

At the Institute

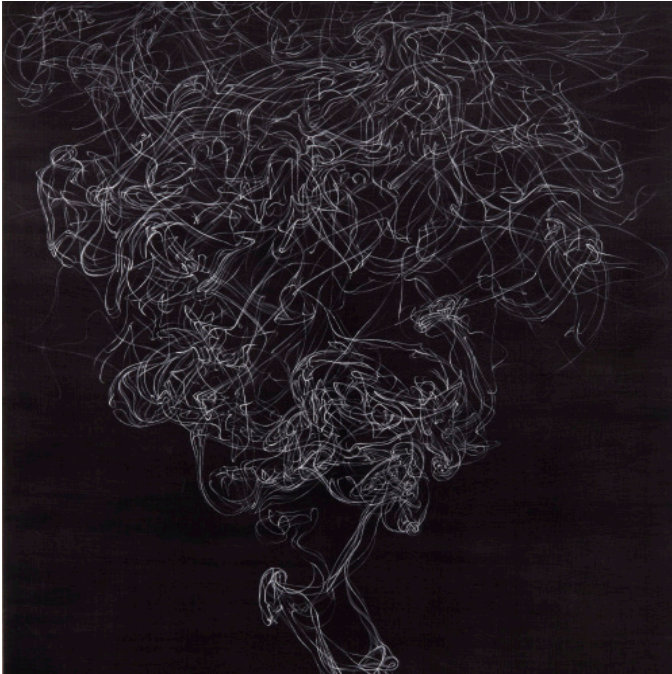
2025-2026 Annual Report



THE C.G. JUNG INSTITUTE
OF SAN FRANCISCO

CONTENTS

BEING HUMAN IN THE AGE OF AI



7

Consciousness in the Digital Age

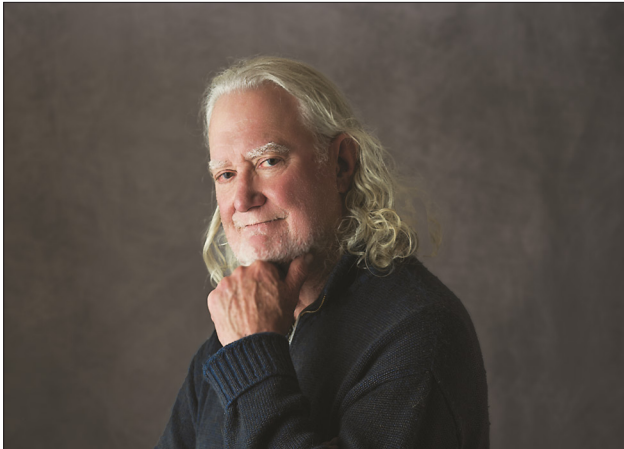
Glen Slater suggests that with the rise of AI, Jungian depth psychology may be more crucial than ever.

9

The Me Looking At Me

Meditating one day, Michael Marsman looked to the left and saw himself. That discovery propelled him even further on a life-long path of curiosity.





5

From the President

Sanford Pepper acknowledges AI's growing power but also its inherent limitations in helping us become who we truly are.

12

On the Threshold of Waiting

A friend's life or death question has Ann Strack weighing the value of technology as it seeps deeper into our lives.

15

Afterthoughts 2.0

Being Human Now...Dreams of AI...Language & Experience

19

Thank You For Choosing Us

Consciousness emerges from engaging complexity, a fact our Institute tries to foster. It is a role we could not play without drawing upon the assistance of our donors for both their financial and moral support.

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2025-2026

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SERVICES & PROGRAMS

The James Goodrich Whitney Center For Psychotherapy has been serving the Bay Area for more than 50 years. For info, contact the Coordinator at clinic@sfjung.org or 628-688-0644.

Referral Services are free, confidential and offered in person, by phone, or over the Internet by Institute analysts and candidates. Call 628-688-0644, or email clinic@sfjung.org for more info or a free consultation.

The Virginia Allan Detloff Library is a source for the study of Analytical Psychology in Northern California. For questions, email library@sfjung.org or visit www.sfjung.org/the-virginia-allan-detloff-library/.

Friends of the Institute offers a way to affiliate with The C.G. Jung Institute of San Francisco and others who find value in studying the insights of Jung and his intellectual heirs. To join, visit www.sfjung.org.

ARAS: The Archive For Research In Archetypal Symbolism is an online collection of archetypal images and accompanying text. Schedule an appointment by emailing aras@sfjung.org.

Jung Journal: Culture & Psyche is a quarterly, international, peer-reviewed periodical published by The C.G. Jung Institute of San Francisco, and designed to plumb the depths of the psyche, highlighting Jung and the post-Jungians.

Extended Education offers classes and workshops exploring new approaches to clinical practice and contemporary life. For information and to register for courses, visit <https://sfjung.org/public-programs/>.

Analytical Training Program, a central aspect of the Institute's life, welcomes licensed psychologists,

psychiatrists (and other MDs with mental health licenses), clinical social workers, clinical counselors, registered nurses (with mental health licenses), and marriage and family therapists. For more information, see <https://sfjung.org/clinical-training/analytical-training/>, email hdorian@sfjung.org, or call Helene Dorian at 415-771-8055, ext. 4.

Infant, Child and Adolescent Training Program (ICAT) is for Jungian candidates and analysts who have completed child training in their respective disciplines and had an ongoing child and adolescent clinical practice for several years. For more info, visit www.sfjung.org or email hdorian@sfjung.org.

Analysts of The C.G. Jung Institute of San Francisco include 137 analyst members who carry on the Institute's work of Jungian analysis. All are licensed, trained and certified in analytical work; individually, they are members of the International Association for Analytical Psychology (IAAP). The Institute is served by a committed, active and generous corps of analysts who volunteer their time.

International Association for Analytical Psychology (IAAP) facilitates connections between established member groups and smaller and/or developing ones to aid new centers of Analytical Psychology.

For more details about all these services, go to: <https://sfjung.org/services-programs/> OR scan the QR Code at right.

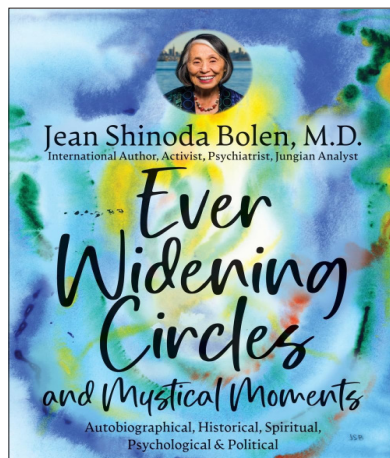


MEMBER & CANDIDATE UPDATES

Awards, publications, events and more in 2025-2026

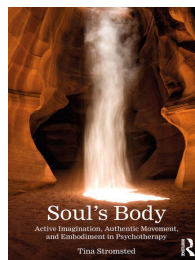
Ever Widening Circles and Mystical Moments: Autobiographical, Historical, Spiritual, Psychological & Political by Jean Shinoda Bolen, MD

Ever Widening Circles and Mystical Moments is a memoir by Jean Shinoda Bolen, MD, an analyst member of the Institute. Throughout the memoir, Bolen examines the archetypes, synchronicities, and mystical moments that guided her life choices, including her decision to pursue medicine, her evolving relationship with spirituality, her work as a Jungian whistleblower and leader in the women's spirituality movement, and advocacy for circle gatherings as part of The Millionth Circle initiative. Read more here: <https://www.amazon.com/Ever-Widening-Circles-Mystical-Moments/dp/168503537X>



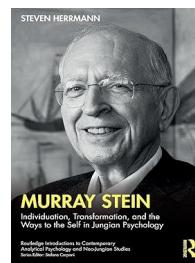
Soul's Body: Active Imagination, Authentic Movement, and Embodiment in Psychotherapy by Tina Stromsted, PhD

Integrates Jungian Active Imagination, dreamwork, somatic movement, and the creative arts. Vivid clinical examples highlight the body-psyche connection and offer new approaches to embodied healing and the journey toward wholeness..



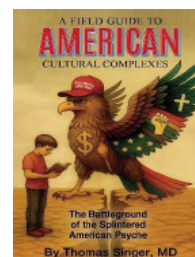
Murray Stein: Individuation, Transformation, and the Ways to the Self in Jungian Psychology, by Steven Herrmann, PhD, MFT

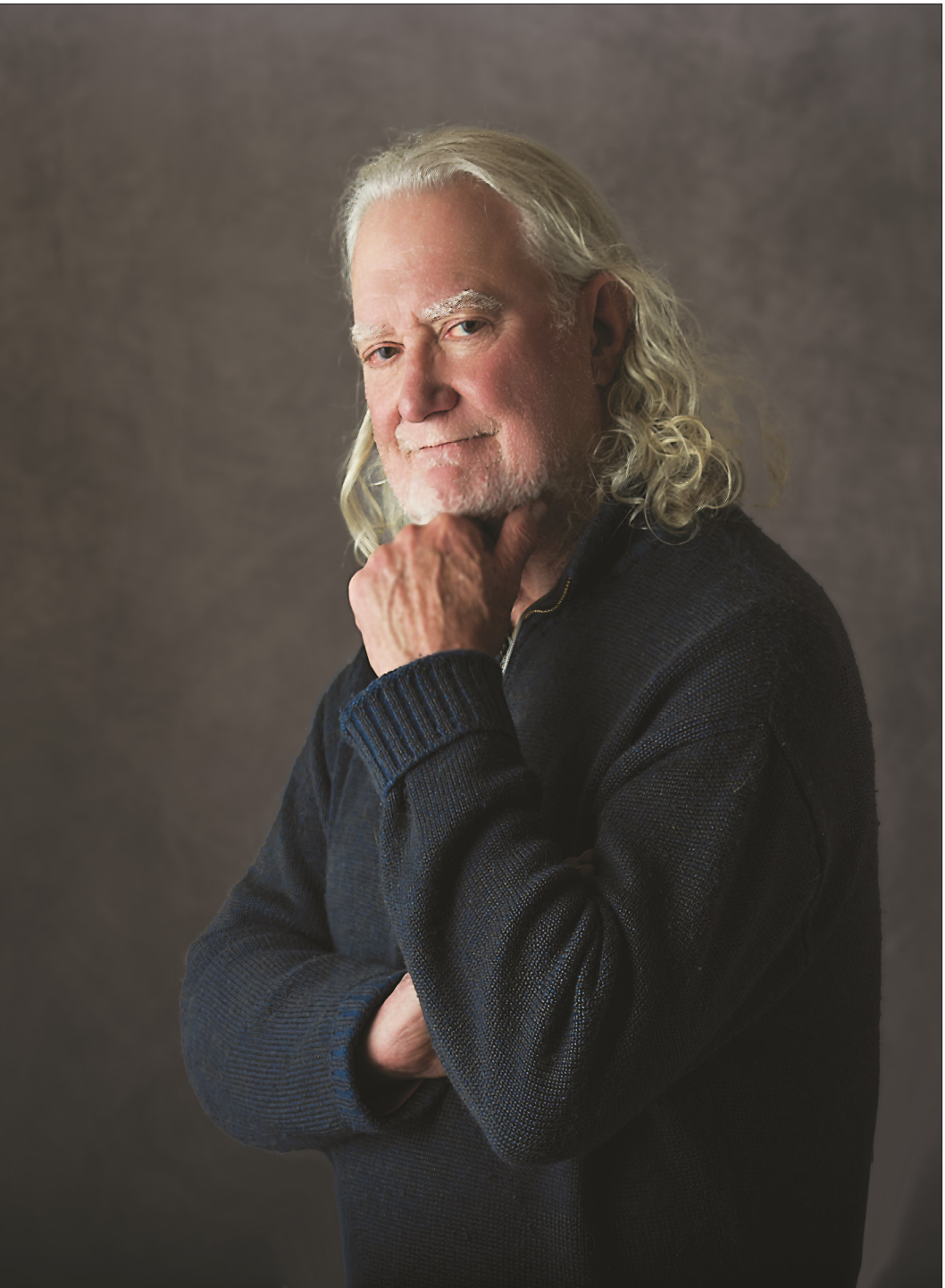
A comprehensive overview of Murray Stein's contributions to analytical psychology, including an examination of Stein's Collected Writings. Each chapter is dedicated to one of Stein's theories, providing a foundation for a psychology of the present and future.



A Field Guide to Cultural Complexes: The Battleground of the Splintered American Psyche, by Thomas Singer, MD

"This is a book that has captured our individual and national psychic moment... If you read and absorb this book, you will have a deeper understanding of our world." —*Bill Bradley, Former US Senator*





Sanford Pepper Photographed by Ming Louie

Building From the Bottom Up

JAZZ PIANIST BILL EVANS wanted to build his music from the bottom up. He knew that having one's own sound is the most fundamental thing in music. It comes from inside. It is a long-term process.

We're entering an age of tools that can access all recorded knowledge, organize information at inhuman speed, find patterns across everything ever written. This intelligence can show you every way music has been organized.

But it cannot give you your own way of making sense. The sound that comes from inside, the voice that is genuinely yours—cannot be generated externally.

Our Institute exists in this creative tension. We don't reject exteriorized intelligence as it serves genuine purposes. But we teach what can only emerge from within: building understanding piece by piece, through your own encounter with the material.

Some things require ample space. Not information transfer, but genuine encounter.

Jung called this individuation: the lifelong process of becoming who you uniquely are. Evans described finding your sound, your voice. It's fundamental but easily damaged, requiring patience with what can only emerge in its own time. And here's the touchiest part: you have to both fit in and stand out. You need to be part of the tradition, in dialogue with what came before, connected to your community—yet distinctly yourself.

The Institute teaches that work: building from the bottom up, discovering your own way of organizing things in the process of becoming yourself.

A handwritten signature in black ink, appearing to read 'Sanford Pepper'.

Sanford Pepper, MD
President, 2026-2028



Untitled (Incense #3), Karen Arm, 2001, acrylic on canvas. Courtesy of Karen Arm and P-P-O-W, New York. © Karen Arm

CONSCIOUSNESS IN THE DIGITAL AGE

AS ARTIFICIAL INTELLIGENCE (AI) follows the online world into many aspects of life, an increasingly blurry line between the capabilities of human consciousness and machine intelligence has resulted. Jung's psychology unblurs this line.

Many technologists are confident artificial general intelligence (AGI) is just around the corner and machine consciousness will follow. Futurists indicate some form of artificial super intelligence (ASI) may eventually replace us. But unlike computation, which uses logic circuits to sort data, human consciousness grounds a multifaceted intelligence and perceptivity that generates understanding, discerns meaning, and feels value—capacities beyond computation. As Jungians know, this consciousness emerges from an unconscious substratum, rooted in instinct and archetypal forms, giving rise to deep modes of comprehension. The humanoid façade of the interfaces employed by chatbots creates an illusion of comprehension. The embrace of this illusion belongs to the era's adaptation to virtual experience.

Just as Jung's psychology compensated for a loss of instinct in the Industrial Age and a loss of meaning in modern life, it now confronts an even greater task: compensating for a loss of authenticity in a virtual world. Jung's concepts not only challenge the reductive equating of minds and computers that drives the digital age, his understanding of psychological maturation ties the expansion of consciousness to the ultimate purpose of existence.

A contrasting contraction of consciousness, or even its disappearance—as some post-humanists predict—would, accordingly, be anathema to both human destiny and soulful purpose. Yet trends indicate just this trajectory. Adaptation to the online world and more recently to AI has been accompanied by a diminished social acuity and an impairment of introspection. Many digital natives are distracted, disoriented, and struggle to form meaningful relationships. Modernity's long-sought self-knowledge,

necessary to guide the transformative power of technology, appears to be even further away.

The defining trait of consciousness, according to Jung, is the capacity for reflection. He describes the way “psychization” occurs when behavioral impulses are “bent back,” describing this as a “*reflexio*.” He writes, “The richness of the human psyche and its essential character are probably determined by this reflective instinct,” which is also “the cultural instinct *par excellence*” (CW8 pars. 241-243).

Co-existence with others, as bodies tethered to a life-world, provides the essential context for this reflective, cultural instinct. Consciousness is generated by relationships—with others, with the earth, and between different parts of ourselves. In *The Creation of Consciousness* (1984), Edinger describes this as “the experience of *knowing together with an other*,” and contends that “consciousness is in its root meaning a *coniunctio*, a union of Logos and Eros.”

The expansion of consciousness involves knowledge of archetypal forms, if not in an overtly psychological way then through the cultural imagination. Ultimate knowledge of who and what we are is achieved through the bounds and limits of these forms, which also remind us of the movement towards death—*memento mori*. Being mortal and subject to the gods defines the great vertical axis of human consciousness.

Sentience may be present to a number of earthly creatures, however, human consciousness is singular in its ability to not only reflect but to

symbolize these reflections. Consciousness expands through the depth of human relations, engagement with culture, and spiritual experience. Chatbots are very capable but have no reflective instinct. Unbounded by space and time they may not even be definable as entities. The *coniunctio* of Logos and Eros is absent.

The critical question governing the giant Turing Test we are now undertaking is whether or not the processes that generate authentic human relations, deeper understanding, and the most valuable cultural expressions will continue to guide our existence.

As AI extends its “imitation game” to all aspects of human consciousness, the question before us is how much this substitution of the virtual for the authentic is going to shape how we live and think. To what degree will pseudo-experiences fill the space the soul once occupied?

My recent book, *Jung vs Borg: Finding the Deeply Human in a Posthuman Age*, argues a collapse of inner ecology is following the collapse of outer ecology. It also explores the possibility that the turn to AI and the posthuman outlook may instigate greater focus on the nature of consciousness. If so, a Jungian depth psychological understanding will prove crucial.

Glen Slater, PhD, is a core faculty member at Pacifica Graduate Institute where he has, most recently, chaired its Jungian and Archetypal Studies program. He is also the author of Jung vs. Borg: Finding the Deeply Human in a Posthuman Age.



THE *ME* LOOKING AT *ME*

WHILE SITTING IN MEDITATION one morning several years ago, an image of myself appeared to the left of me, also meditating. I saw in that image that the way I usually experience myself was merely a more or less cohesive string of memories along with emotion, and that the “me” seeing that was fundamentally different, for it possessed no personality and no identity. I finished my meditation and went on with my day, which was pretty much the same as the day before and the day after.

Quoting the 16th-century Paracelsan physician Gerhard Dorn, Jung writes in *Aion* that “No one can know himself unless he knows what, and not who, he is, on what he depends, or whose he is ... and for what end he was made.” Jung explains that the “who” or “quis” “... has an unmistakably personal aspect and refers to the ego” while “quid” [the what] “is neuter ... which is not endowed even with personality.” It “refers to the neutral self, the objective fact of totality,” while the “who,” the “... ego is on the one hand causally dependent on” or “belongs to” it, and on the other hand is directed towards it as a goal. In my meditation, there was a brief moment of the “who” appearing from the perspective of the “what.”

I thought of that experience and the Dorn quote in considering the question of what it means to be human and reflected on the ways that we typically define ourselves. Since at least the beginning of the Enlightenment, the “who,” or ego, has pursued its never-ending quest for ascendancy, which has, individually and collectively, presented in ways that appear both malevolent and benign. The “who” is necessarily limited and one-sided and tends to be oriented around the either/or rather than the both/and. The various ego identities that we claim, stances that we take and opinions that we hold reflect this. Identities can be useful insofar as they offer a way of organizing our experience of ourselves and the world. They can also serve as vehicles for the varying ways that humanity presses to express itself and, ideally, lead us to further knowledge of the self. So often, though, our understanding of ourselves is defined by the “who,” which can lead to grievance, a fundamentalist dynamic and psychic isolation rather than curiosity, self-reflection and personality enlargement. We are drawn to those we perceive to be like us, or at least not a threat to us, while we condemn those we experience as incompatibly other, not recognizing our shadow projections, which, as Jung observes in *Aion*, “change the world into the replica of one’s own unknown face.”

The antidote to this is curiosity about one’s self and the other and the recognition that everything that confronts us in life offers the possibility of a conscious encounter with the self. This is the basis of analysis—individuation through the confrontation of opposites—and leads one

towards a life oriented around *telos*—the “what for” and “where is this heading.” In *Memories, Dreams, Reflections*, Jung maintains that “The decisive question for man is: Is he related to something infinite or not?...Only if we know that the thing which truly matters is the infinite can we avoid fixing our interest upon futilities, and upon all kind of goals which are not of real importance.” To the extent one clings to the “who,” one loses conscious relationship to the “what.” When I was in analytic training, a teacher of mine emphasized the necessity of seeing the divinity in each analysand. She was, of course, speaking of the self. And by divinity, she meant in all its aspects, not just the lovely ones.

Jung speaks of the self—the “what”—in various ways: as that to be discovered, that to be achieved and as the process of conscious development itself. It is the central organizing principle of the psyche and the psychic totality comprising ego and unconscious. Perhaps being human means having the capacity to move beyond biography towards a curiosity about ourselves and others rooted in the “what” and “what for,” alongside the “who.” It includes the potential to relate to possibility, and an awe at, as Jung declares in *Mysterium Coniunctionis*, “the world-creating significance of the consciousness manifested in man.”

Michael Marsman, LCSW, is an analyst member and Chairman of the Finance Committee at The C.G. Jung Institute of San Francisco. His private practice is in Berkeley, CA



ON THE THRESHOLD OF WAITING

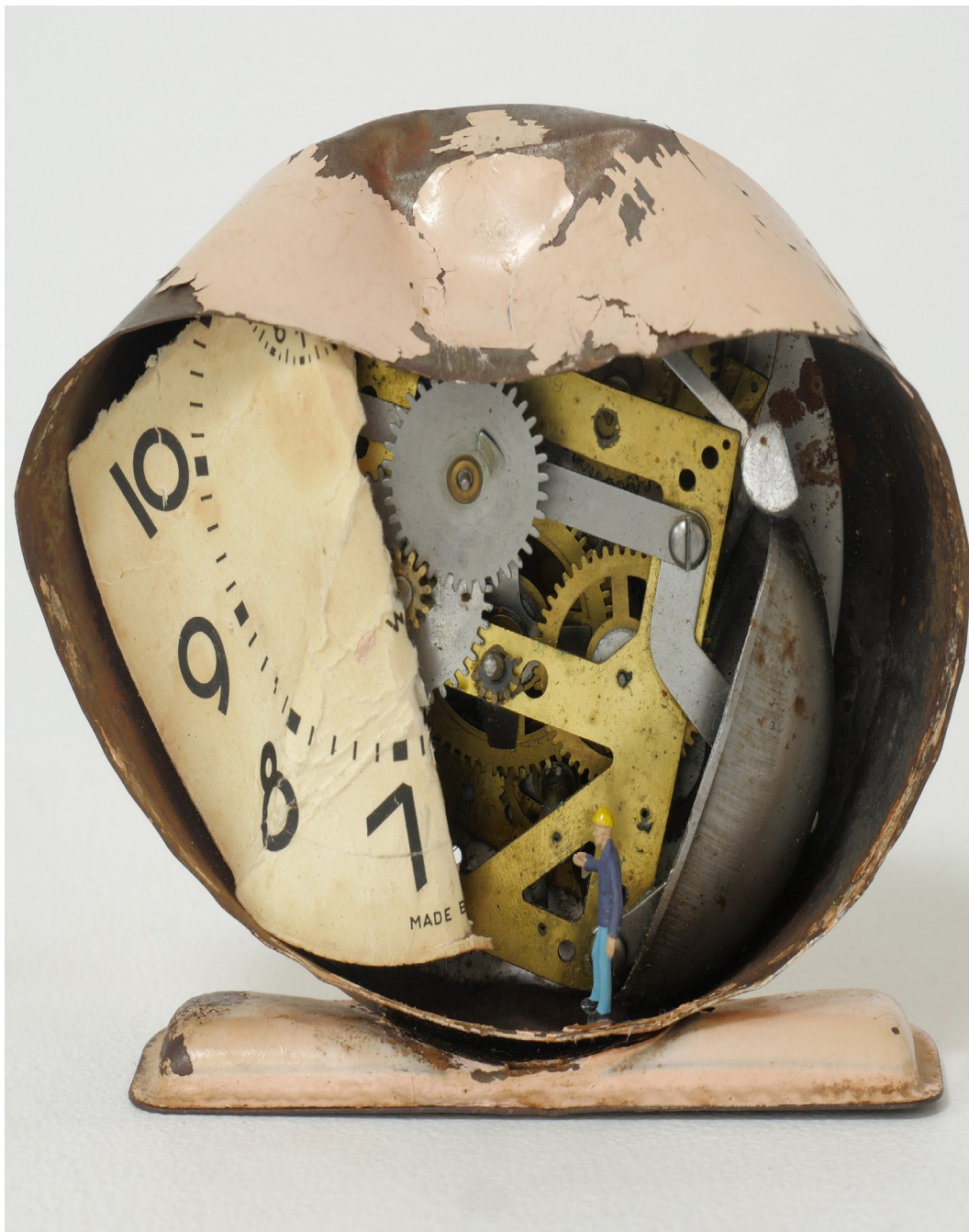
EARLIER THIS YEAR, my good friend Angie came to me with an invitation: *Let's go to Sea Ranch together! Just the two of us.* We have been trying for 40 years to have a getaway without kids or partners, now is the time. I said, "Yes," immediately. What sparked the invitation was her physician's urgency that Angie undergo a medically necessary procedure.

"If I am dying, this week is one of the things I must do," Angie declared.

The Sea Ranch week would hold her during recovery. That timeless landscape, where forest meets ocean, became the backdrop. In the foreground, was technology as we waited for the pathology report and waited for the scrutiny of tissue samples under the lens informed by the math and architecture of a million research minds coalesced into a single moment. We could support each other as we waited, but it would be the gift of medically informed AI that would render us the best possible information.

We rented the quintessential Sea Ranch house, a gray wood refuge where time has stopped, even as weather and the changing light of day are visible through the enormous glass windows. We watch sunrise and sunset, clear skies turn golden and pink, but always a cloud of dread squeezes in. Glimpses of deer, hare, and fox in the meadow come draped with the blanket of nervous anticipation.

I set up my computer in the back room where I will be seeing Angie's patients and mine. My voice and face appear on the screen as natural as if these were in-person appointments, but, at the same time, I'm aware that it is all generated by algorithms, something I can't hope to understand.



To Fix It: Pink Clock, 2020, broken table clock and figurine, Liliana Porter.
Image courtesy of Liliana Porter and Hosfelt Gallery

science of donor insemination, had their origins in our Edenic Sea Ranch fantasies 35 years ago. Angie soundly beats me at a game of Scrabble... which I am winning until she forms a 51-point word! After tea and our favorite cookies, we sit with silence, straining to bear the loud ticking of waiting, waiting. Will the diagnosis grant more life, or not?

I build a fire in the rock-lined fireplace. Warm and crackling, it casts a soft glow. A prayer forms in my mind; I imagine the ghost light of a silicon screen that the surgeon and oncologist are scanning to find the truth therein. May one find the pattern, the other find the cure. It is a rational, linear process, such a contrast with the sweet truth of this mysterious, all-too-human moment of simply waiting as I hold Angie's tender hand, sticky with cookie sugar. Gazing into the firelight, my mind takes advantage of the other AI—active imagination—as I wonder whether an avatar can distinguish the living hearth from hollow fire?

Isn't this what the living do now? Isn't this how analytical psychology supports us, helping us to bear these growing tensions, these seemingly irreconcilable opposites that are never far apart? In this landscape of the classic elements of earth, water, air, and fire, I am dependent on and suspicious of the emergent technology of AI, its known gifts and its imagined terrors. I am also in this moment, guardedly grateful.

Ann Strack, PhD, is an analyst member and the outgoing President of The C.G. Jung Institute of San Francisco. Her private practice is in Petaluma, CA



Black and Sweet, Mixed media on wood, 2025, Maryline Lemaître.

BEING HUMAN NOW

What does it mean to be human? Amid the upheavals of our time, I return to a simple question: what am I? Much appears to be changing, especially in the realm of technology, yet something essential remains. For me, the emphasis falls on being itself—on the nature of who we are rather than the mere idea. On one side, I feel the pull of ancestors and the mysterious depths of psyche Jung described. On the other side, stand ChatGPT and artificial intelligence, signs of a rapidly transforming technological world. Somehow, I stand between these horizons, both connected to them and yet fully defined by neither. To be human today may mean learning to live consciously within this tension. We are ancient beings with roots reaching into an inscrutable past, yet we find ourselves living in an age no ancestor could have imagined. At times, the collective darkness feels overwhelming. Yet something in being itself endures. Perhaps our task now, as ever, is simply to become more fully ourselves. Even now I discover new ways of feeling alive. Standing between ancestral depths and an unfolding future, I find a quiet joy in simply being here. —Eric Ryan, PhD

DREAMS OF AI

Within his 1949 Foreword to the *I Ching*, asking its judgment about publication in America, Jung experienced the book as alive. Following this tradition, I asked ChatGPT about dream interpretation. Jungian dream analysis assumes a patient telling an analyst a dream, after which analyst and patient interpret the dream together. The Babylonian Talmud states that ‘the dream follows the mouth.’ This is understood to mean

that interpreting changes the dream. In Jungian dream analysis there are two mouths: the analyst and the analysand. An understanding of the dream incorporating AI results in three mouths, changing a two-body dialogue to a three-body enactment and radically changing the alchemical containment of the analytical work. ChatGPT told me it generates dream interpretations following both Freud’s and Jung’s models of dreaming but added it does not have conscious emotional reactions to the dream of its own. This raises the question of whether AI is projecting its cognitive psychology into its interpretations. ChatGPT told me there are no large, controlled studies measuring AI’s changes to therapeutic understandings of dreams. The human dreamer’s experience is a direct participation in the reality of a psyche that is experienced as alive and present. Names for this are anima, presence, and shekinah. When dreams present themselves in images, these are experienced directly through ongoing living imagination. I would note that in the dreaming process the dreamer and the dream are alive while ChatGPT, when delivering its cognitive associations, remains dead. —Alan Ruskin, PhD

LANGUAGE & EXPERIENCE

Jehoshua Barr-Hillel, an early computer scientist, demonstrated that computer algorithms could not be relied upon to translate one human language into another because computers could not know what the words and sentences actually meant. Language is a powerful system for parsing the meaning of experience, but the ultimate source of meaning comes from outside the system of language. —Steven Frus

THE TRAINING PROGRAM

Takako Ainsworth Photographed by Ming Louie



Takako J. Ainsworth, LCSW, CST
Analyst member

*For questions about the
Training Program, email
hdorian@sfjung.org,
or call Helene Dorian at
415-771-8055, ext. 4.*

Throughout my analytical training, I began to understand that becoming oneself is not a solitary act.

We are shaped in relationship through being seen, questioned, and supported over time. What we cannot grow alone often becomes possible in the presence of others.

What has touched me most deeply is the sustained care built into the Institute's training process, where

I experienced more than evaluation, I experienced accompaniment. As each committee took up its role, I sensed a continuity of responsibility, as if a torch were being carefully passed from one set of hands to the next. Within that steady passage, I gradually prepared to carry that light forward myself.

When I sit with my patients, I see how deeply human beings long to be recognized. When someone is truly heard, something begins to move. I came to understand this through my own analysis and consultation by bringing forward uncertainties and tensions and discovering that they could be held rather than diminished. In those moments, what was entrusted to me was not certainty, but a way of listening that honors complexity.

When I entered the Institute, I carried an inner tension between East and West, the cultural sensibilities that had shaped me. The training process did not ask me to resolve this tension, but to live with it more consciously. Over time, I trusted my own voice more and felt less divided.

To be human, I now believe, is not to stand alone, but to be shaped in relationship and to offer that same steady presence to others. I did not begin this analytical training program knowing who I would become. I am grateful to belong to a community that made such becoming possible.

THE WHITNEY CENTER FOR PSYCHOTHERAPY

Almost immediately upon arriving at The Whitney Center For Psychotherapy, I became aware of the challenges I would face (and that the Institute was facing after the pandemic and with the move to the Mission). I was among the first cohort of trainees to see patients in the new Whitney Center treatment rooms. When I stepped into my room, I found a layer of construction dust covering everything like light snow. Seldom discouraged, I came in on the weekend, rolled up my sleeves, and cleaned. Afterward, I appreciated the newness of the building, the incredible shelves of sand tray figurines lining the walls, and the silence the building produced. Every few minutes, a gentle, acoustic whirl arrived through the building's foundation (from the BART as it left the 24th Street Station), a reminder of the world outside, and the ephemeral aspects of psychotherapy, perhaps.

I would learn that the Whitney Center—much like me, the city of San Francisco, and the world at large—was experiencing a complicated transitional period. Luckily, analytical psychology encourages space and time for the shifting unknown (or the not-yet-known), and I embraced this paradigm as I progressed through the training program.

The pace of the Institute was challenging; but I learned how slowing down can help metabolize experiences. Simultaneously, I learned how it can be an impediment to progress. The internship taught me that some things really do need to evolve quickly (like our approach to race, gender, and privilege). I attended lectures, workshops, library events, and intramurals. This made all the difference, and I am grateful for these opportunities. I also learned about personality and how to exist, with mutual recognition, when another person's way of being conscious is different from my own. This was such an important and enduring lesson for me, and I have the Whitney Center to thank for that.



Adam Ottavi, PsyD
Pre-Doctoral Intern (2023-2025)

For questions about the Whitney Center, email clinic@sfun.org, or call 415-771-8055, ext. 1



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Thank You For Choosing Us

WHEN WE LIST DONORS to The C.G. Jung Institute of San Francisco, we are doing more than acknowledging their contributions so that they can see for themselves that they are not alone in recognizing that we need their support. We are also formally thanking them for choosing us among other non-profit educational and service organizations that bring benefit to people in the world who feel they need to try to live more conscious lives.

To support our attempt to provide ways to do this is an intelligent, human choice that does not automatically project the shadow before it steps in to protect against its negative influence. Jung taught that shadow is simply the whole unconscious, of which we are always only partly conscious, no matter how much we think we know about dynamics in the self that foster individuation.

The overlap between shadow and self is exactly what our Institute trains therapists to learn about. It gives presentations that explore personal, cultural, and archetypal complexes, and holds written and visual materials that give voice and image to depth psychological research. That consciousness can emerge from engaging complexity is a fact that our Institute tries to foster. For enabling us to do this, we have to thank our donors, who have recognized this goal as one that requires financial as well as moral support.

Please join them in helping us to continue to support what psychological consciousness can offer to the world. To make a donation, go here: <https://sfjung.org/donate/> or scan the QR Code below.



John Beebe, Chair,
Development Committee 2025-2026
Isabelle DeArmond, Steven Frus,
Michael Marsman



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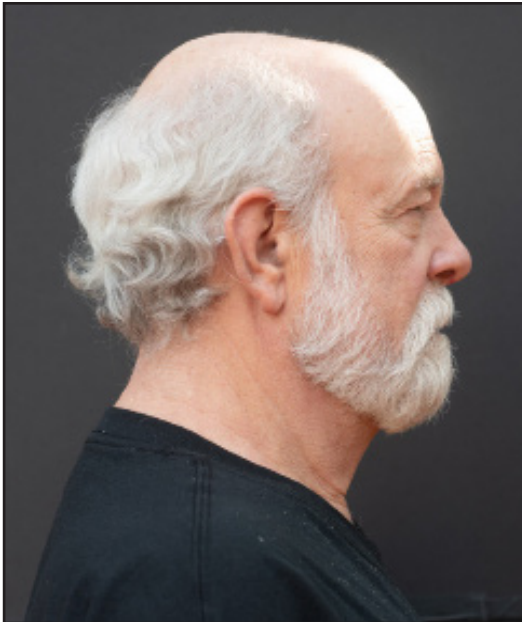
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