

JPA COURSE OFFERINGS AND ACADEMIC CALENDAR 2020-21
2020-08-14

This document contains the information you need to register for courses for the 2020-2021 academic year. Please save it for future reference. A brief summary of IAAP and LQP course requirements is included below. Refer to the JPA Handbook for more detailed information about IAAP and LQP tracks.

Most courses are held on Monday evenings; courses held at other times are at the bottom of the chart. All Fall Trimester courses will be held online; Winter and Spring Trimester courses will be held online if deemed necessary for the health and safety of candidates and instructors.

JPA COURSE OFFERINGS 2020-21

	MONDAY COURSES		
TIME	FALL	WINTER	SPRING
2:00-3:30 or 2:15-3:45	Case Seminar¹ (LQP 701) Kathleen Martin	Case Seminar⁴ (LQP 701) Kathleen Martin	
	3-Credit Dream Intensive (LQP 502A-B-C) Sylvester Wojtkowski		
4:00-5:30 or 4:30-6:00	Intro to Jungian Theory and Practice Part 1² (LQP 801) Morgan Stebbins, Margaret Klenck	Intro to Jungian Theory and Practice Part 2² (LQP 802) Morgan Stebbins, Margaret Klenck	Intro to Jungian Theory and Practice Part 3² (LQP 803) Morgan Stebbins, Margaret Klenck
	Emotion: Psychic Energy, Mental States, Therapeutic Fields (elective) Beverley Zabriskie	The Black Books Part 1 (elective) Sylvester Wojtkowski	The Black Books Part 2 (elective) Sylvester Wojtkowski
6:30-8:00	1st/2nd year reading course³ CW8 (LQP 203) Morgan Stebbins	1st/2nd year reading course³ CW6 (LQP 102) Stan Perelman	1st/2nd year reading course³ CW11 (LQP 402) Michael Monhart
	3rd/4th year reading course³ CW10,15 (LQP 403) Sherry Salman	3rd/4th year reading course³ CW13 (LQP 503) Beverley Zabriskie, Morgan Stebbins, Holly Fincher	3rd/4th year reading course³ CW9ii (LQP 302) Morgan Stebbins
8:30-10:00	Practice Techniques: Frame of Analysis⁴ (LQP 501) (see below**)	Ethics⁴ (LQP 901) (see below**)	Sociocultural Studies: Mythology: Fairy Tales (LQP 401) Priscilla Rodgers
	Case Seminar¹ (LQP 701) Jeffrey Morey, William Baker	Case Seminar¹ (LQP 702) Jeffrey Morey, William Baker	Clinical Thesis: Research Method and Case Writing⁵ (LQP 902) William Baker
		COURSES AT OTHER TIMES	
Saturdays	Practice Techniques: Frame of Analysis⁴ (LQP 501) 3 Saturdays TBD** Robin Rosendale, Sarah Berry-Tschinkel	Ethics⁴ (LQP 901) 3 Saturdays TBD** Tiffany Houck-Loomis	
Sundays	Dream Practicum (LQP 502A) October 4, Harry Fogarty	Dream Practicum (LQP 502C) February 28, Patricia Llosa	Dream Practicum (LQP 502E) May 2, Sarah Berry-Tschinkel
	Dream Practicum (LQP 502B) November 15, Margaret Klenck		Dream Practicum (LQP 502F) May 16, Susanne Short

NOTES:

** Taught on Saturdays this year.

- 1 1st year LQP candidates do not take case seminar. Register only for the case seminar to which you have been assigned.
- 2 Required for all first year candidates.
- 3 1st and 2nd year Reading Courses are open to all interested candidates, with 1st and 2nd year candidates given first priority. 3rd and 4th year Reading Courses are open to all candidates in their 3rd year or beyond, or by permission of the instructor, with 3rd and 4th year candidates given first priority.
- 4 Required for 1st and 2nd year LQP candidates, and strongly recommended for all 1st year candidates.
- 5 3rd year candidates and beyond, or by permission of the instructor.

JPA ACADEMIC CALENDAR 2019-2020

SUMMER 2020

Analysts' Business Meeting: July 15, 2020, 7:30 PM

FALL TRIMESTER

Clinical Evening: September 14, 2020

Classes: September 21; October 5, 19, 26; November 2, 9, 16, 23, 30; December 7, 2020

Holidays: September 28, 2020 (Yom Kippur), October 12, 2020 (Columbus Day)

Dream Practica: October 4, Harry Fogarty; November 15, Margaret Klenc

Colloquium: November: 7-8, 2020

WINTER TRIMESTER

Clinical Evening: December 14, 2020

Classes: January 4, 11, 25; February 1, 8, 22; March 1, 8, 15, 22, 2021

Winter break: December 15, 2020 through January 3, 2021

Holidays: January 18, 2021 (MLK Day), February 15, 2021 (Presidents' Day)

Dream Practicum: February 28, Patricia Llosa

Colloquium: Sunday, February 7, 2021

SPRING TRIMESTER

Clinical Evening: April 5, 2021

Classes: April 12, 19, 26; May 3, 10, 17, 24; June 7, 14, 21 2021

Holidays: March 29, 2021 (Passover), May 31, 2021 (Memorial Day)

Dream Practica: May 2, Sarah Berry-Tschinkel; May 16, Susanne Short

Colloquium: April 9-11, 2021

End-of-year event: June 28, 2021

SUMMER 2021

Analysts' Business Meeting: July 12, 2021

GENERAL REQUIREMENTS

Attendance at all colloquia, clinical evenings, and the end-of-year event is required of all matriculated candidates. Their dates as well as those of classes and holidays are listed in the Academic Calendar.

LQP candidates receive letter grades; IAAP candidates receive P/F grades. Please inform your instructors of your track at the beginning of each course.

IAAP COURSE REQUIREMENTS

(Taken from the Handbook dated 2018-10-26; please consult the Handbook that was current in the year you first entered or re-entered training and, in case of differences, follow that Handbook).

1. Year-long Introduction to Jungian Theory and Clinical Process course during first year of training.
2. 12 courses in readings from the Collected Works of C. G. Jung.
3. 12 courses in additional elective content. The first year Introduction to Jungian Theory and Clinical Practice classes fulfill 3 courses of this requirement.
4. 8 Case Seminars, at least 2 trimesters each year for 4 years.
5. 24 Dream Practicum credits.

LICENSE QUALIFYING PROGRAM COURSE REQUIREMENTS

	Content Areas	Course Numbers/Titles	Credit
1	Personality development	101 Personality Development: Comparative Theories/Current Approaches	15
		102 Personality Development: Jungian Personality Theory 1	15
		103 Personality Development: Jungian Personality Theory 2	15
2	Psychoanalytic theory of psychopathology	201 Psychopathology: Comparative Theories/Current Approaches	15
		202 Psychopathology: Early Jungian Theory	15
		203 Psychopathology: Jungian Model of the Psyche	15
3	Psychoanalytic theory of diagnosis	301 Psychodiagnosis: Comparative Theories/Current Approaches	15
		302 Psychodiagnosis: Archetypal Theory	15
		303 Psychodiagnosis: Archetypal Theory and the Collective Unconscious	15
4	Sociocultural influence on growth and psychopathology	401 Sociocultural Studies: Mythologies	15
		402 Sociocultural Studies: Religious Texts	15
		403 Sociocultural Studies: Social and Cultural Influences	15
5	Practice technique (including dreams and symbolic processes)	501 Practice Techniques: The Frame of Analysis	15
		502 Practice Techniques: 3 Dream Practica	15
		503 Practice Techniques: Theory of Symbolic Processes	15
6	Analysis of resistance, transference, and countertransference	601 The Transference Field: Jungian Symbol Systems	15
		602 The Transference Field: Intrapsychic Dynamics	15
		603 The Transference Field: Interpersonal Dynamics	15
7	Case seminars on clinical practice	701 Case Seminar	15
		702 Case Seminar	15
		703 Case Seminar	15
8	Practice in psychopathology and psychodiagnosis	801 Introduction to Jungian Theory and Clinical Practice 1	15
		802 Introduction to Jungian Theory and Clinical Practice 2	15
		803 Introduction to Jungian Theory and Clinical Practice 3	15
9	Professional ethics and psychoanalytic research methodology	901 Ethics and Professional Standards in Psychoanalysis	15
		902 Research Methodology and Clinical Case Writing	15
		903 Clinical Thesis: Case Formulation and Presentation (Independent Study)	15

COURSE DESCRIPTIONS

REQUIRED FIRST YEAR COURSES

Fall, Winter, and Spring Trimesters

LQP 801, 802, 803: Introduction to Jungian Theory and Clinical Practice, Parts 1, 2, and 3, Margaret Klénck, Morgan Stebbins

4:00-5:30 PM Mondays

3 credits each trimester

This three-trimester sequence covers Jungian psychoanalytic theory and practice. It introduces students to basic psychoanalytic theory and the overall therapeutic dynamics and clinical orientation of analytic work. In addition, 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:

- A general understanding of the language and concepts of psychopathology and psychodiagnosis, and their translation and analogues for Jungian practice;
- 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;
- The beginnings of an analytic stance toward lived experience;
- 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;
- An ability to write about theory and practice, which will be needed for all future study and professional writing.

COURSES REQUIRED FOR FIRST- AND SECOND-YEAR LICENSURE QUALIFYING PROGRAM CANDIDATES, STRONGLY RECOMMENDED FOR ALL FIRST YEAR CANDIDATES

Fall Trimester

LQP 501: Practice Techniques: The Frame of Analysis, Robin Rosendale, Sarah Berry-Tschinkel

3 Saturdays TBD, 10:00 AM-4:00 PM

3 credits

This course is an experiential study of the process of constructing the analytic frame. More than just a simple container of rules and boundaries, the analytic frame is the vessel that holds the very heart of the analytic process.

The class will explore this theme from two perspectives. First, we will discuss the basic building blocks that help structure the shape and integrity of the frame (i.e., initial contact, first sessions, fees, adherence to time, missed appointments, gifts, vacation schedules, boundary crossings and violations, etc.). We will also explore the theoretical framework that holds this together in a symbolic and clinical way—with an understanding that how we imagine the frame can either foster or hinder the analytic process. We will study some of fundamental ways that various theorists have thought and written about the analytic frame, and ways 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 and symbolic implications of these decisions.

This class will be highly experiential – candidates should come prepared to participate in creating one or more analytic dyads in class.

Winter Trimester

LQP 901: Ethics, Tiffany Houck-Loomis

3 Saturdays TBD, 10:00 AM-4:00 PM

3 credits

This course will cover a range of essential matters related to ethics, codes of conduct, and scope of practice in the work of psychoanalysis as a licensed profession in the state of New York and as a Jungian analyst. While this course is mandatory for LQP candidates, it is strongly recommended for all candidates, as its specific focus is on developing a Jungian analytic ethical stance in all areas of clinical practice, both in and out of the analytic office.

The course will familiarize the candidate with the responsibilities as a clinical practitioner within the guidelines of the State of New York, HIPPA regulations and the various codes of ethics from the National Association for the Advancement of Psychoanalysis (NAAP), the International Association of Analytical Psychologists (IAAP), and the JPA. In addition, we will cover a range of important topics related to the transference, suicide and suicidal ideation, diversity and inclusion, racism and sexism, and social and political action as it pertains to the Jungian analytic attitude in thought and in action.

READING COURSES YEARS 1-2

Fall Trimester

LQP 203: CW 8, *On the Nature of the Psyche*, Morgan Stebbins

6:30-8:00 PM Mondays

3 credits

CW Volume 8 is unique among Jung's works in containing a number of the core outlines of Jung's structural model of the psyche. This model contrasts our usual way of seeing the world, through the lens of narrative, history, and emotion, with the counter-view of pattern, archetype and structure. Jung expresses this model in essays on a wide range of subjects, from his unique idea of psychic energy to the theory of complexes to the transcendent function all the way to synchronicity.

In this class we will learn how understanding the broad strokes of this bifurcated theory helps us in the practical clinical treatment of suffering and neurosis. In fact, we will see that it is only with an understanding of Jung's still-radical interweaving of the general and the specific that we can do justice both to Jung's theory and to our analysands, through the symbolic translation of their neuroses into a life well lived.

Winter Trimester

LQP 102: CW 6, *Psychological Types*, Stan Perelman

6:30-8:00 PM Mondays

3 credits

This course focuses on Jung's work on psychological types: the attitudes of introversion and extraversion and the four functions. Reading intensively CW 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 its implications for the individuation process.

Spring Trimester

LQP 402: CW 11, *Psychology and Religion: West and East*, Michael Monhart

6:30-8:00 PM Mondays

3 credits

We will give a close reading to the essays in CW Volume 11, particularly "Answer to Job," the general essays on religion, and the pieces on Eastern religions. Building on Jung's discussion of the role of Mary in the Catholic Church, we will critically examine the patriarchal structure of religious systems.

Supplemental readings from contemporary Buddhist studies and Christian theology will be used to mark the further development of these fields from Jung's time. Clinical attention will be given to meditation, loss of faith and of idealized projections of God, psychoanalytic and religious attitudes towards desire and evil, and Jung's emphasis on the importance of numinous experience.

READING COURSES YEARS 3-4

Fall Trimester

LQP 403: CW 10,15, *Civilization in Transition; The Spirit in Man, Art, and Literature*, Sherry Salman

6:30-8:00 PM Mondays

3 credits

Reading primarily from CW Volumes 10 and 15, *MDR, The Red Book*, and some post-Jungian re-orientations, we will consider some of the explicit and implicit social and cultural ideas, images, and consequent issues inherent to our theory and practice. In order to anchor a wide-ranging discussion about Jung, the cultural psyche, and cultural complexes within a symbolic perspective that aims to contain our clinical work, I plan to focus us on some of Jung's paradoxical images of psychological process: correspondences (as above so below; like cures like), dissociation and the Self (the Many and the One), the "myth of consciousness," the animated world of psyche and the anima, idealization and de-idealization (Romance with the unconscious "other"), the mystery of symbols, and the psychologizing of symbolic images. Please be prepared to do a substantial amount of reading, and come to the first class having read Chapter 9 in *MDR*, "Travels."

Winter Trimester

LQP 503: CW 13, *Alchemical Studies*, Beverley Zabriskie, Morgan Stebbins, Holly Fincher

6:30-8:00 PM Mondays

3 credits

"Alchemy affords us a veritable treasure house of symbols, knowledge of which is extremely helpful for an understanding of neurotic and psychotic processes." – C.G. Jung, CW 14, xviii

With his focus on the dynamics of transformative process, Jung was drawn to the vast multicultural and multi-disciplinary imagery through which the alchemists met and confronted otherness, in themselves and in the external other. The experimenters and their retorts, their configurations and projections, their texts and engravings were forms of proto-psychology, proto-medicine, proto-physics and proto-chemistry systems. They created a symbolic system which addressed matters of body and mind, emotion and imagination.

The five essays in CW Volume 13, *Alchemical Studies*, explore major themes, substances, combinations, fantasy and real figures, larger than life energies and personages as they informed and emerged from alchemical laboratories, libraries, and studios. An implicit theme throughout is the crossing of super-imposed categories on reality, between eras, cultures, philosophical and symbolic systems, material entities, etc. The long term effect of dealing with liminal experience opens the analyst to the otherness met in the analytic field. Jung traced the images both in the history of psychological expressions—the traditions of the East and West are included in his associations and amplifications—and in the dreams and images of modern normal neurotics.

The alchemical imagery in these essays will be applied to clinical interactions and complex dynamics, applied and amplified by illustrations from practice. As a specific example of the use of alchemical imagery, the contents of CW Volume 12, *Psychology and Alchemy*, the dream material of the Nobel physicist Wolfgang Pauli, will also be summarized. This volume presents the imagery of 400 dreams, an extraordinary process of personal and archetypal material sent to Jung by the scientist who would later co-author the essays on synchronicity.

Spring Trimester

LQP 302: CW 9ii, *Aion: Researches into the Phenomenology of the Self*, Morgan Stebbins

6:30-8:00 PM Mondays

3 credits

Aion is one of Jung's two great late-life works. It is both daring and practical. It traces the transformation of the dominant collective self-image during the last roughly 2000 years. As such, it can be considered a case-history of a particular *time-period* of Western culture and so can be used to structure a truly Jungian case write-up.

Aion teaches the nuances and uses of amplification. It shows the historical precursors to a dominant cultural image of the self and so teaches a method to discern the precursors of the self-images in an analytic endeavor; in doing so, we can understand the major arcs of a person's life and can clarify and communicate the structure and dynamics of each personality, as well as discern what is mutable and what is not.

- Theme of *Aion*: To illuminate psychic change within a particular temporal context
 - How to do it: By recognizing different symbolic manifestations of the whole
 - Because: Having a model of the whole allows you to see what isn't apparent
 - Purpose: To remedy disorientation—through exploring and relating to soul-images.
- By semester's end, this process should produce an authentic Jungian case understanding.

CASE SEMINARS (register only for the Case Seminar to which you have been assigned)

Fall and Winter Trimesters

LQP 701-702: Kathleen Martin

2:00-3:30 PM Mondays

3 credits

This advanced case seminar assumes familiarity with theory and some expertise in the practice of depth psychology. Each participant in the group will be expected, in turns, to present a specific piece of an individual process and expand on it from whatever angle(s) the candidate chooses: the dynamics of field phenomena, complexes, enactments, energetic movement or stasis, dream work, art work, amplification through myth or religion, and so on. It is hoped that the presentation, while clinically rigorous, will also include creativity and play—a sense of the alchemy through which both patient, and therapist, are changed.

The idea is to look at a smaller aspect of process intensively, rather than offering an extensive case study. It is hoped that the presentations, and the collegial discussion that will follow in the latter part of each seminar, may also inspire ideas for the exam and final project.

LQP 701-702: Jeffrey Morey

8:30-10:00 PM Mondays

3 credits

This case seminar is intended to focus on “use of the countertransference” as a tool to enhance one’s perspective of the overall clinical “moment.”

We situate ourselves along with our analysand in a contained clinical encounter. The container is variously called an alchemical *vas*, a crucible or, from an object relations perspective, a “holding environment.” The use of countertransference adds a subtle but important component to our ability to attune to this contained environment of thoughts, emotions, images, perceptions, and interactions.

We will have a dual focus in the seminar. We will discuss some of the theoretical notions around transference/countertransference and how these have evolved historically. We will explore a scattering of papers to bring forward a familiarity with the various ways that countertransference is spoken of theoretically and used clinically. The material will be derived from various sources, offering a view into a part of the psychoanalytic and Jungian literature that isn’t often featured in the curriculum. The instructor will take the lead in presenting some of these ideas, and candidates will be expected to read a paper each week during the first trimester.

The second and more central focus of the seminar will be within a more traditional case seminar format. Candidates will be asked to present examples from their practices, bringing vignettes that will serve as a jumping off point for the exploration of a more conscious encounter with one’s countertransference. We will focus on the way that awareness of a symbolic position vis-à-vis one’s countertransference can add a missing element in guiding the focus and timing of clinical interventions/interactions. This seminar will help candidates to gain a greater understanding of the role/meaning of countertransference in theory and also to help candidates feel greater confidence in using their countertransference as a tool in their clinical repertoire.

LQP 701-702: William Baker

8:30-10:00 PM Mondays

3 credits

“Theory is good, but it doesn't prevent things from existing.” – Jean-Martin Charcot, 1886

“Theories are to be avoided, except as mere auxiliaries. As soon as a dogma is made of them, it is evident that an inner doubt is being stifled. Theories are not articles of faith, they are either instruments of knowledge and therapy, or they are no good at all.” – C.G. Jung, CW 16, §198, 1945

This case seminar will take seriously Jung’s recommendation that therapists become well-acquainted with a wide variety of current psychological theories and methods. Jung knew that developing an extensive knowledge of psychology and psychotherapy is what leads, paradoxically, to a

capacity for ultimately letting go of any preconceptions when sitting with a patient, for allowing the clinical material itself to indicate how it should be understood. In this seminar we will track the content and process of each candidate's session material while applying the most helpful "instruments of knowledge and therapy" of the Jungian, post-Jungian and psychoanalytic traditions, among others. We will deepen our understanding with applicable readings, always with a focus on the immediate demands and fundamental concepts of analytic practice: transference, countertransference, dissociation and attunement. As a working group, our aim will be to establish and maintain an open, creative, non-dogmatic space in which seminar members feel free to play with and share any ideas that come to mind as we pursue our work as therapists and as perennial students of the unconscious. In addition, candidates will begin learning the art of analytic case formulation, with the option to continue in the spring trimester in a group LQP 902, Clinical Thesis: Research Methodology and Clinical Case Writing course.

DREAM PRACTICA (3 1-credit Dream Practica meet the 3-credit LQP 502 requirement)

Fall Trimester

LQP 502A: On Working with Dreams in a Clinical Process That Embodies Social Justice, Harry Fogarty

10:00 AM-4:00 PM Sunday, October 4

1 credit

Working with dreams within the therapeutic encounter is *in se* an act of, an experience of, social justice—and must be so. Otherwise dreamwork fails the therapeutic process. For it to be such an experience, the "Jungian givens"—the fundamentals about frame, the transference and countertransference, and working with dreams within the process—need to be wrestled with, just as much as my whiteness—my automatic presumptions of how life is—must be questioned, continuously. For example, how does "enforcing" the frame allow me to keep myself out of the analytic process? How does the focus on internal process prevent me from understanding and engaging with an analysand's cultural or generational trauma?

Participants will be asked to bring brief process notes, including a dream, that lend themselves to this wrestling. We will consider examples I offer and materials brought by the participants.

LQP 502B: Layers of Multiple Meanings in Dreams, Margaret Klénck

10:00 AM-4:00 PM Sunday, November 15

1 credit

Dreams are always sending multiple message to consciousness. In this practicum, we will look at the layering of those multiple meanings, paying particular attention to the dream's depiction of the complexes. Almost always, the narrative structure of the dream replicates the dynamics of an activated complex. Recognizing this parallel, and then amplifying the pattern, are two very useful clinical tools.

Participants should be ready to share a dream from their practice for the group to study. Also, please re-read the first three chapters of Jolande Jacobi's book *Complex, Archetype, Symbol*. Note: a Dream Practicum is not group supervision—we will be studying the layers of the dreams as they relate to the dreamer and perhaps the transference field, but we will not be supervising the treatment itself.

Winter Trimester

LQP 502C: BodySoul Rhythms, Patricia Llosa

10:00 AM-4:00 PM Sunday, February 28

1 credit

"Old Mother God, Old Father God—they keep us trapped. And we do give up. We pull the covers over our head, and go back to sleep. Only to dream of old dragons, old alligators, old crocodiles drinking our blood. To dream of cold-eyed lawmakers saying, This is the way it's always been done. It works. It will stay this way. And you will obey." — Marion Woodman, *Coming Home to Myself: Reflections for Nurturing a Woman's Body & Soul*

"What has to be let go to make room for the transformations of energy that are ready to pour through the body-soul?" — Marion Woodman, *Bone: Dying into Life*

This dream practicum will touch on the format that Marion Woodman employed to work with dreams individually and in groups, drawing on the teachings of Marie Louise von Franz and Barbara Hannah. In addition, it will include the evolution of this tradition into Woodman's own explorations of working with dreams in the body, which became known as BodySoul Rhythms. The practicum will include some experiential components, so unless you are willing to take some risks in communion, this practicum is not for you. This practicum may also take place over Zoom.

Spring Trimester

LQP 502E: The Persona in Dreams, Sarah Berry-Tschinkel

10:00 AM-4:00 PM Sunday, May 2

1 credit

This one-day dream practicum will explore the Persona Archetype and its manifestation in dreams as well as waking fantasies. The role and nature of the Persona has undergone a great transformation in our

mediated, hyper-connected, and highly visual culture, and its importance and evolving nature should not be overlooked or undervalued. In this practicum we will collaborate to expand our understanding of this archetype, and its potential for healing properties, as well as its destructive and regressive aspects.

LQP 502F: The Unfolding Psychological Process To Be Found in a Dream Series, Susanne Short

10:00 AM-4:00 PM Sunday, May 16

1 credit

In this dream practicum, we will observe the unfolding psychological process within a dream series. It will reflect the progression of one synchronistic image inside the shadow complex, passing from patient denial to reflection, to conscious recognition and emotional reception, to integration. This series will give an example of the progressive assimilation necessary for individuation.

Dreams will be discussed from multiple perspectives. Candidates are encouraged to bring a dream series if they wish.

3-CREDIT DREAM INTENSIVE (substitutes for 3 1-credit Dream Practica; can also be taken for elective credit)

Fall Trimester

LQP 502A-B-C: Dream Interpretation: Federico Fellini's Dream Series of a Giant Woman, Sylvester Wojtkowski

2:15-3:45 Mondays

3 credits

" "Movies are far more efficient than the theatre, ... they are able to produce amazing symbols to show the collective unconscious." C.G. Jung, *Dream Analysis: Notes of the Seminar Given in 1928-1930*, 12.

"[Dreams] are the small and big myths that help people to understand." Federico Fellini in a 1964 interview, Tullio Kezich, *Federico Fellini, His Life and Work*, 227.

Jung remarked on cinema's ability to create symbolic images and marveled at the effects that films can produce in the psyche of spectators (*Dream Analysis*, 49.) The cinema of Federico Fellini offers an exquisite example of how the creative imagination of a great artist produced a wealth of images that deeply penetrated the collective and individual psyches in the twentieth century. In 1960, during his work with a German Jungian analyst Ernst Bernhard, Fellini began an illustrated dream book, which he continued throughout his life. Its facsimile, published by Rizzoli as *Federico Fellini: The Book of Dreams*, provides a unique insight into the psyche of one of the creative geniuses of the modern times. Fellini's films contain the dreams of the characters, often unfold in dream-like sequences, and are constructed as dreams (e.g. *City of Women*).

We will look at the interplay of dreams and films in Fellini's work. Using the series of Fellini's dreams of a giant feminine figure, we will examine the unconscious processes expressed in the material as it evolves throughout the artist's lifetime. We will look how unconscious material has informed his life and his work. We will carefully examine how the creative spirit manifests and unfolds in dreams, life and films. In our daily practice, we interpret dreams of ordinary dreamers. Here, we will be learning from the unconscious material of an extraordinary dreamer: "logically and causally the exceptional is crucial, because it introduces the more comprehensive category ... [which] cannot be understood by amplifying the commonplace" (Edgar Wind, *Pagan Mysteries in the Renaissance*, p. 238).

You'll be required to write a weekly interpretation of a Fellini dream provided a week in advance, and a final paper based on the material explored in the class.

LICENSURE QUALIFYING PROGRAM COURSES/IAAP ELECTIVES

Spring Trimester

LQP 401: Sociocultural Studies: Mythology: The Jungian Interpretation of Fairy Tales, Priscilla Rodgers

8:30-10:00 PM Mondays

3 credits

This is a course covering the basic components of a Jungian interpretation of fairy tales and will include how the tales can be seen to be clinically relevant. We will examine some basic patterns in the tales, taken mostly from Grimm, but including some from Anderson and others. Candidates need only have the Grimm collected fairy tales and any readings given. Texts of additional tales will be available from the instructor. We will concentrate on the emotional tone of the tale, looking at the Jungian structure as well. You should have a proficiency in Jungian interpretation with these tales and any such tale after this course.

LQP 902: Research Methodology and Clinical Case Writing, William Baker

8:30-10:00 PM Mondays

3 credits

Students will learn the fundamentals of psychoanalytic case formulation. This will include all the aspects suggested by New York State's Licensure Qualifying Examination, but seen through a Jungian lens. We will utilize ideas from the various schools of psychoanalysis; specific readings will be determined by the dynamics of each case. Students will present a new (or newly revised) section of their developing formulation in each class meeting. The criterion for evaluation will be the completion of a comprehensive written case formulation for one patient.

Candidates should be in 3rd year or beyond, or obtain permission of the instructor.

ELECTIVES

Fall Trimester

Emotion: Psychic Energy, Mental States, Therapeutic Fields, Beverley Zabriskie

4:00-5:30 PM or 4:30-6:00 PM Mondays

3 credits

Our psychic and physiological, relational and therapeutic pursuits are influenced and impacted by emotion. Our thoughts and ideas are activated by emotion. Emotion is the basis of psychic energy discharge—enacted, expressed, and given images—of human actions, reactions, and interactions. It is the impetus, the archetypal core, in mythic and religious symbolism, as well as the personal core in complexes. Emotion emerges as discharge, action, behavior, language, the arts, and images. It is the link to instinct, culture, the experienced inner life, and outer surround.

Jung's archetypal theory is based on emotional dominants. Emotion is the link on his arc from the infrared of instinct to the ultra-violet of the archetypal image. The understanding of universal survival-enhancing emotions and social emotions is key in analytic process, and is a central focus of neuroscience research. Indeed, a goal in clinical work is the differentiation of affect and emotion into feeling, still in right order and alignment with instinct. Hence a clinician must recognize the various imagistic and derivative communications of emotion, identify which emotion is active, and understand the psycho-physical sources and modes by which emotion is communicated between and among individuals and groups. The clinician must also be aware of physiological transmissions of emotion in the analytic field. This allows therapeutic engagement in both analysand and analyst's emotional and psychological development.

This course will foster the development of the capacity to recognize and engage emotion as it emerges from the patient and the analyst in the analytic field. The aim is toward a balanced, calibrated and conscious connection to emotion as the source of personal, collective, relational, and archetypal dynamics.

Winter and Spring Trimesters

The Origins of C.G. Jung's Psychology Project: The Black Books, Parts 1 and 2, Sylvester Wojtkowski

4:30-6:00 PM Mondays

3 credits each trimester

After several publishing delays, Norton will finally deliver Jung's *Black Books* in October 2020 (Covid-19 permitting). *The Black Books* are the notebooks in which Jung recorded his visions, imaginal dialogues, and reflections that led to the creation of *Liber Novus*, or *The Red Book*.

The opening sentences of *MDR* state: "**My life is a story of self-realization of the unconscious.** Everything in the unconscious seeks outward manifestation, and the personality too desires to evolve out of its unconscious conditions and to experience itself as a whole." Notice the expression: "*life is a story*," note the agency of the unconscious, its own drive toward self-realization, and the absence of the ego. The notions: "story," "self-realization," "unconscious" (which "seeks"), and "personality" (which "desires to evolve and to experience"), describe personified agents in the psyche. They refer to the self-expressive autonomous actors evolving, experiencing, and creating narratives (myths) that make up a life.

With *The Black Books* we will have a glimpse into the raw material from which the meticulously-calligraphed and lavishly-illustrated *Red Book* was created. We will see how much of the emergent material made it into the illuminated manuscript. By comparing the text of *The Red Book* with the original notes in *The Black Books*, we will study Jung's secondary elaboration and construction of his psychology project. We will study *The Black Books* in relation to *The Red Book* in the light of the *MDR*'s opening to examine the hypothesis of the autonomous agency of the unconscious in creating the life-story. The original, implicit model of individuation portrays the unconscious others (plural) as emergent instigators, directors, and guides to Jung's ego, "who" only reluctantly engaged in dialogues with others that changed its/his attitudes. The later model of *confrontation with the unconscious*, from *MDR*, emphasizes the ego's agency in the relation to the unconscious.