

TEXAS SEMINAR OF THE INTER-REGIONAL SOCIETY OF JUNGIAN ANALYSIS

2023–2024 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

2023

September 8th **An Experiential Approach to Archetypes & Images**
Barbara Barnes, LMHC

September 9th **An Experiential Approach to Archetypes & Images**
Barbara Barnes, LMHC

October 6th **An Experiential Approach to Archetypes & Images**
Barbara Barnes, LMHC

October 7th **The Matrix and the Meaning of Character: An Archetypal and Developmental Approach**
Nancy Dougherty, LCSW

November 3rd **Archetypes of the Collective Unconscious**
Donna Cozort, Ph.D.

November 4th **Archetypes of the Collective Unconscious**
Donna Cozort, Ph.D.

December 1st **An Experiential Approach to Archetypes & Images**
Barbara Barnes, LMHC

December 2nd **Archetype: Instinct**
Mary Burke, LCSW

2024

- January 5th** **An Experiential Approach to Archetypes & Images**
Barbara Barnes, LMHC
- January 6th** **Psyche & Eros: Shadow, projection, and integration**
Carolyn Bates, PhD
- February 2nd** **Anima and Animus**
Michael Escamilla, MD
- February 3rd** **Anima and Animus**
Michael Escamilla, MD
- March 1st** **An Experiential Approach to Archetypes & Images**
Barbara Barnes, LMHC
- March 2nd** **C. G. Jung's *Red Book*: Seeking the Depths in Oneself**
Dennis Patrick Slattery, PhD
- April 5th** **An Experiential Approach to Archetypes & Images**
Barbara Barnes, LMHC
- April 6th** **The Archetype of the Wounded Healer**
Joseph Wakefield MD
- May 3rd** **An Experiential Approach to Archetypes & Images**
Barbara Barnes, LMHC, LPC
- May 4th** **The Archetypal Experience of Forgiveness**
Renee M. Cunningham, LMFT
- Seminar Saturdays 3:30 - 5:00** **Monthly Process Group**
Deborah Sharp, MSW, LCSW-S
512-843-8581
- Friday June 2nd 12:00 - 3:00** **Final Process Group**
Deborah Sharp, MSW, LCSW-S
- Throughout the year** **Case Colloquium**
Arranged by students

These may be helpful to find material for your presentation and papers

- Editors: Murray Stein & Lionel Corbett, *Psyche's Stories* (1992) Volumes 1, 2, 3. Each contain 6-7 essays written by a variety of analysts
- Marie Louise Von Franz, *Interpretation of Fairy Tales*
- Hans Dieckman, *Twice-Told Fairy Tales*
- Grimm's *Fairy Tales*
- Ann Ulanov, *Poison Ivy*
- Wilkinson, T, *Persephone Returns: Victims, Heroes and the Journey from the Underworld*
- Edinger, E. *The Eternal Drama: The Inner Meaning of Greek Mythology*

Assignment

Choose a variety of archetypes and three different modalities that capture your energy exploring your symbolic journey, character traits, identification, emotions, and meanings of the image or story. There are three papers throughout the year, 3-5 pages long, at least one you will be presenting to the class. The papers are due in November, March, and May. You will be choosing which of those months you would like to present your topic and paper in class.

Questions to ponder

What traits are prominent to this archetype?

How do I personally relate to this archetype?

What is your initial reaction to this archetype?

What is your felt sense of the image?

What are the archetypes you discovered in the image/story?

What was numinous for you? Did you have an instinctual response? Are the symbols numinous, shocking, calming, engaging, etc. . . .

How do I interact with the numinous or the darker impact of this experience?

What is the shadow side of this archetype?

How can this archetype help and hurt my clinical work?

Examples: Sept Class

1. Myth: Persephone: not required reading but if you are interested for our class example: *Persephone Returns*, T. Wilkinson (1996)
2. Dream Image: Shiny cat
3. Fairy Tale: One-eye, Two-Eyes, Three Eyes: *Grimm's Fairy Tales*

We will be doing introductions, review the syllabus, and choose a month to present one of your papers on Friday. We will discuss Archetypes. Either the Jacobi or Edinger book would be a good start to our conversation for our first Saturday class.

Objectives

- Define and explore the breadth and depth of Archetypes.
- Define and explore the concept of the interaction between Archetypes and the Unconscious.
- Review examples of a variety of the many ways the archetypes are explored. ie myth, fairy tales, art, movies etc. and the vast symbolism in the modalities. Call or email if you have any questions.

Fri – Sat, Oct 6-7, 2023: The Matrix and the Meaning of Character: An Archetypal and Developmental Approach

Faculty: Nancy Dougherty, LCSW
 Time/Dates: Friday, Oct 6, 1:00-5:00 PM
 Saturday Oct 7, 9:00-12:00 & 1:00 – 3:00

Contact: 239-404-3251
nancydoughertyatx@gmail.com

Identifying and Finding Meaning in Character Structure

Character structure to character disorder is a continuum that underlies everyone's personality. Mixtures of archetypal reality, personal history, numinous energy, and early wounds evolve into identifiable structures that can support or bind consciousness. Every character structure is a defensive development, as well as an adaptive and prospective profile that emerges from an archetypal wellspring. Thus, our woundedness and our gifts are not unrelated.

Viewing slides of classic and contemporary art, we will explore how transformation happens through our ingrained behavioral patterns, not in spite of them. While our consciousness may become increasingly flexible and fluent, the thumbprint of our character, with all its archetypal depth, remains the same. It is through our woundedness, that we can access our deepest healing and creative energies and awaken the process of individuation.

In preparation for the seminar, I would encourage participants to reflect about their own habitual relational style and character. Considering these dynamics can increase our self-acceptance, identify our shadow tendencies, and improve our relatedness with others.

Required Reading

The Meaning and Matrix of Character: An Archetypal and Developmental Approach, Looking for the Wellsprings of Spirit by Nancy Dougherty and Jacqueline Jean West, Routledge, 2007.

In preparation for this seminar, please write a 2–3-page paper on your personal reflections while reading this book and bring it to class to read. I am asking for your reflections, not just a summary. Please bring a copy to read from and a copy for me.

Objectives

- Participants will be able to recognize symbols and activities in the Primal Phase when a patient is working through a regression.
- Participants will be able to identify the territory of the unconscious in a patient through learning the Relational Patterns.
- Participants will be able to identify giftedness in each character structure.

As a psychologist and Jungian analyst, I have had the opportunity not only to do an in-depth study of archetypes, but also to witness the end experience, the powerful, destructive, as well as healing and creative effects they can have in the psychology of an individual or group. I will be sharing some of my experiences with you.

You, as an inquiring student of Jungian psychology, no doubt have both witnessed and experienced archetypes powerful effects as well. Perhaps these numinous experiences led you into your present study.

For this seminar, you will be given approximately 15 to 20 minutes to present archetypal experiences that you have had or witnessed. Please describe or portray the archetypal image impact on the individual as well as the group. Pay attention to the form or symbol the archetype has taken in the following areas:

- 1) Dreams- both yours and those of others, including patients.
- 2) Synchronistic experiences.
- 3) Projections/shadow.
- 4) Persona
- 5) Animus/anima
- 6) Creativity
- 7) Complexes

Please use whatever method best describes the archetypal impact, including video, role play, dramatic enactment, art, and music, as well as didactic description and discussion.

References.

Cozort, Donna. (2009). *Out of the Whirlwind: PTSD and the Archetype of Job*. New Line: Dallas, Texas.

Jacobe, Jolande. (1959). *Complex, Archetype, Symbol in Psychology of C.G. Jung*. New York: Bollingen Foundation.

Jung, C.G. (1959). *Archetypes and the Collective Unconscious*. London: Rutledge.

Singer, June. (1972). *Boundaries of the Soul*. New York: Double Day.

Von Franz, Maria-Louise. (1980). *Projection and Re-Collection in Jungian Psychology*. London: Open Court.

Objectives

- Discuss archetypal patterns as the basis for thinking, emotions and actions
- Describe archetypal experiences
- Describe some of the form archetypal experiences may take

Fri, Dec 1, 2023 **An Experiential Approach to Archetypes & Images**

Faculty: Barbara Barnes, LMHC, LPC
 Time: 1pm-5pm CST
 Contact: 904-607-8899
 BarbaraWoodsBarnes@gmail.com

Sat, Dec 2, 2023 **Archetype: Instinct**

Faculty: Mary Burke, LCSW
 Time: 9 AM-12 PM and 1 PM-3 PM
 Contact: 512-762-1408
 mburke51@gmail.com

“...dominants of the unconscious make almost irresistible demands for fulfillment.” CW8, ¶720

“In the end one has to admit that there are problems which one simply cannot resolve on one’s own resources. Such an admission...prepares the ground for a compensatory reaction from the collective unconscious: you are now more inclined to give heed to a helpful idea or intuition...If you have an attitude of this kind then the helpful powers slumbering in the deeper strata of man’s nature can come awake and intervene ...” CW9i, ¶44

The existence of archetypes is a fundamental tenet of Analytical Psychology and Jung spent a lot of time describing them and discussing their relationship to instincts. Our primary focus will be on exploring his ideas related to the natures and qualities of both. I hope as well to discuss the clinical use of archetypal energy and materials in therapeutic work with patients.

Required reading (I’ve written the dates the essays were published; consider reading them sequentially.)

“On the Nature of the Psyche” is Jung’s most mature thinking on the subject.

Hollis, J. The Archetypal Imagination. Introduction (PDF to be provided)

Jung, C.G. The Structure and Dynamics of the Psyche. (CW8)

“Instinct and the Unconscious,” ¶¶263-282 (1919)

“Psychological Factors Determining Human Behavior.” ¶¶232-262 (1936)

“On the Nature of the Psyche,” ¶¶343-442 (1946)

Jung, C.G. The Archetypes and the Collective Unconscious. (CW9i)

“Archetypes of the Collective Unconscious,” ¶¶1-86 (1934)

“The Concept of the Collective Unconscious,” ¶¶87-110 (1936)

Stein, M. Jung's Map of the Soul. "The Psyche's Boundaries," pp. 85-103

Not required, but useful

Jacobi, J. Complex/Archetype /Symbol in the Psychology of C.G. Jung, "Archetype," pp. 31-73

Shamdasani, S. Jung and the Making of Modern Psychology, "Body and Soul," pp. 163-267

Required preparation

1. Be prepared to initiate discussion on a point of curiosity, confusion, or dispute that attracts your attention in the readings. Prepare a 1-page (double spaced) paper on your topic to help organize your thoughts. **Please email your papers to me by Thursday November 30.**
2. Bring an example from your practice of your observance of an archetypal energy/pattern in a clinical case. How did it inform your understanding of the case, and perhaps your patient's? How did you use it in your work with the patient?

Objectives

- Be familiar with concepts related to the objective psyche (collective unconscious)
- Have an understanding of the nature and relationship of instincts and archetypes
- Have an understanding of the use of archetypal theory in clinical work

Fri, Jan 5, 2024**An Experiential Approach to Archetypes & Images**

Faculty:

Barbara Barnes, LMHC, LPC

Time:

1pm-5pm CST

Contact:

904-607-8899

BarbaraWoodsBarnes@gmail.com**Sat, Jan 6, 2024****Psyche & Eros: Shadow, projection, and integration**

Faculty:

Carolyn Bates, PhD

Time:

9 AM-12 PM and 1 PM-3 PM

Contact:

512-815-9767

Drbatesaustin@gmail.com

"It is, unfortunately, only too clear that if the individual is not truly regenerated in spirit, society cannot be either, for society is the sum total of individuals in need of redemption."

■ CG Jung, *The Undiscovered Self*

Is it possible that we can find the tension of these opposites – power and eros – wrestling at the core of most shadowed conflict: intrapsychic, interpersonal, familial, socio-political, and cultural? Jung describes the need to understand this “old truth” of force and love, each the shadow of the other, if we are to live more deeply integrated, individuated, and meaningful lives. Jung clarifies that hidden within conflict lies an invitation to meet shadow – both individual and collective – at key moments in the process of psychological growth. To do shadow work is to make a difference in the matters of the world at large, but it must be done in consort with Eros. Such work can contribute to the psychological growth of a single person, of an entire people, and even of a collection of nations.

In studying the myth of Psyche and Eros, we will explore how the things that threaten us – that feel ominous and frightening to us – present us with valuable opportunities for individuation. Using this myth, seminar participants will be invited to explore how both myth and fairy tale can help us recognize shadow, its projection, and its recall. This seminar will include a power point, discussion, the sharing of dreams, and writing.

Required reading

Lewis, C.S. (1956). *Til We Have Faces: A Myth Retold*. New York: Harcourt Brace.

Required viewing prior to the seminar

Prior to this workshop participants are to view two films: Bill Condon's 2017 version of the fairy tale Beauty and the Beast and Anthony Harvey's 1968 film The Lion in Winter.

Required presentation

Each student will come ready to discuss the readings, with specific attention to their understanding of Jung's concept of "the tension of opposites" and the transcendent function that can emerge when such tension is held.

Objectives

Participants will be able to:

- Understand shadow projection and the dissolution of discourse.
- Discuss what contributes to the collapse of holding the tension of opposites.
- Understand the need for Eros in shadow work
- Discuss what thwarts the capacity for Eros

Required reading

Jung, C.G. (1968). Concerning the archetypes, with special reference to the Anima concept. In CW Volume 9, part 1. Pp. 54-72 (Princeton University Press, 2nd edition).

Jung, C.G. (1968). The Syzygy: Anima and Animus. CW Volume 9, part 2. Pp 11-22. Princeton University Press, 2nd edition.

Wolf, Toni (1956). Structural Forms of the Feminine Psyche. CG Jung Institute Zurich.

Recommended additional reading

Hannah, Barbara. "The Animus Problem in Modern Women." In Hannah B. The Animus, Volume 1: The Spirit of Inner Truth in Women. 2011. Chiron Publications. Wilmette, Illinois. (pp. 97-144)

Ulanov, Ann; Ulanov, Barry. Transforming sexuality: the archetypal world of anima and animus. Shambala Press 1994.

Required presentation

Each student will come ready to discuss the readings, with specific attention to their understanding of Jung's concepts of the Anima and the Animus.

Objectives

Participants will be able to:

- Define Jung's concepts of the Anima and Animus.
- Become familiar with the psychological concepts of Eros and Logos.
- Understand aspects of the feminine as conceptualized from a Jungian psychology perspective.
- Discuss how personal life experiences shape how the Anima/Animus is encountered.

Fri, Mar 1, 2024**An Experiential Approach to Archetypes & Images**

Faculty:

Barbara Barnes, LMHC, LPC

Time:

1pm-5pm CST

Contact:

904-607-8899

BarbaraWoodsBarnes@gmail.com**Sat, Mar 2, 2024****C. G. Jung's *Red Book*: Seeking the Depths in Oneself**

Faculty:

Dennis Patrick Slattery, PhD

Time:

9 AM-12PM and 1PM-4PM

Contact:

830-708-1106

dennispslattery8@gmail.com

“Inasmuch as the I is only the center of my field of consciousness, it is not identical with the totality of my psyche, being merely a complex among other complexes. Hence I discriminate between the I and the *self*, since the I is only the subject of my consciousness, while the self is the subject of my totality: hence it also includes the unconscious psyche.”

- CG Jung, from *Psychological Types* quoted in the “Introduction to the *Red Book: A Reader's Edition*, p. 59.

Our day together will focus less on *explaining* the *Red Book* and more on accessing direct experiences of Jung's descent into the chaos and the cooperation of his unconscious. As we read selected passages from *A Reader's Edition* together, we will spiral back to our own experiences that Jung's journey opens us to. In the process we become co-creators of his journey by meditating on our own struggles and challenges in the pilgrimage we are negotiating. To that end, we will intersperse our readings with brief writing meditations to allow each participant to seek analogies with their own moments of descent and reemergence.

I think of our work as more interactive, more attuned to Jung's deep struggles and suffering as he revises his own life in the writings and paintings that render his journey both unique and universal. We will discover intimate analogies in Jung's descent that touch on our own moments of suffering and joy that can emanate from such revelations.

Required reading

Slattery, Dennis P. (2011). "Thirteen Ways of Looking at the *Red Book*: C.G. Jung's *Divine Comedy*. *Jung Journal: Culture and Psyche*, vol. 5, Number 4, pp. 128-44. Sent electronically. Passages from *The Reader's Edition* furnished to participants.

Required writing

A series of short meditations that focus on a particular reading that allows participants to discern analogies with their own narrative.

Objectives

Participants will be able to:

- Read Jung's passages contemplatively to allow for participant's own story to emerge through Jung's struggles.
- Discuss where Jung's text meshes or overlaps with their own and with other participants.
- Discern where certain patterns of the psyche unfold through the pilgrimage of both Jung and the reader's own story.
- Understand the form of their own challenges as they continue to individuate and to give voice to the process in both writing and sharing their narrative with others.

Fri, Apr 5, 2024 An Experiential Approach to Archetypes & Images

Faculty: Barbara Barnes, LMHC, LPC
 Time: 1pm-5pm CST
 Contact: 904-607-8899
 BarbaraWoodsBarnes@gmail.com

Sat, April 6, 2024 The Archetype of the Wounded Healer

Faculty. Joseph Wakefield MD
 Time. 9 am-12 pm and 1 pm-3 pm
 Contact 512-569-3695
 josephwakefield41@yahoo.com

This seminar is meant to be an exploration of the use of countertransference in depth analytic therapy. The thesis is that our personal wounding, encountered in our personal analyses, becomes useful to inform us when we become the analyst of others. We will explore both how countertransference may be useful and how it may be dangerous if the analytic container is broken, i.e., should ethical boundaries not be recognized.

I'll begin with an overview:

- Myths of the wounded healer, e.g., Chiron.
- Being an analyst: Aspects of priesthood and of shamanism.
- Developmental origins of wounding and of empathy.
- Countertransference in the beginnings of modern psychoanalysis.
- C. G. Jung: Wounded healer or courageous pioneer? (Hint: both).
- Practical use of countertransference.
- Dangers of countertransference: The analytic container and ethical boundaries.

Following the overview, each of us should have the opportunity to share thoughts with our group. The sharing may be either theoretical or personal, whichever feels right. It may be something written beforehand or something more spontaneous. I'll speak to what brought me to Jungian training.

Required reading

Only two references are expected to be read beforehand:
 Sedgwick, David, "The Wounded Healer: Countertransference from a Jungian Perspective,"
 Routledge, N.Y., 1994, 166 pages.

Wakefield, Joseph, "Am I my Brother's Keeper?" p 82-90, in "Cast the First Stone: Ethics in Analytic Practice", edited by Lena B. Ross & Manisha Roy, Chiron Publications, Wilmette, 1995.

Other references are listed should you wish to dig deeper in the future

David, Bruno, "Cave Art," Thames & Hudson, London, 2017, 256 p.

Prehistoric cave art appears to be used for neolithic shamanic states of altered consciousness. The cave art resembles what is experienced during psychedelic "trips." There exists evidence that this way of being human has endured for more than a hundred thousand years.

Eliade, Mircea, "Shamanism: Archaic Techniques of Ecstasy," Bollingen Series LXVI, Princeton Univ. Press, 1964, 610 p. A thorough description of shamanism.

Ellenberger, Henri, "The Discovery of the Unconscious: The History and Evolution of Dynamic Psychiatry," Basic Books, Inc., N.Y., 1970, 932 p. The classic study of how depth analysis came into being. Although written in 1970, the chapter on Jung is very thoughtful.

"Technique in Jungian Analysis," edited by Michael Fordham, Heinemann, London, 1974, 335 p. Part III: Countertransference contains multiple practical articles.

Jung, C. G., "The Red Book," W. W. Norton & Co., edited by Sonu Shamdasani, 2009, 371 p. The introduction by Sonu Shamdasani presents Jung's encounter with the Unconscious as a thoughtful, courageous effort. This counters the efforts of John Kerr and others to present Jung's psychology as an expression of psychopathology.

Kerr, John, "A Most Dangerous Method: The Story of Jung, Freud and Sabina Spielrein," Alfred A. Knopf, N.Y., 1993, 607 p. The origins of psychoanalysis. The title, A Most Dangerous Method, is a quote from William James, who saw the dangers of uncontained countertransference.

Miller, Alice, "The Drama of the Gifted Child: The Search for the True Self," Basic Books, Inc., 1981, 118 p. Alice Miller, a psychoanalyst, wrote about the fate of children whose parents lack the ability to adequately mirror and affirm them. The lack of empathy wounds the child. If the child is "gifted," the child may become the empathic caretaker of the parent. When asked what happens when the child becomes an adult, Alice Miller replied "They become psychoanalysts."

Objectives

Participants will explore particular myths expressive of the archetype of the wounded healer, e.g., Chiron.

Participants will recognize aspects of priesthood and of shamanism in being an analyst.

Participants will discuss developmental origins of wounding and of empathy.

Participants will recognize countertransference in the beginnings of modern psychoanalysis.

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, to whom the student group reaches out.

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.