

TEXAS SEMINAR OF THE INTER-REGIONAL SOCIETY OF JUNGIAN ANALYSIS

2024-2025 SYLLABUS

Those who deny the existence of the unconscious do not realize that they are actually assuming our knowledge of the psyche to be complete, with nothing left for further discoveries.

■ C. G. Jung, The Significance of Dreams

Jung, C. G.. The Collected Works of C.G. Jung: Complete Digital Edition (Kindle Locations 243888-243889). Princeton University Press. Kindle Edition.

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

2024

September 6 th & 7 th	Practicing what We Preach: Theory and Clinical Practice. Joe Wakefield, MD
October 4 th	Practicing what We Preach: Theory and Clinical Practice. Joe Wakefield, MD
October 5 th	Structure & Dynamics of the Psyche Mary Burke, LCSW
November 1 st	Practicing what We Preach: Theory and Clinical Practice. Joe Wakefield, MD
November 2 nd	Framing the Soul in Myth, Fairy Tales, and Analytical Psychology Patrick Slattery, PhD
December 6 th	Practicing what We Preach: Theory and Clinical Practice. Joe Wakefield, MD
December 7 th	Jung's Early Work with Bleuler and Freud Michael Escamilla, MD

2025

January 3 rd	Practicing what We Preach: Theory and Clinical Practice Joe Wakefield, MD
January 4 th	Jungian Theory Through Time Carolyn Bates, PhD
February 7 th	Practicing what We Preach: Theory and Clinical Practice Joe Wakefield, MD
February 8 th	The Structure and Dynamics of the Psyche - Dreams Barbara Barnes, MS, LMHC
March 7 th	Practicing what We Preach: Theory and Clinical Practice Joe Wakefield, MD
March 8 th	Infancy and Symbol Formation Renee Cunningham, MFT
April 4 th	Psychological Type and the Transcendent Function Carol Shumate, PhD
April 5 th	Psychological Type and the Transcendent Function Carol Shumate, PhD
May 2 nd	Practicing what We Preach: Theory and Clinical Practice Joe Wakefield, MD
May 3 rd	Alchemy Seminar: The Somatic Unconscious, Chthonic Dimensions of the Psyche, and the Shared Field Monika Wikman, PhD (via Zoom)
Seminar Saturdays, 3:30 - 5:00	Monthly Process Group Deborah Sharp, MSW, LCSW-S 512-843-8581
Friday May 30, 1:00 – 4:00 PM	Final Process Group Deborah Sharp, MSW, LCSW-S
Throughout the year	Case Colloquium Arranged by students

Friday & Saturday, Sept 6-7, 2024

Practicing what We Preach: Theory and Clinical Practice

Faculty: Joseph Wakefield, MD
 Time/Date: Friday: 1-5 pm
 Saturday: 9am-12pm; 1-3pm
 Contact: 512-569-3695
josephwakefield41@yahoo.com

Introduction: The Friday segment of the Texas IRSJA seminar differs from the Saturday segment in several ways. One way is that efforts are made to have the same instructor during the year so that continuity may be achieved. This year, Joe Wakefield is the assigned instructor. Another way is that it is meant to encourage students to risk revealing doubts, uncertainties, past errors and such. To achieve this, the only report made to evaluating committees will be attendance and participation. Also, students and instructor will need to agree to maintain confidential anything that a student may reveal about their patients or about themselves.

The overall theme for the Texas seminar this year is theory. Various aspects of depth analysis theory (both analytical psychology and also other schools) will be presented by various instructors on Saturdays. After our first session what we will do on Fridays is consider how theories presented the prior month manifest in our clinical practices and in our lives. Each month two students will be asked to prepare a 15-to-30-minute presentation. Presentations will be followed by group discussion. We'll make assignments for subsequent months at our first meeting on September 6th.

Joe Wakefield is assigned to teach both the Friday segment and the Saturday segment on the first weekend for the academic year. As last year, we will meet in the library at Jim and Rikky's. Times for Fridays will be from 1:00 to 5:00 PM with one or several breaks as needed. Saturday we'll meet from 9:00 AM to noon and 1:00 PM to 3:00 PM with breaks as needed. The theme for the September 6th & 7th Friday and Saturday segments will be how to make depth therapy/analysis and also teaching/consultation "safe" for patients, therapists and instructors. (Having retired from offering analysis after 46 years, I've seen much...good and not so good...have learned a few lessons, some of the hard way...and have some thoughts to share.) So, the weekend will have three segments:

1. Review again the 120-year history in psychoanalysis and analytical psychology of the use of transference/countertransference and the quest for "a well-sealed vas" (a safe analytic container).
2. Consider how the IRSJA had to learn about dual role relationships and appropriate boundaries between teachers and students.
3. Consider management of safety issues that may arise in clinical practice. These will include, but will not be limited to considering:

Practicing what We Preach: Theory and Clinical Practice, Wakefield, continued

- A. Setting the frame in the beginning: Fee, frequency of sessions, cancellations, limits of confidentiality, phone or text contact between sessions, etc.
- B. Physical contact with patients? Handshake? Hug?
- C. Encounters outside of the therapy hour. E.g., not too problematic such as the supermarket or school PTA meeting. E.g., more problematic such as the fitness center shower. What to do?
- D. Patient ruminates about self harm, perhaps suicide, perhaps voices wish to harm others. How to evaluate?
- E. Patient shows borderline impulses such as coming to your home, calls your family members, etc.
- F. Patient offers gifts. A flower? A drawing? A stock tip? An antique Porsche? What do you accept? How do you decline? How do you explore the meaning?
- G. The patient's parents or spouse calls to tell you what your patient is really like at home. Do you accept the call? Do you say anything? What do you tell your patient?
- H. The patient asks you to write a report, a letter of reference, or give trial testimony.
- I. You become temporarily incapacitated, physically or emotionally. How do you protect your patient? How much do you say?
- J. You have the strong impulse to do something in therapy you don't usually do. What should you do instead?
- K. You make a mistake that damages the relationship and may hurt the patient. Can it be repaired? Do you need to refer the patient to a safer therapy? Do you document what you did?

The above are just some examples. Please feel free to bring up others. Please come prepared to share actual experiences and/or to ponder what you could do when and if you do experience them.

I will forward an e-mail with an attachment regarding dual role relationships in the IRSJA. The attachment describes problems from three decades ago. Things are much better now. We can and should learn from history.

Objectives:

1. Students will review the 120-year history in psychoanalysis and analytical psychology of the use of transference/countertransference and the quest for “a well-sealed vas” (a safe analytic container).
2. Students will explore dual role relationships and appropriate boundaries between teachers and students.
3. Students will consider management of safety issues that may arise in clinical practice.

Saturday, Oct. 5, 2024

Structure and Dynamics of the Psyche

Faculty: Mary Burke
 Time/Date: 9am-12pm; 1-3pm
 Contact: 512-762-1408
mbburke51@gmail.com

“Life is an energy process...” CW8, ¶798

We cannot say that physical energy is transformed into life, only that its transformation is the expression of life.” CW8, ¶80

In this seminar we will explore “what is psyche?,” the nature of psyche from the point of view of energy, i.e., how it moves and forms, and aspects of the structure of the human psyche.

ASSIGNMENT

Required Reading:

The Structure and Dynamics of the Psyche, CW8

On Psychic Energy, ¶¶1-130 (pp. 3-66)

A Review of the Complex Theory, ¶¶194-219 (pp. 92-104)

Instinct and the Unconscious, ¶¶263-282 (pp. 129-138)

The Structure of the Psyche, ¶¶283-342 (pp. 139-158)

Aion: researches into the phenomenology of the Self, CW9ii

The Ego, ¶¶1-12; *The Shadow*, ¶¶13-19; *The Syzygy: Anima and Animus* ¶¶20-42,

The Self, ¶¶43-67 (in total, pp. 1-35)

“*The Way*” - (Movie) Please watch this film and think of it like a dream, or an expression of the psyche of one individual (Tom). We’ll use it to illustrate some of the concepts related to our topic.

Be prepared to initiate discussion on a point of curiosity, confusion, or dispute that attracts your attention in the readings. Please prepare a 1-2 page (really, no more than 2 pages!) double spaced paper related to what interested you. This is meant to be an aid to facilitate discussion and to help you formulate your thoughts. **Please email your papers to me by Wednesday October 2.**

Objectives:

1. Understand Jung’s ideas about what psyche is.
2. Understand Jung’s theories about the nature of psychic energy.
3. Understand Jung’s theories about the structure of psyche.

Saturday, Nov 2, 2024

Framing the Soul in Myth, Fairy Tales, and Analytical Psychology

Faculty: Patrick Slattery, Ph.D.
 Time: 9 AM-12 PM and 1 PM-3PM
 Contact: 830-708-1106
dennispslattery8@gmail.com

“An archetypal image is not only a thought pattern (as a thought pattern it is connected with every other thought pattern); it is also an emotional experience—the emotional experience of an individual. Only if it has an emotional and feeling value for an individual is it alive and meaningful.”

■ Marie-Louise von Franz, (1970/1996, *The Interpretation of Fairy Tales*, p. 10.)

Let's think of the three areas of this course as a series of frames we will look through by means of the readings and conversations. A frame is a world view, a way of seeing-through. It is created over time by conscious and unconscious ideas, feelings, perceptions and points of view. All three terrains expressed in the title share this frame.

We will frame our day with the intention of deepening our understanding of these three ways of seeing and knowing. We will also imagine collectively how they are interwoven threads of a single psychic fabric. We will deepen our own sense of what each area means as we discern the complex nature of what these frames of reference reveal both in their own right as well as in their interdependent kinship with the others.

Finally, our own frame of reference, our personal myth, should remain pliable and flexible, able to expand to accommodate our own evolving meanings.

Required reading:

- Bond, D. Stephenson (1993). *Living Myth: Personal Meaning as a Way of Life*. Boston: Shambhala. Typed notes on personal myth. 6 pp. Electronic.
- McGuire, William, ed. (1989). *C. G. Jung: Analytical Psychology. Notes of the Seminar Given in 1925*. Bollingen Series XCIX. Princeton: Princeton University Press. Pp. 3-14.
- Segal, Robert ed. (1998). *Jung on Mythology*. Selected and Introduced by Robert Segal. Princeton: Princeton University Press. Typed notes, 5 pp. Electronic.
- Slattery, Dennis P. (2021). “Believing is a Way of Seeing” in *The Way of Myth: Stories’ Subtle Wisdom*. Sacramento, California, Mandorla Books, pp. 204-219.
- Tatar, Maria (ed), (1999). “The Brothers Grimm. Hansel and Gretel.” *The Classic Fairy Tales*. New York: Norton. Pp. 184-190.
- _____. “Bruno Bettelheim, “Hansel and Gretel,” from *The Uses of Enchantment: The Meaning and Importance of Fairy Tales*. Pp. 273-280.
- Von Franz, Marie-Louise (1970/1996). *The Interpretation of Fairy Tales*. Revised Edition. Boston: Shambhala. Pp. 1-12.

Framing the Soul in Myth, Fairy Tales, and Analytical Psychology, Slattery, continued

Total pages: 52.

Objectives:

Participants will be able to:

1. Discern the deep psychic structure presented in each of the three frames.
2. Discuss the interrelationship between the three frames.
3. Identify where there are gaps or incomplete descriptions in the readings.
4. Imagine what additional frames might serve one's understanding of Analytical Psychology.

Saturday, Dec 7, 2024

Jung's Early Work with Bleuler and Freud

Faculty: Michael Escamilla MD
 Time: Saturday (9 AM-12 PM and 1 PM-3 PM)
 Contact: 210-218-8955
michael.escamillaMD@outlook.com

"Dreams, visions, fantasies and delusions are expressive of a situation. If I do not understand the dreams, neither do I understand the situation of the patient, and of what use is my treatment then?"

- C.G. Jung, on treating patients with schizophrenia
 (Symbols of Transformation) first published as *Wandlungen und Symbole der Libido* (1912)

"...we have noted that in many respects the disease (schizophrenia) shows analogies to dreams, a phenomenon that cannot be without significance. In dreams, a similar dissociation of thinking occurs: symbolisms, condensations, predominance of emotions which often remain hidden..."

- Eugen Bleuler 1911

In this month's seminar presentation, we will cover the history of C.G. Jung's life from 1900 to 1914 and the theories about the unconscious which he developed during these years. Many of his discoveries during this time form the core of Analytic Psychology work and provided the foundation for his later theories.

Jung's began his work as a psychiatrist at the Burgholzli hospital, just outside of the city of Zurich, in 1900. He was initially exposed to concepts of the **unconscious** during his first year there, through clinical case discussion groups led by the hospital director Eugen Bleuler. We will go over the conceptualization of the unconscious as developed by Bleuler and Jung, which incorporated elements from Freud (Vienna), Janet (France) and Germany (Wundt, in psychology and Kraepelin in psychiatry).

We will look at the effects of working with patients with psychotic illnesses on the formulation of Jung's theory of **complexes** and the **ego**, as well as his concepts of **introversion** and the theory of **archetypes**.

As an active center of research, as well as the psychiatric asylum for the region of Zurich, Jung's early work revolved around studies using the **Word Association Test**. Through this research, conducted primarily on "control" samples, Jung and colleagues developed the idea of complexes, which operated in the unconscious. Even before he met Freud, Jung had achieved world-wide fame for this work, providing experimental evidence to show the effects of words and **Jung's**

Jung's Early Work with Bleuler and Freud, Escamilla, continued

experiences on the mental functioning of a person, even when it operated outside of his or her immediate consciousness.

From 1900 to 1911, Jung and Bleuler also worked intensively to develop a medical understanding of a severe type of psychotic condition, which Bleuler eventually defined using the neologism of “**schizophrenia**.” The vast majority of their patients at the Burgholzli had this condition. We will look at their description of this clinical condition and how to treat it, including reviewing Jung's 1906 book on the “Psychology of Dementia Praecox” and Bleuler's 1911 book “Dementia Praecox; or the Schizophrenias.”

Jung's book (“The Psychology of Dementia Praecox”) was sent to Freud and initiated their work together for the following 4 years (Bleuler and Freud had already corresponded for many years). We will follow key elements of their work together (Jung, Freud and Bleuler) and their “split” which evolved from alternate ways of viewing the psychopathology of several patients with schizophrenia. During these fruitful years, Jung came up with an interest in “introversion” (Bleuler came up with the term “autistic thought” to describe what they both observed in their patients). Later, through Jung's psychoanalytic work with patients, developed an interest in studying mythology. Jung noticed elements in patient's hallucinations and delusions that correlated with ancient myths. We will look at how these discussions evolved in discussions with Freud and other early psychoanalysts, leading to Freud's development of the “archetypal” “Oedipus complex” while Jung, in his 1912 book “Symbols of Transformation,” suggested several archetypes that he felt were present in the fantasies of patients with psychosis. This led both to a final break with Freud and entering the phase of his work on the Red Book, in turn leading (inspired by his work with psychotic patients) to his direct personal experience of archetypes and the individuation process.

As we move through these history and concepts, we will also explore schizophrenia and psychotic illness, to understand it from both a medical and psychologic perspective, and with an emphasis on how Jung's experience treating patients with schizophrenia led to the development of his core theories on the nature of the psyche.

Required reading:

Jung, C.G. (1960). *The Psychogenesis of Mental Disease*. CW Volume 3. (Princeton University Press). Please read the following sections:

1. From *The Psychology of Dementia Praecox*: “The Feeling-toned Complex and Its General Effects on the Psyche” par 77- 106
2. “On Psychological Understanding” par 388-424
3. “Schizophrenia” par 553-584

Escamilla, M. (2016) *Bleuler, Jung, and the Creation of the Schizophrenias*. (Daimon Verlag, Einselden, Switzerland). Specific passages to read will be sent prior to the seminar.

Jung's Early Work with Bleuler and Freud, Escamilla, continued

Recommended film (watch prior to meeting):

Through a Glass Darkly (Ingmar Bergman, 1961)

Recommended Additional Reading:

C.G. Jung (1956). Collected Works Volume 5. *Symbols of Transformation: An Analysis of the Prelude to a Case of Schizophrenia*. (Princeton University Press, Princeton, New Jersey)

Peralta V and Cuesta MJ. (2011). "Eugen Bleuler and the Schizophrenias: 100 Years After." *Schizophrenia Bulletin*. 37(6) 1118-1120

Escamilla, Sandoval, Calhoun, Ramirez. (2018). "Brain activation patterns in response to complex triggers in the Word Association Test: results from a new study in the United States." *Journal of Analytical Psychology*. 63(4): 484-509.

Required presentation:

Each student will come ready to discuss the readings, with specific attention to their understanding of Jung's concepts of complexes (and how he discovered them), the psychological understanding of psychotic experience and schizophrenia, the concept of introversion (and how Jung arrived at this concept), Jung's discovery of archetypes, and the theoretical basis of his split with Freud. ***Prior to the seminar, please send to Dr. Escamilla a brief, one-to-two-page summary of what a complex is and what an archetype is (definitions that make sense to you).***

Objectives:

Participants will be able to:

1. Explain the basis and goals of the Word Association Test
2. Explain Jung's definition of a complex and the role of emotion in complexes.
3. Understand the current diagnostic criteria treatments for Schizophrenia.
4. Explain the concept of archetypes and how C.G. Jung arrived at this concept.
5. Understand the concepts of introversion in the context of schizophrenia from the perspective of C.G. Jung and Sigmund Freud.

Saturday, Jan 4, 2025

Jungian Theory Through Time

Faculty: Carolyn Bates, PhD
 Time: 9am-12pm; 1-3pm
 Contact: 512-815-9767
Drbatesaustin@gmail.com

History and Introduction

The last years of the 19th century and beginning of the 20th were both pivotal and teeming with ideologies about the human mind. The newly named discipline of psychoanalysis, born of a mating of philosophy and the hard sciences, has, for the duration of its brief history, presented its students with a rich tapestry of personalities, nonlinear theories of the mind, and likely more questions than answers. In this seminar we will discuss the film *Matter of Heart* and work with the readings below to follow the circuitous historical thread of Jung's study of both normal and abnormal psychology.

“After sitting until far into the night with his friends in old tavern in the suburbs where the Zofingia brothers traditionally met, Jung was reluctant to set out alone on the long walk home through the spooky Nightingale Woods to the Bottminger Mill, where he lived with his mother and his sister. As we were leaving the tavern, he would simply begin talking to one of us of something especially interesting, and so one of us would accompany him, without noticing it, right to his front door. Along the way he might interrupt himself by noting, “On this spot Dr. Gotz was murdered.” In parting, he would offer his revolver for the trip back. I was not afraid of Dr. Gotz's ghost, nor of living evil spirits, but I was afraid of Jung's revolver in my pocket.”

- Albert Oeri, in C.G. Jung, Word & Image,
pg. 23-24

Here was a strapping young man, confidant, ambitious, articulate...and frightened of the shadows in the woods. As well he might be, given his mother's early introduction of him to the psychic world: on some level Jung knew to respect its reality. So, he found a way of engaging “the other” in his company and in that engagement, braving the passage. Might we understand all of Jung's writings as a lifelong story that he has been telling us, that we might walk along with him without noticing how disturbed and curious he has been – and how disturbed and curious we ourselves might be – by the wraiths and trolls and goblins, by the complexes and rages and hungers, by the self-righteousness and dead faiths of fathers that haunt the woods? Along the way, Jung taught himself – and offers us the chance to know – that those very things that haunt the woods are alive in us, and that by becoming conscious of them, we all might brave them a bit better.

Jungian Theory Through Time, Bates, continued

“Complexes have not only an obsessive, but very often a possessive character, behaving like imps and giving rise to all sorts of annoying, ridiculous, and revealing actions, slips of the tongue, and falsifications of memory and judgment. They cut across the adapted performance of consciousness.”

- C.G. Jung, Foreword in Jolande Jacobi's Complex, Archetype, Symbol in the Psychology of C.G. Jung

Students are to write a three-page paper addressing elements from the assigned readings. Students' papers should reflect critical thinking as they clarify aspects of Jung's history that they find to be significant in the development of his theories. Students will not present their papers but provide them to the instructor one week prior to the class.

Required reading:

If you don't own these texts already I urge you to purchase them; you will want to make them your own. Students will present on assigned chapters from the following readings:

1. Ellenberger, H.F. (1970) The Discovery of the Unconscious: The History and Evolution of Dynamic Psychiatry. Chapter 9.
2. Jacobi, J. (1943/1973) The Psychology of Jung. Yale University Press.

The following papers will be provided to you:

1. Haule, John R. "From Somnambulism to the Archetypes: The French Roots of Jung's Split with Freud" in *Psychoanalytic Review*, 71(4) 1984. pp. 635-659.
2. Devescovi, Pier Claudio. "At the Origins of Jungian Thought: Culture and Method. Elements of a Separation" in *Psychoanalysis and History*, V. 2, No. 2 (2000). pp. 277-285.

Required viewing prior to the seminar:

1. A Matter of Heart. (1983) A Kino International Release--Distributed by Image Entertainment, Inc. Directed by Mark Whitney & Written by Suzanne Wagner. ["Matter of Heart" - The Classic Documentary on Carl Jung \(Full\) - YouTube](#)

Objectives:

1. Students will be able to discuss the spirit of the times in which Jung developed his core concepts of complex, archetype and Self.
2. Students will identify three theorists who had major influences on Jung's ideas for analytic psychology.
3. Students will discuss the nature of the relationship and subsequent "break" between Jung and Freud and its implications for analytic psychology.

Saturday, Feb 8, 2025

The Structure and Dynamics of The Psyche - Dreams

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

Required Reading:

Jung, C. G. (1960), CW 8 para 443 – 569, Section IV
 West, Marcus (2011), Understanding Dreams in Clinical Practice, 1-126

Suggested Reading:

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

Required Written Assignment:

Explore one or more of the ideas Jung presents and include your thoughts or experience with the material in a 4 – 5-page paper and: EMAIL THE PAPER TO ME 1 WEEK PRIOR TO OUR SATURDAY, Feb 8, 2025. We will begin to explore Jung's theories regarding dreams, the nature of dreams and the general aspects of dream psychology. Understanding the collective archetypal nature of dreams and the personal importance of dreams foster a rich collaboration between analyst and analysand.

Again, include questions, awarenesses and give clinical examples in your papers. Reading Jung can be a lengthy process. Basic concepts are important for your further understanding of all Jung has to offer us and in preparation for your Propaedeuticum. Also include one of the clinical examples in Marcus West book

Objectives:

1. Students will demonstrate recognition of the inner workings of dreams and the unconscious.
2. Students will demonstrate knowledge of the archetypal nature of dreams.
3. Students will discuss the progression of dream work as stated in Marcus West book.

Saturday, March 8, 2025

Infancy and Symbol Formation

Faculty: Renée Cunningham, MFT
 Time: 9 AM-12 PM and 1 PM-3 PM
 Contact: 602.326.392
Renee.therapy@gmail.com

The world of the infant is at once mystical, magical, exciting, and defined by the unknown. Each day is filled with first experiences, something adults can no longer comprehend. Indeed, the world of the infant is a return to the cosmic self, where an integration of the self occurs every waking moment, all through the holding and containing of the mother. We will explore this amazing relationship and the emergence of the self from the couple's dynamic relationship.

According to Elizabeth Urban,

Jung's work and interests were the adult mind, and his thinking and concepts apply accordingly. Initially Fordham accepted that theory did not pertain to his childhood patients, but by the mid-1940's he had acquired clinical evidence that put 'back very much earlier than Jung's view had supposed the capacity of the child to have a "centrum"' (Fordham, 1947, p. 271).

Indeed, current psychological research demonstrates that Fordham was correct. The archetypal Self is ready for its constellation through the encounters the infant has between its inner and outer worlds, all mediated by caregivers, particularly the mother. The child is not born *tabula rasa*. As the child and mother navigate the archetypal forces within themselves, the holding environment provided by the mother facilitates the emergence of the symbolic life (self) within the baby. We will explore this amazing cosmic universe in March. In our discussions, various theoretical attachment systems will be compared, contrasted, and amplified. These will include Edward Tronick, Donald Winnicott, Wilfred Bion, Melanie Klein and Michael Fordham.

Required reading:

Book: Urban, Elizabeth (Routledge, 2022). Understanding Infants Psychoanalytically. Chapters 1,2,5,6,7.

Articles: Theoretical papers written on/by Winnicott, Bion, Klein, Sidoli and Tronick will be provided to you by January 1, at the latest.

Infancy and Symbol Formation, Cunningham, continued

Assignment:

Choose one theorist who you would like to discuss for approximately 10 minutes. Write a two-three-page paper on this theorist utilizing transference/countertransference experiences that demonstrate an aspect of the theory which captures you. For instance, you may choose Melanie Klein's bad breast to demonstrate how envy plays a role in the transference, and your countertransference reaction to this as the therapist/mother. Or you may want to demonstrate how a patient deintegrates when you interpret a shadow aspect of their personality (not paying on time), and how the relationship may or may not encourage an integration. **Deadline for paper: February 20, 2025.**

Required viewing prior to the seminar:

1. Edward Tronick and the still-faced mother experiment. Here is the link to the video: https://www.youtube.com/watch?v=vmE3NfB_HhE

Objectives:

1. Students will be able to define the archetypal Self and its central role in the development of the infant's personality.
2. Students will be able to identify at least two theorists who were influenced by Jung's psychology and how.
3. Students will understand how the symbolic life unfolds (emergence of the self) through the mother/infant paradigmatic relationship, according to Jung and Fordham.

Fri-Sat, April 4-5, 2025

Psychological Type and the Transcendent Function

Friday, April 4	The Ego Functions
Time:	1pm – 5pm
Saturday, April 5	The Shadow Functions
Time:	9am – 12pm and 1pm – 3pm
Faculty:	Carol Shumate, Ph.D.
Contact:	919-525-6795
	writestyles@gmail.com

In *Psychological Types* (1921), the first book Jung published when he emerged from his midlife crisis, he described how one's "personal equation" (CW 6, ¶¶ 9-10, 621, 986) derives from an innate preference for one or two of eight modes of consciousness which he called *functions*. Differentiating these preferred functions is imperative for individuation but inevitably entails suppression of the opposing functions in the unconscious, where they manifest as biases against oneself or others. When we are "crucified" on the poles of these oppositions, suffering results. Jung said that these eternally warring polarities could only be reconciled by a mediating process which he called *the transcendent function*. The transcendent function gives rise to a "uniting symbol" emerging from the tension of opposites: "Precisely because the new symbol is born of man's highest spiritual aspirations and must at the same time spring from the deepest roots of his being, it cannot be a one-sided product of the most highly differentiated mental functions but must derive equally from the lowest and most primitive levels of the psyche" (CW 6, ¶ 824). Fortunately, John Beebe's eight-function eight-archetype model provides access to those "most primitive levels of the psyche" by indicating the shadow functions for each of the sixteen types. We will use Beebe's model to identify the warring functions in ourselves, and we will apply his model to our dreams as a guide to finding the unifying symbol.

Assignment:

- 1) Identify your shadow functions: Schedule a private zoom session to discuss your type with me, on a schedule that will be emailed to you. If you don't know your 4-letter type, notify me and an electronic assessment will be sent to you prior to the zoom session.
- 2) Analyze a dream: Briefly, describe one of your dreams and try to identify the warring functions represented by the dream. Email it to me by April 1st.

Psychological Type and the Transcendent Function, Shumate, continued

Required Reading:

Shumate, C. (2021). *Projection and Personality Development via the Eight-Function Model*. London UK: Routledge. Selected chapters:

- Chapter 1: An Eastern Philosophy in Western Clothing, pp. 3-26
- Chapter 5: The Third Dimension of Personality Type, pp. 83-107
- Lincoln's transcendent function: Introverted Feeling (Fi) demonic/daimonic - pp. 150-156
- [Tables for reference purposes: pp. 169 – 250]

Objectives:

Recognize how the eight mental functions express in your own and others' types
 Identify the likely archetypal complexes common to a given type
 Recognize the inferior function and its key mediatory role
 Identify the warring polarities and the unifying symbol in dreams

Saturday, May 3, 2025

**Alchemy Seminar:
The Somatic Unconscious, Chthonic Dimensions of the Psyche, and the Shared Field**

Time: 9am – 12pm and 1pm – 3pm

Faculty: Monika Wikman, Ph.D.

We will begin this seminar with images from alchemy (shared on PowerPoint) that illuminate ancient alchemy's basic teachings. With this foundation in place, we will focus on the somatic unconscious and consider Jung and Nathan Schwartz Salant's work on this topic (see the handout attached to this email.) We will ponder the assigned reading from Jung and others, discuss which passages move us, and discuss in depth this work with psyche via the somatic unconscious and the growing relationship to the 4th dimension in the phenomenon of the shared field.

With the myth and images of St. Margaret and the Dragon to be presented in the seminar, we will also explore the patterns of initiation with the chthonic dimensions of the psyche, honoring the somatic unconscious in theory and practice. We will apply wisdom from alchemy transforming from dense to subtle in our work with the somatic unconscious. This leads us into the experiential reality of different chakra centers of consciousness and has us consider the development of "felt sense," as coined by Jeff Raff.

We will consider the initiatory role of affect, dissociative processes, fusional processes, and the transformation of once-needed defense patterns. Attention to the sympathetic and parasympathetic nervous system and regulation/dysregulation processes will be outlined. We will consider the challenges in this work, specifically in-depth attention to projective identification processes. We will also consider the nuances of the gifts present in this work, in co-created healing states of consciousness.

This work invites us to learn to live open to co-creating healing states of consciousness in which a new unity of once split or warring polarities seeks and may find harmony in the shared field. We will explore what this means for our sense of the ego-Self axis, multiplicity of the psyche and mysteries of the *conuinctio*. We will end with consideration of the alchemical goal coming from the opus itself, 'to live more constantly in an embodied state of activated imagination' via this work with somatic unconscious and the shared field.

Short written assignment for candidates:

Please write 2 to 5 pages of reflections on the assigned reading, staying close to what you find draws your attention and brings up questions or reflections.

Alchemy Seminar: The Somatic Unconscious, Chthonic Dimensions of the Psyche, and the Shared Field, Wikman, continued

Required Reading:

1. Nathan Schwartz Salant. *Gathering Information from the Somatic Unconscious*, in Narcissism and Character Transformation, Inner City Books; January 31, 1982, pg. 110 to 123. (attached in email)
2. Wikman, M. Ch. 4: *The Divine Transforming in the Human Soul*, in Pregnant Darkness: Alchemy and the Rebirth of Consciousness. Nicolas Hayes, 2005.

Suggested Reading:

C.G. Jung. The Nietzsche Seminars Part 1: lecture 4.

Nathan Schwartz-Salant, *Archetypal Dimensions of Projective Identification*, Journal of Analytical Psychology, 1988, volume 33, pp 39-64.

<https://acrobat.adobe.com/id/urn:aaid:sc:VA6C2:34c01ebc-f692-4107-ae9c-05f22febffd8>

C.G. Jung. *The Dual Mother*, in Collected Works, Volume 5.

Objectives:

1. Identify the basic alchemical round of transformative process in the nigredo, albedo and rubedo states of consciousness.
2. Explore and further metabolize psychologically Jung's theory and practice of work with the somatic unconscious and the chthonic dimensions of the psyche.
3. Learn how to gather information somatically.
4. Apply alchemical wisdom differentiating dense from subtle in relationship to the body and its symptoms.
5. Amplify the symbols in the present myth of St. Margaret and the Dragon into depth psychological understanding and into a felt sense of living the symbolic processes noted.
6. Track polarity, at work in projective identification and explore what helps new unities of polarities become possible from working with projective identification clinically.
7. Identify elements of the *conuinctio* mystery that exists in experiential healing states of consciousness.
8. Identify elements of one's own discovery of the unifying field that holds multiplicity and creates continuous potential for new harmony and healing in the shared field states of clinical work.