

JPA COURSES AND ACADEMIC CALENDAR 2023-24

	Fall	Winter	Spring
15-3:45	Elective: Black Books' Multi-logues and Subjectivity , Sylvester Wojtkowski	Elective: Black Books' Multi-logues and Subjectivity , Sylvester Wojtkowski	Elective: Black Books' Multi-logues and Subjectivity , Sylvester Wojtkowski
30-6:00	Intro to Jungian Theory and Practice , Part 1 (LQP 801/elective) Margaret Klenc & Morgan Stebbins	Intro to Jungian Theory and Practice Part 2 (LQP 802/elective) Margaret Klenc & Morgan Stebbins	Intro to Jungian Theory and Practice Part 3 (LQP 803/elective) Margaret Klenc & Morgan Stebbins
30-6:00		Elective: The Buddha as Symbol of the Self , Lee Robbins	Elective: Jung's ETH Lectures, Philemon Series Vol 2 - Consciousness and the Unconscious , Beverly Zabriskie
30-8:00	(1/2-year) CW5 (LQP 103/reading course) Matthias Leutrum	(1/2-year) CW9i (LQP 303/reading course) Michael Monhart	(1/2-year) CW7 (LQP 202/reading course) Amy Lamborn
	(3/4-year) CW16, Psychology of the Transference , (LQP 603/reading course) Beverly Zabriskie	(3/4-year) CW14, Mysterium Part 1 (LQP 601/reading course) Morgan Stebbins	(3/4-year) CW14, Mysterium Part 2 (LQP 602/reading course) Morgan Stebbins
30-10:00	(LQP 701/case seminar) Melinda Haas	(LQP 702/case seminar) Melinda Haas	
30-10:00	(LQP 701/case seminar) Kimbrough Besheer	(LQP 702/case seminar) Kimbrough Besheer	LQP 401: Fairytales as Psychic Structure and Cultural Commentary , Deborah Fausch
30-10:00	(LQP 701/case seminar) Sylvester Wojtkowski	(LQP 702/case seminar) Sylvester Wojtkowski	
	COURSES AT OTHER TIMES		
	FALL	WINTER	SPRING
aturday/ unday ourses & actica	LQP 502 B, Friday 11/10/23, 10am - 4pm, pre-colloquium in-person workshop, Andrea Fiuza Hunt & Patricia Llosa LQP502A and 502B need to be taken together, pls. see course description	LQP 502 D/E, Unions of Sames in Jungian Theory and Practice and in Dreams (2 part/2 credit dream practicum), January 21, 2024, March 3, 2024, 9am - 3pm, (please note earlier start time) Craig Stephenson & Matthias Leutrum, (LQP 701/case seminar) Case seminar Margaret Klenc, Saturdays, dates tbd LQP 502H, March 17, 2024. 10am - 4pm, Another Way to Experience Ourselves, Harry Fogarty, Michael Monhart & Lisa DeBenedittis	(LQP 702/case seminar) Margaret Klenc continued, Saturdays, dates tbd Summer 2024: LQP 201, Leslye Noyes, Jung in Context, 06/11, 29, 07/13 May 19, 2024, Deborah Fausch & Kimbrough Besheer (in-person workshop, location tbd.) This workshop is part of the Monday evening 'Fairytales as Psychic Structure and Cultural Commentary' elective and cannot be taken independently)
uesdays 30-8:00	Public Program/Elective credit: LQP 301, Morgan Stebbins, Clinical Jung, classes start 9/19/23	Public Program/Elective credit: LQP 301, Morgan Stebbins, The Psychology of the New Testament	Public Program/Elective credit: LQP 303, Morgan Stebbins, The Archetypes of Human Experience
indays -4 or 5	2 Dream Practica LQP 502A, 10/22/23 Patricia Llosa LQP 502C, 12/3/23 Audrey Mahler	2 Dream Practica LQP 502F, 1/7/24 Robert Bump LQP 502G, 2/25/24 Cindy Pourbaugh	2 Dream Practica LQP 502I 5/5/24 Allison Avery & Morgan Stebbins LQP 502J 4/21/24 Ilana Storage

1/2-year required courses 3/4-year required courses elective case seminar dream practica and other practica

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JPA ACADEMIC CALENDAR 2023-24

FALL TRIMESTER:

Clinical evening: September 11, 2023

Monday evening class dates: September 18, October 2, 16, 23, 30, November 6, 13, 20, 27, December 4, 2023

Holidays: September 25, 2023 (Yom Kippur), October 9, 2023 (Indigenous Peoples'/Columbus Day)

Dream practica: October 22, December 3, 2023

Fall colloquium: November 10-12, 2023

WINTER TRIMESTER:

Clinical evening: December 11, 2023

Monday evening class dates: December 18, 2023; January 8, 22, 29, February 5, 12, 26, March 4, 11, 18, 2024

Holidays: December 19, 2023 - January 2, 2024 (Holiday Break); January 15, 2024 (Martin Luther King Day); February 19, 2024 (Presidents' Day)

Dream practica: January 7, February 25, 2024

Winter colloquium: Sunday, February 4, 2024

SPRING TRIMESTER:

Clinical evening: March 25, 2024

Monday evening class dates: April 1, 8, 15, 22, 29, May 6, 13, 20, June 3, 10, 2024

Holidays: May 27, 2024 (Memorial Day)

Dream practica: April 21, May 5, 2024

Spring colloquium: April 5-7, 2024

End of year event: June 17, 2024

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

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(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 3-credit courses in readings from the Collected Works of C. G. Jung.
3. 12 3-credit 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, taken for at least 2 trimesters each year for 4 years.
5. 24 Dream Practicum credits.

LICENSE QUALIFYING PROGRAM COURSE REQUIREMENTS

Content Areas	Course Numbers/Titles	Cred
1 Personality development	101 Personality Development: Comparative Theories/Current Approaches	15
	102 Personality Development: Jungian Personality Theory 1 (CW 6, 17)	15
	103 Personality Development: Jungian Personality Theory 2 (CW 5, Fordham Lect.)	15
2 Psychoanalytic theory of psychopathology	201 Psychopathology: Comparative Theories/Current Approaches	15
	202 Psychopathology: Early Jungian Theory (CW 3, 4, 7)	15
	203 Psychopathology: Jungian Model of the Psyche (CW 8)	15
3 Psychoanalytic theory of diagnosis	301 Psychodiagnosis: Comparative Theories/Current Approaches (DSM)	15
	302 Psychodiagnosis: Archetypal Theory (CW 9ii)	15
	303 Psychodiagnosis: Archetypal Theory and the Collective Unconscious (CW 9i)	15
4 Sociocultural influence on growth and psychopathology	401 Sociocultural Studies: Mythologies	15
	402 Sociocultural Studies: Religious Texts (CW 11)	15
	403 Sociocultural Studies: Social and Cultural Influences (CW 10, 15)	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 (CW 12, 13)	15
6 Analysis of resistance, transference, and countertransference	601 The Transference Field: Jungian Symbol Systems (CW 14 Part 1)	15
	602 The Transference Field: Intrapsychic Dynamics (CW 14 Part 2)	15
	603 The Transference Field: Interpersonal Dynamics (CW 16)	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/Spring Trimesters

LQP 801/802/803: Introduction to Jungian Theory and Clinical Practice, Parts 1, 2, & 3, Margaret Klenck & Morgan Stebbins, 4:00-5:30 PM Mondays, 3 credits/trimester

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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.

READING COURSES YEARS 1-2

Fall Trimester

LQP 103: Collected Works Volume 5, Symbols of Transformation, Matthias Leutrum

6:30 - 8:00 PM Mondays, 3 credits

In our reading of CW 5 we will be guided by Eugene Taylor's foreword to the edition of "Psychology of the Unconscious" (Symbols of Transformation), translated by Beatrice Hinkle and first published in 1916, in which he vividly describes and documents the impact Jung's volume had on the field of American Psychology. We will also consider Taylor's article *Jung before Freud, not Freud before Jung: the reception of Jung's work in American psychoanalytic circles between 1904 and 1909* for additional context.

"An indication of exactly how extensive this American acceptance was can be gauged by the reception afforded Hinkle's translation of Psychology of the Unconscious by the press when it first came out in 1916. Competing papers in Boston, New York, Cincinnati, Philadelphia, Chicago, and San Francisco, as well as newspapers from small towns, all stated their opinion. Literary magazines such as the Nation and fashion magazines like Ladies Home Journal also chimed in, and in several publications a furious exchange of letters ensued.....

..... Throughout the twentieth century, however, Freud and not Jung became the dominant force in mainstream literary, intellectual, and artistic circles, insofar as the more outward and visible forms of American social thought were concerned. Freud's form of depth psychology became the dominant influence in the mental health professions, even controlling the teaching of clinical psychology and psychiatry from the 1930s to the 1960s. But the American psychotherapeutic counterculture during the same period remained inspired primarily by a neo-transcendentalist, Emersonian, Jamesian, Bergsonian, and Jungian view of higher consciousness and the interior life, due in no small part to Hinkle's first translation of Jung's work."

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Furthermore, we will explore the way this volume extends Jung's differentiation of directed and associative thinking, introduces his use of fantasy material as a source of psychological understanding (as well as suffering) and introduces/develops the method of amplification. We will discuss the two types of human thought that Jung describes: directed thinking, of which the highest form is science, and which is based on speech and a nonverbal, undirected, associative thinking, commonly called dreaming. These two modes of thought deal with two activities of man: adapting to outer reality and reflecting on subjective/internal concerns.

Also, of foundational importance are his radical reformulation of the concept and clinical appearance of psychic incest and his discovery and understanding of several foundational mythologems including the hero, the mother and sacrifice. In *Symbols of Transformation* Freud's exposition of the incest fantasy, which he derived from the Oedipus legend, is proposed as an example of classical legends which express basic psychological concepts, and which can be more fully understood and appreciated through the exploration of these concepts. In addition to our reading of CW5 we will consider readings from Robert Stein's "Incest and Human Love".

A review of Stein's book states "... the author goes on to develop objectively the theme which is the 'incest taboo and its significance for human love'. Stein's view, following Jung, is that the deep human urge towards incestuous union stems from the desire to be reconnected with one's own unconscious depths. The incest taboo transforms sex 'from a purely biological urge to the supreme instrument of man's psychological development'. The 'incest wound' is Stein's phrase for the person's incapacity to fully respond in intimate relationships. Because the incest taboo has fallen into the unconscious, we fear incest when it occurs. This fear splits mind and body, sexuality and love. The author gives an excellent description of how eros/love and sex become split."

Finally, we will use *Symbols of Transformation* to refine our clinical practice and more clearly define what constitutes a Jungian approach to depth psychological work.

Winter Trimester

LQP 303: Collected Works Volume 9i, Michael Monhart,
6:30-8:00 PM, Mondays, 3 credits

In reading the essays in Volume 9_i, we will start by taking Jung at his word, so to speak, reading through his general formulations of the collective unconscious and archetypes. The emphasis will be on the experiential expression of archetypes in the clinical process. Halfway through the semester, we will take an interlude and investigate contemporary critiques and debates around the nature of archetypes. As time allows, we will further amplify the specific archetypes Jung discusses in the volume, considering, in particular, the role of imagination in engagement with the archetypal. Finally, we will examine individuation and its manifestation in clinical process.

Spring Trimester

LQP 202: Collected Works Volume 7, Amy Lamborn
6:30-8:00 PM Mondays 3 credits

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Jung's *Two Essays in Analytical Psychology*, first published in 1917 as *The Psychology of Unconscious Processes*, constitutes an early effort by Jung to describe his theory and method, in contradistinction to those of Freud and Adler, to a general audience. Revised in 1926 and 1943, the text proposes the idea of the collective unconscious, "the sediment of all the experience of the worlds of all time, and ... also an image of the world, that has been forming for aeons," a structure linking self and world. In addition to laying out a psychic structure and a prospective theory of psychic illness, and to setting this theory in the context of Freud's and Adler's methods by means of a theory of attitude types, the essay is full of practical observations on how to treat the suffering psyche, containing several important elucidations of dreams. This course will focus on a careful reading of the two seminal essays in Jung's Volume 7: "On the Psychology of the Unconscious," and "The Relations between the Ego and the Unconscious," as well as other essays in the volume. Readings from Jung's other works as well as the writings of contemporary Jungian and post-Jungian theorists will help illuminate the Jung's ideas in terms of contemporary theory and practice may be assigned as time permits.

READING COURSES YEARS 3-4

Fall Trimester

LQP 603 Collected Works Volume 16, *Psychology of the Transference*, Beverley Zabriskie, 6:30-8:00 PM, Mondays 3 credits

After addressing Transference and Counter Transference in his 1914 Fordham Lectures, and 1935 Tavistock lectures, Jung makes a daring move in *The Psychology of the Transference*. Here the alchemical images barely referenced earlier, are made explicit when he uses, expands, and deepens the Freudian Herbert Silberer's idea of the alchemical *coniunctio* as imagery of the depth analytic multiple facets of relationship. In P of T, three strong skeins of Jung's thought converged - his theory of psychic energy, his concept of psychization, his view of the unconscious as process. The first evolved from a Freudian qualitative drive theory to a psychic physics of mutable intensities; the second was informed by the kinship libido and instinct sacrifice of tribal initiations and also by the motifs of voluntary sacrifice for enlightenment and transformation in Mystery rites and hermetic philosophy. The third reveals both his historical dialogue with alchemy and his contemporary dialogues with the psychic fields conceptions of William James and the field theories of physicists. Psychic energy, psychization, process. These were the body, soul, and spirit of Jung's materia about transference and countertransference, and the essential ingredients in his analytic container conceived as alchemical retort for the transmutations and transformations of psychic energies, imagined as conscious and unconscious, solar and lunar, feminine and masculine, anima and animus, human, vegetative, mineral and animal within and between analyst and analysand and with the world.

Winter/Spring Trimesters

LQP 601/602: Collected Works Volume 14, *Mysterium*, Parts 1 and 2, Morgan Stebbins, 6:30-8:00 PM, Mondays 3 credits each trimester

Mysterium Coniunctionis 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.

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The main theme of this volume is the main theme of all of Jung's work as well as a good description for any analytic or generally therapeutic enterprise: *it describes how exactly it is that two disparate parts of the psyche interact to become a more whole totality. It also describes the role of the analyst in furthering that process.*

Jung's idea of the subject and the development of the total personality. This movement is the creative aspect of consciousness, a bifurcation and recombination which defines and even creates the subject along the gradient of the symbolic excess through which we can read the prospective value of the symbol and resolution of neurosis.

Mysterium asks and answers four related questions along the course of the process about each symbolic/symptomatic dyad: what is it, what does it do, what is it ultimately for, and what is the attitude that best furthers this understanding.

We will understand the pairing, tripling and quadrupling themes in *Mysterium* and in patient material as manifestations or aspects of a totality that is all already present but projected in some way that calls for attention and recollection. This level of diagnosis can be compared with other symbol systems such as the DSM, psychodynamics, 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 which are present and identifiable in each analytic situation. Many analysts get a result from good listening, empathic mirroring and reflection, but few understand just how it happens. *Mysterium* is that description as well as a how-to handbook.

Candidates will be expected to present material in each class, identifying whenever possible 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 allows the material itself to guide our analytic interventions in the moment—which is not only a deep seeing of the other, but also mitigates the personal equation of the analyst.

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

Fall/Winter Trimesters

LQP 701/702/703: Sylvester Wojtkowski

8:30-10:00 PM Mondays, 3 credits

This case seminar will be held over three trimesters, in response to candidates' request for the whole year's immersion in the minutiae of analytic process.

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]

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The story told from the point of view of the suffering “I”¹ necessarily contains the suffering soul, as the symptom itself is a way that soul (still) enters “I’s” life, even if some “I’s” do 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” desires 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.”² “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 myself³) 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 “I”: “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 atemporal, 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. Where relevant the material will be enriched by the insights from Jung’s *Black Books*.

Fall/Winter Trimesters

LQP 701/702: Melinda Haas

8:30-10:00 PM Mondays

3 credits each trimester

I suppose we could say that as you study music you are also in training as a listener. I studied music all my life, but I can distinctly remember the period in my 20’s when I became a *conscious* listener. In analytic work as with music, conscious listening requires recognizing themes. It means discerning threads, motifs, and figuring out how they weave together. It asks that we listen for changes in color, tone, energy. This kind of listening demands that we remember what has gone before, way back in the opening bars of the first Movement, in the first joys and disappointments of a life, in what was said last week, and dreamt last month. It means figuring out what aspect of theory is useful in analyzing the particular passage that presents itself. It means listening to the changing colors and tones within oneself, allowing ourselves to be *affected*, to feel, so that the understanding and engagement and relationship deepen. We might listen to some music together, to hone our listening skills. But listening to one another as we present our work is

¹ Originally, Sigmund Freud uses “Ich”, or an “I”, only in English translation it has become “ego.”

² Owing images is 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.

³ “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 belief 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.” [Re-Visioning Psychology, p. 51]

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itself the parallel process needed to continue to develop our skills in the consulting room. Reading assignments will emerge out of the material we encounter in the seminar.

Fall/Winter Trimesters

LQP 701/702: Kimbrough Besheer

8:30-10:00 PM Mondays

3 credits each trimester

My musings for this seminar center on your experience of your patients, that is, your counter-transference feelings, e.g. reverie, boredom, psycho-somatic jolts--what the symbolic meaning of your perceptions may mean (re: chakras). With that, some thoughts about what it takes to make a consultation space 'hygienic', with reference to Wilfred Bion's ideas about the therapist's attitude, that is, being 'without memory, understanding, or desire' (MUD). And some ideas about notetaking and verbatims as tools for keeping track of the Big Bang--the beginning of every session-- and what emerges afterward.

Winter/Spring Trimesters, Saturdays, Margaret Klencik

LQP 701/702:

3 credits each trimester

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:

1. learn how to formulate and present a very thorough case presentation.
2. 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.
3. have practice is utilizing the Jungian language and theory.
4. learn about the practice of psychoanalysis from listening to their peers' presentations

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

Assignments: There will be two presentations each class. Reading of either theoretical or amplificatory material may be assigned by each presenter.

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DREAM PRACTICA

Fall Trimester:

LQP 502A: Patricia Llosa

10:00 AM - 4:00 PM Sunday, October 22, 2023, on Zoom

1 credit

LQP 502C: Audrey Mahler

10:00 AM - 4:00 PM Sunday, December 3, 2023, on Zoom

1 credit

Considering Cultural Influences/Context in Dreams and Analytic Process

In this practicum we will explore how images/dreams that enter the analytic container can carry specific cultural influences; we will look at how we might engage those to develop and expand our cultural awareness/competency in the process.

Winter Trimester:

LQP 502 D/E: 2-Credit Dream Intensive, Matthias Leutrum - Craig Stephenson, Sundays, 9am - 3pm (**please note earlier start time**) January 21, March 3, 2024, 2 credits

Unions of Sames in Jungian Theory and Practice and in Dreams. (2 credit dream practicum intensive, can be taken for dream practicum or elective credit).

In *The Psychology of the Transference*, Jung mentions that the *coniunctio* portrayed in the *Rosarium* is only one way of imagining eros or connection: "I am not considering the so-called homosexual forms, such as father-son, mother-daughter, etc.... alluded in the *Visio Arislei*." (Jung, 1946, §357).

In this dream practicum, we will begin with an essay by Jungian analyst C.T. Frey-Wehrin, '*Oedipus in Gethsemane*' (1992) in which he tracks a shadowy destructive repetition of a potentially creative *coniunctio* of likes: "A rather odd theme runs right through the history of depth psychology. It crops up in every generation of male analysts, irrespective of whether they were great pioneers or average members of the profession. I am speaking only of male analysts, because up to now the phenomenon I shall describe here has occurred only between men, as far as I know. ... What these men have in common is a close friendship with a male representative of the older and/or younger generation which tends to last for a period of many years, and even deepens before coming to an abrupt end. In some cases, the end seems to be caused by apparently 'rational' events, for example, scientific disagreements; but this is only what appears on the surface. Looked at more closely, the rational explanation is in no way sufficient to justify the personal break; the violence and finality of this clearly show that it

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must have originated in the emotional depths of those involved. This is also indicated by the fact that as a rule both parties are deeply wounded, and in some cases, the event leaves deep marks on the subsequent course of their lives.”

Prompted by Frey-Wehrlin's questions about this history of psychoanalytic ruptures, we will consider the often overlooked antecedent of the Oedipus myth, the violation by Laius. We will broaden the examination of denigrated masculine and feminine principles to include current understandings of gender and sexual identity, referring to the work of Jungian analysts such as Robert Hopcke and Christine Downing. We will track how images of these may manifest in the dreams of analysands and how we might engage psychologically with their inherent challenges. James Hillman, for instance, theorizes that “homosexual advances made by the psyche are precisely the healing that could open (man/woman) up to taking in another spirit, being penetrated, opened” (1983).

LQP 502F: Robert Bump, 10:00 AM - 4:00 PM, January 7, 2024, on Zoom
1 credit

Cultural Complexes and Dreams

As we know the dialogue between the unconscious and consciousness takes place using symbolic language, and this is the language of dreams. Jung conceptualized that this dialogue took place on three levels: the personal, the collective, and the archetypal. Though helpful conceptually, these three levels are not isolated from each other and distinct in their manifestations. They are interconnected. Practically, it is necessary to be mindful of this interconnectedness of these levels when we are trying to understand dreams. By attending to this interconnectedness, we stand a better chance of discovering more completely the latent content of the dream.

This practicum will focus on the level of the collective as it appears in dreams in the form of cultural complexes. Attention to cultural complexes has the value of shifting our experience of history from being external and outside of us to the experience that recognizes history is alive within us. The corollary to this shifting of the experience of history is that we begin to understand how much of what we consider personal is culturally conditioned. All of this is to say that by attending to cultural complexes we are attempting to understand history and the individual's place in history through the lens of analytical psychology.

The understanding of cultural complexes as they show up in dreams has the potential to serve the expansion of consciousness by intensifying the individual's relationship to chronological time, and at the same time it has the potential to expand consciousness by revealing the hidden presence of history in the present moment as it manifests in the symbols that are in our dreams.

LQP 502G: Cindy Poorbaugh, 10:00 AM - 4:00PM, February 25, 2024, on Zoom
1 credit

The Symbolic Field of the Dream

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“On the one hand, the symbol is a product of the psyche; on the other, it is the very thing that constantly shapes and directs the psyche. It is at one and the same time parent and child. It is a *function* of mind.”
—Charles Poncé, *The Nature of the I Ching*, 1970, p.26.

This dream practicum will encompass various dimensions of the symbolizing function from the natural functions of projection in the outer world and the inner formulation of images in dreams to the more conscious capacity of symbolic thinking and perception. We will think about historical antecedents such as the *sympathy of all things* and the *law of correspondences* as ways of understanding our current psyche and how we perceive these various levels of the symbolic function in the clinical setting.

We will look at case vignettes to understand in symbolic terms the interaction between outer events, relationship patterns, symptoms, fantasies and the transference patterns of the analytic dynamic. We will focus on dreams within this context to understand them as a matrix of emerging consciousness within an archetypal field. We will discuss possible ways to synthesize these outer and inner patterns in an effective way in our analytic work.

LQP 502H: Harry Fogarty, Michael Monhart & Lisa DeBenedittis
10am-4pm, Sunday March 17, 2024, on Zoom 1 credit

Another Way to Experience Ourselves

This practicum is conceived as an experiential follow-up to the 2023 Spring Colloquium presentation by Fogarty and Monhart. With Lisa DeBenedittis we will explore contemplative imaginal practices that create a space where what is within can be expressed and received. We will consider the influence of intentionality within the experience as well as exploring differences between image and non-image-based practices. Specifically, Harry will focus on the Ignatian exercises, Lisa on the reading method of *lectio divina* in dreamwork, and Michael on Buddhist meditation. The goal is to experience and discuss these experiences in the context of our analytic work with our analysts.

Spring Trimester

LQP 502B: Dream Seminar: Psyche, Soma and Symbol 1 credit

Andrea Fiuza Hunt / Patricia Llosa

April 5, 2024, 10:30am – 4 pm, in person, Friday before spring colloquium in Rhinebeck, NY area, (approx. 15 min from Delamater Inn- location details will be provided upon registration)
1 credit

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This practicum, is offered in tandem with the theme of the Spring Colloquium which is the exploration of psyche and soma. The practicum will consist of both theoretical and experiential components taking advantage of the opportunity to work together in person on the Friday before the colloquium.

We will explore the relationship of psyche and soma through the modality of soul collage and authentic movement. The aim of the seminar is to both learn the historical trajectory of active imagination as well as explore pathways to amplify dream images and symbols using the SIBAM (Somatic Experiencing) model presented in Marian Dunlea's BodyDreaming approach. We hope you will come away with a more embodied understanding regarding the following questions:

What is a symbol ? What does it mean that a symbol is bi-valent ? How do I recognize the numinosity of the symbol ?How can I nourish the symbol and its movement? When should I amplify an image and with which modality or technique?

LQP 502I: Allison Avery & Morgan Stebbins

10:00 AM - 4:00 PM Sunday, May 5, 2024, on Zoom 1 credit

The Depth Spirit of Current Events and Dreams: Part 2

This is an extension and deepening of a group workshop presented at the 2023 Spring Colloquium. The practicum will be focused on how to take a hot, literal, current cultural topic - as it may come up in analysis and specifically in dream material—approach and work with it symbolically and orientationally. This allows us to unveil the structure of the psyche underneath it, to understand the projective and dynamic aspect, allowing the spirit of the depths to infuse our work. Possible topics could include: gender concepts, sexism, climate issues, generational differences, porn, cognitive bias, conspiracy theory, aliens, science denial, technology and AI (as a subset).

LQP 502J: Ilana Storace

10:00 AM - 4:00 PM Sunday, April 21, 2024, on Zoom 1 credit

Jung and the I Ching: Patterns of Synchronicity

Patterns of synchronicity occur continuously as a self-regulating function of the psyche's move toward wholeness. Attunement to compensatory images can help bring consciousness to what Jung called, "psychological blind spots". When combined with dreams and other images, the I Ching, the Chinese ancient wisdom classic, can aid in understanding dynamics of psyche's inner figures and what they are trying to communicate. In this practicum we will look at how the I Ching helped Jung frame his theory of synchronicity and how it may be used psychologically and clinically.

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LICENSURE QUALIFYING PROGRAM COURSES/IAAP ELECTIVES

Public Programs by Morgan Stebbins that can be taken for elective credit (3 credits per course). 8 x Tuesday evenings, 6:30 - 8pm.

Fall Trimester

LQP 301: Clinical Jung, Morgan Stebbins, classes start 9/19/23 3 credits

It has sometimes been said that Jung does not have a clinical technique. Nothing could be farther from the truth, and a careful explication of this technique (including perusing some of Jung's 226 clinical examples) is the purpose of this course. Although we will go over the basics of Jung's structural/energetic theory, we will primarily focus on practice using a few simple slogans derived from his Collected Works. In a sense we will work backward from pithy conclusions which should be easy to keep in mind – to their use in clinical practice through lots of examples. Although background texts and related reading will be available, we will concentrate on simple attitude shifts derived from just a few core ideas. We will see that Jungian technique asks quite different questions of patient material than we may be used to. For example, it asks “what is this symptom for – or where is it going?” Just considering this can change our perspective on psychopathology and healing – as it implies that the very problem or neurosis has a purpose. This in turn shows us how to unlock Jung's core message that the image gives us a diagnosis, a prospective aspect, and a treatment direction – all from the psyche of the analysand/patient.

Winter Trimester

LQP 301: The Psychology of the New Testament, Morgan Stebbins 3 credits

The class is for anyone open to looking at the Bible from an archetypal-psychology point of view. That is, we will see scripture as an expression of the deep psyche – which means that it is relevant to us now, as an expression of the psyche itself, regardless of our religious or spiritual orientation. This course is for many types of the curious: it is for newcomers to the Bible who would like an introduction to the stories and history, or for scholars looking for a psychological viewpoint, or for clinicians hoping to understand the psyche – or for the religiously oriented who would like another viewpoint, or for anyone interested in the way scripture uncovers human structures of motivation and meaning.

The New Testament emerged just as the western world developed a new awareness of the soul and was thrown into existential chaos. In some ways the situation mirrored our own: people were concerned about a new globalization, new technology, and a threat to former values. What did an obscure Jewish prophet and a small band followers do and say that so caught the collective imagination of the western world that it developed into the giant religion known as Christianity? What aspects of that view might be relevant today – in fact what parts of it might be as radical today as they were then? These are some of the

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questions we will dive into in this course – with the help of a Jungian appreciation of the vital role of the psyche in both personal and world events.

Spring 2024

LQP 303: The Archetypes of Human Experience, Morgan Stebbins 3 credits

Archetypes are perhaps the most famous of Carl Jung's theoretical constructs. However they can be easily misunderstood or misused. Most simply they are the patterned foundations for the universal types of human experience. The main archetypes are quite limited in number, and appear in many forms. As such, they are nothing new! They appear in myth, in behavior patterns, emotional, life, neurology, and even in DSM diagnostic categories. We will explore each one of the main archetypes and provisionally relate them to these various categories. Practically speaking, archetypes help the clinician understand what part of a person's experience needs attention – a crucial step toward adaptation and healing.

That is to say - using an archetypal view helps us move from a potentially confusing set of narratives to one which considers the structural, permanent and universal aspects of personality. They begin to answer the questions – what do all my stories mean? Are they connected? Where do I start? That is, the archetypes orient both the clinician and patient to what's going on under the surface, so to speak. In Jung's view, this is critical for understanding where we are in our psychological process.. Like any good map, this knowledge allows us to both feel oriented and then to move in a purposeful direction. This leads to specific and personalized understanding (and treatment from the clinical side) – the hallmarks of individuation in regard to the archetypal universals.

ELECTIVES

Fall/Winter/Spring

Black Books' Multi-logues and Subjectivity

Sylvester Wojtkowski, PhD, Mondays 2:15PM-3:45PM, a year-long course, 3 credits each trimester

"We are a psychic process which we do not control, or only partly direct." *MDR*, 4

"The dead: "You are a pagan, a polytheist!"

Jung's I: "Happy am I who can recognize the multiplicity and diversity of the Gods.

But woe unto you, who replace this incompatible multiplicity with a single God! In so doing you produce the torment of doubt for the sake of the one God and the mutilation of the creation whose nature and aim is differentiation. **How can you be true to your own nature when you try to turn the many into one?** What you do unto the Gods is done likewise unto you. You all become equal. And thus your nature is maimed." *BB6*, 220

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“Strange, he [Ka] speaks of the immortality of the I!” Jung’s I commenting on Ka’s speech on the nature of the subject I, *BB7*, 170

If “we” re-phrase Jung’s statement from the first person plural to the first person singular “we” can see something hidden in it: “I am a psychic process which I do not control and only partly direct.” And I, speaking as Sylvester, don’t mean our well internalized Jungian understanding that there is an unconsciousness that I need to be aware of; or to be able to say with Freud (from *A Difficulty in the Path of Psycho-Analysis*, 1917) “I am not a master in my own house.” In original German it states: “das Ich nicht Herr in seinem eigenen Haus,” [*Eine Schwierigkeit der Psychoanalyse*, 1917] which is more precisely translated as “I *is* not a master in *its* own house.” Notice the self-othering of the I. The “I” is treated in this sentence as a third person singular. This translation allows us for the moment to distance ourselves from “our own I” and see it as a separate entity from “ourselves.” This insight is confusing and perplexing. And returning to the Jung’s phrase: “I am a psychic process”—we can see that “I” is not an entity [an Ego] but a process. English “process” derives from Latin “procedere” (from which English “proceed”); it is a “way of going forward, to advance, to progress; it is a course, or method of action”. [Online Etymology Dictionary, accessed 4/30/23 at 12pm EST] OED’s entry on “process” emphasizes “going on, continuous action” and “passing or lapsing of time” and “a narrative, an account” and also “the course or content of a narrative”. It was used in English since XIV century. Thus, “the I as a psychic process” is simply a way to proceed, to move forward through time. So “an I” is a way, a method, not an entity, which is even more obscured and reified when we translate it as “an ego.” “The I” is a flow in time, a fluid matter, more a river than a solid place on its bank from which to view experience. It includes its essential changeability. It is as if the concept of I, a subject both of identity and of the first-person sentence spoken that identifies “I” as momentary subject with particular while transitory qualities, was just a way of becoming, unfolding in time of psychic process that through the use of the subject creates an illusion of intelligibility. “The I” is this psychic process. When I say something, it is a psychic process manifesting in time, it is a self-narration of itself that is by necessity experienced as a first-person experience, it is an experience of the I as an I. If there is no I, there is no experience, there is no consciousness.

The Red Book entries end on June 6, 1916 when Christ’s blue shade visits Philemon, which is described in the first third of the *BB6* [*BB6*, 245-247]. *Black Books* continue till December 15, 1932. In 1928, after encountering, through Richard Wilhelm, a Daoist alchemical essay *The Secret of the Golden Flower* Jung stops calligraphing and painting *the Red Book* and moves toward exploration of alchemy, to create a comparative framework for his experiences of individuation from the *BB* and further build conceptual structure of his psychology project. It seems that’s not only *RB* was abandoned, but also *BB* are put aside at that time as well, since in 1928 there is only one entry from 2/2/1928 and after 4 years break there are only four entries in November/December 1932. I argue that in the move towards alchemy Jung has not included the material from *BB* since June 1916 in building his conceptual and analytic framework. In this year long-course we will closely follow the material from *BB6* and *BB7* and the way it may revision Jung’s theoretical construction.

That excluded material contains substantive multi-logues on the nature of psychic others, including their diverse understanding of the psyche, their limitations, their interrelations among themselves, the soul and Jung’s I, and extensive discussions on the nature of the subject-I. The content present in *BB6* and *BB7* problematizes core Jung’s ideas on the relationship between the ego and the self. From the multilogues of Ha, Ka, Philemon, soul and Jung’s I, the subject I emerges as much more complex notion that even the complexity of the concept of “ego-complex” implies. It is as if Jung’s I is out of his cosmos, the way it was depicted in the mandala *BB5*, 273 on January 16, 1916, painted as *Systema Munditotius*, (System of the **Whole World**). Jung’s I is referred by Philemon and others as originating from the star seed of the foreign star falling onto the earth. Jung’s I as a star seed fell from another star

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system than Philemon's solar system. It provides evidence for the multiplicity of the I. On 11/20/1917 [BB7, 170] Ka in response to the Philemon parable of the tree envisions multiplicity of the I:

"The tree becomes a leaf. The leaf is the I, as well as the whole tree. The I of the tree becomes manifold in the leaves and each leaf is the whole tree-I. Yes, it is smaller than the whole tree and yet not less than the I. Is not every cell of the tree-I an I, and again every grain in the cell an I of the cell, the I of the leaf, the I of the tree?"

In this course we will trace the trajectory of the emergence of the I as multiplicity and relate it to Jung's theory of the ego-complex and its relationship to the self throughout the development of his theoretical conceptualization from 1916 on [from the essay "The Structure of the Unconscious," 1916 and "The Transcendent Function," 1916 through *MDR*].

Winter Trimester:

The Buddha as a Symbol of the Self, Clinical Applications, Lee Robbins

4 - 5:30PM Mondays

3 credits

"It was neither the history of religion nor the study of philosophy that drew me to the world of Buddhist thought but my professional interest as a doctor. My task was the treatment of psychic suffering, and it was this that impelled me to become acquainted with the views and methods of that great teacher of humanity...the Buddha from: "On the Discourses of the Buddha" (Jung: *Psychology and the East*, 209).

Long before Freud and Jung explored the unconscious, Buddha discovered a psychology of the mind rooted in the psyche's inclination to cling to suffering, but also a healing method to bring this pattern to an end. He arrives at this radical insight through his own personal experience of Awakening which is formulated in the Four Noble Truths: stress, the cause, a psyche space free from stress and a path to cultivate the experience of release or freedom from clinging. Like a good doctor, Buddha is offering a course of therapy which may ease psychological affliction or what Freud identified as "the repletion compulsion". While Western psychology tends to focus on past conditions, Buddha's approach to healing offers a way to liberate or decondition repetitive patterns not through denial or repression but through intention, choice and the practice of cultivating skillful mind states in the present. Jung himself acknowledges the healing power of Buddha's insight into the nature of the mind when he journeyed to India and visited the stupa where Buddha delivered his fire sermon, a discourse which compares the human propensity to cling with a raging fire. He describes how he was overcome by a strong emotion never before experienced, exclaiming, "I grasped the life of the Buddha as the reality of the self. For Buddha, the Self stands above all other gods (*Memories Dreams Reflection* p. 279). The goal of therapy according to Jung and his method of therapy is the realization of the Self through the process of individuation, which claims to offer us an experience of wholeness. But what is "wholeness" and how can wholeness be experienced in the midst suffering, loss, grief and illness? Therefore, we turn to Buddha as a unique symbol and archetype of the Self for tentative answers to the question.

The seminar readings include: *The Self in Jungian Psychology* just published by Leslie Stein to orient us to the manifold meanings of the Self as it applies to clinical practice; Roger Brook's

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excellent *Jung and Phenomenology*; the alchemical “Mortificatio” and “Calcinatio” in Edinger’s classic text *Anatomy of the Psyche* and Jung’s Essays on “Rebirth” and “The Golden Flower”. I will offer some relevant readings from the original discourses of the Buddha to supplement the seminar theme with the goal of expanding our therapeutic tools for healing and transformation in and out of the consulting room.

Spring Trimester:

4:30 – 6:00PM Mondays
Beverley Zabriskie

3 credits

Jung’s ETH Lectures, Philemon Series, Volume 2 – Consciousness and the Unconscious

Twelve Lectures, from April 1934 through July 13, 1934

Volume 2 of the Philemon scholars’ re-transcription of Jung’s Lectures at the Zurich Polytechnic Institute focuses on the early and enduring themes in Jung’s method and theories, and his profound sense of the incarnated psyche as he described the evolution of his analytical psychology to a large general audience. As he turned fifty-nine, Jung presented a full reworking of his discoveries from his engagements with psychotic inpatients, his analytic practice, amplificatory research, and his meetings with tribal and indigenous peoples, from the vantage of his later understanding. Most movingly, he describes the impact of his journeys to Africa, as he had earlier in his letters to Emma Jung, in his lifelong search for the common imagery in the varied religions and symbol systems produced by the human psyche. It is remarkable how our reading of his comments on all sorts of intelligence – from gut to imagination – shifts now that neuroscience includes emotional registers. It breaks through the dualism of the cartesian model of a superior cognition.

Through the precision of the Philemon translations and commentary on what Jung really said, in contradistinction to the seminars, we hear Jung present his thoughts on psychology, the word association test, complexes, dreams, psychological types and functions, the collective unconscious, and on national and cultural differences and similarities in the attitudes, images and quests which inform individual and collective life.

The sixteen lectures will be covered in ten classes. Participants will be asked to present their reflections and amplifications of this rich material.

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LQP 401 Fairytales as Psychic Structure and Cultural Commentary, Deborah Fausch,

8:30-10:00 pm, Mondays and Sunday May 19, 2024, with special guest Kimbrough Besheer, 3 credits



Fairy tales are woven like intricate tribal carpets. The images are spun of strong old threads of imagination. Like carpets they are made to survive. ... Tapestries, songs, and stories that hold the old images don't wear out but disappear and often reappear carrying a greater value than before.

Michael Meade, *Men and the Water of Life*, pp. 137-8

Course Summary

Fairy tales form the background of our childhood worlds. In dark forests, trees talk, horses talk, wolves masquerade as grandmothers, and frogs demand to be kissed. Good and evil are clearly defined; the humble bumbler wins the beautiful maiden, and the proud princess is chastened to find that the beast contains a heart of gold.

Ancient, originally oral, told for education and entertainment and to explain how the world works, across many different cultures' fairy tales contain similar motifs and themes, and address common issues. These stories, motifs, and images can be seen as representing the archetypal images of the collective unconscious in the simplest and most concise form. Vehicles for translating unconscious contents into language we can understand and use, fairy tales provide ways of talking about feared, numinous, magical powers, and show us pictures of typical modes of functioning of psyche and its goals. Knowledge of the archetypal patterns in these stories can inform our understanding of our analysts' life stories.

In addition to Monday evening meetings, the course will include a day of fairy tale enactment with Kimbrough Besheer on May 19.

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(LQP 201) Summer 2024, Jung in Context, Leslye Noyes, 3 credits

Dates: June 22, 29, July 13

Times: 9am- 3pm

This course will use three major texts: Henri Ellenberger's Discovery of the Unconscious and Eugene Taylor's Mystery of Personality and Shadow Culture. Using these works, we will study some of the history of approaches to the psychosomatic unity of the individual and how "the unconscious" is understood in those different perspectives. This includes an understanding of a basic division in the personality and techniques for transcending that division. Our study will include learning the perspectives of ancient shamans, some of Jung's predecessors in the Esoteric Tradition, William James, and the American Visionary Tradition of alternative healers. Outlining this "Shadow Culture", so named by Eugene Taylor, places Jung in a lineage of healers working with unconscious processes to support the psychosomatic health and well-being of the human individual. Concepts of personal and collective unconscious will be explored as well as transference. Students are encouraged to bring these different theories and methods into dialogue with their clinical work.