

**TEXAS SEMINAR  
OF THE INTER-REGIONAL SOCIETY OF JUNGIAN ANALYSIS**

**2017–2018 SYLLABUS**

**CURRICULUM YEAR: ARCHETYPES AND INDIVIDUATION**

*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)

## 2017–2018 Syllabus

### Curriculum Year: Archetypes and Individuation

#### **September**

*September 8-9*

*Friday 2-6pm*

*Saturday 9-11am*

#### **Archetype as Instinct**

Mary Burke, Wimberley

*September 9*

*12-4pm*

#### **Archetypes in Ego-Self Relation**

Joe Wakefield, Wimberley

#### **October**

*October 6*

*2-6pm*

#### **Archetypes in Ego-Self Relation**

Joe Wakefield, Wimberley

*October 7*

*9am-4pm*

#### **Archetypal Alchemy**

Susan Negley, Wimberley

#### **November**

*November 3*

*2-6pm*

#### **Archetypes in Ego-Self Relation**

Joe Wakefield, Wimberley

*November 4*

*9am-1pm*

#### **Archetypes and the Religious Instinct**

Susan Negley, Austin

*2pm-4pm*

***Group Process***, Austin

#### **December**

*December 1-2*

*Friday 2-6pm*

*Saturday 9am-4pm*

#### **Nature and the *Opus Contra Naturam* in Alchemy, Individuation, and the Clinical Process**

Larry Rayburn, Wimberley

#### **January**

*January 5*

*2-6pm*

#### **Archetypes in Ego-Self Relation**

Joe Wakefield, Wimberley

*January 6*

*9am-4pm*

#### **Archetypes in Mythologies I**

Barbara Barnes, Wimberley

**February**

*February 2*  
*2-6pm*

**Archetypes in Ego-Self Relation**  
Joe Wakefield, Wimberley

*February 3*  
*9am-1pm*

**Symbolic Images in Folklore I**  
Marga Speicher, Austin

*2pm-4pm*

**Group Process**, Austin

**March**

*March 2*  
*2-6pm*

**Archetypes in Ego-Self Relation**  
Joe Wakefield, Wimberley

*March 3*  
*9am-4pm*

**Symbolic Images in Folklore II**  
Marga Speicher, Wimberley

**April**

*April 6*  
*2-6pm*

**Archetypes in Ego-Self Relation**  
Joe Wakefield, Wimberley

*April 7*  
*9am-4pm*

**Archetypes in Mythologies II**  
Barbara Barnes, Wimberley

**May**

*May 4*  
*2-6pm*

**Archetypes in Ego-Self Relation**  
Joe Wakefield, Wimberley

*May 5*  
*9am-4pm*

**Active Imagination**  
Nancy Dougherty, Wimberley

Locations: if in Wimberley, classes will be held at the Shultz Ranch; if in Austin, at the Ronald McDonald Community Room.

## **Archetypes in Ego-Self Relation**

Faculty: Joe Wakefield  
Location: Shultz Ranch, Wimberley  
Phone: 512-569-3695  
Email: [josephwakefield41@yahoo.com](mailto:josephwakefield41@yahoo.com)  
Times/Dates: 12-4pm, Saturday, September 9  
2-6pm, Fridays, October 6, November 3, January 5,  
February 2, March 2, April 6, May 4

***SEE ATTACHED FOR DETAILS***

## ARCHETYPE AS INSTINCT

Date: September 8-9, 2017  
Friday, 2-6pm and Saturday, 9-11am  
Faculty Mary Burke  
Location Wimberley, Shultz Ranch  
Phone 512.762.1408  
[mbb51@sbcglobal.net](mailto:mbb51@sbcglobal.net)

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

The existence of archetypes is a fundamental tenet of Analytical Psychology and Jung spent a lot of time talking about them and their relationship to instincts. We will explore his ideas related to the nature and qualities of both, as well as discuss their role in therapeutic work with patients.

### **Assignment:**

(1) From Jung’s writings assigned below, please select a point of curiosity, confusion, or dispute that attracts your attention and prepare a 3-5 page (double spaced) paper to present as a point of discussion for the seminar. Please send your papers to me by September 1.

(2) Please bring an example from your practice of your own observance of the role of an archetype(s) in a clinical case. How did you identify it? How did you work with it? How did it inform your own understanding of the case, and perhaps your patient’s? What was it like for you to be working with archetypal material in this way?

### **Required reading:**

Complex Archetype Symbol, J. Jacobi – “Archetype,” pp. 31-73

The Structure and Dynamics of the Psyche, C.G. Jung, 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)  
Focus on Sections 3-7, ¶¶365-420

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

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

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

“The Psychology of the Child Archetype,” ¶¶259-278 (1949)

**Not Required; strongly recommended:**

Jung and the Making of Modern Psychology – S. Shamdasani

“Body and Soul,” pp. 163-267

## Archetypal Alchemy

Faculty: Susan Clements Negley, MA, LPC  
Location: Shultz Ranch  
300 Double M Drive, Wimberley, TX 78676  
Phone: 210-264-7268  
Email: [scnegley@aol.com](mailto:scnegley@aol.com)  
Time/Date: 9am-4pm, Saturday, October 7, 2017

*You must give birth to your images. They are the future waiting to be born.  
Fear not the strangeness you feel  
The future must enter you long before it happens...  
Just wait for the birth, for the hour  
Of the new clarity.*

*Rilke*

Readings:  
Edward F. Edinger. Anatomy of the Psyche: Archetypal Symbolism in Psychotherapy.

Learning Objective:  
Demystification of alchemy and attention to its practical application. Begin to identify alchemical/archetypal *processes* within one's own psyche and within our anaysands.

Assignment:  
The students will share the responsibility for our seminar discussion by choosing one of the seven alchemical processes that Edinger describes in his chapters in Anatomy of the Psyche. It will be up to the students to read the entire book but with particular attention to the chapter they choose to present. Where do you begin to see these psychological processes in your personal work and in your clients?

Please let the student liason know your choice a soon as possible.

Any questions contact Susan.

## Archetypes and the Religious Instinct

Faculty: Susan Clements Negley, MA, LPC  
Location: Ronald McDonald House Meeting Room  
1315 Barbara Jordan Blvd, Austin, TX 78723  
Phone: 210-264-7268  
Email: [scnegley@aol.com](mailto:scnegley@aol.com)  
Time/Date: 9am-1pm, Saturday, November 4, 2017

*The collective unconscious consists of the sum of the instincts and their correlates, the archetypes. Just as everybody possesses instincts, so he also possesses a stock of archetypal images.*

C. G. Jung

### Readings:

Volume 11; Psychology and Religion: West and East  
Part 1: Western Religion. I Psychology and Religion.

Volume 7; Two Essays on Analytical Psychology. I On the Psychology of the Unconscious.

### Learning Objective:

The understand the function of the religious instinct, the universality of the religious experience, and it's relevance in psychological process.

### Assignment:

This is a short four hour seminar.

Religious imagery changes across time and culture. Further investigation reveals the archetypal core. Please be prepared to share a dream or visionary experience- your own, your client, Black Elk, Therese of Avila, Jung or anyone else- that has moved you to think about the powerful effects of the energy of the archetype, the *numinosum*. We will hold the container of our process with an attitude of containment and an appreciation of the sacred. Personal sharing is not required. There are many wonderful examples of religious experience in many different traditions throughout our history.

Any questions please contact Susan.



**Nature and the *Opus Contra Naturam*  
in Alchemy, Individuation, and the Clinical Process**

Faculty: Larry Rayburn  
Location: Shultz Ranch  
Phone: 505-310-5698  
Email: [larclub50@gmail.com](mailto:larclub50@gmail.com)  
Times/Dates: Friday December 1, 2017 - 2:00 - 6:00pm  
Saturday December 2, 2017 - 9:00 – 4:00pm

Larry is an IRSJA graduate who trained with the Texas Seminar. He is now a member of the Santa Fe Seminar and is on the teaching faculty there.

***SEE ATTACHED FOR DETAILS***

## Texas Seminar for December 1st and 2nd, 2017

Nature and the *Opus Contra Naturam* in Alchemy, Individuation, and the clinical process.

Throughout the natural world we see contrary forces at work. Rivers create eddies; ocean currents move counter to one another. Great destructive events such as fires, hurricanes, and floods exemplify nature turning against itself. In the human realm such turning against what seems natural seems all too common. Freud, following Kraft-Ebbing, theorized this phenomenon as psychological sadomasochism, eventually leading him to the idea of a death instinct. Perhaps though, as Jung suggested, these very oppositions and destructions are "natural," suggesting even that the divide between psyche and nature is small or non-existent. Indeed, idealizing of the "natural" might prevent us from seeing the promise of the *opus contra naturam*, the work against nature, while an alchemical perspective allows us to make use of our pathologies and provides us with a means to expand on the possibilities of going the "wrong" way.

Jung used the phrase *opus contra naturam*, often in the context of his alchemical researches, with slightly different meanings. James Hillman expanded on this theme through many topics, from the masturbation inhibition to language. Interestingly, Freud's idea of masochism provides a similarly counter-point within his theoretical schema. And alchemy, itself a kind of a backwards enterprise, keeps both nature and the work against it close at hand.

In the clinical situation we often find ourselves engaged in a pull between what emerges as natural and what we experience as opposing forces--exemplified by resistance and negative therapeutic reaction. Yet, analysis itself is a work against nature, as it opposes our "natural course" toward habitual adaptation and worn schemes, toward some deeper prospect.

We will be looking at several texts that amplify this idea in different ways.

Please write a short reflection, no more than 3 pages, about your experience of the readings. Take into consideration your emotional response, how your response (irritation, boredom, excitement) might reflect either your own subjectivity or something inherent in the material, or an interplay between the two.

I can send you the Abraham article, the section from Freud's Three Essays, and Hillman's paper on the masturbation inhibition via email if you notify me with your address.

Required reading:

Abraham, L. (1990) The Alchemical Code in Marvell's "To His Coy Mistress." In Sydney Studies in English, V. 16. pp. 54-77, Sydney, Aus.

Freud, S. (1905). Three Essays on the Theory of Sexuality (1905). The Standard Edition of the Complete Psychological Works of Sigmund Freud, Volume VII (1901-1905). Pp. 156-160.

Hillman, J. (1966). Towards the archetypal model for the masturbation inhibition. Journal of analytical psychology, 21, pp. 49-62

Hillman, J. (1975). Revisioning psychology. New York: Harper and Row. Pp. 84-86, 89-91

Hillman, J. (1978). The myth of analysis. New York: Harper & Row. Pp. 140-148.

Hillman, J. (1979). The dream and the underworld. New York: Harper and Row. Pp. 12, 128-129, 152-153.

Jung, C. G. (1966b). The psychology of the transference. The collected works (R. F. C. Hull, Trans.). V. 16, pp. 260-262. Princeton NJ: Princeton University Press.

Jung, C. G. (1967). Alchemical studies. The collected works (R. F. C. Hull, Trans.) (Vol. 13, pp. 311-314). Princeton, NJ: Princeton University Press.

Jung, C. G. (1968). Psychology and Alchemy. The collected works (R. F. C. Hull, Trans.) (Vol. 12, pp. 3-25). Princeton, NJ: Princeton University Press. (I recommend reading the whole introduction if you have time).

Further reading, not required:

Eliade, M. (1971). The forge and the crucible: The origins and structures of alchemy. (S. Corrin, Trans.). New York and Evanston. Harper and Row. (Original work published in 1956).

Freud, S. (1920). Beyond the Pleasure principle. Hogarth press. (The standard version)

Freud, S. (1920). Beyond the Pleasure principle. In Beyond the Pleasure Principle, (T. Dufrense, ed. G.C. Richter, Trans. 2011) Peterborough, Ontario, Canada; Buffalo, NY. Fascinating version with many commentaries.

Jung, C.G. (2009). Red Book-Liber Novus. (M. Kyburz, J. Peck, S. Shamdasani, Trans. S. Shamdasani, Ed.) New York. W.W. Norton.

## Archetypes in Mythologies I and II

Faculty: Barbara Woods Barnes, LMHC  
Location: Shultz Ranch  
300 Double M Drive, Wimberley, TX 78676  
Phone: 904 607 8899  
Email: [BarbaraSWoods@me.com](mailto:BarbaraSWoods@me.com)  
Times/Dates: January 6, 2018 9:00 - 4:00,  
April 7, 2018 9:00 – 4:00

We will define the meaning of archetypes and explore the powerful and numinous symbolism to be found in mythology. The first class in January will be a combination of Jung's theory of archetypes and examples of how to use these mythological gods and goddesses clinically. I will have examples in class for us to experience together and discuss. The goddess we will use as an example is Persephone.

### Food For Thought

What is her story?

What is her journey?

What is my lived experience of this goddess?

How do I help my clients recognize the numinous archetypal symbols lighting the way?

### Reading Assignment for January:

**Jung, C.G.** (1968) *The Collected Works, Volume 9:I*, Princeton, NJ: Princeton University Press.

... Archetypes of the Collective Unconscious

... The Psychology of the Child Archetype

Suggested:

... The Psychological Aspects of the Kore

**Jacobi, J.** (1959) Complex Archetype Symbol in the Psychology of C.G. Jung. New York, NY: Princeton University Press, pp. 31-73.

**Edinger, E.F.** (1994) The Eternal Drama: The Inner Meaning of Greek Mythology. Boston and London: Shambala

Recommended Reading:

**Psyche's Stories** (1992) Chiron Publisher, Volumes 1, 2, 3 These are essays on fairy tales, stories, like myths, and they are representative of the writing

assignment for April's class. Please send your April papers to my email above by March 23, 2018 and bring a hard copy to class.

I would like to explore how to use these archetypes clinically and while the papers are personal you may discuss the content or not in class. Please do bring general information on the god/goddess you have chosen to teach all of us a little more about the nature of the archetypes. And feel free to choose an archetype from cultures other than Greek.

### Writing Assignment for April:

Choose a god or goddess that captures your energy exploring the symbolic journey, character traits, identification, emotions and meanings you relate to personally and/or clinically. Generally I suggest approximately 5 pages.

What traits are prominent to this archetype?

How do I personally relate with this archetype?

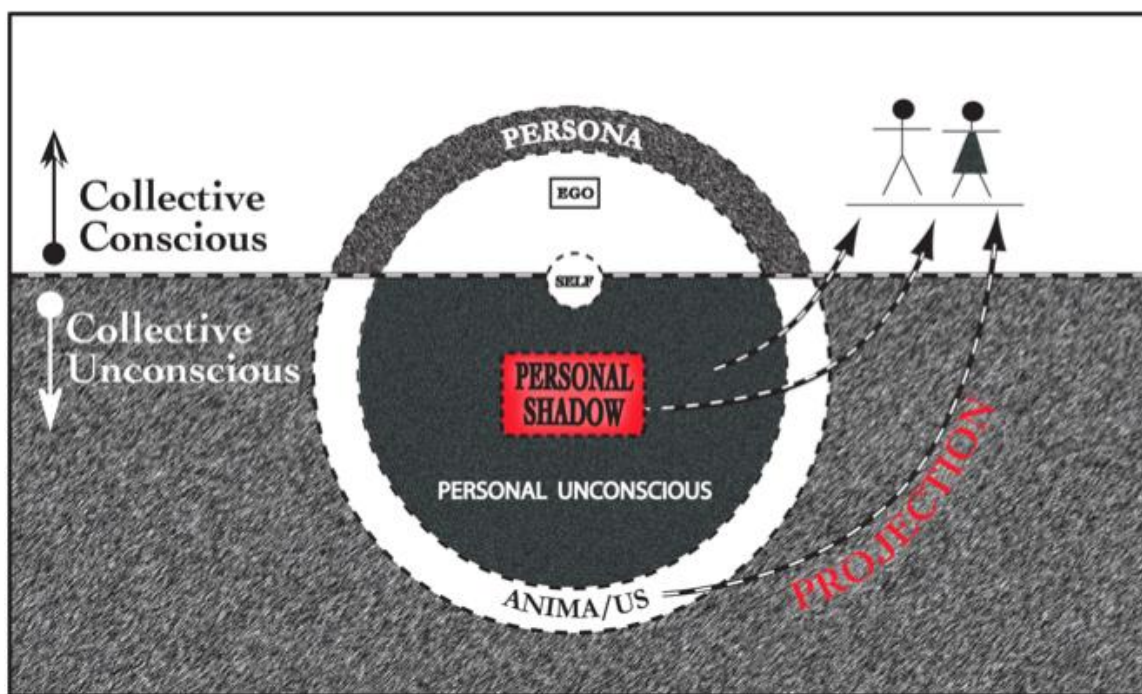
Where is the shadow of this archetype?

How can this archetype help and hurt my clinical work?

Clinical Examples for identifying and treating the Victim/Hero Archetype:

Wilkinson, T. (1996) Persephone Returns: Victims, Heroes and the Journey from the Underworld

Please feel free to call, text or email with any questions.



From Joseph Campbell: *Mythos I, Psyche and Symbol Episode*

## **Symbolic Images in Folklore & Integration into Clinical Process, I & II**

Marga Speicher, PhD, LCSW

Part I February 3, 2018, 9 am to 1 pm  
Ronald McDonald House, Austin, TX

Part II March 3, 2018, 9:30 am to 4:30 pm  
Shultz Ranch, Wimberley, TX

### **Symbolic Images in Folklore**

The seminar will circle around understanding and appreciation of folklore as a symbol system (alongside the symbol systems of mythology, religious traditions, alchemy, etc.). We will,

- look at folklore in the context of mythology, culture, history, psychology
- explore the interplay of images as presented in figures, stated problems, processes within the story, solutions attained
- connect these images to personal development and clinical practice

Tales originating in the English-speaking world are most familiar; however, we will look at stories originating in different realms of culture & language

In preparation for the seminar,

- read widely: (a) folktale collections from diverse ethnic traditions; (b) essays about psychological interpretations of folklore and about the manifestation of archetypal dynamics in personal life and clinical practice
- consider folktales and stories (traditional folktale, any story, comic strip) (a) that spoke to you in early life & in later years; (b) about which clients have spoken from their experiences; (c) that originate in non-English speaking cultural realms

In reflections on any story, reflect & explore what it might tell about inner dynamics.

Specific assignments will be made two months before the Seminar. The readings, already selected, are listed below to be available for early preparation if you want to get ready early.

## 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.

**Required:** select one of the essays to read carefully

- 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)

### Psychological & folkloristic perspectives

Van Franz and Dieckmann give you a good, basic orientation to the classical Jungian approach to folklore images, relevance in personal life & clinical practice. Campbell & Tatar give you a perspective on folklore in general.

**Required:**

- Introduction & selected chapters of your choice (best: read entire, slim volume) from Marie Louise Van Franz, **Interpretation of Fairy Tales**
- Full text of Hans Dieckmann, **Twice-Told Tales: The Psychological Use of Fairy Tales**

**Required:** Selections from

- Joseph Campbell, *Folkloristic Commentary*, **The Complete Grimm's Fairy Tales**, 833-864.
- Maria Tatar, **The Hard Facts of the Grimm's Fairy Tales**, Preface, XIII-XXIV

### From Persia: The Thousand and One Nights

We will focus on the frame story & brief references to specific tales. There are many editions of the collection (entire set of 1001 tales is in a collection of 4 volumes!). An edition containing the full frame story & selected tales is available in paperback:

**The Arabian Nights**, based on text by Musin Mahdi, translator Husain Haddawy, Norton 1990. ISBN 0-393-31367-0. **Required:** Introduction IX-XV, Conclusion XXIX, Prologue (frame story) 3-11, 16, Translator's Postscript 428. We will not focus on specific tales.

## **Recommended Reading.**

As time permits, peruse the following books and read selections that interest you:

### **On psychological perspectives**

- Bruno Bettelheim, **The Uses of Enchantment** – read some sections, please.
- Sibylle Birkhauser-Oeri, **The Mother: Archetypal Image in Fairy Tales**.
- Mario Jacoby, Verena Kast, Ingrid Riedel, **Witches, Ogres, and the Devil's Daughter**
- Verena Kast, **Through Emotions to Maturity**.
- Murray Stein & Lionel Corbett, **Psyche's Stories: Modern Jungian Interpretation of Fairy Tales**, 3 volumes.

### **On folklore in general**

- Max Luethi, **Once Upon a Time: On the Nature of Fairy Tales**
- Padraic Colum, *Introduction*, **The Complete Grimm's Fairy Tales**, VII–XIV
- Maria Tatar, **The Hard Facts of the Grimm's Fairy Tales**
- Maria Tatar, **Off with their Heads: Fairy Tales & the Culture of Childhood**

Read Stories from various traditions; consider your ethnic background and that of patients in your practice.



**May 5, 2017 Active Imagination: Dreaming with Open Eyes, 9am-4pm**

Faculty: Nancy Dougherty, MSW, Jungian Analyst

Location Shultz Ranch, 300 Double M Drive, Wimberley Texas, 78776

Phone 512 847-5491 (ranch) or 239 404-3251 (Nancy's cell)

Email [Nancydougherty10@comcast.net](mailto:Nancydougherty10@comcast.net)

Developing a conscious relationship with images of the unconscious, while respecting the reality of the psyche was an important activity for Jung himself after his break with Freud and subsequently became the basis for his psychological work in creating *The Red Book*. Throughout his work over time, active imagination became into his theory and his work with patients. In this seminar, we will discuss the formalities of doing active imagination, and consider how we have worked with it personally and with patients. We will explore how active imagination can work to strengthen and deepen our relationship with the archetypal realms and strengthen the ego Self axis. We will consider how and when it may be appropriate, or not, to introduce active imagination with our patients. Specifically, we will explore the use of spontaneous drawings dialogues, and look at images from work in sandplay.

**Required Readings**

Dallet, Janet. (2008) *Listening to the Rhino: Violence and Healing in a Scientific Age*. [note: especially Chapter Three. The author describes the technicalities of doing active imagination in depth with examples]

Chodorow, Joan, editor. *Jung on Active Imagination*. [note; the editor has gathered all of Jung's writings on active imagination into one volume with a very good introduction. She is a Jungian Analyst and dance therapist. While it would be relevant to read the entire book, we will focus on several readings in particular.]

-Introduction

-Confrontation with the Unconscious. *Memories, Dreams, and Reflections*, ch. 6 p.170-99.

-The Transcendent Function, *CW 8*, pars. 131-193.

-The Aims of Psychotherapy, *CW 16*, pars. 100-110.

-On the Nature of the Psyche, *CW 8*, pars. 397-404.

-Mysterium Coniunctionus, *CW14*, pars. 705-711 and 749-756

**Assignment** Write a 1-3 page paper on your personal reflections that arose as you read through this material. We will read them aloud as a way to enter into the seminar. I'll read them and send you back comments.