

MALTA DEPTH PSYCHOLOGICAL ASSOCIATION (EST 2007)

AUTUMN PUBLIC PROGRAMME



DREAMS IN ANALYTICAL PSYCHOLOGY

Organised by MDPA under the auspices of CIPA (Southern, Italy) -

10th November, 2017

The dream shows the inner truth and reality of the patients as it really is: not as I conjecture it to be, and not as he or she would like it to be, but as it is.

- C.G. Jung

Aims of this seminar:

This seminar is intended to provide a broad view on the theory and practise of dreamwork in analytical psychology. Participants will be able to follow dream related theoretical presentations as well as have a chance to elaborate and process further the clinical use of dreams in different workshops.

Dreams can be dark or bright, synchronous, meaningful or prophetic. We can put many words to the mysterious imaginative language and drama that dreams offer. Jung considered the dream a natural and normal psychic phenomenon describing the inner situation of the dreamer. In analytical psychology the dream is seen as neither a disguise nor a symptom but as a source of new understanding, especially of the psychic function of archetypal imagery. Jung never

distinguished between manifest and latent meaning, since he based his understanding directly on dream content

Jung saw dreams as the psyche's attempt to communicate important things to the individual, and he valued them highly, perhaps above all else, as a way of knowing what was really going on.

Jung said the dream is "a hidden door in the innermost and most secret recesses of our soul." It is the utter power of the dream to present us with what is perhaps the deepest life issues we have to face. Not only do dreams bring us face to face with our destiny and spiritual calling, but they allow us to see how our approach to the transcendent may be limited or misguided, while also offering a deeply moving corrective to our orientation to Self and soul. In fact, dreams are an important part of the development of the personality which can help us towards our own individuation.

Seminar Structure:

The seminar is divided into **quartets** echoing the four stages of dream interpretation.

There will be a first plenary with the theme of '**Dreams in Analytical Psychology**' made up of three consecutive presentations.

The second part will also bring three theoretical presentations revolving around the theme of '**Jung and the Other**'. In both the first and the second plenary there will be time for questions.

In the third part, there will be three concurrent workshops themed around '**Jung in Practise**'. The workshops will take place in three different breakout rooms.

Finally for the fourth part '**Jung and Mandala**', we will all come together in a big circle for the final processing of the whole day.

Abstracts:

Selfie from the Unconscious: Dream Interpretation in Jung

By Dott. Carlo Melodia

The use of dreams and their contents with the aim of healing has been present since the dawn of different civilisations and formed part of sacred contexts dedicated to medicine. The interpretation of the dreamlike phenomenon as manifestation of divine message has therefore characterised different cultures. With Freud and his "Interpretation of Dreams" we see the birth of the scientific approach to the matter, setting off from his definition: "Dreams are the royal road to the unconscious". With his successor, Jung, the dreamlike expression becomes instead only one of the manifestations of the "transcendent function", of the activation, hence, of the innate ability of the human psyche to overcome the fracture between adaptation to reality and spontaneous and creative psychic functioning, generated inevitably by civilisation, both at the individual and collective levels, by way of different forms of self-representation.

The author will present some aspects of models of interpretation of dreams in analytical psychology illustrating theoretical principles of dream contents in light of some clinical examples. The presentation will be enriched by the proposal of an interpretative possibility that is less known in light of Jung's theory of synchronicity.

Dreaming the shadow: When a shadow dream points to a neglected part in the psyche that may be full of potential.

By Rev. Dr. John Vella

Joseph Campbell (2013) wrote: "Gods suppressed become devils and often it is these devils whom we first encounter when we turn inward." Shadow dreams include a stalker, intruder or other frightening monster hiding in the shadows, stalking you or attempting to break into your home. Since all characters in a dream represent sides of *one* and the house represents one's psyche, this type of dream can represent difficult ideas that one is not assimilating or integrating into consciousness. Some side of one simply wants to be acknowledged in consciousness. It only stalks one because one does not allow it. Energy repressed within is always seeking to be understood and integrated. This convergence of feeling is at the root of the intense emotional response or *charge* that is created when one encounters one's Shadow in another. Understanding the Shadow is central to one's empowerment and wellness. When one can understand and transcend the initial displeasure arising in this type of encounter, one is able to access the truth of what one fails to acknowledge about oneself. While Freud hinted at it, Jung pioneered the study of the *Shadow* and referred to it as the repressed and undeveloped aspects of the personality. Jung described projection as changing "the world into the replica of one's unknown face. The more projections are thrust between the subject and the environment, the harder it is for the ego to see through its illusions." (Jung, 1959/2004, p.9). He described the Shadow as those dark, unwanted, and unrecognized qualities of the ego that were deemed negative and ultimately repressed.

Campbell, J., *Thou Art That: Transforming Religious Metaphor*, (2013), Novato, New World Library.

Jung, C.G., *The Shadow*, in, *Aion: Researches into the Phenomenology of the Self* (1959/2004), Hove, Routledge.

A Jungian *ménage à trois*: Of Dreams, Art and the Unconscious

By Dr. Laner Cassar

Carl Jung saw both dreams and the different forms of art as expressions of unconscious. For Jung, art in general originates in the unconscious nature, and reaches its aim without the assistance of human consciousness. The relationship between art and dreams is visible through the history of art as well as in the process of art appreciation which I see very much like experiencing and appreciating a dream. Yet dreams do not only fire the artistic process in a conscious and unconscious way. Individual artistic experience can also entice the patient to grasp his fleety oneiric experience or can provide an alternative way of how to express it. Thus it is not only a matter of what dreams can do to the arts but also what can art do to the dreams.

Jung found psychological value in creativity. He believed that creating art helped mediate between the individual and his or her problem, allowing the person to create distance from his or her psychic condition. He arrived at these insights after experiencing his own 'creative illness'. His spontaneous turning of his nocturnal and waking dreams into a creative work with images, became a spontaneous symbolic self-portrayal of his actual psychic situation. Such mediations between conscious and unconscious often occur at the level of the personal as well as the collective unconscious, where dream work, art work or art-dream work can assist individuals in working through their complexes. Such work provides a compensatory function for the psyche that helps to integrate unconscious contents. Risking an 'intimacy' with dreams, art and the unconscious can provide a gr-O-wthful experience for the Self.

Circling around Primitive Consciousness in Illness and Dreams

By Ms. Marcella Muscat

As Jung was developing his theories of the unconscious he ventured outside Western consciousness and went to sit with primitive tribes. "In the civilising process we have increasingly divided our consciousness from the deeper instinctive strata of the human psyche, and even ultimately from the somatic basis of the psychic phenomenon." In this presentation I bring some observations that arose for him. I proceed with the exploration of a case study where somatic symptoms and illness, a dream and life occurrences weave together in a synchronistic matrix. This sometimes inclines persons of modern times to open their eyes to their more primitive roots, and intuit how their heritage may have value also in modernity in the individuating process, bringing in parts of the self which are forgotten.

Jung on Dreams

By Prof. Michael Zammit

Bhasha, the speech (later called *Sanskrit*, limitless, perfect and complete) belongs to the evolutionary history of humanity and is, in this regard akin to Jung's *collective unconscious* that, as he claims contains in *potential* the entire psychic heritage of mankind. In my brief intervention therefore I shall dip very briefly into the ancient *Māndukya Upanishad* that starts by claiming that *Om indeed is all this* (Mā .1) I shall then attempt to provide some glimpse as to how the *collective unconscious* as *bhasha* is made manifest (according to the Upanishad) in the psychic states of *deep sleep*, *dream* and *waking dream*; and that these forms of *dream* are indeed distinct from a fourth condition (merely called *turiya*, the fourth) that is actually *the real* (*Om* called *Brahman*).

Jung, dreams and the World Soul

By Ms. Christiane Sullivan

'Just as the individual is not unique and separate, but is also a social being, so the human psyche is not a self-contained and wholly individual phenomenon, but also a collective one' (Jung 1953, para. 144).

In our 'civilised' world, where reason and rationality reign supreme, we have lost the connection with the mystery of magic and the art of mythology, the shamanic worldview, that once served as our spirit guide. Jung's 'imagery dream' technique, restores this worldview and allows communication not only between the conscious and unconscious aspects of the personal psyche, but also between the personal and the collective unconscious, reflecting more of the *'unus mundus'* or underlying world unity. Indeed, the notion that all parts of a dream refer to the dreamer can leave us wholly self-centered and can deny us the opportunity of focusing outwardly on people and situations in the world! This paper attempts to address the many ways in which dreams connect us not only to the individual's personal psyche but also to the unconscious dimension of the other, of the social world we live in - be it related to organisations, businesses, groups, families, political institutions and the larger world - revealing social, political and familial realities, an exploration of which can allow for new and creative thinking to emerge.

Workshops:

Workshop 1:

Dreaming the patient - Anna Maria Mangion

What do dreams about the patient bring up and how can we as therapists use them to our benefit and the benefit of the patient and the therapy? In this workshop we will start with a theoretical introduction presenting some useful concepts which will act as a container for our practical session. In the workshop we will look at a case and together as a group we will work together using our affective, bodily and imaginal reactions in order to come in contact with unconscious presentations and bring them up to our conscious understanding. We will be using a method that is different to the usual cognitive understanding of a patient, and that is more open to access what the unconscious may be saying.

Workshop 2:

Illness and Dreams - Marcella Muscat

In this workshop we will attempt to give some more flesh to dreams and illness. The small group will be the container where participants will have space to individually and internally explore further this theme, and then to flesh it out using some creative medium. They will then be asked to share with the small group on a voluntary basis. The small group will be witnessing and holding.

Workshop 3:

The dream as a bridge for interaction - Carlo Melodia

The workshop intends to explore dream as bridge between the ego and the unconscious as well as between the patient and the therapist. Participants are invited to bring either their own dreams or those that their patients relate to them in sessions. These can be felt and reflected upon in the group.

Requirements:

Applicants from the fields of psychotherapy, psychology, psychiatry, psychiatric nursing, counselling, social work, education, and related caring professions and students in advanced stages of training are eligible to apply. Individuals from other disciplines within the humanities, like philosophy, anthropology, literature, visual arts, spirituality are also welcome to apply. Applicants do not necessarily need to have completed an introductory course in Analytical Psychology to participate (such as the course in Fundamentals in Analytical Psychology) though some reading about Jung and dreams is useful.

About the Presenters:

Cassar Laner is a Clinical and Analytical Psychologist trained in psychotherapy. He is also a supervisor, visiting lecturer at University of Malta and SISPI, Italy. He has a Ph.D from the University of Essex on Jung's Active Imagination and Desoille's Rêve Éveillé Dirigé. He works in mental health services. Dr. Cassar is the founder and president of the *Malta Depth Psychological Association*. He has a special interest in the use of imagination in depth psychotherapy and in psychodynamic therapeutic work with psychosis. He is training as a Jungian analyst with the IAAP.

Mangion Anna Maria is a Counselling Psychologist and a Gestalt Psychotherapist. She is a psychotherapy supervisor. As a clinician she has worked mostly with adults who presented with issues of violence and abuse, substance addictions and mental health conditions. She is also a trainee in Jungian analysis. Her interests lie mainly in the in-depth understanding of the human psyche and in the psychotherapeutic work with trauma.

Muscat Marcella is a Counselling Psychologist and Gestalt Psychotherapist. Her training was undertaken at the University of Malta and Gestalt Psychotherapy Institute Malta. She has been working with the Health Division since 1998, involved in inpatient and outpatient Psychiatric Care of both adults and children. She is also involved in the psychological assessment of children at the Child Development Assessment Unit. At present she is also an affiliate candidate in Jungian analysis with the IAAP. She is married and has two children.

Melodia Carlo, M.D., Psychiatrist, Analytical Psychologist, is A.G.A.P.-I.A.A.P. member, associated C.I.P.A., lecturer at C. G. Jung Institute of Zurich, control and training analyst for C.I.P.A. His scientific contributes are published in several books and publications about different psychological areas of interest: eating disorders, psychosomatic diseases, creativity in psychotherapy, training in analytical psychology. He works as psychoanalyst in Padua, Italy. He is Past-president of Eurobesitas (European Association for Eating Disorders). Dott. Melodia is also past-supervisor in several Psychiatric Units in Veneto and in the Team of Crisis Psychotherapy of the Psychiatric Clinic of Padua University. He is also an IAAP supervisor of the Malta Developing Group and its Cyprus antenna. He is currently the President of Viaggi Junghiani Analitici.

Sullivan Christiane is a psychologist and supervisor working in private practice and at the University of Malta. She is also trained in psychotherapy. She has an interest in Depth Psychology and uses this perspective as a framework to understand the language and the dynamics of the unconscious as it manifests in her work with clients, as well as for her musings over the goings-on in the world - whether to do with environmental issues, political, community or cultural issues. She is a founder member of the Malta Depth Psychological Association and is studying to become a Jungian Analyst. She is motivated by an obligation to dream the field forward through her

further learnings, teachings and actions in the world. She is currently chairperson of the Malta Psychology Profession Board.

Vella John has been a practicing psychodynamic counsellor and psychotherapist for over fifteen years. He has a Ph.D from Regent's University in London. His thesis deals with how psychotherapists in Malta experience shadow in their clinical work and their lives. He has been trained in Alcohol and Substance abuse counselling. Moreover he trained at the Institute of Group Analysis. He worked for several years in a drug rehabilitation centre, supervised counsellors, psychologists and psychotherapists in diverse settings, has a private practice and at present works as a full-time counsellor at the University of Malta where he also teaches on a part-time basis. In 2009 he became the Head of the Counselling Unit at the University of Malta. His interest in Jungian psychology also led him to start undergoing training as a Jungian analyst.

Zammit Michael is Associate Professor in the Department of Philosophy at the University of Malta where he teaches several classes including one that explores the philosophical underpinnings of *Bhasha* (the speech) alias the Sanskrit language. He received his Ph.D. (Melit.) in 2002 with a doctoral theses on Shankara's *Advaita Vedanta* philosophy and its relevance to the contemporary Western philosophical impasse. His publications include a translation of the Sanskrit epic *The Bhagavad Gita* (PiN publ. 2008).

About the Maltese Depth Psychological Association

Malta Depth Psychological Association (MDPA) was founded on the 26th of July, 2007. This group is a non-profit voluntary one. The Association has acquired the status of a Developing Group within the International Association of Analytical Psychology (IAAP). It is responsible for the training of the first cohort of psychology professionals in individual Jungian psychoanalysis in Malta. The liaison officer for Malta chosen by the IAAP is Dott.ssa Caterina Vezzoli a training Jungian analyst (CIPA, Southern Institute) from, Italy and the President of this association is Dr. Laner Cassar. This association is working towards becoming a full professional training association with the IAAP.

The MPDA has organized various events over the last years. Its public programmes have attracted various mental health professionals that have enriched both their thinking and their practise.

P.S. Its members can also be contacted for analytic therapeutic work and supervision.

APPLICATION FORM

DREAMS IN ANALYTICAL PSYCHOLOGY:

For bookings kindly contact Dr. Laner Cassar on 99452698

or email lanercassar@gmail.com

Name: _____

Profession: _____

Organization: _____

Address: _____

Email address: _____

Tel nos: _____

Why have you chosen to apply for this course?:

Date and Time: Friday 10th November, 2017

(From 0930hrs - Till 1615hrs - Registration opens at 0900hrs)

Price: 55 Euros (including buffet lunch)

Location: Dolmen Resort Hotel, Qawra, Malta.

Payment by cheque is to be made to the: **Malta Depth Group**

And send to Dr. Laner Cassar, 'Casa Violetta, M. Busuttil Str,
Victoria, Gozo.

Or a direct HSBC bank deposit (kindly include your name)

to account of:

Laner Cassar/Malta Depth Group

Swift Code - MMEBMTMT

IBAN - MT05MMEB44738000000073014730001

Applications must be received by Monday 30th October, 2017.

For other alternative payment methods contact Dr. Laner Cassar via email.

No reservations will be accepted without payment.

Cancellation policy: The Malta Depth Psychological Association reserves the right to cancel the event should minimum numbers not be reached by the closing time for applications. In the event of participant cancellation within the last postal week before the course, the fee will not be refunded.

Data Protection: The data on this form will be used for administration of this event and retained for future marketing.

- Tick the box if you do NOT wish to receive further information.