

SIDPaJ Training Programme 2016-2017

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Basic Training:

Module 1: Fundamental concepts in the different analytical traditions

- The unconscious and its formations. representations, emotions and images
- The notion of conflict, Instinct, repression, complex and individuation
- The relationship between the body and mind. Somatization, the psychosomatic and synchronicity
- Summary of key concepts from the works of Freud, Adler, Jung and Reich
- The Complex models. The integrative capacity of analytical psychology and its map: the shadow, the person, the anima, the animus and the self.

Module 2: The psychoanalytic schools

- The Classical psychoanalytic tradition
- The psychology of the ego
- Interpersonal Psychoanalysis
- M. Klein and the British School of Object Relations Theory
- Psychoanalysis of the Self
- Lacanian Psychoanalysis

Module 3: The differential diagnosis and its clinical consequences

- The importance and meaning of diagnosis
- Neurosis
- Psychosis
- Borderline Structures

Module 4: Fundamental elements of psychoanalytic practice

- The concept of analysability
- The interview
- The therapeutic alliance
- Transference
- Counter-transference
- Resistance and defence mechanisms
- Interpretation
- Regression
- Acting out
- Completion of the analysis
- Psychoanalytic technique problems

Module 5: The interpretation and its modalities

- Interpretive styles
- Interpretation and the ego
- The mutative interpretation
- Interpretation
- Pedagogical interventions

Module 6: Character Analysis. Specific Objectives Psychotherapy

- Technical Principles
- Obsessive
- Masochist
- Hysterical
- Narcissistic
- Oral
- Contraindications in character analysis
 - Intervention and regression
 - Mobilization techniques
 - Elaboration

Module 7: Group Analysis

- Definition
- Types of group therapy
- Forms of group work
- Technical tools
- Contraindications and dangers of group analysis
- Elaboration

Module 8: Exhibition of cases in group (Brief Psychotherapy)

- Workshop with clinical examples

Module 9: The interpretation of dreams and active imagination

- The importance of dream interpretation in different cultural contexts
- Origins of dream interpretation in professional psychotherapy
- The Freudian map
- The Jungian map
- Contributions from other models
- The technique of active imagination
- Clinical examples

Module 10: Introduction to mythological thinking

- Notions of primitive mythology, Eastern and Western, from the Great Mother god to monotheistic traditions
- A spectrum of consciousness: magic, imaginal, the ego mind and integrative consciousness
- The importance of myths in dreams and images of modern man
- Mythology and clinical psychology

Module 11: Introduction to Alchemy and its symbology

- Statutes of alchemy: History, Chemistry and esotericism
- Jungian Interpretation of Alchemy
- Alchemy and the individuation process
- The alchemical symbol

Module 12: The different Jungian Schools. The relational model in Jungian Psychoanalysis

- Archetypal
- Evolutionary
- Integrative
- Characteristics of the relational model
- Analytical psychology and the relational perspective
- The concept of the analytical dimension
- Interpretation and dimension
- Conclusions

Module 13: Exhibition of cases in group (Jungian Analysis)

- Workshop with clinical examples

Further Training:

Greek Mythology and Archetypal Psychology

Connection 1

Mythology: Basic concepts: Myth, Symbols, Signs, Allegories, Images and Archetypes.

Cosmogony and Theogony: First Olympic generation, Titans, Tale of The Golden Ass, Apuleius.

Eros and Psyche: The process of individuation or soul-making

Zeus: Archetype of paternity Hierogamos, Sacred Marriage, Patriarchal Consciousness.

Hera: Archetypal wife, Sacred Marriage.

Ares: The warrior lover, Different aspects of aggression.
Aphrodite: Love, beauty and sensuality, seduction, Goddess of creativity.
Hephaestus: The skilled craftsman, Psychodynamics of abandonment generator of nets.

Connection 2

Athena: Goddess of wisdom, intelligence and war.
Artemis: Archetype of fraternity, Moon Goddess of hunting and freedom.
Hermes: The messenger of the gods, the messenger and communicator, God of psychotherapy
Demeter, Core / Persephone: Archetype of mother and daughter, abduction by Hades, Mysteries of Eleusis.
Poseidon / Hades: God of the seas / The underworld, The unconscious.
Hestia: Goddess of fire inside the home and outside, Goddess of the centre.
Apollo: Solar God; God of Intelligence, law and order.
Dionysus: Wine, madness and suffering, God of emotion.

Psychoanalysis and Religion

Connection 1

Psychoanalysis of religion

This seminar will consider Freud's and Jung's views on religion. In which features of religion were they particularly interested? How do their theories about religion reflect larger tendencies in their work? How do their approaches to religion help us to understand their collaboration and their conflict? We will think about religion in light of the theories of Winnicott, Klein, Fordham and Stein.

Connection 2

Religion in psychoanalysis

In this seminar we will think about what role religion played in the lives of Freud and Jung, and how their psychoanalytic theories are reflections of these histories. We will ask whether or not psychoanalysis is itself a kind of religion. We will discuss ways in which psychoanalysis can be considered a form of apophatic discourse and how adopting this perspective reveals new dimensions of psychoanalytic work.

A list of pre-course readings will be supplied.

Integration of "systemic therapy" with other psychotherapy praxis

group minimum 8 people

General Systems Theory: Epistemology, history, historical development, schools and techniques
Systemic paradigm versus psychodynamic paradigm
Transgenerational aspects. Transmission of the ancestors. Family collective unconscious. "nonpersonal karma"
What is systemic in appearance: Family Constellations, ...
Differences and convergences in understanding human communication and the integration of therapeutic approaches of both paradigms in understanding human communication
Integration of both paradigms in psychotherapy practice
Clinical cases. "Family System" therapies, to be integrated or not into a more comprehensive treatment plan with individual psychotherapy
Areas of clinical research in the integration of both paradigms

The Heart of Darkness, a journey towards the integration of "Evil".

The problem of evil is not new to the field of psychology; although it is certainly appropriate to refer to it. Since Freud, this issue has been addressed by many other psychologists and psychiatrists among which include Reich, Jung, Fromm, May, Menninger, Lifton and M. Scott Peck, ...

We are perpetually obliged to make moral decisions and take the psychic consequences of our decisions.

All moral evaluation is based on the apparent certainty of a moral code that claims to know exactly what is good and what is bad. But once we have discovered how insecure its foundations, any ethical decision becomes a subjective creative act.

We must stop thinking of good and evil as absolutely antagonistic terms. We must put aside the criterion of ethical action that considers good as a categorical imperative and that it is possible to ignore the so called evil. Thus,

recognizing the reality of evil is necessarily to relativize good and bad and understand both paradoxically constitute two halves of the same whole.

In our culture we are forged to refuse contact with evil with the prejudice that staying in contact with evil assumes the risk of succumbing to it. There are many forms of “reactive formations” arising from this rejection. Clinging to an idealised good stops being a moral good and, in many cases, as history notes, is a source of destruction and genocide. It is impossible to avoid the torment of an ethical decision. Nevertheless, strange as it may seem, we must be free enough to avoid good to be able to do something bad if our ethical decision requires it. In other words, we should not identify ourselves with any of the opposites but stop these identifications to develop consciousness. Only then is it possible to exercise a free autonomous management of ethics.

It is therefore essential to understand the extent and modes of expression of “Good versus Evil dichotomous excision” exist, which prevents the evolution of human consciousness on both individual and collective levels. The stagnant consciousness is characterised by the management of a heteronomous ethic based on the search for strict moral codes, hoping for security, and guidance for evaluation and judgment of actions.

Program

Module 1: A meeting with the shadow.

Module 2: A meeting with paranoia.

Module 3: A meeting with evil.

Module 4: Ethics of complexity.

Each module consists of 2 hours Internet Connection.

Methodology

Each module will work with psychoanalytic epistemologies, Reichian, Jungian, systemic and transpersonal. It will discuss the individuals, historical roots, transmission mechanisms and maintenance of the individual and collective unconscious, placing the position of social and political institutions.

It is intended to be a seminar with active involvement of the participants, with discussion exercises that may touch the limits of personal identification.

The art of existing with consciousness

30 years ago, I experienced a near-death experience. It was an initiatory event in my personal process and in the investigation of death and human consciousness. In this course I present information which allows us to go beyond the common uses of these concepts.

Programme

1. Near death experiences. What are they? Retrospective and prospective studies.
2. Impact of NDE in individuals. The consequences of the interpretations that the individual makes their experience. Life transformations.
3. Explanations of the occurrence of NDE and the phenomena experienced. What are they? Made by whom? The meaning and significance of the proposals.
4. Integration of different maps of consciousness. Psychodynamic contributions, transpersonal psychology, neuroscience ... Synchronicity. Complexity science.
5. Death. Symbolic and real death. Unfinished business of the Soul. Phases of transition. Bardo states.
6. Applications in psychotherapy and society.

Consilient in processes of change toward individuation

Consilience is the willingness to unite knowledge and information from different disciplines to create a unified framework for understanding and praxis. With the advent of modern science, the sense of unity is gradually lost in the growing fragmentation and specialization of knowledge of the past two centuries. Thus, reductionism is the opposite consilient.

This course is to integrate knowledge from other disciplines to the efficiency of analytical processes.

[...] My work, my work and my efforts have been rather directed at myself; are traces left in the intimate process of individuation, even when linked with tightlinks the past and the future; but not being adapted to the popularity and success of mass success scares me that suddenly I have become here and there. Ifear that this is not good. The essential work is fulfilled in silence and bears fruit in the minds of a few. There is a Chinese sentence that says: “If one mansitting in his room and think righteous thoughts, they will be heard a thousand miles away” CG Jung

Content

Diachronic dimension, Initial demand for analysis
Evolutionary Crisis; Referrals
End of the process
Synchronic dimension
Converging Tools
Psychoactive
Other therapies or psychotherapies
Feeding
Energy therapies
Transpersonal
Meditation
Spirituality
Art
Dynamism between synchronous and diachronic dimension
Indications
Contraindications
Risks
End

The course is a space of transmission of my clinical experience integrating different tools, with a pragmatic purpose, and will be supported also by recent research findings.

Task to solve: The apparent contradiction between the appointment of Jung and transmission on-line clinical experience: paradox and creativity.

Fundamental Philosophies of depth psychology

Heraclitus: Enantiodromia
Plato: Ideas or Archetypes
Kant: a priori forms of the archetypes as antecedents
Goethe: Mephistopheles or the shadow in "Faust"
Hegel: Phenomenology of consciousness
Schopenhauer: The unconscious and will
Nietzsche: From inflation to "Thus Spoke Zarathustra"
Freud: The influences of Freud and the reasons for the estrangement from CG Jung

Memory, neuroscience and psychoanalysis

The concept of memory in neuroscience, cognitive psychology and psychoanalysis
Procedural memory and the relational unconscious
The preposition to neuronal interaction and the archetypal concept
Neuropsychology
Conclusions: the psychoanalysis and neuroscience dialogues

Training validation

For those subjects who apply SIDPaJ qualifications and have prior training.
The aim will be to form on the specifics of the association in relation to the integrative perspective of Jungian psychoanalysis.

Calendar

Scheduled dates appear in this [downloadable file](#).
The calendar may be changed if necessary both in the already scheduled and the inclusion of others still unscheduled
The courses will be announced in the [events section](#) of the page