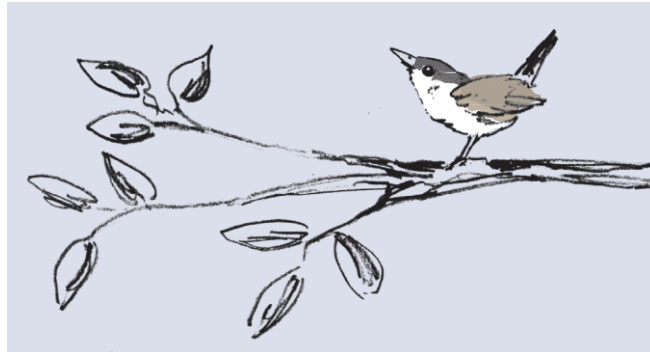


Rewilding Psyche Seminar: Through Myths & Fairy Tales 2025-2026 Syllabus



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 myths and fairy tales and the natural world. Through a deep dive into myths and fairy tales, 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:

Jungian theory and origins:

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

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

Fairy tales:

Jung, C. G. (1969). *Collected works Vol. 9i: The archetypes and the collective unconscious*.

Princeton University Press. (Section V: "The Phenomenology of the Spirit in Fairy Tales" and "On the Psychology of the Trickster-Figure").

von Franz, M.-L. (1996). *The interpretation of fairy tales* (Revised ed.). C. G. Jung Foundation Books Series. Shambhala. (Original work published 1970)

Warner, M. (2014). *Once upon a time: A short history of fairy tale*. Oxford University Press.

Suggested:

Any other fairy tale books written by Marie-Louise von Franz.

Stein, M., & Corbett, L., Eds. (1995). *Psyche's stories: Modern Jungian interpretations of fairy tales* (Vol 1-3). Chiron Publications.

Podcast: *This Jungian Life*: Three Jungian analysts talk about life dreams & how we grow (<https://thisjungianlife.com/>). They have several fairy tale episodes.

Hairy, Hidden, and Holy: Bigfoot and the Archetypal Return of the Wild

Mike Box, LPC

Friday, October 17, 2025

3:15 p.m. – 6:45 p.m.

&

Saturday, October 18, 2025

8:45 a.m. – 4:15 p.m.



Bigfoot isn't out there. He's in here.

On Friday afternoon, participants will be introduced to the Rewilding Psyche Seminar through group sharing and experiential activities led by Mike Box and Shannon Yockey. Mike will then discuss reasons for studying fairy tales and explore their historical context and relevance for individual and clinical applications.

The Saturday presentation explores the archetype of the Wild Man as a symbol of rewilding the psyche. Using Bigfoot as an imaginal doorway, we will examine how disowned instinct, mystery, and connection with Nature are projected outward when cut off from inner life. The Wild Man emerges when culture becomes overcivilized—too controlled, too known—and calls us back to a deeper, more instinctual mode of being. Rewilding the psyche means restoring reverence for the unknown, honoring what has been exiled, and approaching life not as a problem to be solved, but as a living, relational mystery.

Just as fairy tales and myths carry the symbolic language of the unconscious, the figure of Bigfoot functions as a contemporary folk image drawn from the same archetypal strata. In Jungian work, such figures are approached not literally but imaginally—as expressions of

psychic process and inner truth. Bigfoot, like the Wild Man of myth, appears when the instinctual, the imaginal, and the unknown have been repressed. Analytical psychology invites us to enter into dialogue with such images, reading them not as curiosities of culture, but as messages from the depths of the Self, calling the ego beyond its familiar boundaries.

Participants will:

1. Apply symbolic and archetypal interpretation to mythic and folk figures.
2. Explore the psychological function of rewilding and instinctual return.
3. Examine the role of imagination and the unknown in symbolic life.
4. Reflect on the importance of contemporary folk images in psychic development.

Required Reading:

Jung, C. G. (1969). "The phenomenology of the spirit in fairy tales" (paras. 384–455) and "On the psychology of the trickster-figure" (paras. 456–488) in *CW Vol. 9i: The archetypes and the collective unconscious*. Princeton University Press.

von Franz, M.-L. (1995). *Shadow and evil in fairy tales* (Revised ed.). C. G. Jung Foundation Books Series. Shambhala. (Original work published 1974)

Warner, M. (2014). *Once upon a time: A short history of fairy tale*. Oxford University Press.

***Stirring the Creative and Raising Consciousness:
The Activist and the Mystic in “Tatterhood”***

Nora Swan-Foster

Saturday, November 15, 2025

8:45 a.m. – 4:15 p.m.



In the Norwegian Fairy Tale, “Tatterhood,” there is a barren kingdom, longing and desire, and the birth of two sisters. It will be our own creative responses to an unfolding journey of individuation that liberates the feminine from its shackled projections and makes room for the activist and the mystic.

In these times of unique planetary realignment, it is helpful to consider Jung’s statements about finding “the way” through adaptation and individuation. With great change and disruption taking place on earth and within our communities, we may become easily overwhelmed with a sense of terror, helplessness and/or collapse, while in other moments we may discover the sparks of creative possibilities. This tension of the opposites and the initiatory death/rebirth model encourage us to sacrifice what is easy and most familiar as we step onto our path of individuation.

We will use the Nordic fairytale “Tatterhood” to explore the barren kingdom and the birth of the inner activist and the mystic and what those attitudes might inspire in each of us. Tatterhood is a female figure who is born riding a goat and carrying a spoon. Although reported as ugly and wearing a hood, she emerges with unwavering energy, force, and determination that disappoints her mother, and confronts challenging figures and disrupts social constructs. Despite her unconventionality, Tatterhood is faithfully companioned by her beautiful sister as they work together towards an unknown future and a surprising conclusion that encourages a shift in attitude.

This seminar will consider several key figures and motifs that facilitate the movement of psychic energy. We will explore the role of trust, curiosity, and faith that are displayed through the pairing of the inner activist and the mystic. How might these two primary energies facilitate a *becoming* within the psyche so that the inner lands, with the various shadow figures, are redeemed through the generative energies of play and wonder? How might “Tatterhood” help us stir our psychic energy just enough to leave behind old familiar ideas, activities, and beliefs about ourselves? What might we discover within, through creative means, and can we listen for an inner knowing that emerges through a companionship born out of a collaborative and relational process?

Please bring the art materials of your choice (a supply list will be provided for ideas), paper, and/or a working journal for active imagination and spontaneous writing. Artistic skill is not required to attend.

Participants will:

1. Define the difference between a complex and an archetype.
2. Document, through experiential processes, how the mystic and the activist express Jung’s two types of thinking and the flow of psychic energy.
3. Explain how the mystic and the activist illustrate the opposites and how the tension can find resolution through conscious awareness and collaboration.
4. Document how the mystic and the activist are complexes and archetypes that facilitate individuation.

Required Reading:

Frantz, G. (1985). *Birth’s cruel secret/O I am my own lost mother/to my own sad child*. (Will be provided)

Jung, C. G. (1911-12/1952). “Two kinds of thinking” (paras. 4–46) in *CW Vol. 5: Symbols of transformation*, Princeton University Press.

Jung, C.G. (1916/1957). “The transcendent function” (paras. 131–193) in *CW Vol. 8: The structure and dynamics of the psyche*, Princeton University Press.

Woodman, M. (1985). *Abandonment in the creative woman*. (Will be provided)

Girl with the Legacy Necklace: Kissing the Wound to Reclaim the Legacy

Lourdes Henandez

Saturday, December 13, 2025

8:45 a.m. – 4:15 p.m.



Jung emphasized the primacy of emotions as the central organizing principle of psychic life. He declared, “The essential basis of our personality is affectivity. Thought and action are, as it were, only symptoms of affectivity” (CW 3, para. 78). Jung explained emotional experiences as the *clearest signs of unconscious content* breaking through into consciousness, organizing and structuring the psyche. When emotional pain is dissociated and driven down into the “bottom of the sea,” these structures can become pathological and very distressing.

Jung wrote, “In the intensity of the disturbance *itself* lies the value, the energy ... in order to remedy the state of reduced adaptation” (CW 8, para. 166), suggesting that the medicine, the healing, (the magic!) is hidden within the wound itself.

Individuation invites us to compassionately “kiss the wounds” to reclaim the treasures and healing magic *hidden* within them. We will discuss this living experience through an obscure fairy tale called “Girl with the Legacy Necklace.” Together, we will explore how to touch the wound, and go through it without discarding the legacy detained within it that is wanting to be realized.

Participants will explore the following questions:

1. How did Jung conceptualize and work with emotional pain in the psyche? What benefit did he see in relating to it?
2. What is the relationship between being emotionally triggered and the activation of a complex or archetype? What is it wanting?

3. Must emotional woundings be addressed or would it be better to avoid the suffering? Are there different ways to suffer?
4. How do energetic clusters of associations, images, and other psychic contents form? How are they held together?
5. How can the alchemical transformation of emotional wounds be engendered? What might that look like experientially?

Assignments:

1. Consider your opinions to the questions above and bring them for us to explore together through discussion and practicum.
2. Please reflect beforehand on an emotional disturbance that trips you up (or a client's) so that we are discussing this phenomenon from real experience (not just theory); and, if it feels safe to you, to speak from.

Required Reading:

Jung, C. G. (1960). "The feeling-toned complex and its general effects on the psyche" (paras. 77–106) part of "The Psychology of Dementia Praecox" in *CW 3: The psychogenesis of mental disease*, Princeton University Press.

Jung, C. G. (1934/1969). "A review of the complex theory" (paras. 194–219) in *CW Vol. 8: The structure and dynamics of the psyche*, Princeton University Press.

Suggested Reading: (not required, but enhancing)

Shalit, E. (2002). *The complex: Path of transformation from archetype to ego*. Inner City Books.

The Raven: A Fairy Tale about Finding Anima

Stephen Foster

Saturday, February, 21, 2026

8:45 a.m. – 4:15 p.m.



In one of the original Grimms' fairy tales, "The Raven," there is a queen who becomes impatient with her daughter and wishes the child would turn into a raven and fly away. The child does, and flies away. This is the story of how the young woman is found on the top of a glass mountain and rescued by a young man. It provides an example of the difficult journey we may have to undertake to find the lost parts of our true selves.

In this seminar, we will consider the psychological meaning of redemption motifs in fairy tales, and will use the Brothers Grimm tale, "The Raven" as our model (Zipes, 1987). For Marie-Louise von Franz (1980), redemption in Fairy Tales was about the protagonist being freed from a spell or curse that has changed them into a stone statue, an animal, or in "The Raven," a bird. Redemption typically involves the protagonist, or their helpers, undertaking certain tasks or challenges to free them. While these tales are often good stories, when interpreted or unraveled as psychological mysteries, they provide insight into how we might break out of complexes, which have us under their control, to become more "ourselves." Or, when we are unaware of what the complex might be, these stories allow us to understand the nature of the spell.

Specifically, we will systematically identify key figures, symbols, and motifs in the tale and amplify these elements to understand what they might mean from a Jungian perspective, especially in their facilitation of the redemption process. Amplification is the process of identifying symbolic content and considering other myths, fairy tales, or stories with the same

or similar symbols. The process of amplification reveals archetypal patterns, structures, or energies that might influence the story, just as archetypes influence the flow of psychic energy in our lives. Further, if we view the story as the journey of two psychic energies (*anima* and *animus*) yoked together (*syzygy*) in a journey of psychological redemption, then it can inform us about how to redeem unconscious parts of ourselves.

Participants will:

1. Amplify selected motifs in fairy tales and identify archetypal patterns in the amplified material.
2. Differentiate the *method of association* (proposed by C. G. Jung for understanding complexes in dreams) from the *method of amplification* (proposed by C. G. Jung for the identification of archetypal patterns).
3. Identify “glass” and “glass mountain” motifs in fairy tales and understand their psychological significances in the fairy tale interpretation process, as proposed by Marie-Louise von Franz.

Required Reading:

von Franz, M.-L. (1980). *The psychological meaning of redemption motifs in fairytales*. Inner City Books

Zipes, J. (1987). #93. The raven. In *The complete fairy tales of the Brothers Grimm*. Bantum Books (or a similar source for “The Raven” fairy tale).

Suggested Reading:

von Franz, M.-L. (1996). *The interpretation of fairy tales* (Revised ed.). C. G. Jung Foundation Books Series. Shambhala. (Original work published by Spring Publications, 1970)

von Franz, M.-L. (2002). *Anima and animus of fairy tales*. Inner City Books.

Lilith Unbound: A Mythopoetic Approach to Trauma and Borderline States

Shannon K. Yockey

Saturday, March 21, 2026

8:45 a.m. – 4:15 p.m.



“Lilith, the soul of all beasts of the field and ‘every living creature that creepeth,’ is the animating, instinctual, natural level of being.”

Zohar I 34a

Lilith refuses to lie below Adam and flees to the wilderness, cut off from eros and relationships. Her flight and refusal to return to a subjugated position leads to cruel punishments, and, according to mythology, she becomes a demoness and is known as an infant/child killer. She represents the split in the feminine and is branded as evil for desiring to be equal to Adam. Lilith is an archetypal representation of a trauma response both on an individual and collective level. She *must* murder her children, seen symbolically as being “cut off” from her creative instinct due to her banishment and defamation.

In post-Biblical narratives, Lilith embodies the forsaken aspect of the Great Goddess, symbolizing “body instinctuality,” lunar awareness, prophetic inner wisdom, and creative expression over rigid logic and law. She represents Divinity and the primal mother creator who is connected with the earthly, instinctive essence of existence, counterbalancing the solar consciousness. Reconnecting with Lilith is crucial for the modern psyche to cease its spiritual exile. Repeated confrontations with the transpersonal shadow, embodied by the dark feminine, are essential for personal and collective individuation journeys.

In “Red Bead Woman,” a tale from the Taiga of Siberia, we have another story of the battered and brutalized feminine. But this is a story of redemption through suffering and taking responsibility for neglecting the prize—the beloved bride. It is a story of “how we grow down into the demanding work of becoming a true human being” through love and sacrifice (Shaw, 2020). Recognition of others’ suffering, sitting with them for a while, and kindness are the keys to redeeming eros with each other and our precious mother earth.

Working within a mythopoetic clinical framework helps lessen the loneliness a traumatized person often experiences. Their story has a larger arc connected to deep and ancient wisdom. When a mythic motif emerges in the analytic work through thirdness, the permeability in and between the analytic dyad connects us to the *anima mundi*, the world soul. Understanding where myth, symbolic, and synchronistic phenomena emerge is essential. In doing so, we engage with the objective psyche. Each time we witness or sit with a suffering other, we impact the whole.

In this course, participants will explore the myths of Lilith and “Red Bead Woman” to gain insights into trauma and healing. There will be a historical overview of Lilith, with special emphasis on post-biblical narratives and what they have to teach us about trauma on an individual and collective level. We will take part in active imagination with the characters of “Red Bead Woman” to engage with the mythic realm. We will discuss the importance and relevance of working with a mythopoetic framework in clinical work, emphasizing the need for caution and discernment. Finally, an in-depth case presentation will be provided to illustrate these concepts in practice.

Participants will:

1. Analyze the myth of Lilith through a Jungian lens, illuminating its symbolic significance in the individuation process.
2. Explore Lilith’s archetypal aspects as a representation of the repressed feminine, examining her exile and demonization as manifestations of the shadow.
3. Examine the psychological effects arising from Lilith’s refusal to accept subjugation to Adam and analyze its implications for clinical practice in understanding trauma responses.
4. Examine the myth of the “Red Bead Woman” from a Jungian perspective, focusing on its symbolic motifs of suffering, redemption, and the journey towards wholeness.
5. Discuss the role of active imagination in engaging with mythic narratives, enabling dialogue with unconscious material, and fostering psychological integration.
6. Explore the importance of engaging with mythic material in clinical practice, highlighting its capacity to enrich and deepen the analytic process.
7. Examine how synchronicity relates to mythic narratives, exploring its implications for understanding the interconnectedness of the psyche with the *anima mundi*.

Required Reading:

- Cwik, G. (2017). What is a Jungian analyst dreaming when myth comes to mind? Thirdness as an aspect of the anima media natura. *Journal of Analytic Psychology*, 62 (1), 107-129. (to be emailed before the seminar)
- Jung, C. G. (1950/1989). Healing the Split. In *Collected Works 18*, paras. 578-607.
- Shaw, M. (2020). *Red bead woman: Consequence and longing in the myth world*. Cista Mystica Press.
- Vogelsang, E. W. (1985). The confrontation between Lilith and Adam: The fifth round. *Journal of Analytic Psychology*, 30, 149-163. (to be emailed before the seminar)

Suggested Reading:

- Koltuv, B. B. (1986). *The book of Lilith*. Nicolas-Hays, Inc.
- West, M. (2016). Into the darkest places: Early relational trauma and borderline states of mind. Karnac Books, Ltd. **(chapters 3-7)**.

Vasilisa the Brave: An Encounter with the Archetypal Wild Feminine

Shannon Yockey

Friday, April 17, 2026

3:15 p.m. – 6:45 p.m.

&

Saturday, April, 18, 2026

8:45 a.m. – 4:15 p.m.



“When Yaga gives Vasilisa a lighted skull, she is giving her an old woman icon, an ‘ancestral knower’ to carry with her for life. She is initiating her into a matrilineal legacy of knowing.”

— Clarissa Pinkola Estés, *Women Who Run with the Wolves*, p. 106

When Vasilisa is cast into the dark forest, she crosses into liminal space—beyond ego consciousness, beyond the known. Here, she must rely on an ancient wisdom passed down by her dying mother, contained in a small doll: a symbol of intuition and inner guidance. With the doll as her only companion, she faces impossible tasks and confronts the fearsome Baba Yaga, who guards the fire Vasilisa needs for survival and devours those who fail.

To endure, Vasilisa must learn the wild, mysterious language of the earth, embodied by the archetypal feminine. She is asked to wait, to listen, and to sacrifice without falling into despair. Through these trials, she is initiated—transformed—by the deep wisdom of the shadow. Fairy tales carry a sense of wonder, mystery, and magic. They guide us through symbolic stories that help illuminate inner struggles and point toward healing of our instinctual nature. They invite connection with intuition and shadow, allowing us to rediscover hidden strengths.

This tale reflects the psychological tasks required for inner initiation. The work of reclaiming what has been rejected or buried within us is echoed in Vasilisa’s journey. She shows us how to

approach what has been exiled in order to reconnect with soul, intuition, and the fierce, nourishing presence of the dark earth mother.

Participants will engage in creative and imaginal processes—including Sandplay, personal reflection, and group dialogue—to nourish their inner guidance and explore the sacred path of initiation.

Participants will:

1. Understand the symbolic structure of the Vasilisa tale as a psychological initiation process.
2. Recognize the necessary attitude when confronted with shadow aspects.
3. Explore the archetype of the wild feminine and its relevance to personal transformation and intuitive development.
4. Identify and engage with exiled or shadow aspects of the self through active imagination and symbolic play.
5. Cultivate wonder and delight through practices that nurture intuition, resilience, and soulful presence in personal and clinical settings.

Required Reading:

(PDFs will be provided for the Estés & Mitchell readings)

Estés, C. P. (1992). *Women Who Run with the Wolves*. Ballantine Books. **Read Chapter 3, “Nosing Out the Facts: The Retrieval of Intuition as Initiation,” pp. 74–114.**

Jung, C. G. (1969). *Collected works Vol. 9i: The archetypes and the collective unconscious*. Princeton University Press.

von Franz, M.-L. (1995). *Shadow and evil in fairy tales* (Revised ed.). C. G. Jung Foundation Books Series. Shambhala. (Original work published 1974) **Read Chapter 1, “The Concept of Shadow.”**

Suggested Reading:

Ugrešić, D. (2007). *Baba Yaga laid an egg*. Canongate.

Mitchell, M. (2010). Learning about ourselves through fairy tales: Their psychological value. *Psychological Perspectives*, 53, 264–279. (article will be provided)

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 (IRSJA). He is a faculty member of the Memphis-Atlanta Jung Seminar.

Stephen Foster is Senior Training Analyst with the Inter-regional Society of Jungian Analysts (IRSJA), and teaches at the Memphis-Atlanta Jung 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).

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 is on the faculty of the affiliated Memphis-Atlanta Jung Seminar. 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.

Lourdes Hernandez was marked by the traumas of war and political asylum when her family fled Cuba to take refuge in the United States. She holds post-graduate degrees from Pacifica Graduate Institute and Regis University in hermeneutics, counseling, and Jungian and Archetypal Studies. After a period of study in Zurich, Lourdes returned stateside to complete her analytic training with the Inter-Regional Society of Jungian Analysts (IRSJA) and has a bilingual private practice in Boulder, Colorado. Lourdes is a lifelong musician and visual artist who values the curative power of the symbolic psyche and its restorative interventions. You can learn more about her at <https://www.lourdestherapy.com>.

Shannon Yockey, LCSW, is a Jungian analyst with the Inter-Regional Society of Jungian Analysts (IRSJA) 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 and therapy dog Circe, biking and hiking, and in her garden.