

Rewilding Psyche Seminar 2024-2025 Syllabus



Welcome to the **Rewilding Psyche Seminar**,
sponsored by the Colorado Center for Jung and Nature Studies.

Join us at the serene Primrose Studio in Fort Collins for an exploration of alchemy and the natural world. Through a deep dive into alchemy and active imagination, we aim to strengthen the connection between the psyche and nature. We're excited to have you with us.

These books and readings are highly recommended to help ground you in what we'll be teaching in the seminar.

Highly Recommended:

Edinger, E. F. (1994). *Anatomy of the psyche: Alchemical symbolism in psychotherapy*. Open Court.

Jung, C. G. (1963). *Memories, dreams, reflections*. Random House.

Jung, C. G. (1953/1968). 1. Basic Concepts of Alchemy and 2. The Psychic Nature of the Alchemical Work (paras. 332-389) in CW 12.

Stein, M. (1998). *Jung's map of the soul*. Open Court.

Suggested:

Foster, S. J. (2011). *Risky business: A Jungian view of environmental disasters and the nature archetype*. Inner City Books.

Swan-Foster, N. (2018). *Jungian art therapy: Dreams, images, and analytical psychology*. Routledge.

Podcast: *To the Best of Our Knowledge* (<https://www.ttbook.org/series/kinship>). *Humans and Nature Present: Kinship with the More Than Human World*, A Special Series in Partnership with the Center for Humans and Nature.

Rewilding Psyche: Finding Our Way Home

Shannon Yockey

Friday, September 20, 2024

3:15 p.m. – 6:45 p.m.



“In the course of the millennia, we have succeeded not only in conquering the wild nature all around us but in subduing our own wildness.”

Jung, CW 8, para. 87

Rewilding is an approach to conservation that enables and supports nature to self-care, which allows its native creatures to cultivate and heal their own diverse habitats and landscapes. Rewilding restores barren and desolate landscapes lost due to the effects of climate change and habitat destruction. When native species and flora are reintroduced and the land is protected, the landscapes and creatures return to vibrancy and fertility. The Rewilding Psyche seminar invites us into a similar process as we grapple with the effects of modern society’s emphasis on rationality, productivity, and conformity, which often leads to a disconnect from our instincts, emotions, and deeper desires. This disconnection can result in feelings of emptiness and alienation. Rewilding Psyche involves reconnecting with these suppressed aspects of the self to achieve deeper authenticity, fulfillment, and wholeness. This can happen when we reconnect with nature, explore creative expression, and confront our shadow aspects—the unconscious aspects. *In Memories, Dreams & Reflections*, Jung (1963) states, “Our psyche is set up in accord with the structure of the universe, and what happens in the macrocosm likewise happens in the infinitesimal and most subjective reaches of the psyche” (p. 335). We are a part of nature, and our Psyche follows the same patterns as nature.

In this workshop, we explore our deep connection to nature and how to restore our lost ‘wild’ parts. Gaia theory is one of the cornerstones of the Rewilding Psyche seminar, which will be

discussed in this opening session. There will be a brief historical summary of our disenchantment and split with the natural world, resulting in many of the planetary and societal problems we encounter individually and collectively. We will also engage in a group Sandplay as part of individual introductions.

Participants will:

1. Explain rewilding from both a conservation and psychological lens.
2. Define Gaia theory and how it relates to psychic development.
3. Engage in Sandplay, exploring symbolic expression.

Required Reading:

Jung, C. G. (1950/1989). Healing the Split (paras. 578-607) in *CW* 18.

Fellows, A. (2022). Gaia, psyche, and deep ecology. *Journal of Analytical Psychology*. 67(2), 1232-1256.

(Both will be emailed before the seminar)

Suggested Reading:

Abram, D. (1996). *The spell of the sensuous: Perception and language in a more-than-human world*. Pantheon Books.

***Cycles of Nature and Individuation:
Medicine Wheel as Map for the Archetypal Journey of Individuation***

Chuck Hancock

Saturday, September 21, 2024 – morning

8:45 a.m. – 12:00 p.m.



Throughout time, no matter where we are in the world, all people, especially nature-connected people, have a concept of direction. Most have utilized the same four cardinal directions, with various sub-directions pointing to the subtle nuances. Each direction can take us to different places, different times, and different climates and ecosystems. These directions also have a relationship to time—the time of day, the time of the year, and the time of our lives. Some cultures have called this a medicine wheel or a sacred hoop.

The journey of individuation brings us into wholeness and relationship with Self and others. Every journey is made easier with a map that helps us get our bearings and understand the terrain we are in or might encounter. In this experiential seminar, we will engage directly with nature—human and other—and explore the archetype of the medicine wheel as a symbol of wholeness, containing four main archetypes. The medicine wheel is found in many cultures; we will ground our work with a version utilized in the North American continent by the Lakota people and branch out with variations on the theme utilized by other people and cultures including Jungian Psychology. We will also explore how some of Jung's core concepts of archetypes, psychological types, functions, alchemy, and individuation are contained in and in alignment with the indigenous concept of the medicine wheel.

Participants will:

1. Understand the connection between the indigenous representations of the quaternity and how the medicine wheel illustrates the seasons of life, days, years, nature processes, archetypes, and the individuation journey.
2. Be able to utilize the medicine wheel as a symbolic map to orient to the developmental psychological process in individuation, personality types, and alchemy.
3. Have an embodied felt sense experience of relationship to the archetypal forces residing in the four cardinal directions, personality types, and alchemical states.

Suggested Reading (Not Required)

Foster, S., Little, M., & Wright, J. (1999). *The four shields: The initiatory seasons of human nature*. Lost Borders Press.

Stein, M. (1998). *Jung's map of the soul* (Chapters 5-8). Open Court.

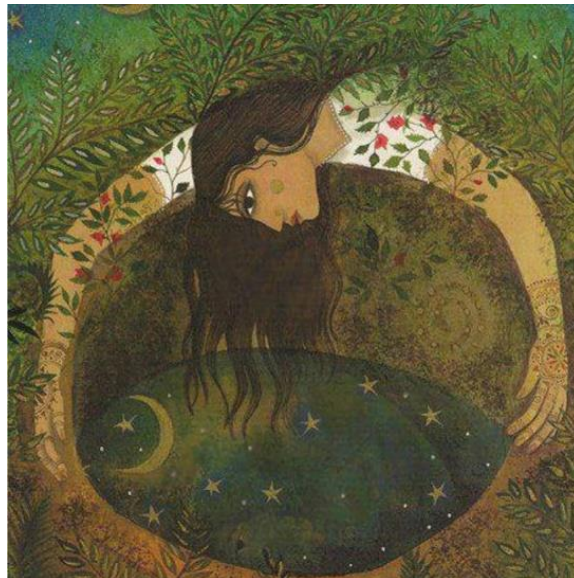
Whitmont, E. C. (1978). *The symbolic quest: Basic concepts of analytical psychology* (Chapter 17: Ego Development and the Phases of Life). Princeton University Press.

***Tending the Garden of the Soul:
Entering the Mundus Imaginalis through Dreams, Nature & Sandplay***

Shannon Yockey

Saturday, September 21, 2024 – afternoon

1:00 p.m. – 4:15 p.m.



“By entering the imagination, we cross into numinous precincts. And from within this territory, all events in the soul require religious reflection.”

James Hillman, *Re-Visioning Psychology*, p. 226

We live in challenging times and collectively suffer hopelessness, despair, and a fear of the destruction of our species and planet. These devastating archetypal forces threaten our sense of shared humanity and connection to the *Anima Mundi* (world soul). During such times, it is vital to go to the deep wellspring of the collective unconscious, which brings soul into the world. In the *Mundus Imaginalis*, we encounter figures of light and shadow that mirror what we need for psychic healing. Each time we work with a dream, create a sand scene, or ponder a synchronistic nature visitation, we bring forth unconscious content wanting to be known, which brings balance and wholeness. When we connect to this imaginal realm, our body-soul split is mended, which ripples into the collective situation.

Henry Corbin reveals the imaginal realm in his studies of Islamic Sufism as a world that holds imagination as an absolutely basic function through which its real and objective is perceived. This correlates to Jung's fidelity to psychic reality, the basis of his *Red Book*, his lived imaginal experiences, and the foundation of Jungian theory.

In this workshop, we will witness the myriad of life-changing imaginal encounters through several clinical case examples. Sandplay creations, dreams, and nature visitations will be shared as a testament to the profound and unique ways the Self orchestrates each person's experience. A short introduction to alchemy and its relationship to the *Mundus Imaginalis* will be shared.

Participants will:

1. Define the *Mundus Imaginalis* and how it relates to Jung's concept of psychic reality.
2. Practice using active imagination to engage with the *Mundus Imaginalis*.
3. Demonstrate how the imaginal brings forth the soul through dreams, nature, and sandplay scenes.

Required Reading:

Chodorow, J. (2006). Active imagination. In Papadopoulos, R.K. (Ed), *The handbook of Jungian psychology: Theory, practice and applications* (pp. 215-243). Routledge.

Corbin, H. (June 1964). *Mundus imaginalis or the imaginary and the imaginal*. [Paper presentation]. Colloquium on Symbolism, Paris, France.

(Both will be emailed before the seminar)

Suggested Reading and Film:

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

Film: *Beasts of the Southern Wild* (2012). Directed by Benh Zeitlin.

Alchemical Fire
Mike Box
Saturday, October 12, 2024
8:45 a.m. – 4:15 p.m.



“Fire is the primary agent, that of the whole Art. It is the first of the Four Elements.”
Olympiodorus, circa 500 C.E.

Fire has been an agent of change since primordial times. It has transformed landscapes and species. Fire has burned continually across our planet since the first moment fuel, oxygen, and heat came together. In the process, it has helped to create the world we live in and now threatens to destroy the environment it helped to shape.

Humanity, fire's keystone species, formed a relationship with fire early in our prehistory that continues to the present. Nearly all that humans produce and consume has been touched in some way by fire. This relationship forms the foundational constant of the alchemical process.

Alchemy is the process of transformation, and fire is its agent. For the alchemist, the fire in the athanor was at the heart of the art. Lacking modern means of mediating the fire, workers of the Great Art tended the fire for hours, days, and weeks at a time. This tending of the fire is analogous to our alchemical inner work.

This seminar will explore the fire of the alchemists in its many guises. From the fire of the lightning strike to the Celestial Fire, we will wend our way through the first of the Four Elements. We will explore fire in the outer world as we tend the fire in the inner world of our Psyche.

Participants will:

1. Explore the evolutionary impact of fire.
2. Gain an understanding of the 4 Degrees of Fire and their application to the individuation process.
3. Explore fire as a metaphor for transformation.
4. Develop the relationship with their own inner fire.

Suggested Reading:

Cotnoir, B. (2021). *Practical alchemy*. Weiser Books.

Pyne, S. J. (2019). *Fire: A brief history*. University of Washington Press.

***The Nature of the Materials:
Alchemy and the Creative Instinct***

Nora Swan-Foster

Saturday, November 9, 2024

8:45 a.m. – 4:15 p.m.



The "child" is born out of the womb of the unconscious, begotten out of the depths of human nature, or rather out of living Nature herself."

Jung, CW 9i, para. 289

When we attend to what Jung called our "true nature" or "essence" we step onto the path of individuation or what Jung referred to in *The Red Book* as "the way." The *Mundus Imaginalis* or the *imaginal*, according to Henri Corbin, is not fantasy or irrational but is both mysterious and very real. Drawing upon personally chosen topics, the use of spontaneous images and associative drawing will be used to access the wisdom held within the psyche/soma. The images that spontaneously emerge make the invisible visible and provide the necessary vessels for our soul to become knowable. When we engage with the psychic energy to amplify the inner opposites and allow the sacred and mysterious alchemical aspects of being human to be documented, an irrational space and time opens up to welcome the inner images and to honor our inherent multiplicity. Our inner work with the opposites requires both reflection and action so that the innate creative impulse can be called forth from the unconscious. Whatever we discover and transform through the creative process may be enlivened through active imagination and meaning making that connects us to the Self. The alchemical materials may be volatile or fixed but are fiercely resilient to our failures, mistakes, judgements and emotions while concurrently revealing what lays dormant or hidden in the shadow. The images come not to harm us, but to provide the necessary compensation for a particular ego attitude that benefits from an expansion of consciousness.

In this workshop we will experiment with various themes and tasks through a range of materials that channel psychic energy into a lived and visual experience of the psyche. The alchemical process is constellated by a willingness to play, to be curious, to both construct and deconstruct, so as to freely experiment with materials and discover the impossible. There is no need to be an artist, only the willingness to participate. Please bring a sketchbook or journal and any art materials you enjoy using, including selected magazine images, scissor, glue, pen and pencil. I will provide additional art materials for specific lecture—sizes that will awaken our creative instinct and connection to nature.

Participants will:

1. Define the difference between fantasy and imagination.
2. Choose two art materials and explain how they express specific emotional, energetic and alchemical qualities of a complex and an archetype.
3. Define the role of the opposites and the emotional consequence of the transcendent function.
4. Explain the three primary steps of active imagination.
5. Give two examples of when we could use spontaneous and associative drawings.

Required Reading:

Jung, C. G. (1916/1956). The Transcendent Function (pp. 67-91 or paras. 131-193) in *CW 8*.
Jung, C. G. (1963). *Memories, Dreams, Reflections*, (Chapter VI: Confrontation with the Unconscious). Random House.

Suggested Reading:

Jung, C.G. (1960). *The Structure and Dynamics of the Psyche*, *CW 8*. Princeton University Press.
Swan-Foster, N. (2018). *Jungian Art Therapy: Dreams, images, and Analytical Psychology* (Chapters 4, 5, 6). Routledge.

***Journey with the Owls:
Following Nature's Path Through a Dark Night of the Soul***
Shannon Yockey
Saturday, December 14, 2024
8:45 a.m. – 4:15 p.m.



“Nature be your guide; follow her with your art, willingly, like a footman, for you will err if she is not your companion on your way.”

Fabricius, *Alchemy: The Medieval Alchemists and Their Royal Art*, p. 54

When we experience a ‘dark night of the soul,’ a *Negredo* period, when all other lights go out, Sophia, instinctual earth wisdom provides a pathway: *lumen naturae*, the ‘light of nature’ that illuminates consciousness. The essence of this light permeates all living beings, residing within the innermost core of each individual. It exists not only within humans but also within animals, plants, and every aspect of creation. At the heart of every living being lies a luminous essence, a celestial body of light. At times, life's challenges can surpass our ego's ability to cope, whether through trauma, illness, or external pressures. In such moments, we may undergo a profound dissolution of our familiar sense of self and accustomed ways of navigating the world. In these moments, we may come to realize a truth that Paracelsus understood well: the interconnectedness of the spirit of nature across all life forms. They speak to us, and we to them, revealing the path of the greater soul, of which we are an integral part (Wikman, 2004). Our unique soul-calling requires enduring these periods to deepen into the mysteries of life in nature. If we can do so, we become more of our authentic, whole selves, contributing to the greater unity of the whole.

Engaging with an alchemical framework heightens awareness of universal archetypal patterns within an individual's journey of individuation. It enables us to transcend the isolating judgment

of pathology and understand that our psychic growth mirrors the cyclic rhythms of nature's seasons.

In this workshop, we will discuss and witness how the soul in *Negredo* is often supported through unique, meaningful, synchronistic encounters in the natural world. We will also discuss personal and clinical examples of how the unexpected, in the form of nature encounters, overcame an impasse or an insurmountable life obstacle and infused new possibilities and insight during the analytic work. These profound encounters, often preceded by immense suffering, open life-changing experiences of the numinous.

Participants will:

1. Gain insight into the experience of the 'dark night of the soul' and the *Negredo* phase in alchemical terms.
2. Understand the role of Sophia, instinctual earth wisdom, and the concept of *lumen naturae* in illuminating consciousness.
3. Understand the significance of enduring challenging periods to deepen into life's and nature's mysteries.
4. Recognize the interconnectedness of the spirit of nature across all life forms.
5. Explore how these connections reveal the path of the greater soul and our integral part in it.

Required Reading:

Jung, C. G. (1967/1976). The two sources of knowledge: The light of nature and the light of revelation (paras. 145-188) in *CW* 13.

Scott, S. S (2000). Like trees walking: Stories of healing with nature. *Quadrant*, 30(2), 43-59.
(the two above will be emailed before the seminar)

Wikman, M. (2004). *Pregnant darkness: Alchemy and the rebirth of consciousness* (Part One, Chapters 1-4, pp. 1-107). Nicholas-Hays.

Suggested Reading and Film:

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

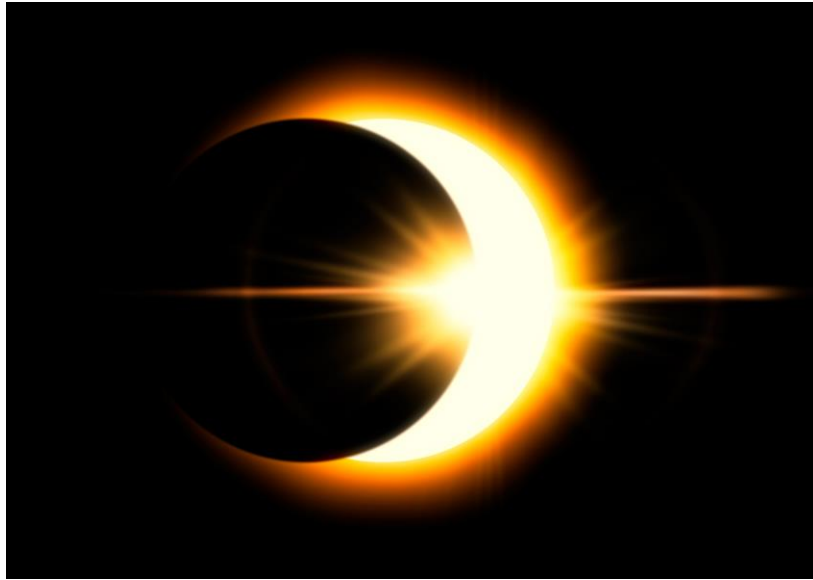
Film: *My Octopus Teacher* (2020). Directed by James Reed & Ououa Ehrlich.

Axiom of Maria: The White, Yellow, and Red

Mike Box

Saturday, February 8, 2025

8:45 a.m. – 4:15 p.m.



Between the first and third centuries of the common era, at the dawning of the Great Art, the mother of alchemy began her work. Maria Prophetissa created many of the basic tools of alchemy and is credited with the famous Axiom of Maria: “Out of the One comes Two, out of Two comes Three, and from the Three comes One, which is Four.” This seminar will explore this cryptic saying and its importance in analytical psychology.

Building on the foundations laid in earlier seminars, we will journey through the stages of alchemical transformation. From the undifferentiated unity (Negredo) to the whitening (Albedo), the yellowing (Citrinitas), and finally, the goal of the work, the Rubedo. Each of these stages will be explored through the lens of Jung’s psychology, highlighting their practical application in our understanding of the human psyche.

Participants will:

1. Gain insight into Maria Prophetissa and her importance to alchemy.
2. Understand the Axiom of Maria and its value to the process of individuation.
3. Explore practical applications of the Stages of Alchemy.

Suggested Reading:

Suggested readings will be provided prior to the beginning of the first seminar and will be forwarded to participants via email.

Understanding Alchemical Operations

Stephen Foster

Saturday, March 15, 2025

8:45 a.m. – 4:15 p.m.



As far back as the era of the Egyptian pharaohs, the alchemists used chemical operations to transform the substance under investigation. The operations they used became the foundation of modern inorganic and organic chemistry. When C. G. Jung turned his attention to alchemy in 1923-1925, he saw that some alchemical writings could be interpreted as both instructions to transform chemical substances and as psychological projections onto *matter* that had psychological and spiritual significance. He immersed himself in the texts and images of the alchemists and he identified a number of common themes and archetypal patterns, which he explored at length in four volumes of his *Collected Works*.

The goal of our day together is to introduce seven of the most common alchemical operations used to transform the alchemical substances, and to identify the stages and colors to which they might pertain. More importantly, these seven operations are metaphors for the difficult changes required in analytic work. As serious students of analytical/Jungian psychology, it is important to understand these metaphorical operations and the psychological transformations to which they relate. For example, we are all familiar with the emotional concepts of being overwhelmed, flooded out, and dissolving. These terms describe psychological affects and might be represented by the alchemical operation of *olutio*. This is an important component of the

albedo or whitening stage of alchemy; it relates to washing out shadow (or integrating parts of ourselves we have been unwilling to face).

As in the image provided above, these alchemical operations have natural and astrological correlates, which I hope we can explore outside in the beautiful natural setting provided for the day.

Participants will:

1. Name a minimum of seven alchemical operations.
2. Name how the operation transforms the physical state of the material in the alchemical reaction.
3. Name what these alchemical operations might relate to in a personal and/or clinical setting.
4. Name the alchemical stage/stages in which they are used.
5. Name how the change in physical state might be explained metaphorically as a change in psychological state.

Required Reading:

Jung, C. G. (1953/1968). 1. Basic Concepts of Alchemy and 2. The Psychic Nature of the Alchemical Work (paras. 332-389) in *CW* 12.

Jung, C. G. (1953/1968). 4. The Work (paras. 401-424) in *CW* 12.

Required Listening:

The Alchemy of Psychology, an audio tape of a lecture series presented by James Hillman (available on Audible only) 10 hours.

Mysticpoetics: An Alchemical Experience of Poetry-Making

Jennifer Phelps

Saturday, April 12, 2025

8:45 a.m. – 4:15 p.m.



“Bewilderment is an enchantment that follows a complete collapse of reference and reconcilability.”

Fanny Howe, *The Wedding Dress*, p. 15

Writing from a place of wonder and awe is like approaching a blank page and using the unknown as a generative source. Jung explains this technique of the unknown as a way of uncovering true uniqueness: “If I want to understand an individual human being, I must lay aside all scientific knowledge of the average man and discard all theories in order to adopt a completely new and unprejudiced attitude” (CW 10, para. 495). The poet Brenda Hillman has a similar theory of composition: “The place where we make poetry is outside any familiar state. Poetry sort of makes us stranger so we can wake up in a place where everything hangs off the edges, creating itself” (*Poets and Writers online magazine*, February 1, 2009). Writing from this place of unknowing and bewilderment is where poetry and alchemy intersect.

When writing a poem, we can use the alchemical process as a continued striving for new and undefined ways of composition. In this seminar, we will delve into an alchemical process of poetry-making by looking at poems as a way to turn “spirit” into “matter” on the page. Using Brenda Hillman’s poetic *oeuvre* as an example, we will discuss the themes of alchemy that emerge through various natural elements (earth, air, water, and fire). In addition to reviewing Jung’s concepts of the Self and the process of individuation, we will explore several stages of alchemy (Edinger, 1994; Raff, 2000) and the three *coniunctios* within the alchemical process (Dorn as cited in Jung, CW 14). Throughout the day, we will read and discuss a sampling of Hillman’s poems as a point of departure to write our own poems.

The following questions will be investigated through group discussion, inner exploration, and poetry-making: 1) *How does alchemy enter into the poetic model of the self?* and 2) *Can poetry as an alchemical process also be seen as an ecological process?*

Participants will:

1. Discuss and understand the idea of mysticpoetics.
2. Identify Gerhard Dorn's philosophy of alchemy and the three *coniunctios* as stages of development in the alchemical process.
3. Explore the natural alchemical elements (earth, air, water, fire) as they emerge through Brenda Hillman's poems and compare them to Edinger's (1994) stages of alchemy.
4. Read examples of Brenda Hillman's poetry and work with the natural elements of alchemy to write our own poems.
5. Explore the idea of eco-poetics and how poetry as an alchemical process can also be an ecological process.

Required Reading:

Edinger, E. F. (1994). *Anatomy of the psyche: Alchemical symbolism in psychotherapy*. Open Court.

Jung, C. G. (1946/1966). "Epilogue" (paras. 538-539) in *The Psychology of the Transference* in CW 16.

Jung, C. G. (1955-56/1970). The last 2 chapters, "VI: The Conjunction" (paras. 654-789) and "Epilogue" (paras. 790-792) in CW 14.

Hillman, B. various poems. (A poetry packet of Brenda Hillman poems will be emailed to you as a PDF. Please print and bring this to the Seminar with you.)

Raff, J. (2000). *Jung and the alchemical imagination*. Nicolas-Hayes.

Recommended Reading:

Brenda Hillman's books of poetry (all published with Wesleyan University Press): *Fortress* (1989); *Death Tractates* (1992); *Bright Existence* (1993); *Loose Sugar* (1997); *Cascadia* (2001); *Pieces of Air in the Epic* (2005); *Practical Water* (2009); *Seasonal Works with Letters on Fire* (2013).

***Honoring the “Salt of our Experiences”:
Exploring Alchemical Imagination through Embodied Practices***
Shannon Yockey & Seminar Participants
Friday, May 23, 2025
3:15 p.m. – 6:45 p.m. (Dinner: TBD 7:15 p.m. – 9:15 p.m.)
&
Saturday, May 24, 2025
8:45 a.m. – 4:15 p.m.



“Just as the world-soul pervades all things, so does salt. It is ubiquitous and thus fulfills the main requirement of an arcane substance, that it can be found everywhere. . . . It represents the feminine principle of Eros, which brings everything into relationship, in an almost perfect way.”
Jung, CW 14, para. 322

This arcane substance, with its mystical properties and roots entwined in ancient philosophy and spiritual wisdom, beckons us to explore the depths of our being through feeling and soul. We will explore salt in myth and alchemy, focusing on lived experiences. Attending to and respecting our feelings, whether in joy or pain, allows us to open up more fully to living an authentic and soulful life. Salt gives life its flavor and is the most crucial element that brings one into a relationship with feeling and alchemy’s *Sal*. Salt is the mystical principle of transformation.

This final weekend will provide ample time to hear each other’s stories of how your psyche became more alive through a deepening connection to nature and creative expression. As James Hillman (2009/2021) eloquently stated: “That salt is the objective ground of personal experience, making experience possible” (p. 60). Salt makes events sensed and felt, giving taste and flavor, understanding that these events are both familiar and mine. Salt acts as the “ground of subjectivity, and as subjects, we are constantly subjected to our experiences” (p. 60).

In this workshop, we explore meaning-making in our lived experiences through two outstanding properties of salt: bitterness and wisdom. Through personal experiences of the sacred, we partner with the psyche in bringing soul into the world. Participants will engage in creative, active imagination through Sandplay, personal reflection, and group sharing. Each will have an opportunity to present to the group a creative expression of alchemy in their life.

Participants will:

1. Gain insight into salt's symbolic significance in myth, alchemy, and personal experience, exploring its mystical properties and role as a transformative principle.
2. Explore salt's dual nature, considering its associations with bitterness and wisdom, and reflect on how these qualities manifest in their lives and experiences.
3. Through active imagination and personal reflections, participants will delve into their own lived experiences and recognize how salt, as a symbolic element, has influenced their individuation journey.
4. Cultivate a relationship with the *Mundus Imaginalis* in their daily lives.
5. Share a creative piece inspired by the teachings and individual experiences during the Rewilding Psyche seminar with the group.

Required Reading:

Jung, C. G. (1970). Salt as the Arcane Substance (paras. 234-255) in CW 14.

Jung, C. G. (1952/1968). Meditation and Imagination (paras. 390-396) in CW 12.

(Both will be emailed before the seminar)

Suggested Reading and Film:

Jung, C. G. (1970). The Interpretation and Meaning of Salt (paras. 320-348) in CW 14.

Hillman, J. (2009/2021). The Suffering of Salt (pp. 54-81) in *Alchemical Psychology: Uniform Edition of the Writings of James Hillman, Vol. 5*. Spring Publications.

Film: *The Salt of the Earth* (2014). Directed by Juliano Ribeiro Salgado & Wim Wenders.

Rewilding Psyche Seminar

List of Instructors

Mike Box, LPC, is a Jungian Analyst practicing in Jackson, Mississippi. His practice focuses on assisting clients in working through their addictions and overcoming trauma. His interests lie in the intersection of psychology, spirituality, and Nature. He completed graduate work at the Institute of Transpersonal Psychology in Palo Alto, California, and received analytical training from the Inter-regional Society of Jungian Analysts. He is a faculty member of the Memphis-Atlanta Jung Seminar.

Stephen Foster is Senior Training Analyst with the Inter-regional Society of Jungian Analyst (IRSJA), and teaches at the Memphis-Atlanta Seminar. He is a Licensed Professional Counselor and a member of the National Association for the Advancement of Psychoanalysis, with a private practice in Boulder, Colorado. Stephen teaches a wide range of subjects including nature and the environment, alchemy, Norse mythology, Fairy Tales, and the Tarot (See his website: www.BoulderJungianAnalyst.com).

Chuck Hancock, M.Ed., LPC, is an individual and group psychotherapist living in the foothills outside of Fort Collins, Colorado, in the liminal space between the busy suburban Front Range corridor and the wilderness of the high-mountain peaks and canyons of the Rocky Mountains. In addition to the traditional counseling training and licensure through higher education at Colorado State University (2010), Chuck has studied somatic and mindfulness-based therapy at the Hakomi Institute, trained with the School of Lost Borders to lead wilderness Rites of Passage, and has been apprenticing with Native American and African indigenous ceremony leaders engaging in nature-based ritual, vision quest, sweat lodge, sundance, and other ceremonies. Chuck has engaged in the study of depth psychology in various forms and is currently in training as a Jungian Analyst Candidate at the Jungian Psychoanalytic Association (JPA) of New York.

Jennifer Phelps is a poet, writer, and editor in the Denver area (www.jenniferphelps.com) and graduated with an MFA in Writing and Poetics from Naropa University in 2009. Jennifer holds a lifelong interest in Jung's ideas and has studied Jungian theory and began working with her dreams over thirty years ago. She has helped edit books, theses, and articles for many Jungian analysts and analysts in training. Particularly drawn to alchemy and the space where poetry and the sacred intersect, she is the co-editor, with Elizabeth Robinson, of *Quo Anima: spirituality and innovation in contemporary women's poetry* (University of Akron Press, 2019). Other publications include *Spiritual Proof of Presence* (Lulu Press, 2023), *Memory: a space between breaths* (Shadow Mountain Press, 2013), "Stepping In" in *Fearless Nest* (Lulu Press, 2010), *Grandmother God* (Eyries Press, 1998), as well as poems, book reviews, and essays in various literary magazines such as *Fact Simile*, *Bombay Gin*, and *Jacket2*.

Nora Swan-Foster is a Jungian analyst and board-certified art therapist. In 1986 she graduated with a masters in Expressive Arts Therapy from Lesley College. She is a training and supervising analyst with the Inter-Regional Society of Jungian Analysts (IRSJA) and on the faculty of the affiliated Memphis Atlanta Jung Seminar (MAJS). She has been on the graduate art therapy faculty at Naropa University for many years and is the former North American editor for the *Journal of Analytical Psychology*, a clinical journal for Jungian analysts and psychotherapists. Along with publishing several papers, she has two books: *Jungian Art Therapy: Images, Dreams and Analytical Psychology* and *Art Therapy and Childbearing Issues: Birth, Death and Rebirth*. Nora has a private practice in Boulder, Colorado where she and her husband currently share a home with two miniature schnauzers, Ruby and Jasper.

Shannon Yockey, LCSW, is a Jungian analyst with the Inter-Regional Society of Jungian Analysts and The C. G. Jung Institute of Santa Fe. She is a teaching member of the International Society of Sandplay Therapists and the Sandplay Therapists of America. She has been in private practice for over 30 years, working with children, teens, and adults in Fort Collins, Colorado. She has presented nationally and internationally on Sandplay and Nature as pathways for healing and connecting to soul. Shannon spends her free time in the beauty of Northern Colorado's many natural spaces with her husband Rob, biking and hiking, and in her garden.