|  |  |  |  |
| --- | --- | --- | --- |
| 4:00-5:30  or  4:30-6:00 | **Intro to Jungian Theory and Practice Part 1** (LQP 801/elective)  **Margaret Klenck & Morgan Stebbins** | **Intro to Jungian Theory and Practice Part 2** (LQP 802/ elective)  **Margaret Klenck & Morgan Stebbins** | **Intro to Jungian Theory and Practice Part 3** (LQP 803/ elective)  **Margaret Klenck & Morgan Stebbins** |
| 2:15-3:45pm | **Elective:** It’s Persons All the Way Down—On the Discourse of Persons in the Psyche and in the World**, Sylvester Wojtkowski** | **Elective:** It’s Persons All the Way Down—On the Discourse of Persons in the Psyche and in the World**, Sylvester Wojtkowski** | **Elective:**  It’s Persons All the Way Down—On the Discourse of Persons in the Psyche and in the World**, Sylvester Wojtkowski** |
| 4:00-5:30  or  4:30-6:00 |  | **Dream Intensive Seminar, Amy Lamborn,** can be taken for elective or dream practicum credit (3 credits) | **Elective:** Alchemical Symbolism in Psychotherapy**, Lee Robbins** |
| 6:30-8:00 | **(1st/2nd year)**  **CW 8**(LQP 203) **Nilton Maltz, Ilana Storace & Amy Lamborn** | **(1st/2nd year)**  **CW 11** (LQP 402)  **John Hayes** | **1st/2nd year)**  **CW 6/17** (LQP 102)  **Matthias Leutrum** |
| 6:30-8:00 | **(3rd/4th year)**  **CW 12, 13**  (LQP 503) **Deborah Fausch** | **(3rd/4th year)**  **CW 10/15** (LQP 403)  **Michael Monhart** | **(3rd/4th year)**  **CW 9ii** (LQP 302)  **Morgan Stebbins** |
|  | **Elective: Mysterium Applied,** open to analysts & candidates who have taken Mysterium I & II, **Morgan Stebbins, Mondays, 6:30-8:00** |
| 8:30 -10:00 | (LQP 701/case seminar)  **Melinda Haas** | (LQP 702/case seminar)  **Melinda Haas** |  |
| 8:30 -10:00 | (LQP 701/case seminar)  **Sylvester Wojtkowski** | (LQP 702/case seminar)  **Sylvester Wojtkowski** | (LQP 703/elective credit)  **Sylvester Wojtkowski** |
|  |  | **COURSES AT OTHER TIMES** |  |
|  | FALL | WINTER | SPRING |
| Saturdays | **The Translation Café with Morgan Stebbins**  **3 x 2-hour sessions, Sunday afternoons 4pm-6pm,9/22/24, 10/27/24 and 11/24/24, (**LQP 502A, **1 dream practicum credit)**  (LQP 701/case seminar), **Harry Fogarty, 3 Saturdays** | **The Translation Café with Morgan Stebbins**  **3 x 2-hour sessions, Sunday afternoons 4pm-6pm, 12/14/24, 1/19/25 and 2/16/25, (**LQP 502D **1 dream practicum credit)**  (LQP 701/case seminar), **Harry Fogarty, 4 Saturdays** | **The Translation Café with Morgan Stebbins**  **3 x 2-hour sessions, Sunday afternoons 4pm-6pm, 3/30/25, 4/20/25 and 5/18/25, (**LQP 502G **1 dream practicum credit)**  **Elective: Hindu Mythology,** (LQP 402) **Michael Marsman, (3 Saturdays)**  3/29, 4/26 & 5/31/25, 11-5pm |
| Tuesdays  7:00 - 8:30 PM | Public Program/Elective credit:  **Morgan Stebbins: The Seven Deadly Sins as the Path to Individuation** (can be taken for elective credit LQP 301**)** | Public Program/Elective credit:  **Morgan Stebbins: Narcissism: The Un-Projected Soul** | Public Program/Elective credit: |
| Sundays  10 – 4 or  11 - 5 | **2 Dream Practica**  LQP 502B,10/20/24 Heide Kolb  LQP 502C, 12/1/24 Beverley Zabriskie | **2 Dream Practica**  LQP 502E, 1/12/25 Margaret Klenck  LQP 502F, 2/23/25 Michael Marsman | **2 Dream Practica**  LQP 502H, 4/13/25 Ilana Storace  LQP 502I, 5/4/25 Craig Stephenson & Matthias Leutrum, please note 9:00 am start time (9 - 3pm) |

1/2nd year required courses 3/4th year required courses elective case seminar dream practica and other practic

**JPA ACADEMIC CALENDAR 2024-25**

FALL TRIMESTER:

Clinical evening: September 9, 2024

Monday evening class dates: September 16, 23, 30 October 7, 21, 28, November 1, 11, 18, 25,

2024 (Monday November 4th classes will be held in person during fall colloquium in Rhinebeck, (11/1-11/3/24) no classes following fall colloquium Monday November 4, 2024)

Holidays: October 14, 2024 (Indigenous Peoples’/Columbus Day),

Dream practica: October 20, December 1, 2024

Fall colloquium: November 1-3, 2024

WINTER TRIMESTER:

Clinical evening: December 2, 2024

Monday evening class dates: December 9, 16, 2024, January 6, 13, 27, February 3, 10, 24, March 3, 10, 2025

Holidays: December 17, 2024 - January 5, 2025 (Winter Holiday Break); January 20, 2025 (Martin Luther King Day); February 17, 2025 (Presidents’ Day)

Dream practica: January 12, February 23, 2025

Winter colloquium: Sunday, February 2, 2025

SPRING TRIMESTER:

Clinical evening: March 24, 2025

Monday evening class dates: March 31, April 4, 14, 21, 28, May 5, 12, 19, June 2, 9, 2025

Monday April 7th classes will be held in person during spring colloquium in Rhinebeck (4/4- 4/6/25), no classes Monday April 7th, 2025

Holidays: May 26, 2025 (Memorial Day)

Dream practica: April 13, May 4, 2025

Spring colloquium: April 4 - 6, 2025

End of year event: June 16, 2025

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 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 from 2024/25**

**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

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 writin

**READING COURSES YEARS 1-2**

**Fall Trimester**

**LQP 203: Collected Works Volume 8, Ilana Storace, Amy Lamborn & Nilton Maltz,**

**6:30-8:00 PM Mondays**

Volume 8: The Structure and Dynamics of the Psyche

Volume 8 is unique among Jung’s works in that it contains a number of the core outlines of Jung’s structural model of the psyche. Jung’s model of the psyche contrasts our usual way of seeing the world through the lens of narrative, history, and emotion with the counterview of pattern, archetype, and structure. The essays contained in Volume 8 range from Jung’s 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 is helpful in practical clinical treatment. By understanding Jung’s still-radical interweaving of the general and the specific we can do justice both to his theory and to our analysands through the symbolic translation of their neuroses into a life well lived.

This class will be taught by Ilana Storace (sections 1-3), Amy Lamborn (sections 4-6), and Nilton Maltz (Section 7: Synchronicity).

**Winter Trimester**

**LQP 402: Collected Works Volume 11, John Hayes**

**6:30-8:00 PM Mondays**

Volume 11 of the Collected Works is an important collection of papers on religion and the unconscious.  We will give a close reading to the essays in 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 idealized projections of God, psychoanalytic and religious attitudes towards desire and evil, and Jung’s emphasis on the importance of numinous experience.

**Spring Trimester**

**LQP 102: Collected Works Volume 6 & 17, Matthias Leutrum**

**6:30-8:00 PM Mondays**

As we make our way through CW6, we will put our discoveries and developing understanding of Jung’s conception of introversion and extraversion, as well as typology into dialogue with papers by contemporary scholars and practitioners as they ponder the legacy of what Jung mapped out in *Psychological Types*. We will discuss Jung’s understanding of the eight function complexes that, according to John Beebe “he identified as the toolkit of consciousness.” These complexes are constituted by deploying the four functions of consciousness (sensation, thinking, feeling and intuition) in their extraverted and introverted attitudes within the different archetypal roles our lives require us to assume (Beebe 2017). The eight types of consciousness that emerge in those roles are often spoken of today as function-attitudes and given the notation of Se (extraverted sensation), Si (introverted sensation), Te (extraverted thinking), Ti (introverted thinking), Fe (extraverted feeling), Fi (introverted feeling), Ne (extraverted iNtuition), and Ni (introverted iNtuition). But they are not simply different forms of ego consciousness, as most Jungians have assumed. They are also complexes, with archetypal cores, that can be either embraced or rejected by the personal self but learned from either way. Like all complexes, these function-attitudes are autonomous, both dissociated from the ego and able to take possession of it (Sandner & Beebe 1995). “We will consider how Jung’s notions around typology have developed and been further illuminated by thinkers such as, Marie-Louise von Franz, James Hillman, John Beebe and others, and how they might inform our clinical work.

CW 17 is a collection of Jung’s papers on personality development, child psychology and related subjects. We will explore specific readings in conjunction with our parsing of Psychological Types.

A comprehensive reading list will be made available at the time of registration.

**READING COURSES YEARS 3-4**

**Fall Trimester**

**LQP 503: Collected Works Volume 12/13 *Psychology and Alchemy* and**

***Alchemical Studies*, Deborah Fausch, 6:30-8:00 PM Mondays**

When Richard Wilhelm sent him the Taoist alchemical text *The Secret of the Golden Flower* in 1928, Jung came into possession of a historical link and an outer-world correlative to his own explorations of the processes of the collective unconscious. This placed his encounter with his soul, recorded in *The Black Books* and *The Red Book*, in a larger context*.* Although Jung had been amplifying the symbolic material of individuals since 1912, and had educated himself in the history of western symbolic imagery, and although he already had a theory of cultural imagery as psychic process writ large, alchemy provided the missing link between the Gnostic imagery he had been studying and the modern imagery he encountered in his own and his patients’ dreams and fantasies. The alchemical *opus contra naturam* became Jung’s overarching theory, method, and amplificatory symbol system. It provided a structure for understanding and working with what the alchemists referred to as “The Work” of inner and outer transformation—what Jung called the process of individuation.

Collected Works Volumes 12 and 13 comprise 1) a rich and complex set of readings on some of the major imagery of alchemy—the Spirit Mercurius, the Philosophical Tree, the mandala; 2) an examination of the works of two prominent alchemists—Paracelsus and Zosimos; 3) an amplification of the themes of *The Secret of the Golden Flower*; 4) a discussion of the alchemical opus and its major imagery; 4) a comparison between the alchemical and the Christian views of the *imitatio Dei*; 5) an amplification of the dreams of the theoretical physicist Wolfgang Pauli as an illustration of many of these themes; and 6) assorted commentaries on how to think about psychic imagery and the individuation process.

We will be able only to dip into this complex material, and hope to emerge from our immersion with a better understanding of the major symbols Jung elaborates, the alchemical symbol system and method, and Jung’s method of amplification—all of these as they are applicable to our clinical work.

**Winter Trimester**

**LQP 403: Collected Works Volume 10/15, Michael Monhart**

**6:30-8:00 PM Mondays**

Volumes 10 (Civilization in Transition) and 15 (The Spirit in Man, Art, and Literature) collect a wide-ranging set of essays spanning from 1918-1959 and are thus reflective of the diversity of Jung’s interests and the changes in his theoretical formulations across his professional career. Vol. 10 focuses on the relation of the individual to society, in particular on the psychological influences of groups and nations on the individual. While we will cover as much of the volume as possible, we will concentrate on the later essays in Sections IV, V and VI. The aim will be to draw out the implications of these essays on our clinical work today.

As evidenced in the title, Volume 15 covers a lot of ground and, while a slim volume, it opens up numerous pathways of further exploration. Our aim will be to investigate and amplify “The source of scientific and artistic creativity in archetypal structures, and particularly in the dynamics of the “spirit archetype,” [that] forms an essential counterpoint to the theme underlying this collection of essays.” (Editorial Note, v)

**Spring Trimester**

**LQP 302 Collected Works 9ii, Morgan Stebbins**

**6:30-8:00 PM Mondays**

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 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.*

This will include:

1. The synchronous role of the historical narrative. (personal or Platonic month)
2. The interplay of traditional images, natural images, and psychological images.
3. This interplay demonstrates symbolic anticipation, amplification and translation.

That is, by understanding images as new data, by developing new categories of understanding and by loosening fixation through amplification, we can help understand, anticipate, and assimilate unknown content.

1. understanding and practicing the prospective approach to symbolic material.

Prerequisites:

It will be assumed for this course that candidates will have read certain volumes and will have the concepts ready at hand. It will also be assumed that candidates will have a working understanding of basic alchemical concepts. Volumes 7 and 8 are the critical ones for understanding the function of the unconscious, psychic energy, and the symbolic analog. The separate work *Children’s Dreams* has a lovely exposition of amplification and translation. The introduction to Volume 12 is a good place to begin for alchemical concepts, however the important aspects of alchemical colors, the 12 or so key operations, and various of the slogans and images can be researched separately. Edinger’s *Anatomy of the Psyche* is another good place to begin for that.

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

**Fall/Winter/Spring Trimesters**

**LQP 701/702/703: Sylvester Wojtkowski**

**8:30-10:00 PM Mondays** 3 credits each trimester

**CASE SEMINAR** 2024/25

Sylvester Wojtkowski, PhD

“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.

The seminar is designed for candidates in the final stage of training.  The focus will be on the finer points of analytic technique.  It is the three-trimester commitment. We will look in detail on sample transcripts of the session to understand the text on multiple registers: intrapersonal, interpersonal, symbolic/archetypal with an attempt to discover soul’s mythopoeic communication underneath prosaic ego narrative.

As a point of departure we will take James Hillman’s distinction between “case history” and “soul history.” Patients recounting their lives struggles “give us a narrative, a literary fiction that deliteralizes [their] lives from its projective obsession with outwardness by putting it into the story.” [*Healing Fiction*, 1983, p. 48] The story told from the point of view of the suffering “I,[[1]](#footnote-1)” necessarily contains the suffering soul, as the symptom itself is a way that soul (still) enters our lives, even if most of our contemporary “I’s” don’t believe in the soul. We will explore images and metaphors present in the text to envision the soul. The Soul personifies the subject “I”, as she makes herself through it, giving my life meaning and herself manifestation in life.

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.

As an antidote to the spirit of the times *Evidence-Based* (R) psychotherapeutic treatments that threaten to flatten the field and to turn us all from “depth psychoanalysts” into disempowered surface-based “providers of mental health services,” soon to be replaced by the AI (no, not Active Imagination but Artificial Intelligence) “simulacrum therapists,” we will follow *Fantasy-Based* (non-R) Jungian psychoanalytic approach. We will examine our wildest fantasies inspired by the material to expose the naked psycho-analytic reality in accordance with Jung’s dictum that “psyche creates reality every day and the only term I can use for this activity is fantasy.” CW 6, p. 78.

**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 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: Harry Fogarty**

Saturday Case Seminar 2024-2025

This case seminar will meet on 7 Saturdays, for 4 1/2 hrs. Meetings will occur by video conferencing (ZOOM).

In each meeting case material will be discussed from multiple perspectives and between us as colleagues. Each seminar member will present a case at least once, depending on our numbers, but most likely each seminar member will present twice.

A detailed outline of the areas to be covered will be discussed in the initial meeting. Drawing upon Jungian and other analytic approaches, particular attention will be paid to working within the “field”, including dissociated aspects, amplificatory material, transference/counter-transference dynamics, “mistakes”, dreams and other imaginal material.

For any given meeting both the presenter and myself may suggest materials to be read.

Calendar:

9/14; 10/5; 11/16; 12/7; 1/11 or 18; 2/8; 3/8

(There may be some adjustment to these dates following our initial meeting on September 14.)

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

**Fall Trimester:**

**The Translation Café (LQP 502A),** Morgan Stebbins, **3 x 2-hour sessions, Sunday afternoons 4pm-6pm,9/22/24, 10/27/24 and 11/24/24, (1 dream practicum credit)**

Come on over, drop in, let’s get a tall cool drink of the *aqua vitae!*

We distill this fine beverage through the archetypal nature of language, which gives us our collective or general images:

*“So if we have such general images in our language…this enables us to translate dreams also without associations, for we possess, in our figures of speech, a whole arsenal of symbols.*

This class will meet once a month for 2 hours on a Sunday afternoon (3 times per trimester) and will directly practice the critical but often elusive Jungian skill: translation of the language of the psyche. This will be a group activity, lightly curated. There won’t be much theory and the reading is assumed – instead we will get on with translating clinical vignettes, dreams, fantasies or even…gasp…political positions. We will use whatever “text” the class members bring, and we will stick to the facts of the image. In this way we hope to do justice to Jung’s clarion call:

*“The dreams I have cited unmistakably present the aetiological factors in the neurosis; but it is clear that they also offer a prognosis or anticipation of the future and a suggestion as to the course of treatment as well.” (Modern Man in Search of a Soul, ch. 1)*

Note:No reading is necessary for this course but a review of Kaufmann’s *Way of the Image,* as well as the Introduction to Jung’s volume *Children’s Dreams*, will be helpful.

**LQP 502B:**

**10:00 AM - 4:00 PM Sunday, October 20, 2024, on Zoom, Heide Kolb**

In this practicum we will explore imagery from the Tarot, the twenty-two

arcana specifically, as a symbolic representation of a collective archetypal dream. We will relate this collective dream to the Jungian concept of individuation and the twenty-two arcana as a mandala moving around a center while simultaneously creating it.  
  
Particular focus will be given as to how the archetypal nature of each arcana can manifest in the human psyche. In a playful, experiential way we will explore how this imagery can be used an adjunct in the analytic process either for self-reflection or in the work with an analysand.

**LQP 502C:**

**10:00 AM - 4:00 PM Sunday, December 1, 2024, on Zoom, Beverley Zabriskie** 1 credit

**JPA Dream Practicum and Public Program, Sunday December 1, 2024 - Instructor, B. Zabriskie**

**Text on *Children's Dreams: Notes from the Seminar Given in 1936-1940, (Jung Seminars)* Paperback,**

**published September 12, 2010 by**[**C. G. Jung**](https://www.amazon.com/s/ref=dp_byline_sr_book_1?ie=UTF8&field-author=C.+G.+Jung&text=C.+G.+Jung&sort=relevancerank&search-alias=books)**(Author),**[**Lorenz Jung**](https://www.amazon.com/s/ref=dp_byline_sr_book_2?ie=UTF8&field-author=Lorenz+Jung&text=Lorenz+Jung&sort=relevancerank&search-alias=books)**(Editor)**

**In his survey of Professor Jung’s seminars from 1935 to 1941 , the analyst and scholar John Peck**

**writes that Jung juxtaposed clinical material with a survey of dream interpretation,” the first such to be**

**offered by a major psychologist.”**

**In the first seminar, focused on childhood dreams as remembered by adults, Jung describes the anticipatory and teleological valences of early dreams, the nature of psychological, emotional, or Kairos time, and the way in which the micro aspects of individual development take place with the goal of homeostasis or self-regulation amidst *“the influence of conflicts set loose in the greater world upon the individual psyche,”***

**In Jung’s interactions with the selected group of presenters , analytic practioners from the medical**

**and academic disciplines, Peck writes of Jung’s sense that “*the way in which medicine sees things***

***shares a common basis with the imaginal way in which the heart sees them.***

**Peck also points to the culture-fostering aspect of Jung’s way of seeing things from an “indivisbly**

**medical-scientific and imaginal-psychological outlook. “ *“* He observes *“that more than in***

***his other seminars, Jung drew out certain phases of questioning almost in the***

***Socratic manner. The transcripts of these sessions are peppered with deliberately***

***leading questions, salted tartly with gentle barbs and rebukes. While the same spirit***

***animates brief patches of discussion in the other seminars, nowhere else is else***

***is it quite as teacherly as here."***

**Winter Trimester:**

**The Translation Café, (LQP 502D),** Morgan Stebbins, **3 x 2-hour sessions, Sunday afternoons 4pm-6pm, 12/14/24, 1/19/25 and 2/16/25, (1 dream practicum credit)**

**Please see description for fall trimester**

**LQP 502E: 10:00 AM - 4:00 PM Sunday, January 12, 2025, Margaret Klenck**

We will focus on the interplay between the core structure of a dream (its dynamics as a narrative and the dominants of the images) and the personal associations of the dreamer to those images. It is in this interplay that meaning arises.

Participants will be asked to bring examples from their practices for the group to work use in this exploration.

Also, please read or reread Jung’s essay On the Nature of Dreams in vol. 8

**LQP 502F: 10:00 AM - 4:00 PM Sunday, February 23, 2025, Michael Marsman**

This dream practicum will be just that, a sort of workshop in which candidates will have the opportunity as a group to apply Jungian theory to the interpretation/translation of dreams in a focused, detailed and comprehensive way. Emphasis will be placed on understanding the specific orient of images as well as developing the ability to translate dream imagery in terms of psychological dynamics and lived life experience. Candidates will endeavor to understand the transferential/counter-transferential, compensatory, prognostic, diagnostic and teleological aspects of the dream and its images. Yoram Kaufmann’s short book *The Way of the Image: The Orientational Approach to the Psyche* would be good to read as preparation for this class.

**Spring Trimester**

**The Translation Café, (LQP 502G),** Morgan Stebbins, **3 x 2-hour sessions, Sunday afternoons 4pm-6pm, 12/14/24, 1/19/25 and 2/16/25, (1 dream practicum credit)**

**Please see description for fall trimester**

**LQP 502H: 10:00 AM - 4:00 PM Sunday, April 13, 2025**, on Zoom

1 credit**, Ilana Storace**

I Ching Dream Practicum Part 2

Open to all, Part 1 not a prerequisite.

Informed by questions raised in last year’s I Ching Practicum, we will continue to explore the resonance between Taoism and Jung’s theory of synchronicity by examining each of these two profound concepts and where they speak to each other in the analytical setting.

Psychologically, patterns of synchronicity can be understood as compensatory images that strive purposively to bring consciousness to what Jung called, “psychological blind spots”. Such patterns occur continuously as a self-regulating function of the psyche and part of our art is to listen for them, for they are like dream images in waking life.

Familiarity with the I Ching: The Book of Change can help us attune to psyche’s patterns of synchronicity as we develop our ear for the symbolic language of the psyche through concepts of synchronous change in Taoism.

**LQP 502I: Please note earlier start time**

**9:00 AM - 3:00 PM Sunday, May 4, 2025**, on Zoom, 1 credit, **Craig Stephenson & Matthias Leutrum**

In this practicum we will consider Jung’s assertion that “the interpretation of dreams and symbols depends largely on the individual disposition of the dreamer” and “confronts us with the living relationship between two individuals, neither of whom can be divested of his subjectivity or depersonalized in any way” (CW 18, para. 519 & 495). We will discuss Jung’s essay *“The Problem of Types in Dream Interpretation*” (CW18) and C.T. Frey–Wehrlin’s article *“Problems of Dream Interpretation”*(1962) as two entry points into the practice of examining dream material through a typological lens. For example, here are two questions (one practical, the other theoretical) Frey-Wehrlin poses that carry implications for how we work with our patients’ dreams (and our own dreams): Must a dream be interpreted correctly -- must it indeed be interpreted at all -- if the patient is to be helped? And are there any objective criteria for assessing the correctness of a dream interpretation; if so, what are they?

**LICENSURE QUALIFYING PUBLIC PROGRAM COURSES/IAAP ELECTIVES**

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

The 7 Deadly Sins as the Path to Individuation

Or - What to do about Lust, Gluttony, Greed, Sloth, Wrath, Envy, and Pride?

This course is about all the things we commonly think of as ‘wrong behavior’ or ‘wrong attitude’. All of them are also conceived as leading away from some spiritual goal, whether it’s the Christian sins, Jewish *het,*the Yogic hindrances, or the Buddhist poisons. What might the psychological goal really be? How do we understand these apparently uncontrollable but ubiquitous experiences? Every culture has a set of these values and rules – and every culture has one attitude toward these problems: don’t do them. Or else.

This course proposes a different approach. Most ‘sins’ are seen as caused by a lack of will, spiritual impurity, character flaw, or as the result of a problematic history. All of these approaches ignore the dynamics (and potential wisdom) of the unconscious. Typical markers of this process include the subjective experiences of guilt and shame, and the collective phenomenon of blame.  In light of these dynamics, Jung sees any of these experiential states as a message from the unconscious, a message meant to help us develop a greater understanding of ourselves, to change something in our attitude, and therefore achieve a fuller wholeness.

It is only from this perspective of “what is it for?” that we can understand where these eruptions of the unconscious are going, and so we can translate their message into wisdom and cognitive, actionable, information. This move gives the clinician a powerful symbolic tool to understand and to alleviate the suffering that is caused by a thwarted process of individuation.

**Winter Trimester**

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

**Narcissism: The Un-Projected Soul**

Narcissism is one of the most used, mis-used and misunderstood of all psychological conditions. What makes it such a hard topic? Why does it even offend the gods? The paradox of our times is that too little self-regard is a universal suffering and too much is everywhere condemned!  We will begin setting the stage by looking at the colloquial meanings of the term and the descriptions in the DSM. This will be expanded with a consideration of its psychoanalytic origins in Freud and its development by Kohut and Kernberg, among others. However, the meat of our content will be a close reading of the Narcissus myth itself and a Jungian understanding of the internal suffering that defines narcissism as a neurosis. We will then be able to ask: what is the dynamic here? What is the prospective or transformational aspect? From this perspective we can deeply explore Jung’s contention that the Narcissistic dynamic is at its core the inability to project one’s soul into the world.

**ELECTIVES:**

**Fall/Winter/Spring - 3 Trimester Course**

**Sylvester Wojtkowski**

**2:15-3:45 PM Mondays** **on Zoom** 3 credits each trimester

**It’s Persons All the Way Down—On the Discourse of Persons**

**in the Psyche and in the World.**

“The earthly manifestations of “God’s world” began with the realm of plants, as a **kind of direct communication from it**… Plants were bound for good or ill to their places. They expressed not only the beauty but also the thoughts of God’s world, with no intent of their own and without deviation. Trees in particular were mysterious and seemed to me direct embodiments of the incomprehensible meaning of life. For that reason the woods were the place where I felt closest to its deepest meaning and to its awe-inspiring workings… What I dimly felt to be **my kinship with stone was the divine nature in both,** in the dead and the living matter.” MDR, 65

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.” C.G. Jung, *Black Book 6*, 220

“Dehumanizing aims to free psychology from personalistic confines and to revert its vision to poetic principles and polymorphic Gods. Call it a **program of animism, of ensouling the nonhuman, a program that would relieve the human from its self-importance.**” From James Hillman, *Preface: A Memoir from the Author for the 1992 Edition of Re-Visioning Psychology*,

p.ix

“Amerindian shamanism is guided by the inverse ideal: **to know is to "personify,"** to take the point of view of what should be known or, rather, the one whom should be known. The key is to know … "the who of things," with­out which there would be no way to respond intelligently to the question of "why." **The form of the Other is the person**.” Eduardo Viveiros de Castro, *Cannibal Metaphysics*, 60-61

Jung’s based his view of non-European others on the anthropology of his times exemplified by works of Lucien Lévy-Bruhl’s *Les fonctions mentales dans les sociétés inférieures* (1910), translated into English as *How Natives Think* (1926), and *La mentalité primitive* (1922), translated as *Primitive Mentality* (1923). From Lévy-Bruhl Jung adopted the notion of the “primitive” and *participation mystique*. This view allowed him to envision progressive consciousness development toward more differentiation.

Contemporary anthropology long abandoned the view of mental superiority of civilized Europeans. In the current post-structuralist anthropology there emerges an increasingly dominant perspective that treats the indigenous world-views in their own terms, without translating them into the western categories of thought, and trying to comprehend them as if from within their own understanding. In the works of contemporary anthropologists, like Philippe Descola, Eduardo Viveiros de Castro, Eduardo Kohn, indigenous minds and their mental creations are respected and considered as equal to the western mentality and worldviews. Common feature of many these Amazonian and other indigenous traditions is universal personhood, a notion that all kinds of beings—human, animal, plant, mineral, spiritual—are persons. Thus human and non-humans are involved in the network of interdependence, living in the forest-gardens cultivated by spirit persons. Within that world each different being is related person to person.

Through his Active Imagination explorations in the *Black Books*, Jung realizes that his “I” is only one of many inner figures and he is actually a composite of many persons living in “his” soul. As Sonu Shamdasani and James Hillman put it their dialogues *Lament of the Dead*: “It’s all Jung but none of it’s Jung. He is no more his “I” than he is his soul.” [*LD*, 83] In the process, as Hillman states it [*LD*, 99] Jung deconstructs the notion of deep subjectivity, of what is deeply personal: “It turns out that what is profoundly personal in [*The Red Book*] is not one’s personal life, the depths of one’s childhood, the trauma, the family: all of that isn’t what Jung encounters in the depths. He encounters human history. He encounters figures, he encounters the imagination and that’s the profoundly personal.” In depths of his personality, Jung encounters persons with whom he can interact as a person himself. In his depths ***Jung is the others***, one person among many other persons.

Although James Hillman have not seen *The Red Book* during his tenure at the CG Jung Zurich Institute, his approach to psyche as multiplicity of persons is akin to what Jung discovered in his active imagination explorations. He developed approach to depth psychology with focus on the soul and image: “Images and metaphors present themselves always as living psy­chic subjects with which I am obliged to be in relation.” [*R-V P*, 32] In his *Re-Visioning Psychology* he laid out a systematic view of soul centered psychology. Through notions of personifying, pathologizing, psychologizing and dehumanizing, he aimed to free soul from ego-psychology and follow soul’s own expressions for its own sake, not for the sake of the human.

Hillman’s notion of psychologizing, or seeing through, first dissolves “What?” of the subjective experience into “Which?”: “*Which* among the many traits and moods are here being demonstrated at this moment?” And then into “Who?”: “*Who* in me says I am ugly, makes me feel guilty; *who* is it in my soul that needs you so desperately?” From investigation of “which” and “who” the single identification disperses into multiplicity of moods and eventually into multiplicity of persons: “At first these persons, who are at the core of what we feel, say, and do, seem interiorized bits of our personal history. But soon they show their impersonality. For in the last instance the who refers to an archetypal figure within the complex, the dream, and the symptom.” [*R-V P*, 139]

Modernity has restricted the notion of subjectivity to human persons. Hillman reclaims from polytheistic past the notion of personhood attributable to all the things of the world, and applies it to figures of imagination including images, words, sentences and language. He accepts that figures of imagination are persons that “present themselves, as valid psychological subjects with wills and feel­ings like ours but not reducible to ours.” [*R-V P*, 2] Hillman aims at the restoration of the soul to psychology. That project depends on the ability to personify that comes directly from anima, from the soul itself. Soul presents itself in the community of persons, and the ego is only one of many members of this commune.

In the year-long course we will explore Hillman’s oeuvre, reading and discussing his major works.

**Winter Trimester:**

**Mysterium Applied, Morgan Stebbins, 3 credits, , Mondays 6:30- 8:00 on Zoom**

This course is open to anyone who has taken *Mysterium Coniunctionis,* analysts are welcome as well as candidates. It will be a kind of workshop on the direct application of alchemical technique.

Mysterium is a condensation and exposition of Jungian clinical technique. As such it is quite simple and direct. We will treat each section as a clinical intervention to be examined and practiced.

We will begin with a brief review and outline of the precursors to conjunction and then refresh our understanding of the three stages of the mysterious conjunction itself.

Each section will be illustrated and grounded with clinical examples. To be specific, since all psychic dynamism is based on the interaction of differences, we will begin by identifying what the alchemists called *the opposites.* After this we can formulate the neurotic suffering in terms of a paradox – one which hides and reveals the *prima materia.* We then will be able to personify the opposites, and this leads to the possibility of rejoining the body, soul and spirit in a way that produces the philosophers stone, or what we can also call the cure.

**Intensive Dream Seminar, Amy Bentley Lamborn,** 3 credits **(can be taken for dream practicum or elective credit) Mondays 4:30 - 6:00pm**

Dreams are communications from the unconscious. They offer us timely and specific messages which can assist the dreamer with psychological development and spiritual depth. Dreams also give the analyst critical information about the dreamer’s past and present psychic structures/complexes. The show us the dreamer’s relationship to all dimensions of life, to archetypal images, to the Self. In this seminar we will engage in a close reading of *Dreams: A Portal to the Source* by Edward Whitmont and Sylvia Perera. This book provides an extensive and practical guide to dream interpretation. During the course we will together and individually on the practice of dream interpretation, attending to such topics as dream translation; the structure of dreams; the interplay between personal, collective, and archetypal levels; transference/countertransference; and dreams and the body. Additional related reading may be assigned if time permits.

**Spring Trimester:**

**Hindu Mythology** (LQP 402), **Michael Marsman**: Spring 2025, 3 credits, 3 Saturdays: 3/29, 4/26 & 5/31/25, 11 am to 5 pm

Hinduism can offer an apt and nuanced way of understanding clinical material. The way that it employs shapeshifting and tricksterism as part of līlā – divine play – underscores the way that the mythology captures dynamics that are beyond conventional understandings of rationality and morality, without some of the prejudices inherent in western mythology. Its imagery is able to symbolize at once the changeable and multifaceted nature of psychic movement while the myths depict processes that are ongoing and continually developing, taking different twists and turns and with multiple end-points. Hinduism lives with seemingly contradictory versions of various myths and stories which do not undermine their validity, for its mythology allows for the both/and. It's gods, goddesses and demons, for example, contain contradictory natures that transcend our tendency to see things in a bifurcated way, fulfilling a role that furthers that which is symbolic of psychic process.

Hinduism is a religion of 330 million gods, yet all are various expressions of Brahman, the ultimate one that is without qualities. It is a living religion where gods and myths are continuing to form and its abundant diversity, color and humor are compelling. As a symbol system, it is experience-near. That is, it is very good at depicting the complexity of psychic process in a way that is accessible to the ego, its exotic and colorful nature and philosophy seem to draw people in which in analysis can offer an entry point into a conscious relationship with the psyche.

Within the context of the above, this class will explore and address the following among others:

* Meanings of gods, goddesses and demons, especially Shiva, Vishnu and Brahma and their consorts;
* Hindu philosophy;
* Hindu worship including pilgrimage;
* Differences between Jungian theory and Hinduism;
* Western versus eastern approaches to life; and
* Applicability to clinical practice and translation into lived life experience.
* The Ayyappan myth and Sabarimalai pilgrimage may be used as a basis for this course.

**Lee Robbins**: **Alchemical Symbolism in Psychotherapy**, Mondays, 3 credits, 4:30 - 6PM

In *Memories* Jung wrote:

“I had very soon seen that analytical psychology coincided in a

most curious way with alchemy…I stumbled upon the historical

counterpart of my psychology of the unconscious. The entire

alchemical procedure…could just as well represent the individuation

process in its essential aspects.”

The purpose of this course is to understand the psyche in terms of

Alchemical symbolism as it is presented In Edward Edinger’s classic text,

*Anatomy of the Psyche*. His methos of ordering the chaos of alchemy is to focus on a detailed exposition of the major alchemical operations. Each operation is the center of an elaborate symbol system surrounded by a network of images showing the interaction between the operations in the unconscious and the cultural products and symbols belonging to each system. The operations and their associated images concretize the experience of transformation that is possible in dept psychotherapy and provide a kind of anatomy of individuation. Alchemical operations are categories for understanding the psyche within the psyche itself offering insight to the how the conscious ego experiences the unconscious.

*Anatomy of the Psyche* will be supplemented with selected essays from Volumes 11 and 12 of the Collected Works. Participants will offer case material to illustrate what operations may be brewing through a patient’s dreams, complexes, physical symptoms and fantasy life.

In addition, participants may offer examples of the operations from their own experiences where relevant.

1. Originally, Sigmund Freud uses the German “Ich”, or an “I”; only in the English translation it has become an “ego,” a strange abstract, often reified concept. [↑](#footnote-ref-1)