Minnesota Seminar in Jungian Studies: 2019-2020
Course Listings and Readings

September 14 and 15, 2019
“The Early Days of Archetypal Psychology”
Presenter: Patricia Berry

Pat will give a brief history of Archetypal Psychology, including personal reminiscences and stories from her key role in its early days of development in Zurich. She states, “I will tell as many stories as people want to hear. What I do best and most like doing is interacting the group. That interaction then ends up taking us through the day. Whenever a change of pace is needed, I ask someone for a dream. With that, the practical and praxis comes up right away.” She asks, “Participants, please bring dreams (your own or clients’). These will be helpful for exploring implications for Archetypal Psychology attitudes and practices.”

Required Readings:


October 12 and 13, 2019
“The Love Cure”
Presenter: John Haule

This seminar will discuss major themes from the book The Love Cure and how they apply to everyday analysis.

Jung’s “Complex Theory” blossomed out of his work with the Word Association Experiment (AE), which was in use prior to his interest in this test. Jung saw potential in changing the research from the study of normal thought processes to applications with diagnostic purpose. He aimed to elevate psychology to recognized scientific practice, but, instead, Jung discovered that responses involve emotion as much as thought; and that “failures” reveal significant personal experiences and adjustment difficulty. Meanwhile, establishing general patterns of responses proved difficult. For several years he modified the method, honing the lists of stimulus words and of complex indicators, testing use of the AE for various ends: forensic science, medical research, and clinical case work.

The Word Association Experiment illuminated the role of the unconscious in everyday life and proved a powerful tool in probing the depths of individual psychology. With rigorous guidance the AE is used in training programs today in virtually the same format, with the same list of stimulus words last used by Jung. Jung continued to write and lecture on the nature of complexes following the experimental work with the Association Experiment for about twenty-five years.

Ultimately, limitations of the examination of personal psychology established the need for completion of a model that would include the impersonal. That need would be filled by supplementing the theory of complexes with his ideas of the collective, the collective unconscious, and archetypes. Complexes are “the motors of the mind,” as stated by Von Franz, and can act independently, in Jung’s words, as “autonomous beings,” to order activity in the life of the individual. The disruption of split-off parts of the psyche not only dysregulates attention but can deprive the individual of functional psychic energy.

In his early writings Jung describes “the complex type” and its resistance to adaptation. Jung distinguished himself from Freud on the basis of psychic energy and the teleological orientation of individual life. Accordingly, emphasis on the role of sex, psychological family dynamics, adaptation difficulties, hysteria, and other early formulations began to undergo modification in light of the purposeful orientation of the unconscious to consciousness. The unconscious is a store of potential energy that can be claimed by the individual with his or her relation to the difficulty caused by the
This seminar will examine the applicability of complex theory and the related dynamics to the challenges faced by the individual in our contemporary world.

**Required Readings:**

Movie viewing: “Molly’s Game”.

**Recommended Readings:**

Jung, CW 7. “The Relations Between the Ego and the Unconscious”.

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**December 7- 8, 2019**

**“Hatred in Hiding: Search for the Lindworm”**

**Presenter: Mary Coady-Leeper**

Using the Scandinavian fairy tale of the Lindworm provides an opening to understand the origin and development of hatred as a characteristic attitude in certain personalities. The story offers ideas about the genesis of hatred and its crystallization into a personality characteristic. It also offers an analogy for the breaking down of defenses required to recognize and bring understanding to the hating personality. It is believed that only then can the person with such defensive covering be truly seen and loved, giving birth to the Self. Seminar attendees will dip into object relations, attachment theory, and Jung’s complex theory to draw associations among and enhance understanding of all the theories. Melanie Klein, D.H. Winnicott, and Otto Kernberg, among others, will provide an understanding of infant development and how responses to the experience of unmet needs contribute to this difficult dynamic. Attachment theory and the current findings in neuroscience will enhance the practitioner’s capacity to work with these patients. Finally, the story has implications for the use of resources for facing the dynamic of hate and creates reasonable expectations for the difficulty of this task. There are inferences in the tale aiding the practitioner’s capacity to
understand and work with those under the spell of hardened defenses that are preventing an authentic knowing of the Self.

Objectives:

1. Participants will be able to give a definition for object relations
2. Participants will be able to describe how particular aspects of Melanie Klein’s theory aids in the understanding of the affect of hate.
3. Participants will be able to identify parallels between the fairy tale and attachment theory.
4. Participants will be able to draw a relationship between Jung’s statements about individuation and the resolution in the fairy tale.

Required Readings:

Selected readings from:
Akhtar, S., Kramer, S. & Parens, H., eds. (1996). The Birth of Hatred: Developmental, Clinical, and Technical Aspects of Intense Aggression. (will be sent several months prior to seminar)

Selected readings from:
Hinshelwood, R.D. (1998). A Dictionary of Kleinian Thought. (will be sent several months prior to seminar)

Suggested Readings: (If interested in deepening understanding)

February 8-9, 2020
“Clinical Applications in Complex Theory”
Presenter: John Desteian

This seminar will examine in depth how Jung’s complex theories, including the Association Experiment, provide a clinical context for understanding thoughts, feelings, fantasies, impulses and behaviors that analysts encounter in the consulting room. Complexes, and the associated psychic activity, appear in all interpersonal relationships, including the transference (and counter-transference), as well as intra-psychic conflicts. Complex activity and content also appears in dreams. It will be important for participants in the seminar to have attended Stuart Potter’s seminar on The Development and Application of Complex Theory”, and to have read the required and recommended list of articles. Clinicians participating in the seminar are asked to contribute anonymous and highly concealed clinical case examples for discussion of the dynamics of complex activity appearing in their clients (and themselves). Dreams would be desirable as well.

As a counter argument to the developmental, classical and archetypal approaches to complex theory, how complexes form and make their appearances in life and practice, I am also assigning the following required reading:

Required Reading:


*Please note: This reading is also required for Mary Ann Miller’s course in March. Because her only additional reading for that course is the fairy tale “Little Briar Rose” the reading for Peggy’s course on Sunday, March 15, is more extensive.
March 14, 2020
“Two Approaches, One Fairy Tale: Jung and Giegerich”
Presenter: Mary Ann Miller

This will be an experiential Seminar attending to the affinities and differences between Jung’s and Wolfgang Giegerich’s thoughts about symbol and meaning. We will apply ourselves to working with some poems and interpreting a fairy tale to exercise our insights. We will reflect on and discuss, as well, what a clinician might gain through Giegerich’s “notions” — with respect to responding to a client’s material. Greg Mogenson’s May 2019 seminar on Giegerich seemed to provide new access to this elusive thinker, and perhaps we will bring forward some of the spirit of Giegerich that touched us then.

Required Reading:


*Previously assigned for John Desteian’s course in February.
March 15, 2020
“Jung’s Commentary on The Secret of the Golden Flower”
A Reading Course of Jung’s Writing
Presenter: Peggy L. Hanson

The Secret of the Golden Flower is an esoteric text based on the “Religion of the Golden Elixir of Life” and is most closely aligned with Chinese Taoism. Its presumed origins date back to the 7th century where it was passed on orally, closely guarded among circles of the elite. It was only transcribed into written form in the 18th century. In 1920, a thousand copies were published in Peking. Sinologist, Richard Wilhelm - “That great interpreter of the soul of China” (Jung, CW 13, par 10) - obtained one of these copies. He translated it into his native German language in 1929, one year before his death. He asked Carl Jung to write a commentary to be included in the publication. In this three hour course we will focus on Jung’s commentary, in which he states “...this is the extraordinary thing, in content it is a living parallel to what takes place in the psychic development of my patients, none of whom is Chinese” (ibid).

This course will be most meaningful if the actual text of The Secret of the Golden Flower is read as well (see below under “Recommended Reading” for a very affordable, paperback copy, which includes Wilhelm’s introduction to the translated text, the text itself and Jung’s commentary). However, our discussion will focus on how Jung’s commentary and the parallels he drew between this ancient text and his notion of individuation – particularly in light of his alchemical studies. It provides a rich summation of his beliefs about the process of individuation through the lens of Chinese Taoism. Come to class prepared to talk about your own reactions to this commentary, providing a quote or two from the text that really struck a chord with you.

Required Reading:

Additional Readings:

April 4 and 5, 2020
“The Coming Together of Lions: An Alchemical Metaphor for Understanding and Managing Conflict”
Presenter: Janet Muff

When archetypal forces emerge in us or in the collective, our familiar world is shaken. We find ourselves destabilized emotionally, psychologically, and physically. The glue fails. The fabric is rent. Polarization occurs. And anarchy looms. Humanity – our own humanity – suffers. We cannot imagine that anything good will come of what is happening or that, in the words of Yeats, the “rough beast” of our (inner or outer) experience is “slouching towards Bethlehem to be born.” Jung suggests that this wrenching confrontation with Other or Opposite is necessary, for it reveals both the shadow and our most deeply held values. Alchemy tells us that the coming together of contraries – in Eros and Enmity – ignites and is central to the work of refinement and maturation, and it offers us a metaphor for “doing difference.” This presentation will review Emblems 1-14 of the Atalanta fugiens, covered in previous seminars, and will focus on the problem of conflict or difference as it is expressed in Emblem 16.

NO READING LIST

May 2 and 3, 2020

“The Nature Archetype: Archetypal structures in the human psyche inherited from nature and their expression in myth, story and dreams”
Presenter: Stephen Foster

The Nature Archetype is a term that I use to represent the collection of archetypal structures related to nature (see Risky Business). Humanity was one animal in nature living in what anthropologists call participation mystique, or a mystical participation with nature (i.e., merged). As humanity developed consciousness and gained some separation and independence from nature we also learned to use and abuse nature for our own needs and often times power and greed. Jung said that we have forever lost our connection with nature. What does he mean by this? Certainly, our separation from
nature has led to objectification: we extract resources and “dump” our wastes. We have now externalized enough waste into nature that we are destroying it. In this seminar we will explore where our complexes fit into this picture and where we see archetypal patterns related to nature. Psychologically, is our mistreatment of nature related to the dominance of the masculine patriarchal principal over feminine earth centered attitudes? We will explore the psychology these imbalances and other nature and our own environmental complexes. Finally, humanity’s myths and stories, related to our experience of nature, shed light on who we are and what we value, or in this case, take for granted, both personally and collectively. We will work with selected mythic stories of nature, specifically taking a brief look at the writings of JRR Tolkien, whose experiences with the industrialization of Britain and World War I led to fantasy and metaphorical stories that are archetypal, profound and touching. They reflect the destruction of the English countryside and contain a prescient warning regarding our inner/outer relationship with nature. How are “we” experiencing nature, where are we contributing to its demise and what complexes come up when we think of this.

**Learning objectives:**

1. To understand the concept of archetypes, using the archetypes in nature as an example and how they form structures for action in the human psyche.
2. To examine how these archetypal structures are at the core of our complexes related to nature, our perception of nature and our reactions to natural and man-made natural disasters.
3. To examine (2) selected myths as examples of our ancestral relationship with nature.
4. To examine selected writings from JRR Tolkien that reflect one individuals’ relationship with nature, and how the writings were colored by the events of his life.
5. To examine the nature archetype in dreams.

**Required Readings:**


Additional Readings (not required):


North Atlantic Books.

Preparation for the class:

We all have a memorable experience of nature; these may have been good or bad. Please write a paragraph of that experience and be prepared to share it.