

Minnesota Seminar in Jungian Studies

Course Descriptions, 2009-2010

The course offerings for the upcoming seminar year are briefly described here. Seminar faculty members are Liza Burr, Lyn Cowan, Jim Michel, Mary Ann Miller, Greg Mogenson, and Judith Savage. Local visiting faculty will be Mary Lynn Kittelson and John Desteian. Other visiting faculty will be Jerome Bernstein, Johnson Dennison, and Patricia Berry. The Excel chart in this mailing details the year's course schedule; there is no seminar weekend in January. Classes are held on Saturdays from 9:00 a.m. to 4:30 p.m., and on Sundays from 9:00 a.m. to 12 noon. The case colloquium for eligible clinicians will meet on seminar weekend Sundays from 12:30 to 2:00 p.m.; this year the colloquium leader is Jungian analyst Mary Ann Miller. All classes are held on the Macalester College campus, 1600 Grand Avenue, St. Paul, Minnesota, in Carnegie Hall Room 304, except for the final seminar weekend of the year in May, which will take place at Luther Seminary. Please refer to the enclosed map of Macalester College for orientation.

Nature: The Missing Link in Western Medicine

Jerome Bernstein and Johnson Dennison

The late Vine Deloria, American Indian activist, scholar, and author of *C. G. Jung and the Sioux Traditions: Dreams, Visions, Nature, and the Primitive*, poses a timely and crucial question with regard to the meaning of "individuation" in today's world: The ultimate goal of individuation and therapy is to achieve the kind of psychological condition that primitives seem to possess "naturally." What has happened to one part of the human species, civilized humanity, that we have been forced to take a long detour to arrive at a place that is naturally available to everyone (pp. 62-63)? Johnson Dennison, Navajo medicine man, and Jerome Bernstein, Jungian analyst, will engage these questions through an exploration of (1) the theory of *Borderland* consciousness and the *Borderland* personality, and (2) some of the significant differences between the Western approaches to healing and those of Navajo healing and medicine. We will discover what Navajo medicine and healing offer the Western clinical models. We will also look at the uses of a collaborative Jungian/Navajo model through two case presentations. *Please note that Jerome Bernstein will give an overview of *Borderland* consciousness and the *Borderland* personality in the Friday night lecture, which seminar participants are therefore encouraged to attend.

The Jungian Ear: Poetics as Primer

Mary Lynn Kittelson

Listening in depth means holding the rational, literal meanings of words, while listening vertically (Pat Berry) and also broadly, inviting word and image interplay, associations, undercurrents, opposites, etc. It requires making a leap of faith, as we do when getting to know any of the arts, a faith that something meaningful, truthful, beautiful could happen when approaching it and stepping into its field of energies. In this class, we will consider "Jungian" listening, giving it clearer definition. Using discussion and experience, we will work to make more conscious how ours and others' listening/responding happens, exploring examples from ourselves and others, clinical and non-clinical, common and rare. We will train and challenge ourselves about sound and language in their many aspects. This question will dog us: "Who is this voice talking to?" If time allows, we will look briefly at the language of our culture.

Shadow and Evil in Psychological Perspective

Liza Burr

In this course we will focus mainly on writings by Jungians, rather than Jung, dealing with shadow and evil within a psychological framework. We will consider both the personal shadow and the collective shadow (evil), especially in regard to the individuation process. Issues to be discussed include the relationship of the shadow to the ego and the Self, and the religious meaning of the archetypal shadow. We will seek a deeper understanding of the nature of evil as an indelible aspect of human experience.

The Use and Misuse of Diagnosis: What Do the Gods Want?

James Michel

We will use *The Matrix and Meaning of Character: An Archetypal and Developmental Approach*, by Nancy Dougherty and Jacqueline West, to look at the use of diagnostics to aid our understanding of psyche's work. We will try our own hand at developing diagnosis starting from myth and fairy tales rather than the traditional method of using the inherited categories of the DSM (for example, What is the diagnosis in your favorite fairy tale or myth?). In their book Dougherty and West invite the reader to play with and relate to the material as containing universal issues that we all embody, rather than seeing it as "other." We will try to do the same.

Mythic Figures: Pan and Eros

Lyn Cowan

PAN: An investigation into the nature of the god Pan, for whom the ancients mourned when Christianity came upon the historical scene. His working in the psyche as panic, pandemonium, and seductive pipe-player has long been demonized in Christian cultures, but without him psyche is without intensity, depth, or music.

EROS: Called by the Greeks the "first-born and fairest of the gods," Eros has several different origin stories but is always celebrated as the god who brings all things into relationship with each other. Thus Jung called him "the principle of relatedness," although it was not always made clear *how* relatedness happens. We will look at Eros not as mere principle but as one of the chief persons of the psyche, who brings us into relationship – wanted or not – with everything in our world primarily through desire.

The Courtroom Analogy and Wolfgang Giegerich

Greg Mogenson

Saturday Morning Seminar: The Courtroom Analogy

Jung described the psychic process—in life and in analysis—as "an endless inner trial in which [each person] is his own counsel and ruthless examiner, and no secular or spiritual judge can restore his easy sleep." Expanding upon themes introduced in Friday night's lecture to the Minnesota Jung Association, "Law and Order Meets Freud and Jung," this seminar will explore psychology in the light of legal metaphors and the courtroom analogy. Topics to be discussed include the concept of notional practice, the pale criminal, the mea culpa defence, the confession/allocution difference, and individuation and psychopathy.

Saturday Afternoon and Sunday Morning Seminar: Introduction to Giegerich

In this part of the seminar Wolfgang Giegerich's contribution to analytical psychology will be introduced with special emphasis upon its implications for the daily work of the analyst in the consulting room. Topics to be covered include the psychological difference, the true identity relation, the dialectic of disclosedness, the concept of notional practice, dream interpretation, and neurosis. Accessible to newcomers, this seminar will also be edifying for advanced students of Giegerich's approach in that interconnections between a number of primary topics that may be returned to again and again for fresh insights are elaborated.

The Relationship of the Ego to the Self in Clinical Practice

Judith Savage

Jung's notion of the Self as the center of the psyche orients any psychotherapeutic activity away from an exclusive emphasis upon ego-solutions and towards a relationship with the deepest aspect of the patient's being, or "soul." Jungian analysis is a dynamic interplay between the demands of the outer and inner world that is enacted in the analytic field between analyst and analysand. This six-hour, two session class, will focus upon the theory and practice necessary to enhance one's capacity to mediate and negotiate between the demands of the inner world and the requirements of the ego.

The Soul's Descent (and Dissent)

John Desteian

The subtitle of this course is "Problematizing Subjectivity, and the Conceptions of an Individual's Psychology." The fantasies concerning any particular individual's psychology are predicated on the general belief that individuals as such have psychologies that are unique. But, is there truth to this proposition? This seminar will interrogate this question primarily through (1) reflection on how individuals are in modern-day functioning, (2) consideration of the historical development of consciousness from its mythic stage to the present and, with it, (3) the descent of soul (psyche, ψυχή) into the individual. In order to consider the question of individual psychology, we also have to introduce ourselves to the notion of truth. Truth, with soul, has descended into entities. Truth itself now resides in one of two places: in objects, when facticity is confused with truth; or in subjects, when subjectivity itself is confused with truth.

Attachment Theory and Mentalization

Mary Ann Miller

Examining the meaning of the term and the theory of mentalization, its clinical relevance, and its affinities with Analytical Psychology, this course will focus on Peter Fonagy's pioneering work on the theory of mind. He has offered the term "mentalized affectivity" to describe the capacity to simultaneously feel our feelings and reflect upon their meaning. His preeminent collaborator, Mary Target, has put it this way: "Reflective function, at its most developed, involves thinking about feeling and feeling about thinking."

Fairytales: The Journey to Elsewhere

Patricia Berry

This course will explore the rich lessons fairy tales can teach us – both personally and as professional caregivers. Before the age of electronic entertainments, or even the amusement of the printed word, folks gathered around story tellers to hear tales richly combining the marvelous and the ordinary. These fairy tales portrayed an awareness of psychological patterns, and conveyed a wisdom of and beyond the ordinary run of daily activity. Jungians today view fairy tales as essential for discovering the workings of the psyche. In this course, seminar participants will have the opportunity to examine tales for psychological patterns and dynamics. Participants will learn to see the stories as 'cases' with possible diagnoses and prognoses. On the basis of these patterns in the tale, participants will discover applicable therapeutic goals and techniques. And we will also discover how the depths of our own psyche can be illuminated by these stories.