

# 2017-2018 Minnesota Seminar in Jungian Studies

## Course Descriptions with Reading Lists

### ***Jung's Core Concepts: A Review and Discussion***

**Facilitators: Jim Michel and Peggy Hanson**

**Saturday, September 9, 2017, 9:00-4:30**

#### **Course Description**

To start this seminar year, Jim and Peggy will lead a discussion on core concepts of Jung's psychology to enable a "common language" for this new group to build our own foundation. Many of Jung's ideas evolved over the course of his lifetime. They have also been challenged as analytical psychology has continued to develop in the context of cultural changes, since his death in 1961. We have a diverse group this year of returning members and new participants. It is important that we have a shared understanding of Jungian concepts, as many presentations over the course of the year will assume this knowledge.

Through your summer reading we ask you to note Jung's notions of the following: structure of the psyche (Self, ego, shadow, anima/animus, personal unconscious vs collective unconscious, instinct vs archetype), psychic energy, complex theory and activation of the transcendent function, developmental tasks, typology, dream interpretation/active imagination, his interest in alchemy. Please note any questions you might have and bring them to class. On Saturday morning we will discuss some of these concepts, with a focus on those questions. On Saturday afternoon, we will review branches of post-Jungian thought, including Classical, Developmental and Archetypal. We will also briefly discuss what has been called the "third wave" of Depth Psychology, Wolfgang Giegerich's "Psychology of Interiority".

#### **Readings:**

We ask that you prepare for this course, and for the seminar year, by reading and/or reviewing Jung's *Memories, Dreams, Reflections*. In addition, any compilation of his writings, such as C.G. Jung, *Psychological Reflections* (Jacobi and Hull, 1970, Princeton Publishing) – a rich treasure trove of memorable quotes on various topics - and/or a book which summarizes his psychology, is also highly recommended for your summer reading pleasure.

Stein, M (1998). *Jung's Map of the Soul*. Open Court Publishers.

Mattoon, M (1985). *Jungian Psychology in Perspective*. Free Press Publishers.

Storr, A, ed (2013). *The Essential Jung: Selected and Introduced by Anthony Storr*. Princeton University Press.

## ***I Trow I Hung on that Windy Tree: The Painful Necessity of Suspension***

**Presenter: Peggy Hanson**

**Sunday, September 10, 2017, 9:00-12:00**

### **Course Description**

In Nordic Mythology the god Odin seeks to expand his knowledge as All-Father. He must first sacrifice an eye to the god Mimir, who attends to the fountain of wisdom at the base of Yggdrasill, the Tree of life. Odin then suspends himself, upside down, on the Tree of Life, blown by the wind, alone, starving and thirsty, pierced by his own sword, for nine days and nights, his “self to his own self given”. During times of unbearable loss and transition in our lives, when the future is “an empty field” - or times when we are torn between conflicting needs, values, realities - we may find ourselves paralyzed, unable to envision a future, yet aware we can’t go back in time. With this suspension, this living in the liminal, the “between place”, if we allow one eye to turn inward, we may encourage our inner contradictions to emerge to consciousness. Jung wrote that during these times of suspension, when we are figuratively nailed to the cross of our opposites, the transcendent function of the psyche is activated, enabling a transformative symbol to emerge. This course will explore Jung’s notion of the transcendent function, with “an eye turned inward”.

If time permits individuals may choose to briefly share reflections on the questions below. The presenter, likewise, may share images from her own transcendent symbol of the treehouse, which became the subject of her analytical thesis: *Held by a Tree: The Treehouse as Symbol of Analytic Vessel in an Era of Behavioral Health Care*.

### **Suggested Readings (not required) if Interested:**

Jung, C.G. (1916/1965). “The transcendent function,” in *Collected Works*, Vol 8, para 131-193.

Sigfusson, S. (1908). *The Elder or Poetic Edda: Commonly Known as Saemund’s Edda*. Transl and Ed by O. Bray, London: King’s Weighhouse Rooms.

### **Questions for Personal Reflection:**

- 1) Recall a time in your life when you experienced a deep loss, transition or decision point in which you were deeply torn between conflicting needs/desires. How did you deal with it? What advice (if any) did you get from friends or family?
- 2) Did any image, synchronistic experience, fantasy, song, memory capture your imagination during this time, even if it felt unrelated to the loss at hand, and more a random reverie?
- 3) How does the concept of “transcendent function” relate to such times?

## ***Cultivating the Analytic Attitude: The Compass of Hermes***

**Presenter: Mark Winborn**

**Saturday, October 14, 2017, 9:00-4:30**

### **Course Description**

Cultivating an analytic attitude is fundamental to becoming an analyst or depth therapist. Without the development of this foundation to our work, analytical psychology (or any form of psychoanalytic work) becomes just another psychotherapy. Most other psychotherapies can be practiced primarily via the application of theory and technique, without serious consideration of the therapist's "attitude." Jung addresses the importance of the analytic attitude when he says, the analyst must "*believe implicitly in the significance and value of conscious realization, whereby hitherto unconscious parts of the personality are brought to light and subjected to conscious discrimination and criticism. It is a process that requires the patient to face his problems and that taxes his powers of conscious judgment and decision. It is nothing less than a direct challenge to his ethical sense, a call to arms that must be answered by the whole personality.*"

To explore the issue of "cultivating the analytic attitude" we will examine a number of fundamental questions, such as: what is analysis or analytic therapy, what is the goal or aim of analysis, and what is required of the analyst or depth therapist? We will also explore how related ideas, such as reverie, internal state of the therapist, imaginal process, psychic reality, and the symbolic attitude play into the overarching concept of the analytic attitude.

While there are many opinions about what constitutes an analytic attitude, one can ultimately only arrive at and cultivate one's own sense of the analytic attitude through a conscious process of engagement, reflection, and struggle with the issue. My hope is that this seminar will initiate, or further, that engagement.

### **Readings (will be emailed to you)**

Bright, George (1997). "Synchronicity as a basis of analytic attitude," in *Journal of Analytical Psychology*, Vol 42, No. 4, p. 613-635.

Hartman, Gary (1980). "Psychotherapy: An attempt at definition," in *Spring*. pp. 90-100.

# ***Analytic Therapy and the Metaphorical Mind***

**Presenter: Mark Winborn**

**Sunday, October 15, 2017, 9:00-12:00**

## **Course Description**

This presentation will be somewhat of two minds, like Orthrus, the two-headed dog of Greek mythology slain by Hercules. In the first part of the seminar we will review some of the available research on the effectiveness of analytic therapies in general (i.e. any therapy which centers on the engagement with the unconscious) and Jungian analysis specifically in comparison with other forms of therapy. The second portion of the seminar will focus on the metaphorical qualities of the human mind. The emphasis on metaphor in analytic therapy is one aspect which distinguishes it from other forms of therapy. Often we think of myths, fairytales, religious motifs, and alchemical themes primarily as systems of symbolic material and as representations of the collective unconscious but at the most basic level they function as metaphors. However, metaphors are not only associated with manifestations of the collective unconscious; they also manifest, and are utilized constantly, consciously and unconsciously, in everyday life and language. Metaphor is the process which allows music, art, poetry, or film to move us. It is also the process which brings imagination alive.

Metaphor can be defined as the utilization of one conceptual/imaginal domain to map or articulate the characteristics/experience of a different conceptual/imaginal domain. The term metaphor derives from the Greek verb *metaphora* — to transport or transfer. In the use of a metaphor there is the juxtaposition between different domains resulting in a transfer of meaning from one to the other. Another way of thinking about metaphor is that it serves as a bridge from one realm to another realm; linking the two realms in a way not previously seen. Metaphor, imagination and reverie are three inter-related processes which underlie the analyst's fundamental stance in the analytic process (i.e. the analytic attitude), create the potential for change in the analytic process, and provide the foundation for creative experience. This seminar will explore these processes and their inter-relationships.

**Preparatory Exercises:** These exercises are intended to sensitize you to the presence of metaphor in everyday life and in analytic process.

- 1) Listen for metaphor in everyday life Listen – e.g. 'I've got a hug weight on my shoulders,' 'the handwriting is on the wall,' or 'caught between a rock and a hard place'.
- 2) Find a poem, song, piece of visual art, or movie that contains a metaphor which has been evocative for you, i.e. that helped you experience something in a new way.
- 3) If you see patients/clients, begin to listen for the metaphors in their communications.

## **Readings**

Jung, C.G. (1916/1965). "The transcendent function," in *Collected Works*, Vol 8, para 131-193.

Siegelman, Ellen (1990). *Metaphor and Meaning in Psychotherapy*, Chapter 1. New York: Guilford Press.

## **Extended Readings: For Candidates and the Curious of Mind**

Ogden, Thomas (1997). "Reverie and Metaphor," in *International Journal of Psycho-Analysis*, Vol. 78, pp. 719-732.

***Jung's Tavistock Lectures: A Reading Course***  
**Presenters: Elizabeth Burr and Mary Ann Miller**  
**Sat., November 11, 2017, 9:00-4:30 and Sun., November 12, 2017, 9:00-12:00**

**Course Description**

This course invites a close reading of Jung's "Tavistock Lectures" (1935), including the question and answer section at the end of each lecture. In his introductory remarks Jung divides his presentation into two main topics: (1) "the structure of the unconscious mind and its contents"; and (2) "the methods used in the investigation of unconscious contents," which are the word association test, dream analysis, and active imagination. We chose these lectures because we think they can be illuminating for those who have long familiarity with Jung's work, yet fundamental enough for those who are newer to Analytical Psychology. And we think the question and answer sections will provoke lively discussion.

**Reading:**

Jung, C.G. (1935). *Analytical Psychology: Its Theory and Practice (Tavistock Lectures)*.  
New York: Pantheon, 1968 (first American edition); London: Routledge, 2014 (second edition).  
Inexpensive copies can be found on [www.amazon.com](http://www.amazon.com).

"The Tavistock Lectures" are also published in Jung's *Collected Works*, Vol. 18, pp. 5-182.

## ***Sex: The Flesh and Blood of It***

**Presenter: Jacquelyn Wright**

**Saturday, December 2, 2017, 9:00-4:30 and Sunday, December 3, 2017, 9:00-12:00**

### **Course Description**

Jung repeatedly emphasized the role that sexuality plays in the individuation process, claiming that a disturbed sexuality was at the core of many complexes that hindered a person's ability to individuate or develop. He also recognized the difficulty of addressing sexual phenomena because it often brings with it forbidding moral dictates and challenging shadow material. However, avoiding issues of sexuality means potentially missing the opportunity to invite and deepen the vital energy it can bring. Also, treating issues such as erectile dysfunction, sexual aversions, performance anxieties, masochism, sadism, hypersexuality, erotomania and other expressions of erotic or sexual leanings or behavior demand the most probing of intimate questions about one's anatomy, sexual preferences, sexual acts, sexual history and other deeply personal details. Such discussions can constellate a profound intensity and intimacy, and demands, as Jung indicated, a person willing to consider matters far beyond individual and social paradigms. This seminar will provide an opportunity to a) explore the instinctual aspects of sex, b) invite a deeper reflection of personal biases and experiences with sex and c) increase our understanding of the potential role sexual phenomena may play in individuation.

Using the archetypal backdrop of the myth of *Eros and Psyche*, Saturday's workshop will continue the focus on the expression and experience of sex: its instinctual, animal nature; its desire for life as well as its relation to death; its aggressive play of dominance and submission; its confrontation with collective ideals or values; its insistence on a journey to the underworld and its conception and birth of pleasure. Examples, film clips, participant experiences, and group activities will help flesh out the vital significance sex has in our lives.

### **Suggested Readings and Resources:**

Santana, E. (2016). *Jung and Sex: Re-visioning the Treatment of Sexual Issues in Psychotherapy*. Routledge. (This was originally Santana's Pacifica thesis and is now available from Amazon in book form, although it is quite expensive. But he includes a thorough review of Jung's writings about sex. There is also a presentation on *Jung and Sex* by Santana on You Tube.)

Neumann, E. (1971). *Amor and Psyche*. Princeton University Press.

Moore, T. (1999). *The Soul of Sex: Cultivating Life as an Act of Love*. Harper Perennial.

McDougal, J. (1996). *The Many Faces of Eros*. Free Association Books.

### **Suggested Films:**

*Priest of Love* (a biographical film about D.H. Lawrence and collective attitudes about sex)

*Cuatro Luna*

*Aimee and Jaguar*

*Shame*

*A Most Dangerous Method*

***The Primary Experience of the Symbol: Jung's Psychological Encounter with the Numinous, Active Imagination and the Red Book***

**Presenter: Judith Savage**

**Saturday, February 10, 9:00-4:30 and Sunday, February 11, 2018, 9:00-12:00**

**Course Description**

In *Memories, Dreams and Reflections*, Jung described the powerful, episodic encounters with his own unconscious, which spanned nearly a decade between 1912-1920 and included troubling periods of "inner uncertainty", re-occurring waking visions, and emotionally charged dream images. In response to these numinous experiences, Jung resolved to let himself "plummet down into the fantasies stirring underground" which resulted in the method of active imagination along with the manuscript of his personal journey, the *Red Book*. Years later, Jung described this decade of pursuing his inner images as "the most important in my life- in them everything essential was decided...It was the prima materia for a lifetime's work." This week-end long course will review the creation of Jung's *Red Book*, it's anticipation of his later theories, his experience with the numinous and the method of active imagination.

**Required Reading:**

Jung, CG, (1965). *Memories, Dreams and Reflections*, *Vintage Books*, Chapters VI "Confrontations with the Unconscious", Chapter VII "The Work", and Chapter VIII: "The Tower".

**Recommended reading:**

Drob, L. S. (2012). *Reading the Red book: An Interpretative Guide to CG Jung's Liber Novus*, Spring.

***Astrology: A Symbolic Perspective on Turbulent Times***  
**Presenter: Medora Woods**  
**Saturday, March 10, 2018 and Sunday, March 11, 2018, 9:00-12:00**

**Course Description**

Since ancient times, humans have looked to the heavens for guidance. Western divination systems fell out of favor as science became the preferred story to explain the mysteries of human existence. Jungian psychology has given the ancient archetypal stories new life. This class will explore one of the ways that an astrological chart can give us a symbolic perspective on the personal and cultural journeys in which we are all engaged.

**Reading**

Gerwich-Brodeur & Lenard (2007). *The Complete Idiot's Guide to Astrology, 4<sup>th</sup> Ed.*, ALPHA.  
(Astrology basics. Read what interests you and bring book to class. A list of resources for further study will be provided.)



# ***Beyond Myers-Briggs: A Depth Perspective on the Dynamics of Typology***

**Presenter: Peggy Hanson**

**Saturday, April 14, 2018, 9:00-4:30**

## **Course Description**

One of Jung's major contributions to analytical psychology – and to the work of applied psychology – is his writing on typology, as found in Vol 6. of his *Collected Works*. He stated that each individual ego has a preferred typological style with a preference for one of two attitudes: introversion or extroversion. Additionally, each individual has a preference for perceiving information through sensation or intuition, and for processing that information through thinking or feeling (valuing). In this course, we will briefly review Jung's ideas on typology, and also the broad use of the Myers-Briggs Type Indicator, which is based on Jung's work. We will focus primarily, however, on Jung's notion that we have all of these capacities, some more consciously developed than others. At midlife, in service of individuation, our typological preference, which may have served us well in earlier life tasks of adaptation to external demands, will often loosen as we begin to develop less conscious functions. John Beebe expands on this notion in his "Eight Function Model" in which he discusses what he sees as archetypal energies that define our primary, tertiary and least developed functions, as well as their "shadow" counterparts.

**Prior to this course please take a simplified, but adequate (and free) on line "Jung Type Indicator" at: <http://www.humanmetrics.com/cgi-win/jtypes2.asp>**

When completing this questionnaire, answer questions based on your true preferences, rather than how you may have learned to adapt to life expectations. If you are comfortable doing so, please email me your scores from this test so I can get a sense of how the class plays out typologically. Your style preferences will be confidential unless you choose to share them. Bear in mind that this exercise is **not meant to pigeon hole you**. It simply gives a starting point for discussion that may be fruitful in expanding into Beebe's notion of major archetypes at play in our personality.

## **Required Reading**

Beebe, J. (2005) "Evolving the Eight Function Model: 8 Archetypes Guide How the Function-Attitudes are Expressed in an Individual Psyche"

<http://www.jungatlanta.com/articles/winter08-evolving-the-eight-function-model.pdf>

## **Recommended Readings (highly recommended for training candidates)**

Jung, C.G. (1971/1921) Chapter X. "General description of the types", p. 330-405 found in *Collected Works, Psychological Types*, Vol 6. London: Routledge and Chapter XI. "Definitions", p. 408-486.

Von Franz, M-L (1971). "The inferior function", in M L von Franz and J Hillman, *Lectures in Jung's Jung's Typology*, Zurich: Spring.

***Curse: The Dark Face of God and the Road to Redemption.  
An Exploration of Jung's "Archetype of Magical Effect"***

***Presenter: Laraine Kurisko  
Sunday, April 15, 2018, 9:00-12:00***

**Course Description**

The notion of "curse" or "being cursed" is curious indeed. All peoples in all epochs and all cultures have believed in the power of rituals, blessings, prayers, curses, and other forms of thought, word, or action, to non-rationally and non-locally influence their own lives, the lives of other people, situations and circumstances in the world. This includes the world of today, despite our trend toward explicitly valuing a scientific paradigm of rational, linear, material causes and effects. Apparently, implicitly, we still hold an unconscious or semi-conscious, collective assumption that, even though we don't understand the mechanism, what we do, think, feel, desire, pray, wish, or otherwise intend, for good or ill, just might be a creative force. Fairy tales are laden with curses, as are myths, religions, TV, literature, and film. We seem to crave a connection to the non-rational, the super-natural, and to the divine. Why? How do we understand curse? Is it merely a regressive, "superstitious" delusion of a "primitive mind" that lacks scientific knowledge, or have people always intuited something valid that operates beyond the rational Newtonian model which quantum physics might just be starting to validate? Could it be a window into understanding a greater reality than current collective consciousness accepts?

Jung was interested in psi phenomena, synchronicity, and Job's curse by God. We will discuss Jung's theories related to "magical effect," how science and psyche are converging, as well as explore our own relationship to the experience of curse and its fair twin, blessing/prayer.

**Readings:**

Jung, C. G. (2009). *The Red Book*, "The gift of magic" p. 379 – 381; "The magician" p. 395 – 401.

Progoff, I. (1973). *Jung, Synchronicity, and Human Destiny*. Pages 104-116.

Markoff, J. (2015). "Sorry Einstein. Quantum study suggests 'spooky action' is real," in *New York Times*, retrieved from <http://nyti.ms/1OIO2WJ>.

***In a Dark Time, the Eye Begins to See – Trauma and the Constellation of Opposites from an Alchemical Perspective***

**Presenter: Janet Muff**

**Saturday, May 12, 2018, 9:00-4:30 and Sunday, May 13, 2018, 9:00-12:00\***

**Course Description**

“In a dark time,” says the poet Theodore Roethke, “the eye begins to see.” In the “deepening shade,” one meets the irritating or terrifying Other and also one’s own shadow. Roethke’s words echo those of the early alchemists, who argued that only when one has arrived at the black stone, or *nigredo*, can one find the way to wisdom and the transformed stone of the philosophers. After reviewing the first twelve emblems of the *Atalanta Fugiens* that culminate in Saturn’s dark stone, we will focus on the next six emblems, which illustrate the alchemical approach to metabolizing and making meaning of traumatic experience, and which add a new philosophical and practical dimension to psychological work.

**Readings: none**

**\* Note: This weekend we will be at the Eagan Community Center**