

Buddhism and Psychotherapy
REL 407/507 Winter 2015 CRN 26501/2
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TU 4:00 p.m. - 6:50 p.m., CHA 202; Office Hours: Tues & Thurs 2:00-2:50 p.m. SCH 334
(modified office hours: Jan 7, 21; Feb 4, 18; Mar 3: 3:00-3:50 p.m.)

Overview
Both Buddhism and psychotherapy deal extensively with the mind although how it is construed differs significantly between them. The mind is a curious object of study: It is complex such that large portions remain hidden from view, and it is both the primary instrument for as well as the object of study. The more the mind tries to freeze and capture the mind, the more it tends to elude capture; thus, there is an element of mystery in this detective story. Buddhism and psychotherapy itself now constitutes a small but growing field, but the topic of this course can be construed as covering the fields of Buddhism, psychotherapy, their intersection, as well as the field of “Buddhism-and-psychotherapy.” There is not time within the span of a ten-week course to cover all of the relevant ground; this course serves as an introduction to the topic that samples but does not survey the field. As a seminar, more in depth examination is emphasized over coverage.

Requirements
1. Attendance: Required. Students can have one unexcused absence without penalty. Each class missed thereafter without prior permission will result in 1-2 grade penalty for the course grade.
2. Short exams: There will be two short, in-class exams, based on materials from the readings, lectures, and course web site.
3. Medium papers: There will be two medium-length papers (2-3 pages) based on topics that will be provided by the instructor.
4. Presentation: Students will make a presentation on the readings for one of the section meetings. The presenter should not summarize the reading but should use the presentation to discuss why the selected ideas-passages in question are important for understanding the reading and proceed to explain as well as raise questions about these ideas-passages. As part of the presentation, each presenter will do a modest amount of added research. The primary purpose of these presentations is to launch the discussion, not to demonstrate breadth of knowledge or to lead the discussion. Each presenter will prepare a handout with 2 questions and brief, corresponding quotations from the readings. More detailed instructions will be provided on the course web site.
5. Final paper: Each student will hand in a final paper of 8-10 pages double-spaced (A longer final paper of 12-14 pages will be required for those who have registered for REL507). Suggested topics will be provided. Students may choose to create their own topics with the consent of the instructor. In the case of the latter, a one-paragraph description of the topic must be submitted by email to the instructor four days prior to the due date for the peer review draft.
6. Late policy on written assignments: Three grace days total will be allotted excluding the final paper for which no extensions will be given. For the short papers, a cumulative total of three late days will be allowed without penalty. Thereafter, each late day will result in a two-point deduction from the course grade. Weekends are not counted against the grace days.

Learning Outcomes In this course students will:
A. Develop their paper writing skills through regular feedback on papers and an exam containing questions regarding the process and elements of writing university essays.
B. Develop a sophisticated understanding of how diverse religions and philosophies define the dark or problematic dimensions of human existence.
C. Acquire tools for the study of Buddhism and Psychotherapy through the examination of textual sources dealing with Buddhism, psychotherapy, and their intersection, including the use of case studies and secondary scholarly literature.
D. Learn to identify and analyze thematic aspects of Buddhism and psychotherapy concerning diverse factors of human culture such as gender, sexuality, and international cultural difference.
E. Have the above areas assessed through exams, papers, class presentation and discussion.

Grades
Short exam I 5%  Short exam II 5%  Final paper 35%
Short paper I 15%  Short paper II 20%  Presentation 10%  Discussion 10%

Texts
Case studies from the work of psychoanalyst Robert Akeret, who visited his early patients thirty years later to gauge the effect of his therapeutic work. Akeret studied under Erich Fromm, who was in turn influenced by both Freudian and Jungian streams as well as his encounters with Zen Buddhism.
Case studies from the psychotherapy of Milton Erickson, whose work is presented thematically in terms of developmental psychotherapy. However, Erickson did not always work from a developmental model. He is known as a pioneer in the fields of brief therapy, family therapy, and hypnotherapy. His actual approach was highly contextual and intuitive and consistently defies categorization. There have been references to Buddhism in characterizing his approach.
Anthology of conference papers from scholars, psychotherapists, Buddhist teachers, and various combinations thereof.
Course Reader REL 407-507 Buddhism and Psychotherapy, 539 E 13th St, Eugene, OR 97401 TEL 541 485 6253.
Weekly Schedule REL407-507 Buddhism and Psychotherapy
(Reading assignments are to be completed by the date under which they are listed.)
CR = Course Reader; RT = Required Text

**Week 1 (1/05)** INTRODUCTION: Course Syllabus, basic outlines of relevant developments in Buddhism, psychotherapy, as well as Buddhism and psychotherapy. Sign up for presentations.

**Week 2 (1/12)** Buddhism and Psychotherapy as a Field I
Jeremy Safran, "Introduction: Psychoanalysis and Buddhism as Cultural Institutions" (CR1).
Jack Engler, "Chapter 1: Being Somebody and Being Nobody" (CR2).
Robin Hertz, "Science-ing Mindfulness: The Influence of Psychological Science in the Production of Modern Mindfulness" (CR3).
Richard Payne, "Individuation and Awakening: Romantic Narrative and the Psychological Interpretation of Buddhism," *Buddhism and Psychotherapy Across Cultures* (RT).*

**Week 3 (1/19)** Jung's Archetypal Psychology: I. Shadow Self; II. Tibetan Buddhism
Radmila Moacanin, "Chapter 2: C. G. Jung" (CR3).
Katy Butler, "29. Encountering the Shadow in Buddhist America" (CR5).
C. G. Jung, "Psychological Commentary on the Tibetan Book of the Great Liberation" (CR6).

**Week 4 (2/02)** Milton Erikson and the Craft of Psychotherapy **Exam A in class.**

**Week 5 (2/02)** Buddhism and Psychotherapy as a Field II **Paper 1 due in class.**

**Week 6 (2/09)** Buddhist-based Views of Self and Psychology: Tibetan, Pure Land, and Shingon Buddhism
Anne Carolyn Klein, "Psychology, the Sacred, and Energetic Sensing," *B and P Across Cultures* (RT).
Karen Kisel Wegela, "Hearing More than the Words: The Phenomenon of Exchange" (CR7).

**Week 7 (2/16)** Pure Land and Zen Buddhism Intersecting with Psychotherapy **Paper 2 due in class.**
Mark Unno, "Discipleship, Fellowship, and the Therapeutic Alliance," AAR 2015 Annual Meeting (PDF download)
Henry Shukman, "Light and Dark: Koans and Dreams" (CR8).
Anne Spencer, "The Flowers Scatter" (CR10).

**Week 8 (2/23)** Robert Akeret and the Art of the Unexpected **Exam B in class.**
Robert Akeret, Tales from a Traveling Couch (RT).

**Week 9 (3/01)** Beyond the Box
Oliver Sacks, An Anthropologist on Mars, 244-295 (CR12); Temple Grandin, Thinking in Pictures, 191-206 (CR13).

**Week 10 (3/08)** Conclusions and Beginnings: Wrap-up lecture, student presentations. **Final paper due in class.**
Course Reader, REL 407/507 Buddhism and Psychotherapy

The Field of Buddhism and Psychotherapy
   The meeting, similarities, and differences between psychoanalytic and Buddhist culture.
   Self and No-self in North American Buddhism and Psychotherapy by a leading psychiatrist and Vipassana practitioner.
   Critical examination of the "mindfulness" boom in North America.

C. G. Jung's Archetypal Psychology and the Shadow Side of the Self
   Overview of Jung's archetypal psychology.
   *Meeting the Shadow* (Los Angeles: Jeremy Tarcher, 1990), xiv-xxv
   Exploring the dark side of the self
   The cases of Richard Baker at San Francisco Zen Center and Chogyam Trungpa at Naropa.

Tibetan Buddhism and Psychotherapy
   Jung's explication of this Tibetan Buddhist work, comparing and contrasting its view of mind with his own psychological model.
   Essay on the philosophy and method of the Contemplative Psychotherapy Program, Naropa University.

Zen Buddhism, Shin Buddhism, and Psychotherapy
   Transformative power of the narrative of awakening.
   Zen Buddhism, Shin Buddhism, and Jung's Archetypal Psychology.

Beyond the Box
   Japanese practice of mizuko kuyo, offerings to an unborn fetus, examined within a psychological framework.
   Oliver Sack's account of Temple Grandin, professor and activist in the field of animal husbandry, and also autistic.
   Temple Grandin's own account focusing on her views on religion including Zen Buddhism.