idea of the divine and its relationship to the rational* (J. W. Harvey, Trans.). Pantianos Classics.

Recommended Reading on Mad King Sweeney and Brendan the Navigator:

Heaney, S. (Trans.). (1983). *Sweeney astray: A version from the Irish*. Field Day Publications.

O'Meara, J. J. (Trans.). (1991). *The voyage of St. Brendan: Journey to the promised land*. Colin Smythe.

Schedule:

1:00 - 3:00	The times we live in and the numinous
3:00 - 3:15	Break
3:15 - 4:15	Two opposing responses to the numinous: Mad Sweeney and St. Brendan
4:15 - 5:00	Questions and Discussion

Saturday, March 14, 2026 (on Zoom)

The Human / More-Than-Human Relationship

Laura Camille Tuley, PhD

It is time for us to tell a different story about our relation to other animals—a story that positions us and them as part of a vast network of interconnected beings. As climate change alters and destroys the natural habitat of many species of animals on this planet, forcing new migrations and unprecedented encounters between human and non-human animals, the need for us to exist as respectful co-habitants is increasingly urgent, if they—and we—are to survive. We can no longer afford the myth of human supremacy that has enabled us to use the planet and its other inhabitants as resources for our appetites.

Recent advances in “animal science” have confirmed a psychological depth and neurological complexity in non-human animals that starkly challenge assumptions of human superiority and uniqueness. As Jonathan Erickson writes in “Revisioning the Animal Psyche” (2022):

There is an uncomfortable emerging consensus, not just among animal lovers and pet owners, but also among neuroscientists, that animals are feeling, experiencing beings. The Cambridge Declaration of Consciousness (2012), put forth by a consortium of brain scientists, recognizes that non-human animals have consciousness, albeit perhaps a consciousness qualitatively different from our own.

While there is deep resistance to the implications of this research, the evolution of ecopsychology and trans-species psychology signals a growing awareness among Western scientists and healers of the dire need for a new paradigm. If we can begin to loosen our reductive association of animals with “instinct”, practitioners of analytical psychology are also theoretically well-equipped to nurture new relationships between humans and more-than-humans by virtue of our commitment to deep listening in service of that not yet conscious understanding which demands to be known.

Could an essential aspect of the human animal’s psychological and evolutionary development involve a deemphasis on the individual? To continue to individuate as a species, might we need to approach that which is not us with an attitude of surrender and receptivity to find therein both kinship and our place within the larger ecosystem of earthly life? These are questions that I hope to explore with you in a course that highlights the interrelationship and divergence between depth and trans-species psychologies. My contention, ultimately, is that where C.G. Jung has opened doors for new thinking in relation to our individual and collective approach to alterity (including the otherness of other species), the limitations embedded in his theory as a psychoanalyst in the early twentieth century invite us to reconsider, deepen, and extend his understanding of inter-species relationship.

Seminar Objectives:

1. An introduction to Trans-Species Psychology and understanding of how it differs from traditional schools of psychology (including analytical).
2. A capacity to articulate the relevance of inter-species relatedness to the psychological health of both humans and non-human animals.
3. An understanding of the *psychological* impact of human behavior and cultural practices on non-human animals.

Required Reading:

TBD

Supplemental Reading:

TBD

Schedule:

TBD

Friday, April 10, 2026 (in person)

Culture, Jungian Psychology and The Racial Complex

Fanny Brewster, Ph.D. MFA

The course teaching approach is based on one of community and sharing. There will be a minimum of didactic and rather a joint focus on discovery of cultural psychological intersections, both historical and contemporary, that have determined how we define ourselves culturally as individuals, and as members of the collective in terms of ethnicity. Jungian psychology addresses the need for Individuation as well as belonging to the Collective. Culture is a significant aspect of both. We will engage in conversations that specifically focus on how Africanist culture and Jungian psychology meet historically and in contemporary times. Relatedly, how they reflect one another and can deepen consciousness towards the healing of intergenerational trauma.

Seminar Objectives:

1. Acquire knowledge of early Eurocentric psychoanalytic history and its relationship to an American ethnically heterogeneous society.
2. Develop a deeper capacity to understand and discuss the specific intergenerational collective trauma of the African Holocaust and its psychological impact on American racial and class issues.
3. Recognize cultural differences within the collective, acquiring sufficient knowledge to make visible one's own interior shadow as related to "Other" in the understanding of these individual and collective cultural differences.

Required Reading:

Adams, M. V. (1996). *The multicultural imagination: Race, color, and the unconscious*. Routledge.

Brewster, F. (2019). *The racial complex: A Jungian perspective on culture and race*. Routledge.

Optional Film Assignment:

Viewing of the film *Get Out*. This film is available via several streaming services, including Amazon Prime, Peacock, and YouTube.

Supplemental Reading:

Guthrie, R. V. (2004). *Even the rat was white: A historical view of psychology* (2nd ed.). Pearson.

Kimbles, S. (2014). *Phantom narratives: The unseen contributions of culture to psyche*. Rowman & Littlefield.

Schedule:

1:00	-	2:15	Discussion
2:15	-	2:25	Break
2:25	-	3:40	Discussion
3:40	-	3:50	Break
3:50	-	5:00	Closing observation and remarks

Saturday, April 11, 2026

Archetypal Forgiveness

Renee M. Cunningham, LMFT

And know that there is in thee somewhat of his nature, which will never be corrupted...

– C. G. Jung

The central image of this seminar revolves around the self's unfolding through the archetypal experience of forgiveness. The day will begin with a summary of different psychological, spiritual, and philosophical theories on forgiveness, focusing on the soul's development as it emerges within the attachment process; theorists include Jung, Michael Fordham, Wilfred Bion, Donald Winnicott, and Melanie Klein. The second portion of the day will focus on the development of the soul and the emergence of the symbolic life in the

face of betrayal and trauma. As Esther Harding aptly states, “*Forgiveness is regathering and reintegrating the unresolved, the unanswered, and the unredeemed.*” The psyche’s synthetic movement and one’s capacity to regather and reintegrate trauma will be discussed and amplified through the study of several alchemical plates in the *Rosarium Philosophorum*. Concomitantly, we will delve into the shadow side of forgiveness and the soul’s identification with what Kalsched defines as *Dis* and the philosophical question of what forgiveness is in the case of soul murder.

Seminar Objectives:

1. Learn the effects of archetypal attachment on one’s developmental capacity to forgive.
2. Understand the role of trauma and betrayal and their effect on the self’s unfolding.
3. Understand and define the fundamental relationship between the ego/S(s)elf and how the buoyancy of this relationship is crucial in one’s capacity to forgive.
4. Learn the alchemical nature of the soul’s capacity to reintegrate the unresolved, the unanswered, and the unredeemed through shadow integration.

Required Reading:

For this seminar, please read the following material and watch the film ***Magnolia (2000)***, paying particular attention to the Tom Cruise storyline.

Jung, C. G. (1966). *The psychology of the transference* (R. F. Hull, Trans.). In *The collected works of C. G. Jung* (Vol. 16, pp. 247–320). Princeton University Press. (Original work published 1946)

Hillman, J. (1989). Betrayal. In T. Moore (Ed.), *A blue fire: Selected writings by James Hillman* (pp. xx–xx).

HarperPerennial. (will be forwarded in advance of seminar)

“Resentment,” by John White (will be forwarded in advance of seminar)

“The Atonement-Forgiveness Dyad,” by Irwin Rosen (will be forwarded in advance of seminar)

Recommended Reading:

Gobodo-Madikizela, P., & Van Der Merwe, C. (Eds.). (2009). *Memory, narrative and forgiveness: Perspectives on the unfinished journeys of the past*. Cambridge Scholars Publishing.

Gobodo-Madikizela, P. (2003). *A human being died last night*. Portobello Books.

Sandoval, J. (2017). *A psychological inquiry into the meaning and concept of forgiveness*. Routledge.

Schedule:

9:00	-	10:15	Definitions of forgiveness from philosophical and religious points of view followed by archetypal attachment and the developmental capacity for relatedness (video and discussion).
10:15	-	10:30	Break
10:30	-	12:00	Jungian Analytical Psychology and the development of soul
12:00	-	1:00	Lunch
12:00	-	2:15	Trauma and Betrayal and film clips from <i>Magnolia</i>
2:15	-	2:30	Break
2:30	-	4:00	Rosarium Philosophorum plates.

Friday, May 8, 2026 (in person)

TBD

Saturday, May 9, 2026 (in person)

Playing Toward the End

Sarah Braun, M. D.

In this seminar, we will consider artists' late work; that is, their creative work at the end of a long life, viewed from the perspective of the process of individuation. The research on increased contentment toward life in one's 80's seems relevant to one possible pattern of later development, and in examples of the *oeuvre* of visual artists the activity of the psyche can readily be seen in the work itself. Among the many observations Jung made regarding art was his recognition that artists' work can reflect psychological processes before they manifest in the culture as a whole: "All art intuitively apprehends coming changes in the collective unconsciousness."

What roles do exploration and development, as well as continuity and distillation, have in late work? How do we see the losses and limitations of necessity (for example, due to physical diminishment)? How do we see joy, surprise, ease, playfulness and acceptance? We will look in particular at the ongoing work of James Turrell as well as the late work of Louise Bourgeois, reflecting on ways in which the late work of artists can illuminate the journey of individuation in old age. We will consider images of their work to illuminate the discussion of individuation.

Seminar Objectives:

1. Identify the five stages of consciousness, as defined by Jung
2. Describe characteristics of the process of individuation throughout the life cycle
3. Recognize aspects of creative work late in life as an example of later life individuation

Required viewing: (*Please view these videos at least once before the seminar.)

Video: Louise Bourgeois: The Spider the Mistress and the Tangerine

<https://www.youtube.com/watch?v=IijPyKo3hOg>

Video: James Turrell's Roden Crater

<https://www.youtube.com/watch?v=g0g6JFYRKxQ>

If you live near a Turrell Skyspace or other installation, experience it if you can.

Required Reading:

Salman, S. (1997). The creative psyche: Jung's major contributions. In P. Young-Eisendrath & T. Dawson (Eds.), *The Cambridge companion to Jung* (pp. xx–xx). Cambridge University Press.

Stein, M. (1998). *Jung's map of the soul* (Chapter 8, pp. 171–197). Open Court.

Assignment:

For all: As a way of bringing this material to life, please view both videos at least once, keeping in mind aspects of the process of individuation that resonate with you in terms of your own experience, personal or clinical. In what ways do you recognize individuation operating in your examples? What do you imagine the experience of individuation in old age could be like? Feel free also to draw on works of art of all kinds as examples (poetry, theater, music, literature) and to bring them to the meeting if they would add to the conversation.

For candidates: Write a short (no more than two pages) clinical vignette that you feel conveys an aspect of the process of individuation later in life, either in your own analysis/therapy or in a situation with one of your own patients.

Schedule:

9:00	-	10:15	Description of individuation throughout the life cycle, including Jung's description of five stages of consciousness
10:15	-	10:30	Break
10:30	-	11:00	Introduction of the late work of James Turrell and Louise Bourgeois as examples of creativity late in life
11:00	-	12:00	View Turrell video; break-out groups
12:00	-	1:00	Lunch
1:15	-	2:15	Exploration of the late work of Louise Bourgeois, including excerpts from the assigned video; break-out groups
2:15	-	2:30	Break
2:30	-	3:30	Consideration of these artists as "case studies" of individuation late in life; sharing of any prepared reflections not yet brought forward
3:30	-	4:00	Summary and course evaluation