**Minnesota Seminar in Jungian Studies: 2018-2019**

**Course Listings and Readings**

**September 8 and 9, 2018**

**“Individuation”**

**Presenter: Stuart Potter**

The subject of Individuation in the writings of C. G. Jung resembles the image of Le Place d’ Etoile in Paris. It is a hub that can be reached by avenues (eleven) to the center from several different angles. Each way is sufficient itself to reach the rotary center. The approaches combine to establish a unique location as does the matter of individuation itself. 1.) There is the abstract theoretical model described by “the marriage of consciousness and the unconscious” that includes references to the practice of analytical work. 2.) There is explanation of individuation by rotation through the orienting functions of consciousness described in Psychological Type – “The way of Individuation.” 3.) There is the three step process: ego domination, emergence of the self, establishment of relationship of self and ego. In particular this story is reviewed by alchemical writings. Here there will be discussion of narrative examples: a movie, a fairy tale, and the stories of real world figures. In this classical Jungian model there is an orderly progression: life and work no longer have meaning, ego gratification is drastically reduced and repeated setbacks suffered, then relationships to internal figures develop, tracing a process by which the subject “becomes whom he or she always was.” 4.) The individual differentiates himself or herself from a collective role, “pays a ransom” for that absence from the collective, and returns with wider personality that serves his or her own nature and the collective simultaneously with increased responsibility. 5.) There is creative production of mandala form, representations in pictures, and in dream images. 6.) There are singular examples – every individuation is unique unto itself.

In an extension of the tradition of “The Letters,” personal formulations will be made the matter of discussion. Each participant should bring a one paragraph definition of individuation to the beginning of the seminar; and each person should bring one question about individuation. This is the subject of much ongoing commentary of Jung in the two volume set of letters from 1909 to 1961 to those seeking direction. About thirty examples will be provided by excerpts for discussion. In each Jung responds to personal questions and formulations to point the way to further progress in conscious individuation.

**Required Readings**:

Jung, C. G. (1966). Individuation; The function of the unconscious. In *Collected works of C.G. Jung. Vol. 7* (Second ed., pages 173–187). Princeton, N.J.: Princeton University Press.

Jung, C. G. (1966). Adaptation, individuation, collectivity. In *Collected works of C.G. Jung. Vol. 18* (Second ed., pages 449-454). Princeton, N.J.: Princeton University Press.

Jung, C. G. (1966). Part VI The conjunction; The content and meaning of the first two stages. In *Collected works of C.G. Jung. Vol. 14* (Second ed., pages 519-554). Princeton, N.J.: Princeton University Press.

**Movie:**

"Jerry McGuire".

**Fairy Tale:**

"The Blue Light"(found in Grimms Fairytales)

**Additional Readings (not required):**

Jung, C. G. (1966). The development of personality. In *Collected works of C.G. Jung. Vol. 17* (Second ed., pages 167-186). Princeton, N.J.: Princeton University Press.

Jung, C. G. (1966). Part VI, Conscious, unconscious, and individuation; A study in the process of individuation; Concerning mandala symbolism. In *Collected works of C.G. Jung. Vol. 9i* (Second ed., pages 275-390). Princeton, N.J.: Princeton University Press.

**October 13 and 14, 2018**

**“Introduction to Alchemy through Edinger’s**

***Anatomy of the Psyche”***

**Presenter: Laraine Kurisko**

Alchemy, with its symbolic images and operations, presents a kind of roadmap or, as Edinger calls it, “anatomy” of the psyche, comparable to an anatomy of the body. Like the body, the psyche has processes, functions, and complexes of images that depict its movement toward individuation. We encounter these same images time and again, in dreams, artwork, fantasy, language, and other spontaneous products of the psyche. By becoming more familiar with these archetypal images and the operations to which they belong, we become better equipped to recognize the “stages” and processes that are most active within our own and our patient’s psyches at a particular point along the path of psychological transformation. Edward Edinger’s book is considered core reading in most analytic training programs because of the depth of understanding that he brings to each operation, the images, and their psychological meaning.

Please read the book thoroughly as we will spend the weekend exploring each of the seven operations in depth. Further, I would like to request that each person bring one dream or other spontaneous psychic material that contains alchemical imagery that could be shared and discussed with the class for the purpose of grounding the material in practical application.

**Required Reading:**

Edinger, E.F. (1985) *Anatomy of the Psyche: Alchemical Symbolism in Psychotherapy.* Chicago and La Salle, Ill: Open Court.

**Additional Reading (not required):**

Hauck, D. W. (1999) *The Emerald Tablet: Alchemy for Personal Transformation.*

Penguin Publishers.

Von Franz, M-L (1980). *Alchemy: An Introduction to the Symbolism and the Psychology.* Toronto: Inner City Press.

**November 10 and 11, 2018**

**“The Rosarium: Relational Individuation”**

**Presenter: August J. Cwik,**

Jung outlined his view of the transference situation in his essay “The Psychology of the Transference.” Using a series of alchemical plates from the *Rosarium Philosophorum,* he explicated the basic form and vicissitudes of the analytic relationship. Jung used the first ten plates of the series for this purpose. His fundamental insight was that a “third thing” was formed in deep relationship; an “analytic third” is created in depth work that becomes the object of the analysis. Associative Dreaming is the mental activity going on in the therapist for grasping the intersubjective and interimaginal communications of countertransference reactions. Reverie and active imagination will be discussed as a way of attaining access to, and working with, the analytic third. An “analytic compass” is created, guided by the anima mundi, which points the way in any given analytic moment and eventually leads to the individuation of both members of the analytic couple.

But there is a second series of ten plates, which, inexplicably, Jung found less interesting. He once stated that the dynamics appearing in the second series only could be accomplished outside of the analytic situation. We will focus on psychological meaning of the entire series as: the establishment and fate of this analytic third; the dynamics of any long term intimate relationship; individuation that occurs after the termination of analysis; an individual’s inner relationship to intrapsychic contents via dreams and active imagination; and, a particular type of analysis that has changed in focus to become a “symbolic friendship.”

We will also discuss how the series reflects the dynamics of intimate relations for non-clinicians.

**Objectives:**

Participants will learn to:

1. Understand the scope of psychological development reflected in the full series of the Rosarium
2. Learn operational descriptions for body, soul and spirit
3. List the components that make up the analytic third and means to access its contents
4. Identify the components of associative dreaming
5. Describe the role of the anima mundi in guiding the analysis

**Required Readings:**

Cwik, A. J. (2006). Rosarium revisited. *Spring*, 74, 189-232

Cwik, A. J. (2011). Associative dreaming: Reverie and active imagination. *Journal of Analytical Psychology*, 56, 14-36.

Cwik, A. J. (2017). What is a Jungian Analyst Dreaming When Myth Comes to Mind?: Thirdness as an Aspect of the Anima Media Natura. *Journal of Analytical Psychology*, 62:107-129.

**Recommended Readings:**

Cwik, A. J. (1995). Active imagination: Synthesis in analysis. In M. Stein (Ed.), *Jungian Analysis* (2nd ed., pp. 137-169). Chicago: Open Court.

Henderson, J. L. (1954). Resolution of the transference in the light of C.G. Jung's psychology. *Acta Psychotherapeutica*, 2, 267-283.

Jung, C. G. (1966). The psychology of the transference. In *Collected works of C.G. Jung. Vol. 16, Pt. Two: III. The practice of psychotherapy* (Second ed., pp. 163-323). Princeton, N.J.: Princeton University Press.

Ogden, T. H. (1999). ‘The analytic third: an overview’. *fort da*, 5, 1. Also in *Relational Perspectives in Psychoanalysis: The Emergence of a Tradition*, ed. S. Mitchell & L. Aron. Hillsdale, NJ: Analytic Press, 487–92.

**December 1 and 2, 2018**

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**February 9 and 10, 2019**

**“The Archetypal Structures and Dynamics of Relationships”**

**Presenter: John Desteian**

Over the past decades conventional understandings of how relationships are and who is in them have been upended, and the enormity of these changes have to be taken into account by Analytical Psychology as well. This seminar will revise my earlier work on the archetypal structures and dynamics of “romantic” or “love” relationships, with an emphasis on rethinking classical theoretical constructs like “anima”, “animus”, “shadow”, gender and sexual identity, individuation, and what constitutes the phenomenology of “good” relationships.

**Required Readings:**

Desteian, J (1989) *Coming Together-Coming Apart*. Sigo Press (John will send a PDF of it to MSJS to disseminate to the seminar participants)

Desteian, J (1998). Another look at co-dependency, pp. 231-241. In *Soul of Popular Culture*”, ed. ML Kittelson. Carus Publishing Company.

**March 9 and 10, 2019**

**“The Self in Jung and Mystical Traditions”**

**Presenters: Jim Michel & Mary Ann Miller**

**Jim Michel**

**Saturday, March 9, 2019**

Much like Jung did in developing his theories, we will spend time with some ideas from Buddhism, Islam and Jewish mysticism. Like the proverbial explorers in the darkened cave who felt different parts of the elephant we will see what each has to tell us as we try to reach a fuller understanding of psyche (soul).

**Required Reading:**

(Jim said he will send out list of readings a few months before course)

**Mary Ann Miller**

**Sunday, March 10, 2019**

Self in Jung and Buddhism.   Mainly this is a reading Seminar.  We will read Jung’s “The Self” and focus our discussion on the affinities between the Jungian Self and the Zen True Self or No-Self.  Story and koan will be used to stimulate our thinking and experience.

**Required Reading:**

Jung, C. G. (1966). The self, pp 23-35 in *Collected works of C.G. Jung. Vol. 9ii* Princeton, N.J.: Princeton University Press.

**April 13 and 14, 2019**

**“The Nazis and Us”**

**Presenter: Christine Downing**

The course will give us an opportunity to look at the Nazis  and the Shoah from a depth psychological perspective and  thus  to confront  not only Jung’s but our own relationship to the archetypal energies  associated with these historical phenomena, energies still active  in our world and our psyches. Engagement with Jung’s early fascination with Hitler’s “mana personality” and with the creative possibilities he perceived in the Nazi evocation of the unconscious may help us acknowledge a  shadow aspect of archetypal theory.  The course will also encourage us to explore our own relation to the archetypes of perpetrator, victim, and bystander.

**Required Readings:**

Downing, C (2004). Imagination and memory: Holocaust reverberations, in *The Luxury of Afterwards,*iUniverse, 2004, 1-13.

Stein, R. (1991). Jung’s “mana personality”; and the Nazi era, pp 89-116 in Maidenbaum, A and Martin, S.A. *Lingering Shadows*. Shambhala Press.

Vannoy Adams, M. (1991). My Siegfried problems - and ours, pp 241-260 in Maidenbaum, A & Martin, S.A. *Lingering Shadows*. Shambhala Press.

**May 11 and 12, 2019**

**“Negation and Transformation in Jungian Psychotherapy:**

**Jung, Hillman, Giegerich”**

**Presenter: Greg Mogenson**

“If a man is contradicted by himself and … knows

that he contradicts himself, he is individuated.”

C. G. Jung in *Letters*, vol. 2, August 1956, to H. A. Murray, p. 324.

**Saturday Course:**

Psychotherapy, generally, and Jungian analysis, in particular, may be a usefully construed as a process of immanent critique wherein changes at a psychic level and transformations at a psychological level are mediated by the negations that problematize life in the form of conflicts, symptoms, doubts and disillusioning experiences. In this seminar, insights from Jung, Hillman, Giegerich and other contributors regarding this process will be discussed in a manner conducive to the overall aim of the seminar, which is to train the ear of the analytic psychotherapist to tune into the poetics of this important dimension of our daily work in the consulting room.

**Required Readings**:

Corey, D. (1966). The use of a reverse rormat in now psychotherapy, *Psychoanalytic Review*, vol. 53, no. 3.

Giegerich, W. () Once more ‘the stone which is not a stone;’ Further reflections on ‘not’ pp. 127-143 in *Disturbances in the Field: Essays in Honor of David L. Miller*, Christine Downing, ed. New Orleans, Louisiana: Spring Journal Books.

Hillman, J. (1989), Pathologizing: The wound and the eye, pp. 142-165 in Thomas Moore, ed, *A Blue Fire: Selected Writings by James Hillman*.

Hillman, J. (1978). Three ways of failure and analysis, pp. 98-104 in *Loose Ends: Primary Papers in Archetypal Psychology*. Irving, Texas: Spring Publications.

**Sunday Morning Seminar (Mogenson continued for May 12, 2019)**

**“The “Case” of Conrad’s Lord Jim”**

The same year that Freud published his *The Interpretation of Dreams*, Joseph Conrad published his great novel, *Lord Jim*. In this seminar, Conrad’s anticipation of a non-reductive, prospective or speculative psychoanalysis (speculative in sense of the idealist tradition in philosophy) will be explored in terms of the two main characters of his novel whose relation to each other may be readily likened to the relation of the analyst and patient. Topics to be discussed include the rupture in the soul, the decline of duty and the rise of psychology, and Conradian ambivalence as analytic attitude.

**Required Readings:**

Conrad, J. (2016) *Lord Jim.* CreateSpace Independent Publishing Platform (available at Amazon.com).

Mogenson, G. (2017) *Dereliction of Duty and the Rise of Psychology: As Reflected in the “Case” of Conrad’s Lord Jim*. Published by The International Society for Psychology as the Discipline of Interiority, Monograph Series, vol. 1.