

## Outline of JPA Courses 2017-2018

(Including Academic Calendar)

FALL

WINTER

SPRING

**Monday courses:**

<p>4-5:30 Morgan Stebbins and Margaret Klenck  <b>Introduction to Jungian Theory and Practice Part I</b>                  (LQP 102)                  (20178F-RCC-MS/MK-30)                  Required of all first year candidates</p>	<p>4-5:30 Morgan Stebbins and Margaret Klenck  <b>Introduction to Jungian Theory and Practice Part II</b>                  (LQP 502)                  (20178W-RCC-MS/MK-30)                  Required of all first year candidates</p>	<p>4-5:30 Morgan Stebbins and Margaret Klenck:  <b>Introduction to Jungian Theory and Practice Part III</b>                  (LQP 801)                  (20178S-RCC-MS/MK-30)                  Required of all first year candidates</p>
<p>4:00- 5:30: Bill Baker-<b>Three Thirds of Psychoanalysis – An Introduction</b>                  (20178F-CEC-BB-30)</p> <p>4:30- 6:00: Sylvester Wojtkowski:  <b>Hesiodic and Homeric Imagination and Depth Psychology</b>                  (20178F-CEC-SW-30)</p>	<p>4:00- 5:30: Bill Baker -<b>Three Thirds of Psychoanalysis – An Introduction</b>                  (20178W-CEC-BB-30)</p> <p>4:30- 6:00 Sylvester Wojtkowski: <b>Hesiodic and Homeric Imagination and Depth Psychology</b>                  (20178W-CEC-SW-30)</p>	<p>4:00- 5:30: Bill Baker-<b>Three Thirds of Psychoanalysis- An Introduction</b>                  (20178S-CEC-BB-30)</p> <p>4:00-5:30: Leslye Noyes:  <b>Mythology in the Clinical Setting</b>                  (20178S-CEC-LN-30)</p>

<p>(1<sup>st</sup>/2<sup>nd</sup> year)                  6:30: Bruce Parent: <b>CW Volume 7</b>                    (LQP 201)                  (20178F-JUR-BP-30)</p>	<p>(1<sup>st</sup>/2<sup>nd</sup> year)                  6:30: Craig Stephenson: <b>CW Volume 6</b>                  (LPQ 101)                  (20178W-JUR-CS-30)</p>	<p>(1<sup>st</sup>/2<sup>nd</sup> year)                  6:30: Multiple Instructors: <b>CW Volume 9i</b>                  (LQP 301)                  (20178S-JUR---30)</p>
<p>(3<sup>rd</sup>/4<sup>th</sup> year)                  6:30: Beverley Zabriskie: <b>CW Volume 16 – The Psychology of the Transference</b>                  (LQP 603)                  (20178F-JUR-BZ-30)</p>	<p>(3<sup>rd</sup>/4<sup>th</sup> year)                  6:30: Morgan Stebbins: <b>CW Volume 14- Mysterium Coniunctionis Part I</b>                  (LQP 601)                  (20178W-JUR-MS-30)</p>	<p>(3<sup>rd</sup> /4<sup>th</sup> year)                  6:30: Morgan Stebbins: <b>CW Volume 14- Mysterium Coniunctionis Part 2</b>                  (LQP 602)                  (20178S-JUR-MS-30)</p>

<p>8:30: Donald Grasing: <b>DSM Intro</b> (LQP 302) (20178F-CEC-DG-30) (Required for all LQP Candidates and recommended for all first year candidates)</p>	<p>Lisa DeBenedittis: – <b>Clinical Introduction (Frame Course) (Listed here as part of the LP required courses – see courses at other times, below)</b> <b>3 Saturdays TBA</b> (LQP 802) (20178S-CEC-LD-30) (Required for all Candidates)</p>	<p>8:30: Michael Marsman – <b>Ethics</b> (LQP 901) (20178W-CEC-MM-30)  (Required for all LQP candidates, and recommended for all first year candidates)</p>
<p><b>8:30: Case Seminar:</b> Priscilla Rodgers or Sylvester Wojkowski (LQP 701) (20178F-CAS-PR-30) (20178F-CAS-SW-30)</p>	<p><b>8:30: Case Seminar (continued)</b> Priscilla Rodgers or Sylvester Wojkowski (LQP 702) (20178W-CAS-PR-30) (201787W-CAS-SW-30)</p>	<p>8:30 – <b>The Embodied Analyst:</b> Patricia Llosa (20178S-CEC-PL-30)</p>

FALL	WINTER	SPRING
<p><b>Courses at Other times:</b> <b>Case Seminar:</b> Margaret Klenck <b>Saturdays</b> (3-4), TBA (LQP 701) (20178F-CAS-MK-30)</p>	<p><b>Case Seminar:</b> Margaret Klenck <b>Saturdays</b> (3-4), TBA (LQP 702) (20178W-CAS-MK-30)</p>	<p><b>Dream Intensive:</b> Kathleen Martin <b>Fridays</b>, 3-20-4:50 p.m. (Take as an elective OR practica credit) (20178S-CEC-KM-30) or (20178S-PRA-KM-30)</p>
	<p>Lisa DeBenedittis: – <b>Clinical Introduction (Frame Course) (Required for all candidates)</b> <b>3 Saturdays TBA</b> (LQP 802) (20178S-CEC-LD-30)</p>	

**Dream practica dates: Fall: Sept 24, Oct 22, Winter: Dec 10, Jan 21, Spring: Apr 29, May 20**

Most courses are on Monday evenings. The Intro course or an elective is at 4 or 4:30, reading courses are at 6:30 and case seminars (most) or other courses are at 8:30. Please see the curriculum chart for offerings at other times as well.

If an above class does not have an LQP code, it is not an LQP course and is available only for IAAP credit. Those courses that have both codes are available for credit under both programs, LQP and IAAP. The course designations are JUR (Jung reading course); CEC (Core Elective); RCC (Required core course); PRA (practica); CAS (case seminar).

**This document has all the information you will require for the 2017-2018 academic year. Please look it over carefully and save it for future reference. Peruse it as you make decisions about which courses to take, and be sure to register for the case seminar to which you have been previously assigned only.**

**It contains all the important dates for the coming academic year: class schedule (including holidays and vacations) colloquia, dream practica, and clinical evenings.**

#### **Important Notes:**

1. All first year candidates take the Introduction to Jungian Theory and Practice, Part I, II, III, and the year 1 & 2 Reading Course (this is open to other candidates as well). First year LQP candidates do not take case seminar and are not required to have supervision until their second year.
2. All first year LQP's take the LQP series at 8:30 pm on Mondays. In addition, it is officially required that all incoming candidates take the introductory clinical class given on three Saturdays (LQP 802)(this year in the winter). It is an experiential introduction to the analytic method.
3. Although three trimester reading classes are described as 1<sup>st</sup> to 2<sup>nd</sup> year, these are open to all that are interested. The more advanced reading courses described as 3<sup>rd</sup> to 4<sup>th</sup> year are only open to candidates in at least their third year, or though permission from the instructor.
4. Case seminars meet at the normal time—8:30-10:00.
5. Dream practicum credit can be obtained in two ways: Taking the Sunday dream practica, or taking a Dream Intensive course for practica credit (3 credits).

Craig Stephenson and Patricia Llosa will plan the Colloquia. Typically, the fall and spring colloquia cover an entire weekend and are usually held in Rhinebeck, NY at the Delamater Inn. The winter colloquium is one day long, on a Sunday, and is held in New York City.

Colloquia 2017-2018:

**November 3,4,5, 2017**

**February 11, 2017**

**April 13,14,15, 2018**

7. Anne Flynn and Sarah Berry Tschinkel will organize the Clinical Evenings for the 2017-2018 year. The dates of the clinical evenings are: **September 11, 2017, December 4, 2017 and March 19, 2018.** The Closing Event as of now will be **June 18, 2018.**

## **Course Descriptions**

## License Qualifying Track Courses: Fall/Winter/Spring

### Introduction to Jungian Theory and Practice

**This course is required for ALL incoming candidates**

Margaret Klénck and Morgan Stebbins 4:00-5:30 PM (a year long course), 952 Fifth Avenue #5C

This course is the first in a three-trimester sequence, which covers Jungian psychoanalytic theory and practice. It introduces students to basic psychoanalytic theory and the overall therapeutic dynamics and clinical orientation of analytic work. Additionally, this course serves as an introduction to the areas of proficiency that candidates will need to demonstrate in the JPA exam.

By the successful completion of this course, students will be able to demonstrate:

1. A general understanding of the language and concepts of *psychopathology* and *Psychodiagnosis*, and their translation and analogues for Jungian practice;
2. An introductory-level understanding of the six areas of proficiency in the Jungian curriculum: Symptom and Symbol Formation, Fields of Psychological Process, Transformational Systems, Mythopoeisis and Mythologems, Psyche-Soma Conjunctions, and Analytic Attitude and Techniques;
3. The beginnings of an analytic stance toward lived experience;
4. An awareness of the importance of a learning community of fellow candidates and instructors, and the care and attention required to maintain it, including respect for confidentiality and the development of a symbolic attitude.
5. An ability to write about theory and practice, which will be needed for all future study and professional writing.

#### Requirements:

The successful completion of the course will be determined by the student's active and thoughtful participation, as well as his/her ability to demonstrate an introductory level of competence in the readings and discussions that follow. Competency will be assessed through group discussion, content of the reflection papers, and performance on the take home exam.

**Reflection papers.** A short (1-3 pages) reflection paper is due at the beginning of class, in hard copy, each week. (bring 2 copies )These papers can be a reflection of new understanding or of confusion and questioning. The purpose of these papers is to help the candidate focus his/her learning and to give the instructors a sense of how the material is being metabolized.

*Study questions are included in the syllabus for each week's readings* - you do not have to answer them if something else catches your attention but they are designed to help orient you to the critical aspects of each week's material, so consider them carefully either way. If you do answer them, feel free to also comment on any other aspect of the reading that caught your attention. We want to know what you think about this material.

**Exams** . There will be a take home test at the end of the trimester.

**Policies** If you must be absent, please contact the instructors and make arrangements with classmates to get any notes.

It is expected that candidates will have access to the Collected Works of C. G. Jung. Pdf's of additional readings from works other than the CW's will be available at the beginning of each trimester.

## **DSM course: “Mythologies of the DSM” (required LP course)**

**Donald Grasing:** Fall, 2017-2018, JPA Space: Monday, 8:30–10:00

This course will examine the roots of the DSM, comparing the epistemological basis for diagnostic categories with Jungian conceptions of psyche/psychic reality. We will look at the manual's intended and unintended roles in mental health practice; review conceptions of the most prevalent disorders, common treatment strategies and associated mythologies. The focus will be primarily on working with personality structure.

**Requirements:** participation and a short paper will determine the successful completion of the course.

**The Frame of Analysis (officially required for all first year candidates)** This course is required for graduation in both tracks, JPA and LQP and thus is required for all JPA candidates. Presently, this course qualifies as an elective, as well as LQP802.

**DeBenedittis :** Winter 2017-2018: three Saturdays January 27, February 10, March 3, 2018  
10 am - 3pm  
Location: TBD

Some have characterized the analytic frame as composed of three elements: the setting (or location), the fee, and the time (or appointment). While that is true at one level, the frame is also so much more. It is the container that holds the analytic work, and the profound and powerful forces exerted from within. The purpose of this course is to lay out some fundamental ways that various theorists have thought and written about the analytic frame, and for candidates to become familiar with the relationship between these ways of theorizing about the frame, the experiential moves that they will make to support the frame, and the clinical implications of these decisions. We will also cover the basic logistics of private practice (e.g. intake interviews, note-taking, record-keeping, fee-setting, cancellation policies, termination, etc.), again -- from a practical standpoint with clinical implications.

## **Ethics and Professional Standards in Psychoanalytic Clinical Practice (required LP course)**

**Michael Marsman:** Spring, 2017-2018, Up to 7 people 26 West 9<sup>th</sup>, suite 4E/ if more JPA Space/  
Mondays 8:30-10:00

**Course Description:** This course will cover a range of ethical issues, codes and scope of practice concerns in the clinical work of psychoanalysts. It is meant to familiarize the candidate with his/her responsibilities as a clinical practitioner within the guidelines of New York State, the HIPPA regulations and the overall practice of psychoanalysis in general. The ethics codes of the National Association for the Advancement of Psychoanalysis (NAAP), of the International Association of Analytical Psychology (IAAP) and of the JPA will serve as primary texts together with the relevant documents from New York State and the US government (HIPPA). As well, important essays, articles and books dealing with ethical concerns in the field of psychoanalysis will be studied. This course will include an exploration of ethics from a specifically Jungian lens as relates to both the “sprit of the times” and the “spirit of the depths”.

**Course Objectives:** Candidates will develop a working knowledge of psychoanalytic ethical responsibility and scope of practice. They will be able to identify appropriate ethical responses to clinical situations, be able to appropriately interface with other members of a patient's treatment team, if any, though a working knowledge of HIPPA regulations, and they will be aware of the limits of their clinical scope of practice. Candidates will be prepared to articulate and apply an analytical understanding to clinical situations.

**Course Requirements:** Class participation will be essential, as we will be working with clinical case examples throughout the class. Likewise, a thorough reading of the assignments is expected. A paper demonstrating knowledge and understanding gained in the class will be required.

## **Jung Reading Courses:**

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Year 1-2 Reading Class (**required**) for 1<sup>st</sup> and 2<sup>nd</sup> year candidates but open to all others

### **CW Volume 7 / Two Essays on Analytical Psychology**

**Bruce Parent:** Fall 2017, Mondays 6:30 to 8:00 / JPA Space

This course will provide both historical context as well as support for a close reading of the essays, offered by the editors, which comprise this volume of the collected works. The essays begin in the 1912-1916 period and move through several revisions during the next 25 years or more. A close reading of the essays will provide a clear sense of Jung's thought on these topics up to the date of the last revision, and the course will support ample time for discussion to help illuminate the content of Jung's formulations in the essays as a "snapshot" of a theory in dynamic.

The course assumes that any effort to locate these essays within the context of Jung's life and the context of the culture and history in which these essays are produced is highly valuable. Therefore, the course will also draw out some context for these essays in Vol. 7 via sources that will shed light on Jung's life and times, as well as provide some appreciation for the history of the time and the experiments of that time such as psychoanalysis. Sources will include Gerald Schoenewolf's "Turning Points in Analytic Therapy; Jung's Letters; Jung's "Critique of Psychoanalysis"; "Notes on a Seminar given in 1925", "Memories, Dreams and Reflections" and "Red Book", as well as others such as Mark Thomson's work on World War I in Italy entitled "The White War".

The course remains predicated on the idea that our first task is grasp the meaning that Jung is trying to convey in these essays, and appreciate that Jung's ideas are in a state of development, which is embedded in the essays. To that end, we can read these essays critically and as a record of a dynamic conversation in a very particular time in Jung's life and time

### **CW 6- Psychological Types**

**Craig Stephenson:** Winter 2017-2018, Mondays, 6:30-8:00  
952 Fifth Avenue, Suite 5C (at 76<sup>th</sup> Street)

This course focuses on Jung's work on psychological type: the attitudes of introversion and extraversion and the four functions. Reading intensively Volume 6 as well as secondary texts, we critically evaluate Jung's theory for understanding individual differences of consciousness and their manifestations in bias and conflict, its clinical significance and implications for the

individuation process.

## **CW 9i Spring, 2018**

**Multiple Instructors: Spring 2017-2018 Mondays, 6:30-8:00**  
Locations - Private offices of instructors, TBA

Volume 9i contains many of Jung's most seminal essays on various archetypes and archetypal processes. Because the essays are discrete creative pieces in themselves, this volume of the collected works gives rise to being taught by multiple instructors, which is what we are offering. Instructors and locations for each week will be published as soon as it is finalized, and well before the course is offered.

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### **Year 3-4 Reading Class (required) for 3<sup>rd</sup> and 4<sup>th</sup> year candidates**

(First dibs given to 3-4 year students and by instructor's permission for all others who are interested)

## **CW 16- The Psychology of the Transference - Fall 2017-2018**

**Beverley Zabriskie Fall, Mondays, 6:30 to 8:00**  
952 Fifth Avenue, Suite 5C, New York, New York, 10075

After addressing Transference and Counter Transference in the 1912 Fordham Lectures, and the 1935 Tavistock lectures, Jung deepens our view of the psychotherapeutic dynamics of analytic process in "The Psychology of the Transference." Here images Jung barely referenced earlier, are made explicit when he uses, expands, and deepens the Freudian Herbert Silberer's idea of the coniunctio as imagery of the depth analytic relationship. In P of T, three strong skeins of Jung's thought converged - his theory of psychic energy, his concept of psychicization, and his view of the unconscious as process. These are informed by his contemporary dialogues with the psychic fields conceptions of William James and the field theories of physicists. It is essential to give the P of T text one reading on your own before we read the chapters and follow the 11 images week by week.

## **CW 14- *Mysterium Coniunctionis*, Part I: Winter, 2017-2018**

**Morgan Stebbins: Winter, Mondays, 6:30 to 8:00**  
952 Fifth Avenue, (76<sup>th</sup> St), suite 5C, top bell on right doorframe

### **The Practice of the *Mysterium*: Discourses of Opposition and Conjunction**

*Mysterium* is perhaps Jung's defining work. In it he develops three of his most radical and entwined ideas: the concept of the specificity of the image, the necessity of splitting and projection in the work of conjunction and the paradoxical relationship of ego and self. We will investigate these themes in pursuit of a synthetic and clinically relevant understanding of Jung's idea of the subject and the development of the personality. This entwining is the creative aspect of consciousness, a bifurcation that defines and even creates the subject, the gradient and the symbolic excess through which we can read the prospective value of the symbol and resolution of neurosis. We will understand the pairing, tripling and quadrupling in *Mysterium* and in patient material as a totality that is all already present but projected in some way that calls for attention (and which can be compared with other symbol systems such

as the DSM, psychodynamic, and neuro-psych concepts). That is, we seek to understand the natural course of splitting and projection as the way to consciousness via both metaphor (as synchronicity) and metonymy (as causal). In this practice, the *coniunctio* is seen not as a final goal, but as a description of the dynamics of consciousness that are present and identifiable in each analytic situation.

Candidates will be expected to write and present material in each class, identifying in each case the *Mysterium* categories of the *components*, *the paradoxa*, *the personification of opposites*, and *the stages of conjunction*. This leads to an ability to track the systolic or diastolic needs of our therapeutic intervention and so it guides our analytic interventions in the moment.

## **CW 14 - Mysterium Coniunctionis, Part 2: Spring, 2018**

**Morgan Stebbins: Spring, Mondays 6:30 to 8:00**

952 Fifth Avenue, (76<sup>th</sup> St), suite 5C, bottom bell on right doorframe

Continuation of Winter course - see description above.

## **Case Seminars: Mondays 8:30-10:00 pm: Fall and Winter trimesters**

**Priscilla Rodgers**

**243 West End Avenue, #508, New York, NY 10023 (between 71<sup>st</sup> and 72<sup>nd</sup> Streets on West End Avenue**

In this case seminar, in addition to working with case material seeking to integrate personal understandings with complex archetypal imagery - of fantasies and feelings and content etc. presented in treatment, we will explore the analyst's use of his/her reverie, in the form of feelings, fantasies and images which occur during the session and/or presentation of case material. We may employ art materials to this end, and may also employ our understanding of our group process during a particular case presentation to mine these options for enriching clinical material about the emerging unconscious aspects of a given case. Candidates will be expected to present their case over two weeks, and not to expect supervision on the case, but instead, to offer the material as a learning opportunity for all. We will endeavor to further sensitize all to how they are present in a given analysis, and to further their own questioning and exploring.

**Sylvester Wojkowski**

**321 East 48<sup>th</sup> Street, #1E**

To offer an antidote to the spirit of the times *Evidence-Based* (R) psychotherapeutic treatments that threaten to flatten the field and to turn us all from "depth psychoanalysts" into disempowered "providers of mental health services" eventually replaceable by *Google-Soul*, an internet based treatment--*GPS for the Soul*, already available in your App Store, check it out--I propose an obsolete, oh! so twentieth-century, *Fantasy-Based* (non-R) Jungian psychoanalytic approach. We will examine our wildest fantasies inspired by the material to expose the naked

psycho-analytic truth in accordance with Jung's dictum that "psyche creates reality every day and the only term I can use for this activity is fantasy." CW 6, p. 78.

As a point of departure we will take James Hillman's distinction between "case history" and "soul history." Patients recounting their lives struggles "give us a narrative, a literary fiction that deliteralizes [their] lives from its projective obsession with outwardness by putting it into the story." [*Healing Fiction*, 1983, p. 48] The story told from the point of view of the suffering "I," [Originally, Sigmund Freud uses "Ich", or an "I"; only in English translation it has become an "ego."] necessarily contains the suffering soul, as the symptom itself is a way that soul (still) enters "my" life, even if "I" does not believe in soul. Increasingly, contemporary "I's" want to eliminate suffering, to return to the state of balance and control to pursue the "I's" desires. "My" desire is another place where soul enters "my" life. Unbeknown to "me," "my" life is dominated by collective images from parental and cultural sources, often obscuring "my" "own." [Owning images, is the ego's fantasy of possessiveness, giving rise to the property rights and copyright culture. "It is as if we did not know, or else continually forgot, that everything of which we are conscious is an image, and that image is psyche." C.G. Jung, "Commentary on *The Secret of the Golden Flower*." CW 13, p.50.] "My" "own" images are another place where soul enters "my" life. To add an insult to the already injured "I" (there is never enough humility in "my" image of myself ["My so-called personality is a persona through which soul speaks. It is subject to depersonalization and is not mine, but depends altogether upon the gift of believe in myself, a faith given by through anima in my worth as carrier of soul. Not I personify, but the anima personifies me, or soul-makes herself through me, giving my life—her intense daydream as "me-ness"; and "I," a psychic vessel whose existence is a psychic metaphor, and "as-if being," in which every single belief is a literalism except the belief of soul whose faith posits me and makes me possible as a personification of psyche." James Hillman, *Re-Visioning Psychology*, 1975, p. 51].) Even "my-life" is not 'mine,' as the *anima is the archetype of life itself* [CW 9i, p. 32] and "our life is only to a very small extent in our hands because we are only partially conscious." [*Zarathustra Seminars*, 1097] And last but not least even life is taken away from 'me': "spirit being life that cutteths into life." [*Zarathustra Seminars*, 1129] Thus in the analytic process of narrating "my life," "my life history" loses its owner, its substance, its chronology, its concreteness and becomes an a temporal, insubstantial, metaphoric soul story.

In this seminar we will listen to the analytic material with the soulful eye; we will look at the analytic text with the soulful ear. We will touch the body of the text with intuitive palm, and read its meaning psychologically. We will deliteralize the case history to reveal soul stories.

## Case Seminar - 7 SATURDAYS over FALL AND WINTER TRIMESTERS

### Case Seminar

Margaret Klenck

Location and schedule TBA

212-501-9721

mklenck@tomh.com

**Description:** We will have 7 four-hour case seminar sessions on every-other week Saturdays, coordinating around *practica* weekends and *colloquia*. Each candidate will give an in-depth presentation of one case, covering : case history, complexes, amplificatory material, process notes, the initial dream and other relevant dreams, theoretical support for clinical understanding and process and a description of the movements of psyche both intrapsychically and in the transference field. The presentation will be followed by group discussion. At the initial meeting, I will present a case--as a model of how we will proceed.

**Objectives:** The candidates will learn to formulate and present a very thorough case presentation. They will also gain a further understanding of the movement of psyche during an analytic treatment, through having extended time to sit with the presented case together, experiencing the various aspects of the process.

**Note:** This case seminar is designed to be a seminar---not group supervision.

**Assignments:** One presentation per week. Reading of either theoretical or amplificatory material may be assigned by each presenter.

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## Core Electives:

### Three Thirds of Psychoanalysis: An Introduction

Bill Baker 4:00 - 5:30pm Mondays, a three-trimester course: Fall, Winter and Spring trimesters (You must take all three trimesters of this course).  
15 East 11<sup>th</sup> St, Apt 1L.

The practical application of Jung's psychology in clinical practice involves the analyst's conscious integration of several pairs of opposites. Principal among these are spirit/matter, personal/collective, and reductive/synthetic, an archetype that was recognized at least as far back as Aristotle in his opposition of an 'efficient' or reductive cause with a 'final' or teleological cause. While Jung focused in his theory building on developing the synthetic mode of understanding, leaving the reductive to Freud, in his practice of psychotherapy Jung continually stressed the need for complementing a synthetic method with a reductive one.

'I will only say, for clarity's sake, that there are two methods of treatment: 1. the reductive, and 2. the synthetic.... The two methods are complementary, for reduction to instinct leads back to reality, indeed to an over-valuation of reality and hence to the necessity of sacrifice. The synthetic method elaborates the symbolic fantasies resulting from the introversion of libido through sacrifice' (CW 6 par. 430, 1921).

'To assert, as a general principle, that a reductive analysis is unnecessary would of course be short-sighted and no more intelligent than to deny the value of all research into the causes of war. The doctor must probe as deeply as possible into the origins of the neurosis in order to lay the foundations of a subsequent synthesis' (CW 16 par. 282, 1928).

As Jung makes clear, a reductive analysis (which psychoanalysts simply call 'analysis' and Jungians often refer to as 'shadow work') is necessary for leading an analysand 'back to reality', 'to the necessity of sacrifice'. What must be sacrificed before one can move to 'a subsequent synthesis'? In a word, Narcissism: the infantile demand to be free of universal human limitations. In Jungian language, we might say that a reductive deconstruction of the shadow helps to shrink the archetypal inflation that accompanies an analysand's complexes and distorts his relationship to reality. The analysand's conscious sacrifice of this inflation is what provides the libido for introversion and hence the symbolic fantasies that make Jung's synthetic method possible.

How should one approach reductive work? Jung recommends the methods of psychoanalysis, which in his experience meant the methods of Freud and Adler.

'I certainly recognize how much my work has been furthered first by Freud and then by Adler, and in practice I try to acknowledge this debt by making use of their views, wherever possible, in the treatment of my patients' (CW 16 par. 74, 1929).

'So long as one is moving in the sphere of genuine neurosis one cannot dispense with the views of either Freud or Adler' (CW 11 par. 24, 1935).

In this course we will explore several current psychoanalytic theories with two primary aims in mind: (1) to integrate the psychoanalytic ideas and methods that helpfully complement a Jungian perspective, particularly those that help us ground a Jungian approach in clinical practice, and (2) to amplify a Jungian approach by providing the theoretical and clinical context necessary for understanding how Jungian ideas and methods accord with and differ from other approaches.

We will use the concept of the Third, which has emerged from the evolving theories of psychoanalysis in three overlapping yet distinct ways, as an Ariadne's thread to guide our way through three trimesters of readings and reflection. Psychoanalysts understand the Third (as universal limit, reflective capacity, or intersubjective emergent) to be more or less missing in the neurotic, borderline, perverse, or psychotic patient's limited way of functioning; establishing the Third is the inherent goal of treatment. Preparing LP candidates for the state licensure exam, including the case formulation, will also help focus our efforts.

### **Trimester 1. A Return to Freud: The Third as Paternal Metaphor**

For Freud and the French psychoanalysts who have rejected the modifications of American 'ego psychology' for a more symbolic understanding of Freud's original conceptions, the Third comprises the limits set by the Paternal Metaphor, the Law. We will begin in the first trimester with an appraisal of Sophocles' *Oedipus The King* as the founding myth of psychoanalysis and Freud's Oedipus complex as its dominant archetypal constellation. This will include readings from Sophocles, Freud, Lacan, Fink, Chasseguet-Smirgel, Green, and Loewald.

### **Trimester 2. From Klein to Attachment and Cognitive Science: The Third as Witness**

In the second trimester we will explore theories that view the Third as a psychological capacity and developmental achievement. This will take us from Klein's 'epistemophilic instinct' through to Bowlby's theories of attachment, Winnicott's 'transitional space', and Fonagy and Target's 'mentalization'. Readings will include Klein, Segal, Britton, Mahler, Winnicott, Kernberg, Fonagy.

### **Trimester 3. Interpersonal and Relational Conceptions: The Intersubjective Third**

In the third trimester we will consider theories from the interpersonal, relational, and intersubjective schools of psychoanalysis that view psychic structure as deriving from interactions with other people and the Third as an emergent, co-constructed property of intersubjectivity. This will include readings from Ferenczi, Fairbairn, Levenson, Mitchell, Stern, Bromberg, Benjamin, Davies, Ogden.

\*Contact [billbakeriii@gmail.com](mailto:billbakeriii@gmail.com) if you would like to receive a more detailed course description.

## **Hesiodic and Homeric Imagination and Depth Psychology**

Fall and Winter Trimesters, Mondays 4:30 to 6:00 (a 2-trimester course - both trimesters must be taken)

## Sylvester Wojkowski

*So if Christ and the dark nature-deity are autonomous images that can be directly experienced, we are obliged to reverse our rationalistic causal sequence, and instead of deriving these figures from our psychic conditions, must derive our psychic conditions from these figures.* C.G. Jung, *The Spirit Mercurius*, CW13, p.247.

*It is as if we did not know, or else continually forgot, that everything of which we are conscious is an image, and that image is psyche.*  
C.G. Jung, *Commentary on "The Secret of the Golden Flower."* CW 13, p.50.

For several decades Jung collaborated with a prominent Hungarian classicist Karl Kerényi. They mutually influenced each other and published together *Essays on a Science of Mythology* that used the principles of depth psychology to elucidate Greek mythology. We will follow their pioneering work in that area.

We will approach mythological stories as soul stories, a source of archetypal material that reveals underlying timeless structures present in our analytic work. The main focus of the course will be enhancement of mythopoeic imagination and analytic perception and identification of archetypal dynamics in the analytic process. On one hand, we will learn the skills of reading and translating myths psychologically; on the other we will learn to imagine the analytic material mythopoeically. Hesiod's recounting of the origins of the cosmos from Chaos to thanatoi (mortals) and vicissitudes of Homeric heroes will be re-visioned as a self-imagining of the psyche in the process of self-realization. Subsequently, the psychopathological manifestations will be re-imagined through the lenses shaped in the dialectic between mythological and analytic material.

Following Hillman's idea of epistrophe, going back to the origins, to the arche-typos (the initial imprint), we will study the original texts to develop amplificatory skills and enhance analytical imagination. We will be circumambulating the material over five layers. In the first layer, we will read the original sources of Greek mythology: poems sang by Hesiod: *Theogony*, *Works and Days*, and *Shield of Hercules* and those attributed to Homer--*Homeric Hymns*, *Iliad*, *Odyssey*. In the second layer, we will study and discuss classicists' interpretations of the text, both the ones available to Jung, such as Nietzsche, Farnell, Harrison, Nilsson, Otto, Rohde, Roscher, Kerényi--and contemporary ones-- Guthrie, Panofsky, Dodds, Fontenrose, Burkert, Detienne, Vernant, and others. In the third layer, we will examine Jungian and post-Jungian interpretation of the material (von Franz, C.A. Mayer, Neumann, Hillman, Lopez-Pedraza, Berry, Paris, Vannoy-Adams, Giegerich, etc.). In the fourth, we will bring these interpretive insights to bear on the psychological understanding of the original text; while in the fifth, we will attempt to apply the insights gained through exploring the four layers to the analytic material.

## Mythology in the Clinical Setting

Leslye Noyes: Spring 2018 Mondays 4-5:30  
36 West 25<sup>th</sup> Street, 10<sup>th</sup> Floor

Through his study of mythology, Jung separated himself from his contemporaries and brought an entirely new approach to clinical material. Studying mythology, he discovered that patient material was remarkably similar to symbol systems from other times and cultures. Mythology became for Jung a lens by which clinical material could be engaged more prospectively and less reductively. It was this lens that allowed Jung to frame the psychological movements of a patient's individuation process in relationship to the collective unconscious.

In this course, we will use Baring and Cashford's *The Myth of the Goddess; Evolution of an Image* as our core text. Additional readings will be provided as PDFs. Using Jung's method of relating mythologems and psychological processes, we will study the mythology of, among others, the One, the Son/Lover and the Hero to explore psychological motifs of unity, and its rupture, ritual sacrifice and repair, dissent to the underworld, the dialogue of opposites, death

and rebirth and the hero's task.

We will use these and other themes to deepen our understanding of clinical material, especially with regard to the processes of individuation. Through applying Jung's method to current clinical material, students should gain a new capacity to reflect on their clinical work and be able to include this dimension of breadth, depth and imagination that Jung first introduced.

### **The Embodied Analyst**

Patricia Llosa - Spring Trimester, Mondays, 8:30-10:00  
The JPA Space and intermittently at other venues TBD

". . . the spirit is the life of the body seen from within, and the body the outward manifestation of the life of the spirit--the two being really one. . . ." ("The Spiritual Problem of Modern Man" (CW 10: §195)

This course will explore the role of the body in bringing the operations of the unconscious psyche to consciousness. We will focus on Jung's discussions of the body in the *Vision Seminars*, the *Zarathustra Seminars*, *Kundalini Seminars* and the pioneering work of Marion Woodman as well as incorporate some readings from contemporary relational analysis. The class will include both reading discussions and experiential components as we explore movement, emotional interaction, and the therapist's own bodily experience in the analytic encounter.

## **Dream Intensives:**

### **Intensive Dream Seminar**

**Kathleen Martin:** Spring trimester, Fridays 3:20-4:50 pm  
585 West End Ave. Suite 1G, at 88<sup>th</sup> Street.

This intensive dream seminar is a hands-on practicum of dream interpretation informed by Jung's foundational essays on dreams in Vols. 8 and 16, and with some reference to the dream sequence in Vol. 12. There will not be a structured syllabus of specific readings for each week of the course. Rather, each participant will be expected to do the required readings on their own, throughout the course, and be able to apply the principles discussed to the interpretation and amplification of the dreams we work on in class.

I will bring dreams for the first class. After that, each participant, in turn, will be responsible for bringing to one (or more) of the classes a selection of dreams for us to work on together. We will look, in particular, at how the details of a dream address specifically the process and potential of an individual, and the ways that archetypal energies embed themselves dynamically (and daemonically) in the contexts of the ordinary.

## Sunday Dream Practica

Sept 24, 2017—Andrea Fiuza Hunt (20178F-PRA-AH-10)  
Oct 22, 2017—Arione deWinter (20178F-PRA-AD-10)  
Dec 10, 2017—Alan Jones (20178W-PRA-AJ-10)  
Jan 21, 2018—Harry Fogarty (20178W-PRA-HF-10)  
Apr 29, 2018—Leslye Noyes (20178S-PRA-LN-10)  
May 20, 2018—Cindy Poorbaugh (20178S-PRA-CP-10)

### September 24, 2017

**Andrea Fiuza Hunt:** Location to be determined 10:00 -- 4:00

This class will be a hands-on practice on dream analysis. We will start with the analysis of a few dreams working together, and at the end of the session we will extract the methodology from our experience.

I will bring some dreams and would ask candidates to bring them too. Bring dreams that have in some way caught your attention. Think about symbols that might be present.

#### Reading List

The Way of the Dream by Marie Louise Von Franz

Jung and The Interpretation of Dreams by James A. Hall

CW Volume 8 paragraphs 443-529; 530-569

CW Volume 16 paragraphs 294-352

### October 22, 2017

**Arione deWinter:** /10:00—4:00

15 Abingdon Square, #32

on 8th Ave. between 12th Street and Bleecker Street. Double black door.

The Transcendent Function and The Third

This practicum will focus on the missing third in a dream. When the third is not present, it may be substituted by a forcing of the third (which also occurs with the psychic need for a fourth, when there is a non-symbolizing attitude), in order to avoid the tension of opposites, i.e. when they are either fused or compromised. When there is a compulsive avoidance of sustaining the tension needed to produce an authentic third, there can be a simulating of the uniting of opposites, or the transcendent function. We will distinguish when a symbolic third is constellated, or when it is replaced by a fusion or a compromising of the opposites, as in a compulsive escape theme, a regressive trend, or a forced reconciliation of conscious and unconscious that allows for a more passive attitude. The participants will bring in dreams that represent this problem, and also those that contain the dream ego's uncharacteristic stance that can represent the presence of the third as the potential for change.

We will also look at the direction of the libido in the dream images; where the psyche is trying to go, and where it is bifurcated and obstructed, as it is trying to attain a greater degree of self-regulation, the capacity to bear conflict, and to endure the tension of opposites. This can occur through the transcendent function that arises spontaneously when a developed ego is able to bear the tension by confronting and reconciling unconscious contents. When working

with unrelated opposites and analyzing the psychic patterns revealed in dream work, there is a gradual recognition by the patient of the means to mediate and change repetitive motifs. This progression can be observed as the dream images change, while they are being analyzed and made conscious through the tension produced by this confrontation, for a joining of these opposites: "the aim of the analysis of the unconscious, expressed in the transcendent function." With the analysis of "unconscious compensations" there is a sparking of the third and a renewal of the personality.

#### READINGS

CW8 The Transcendent Function pp. 67-91  
Para. 131, 145, 147, 152-155, 167, 181, 183, 189  
CW6 Para. 827-828  
CW7 Para. 121, 186, 358  
CW9-1 Para. 524  
CW11 Para. 780, 784

**December 10, 2017 10:00 - 4:00**

Alan Jones

Location: 1133 Broadway (SW Corner of 26<sup>th</sup> and Broadway) (Suite number TBA)

Dream texts have the appearance of familiarity as they are filled with representations from every day life. Quickly, however, the account of the dream appears as if it were a foreign language. How do we begin to read the dream text? What assumptions do we make about the psychological phenomena - relational and existential concerns - that are represented and personified in the dream text? What is the theory that permits us to track transformations across a series of dreams? In this practicum, we will reflect on these questions as points of reference for beginning the deciphering of the dream text. For example: with regard to the anima and animus figures in dreams, we will discuss how the dream can be seen as a response to the previous session, i.e., as representing transference dynamics. We will reflect on the relationships of dream contents when two or three dreams are presented in a single session. We will discuss the sense of a number of common dream images.

**January 21, 2018 10:00 - 4:00**

Harry Fogarty

All Details TBA

**April 29, 2018**

Leslye Noyes: JPA Space/10:00–4:00

*"The "life-wound" is the complex, which is naturally present in every case of schizophrenia and of necessity always entails the phenomenon of autism or autoeroticism, since complexes and involuntary egocentricity are inseparable and reciprocal." Jung, Collected Works, Vol 3 paragraph 430.*

This dream practicum will explore how the healing of the "life wound" or the complex is imaged in personal dreams and in collective symbol systems.

Jung cites Alchemy and Christianity as two sources that symbolize the processes of individuation, in which the consciousness of the ego complex is transformed to the consciousness of the whole person (self). Alchemy images this movement as the green lion or unicorn, who is wounded and lies in the lap of the virgin. Jung links this image to the Christian Pieta, in which the Son returns to the Mother. Jesus lays, spent, in the mother's lap. His woundedness is held in her lap. Jung writes, "as the giver of new birth, the mother, is identical with the tree...this *anima mundi* (is) the feminine half of Mercurius." (CW, Vol. 13, para 498 and 499)

Understanding these images psychologically, we can ask the question, "how is the 'life wound' held in analysis?". What is the patient's wound that is returned to over and over? How is it imaged in their dreams? Psychologically, a "life wound" or complex is compulsively returned to until it is held in a different understanding. The analyst's capacity to hold the teleology of the wound or symptom allows the analytic couple to move into the wound in such a way that the "emotional autism" (Winnicott) and "involuntary egocentricity" can transform into an experience of oneself unto oneself not as autistic or egocentric but as separated (individuated) enough to be related, both interpersonally and intrapsychically. The analysts' relationship to their own wound (woundedness/ complex) is essential to hold the possibility that what the patient originally rejected can be transformed into what is necessary, accepted and welcomed as that which guided the process all along.

Students are encouraged to bring in dreams of wounding, the interaction of male and female as well as penetration and holding. We will use these dreams to explore the archetypal processes of individuation contained in them

**May 20, 2018 10:00 - 4:00**  
**Cindy Poorbaugh**  
**Location TBA**

This practicum will use the notion of the 'roots of consciousness' as a guide to think about the function of symbolism and the relationship between symbolic images in dreams, symbolic systems, and symbolic thinking and perception.

In the morning, we will spend a few hours looking at some common features and structures of the ancient symbol systems of astrology, alchemy and the *I Ching*, and at some important links Jung made to these systems as he developed his idea of archetypes and synchronicity.

In the afternoon, we will focus on the 'roots of consciousness' in the individual within the context of our analytic work. We will look at a case vignette to understand in symbolic terms the interaction between outer events, relationship patterns, symptoms, fantasies and the patterns of the analytic dynamic. We will study the dream(s) within this context to understand it as a crucial point of emerging consciousness within an archetypal field.

## Academic Calendar 2017-18

### Fall Trimester:

**Clinical Evening:** September 11

Candidates Meeting: September 11 (1 hour before clinical evening begins)

Classes: Sept 18, 25; Oct. 2, 16, 23, 30; Nov. 6, 13, 20, 27

Holiday October 9<sup>th</sup> Columbus Day

Practica: Sept 24; Oct 22

Colloquium: November: 3, 4, 5 (Rhinebeck, New York)

### Winter Trimester:

**Clinical Evening:** December 4

Candidates Meeting: December 4 (1 hour before clinical evening begins)

Classes: Dec. 11, 18; Jan. 8, 22, 29; Feb. 5, 12, 26; Mar. 5, 12

Holidays: winter break December 25 through Jan 5; Jan 15 (MLK), Feb 19 (Presidents Day)

Practica: Dec. 10, January 21, 2018

Colloquium: Sunday, February 11 (New York City)

### Spring Trimester:

**Clinical Evening:** Mar 19, 2018

Candidates Meeting: Mar. 19 (one hour before clinical evening begins)

Classes: Apr. 2, 9, 16, 23, 30; May 7, 14, 21, June 4, 11

Holidays: Spring Break March 26 through April 1; May 28 (Memorial Day)

Practica: Apr. 29, May 20

Colloquium: April 13-April 15 Rhinebeck

End of year event: June 18