

Texas Seminar of the Inter-Regional Society of Jungian Analysts

Syllabus 2021-2022

Introduction to Analytic Psychology

The privilege of a lifetime is to become who you truly are.

■ C.G. Jung

Fri - Sat, September 10-11, 2021

Jung's Map of the Soul (1998), by Murray Stein

Time:
Friday Seminar

Friday 2-6pm (Zoom)
Orientation, Civilization in Transition

Saturday
Instructor:
Phone & Email:

9-3 pm (Zoom)
Renee Cunningham, MFT
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“Jung contends that every one of us bears the God-image—the stamp of the self—within ourselves. We carry the mark of the archetype: *typos* means a stamp impressed on a coin, and the *arche* means the original or master copy. Each human individual bears an impression of the archetype of the self. This is innate and given” (Stein, p. 159).

This year the seminar will be focusing on Jungian theory. Whether you are a candidate, or someone just entering the Jungian community, Stein's *Map of the Soul* is a wonderful resource for providing a global perspective on the Jungian world. My hope is that the material will organize itself uniquely within you, so that you can have a solid grip on what Jung's understanding of the S(s)elf is.

Morning Session: 9-12:00

The morning session will focus on the archetypal S(s)elf and the historical underpinnings of Jung's life as he developed the theory of the collective unconscious. There will be a layout of the psyche as well as the key concepts covered in the book.

Afternoon Session: 1-3:00

The afternoon session will cover different aspects of psyche in relationship to the Archetypal Self. Participants will present their assigned material to the group as an amplification of Jungian theory.

Assignment for seminar:

Everyone is to read the introduction of the book as well as your assigned chapter (to follow after the year-end meeting). I encourage each of you to present your material creatively, as it presents itself to you (dream, film, painting, etc.). Please plan on discussing your chapter for at least 30 minutes, with open discussion along the way.

Readings:

Stein, Murray: *Jung's Map of the Soul*

Saturday, October 2, 2021

The Cultural Complex and the World we Live In

Presenter: Nancy Dougherty, Jungian Analyst
Time : 9am-3pm
Location: Zoom
Email: nancydoughertyatx@gmail.com

The Cultural Complex and the World we Live In

In this day-long seminar, we will be exploring the concept of the cultural complex and look at how it appears in the collective psyche. Different from cultural identity or national character, a cultural complex forms around a powerful archetypal center and is surrounded by memories and images that reflect the collective experiences of groups of people. These complexes are bi polar in nature and can be constructive or destructive depending on what pole of the complex gets constellated.

The cultural complex in the collective unconscious may generate meaning and structure for a particular community if the positive pole is constellated. Conversely if the negative pole is activated, it moves into the personal psyche and activates powerful destructive archetypal energy. Individuals tend to project this uncomfortable powerful energy onto whomever they perceive as Other, foreign, or make them ‘affect objects’, thus generating hatred and fear towards the perceived other. This intrapsychic process contributes to objectifying and persecuting the Other group as enemies

I feel this is important post Jungian theory that helps us understand the complex world we live in. They also constellate in our patients and then it becomes an issue of separating the personal and collective.

You will be asked to write, email to me a 3 page paper of your personal reflections to be read out loud in class and discussed. Two pages of the assignment may contain your personal reflections of the whole book and in the third page I’d ask you to choose a specific country to focus on [Greece, Central Australia, The U.S., Latin America, Japan, or Chapter 11 on Women and Language. I’d also ask you to look for art or an image that the group can pass around that’s representative of the specific country you chose. You are welcome to bring images that you print from Google Images.

Required Reading

The Cultural Complex by Thomas Singer, 2004, Routledge.

Suggested Reading

The Inner World of Trauma: Archetypal Defenses of the Personal Spirit by Donald Kalsched, 1996, Routledge.

Friday, November 5, 2022

Faculty: Wynette Barton, Ph.D., LCSW
Time: 9am-3pm
Location: Zoom
Email: wbarton2@austin.rr.com
San Antonio Office: 512-474-8857

The term “ego”, as understood in Analytic Psychology, is misunderstood and misused by the general public more often than not. For analysts, however (or those training to be analysts) it is not a forgivable offense to toss this word around in the way it is often and erroneously used in general parlance to indicate an inflated sense of self-importance.

Standing alone, “ego” indicates neither importance nor lack of importance of oneself. It is, instead, the awareness that there is an “I” that observes the surrounding world and is capable of deciding and acting independently, whether in concert or conflict with others. As such, it is a manifestation of the complex of the Self:

Every complex has an archetypal core, a center that holds a set of images, acts and expectations associated with a specific character or theme. We automatically *expect* a mother figure to have certain qualities and to act in certain ways. We expect a warrior to have other qualities, different from those of a mother, but just as predictable. Jung recognized that these images are not necessarily learned from life experience, but are innately held by human beings across the globe in the same way that physical instincts are innate and universal. He called this set of images the Collective Unconscious.

To turn to the subject of this seminar, the religious function carries feelings and images that, while varying somewhat from culture to culture, that attempts to connect human beings to the powers of the universe. All cultures recognize, revere, and attempt to contact a god figure of some kind, and although the god figures vary somewhat from culture to culture, general characteristics are omnipotence, omniscience, and the desire to be acknowledged by human beings.

Jung said far too much about gods, religion, and the religious function for this subject to be covered adequately in a single seminar. Rather than narrow our focus to a single passage, I would like for each of you to find a passage or idea that is of particular interest to you. Go to the General Index, look under “religion” (p. 574) and choose a passage (or passages) that captures your attention. You may also check out the topic of “god/gods” (pp. 299 – 306), and choose something from this list, but be aware that “god” and “religion” are not identical concepts. Be prepared (meaning fully, thoughtfully prepared) to discuss how these two words differ and what they have in common.

I very much look forward to exploring and discussing this most interesting and complex topic with you at our seminar in October.

Friday, December 3, 2021 Fathers of Understanding the Unconscious: Freud and Jung:

**Their Thought and Evolutions of their Thoughts
(THE FRIDAY SEMINAR WILL BE HELD ON SATURDAY
DEC, 4 from 10am-3pm)**

Presenter: Laura S. Dodson, MSW, PhD, Diplomate Jungian Analyst
Time: 1pm-6pm
Location: Zoom
Email/Phone: lauraSdodson@yahoo.com / (720) 480-8147

Jung sought out Freud after seeing images his clients had related to Freud's writing. He had followed Freud's growing world fame for his work on the unconscious and for his book, *The Interpretation of Dreams* published in 1899. They met in 1907 after an intense correspondence for a year before that time. Jung was then 31 years old, Sigmund Freud, 49. What followed was a close relationship, a trip to the USA together, and then their break-up. Jung went on to develop his own theories though not excluding many of Freud's ideas. These two fathers of our field both deeply engaged in understanding the psyche by exploring their own psyche; Freud early on through his cocaine experiments.

For the first half hour of our class, I hope to get acquainted with you. I am new to Austin area, raised in Texas, yet have been in Denver most of my adult life. I come to the subject of our class, having first been trained with a Freudian slant in Clinical Social Work, and having first a Freudian analysis, then a Jungian analysis. I have also been a part of many of the innovative therapies in their early days as they emerged. I have needed to understand the interrelationship of all this in my own inner as well as professional life.

After making connection to each other, I will lay a foundation for our time together by giving a frame of our subject for about a half hour.

Assignments for Students

1. 10-minute max presentation on any area of the subject of the class that you feel drawn to. Where you can, relate to clinical examples of application. After each presentation we will discuss for 5 minutes or so.
1. After the seminar write a one-or-two page paper on what you take away from the class personally and/or professionally. It will flow much smoother and easier if you do it right away while your thoughts and feelings are fresh. Get it to me asap but no longer than 10 days after the seminar.

To give a broad idea of areas you might be drawn to, I mention these for your consideration:

Seminar: Freud and Jung, Dec., 2021

Freud and Jung's similarities and differences may interest you; for example: the ways they viewed energy, the unconscious, symbolism, the soul, the meaning of dreams and dream interpretation, transformation, as well as trauma and how that might relate to trauma in their own lives and in the world around them.

Imagine the lives of these two men, the world in which they lived, the philosophical underpinnings of their thought and work and the readiness of the world for what they each had to offer; their explorations of their own unconscious {without having an analyst themselves!}, their, sometimes clumsy ways of exploring the analytical process all before we understood ethics in our profession and the nature of transference and countertransference.

Are you familiar with innovative therapies in the last 50 years? If so, you might relate two or more of them you are familiar with to our founding fathers.

Required Reading:

1. The Freud/Jung Letters by Sigmund Freud and Carl Jung

Not Required Reading: worthy of your attention and may help with your presentation depending of what you choose to write about:

1. Brill, Dr. A. A., The Basic Writings of Sigmund Freud
2. Gay, Peter: Freud, A Life for Our Time, (1998) Norton Press
3. Jung: Memories, Dreams, and Reflections
4. Frig-Rohn: Leonia, (a Zurich Analyst) From Freud to Jung
5. Samuels, Andrew: Jung and the Post Jungians

Remember Thrift Books and other discount stores are on google and have good bargains. Also googling itself is a source of a lot of information, some articles more reliable than others, yet a lot of helpful material is available there.

I look forward to our time together!

Saturday, January 8, 2022

Creativity, the Unconscious, and the Healing Power of Poetry

Faculty: James Brandenburg
Time: 9 AM-12 PM and 1 PM-3 PM
Location: Shultz Ranch Wimberly
Email: 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.”

—C.G. Jung, “The Relation of Analytical Psychology to Poetry,” **C. W.**, Vol.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 batters on 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.”
—C.G. Jung, “The Relation of Analytical Psychology to Poetry,” **C. W.**, **Vol.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 suprapersonal that transcends our understanding to the same degree that the author’s consciousness was in abeyance during the process of creation.

—C.G. Jung, “The Relation of Analytical Psychology to Poetry,” **C. W.**, **Vol.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**, Shambhala, 1996. “Theories of Fairy Tales, page 1.

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 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 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.

I have discovered that I am a vessel for my dreams and a vessel for the unconscious. I amplify many dreams through poetry, and many of my poems act like dreams. In examining my dreams

and poetry in depth, my entire life from childhood to old age has emerged. *Eyes in the Dark* reflects my journey—some of my dreams and some of my poetry. Little Jimmy (James Brandenburg) fantasized about learning languages and traveling in exotic places, but little did he realize that he would not only live and travel in exotic places but that he would also travel and live in the unconscious. Dreams and poetry unite the conscious and the unconscious world.

The Fantasies of Two Young Boys...

Little Jimmy and Little Billy lie out under the stars and dream. They are five years-old and live outside London, Kentucky. Shirtless, barefoot, bright-eyed, and optimistic, they dream about the future.

Little Billy says, "When I grow up, I ain't gonna live like this."

Little Jimmy responds, "When I grow up, I ain't gonna be poor. I ain't gonna live here anymore."

Little Billy adds, "When I grow up, I'm gonna be a millionaire."

Little Jimmy props himself up on his elbows and looks up into the stars, "When I grow up, I'm gonna travel to exotic places and speak different languages." His eyes are wide.

Ambiguity

James Brandenburg

Just wanted to dangle a bit over the edge,
then come back to reality
what the hell ever that means.
Well, I have come back,
somewhere—looking for—something
that reality still elusive, out of reach.

Dangled a bit too long over the edge,
fell off into space
all spaced out for a while,
gradually climbed back up.
It's not easy out there;
it's not easy up here.

Dangled a bit too long over the edge
Keep falling off; no fear anymore.
Still not easy coming back,
still don't know what I want here.
Looking for that certain reality,
what the hell ever that means.

I live now on the edge,
dual personalities—my heart out there.
Part of me wants that certain reality,
all those shoulds.
Part of me wants to follow my heart

over the edge.
It's those in-betweens bothering me.
Can't stop searching for that certain reality,
uncertain as it might be.
Still can't stop going over the edge
occasionally.

In our seminar discussion we will connect the process of writing to the process of writing our dreams and of connecting to the unconscious. 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.

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," *C. W.*, **Vol.15**, ## 97-132 (1922) C.G. Jung, "Psychology and Literature," *C. W.*, **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. **The Interpretation of Fairy Tales** gives one a good foundation to approach the interpretation of fairy tales. In "The Griffin" we will refer to some of the material in this must read classic, **The Interpretation of Fairytales**, by von Franz.

Grimm's Fairy Tales, "The Griffin" # 165. We will translate (interpret) this fairy tale in relation to the objective psyche.

Recommended Reading:

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

John Fox, **Poetic Medicine**.

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.

Marie-Louise von Franz, **The Problem of the PUER AETERNUS**. Both **The Little Prince** by Antoine de Saint-Exupéry and **The Kingdom Without Space** by Bruno Goetz are analyzed in this book by von Franz. We will explore some of the shadow aspects of these two books. This material lends itself to discussing the shadow aspects of the collective unconscious. Of course, as the title suggests, it provides insights into the psychological problems of many of our clients who struggle with and have characteristics of the Puer Aeternus.

Rollo May, **The Courage to Create**. This is a book of essays on creativity by Rollo May.

Grimm's Fairy Tales. "Allerleirauh 65," and "The Elves 39."

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, or a work of art (perhaps a fairy tale) or a story from your own experience or from one of your clients and be prepared to talk about it for five to seven minutes with the seminar. Allow time after your presentation for questions and interaction. Show how your selection relates to the unconscious and to analytical psychology.

Learning Objectives:

Participants will develop and deepen

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

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

For further information, contact

James Brandenburg, Diplomate & Analytical Psychologist, M.Ed., M.A., M.A., LPC-S, LMFT,
Certified Poetry Therapist

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Saturday, February 5, 2022

**DREAMS: Jung, Mattoon, Bosnak, & West:
Psychological, Personal, and Clinical Dreamwork**

Faculty: Barbara Barnes
Location: Shultz Ranch, Wimberley
Phone: 904 607 8899
Email: BarbaraWoodsBarnes@gmail.com
Date/Time: February 5, 2022 9:00 – 3:00, Saturday

Required Reading: C. G. Jung, DREAMS, Translation by R.F.C. Hull,
Crucial Texts on the Meaning of Dreams by One of the Greatest Minds of
Our Times
ISBN:1-56731-135-0

Mary Ann Mattoon, UNDERSTANDING DREAMS, 1984, Spring
Publications, ISBN: 0-470-26418-7

REQ for Clinicians: Marcus West, Understanding Dreams in Clinical
Practice, Routledge, ISBN: 9781855756229

Suggested Reading: Bosnak, Robert, A Little Course in Dreams, Shambala,
ISBN: 1-57052-386-4

ASSIGNMENT: Please come prepared to discuss the readings, “work” with dreams as a group,
and write a 3-5 page paper regarding your understanding of your experience with and
understanding of the value of working with dreams in either your analysis or with a client.

PLEASE DO NOT REVEAL MATERIAL YOU ARE NOT PREPARED TO DISCUSS IN
THE GROUP AND RESPECT EVERYONE’S NEED FOR CONFIDENTIALITY &
COMPASSION

Sunday, March 6, 2022 Practicing Alchemy

Faculty: Frances Hatfield
Location: Shultz Ranch, Wimberley
Email: franceshatfield@baymoon.com
Date/Time: March 5, 2022, Saturday 9am-3pm

Medieval alchemy provided Jung with a most powerful symbolic system for illuminating the process of individuation, and he dedicated several major works, including his last, to this study. His writings on alchemy are exceedingly rich and profoundly rewarding to study in depth, but often difficult without some foundation in Hermetic cosmology and Renaissance magic and mysticism.

In this seminar we will explore some basic precepts and historical context of alchemy that can be useful for further study of Jung, and also for understanding the ways in which we are all, in fact, practicing alchemists in each analytic hour. We will examine how alchemical operations and substances are used to describe fundamental processes of transformation that can help orient us to the micro- and macro- patterns of psychological change unfolding in a single session and in the analysis as a whole. Seminar participants are invited to bring case material or personal experience as part of our explorations.

We will very briefly trace the roots of alchemy in metallurgy, medicine, and medieval astrology, mysticism and magic, as they frame the goal of alchemy as the creation of an immortal, incorruptible substance or body, which Jung understood as the Self. Using excerpts from *Mysterium Coniunctionis* and Edward Edinger's *Anatomy of the Psyche* as our basic text, we will then examine the principal alchemical operations, substances, and color stages. Patterns of the coniunctio, descent and ascent, death and rebirth/resurrection are reflected in the color sequence of nigredo, albedo, (citrinitas), rubedo, immediately recognizable in psychotherapeutic work.

We will supplement the texts with readings from contemporary biodynamic, esoteric, and alchemical writings on the processes of change expressed through elements, numbers, and astrological symbols. We will look at writings of Edinger, James Hillman, Rudolph Steiner (via Dennis Klocek) and Jung as approaches to alchemy through the four functions of thinking, feeling, sensation, and intuition, respectively. While Jung understood the alchemists to be projecting psyche into matter, we will ask, who is dreaming whom? Finally, we will consider the element silica (silicon) and Jung's conception of collective stages of psychological development to reflect on the nature of our times in planetary and human evolution.

A reader will be provided for all the readings below except Edinger's *Anatomy of the Psyche*, which seminar participants will be responsible to obtain.

Edinger, E., (1991). *Anatomy of the Psyche: Alchemical Symbolism in Psychotherapy*. Chicago: Open Court.

Hillman, J, (2014). “Alchemical Blue and the Unio Mentalis,” Chapter 5, and “Silver and the White Earth,” Chapter 6, in *Alchemical Psychology*, Spring Publications: Putnam, CN.

Jung, C. G. *Mysterium Coniunctionis*. V. 14 *Collected Works*. “The Stages of the Conjunction,” “The Production of the Quintessence,” “The Meaning of the Alchemical Procedure,” “The Psychological Interpretation of the Procedure,” and “Self Knowledge,” paragraphs 669 to 719.

Klocek, D. (2013). *Sacred Agriculture: the Alchemy of Biodynamics*. Great Barrington MA: Lindisfarne Books. Chapter 6: Silica: the Genie in the Bottle.

Payne-Towler, C. (2015). *Tarot of the Holy Light: a Continental Esoteric Tarot*. Noreah/Brownfield Press. Pp. 26-43, 411-414, 417-420, 400-408.

Saturday, April 2, 2022

Individuation: Ego-Self Dynamics, Images, Experiences

Faculty: Marga Speicher, Ph.D., LCSW
Time: April 2, 2022 9:00 am to 3:00 pm
Location: Wimberley TX
Email: marga16speicher@gmail.com
San Antonio Office: 210-732-5000

C.G. Jung

The aim of Individuation is nothing less than to divest the self from the false wrappings of the persona on the one hand and the suggestive power of the primordial images on the other. 1934
CW, 7, # 269

Individuation does not shut one out from the world but gathers the world to itself. 1946 **CW, 8, # 432**

I use the term “individuation” to denote the process by which a person becomes “in-dividual,” that is a separate indivisible unity or “whole.” 1939
CW, 9i, # 490

The goal is important only as an idea; the essential thing is the opus which leads to the goal: that is the goal of a lifetime. 1946
CW, 16, # 400

Individuation is a process that extends over the Life Span, including personality development, maturation, differentiation of personal, familial, cultural, collective dynamics that impact a person along with a person’s connection to internal dynamics unique to her/him – across the range of personal and archetypal fields.

Life is typically human (archetypal) and profoundly individual: Each person is an ordinary person like any other **and** a unique one. In every human life, the human condition is incarnate in a unique manner.

Hermann Hesse (1877-1962), *Prologue to Demian*

*This is my story; ... of a unique being of flesh and blood. ... But every man is more than just himself; **he also represents the unique, the very special and always significant and remarkable point at which the world’s phenomena intersect, only once in this way and never again.***

(Emphasis mine)

Fundamental psychodynamic processes are essential to explorations in this vast field. A clinician has to be immersed in theory, his/her personal dynamic individuation process, & clinical practice.

Following Jung, New York Analyst Edward F. Edinger wrote extensively about ego-Self dynamics in Ego & Archetype. In this fundamental text, he coined the term ‘ego-self axis’ that

has been elaborated conceptually in ‘ego-Self dialogue’ – ‘ego-Self dynamics’ – ‘ego-Self relatedness.’ Diverse dimensions rise to the forefront in the words used! Consider that “words are images” & explore the images arising from these terms.

Freud & Jung are pioneers in exploration in depth; later generations stand on their shoulders & see additionally. The British Analyst Harry Guntrip states aptly: “It is not the function of the pioneer to say the last word but to say the first word. . . . *The pioneer suddenly asks a new kind of question.* . . . Those who come after have . . . to follow up every possible line of inquiry it suggests.” (Emphasis mine)

The topic was taught in 2018-19 as *Individuation across the Life Span: Part 1 Development; Part 2 Individuation*. Several students attended those 2 seminars. Review your notes! – In this Seminar, I will give a summary overview of Jung’s views about Individuation, of its connections to personality development throughout life, of its significance in exploration of inner dynamics across the life span. Our discussions will center around images connected with individuation in the literature, in our lives, in clients’ lives – with awareness that no single image captures the fullness of ego-Self dynamic relatedness. I will bring some images we can discuss & we will explore images you bring in your presentations.

Preparing for the Seminar

Reflect on personal experiences or on a client’s experiences that contain aspects of ego-Self dynamic relatedness or conflict, esp., make note of images. Prepare a presentation of, at most, 10 minutes: describe the experience, your understanding of it, & to what it led in life. These presentations will stimulate discussions amongst us along with your comments & questions overall.

Reading

Understanding of basic Jung (primary source) texts is essential. Many students are familiar with them & recently entering students have to get to them as time permits. Read widely! Everyone should be familiar with Jung’s Memories, Dreams, Reflections where Jung highlights how his experiences led to development of his thinking & theorizing. Review Chapter 6 for this seminar.

Required readings are marked with.* As you read, please note where the texts illuminate your experience of personal process or of your work with a client. Especially, note where you have questions, conceptual or experiential disagreements with the stated points of view. Do bring such questions and comments to the seminar although we will not discuss the texts in detail.

Jung’s thinking appears throughout the **Collected Works**. For this Seminar, read/review

--**Memories, Dreams, Reflections*, Chapter 6, “Confrontation with the Unconscious”

--* *Stages of Life*, **CW**, Vol. 8, ## 749-795

--*Two of these essays

Conscious, Unconscious, and Individuation, **CW**, Vol. 9-i, ## 489-524

The Relations Between the Ego and the Unconscious, **CW**, Vol. 7, ## 202-406

A Study in the Process of Individuation, **CW**, Vol. 9-i, ## 525-626

The Development of Personality, **CW**, Vol. 17, ## 284-323

Aion: Researches into the Phenomenology of the Self, CW, Vol. 9-ii, ## 1-35

Jungian Writers (secondary sources) present summaries & elaborations of Jung's thinking. Review your favorite. If you want a listing of good, basic texts of secondary sources, I will gladly send you one. – The process of exploration in depth (e.g., as described in J's essays & in good secondary texts) is essential to any consideration of ego-Self dynamic relatedness along with Edinger's seminal work re ego-self. Read:

*Elie Humbert, *C.G. Jung: The Fundamentals of Theory & Practice*, 1988, Introduction & Chapter 1 that highlights the attitude needed for psychological work in depth.

*Edward F. Edinger, *Ego & Archetype*, 1972, Part I that highlights ego-Self dynamics.

Personal Experience

*Jungian Analyst-Writer, Polly Young-Eisendrath, *Struggling with Jung: The Value of Uncertainty*, a paper given at a Conference in 1993-94, published in 1995 in *Review: Contemporary Contributions to Jungian Psychology* (out of press), 5 pages. Polly describes phases in a clinician's maturation toward attaining *relatedness* to Jung & Jungian theory. – I will supply a copy of the paper.

Theory & Clinical Practice

Andrew Samuels, **Jung and the Post-Jungians**, 1985, significant when published, still up-to-date.

Peruse these chapters – read fully if you can

Chapter 4, *The Self and Individuation*

Chapter 5, *The Development of the Personality*

Reference Works

Andrew Samuels, Bani Shorter, Fred Plaut, **A Critical Dictionary of Jungian Analysis**, 1986 – A text that provides good summaries regarding any concept you want to understand theoretically

*Review relevant entries, especially: Individuation; Development; Infancy and Childhood; Stages of Life; Self; Meaning; Healing; Analysis

Daryl Sharp, Jung Lexicon, **A Primer of Terms & Concepts**, 1991.

*Review relevant entries. Sharp gives relevant quotations out of CW for every entry.

Significance in present time

Contemporary Jungian Analysis, eds., Ian Alister & Christopher Hauke, 1998

Rosemary Gordon, *Individuation in the Age of Uncertainty*, pp. 266-274.

Goals for the Seminar

Students will develop their understanding of

1. Human development across the lifespan with focus on key issues related to the person and the environment in which these processes occur
2. Jung's concept of individuation, its elaboration in Jung's work and in Jungian thinking
3. Relations between individuation and personality development: differences and similarities
4. Theoretical and clinical perspectives ranging from personal through archetypal dimensions

Address questions to:

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Saturday, May 7, 2022

**Infancy and Early Childhood Development:
Internal Objects, Attachment Theory, and Implicit Processes**

Faculty: Cheryl S. Tunnell, LPC-S
Time/Location: Shultz Ranch, Wimberley
Phone & Email: 214-213-2101 (cell)
cheryltunnell@gmail.com

Jung once described neurosis as a “psychosocial phenomenon,” “in all clear cases of neurosis...we are dealing with a mis development that generally goes far back into the individual’s childhood.” (Jung, 1935)

In this seminar, we will examine the evolving scientific understanding of the psychological processes at work in infant development.

More details, reading and assignment will be provided.