

**TEXAS SEMINAR OF THE INTER-REGIONAL SOCIETY OF JUNGIAN ANALYSIS**  
**2022–2023 SYLLABUS**

*Ignorance is certainly never a recommendation, but often the best knowledge is not enough either. Therefore I say to the psychotherapist: let no day pass without humbly remembering that everything has still to be learned.*

■ C. G. Jung (CW 16, ¶ 464)

Unless otherwise noted, all classes will take place at the Shultz Ranch  
 300 Double M Drive  
 Wimberley, TX 78676  
 Jim Shultz contact: 512-847-5491 or 512-844-3079

## **2022**

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| <b>September 9<sup>th</sup></b>  | <b>The Inner World of Trauma, Part I</b><br><i>Barbara Barnes, LMHC</i>  |
| <b>September 10<sup>th</sup></b> | <b>Trauma &amp; Depth Psychology</b><br><i>Barbara Barnes, LMHC</i>  |
| <b>October 7<sup>th</sup></b>    | <b>The Inner World of Trauma, Part II</b><br><i>Barbara Barnes, LMHC</i>   |
| <b>October 8<sup>th</sup></b>    | <b>When the Analytic Container Shatters: Analysis during social upheaval</b><br><i>Joseph Wakefield, MD</i>  |
| <b>November 4<sup>th</sup>-</b>  | <b>Projection and Personality Development via the Eight-Function Model: The Ego Functions</b><br><i>Carol Shumate, PhD</i>   |
| <b>November 5<sup>th</sup></b>   | <b>Projection and Personality Development via the Eight-Function Model: The Shadow Functions</b><br><i>Carol Shumate, PhD</i>  |
| <b>December 2<sup>nd</sup></b>   | <b>The Alchemy of Healing: Psyche and Soma</b><br><i>Barbara Barnes, LMHC</i>  |
| <b>December 3<sup>rd</sup></b>   | <b>Creativity, the Unconscious, and the Healing Power of Poetry &amp; Fairytales (With Possibilities for Use in Trauma)</b><br><i>James Brandenburg, LPC-S, LMFT</i> |

## **2023**

<b>January 6<sup>th</sup></b>	<b>Trauma and the Soul, Part I</b> <i>Barbara Barnes, LMHC</i>
<b>January 7<sup>th</sup></b>	<b>Transference, Countertransference &amp; the Analytic Third</b> <i>Carolyn Bates, PhD</i>
<b>February 3<sup>rd</sup></b>	<b>Trauma and the Soul, Part II</b> <i>Barbara Barnes, LMHC</i>
<b>February 4<sup>th</sup></b>	<b>Trauma</b> <i>Michelle Halsall, LPC</i>
<b>March 3<sup>rd</sup></b>	<b>Into the Darkest Places, Part I</b> <i>Barbara Barnes, LMHC</i>
<b>March 4<sup>th</sup></b>	<b>Enactments: Potential for Transformation in the Analytic Relationship</b> <i>Cheryl Tunnell, LPC-S</i>
<b>April 7<sup>th</sup></b>	<b>Into the Darkest Places, Part II</b> <i>Barbara Barnes, LMHC</i>
<b>April 8<sup>th</sup></b>	<b>Evolution of an Image of the Divine: Origins of Mythology in Paleolithic, Neolithic, Iron Age and Patriarchal Eras</b> <i>Nancy Dougherty, LCSW</i>
<b>May 5<sup>th</sup></b>	<b>The Trauma Heart</b> <i>Barbara Barnes, LMHC, LPC</i>
<b>May 6<sup>th</sup></b>	<b>Discussion Forum: All the Questions Wanting Exploration</b> <i>Marga Speicher, PhD, LCSW</i>
<b>Seminar Saturdays 3:30 - 5:00</b>	<b>Monthly Process Group</b> <i>Deborah Sharp, MSW, LCSW-S</i> <i>512-843-8581</i>
<b>Friday June 2<sup>nd</sup> 12:00 - 3:00</b>	<b>Final Process Group</b> <i>Deborah Sharp, MSW, LCSW-S</i>
<b>Throughout the year</b>	<b>Case Colloquium</b> <i>Arranged by students</i>

**Friday, Sept 9, 2022****Trauma and Depth Psychology**

Faculty: Barbara Barnes, LMHC, LPC  
 Time: 1 PM – 5 PM  
 Contact: 904-607-8899  
[BarbaraWoodsBarnes@gmail.com](mailto:BarbaraWoodsBarnes@gmail.com)

Trauma is often found in clients seeking help in Depth Psychology. So much has come to light in the last few decades about trauma in general regarding physical, mental, emotional and spiritual despair impacting our clients. We will be reading Donald Kalsched and Marcus West regarding Jungian perspectives on Trauma. Additionally, we will be reading others perspectives as time allows.

Our first Friday will begin with a general Orientation to the Texas Seminar followed by some comments and questions on our work through the year regarding this class. If there is time in this initial Friday class we will begin to explore what else we might cover with these three basic books. As we get to know each other, we can find our way together. I teach interactively and experientially. I look forward to working together this academic year.

**Saturday, Sept 10, 2022****The Inner World of Trauma, Part I**

Faculty: Barbara Barnes, LMHC, LPC  
 Time: 9 AM-12 PM and 1 PM-3 PM  
 Contact: 904 607 8899  
[BarbaraWoodsBarnes@gmail.com](mailto:BarbaraWoodsBarnes@gmail.com)

Reading: The Inner World of Trauma. Donald Kalsched, Routledge 1996.

Written assignment: Choose an idea or information you had a response to and write a 3-5 page paper to be emailed to me 1 week prior to class.

**Friday, Oct 7, 2022**

**The Inner Word of Trauma, Part II**

Faculty: Barbara Barnes, LMHC, LPC  
 Time: 1 PM – 5 PM  
 Contact: 904 607 8899  
[BarbaraWoodsBarnes@gmail.com](mailto:BarbaraWoodsBarnes@gmail.com)

Reading: The Inner World of Trauma. Donald Kalsched, Routledge 1996.

Written assignment: Choose an idea or information you had a response to and write a 3-5 page paper to be emailed to me 1 week prior to class.

**Saturday, Oct 8, 2022**

**When the Analytic Container Shatters: Analysis during social upheaval**

Faculty: Joseph Wakefield, MD  
 Time: 9 AM-12 PM and 1 PM-3 PM  
 Contact: [josephwakefield41@yahoo.com](mailto:josephwakefield41@yahoo.com)

Carl Jung would use the alchemical metaphor of “the well-sealed vas”, the analytic container that remained closed to outside intrusions, a safe space where analytic regression, transference and countertransference and mutual imagination could take place. Such a “well-sealed container” would seem to require a stable analyst, a reasonably stable analysand, and a predictable community.

What occurs when society is in upheaval? Upheaval may be both outer and inner. Outer upheaval is when the streets become unsafe, when resources disappear, when analyst or analysand fears for their loved ones’ lives. Inner upheaval is when members of a community become gripped by archetypal impulses and beliefs that shatter their members’ relationships with each other. When upheaval comes, what can the analyst do to maintain a safe space for analysands and themselves?

What if the analyst’s analysands have projected “other” upon members of their community or upon the analyst himself? What to do when analysands voice fear, hatred and plans to attack others, including other analysands? How then does the analyst maintain a safe space?

This seminar will explore such questions. We will read four articles. Two are by Carl Jung, describing how the German population was swept by a shared archetypal force, “Wotan”, during the 1930’s. The consequences and what may be learned are explored. The third article is by James Hersh, exploring such upheaval from Aeschylus’ “Oresteia”. The fourth article is by myself, describing the impact upon analysands and myself of being caught up in a guerrilla war in El Salvador.

After reading the articles, please spend some time reflecting upon how each of you might “bear the tension” in order to provide safety, empathy and compassion for all who suffer in such

## **Wakefield, continued**

circumstances. What if you were Agamemnon, Clytemnestra or Orestes? What would you have done, or what could you rather have done? Suppose you were an analyst in Germany in the 1930's, what would be your choices? Suppose you had been me in El Salvador in 1979? Each participant will be invited to imagine, by themselves and with the group, what might be done.

Hersh, James, "From Ethnos to Polis: The Furies and Apollo", SPRING, 1985, p 56-73.

Jung, Carl, "Wotan", in CW 10, Bollingen Series XX, 1964, p 179-193.

Jung, Carl, "After the Catastrophe", in CW 10, Bollingen Series XX, 1964, p 194-217.

Wakefield, Joseph, "Analysis in Revolution: Shadow Projections in El Salvador", SPRING, 1987, p 1-16.

## **Learning Objectives:**

1. Maintaining a "safe analytic container" for both the analyst and the analysand.
2. "Psychic contagion" (archetypal forces sweeping through communities).
3. Management of transference and counter-transference when analyst and analysand see each other as "other".
4. The nuances of empathy.

**November Guest Analyst  
Carol Shumate, PhD**

**Projection and Personality Development via the Eight-Function Model**

**Friday, Nov 4, 2022**

**The Ego Functions**

2 PM-6 PM

**Saturday, Nov 5, 2022**

**The Shadow Functions**

9 AM-12 PM and 1 PM-3 PM

Faculty:

Carol Shumate, PhD

Contact:

[writestyles@gmail.com](mailto:writestyles@gmail.com)

919-525-6795

In his midlife crisis, Jung was shocked to discover that he had a feeling personality within because he thought himself to be entirely detached and analytical. He was even more surprised to discover that this out-of-control feeling component was as important for his patients' healing as his thinking component. *Psychological Types* (1921) was the first book he published when he emerged from that crisis. He called typology his "compass," whose cardinal points represent the four most common polarities of the psyche: thinking, feeling, intuition, and sensation, each in an extraverted and introverted form. Jung theorized that the unconscious mirrors and compensates consciousness, and therefore any mental function in conscious use must be compensated by its polar opposite in the unconscious. The preferred mental functions create a particular worldview, and each worldview has a blind spot, due to the suppression of the opposing mental functions. It was critical, he said, for a psychologist to understand his/her own type as well as the analysand's type, because otherwise, "the psychology he sees ... is the psychology of his type" (CW6, ¶ 849).

Almost a century later (2017), analyst John Beebe published a collection of essays on his eight-function/eight-archetype model, which reinvigorated Jung's typology and revolutionized its practice. In addition to identifying the unconscious functions, Beebe's model identifies the most common archetypal complexes that constellate around each function position for any given type. By bridging types and archetypes, it provides a trajectory of development, tailoring the journey of individuation to each type. Shumate's book (2021) applies the model to each of the sixteen types, reporting over a decade of data on how each type tends to experience each of the eight functions.

**Required reading:**

Shumate, selected chapters in *Projection and Personality Development via the Eight-Function Model* (Routledge, 2021):

Chapter 1: An Eastern Philosophy in Western Clothing, pp. 3-26

Chapter 4: The Purpose of Introversion and Extraversion, pp. 72-82

Chapter 5: The Third Dimension of Personality Type, pp. 83-107

Tables for reference purposes: pp. 169 - 250

## Schumate, continued

### Suggested reading:

Jung, Chapter X, A General Description of the Types, *Psychological Types*, CW6.

**Assignment:** In addition to the required reading (above), two weeks prior to the seminar, candidates must take an electronic assessment and schedule an hour-long feedback session by zoom with Professor Schumate in order to identify a probable psychological type. A link to the electronic assessment will be sent to each, and a calendar will be sent to schedule the feedback session.

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### Friday 2 – 6 pm – The Ego Functions

Candidates will learn the psychological type of each cohort member and its sequence of functions. Videos and film that exaggerate type characteristics will be shown to enable candidates to recognize their preferred functions. They will also view a film that illustrates the sensing functions, which tend to be under-represented in the Jungian analytic profession.

### Saturday 9 – 3 pm - The Shadow Functions

John Beebe's eight-function/eight-archetype model will be introduced to illustrate how archetypes can influence the way the functions present. Videos, film, and exercises will illustrate how archetypal complexes can develop in the personality. Particular attention will be given to the roles of the inferior function and the trickster function in individuation.

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### Learning Objectives:

Recognize the eight mental functions in individuals  
 Understand John Beebe's eight-function/eight-archetype model  
 Learn the roles of the inferior function and the trickster function in individuation  
 Type assessment skills and best practice

**Carol Schumate**, PhD (ENFP), has taught the course on psychological type at Pacifica Graduate Institute since 2013, when she co-taught it with analyst John Beebe. She has a mission to bridge psychological type and depth psychology, and for that purpose, in 2010 she launched the online journal *Personality Type in Depth* for which she continues to be the lead editor. Previously she taught in the humanities at a number of universities and concurrently she has had a long career as a professional editor of scholarly publications. She also became a partner in a company that administered MBTI trainings named Type Resources, Inc. This was the first type organization to sponsor regular workshops led by Beebe on his model, and while there she collected data that reported how each type tends to express the eight functions and their corresponding archetypes. She published that data in her book, [\*Projection and Personality Development via the Eight-Function Model\*](#) (Routledge, 2021).

**Friday Dec 2, 2022****The Alchemy of Healing: Psyche and Soma**

Faculty: Barbara Barnes, LMHC, LPC  
 Time: 1 PM – 5 PM  
 Contact: 904-607-8899  
[BarbaraWoodsBarnes@gmail.com](mailto:BarbaraWoodsBarnes@gmail.com)

Reading: The Alchemy of Healing: Psyche and Soma. Edward Whitmont. (North Atlantic Books, Berkeley)

Written: Choose a chapter, write a 3-5 page paper and come to class ready to present the chapter to the class.

**Saturday, Dec 3, 2022****Creativity, the Unconscious, and the Healing Power of Poetry and Fairytales (With Possibilities for Use in Trauma)**

Faculty: James Brandenburg  
 Time: 9 AM-12 PM and 1 PM-3 PM  
 Contact: 210-416-9774  
[brandenburgjames@yahoo.com](mailto:brandenburgjames@yahoo.com)

The world is poetical intrinsically and what it means is simply itself. Its significance is the enormous mystery of its existence and of our awareness of its existence.

- Aldous Huxley

Poetry is a natural medicine; it is like a homeopathic tincture derived from the stuff of life itself—your experience. Poems distill experience into the essentials. Our personal experiences touch the common ground we share with others. The exciting part of this process is that poetry used in this healing way helps people integrate the disparate, even fragmented parts of their life. Poetic essences of sound, metaphor, image, feeling and rhythm act as remedies that can elegantly strengthen our whole system—physical, mental and spiritual. Poems speak to us when nothing else will. Poetry helps us to feel our lives rather than be numb. The page, touched with our poem, becomes a place for painful feelings to be held, explored and transformed. Writing and reading poems is a way of seeing and naming where we have been, where we are and where are going with our lives. (John Fox, Poetic Medicine, Preface)

C.G. Jung says the following about art: “I am assuming that the work of art we propose to analyze, as well as being symbolic, has its source not in the personal unconscious of the poet, but in a sphere of unconscious mythology whose primordial images are the common heritage of mankind. I have called this sphere the collective unconscious, to distinguish it from the personal unconscious. The latter I regard as the sum total of all those psychic processes and contents which are capable of becoming conscious and often do, but then are suppressed because of their incompatibility and kept subliminal.” (CW 15, # 125.)

Jung has the following to say about poets and the process of writing: “The biographies of great artists make it abundantly clear that the creative urge is often so impervious that it battens on



## Brandenburg, continued

their humanity and yokes everything to the service of the work, even at the cost of health and ordinary human happiness. The unborn work in the psyche of the artist is a force of nature that achieves its end either with tyrannical might or with the subtle cunning of nature herself, quite regardless of the personal fate of the man who is its vehicle. The creative urge lives and grows in him like a tree in the earth from which it draws its nourishment. We would do well, therefore, to think of the creative process as a living thing implanted in the human psyche.... Depending on its energy charge, it may appear either as a mere disturbance of conscious activities or as a supraordinate authority which can harness the ego to its purpose. Accordingly, the poet who identifies with the creative process would be one who acquiesces from the start when the unconscious imperative begins to function. But the other poet, who feels the creative force as something alien, is one who for various reasons cannot acquiesce and is thus caught unawares.” (CW 15, # 115)

Jung continues, “It might be expected that this difference in its origin would be perceptible in a work of art. For in the one case it is a conscious product shaped and designed to have the effect intended. But in the other we are dealing with an event originating in unconscious nature; with something that achieves its aim without the assistance of human consciousness, and often defies it by willfully insisting on its own form and effect. We would therefore expect that works belonging to the first class would nowhere overstep the limits of comprehension that their effect would be bound by the author’s intention and would not extend beyond it. But with works of the other class we would have to be prepared for something supra-personal that transcends our understanding to the same degree that the author’s consciousness was in abeyance during the process of creation. (CW 15, # 116)

Marie Louise von Franz says that “Fairy tales are the purest and simplest expression of collective unconscious psychic processes. Therefore their value for the scientific investigation of the unconscious exceeds that of all other material. They represent the archetypes in their simplest, barest, and most concise form. In this pure form, the archetypal images afford us the best clues to the understanding of the processes going on in the collective psyche. In myths or legends, or any other more elaborate mythological material, we get at the basic patterns of the human psyche through an overlay of cultural material. But in fairy tales there is much less specific conscious cultural material, and therefore they mirror the basic patterns of the psyche more clearly.” (Marie-Louise von Franz, The Interpretation of Fairy Tales)

The following is taken from the author of the book combining dreams and poetry, Eyes in the Dark, James Brandenburg: “The unconscious has literally transformed my life. In dealing with a complicated divorce, I began writing poetry to deal with my emotions. After writing my first book of poetry, In Pursuit of the Butterfly, I recognized that writing poems was therapy. Poetry helped me through many tears, much pain, and helped me to face several major issues in my life. Now, I am a certified poetry therapist and encourage my clients to write poetry to connect to the unconscious. The unconscious is around me, inside me, outside me, and inside the people I work with in analysis. The unconscious lies beyond space, time and consciousness. The collective unconscious of mankind contains contents that are present in all human beings, like hero myths, beliefs about paradise or about the Beyond, belief in spirits and so on. This layer of

## Brandenburg, continued

the psyche, from which the most universal human myths come, contains at the same time the basic structure of the human soul. Jung calls it the collective unconscious because unlike the personal unconscious, it is not made up of individual more or less unique contents but of those which are universal and of regular occurrence. Dreams, fairytales and poetry unite the conscious and the unconscious world, and through the connection between the Ego and the Unconscious, trauma-related issues can be addressed.

In our seminar discussion we will connect the process of writing to the process of writing our dreams and of connecting to the unconscious. We will illustrate the use of certain poems and writing to help ourselves and our clients deal with trauma. We will illustrate the use of poetry in stimulating the unconscious in a writing assignment. We will also illustrate the use of fairytales to help clients deal with trauma. When I speak about poetry therapy, I mean the process of writing in general, bibliotherapy, and the healing impact of getting our words down on paper. And the healing impact of sharing our words with others. In writing, it is possible to connect to the symbolic world, the same way we do in dreams, and we know about the numinous quality of the symbolic world. Writing helps us to manage the descent into the unconscious. Writing can help us connect to the unconscious and deal with trauma.

### General preparation for the seminar:

Read lots of fairy tales and read lots of poetry. The Grimm's fairy tales contain a treasure of stories about the unconscious. I will send you some poetry before the seminar.

### Required Reading:

Jung essays. These two essays present Jung's perspective on psychological understanding of literature including the oral tradition of folklore and all forms of fiction. Read both the essays by C.G. Jung:

- *The Relation of Analytical Psychology to Poetry*, CW, Vol.15, ## 97-132 (1922)
- *Psychology and Literature*, CW, Vol.15, ## 133 –162 (1930)

Marie-Louise von Franz, *The Interpretation of Fairy Tales*. Fairy tales are particularly important because of their connection to the Objective Psyche. This must-read classic book gives one a good foundation to approach the interpretation of fairy tales. Shambhala, 1996.

*Hansel and Gretel* in *Grimm's Fairy Tales*, p. 46. We will follow the migration of trauma from the initial wounding to redemption. We will translate (interpret) this fairy tale in relation to the objective psyche and to trauma.

### Recommended Reading:

John Fox, *Finding What You Didn't Lose*.

John Fox, *Poetic Medicine*.

## **Brandenburg, continued**

Finding What You Didn't Lose and Poetic Medicine provide poems and exercises for conducting poetry therapy sessions. It is practical, down to earth material for those who need concrete guidance and exercises to conduct poetry therapy sessions. John Fox runs the Institute for Poetic Medicine out of California, where he trains candidates to become facilitators of poetic Medicine. The National Association for Poetry Therapy also provides workshops and training for poetry therapists. The National Federation of Bibliotherapy provides national certification for poetry therapists.

**Grimm's Fairy Tales.** "Allerleirauh 65," and "The Fitcher's Bird" in Grimm's Fairy Tales, p. 46, "The Griffin 165."

**Assignments:** Reflect on poems, fairy tales, or other works of literature that have made an impression on you or maybe have made an impression on your clients. Select a poem, a fairytale or a work of art or a story from your own experience and be prepared to talk about it for five to seven minutes with the seminar participants. Share with the group how your selection relates to trauma or how you might use the selection with one of your clients. Allow time after your presentation for questions and interaction. Show how your selection relates to the unconscious and to analytical psychology and how it can be used with trauma patients.

## **Learning Objectives:**

Participants will develop and deepen:

- Knowledge of fairytales
- Knowledge of symbols and figures of speech as they arise in literature
- Their knowledge that writing carries many things—and can be a ritual that evokes and contains so many different aspects of psyche
- The connection of poetry to the unconscious
- The understanding of the healing aspects of the written and spoken word
- How these healing aspects of the written and spoken word can be applied to trauma
- The understanding of creativity as it is used in analytical psychology
- The capacity to work clinically with symbolic images as they occur in the clinical setting and how these symbolic images can be applied to trauma.

**Friday, Jan 6, 2023****Trauma and the Soul, Part I**

Faculty: Barbara Barnes, LMHC, LPC  
 Time: 1 PM – 5 PM  
 Contact: 904 607 8899  
[BarbaraWoodsBarnes@gmail.com](mailto:BarbaraWoodsBarnes@gmail.com)

Reading: Trauma and the Soul. Donald Kalsched. Routledge. Chapters 1- 5

Written assignment: Choose an idea or information you had a response to and write a 3-5 page paper to be emailed to me one week prior to class.

**Saturday, Jan 7, 2023****Transference, Countertransference & the Analytic Third**

Faculty: Carolyn Bates, PhD  
 Time: 9 AM-12 PM and 1 PM-3 PM  
 Contact: 512-346-3788  
[Drbatesaustin@gmail.com](mailto:Drbatesaustin@gmail.com)

The mechanism of projection, whereby subjective contents are carried over into the object and appear as if belonging to it, is never a voluntary act, and transference, as a specific form of projection, is no exception to this rule. You cannot consciously and intentionally project, because then you know all the time that you are projecting your subjective contents; therefore you cannot locate them in the object, for you know that they really belong to you.

■ C. G. Jung, 1935, Tavistock Lecture #5  
 in CW 18, par. 314.

In the seminar we will explore the ideas of transference, countertransference and the “analytic third” in clinical work. There will be 3 required pieces to read, 1 required written assignment to present, and films to watch prior to the seminar. The goal of this seminar will be not only to have a theoretical understanding of these 3 concepts but also to demonstrate them in your writing.

Please note that the reading in CW 18 is of a lecture Jung gave in 1935. 87 years ago. That’s almost 4 generations ago. As such, in addition to his whimsical delivery and enlivened way of presenting on the topic of transference and countertransference, you will hear Jung express certain attitudes common to the orientation of Western European patriarchal privilege. Annotate. Take note of your responses. When we study Jung, we study where he got it right, and where he got it oh so wrong.

## **Bates, continued**

### **Required Reading:** (Ogden articles will be provided)

Jung, C.G. (1935). CW 18 para 304-415.

Ogden, T. (1994). The Analytic Third: Working with Intersubjective Clinical Facts. *International Journal of Psycho-Analysis*, 75: 3-19.

Ogden, T. (1999). The Analytic Third: An Overview. *Spring*, Vol. V., No. 1

### **Required Assignment:**

Each of you are to choose a character from film and write a clinical vignette about them in which you are the therapist and they are the client. The vignette must include:

- a brief history of objective and subjective facts that are relevant to the treatment
- a verbatim
- reverie within the clinical exchange as it goes along
- recognition and highlighting of moments of transference and, upon reflection, where your countertransference was at play

This is a creative writing exercise that will draw on your symbolic thinking, and your ability to demonstrate it, your ability to recognize projection, transference and countertransference, your reliance on your imaginal mind, and your use of story in film and literature as “mentors” for your work. Two months prior to the seminar I will send out an example vignette in a group email to you.

### **Required Viewing:**

**No later than two months before our seminar**, each of you will inform me and all the seminar participants in a group email what film each of you will be using in this exercise. For the purposes of deepening our experience of each vignette offered, I urge each of you to watch the films the others will draw on (which is why I’m asking for a 2 month lead time prior to the seminar).

I will offer a vignette of an imagined clinical interaction between myself and a character from the film trilogy *The Lord of the Rings*. I don’t expect you to watch the entire trilogy, but please view the 3<sup>rd</sup> film in the trilogy: *The Return of the King*.

I hope you enjoy your preparation for this seminar. I know watching multiple films is quite a bit to ask. Perhaps some you will have already seen. But I believe you will find these exercises to offer highly provocative and enriching portals into those psychological struggles that invite us to broaden our understanding of the transference and counter-transference processes.

Toward the goal of balance, the reading load is relatively light. I look forward to meeting with you and I look forward to the discussions that the material elicits.

**Bates, continued****Learning Objectives**

1. Students will demonstrate recognition of the four stages of the therapy of the transference.
2. Students will demonstrate recognition of reverie in the therapeutic exchange.
3. Students will discuss Jung's ideas of the contagion of emotion, projection and the compensatory capacity of the unconscious

**Friday, Feb 3, 2023****Trauma and the Soul, Part II**

Faculty: Barbara Barnes, LMHC, LPC  
 Time: 1 PM – 5 PM  
 Contact: 904-607-8899  
[BarbaraWoodsBarnes@gmail.com](mailto:BarbaraWoodsBarnes@gmail.com)

Reading: Trauma and the Soul. Donald Kalsched. Routledge. Chapters 6 - 9

Written assignment: Choose an idea or information you had a response to and write a 3-5 page paper to be emailed to me 1 week prior to class.

**Saturday, Feb 4, 2023****Trauma**

Faculty: Michelle Halsall, LPC  
 Time: 9 AM-12 PM and 1 PM-3 PM  
 Contact: 512-658-6323  
[michellehalsall@me.com](mailto:michellehalsall@me.com)

Trauma is the word we use the point to experiences that are harmful and that can shape our lives no matter what time of life they occur. Whether the trauma is pre-verbal or happens later in life these events can haunt our lives, all our lives, unless they are brought into consciousness and dealt with. As one author puts it, “Confront your traumas or your traumas will confront you.”

This seminar seeks to acquaint you with various aspects of ways of understanding and treating Trauma. Further it is my hope that we will spend our time together discussing our various understandings and approached to dealing with trauma.

In as much as an argument can be made that we are living during an inordinately traumatized time in history it seems to me that it behooves anyone who seeks to work with others in a healing capacity to be as well acquainted with trauma, it’s many forms, and the many interventions developing to help heal the effects of trauma as possible.

Below you will find the names of articles readily available online. Reading these articles and being prepared to discuss them is part of your assignment for our seminar.

Also please read and be prepared to discuss the first two chapters of Donald Kalsched’s book, Trauma and the Soul.

## Halsall, continued

### Required reading:

1. Kalsched, D. (2013). Trauma and the Soul: Psychoanalytic Approaches to the Inner World. New York: Routledge.
2. Napack, M. *The Psyche Keeps Score: A Jungian View of Trauma*. [Jung Society of Washington - The Psyche Keeps Score: A Jungian View of Trauma, by Mark Napack, LCPC](#)
3. Kelly, I. (2020). *The Psychosomatic Journey of Trauma and Its Healing: A Comparative Synthesis between Scientific and Psycho-spiritual Perspectives*. (["The Psychosomatic Journey of Trauma and Its Healing: A Comparative Syn" by Isabel Kelly \(claremont.edu\)](#))
4. Marlo, H. (2015). Between the Worlds - Healing Trauma, Body, and Soul. (([PDF](#)) [Between the Worlds—Healing Trauma, Body, and Soul \(researchgate.net\)](#)). [Jung Journal Culture and Psyche](#) 7(3):117-141.

### Learning Objectives:

1. Be able to define and compare Jung's 'Complex' theory to other more recent theories.
2. Be able to recognize traumatic symptoms whether pre-verbal or later in life.
3. Be able to discuss therapeutic interventions to help the client deal with the disruptive aspects to trauma in a client's life.



**Friday, March 3, 2023      Into the Darkest Places, Part I**

Faculty: Barbara Barnes, LMHC, LPC  
 Time: 1 PM – 5 PM  
 Contact: 904-607-8899  
[BarbaraWoodsBarnes@gmail.com](mailto:BarbaraWoodsBarnes@gmail.com)

Reading: Into the Darkest Places. Marcus West. Karnac Books Ltd, 2016. Chapters 1 – 11

Written: Choose a chapter, write a 3 – 5 page paper and come to class ready to present the chapter to the class.

**Saturday, March 4, 2023      Enactments: Potential for Transformation in the Analytic Relationship**

Faculty: Cheryl Tunnell, LPC-S  
 Time: 9 AM-12 PM and 1 PM-3 PM  
 Contact: (214) 213-2101  
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Jung was one of the first psychotherapists to stress the concept of analysis as a mutual endeavor, stating, “The therapist is no longer the agent of treatment but a fellow participant in a process of individual development” (1935, para 70). Jung took a bold stance saying the analytic treatment holds the possibility of transformation, and for the doctor, as well as the patient. I propose enactments provide the possibility of transformation in the analytic relationship, a possibility that could be missed, failed, or utilized. By educating ourselves about the implicit processes and communications occurring under the surface, we increase the possibility of noticing and using it to further the analytic work.

I am defining an enactment as an event occurring within the dyad, which at least one of the participant experiences as being the result of the behavior of the other. At the time of the enactment, the patient and/or analyst are unable to be reflective or think analytically about the unconscious (likely dissociated) content or processes emerging in the form of implicit processes or procedures. As Bromberg (Bringing in the Dreamer, 1998) noted, enactments occur in all human relationships, but it is only the analytic relationship, “because of its inherent ambiguity, which allows enactments to both occur and be analyzed within the same context.”

**Assignment:** Write up an example of a clinical enactment in your practice (or life if you do not have a case) to turn into me, applying the concepts from the assigned readings and plan on a 10 to 15 minute presentation. In structure your clinical example, please refer to the method the study group used in the article, “The Process of Therapeutic Change” as you might find it helpful.

I will scan and email the reading assignments except for Jung. I suggest reading them in the order listed.

## **Tunnell, continued**

### **Reading Assignment:**

The Psychology of the Transference, para 362-375, CW 16, Jung (1946)

The Process of Therapeutic Change Involving Implicit Knowledge: Some Implications of Developmental Observations for Adult Psychotherapy, *Infant Mental Health Journal* Vol.19 (3) 1998. Stern and members of the Change Process Study Group

The Capacity to be Alone, *International Journal of Psychoanalysis*, Winnicott (1958)

Chapter 5. Truth and Human Relatedness, *The Shadow of the Tsunami and the Growth of the Relational Mind*, Bromberg (2011)

### **Learning Objectives**

Students will increase their understanding of:

1. The definition of implicit relational knowing and enactments in the analytic relationship and what is unique about the analytic relationship that offers potential for transformation.
2. How Jung's writings on the transformative potential of transference/enactments are congruent with intersubjective/relational psychoanalytic theory about enactments.
3. The connection between dissociative processes and enactments in the analytic relationship.

**Friday, April 7, 2023**

**Into the Darkest Places, Part II**

Faculty: Barbara Barnes, LMHC, LPC  
 Time: 1 PM – 5 PM  
 Contact: 904-607-8899  
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Reading: Into the Darkest Places. Marcus West. Karnac Books Ltd, 2016, Chapter 11 – 19

Written: Choose a chapter, write a 3-5 page paper and come to class ready to present the chapter to the class.

**Saturday, April 8, 2023**

**Evolution of an Image of the Divine: Origins of Mythology in Paleolithic, Neolithic, Iron Age and Patriarchal Eras**

Faculty: Nancy Dougherty, LCSW  
 Time: 9 AM-12 PM and 1 PM-3 PM  
 Contact: [nancydoughertyatx@gmail.com](mailto:nancydoughertyatx@gmail.com)

In this seminar we will specifically explore how images of the divine evolved amidst climate changes, psyche, migrations and history. We will focus on the art left behind by the people of those eras in the West and how they appear in the Psyche. And then move on to consider how these ancient archetypal images change and influence classical Greek mythology.

**Assignment:**

Before class please send me a 3-5 page paper on your questions about the reading and most important your subjective and objective reflections. I want to know what you felt while doing the readings. You will be asked to read your paper aloud in the seminar session.

**Required reading:**

Baring, Anne & Cashford, Jules. (1991). The Myth of the Goddess: Evolution of an Image. Viking Arkana. Chapters 1-9 and Chapter 16.

**Additional Reading:**

Neumann, Erich. (1970). The Great Mother: An Analysis of the Archetype. Bollingen Series. Princeton University Press. 11<sup>th</sup> reprint 2014. Princeton University Press. Princeton, NJ. Chapter 1.

Neumann, Erich. The Origins and History of Consciousness. Pages 315 - 335 Part B: “The Separations of the Systems”.

Nancy Dougherty, LCSW and Jungian Analyst, graduated from the Jung Institute of Chicago. Nancy is in practice and consultation in Austin. She is co-author along with Jacqueline West Ph.D of The Matrix and Meaning of Character: An Archetypal and Developmental Approach, Routledge.

**Friday, May 5, 2023****The Trauma Heart**

Faculty: Barbara Barnes, LMHC, LPC  
 Time: 1 PM – 5 PM  
 Contact: 904-607-8899  
[BarbaraWoodsBarnes@gmail.com](mailto:BarbaraWoodsBarnes@gmail.com)

Reading: The Trauma Heart. Judy Crane. Health Communications, 2017

Written: Choose a chapter, write a 3-5 page paper and come to class ready to present the chapter to the class.

**Saturday, May 6 2023****Discussion Forum: All the Questions Wanting Exploration**

Faculty: Marga Speicher, Ph.D., LCSW  
 Time: 9 AM-12 PM and 1 PM-3 PM  
 Contact: (210) 274-6708  
[Marga16speicher@gmail.com](mailto:Marga16speicher@gmail.com)

The May Seminar will offer a forum for open conversations about questions that are hanging around in students' minds & spirits, waiting for exploration. The Seminar's aim: exploration of what is puzzling.

What types of questions will be explored? Questions about psychological experience, about clinical practice, about theoretical formulations within the context of psychodynamic thinking in general and about Jungian thinking in particular. Questions that occurred to you after seminar discussions – that were evoked by reading – that rose to the surface as you were/are trying to integrate theoretical and/or clinical understanding into your life & practice. Questions you have about integration of diverse psychodynamic theories into a Jungian framework. Questions about topics named “controversial” by some or seen as “not something to talk about.” The latter is what sits at the edge of shadow, somewhat known but being kept aside because of some taboo or fear or...whatever. However, those matters at the edge of shadow do have an impact of varying magnitude and, like it or not, we are better off taking that what sits in dim light at edges into the open light, explore it & develop a point of view about it.

Each & every person has shadow – and so do all theories, all written texts, everything that is being taught. It is human; it is in the nature of all psychological knowledge, be that experiential or clinical or theoretical knowing. The psychoanalytic pioneers, Freud & Jung, and psychodynamic thinkers that followed them have made significant contributions and for each contribution there is a shadow side.

In summary: we will discuss across a wide range of students' questions & concerns.

## Speicher, continued

**Preparation & Assignments** are in three parts.

1. Throughout the year: Gather questions as they occur to you along the way.
2. By early April:
  - (a) Send me questions you have but keep gathering them after that time. No restrictions. Additional questions will arise as we discuss.
  - (b) Select one question & prepare a short presentation (less than ten minutes) about your question: how it arose, how it manifests now, what you understand about it, what you wonder about. Include a clinical or personal illustration of your dilemma.
3. After the Seminar  
Write a short summary of what 'hit' you in discussions & what you especially take with you into life and practice. Details about this assignment will be discussed in the Seminar.

### Reading:

Read what you find that is pertinent to your questions.

For questions connected to a Seminar topic, review some reading from that seminar.  
For other questions, look for some relevant reading.

Remember: our aim is exploration. And all exploration requires reflection, looking for & gathering information, leading to discussion with peers, friends, others who are interested or knowledgeable. Our forum will be one place for such discussion.

Polly Young-Eisendrath, *Struggling with Jung: The Value of Uncertainty*, **Round Table Review**, March-April 1995, Vo. 7, No 4, pp 1, 4-7. An Analyst's review of her transferences to Jung offers personal-experiential & theoretical understanding of a person's connection to a major theorist. Journal & article are out of print. I will distribute a copy of this short journal article by April 1, 2023.

### Reading Recommendations

1. Memories, Dreams, Reflections. Most students have read it. If not, do so over the course of the year.
2. A recent biography of Jung that places his thinking & practicing into the context of his life & time. I recommend: Deirdre Bair, Jung: A Biography, 2003. It is a voluminous work from which much can be gained by selecting chapters of interest.
3. As time permits throughout the year, peruse the writings of Jungian analysts: e.g. Christopher Whitmont, The Symbolic Quest; Elie Humbert, C.G. Jung: The Fundamentals of Theory and Practice; Murray Stein, Jung's Map of the Soul.

### Reference Works

They contain good summaries about many concepts. Keep them in your library for easy access.

1. Andrew Samuels, Bani Shorter, Fred Plaut, A Critical Dictionary of Jungian Analysis, 1986. Good summaries regarding any concept you want to understand theoretically
2. Daryl Sharp, Jung Lexicon, A Primer of Terms & Concepts, 1991. Sharp gives relevant quotations out of the Collected Works for every entry.

## **Speicher, continued**

### **Goals for the Seminar**

Students will further develop the

1. Capacity for exploration of puzzling or disturbing questions & of views about human psychological & biological life. Such exploration includes awareness, reflection, data gathering, studying, and integration into practice.
2. Assignment of value to such explorations
3. Contributions made by & dilemmas inherent in any theoretical & clinical perspective on human nature
4. Awareness of & attention to the range of experiencing, thinking, acting from personal through archetypal dimensions

Contact me with questions about the Seminar & send me accumulated questions by April 1, 2023

## **GROUP PROCESS GUIDELINES**

### What is a process group?

In process groups, seminar participants meet face to face to share their struggles and concerns with each other and a group facilitator. The power of process groups lies in the unique opportunity to receive multiple perspectives, support, encouragement and feedback from other individuals in a safe and confidential environment. These interpersonal interactions can provide group members an opportunity to deepen their self-awareness and to learn how they relate to others. Process groups are powerful tools for growth and change.

The general focus of the Texas Seminar process group is to better understand relationships amongst members of your training cohort and members' relationships to the seminar itself. Members are welcome to bring any issues to the group that they feel are important. Members are encouraged to give support and feedback to others, and to work with the reactions and responses that other members' contributions evoke in them.

### Understanding what to expect in a process group.

Both initially and throughout a process group, group norms and ground rules (e.g., strict confidentiality) are established. The group members and facilitator work to establish the trust needed to promote open and honest communication. In a climate of trust, people feel free to share with one another care and to respect the dignity, autonomy and authenticity of self and others.

Training itself can stir shadow, that part of ourselves we have not yet encountered for a variety of reasons. Both the material and interpersonal dynamics in seminar classes can stir internal family systems and historical dynamics. Training can awaken old wounds or feelings of being misunderstood. It can stimulate dream life. The process group invites its members to find ways to explore personal uncertainties and to recognize how unconscious processes may take hold of a group.

Process groups are typically unstructured. The group facilitator does not, for the most part, direct the group discussion. In group process members are responsible for addressing what is stirred within them when they believe it is playing out in their cohort. Members determine what personal material they believe belongs exclusively in their personal analysis.

## **CASE COLLOQUIUM**

Case Colloquium provides a substantive clinical experience in which participating clinicians present and work with clinical material. This colloquium is arranged independently by the active participants in the Seminar and is only attended by clinicians. The Seminar Coordinator may have names of analysts who are willing to facilitate the colloquium, whom the student group reaches out to.

The colloquium meets over the course of the year and generally consists of a minimum of four consecutive hours per meeting, and may increase by one hour per meeting if the number of participants increases, but is not to exceed six hours per meeting.

Thus the number of colloquium hours accrued in a given year ranges from 36 to 48, depending upon the number of attendees in the Seminar in a given year. While the preference is that the colloquium meet on the Sunday following each seminar, the pragmatics of travel costs allow colloquium facilitators and participants to work together to determine whether the colloquium will follow this preference or will meet less frequently with a greater number of hours per meeting.

The clinical participant group works together to choose an analyst accredited by the International Association for Analytical Psychology (“IAAP”) to facilitate the colloquium, providing that a significant dual relationship does not exist between the analyst and any of the participants in the colloquium. It is not required that the facilitator be chosen from the Texas Analysts. Clinical participants carry the cost of the colloquium facilitator’s fee and any travel expenses incurred. The fee is negotiated with the analyst and divided equally among the clinical participants. This colloquium may be held via teleconference but it is the responsibility of the consulting analyst and the participating students to assure that it is done via a HIPAA-compliant medium.