

The Learners: **Student, Dilettante, Seeker**



Class Workbook

With Stacey Couch
Certified Archetypal Consultant





THE STUDENT ARCHETYPE

Exercise 1: Transmission Learning

Who do you personally know that embodies the student archetype? Have you worked with this archetype yourself? When? Is this an archetype you visit on occasion, or have you experienced the themes of the student your whole life?

What is your reaction to the story “Why the Parrot Repeats Man’s Words”? When has thinking for yourself like the lorikeet caused you trouble? Have you ever made a conscious decision like the parrot to simply repeat what your teacher says? Why might you choose to act like a parrot?

When were you the shadow student focused on learning WHAT to think, memorizing the right answers, and learning so you could simply pass a test? Did this learning style work well for you? Were you good at it?

Review the definition of the ivory tower and the kind learning environment. Give at least one example when you hugged the comfort zone because you were either unwilling or unable to venture into the real world.



Where do you recognize you have the student's need for immediate gratification and external rewards?

Were you ever jealous when someone else seemed to learn faster and easier than you? Who was this person? Did you believe they were smarter than you? What did you tell yourself about their learning ability compared to your own?

What have you done to pushback against academia? Have you valued street smarts over book smarts or being self-taught over classroom educated?



THE STUDENT ARCHETYPE

Exercise 2: Life Lessons

List at least 5 situations when you said you needed to get a life lesson. For example, despite her effort to get a job, a woman who is out of work might say that there is a lesson in unemployment. Once she gets that lesson, she believes she'll get a job. If you can't come up with 5 examples, you can include a couple from other people.

1.

2.

3.

4.

5.

Have you ever considered that the “life lesson” language is synonymous with talking about sin and a reward/punishment God? Do you blame other people's troubles on their lack of ability to learn life lessons? This is a way of blaming people for their struggles and suffering. This myth says, “If they were just smart enough, their life would be better. Explore this myth and question the cruel judgment it breeds.



THE STUDENT ARCHETYPE

Exercise 3: Experiential Learning

Think about a new subject, task, or topic that you are going to learn soon. As in constructivist theory, list what you already know about this subject. What do you believe about it? What experience and knowledge do you have that relates to the subject?

When approaching this new subject, how can you construct some or all of the learning process to generate your own answers? This is testing to learn. For example, you build a new desk and you've never done something like this before. Your first instinct may be to watch a YouTube video or ask an expert to teach you. Instead, you can start by drawing your own design and creating your own list of tools and materials needed. Then you can compare your answers to the expert's.

Look back on a recent new experience. To learn from this experience, take it through each of the four steps in the Experiential Learning Cycle.

1. Concrete Experience (Feeling) – What data did you find? What did you see, touch, hear, smell, and/or taste? What emotions did you feel? Did you sense anything else?



2. Reflective Observation (Reflection) – What was the problem you were stuck with? What struck you as unusual about the situation? Looking back, is there anything more you sense about the experience? What else comes as you think about and allow the experience?

3. Abstract Conceptualization (Thinking) – How did this experience change how you see the world? What other perspectives can you view the experience from? What would you like to happen differently next time? What actions might you take, and what could the consequences be?

4. Active Experimentation (Action) – What action did or will you take as a result?

What new experience arises when you take this action? This is the cycle beginning again.



THE STUDENT ARCHETYPE

Exercise 4: Learning HOW to Think

How often do you think about yourself as a learner? Describe when, what, and how you like to learn. What have you done to improve your learning capacity?

Take a learning style test. There are links to multiple learning style inventories in the resources for this class. For this workbook, take a look at the Experiential Learning Style Inventory Questionnaire:

http://med.fau.edu/students/md_m1_orientation/M1%20Kolb%20Learning%20Style%20Inventory.pdf

According to the questionnaire, in which stage(s) of the Experiential Learning Cycle do you prefer to be? Share more about that here.

Now that you know the stages you prefer, which other stage would you like to develop? Look at page 10 in the article “Deliberate Experiential Learning”, and choose some mindfulness practices to try from that stage:

<https://learningfromexperience.com/downloads/research-library/deliberate-experiential-learning.pdf>

Reflect on parrot spirit animal for the student archetype. Some ideas for exploration: Watch a video of wild parrots, create a collage, sketch a painting of a parrot to post in your home, or listen to a parrot trainer talk about these birds. Do this to honor how you think and learn.



To develop a holistic approach to learning, review and interpret information from all your intelligence systems every morning and evening.

What biological feedback are you getting? Where and how do you physically feel stress, pain, ease, or strength? Are you having trouble with depression or insomnia? How much physical energy do you have? What else do you notice?

What emotional feedback needs evaluation? Are your emotions changing rapidly or not at all? What are your emotions telling you? Susan David's approach to seeing emotions as data can help: <https://www.youtube.com/watch?v=NDQ1Mi5I4rg>

What intuitive "hits" are you receiving? Reflect on and interpret this intuitive information.

What action will you take as a result of this holistic knowledge?



THE DILETTANTE ARCHETYPE

Exercise 5: They Are One in the Same

Who do you personally know that embodies the dilettante archetype? Have you worked with this archetype yourself? When? Is this an archetype you visit on occasion, or have you experienced the themes of the dilettante your whole life?

Of all the terms for the dilettante archetype, which do you resonate with the most and why? The terms explored in this course are dilettante, polymath, amateur, Renaissance man/woman, Jack-of-all -trades, walking encyclopedia, universal man, generalist, and interdisciplinary.

Do you believe the desire to know and/or do everything is worthwhile or futile? How can you relax your assumptions about either judgement?

What stands out when you listen to the history of the dilettante archetype through the centuries? How does this historical perspective help you see the archetype's universality? Which eras were most conducive and friendly to the dilettante?



THE DILETTANTE ARCHETYPE

Exercise 6: The Dilettante's Shadow

Can you think of a time when you were accused of having superficial knowledge of a subject? Have you worried about being an imposter? How have either the outer or inner criticisms of superficiality diminished your interest in a topic?

The dilettante is plagued by unfinished projects and countless loose ends. Name at least three unfinished projects that are unfulfilled promises you'd like to complete. Choose one of these projects to finish and one to discard or hand-off to another person.

- 1.
- 2.
- 3.

In the Information Age, we are all challenged with information overload. We have access to endless streams of information. How are you affected by the dilettante's information anxiety?

Most of us were raised to believe that specialization is the key to success. How much of your life have you felt the pressure to specialize? Did specialization come naturally for you, or did you struggle with it?



THE DILETTANTE ARCHETYPE

Exercise 7: Power of the Generalist

Consider the dilettante's broad conceptual reasoning. What experience do you have classifying objects or information? Is this something you enjoy or are good at? Do you have a pile of information that needs to be classified and organized? Write a few ideas below on what classification systems you might use.

Deep analogical thinking is a cornerstone of the dilettante's power. Write down a problem you are facing. Instead of looking within that problem's discipline, go to a distant discipline to find an analogy that helps you find a new perspective. For example, for a health problem, leave medicine and look at gardening or aeronautics instead.

The dilettante in the light is not superficial; in fact, the opposite is true. She goes below the surface and uses deep analogical thinking to solve problems. Can you let go of the stereotype that the Jack-of-all-trades/master of none is superficial? How does this free you from concerns about your own superficiality?



Are you more likely to accumulate academic knowledge or practical skill? Do you prefer to be an amateur or an expert? What can you do to balance these preferences?



THE DILETTANTE ARCHETYPE

Exercise 8: The Dilettante in Symbols

Reflect on gull spirit animal for the dilettante archetype. Do you have many experiences with these birds? Describe a memory of seeing gulls in the wild.

Look up images of the goddess Sarasvati and choose one to display in your home. You may also want to listen to this song to her by Krishna Das:

<https://youtu.be/W0oBqfl8OaQ>. Write a prayer to her below.

After listening to the story of “The Coming of Lugh,” what struck you about this Celtic god? There are many gods and goddesses with multiple disciplines and skills, but none as broadly as Lugh, the one “skilled in all the arts”. What might Lugh Lamfada have to teach you? What new skill do you long to learn?

Mirabai Starr says, the spiritual dilettante “digs one deep well using many tools.” How does learning about the “inter-spiritual” person help you confront your fear of superficiality in your spirituality? Find your own parable or deep analogy from mystical teaching and write about it here.



THE SEEKER ARCHETYPE

Exercise 9: Being Lost

Who do you personally know that embodies the seeker archetype? Have you worked with this archetype yourself? When? Is this an archetype you visit on occasion, or have you experienced the themes of the seeker your whole life?

IN THE FIRST STAGE of the cycle, the seeker realizes that something is missing and that she is lost. Describe a time when you felt this way and weren't able to put your finger on what that "thing" was. What did you tell yourself about your search? How much time did you spend looking for this thing that you couldn't define?

Have you ever felt adrift and wandered about aimlessly? How did you feel about yourself during this time?

Do you know what it feels like to be bored? What strategies do you use to avoid the doldrums? How much does fear of boredom cause you to wander?



THE SEEKER ARCHETYPE

Exercise 10: Naming the Search & Meeting Obstacles

IN THE SECOND STAGE of the cycle, the seeker puts a name to the thing that is lost. This is the start of the seeker's literal search. Think of a time when you gave your goal a concrete name, such as a home in a quiet location, a healthy partnership, or learning a new language. Describe this concrete goal and how you decided to pursue it.

Now, think of a time when you chose a symbolic treasure to pursue, such as joy, peace, or service. Where did you physically go to look for this? Did you move to a new place, start a new job, or travel somewhere? How did your symbolic search take physical form? What literal thing were you unconsciously looking for all along?

IN THE THIRD STAGE of the cycle, the seeker overcomes the obstacles of hardship and traps of complacency. Here the seeker shows how much grit she has sticking with her search. Describe below an obstacle you've encountered while searching and a time you were complacent and almost settled before finding what you sought.

1. Obstacle of hardship:

2. Trap of complacency:



Of the five examples of the seeker archetype in story, which resonated with you the most? (The Man of Baghdad/*The Alchemist*, Vincent Van Gogh, Elizabeth Gilbert in *Eat Pray Love*, Odysseus in *The Odyssey*, or the Norse God Odin). Consider researching and/or reading their story. In your own words, use the stages below to map out their journey.

1. Realizing something is missing
2. Naming the Search
3. Obstacles of Hardship & Traps of Complacency
4. Re-Orientation
5. Finding Truth



THE SEEKER ARCHETYPE

Exercise 11: Re-Orientation

IN THE FOURTH STAGE of the cycle, the seeker reorients the path. First, the seeker must settle on the path once it's found. (Vincent Van Gogh settling into life as a painter, and Santiago in *The Alchemist* traveling to the pyramids). When have you found the path and stayed on it?

Once the seeker embraces the path, the path changes under her feet. Describe a time in your life when you thought you'd found what you were looking for only to have it become something else ?

Not only does the path change, but so does the wanderer. Once you arrived at your destination, were you the same person as when you started? Describe the changes that took place during your wandering.



THE SEEKER ARCHETYPE

Exercise 12: Finding Truth

IN THE FIFTH STAGE of the cycle, the seeker finds truth. The value of hospitality and how it cultivates wisdom is one truth. When have you benefitted from the hospitality of another? How did it help you learn more and become wiser?

When the Norse God Odin says, “a traveler cannot bring a better burden on the road than plenty of wisdom,” what does this mean for you? How can you be a wiser guest on the road in your future travels?

There are three levels of truth: personal truth, relative truth, and universal truth. Reflect on a time when you were searching, and describe your journey through these levels of truth.

1. What was the personal truth you started out with?
2. Once you began wandering, what relative truths of others did you encounter?
3. What universal truth did you come to know in the end?



Is the story *The Man of Baghdad* familiar to you? Have you ever had the experience of searching for something only to find it where you started? How might this truth of coming full circle help you now?

When listening to the story *The Conference of the Birds*, what aspects of it speak to you?

Assuming you are in the cycle of the seeker right now, what stage do you think you are at? What wisdom can you offer yourself?



The Three Column Model

From Caroline Myss

Tribal	Personal	Impersonal
Chakras 1, 2, 3	Chakras 4, 5, 6, 7	Chakras 8, 9
Body	Mind	Spirit
External Physical	Internal Emotional Intellectual	Archetypal Spiritual
What I Need (Survival Mode)	What I Want	What Needs/Calls Me
Illusions, cultural myths, group mind	My truth, my choices, the inner self	Cosmic view from above, symbolic sight, divine union
Bridge to Transformation		Bridge to Revelation

* See references on the course page for links to Caroline's lectures on these columns.



Discerning Between the Learners for your Chart of Origin

Stacey has the following tips if you're considering one or more of these archetypes in your Chart of Origin (as described in Caroline Myss's book and online class *Sacred Contracts*):

1. All three archetypes share a need to gain knowledge. To avoid too much focus on learning, I recommend no more than two of these archetypes in a Chart of Origin. Your chart should have a variety of archetypes that express a mosaic of motivations.
2. Parts of each archetype will speak to you. To include one or more in your Chart of Origin, look for resonance with the whole archetype – light, shadow, and everything in-between. Multiple “aha” moments while listening to a session is one sign the archetype is part of your Chart of Origin. There may be numerous times when I describe and explain your life spot-on.
3. Look for these archetypal patterns in your history, the whole of your life. If you are focused on seeking the truth now but didn't think much about the meaning of life before, it's unlikely the seeker is an archetype in your Chart of Origin. If you had a parent who was involved in education, and you can't remember a time that you haven't been enrolled in one class or another, there's a good chance the student is in your Chart of Origin.
4. An archetype in your Chart of Origin will repeatedly appear in your relationships, jobs, hobbies, and family. You'll continue to wonder, “why does this keep happening to me?” If my description helps explain a lifelong, unbreakable pattern, there's a good chance this archetype is in your chart. Maybe you've broken a stubborn pattern through concerted effort and are now in the archetype's light. This is also an indication that the archetype may be in your chart.
5. Discerning which archetypes are in your Chart of Origin is a process. One of the sticking points is telling the difference between closely related archetypes. Listen to the session “Discerning Between the Learners” more than once so you can grasp their differences.