

18/10/01

TOPICS, FINRL, 160

1. Freud and Jung on psychic energy: comparison. Example of their approach to fantasy and dream.
2. The efficacy of the symbol ^{in the transformation of energy.} and the teleological point of view. How an object becomes a symbol. Sign and symbol.
3. The symbol as a unity of opposites.
4. Repression as necessary for development, according to Jung. The inferior function. The shadow.
5. Is the shadow evil?
6. The capacities of the unconscious
7. Jung's early and later theory of archetypes. Some characteristics of primordial images. Archetypes as a priori. Archetype and archetypal image. The psychoid.
8. Synchronicity as an acausal connecting principle. The further changes this introduced into Jung's thought.
9. The Self-archetype and the Age of Aquarius. Jung's conception of ^{the} Christ-image and Doran's response (includes discussion of relation of intentionality and psyche).

- (1) 1. What is meant by saying that psychic energy for Jung is neutral? How does this allow him to give him a different account of fantasy and dreams from that of Freud?
- (2) 2. How does Jung understand symbols ^{and} their operation in the transformation of energy? Include an account of how the symbol functions in uniting ^{opposites}.
- (both) 3. What, briefly, is Jung's theory of the four functions of the psyche? What is the relationship between the shadow and the inferior function?
- ~~4. What capacities of the unconscious did Jung~~

- (2) 4. Discuss Jung's theory of archetypes and its development in his later thought. Archetypal & anagogic symbols.
- (2) 5. How did Jung relate the symbolic significance of Christ to the archetype of the Self? What criticisms of Jung's position were offered in class?

* and then of how Christ may function as a symbol of the Self.

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Review for final

Topic ONE. Freud and Jung on psychic energy: comparison, as seen in their respective approaches to fantasy and dreams.

Elements:

begin w. complexes, proper attitude, how it is conducive to the transformation of energy toward psychic wholeness

this sets the context for a discussion of energy, which

is the key to Jung's theory as opposed to Freud's

Freud: the displacement of sexual energy onto other objects in either a healthy or unhealthy fashion thru unconscious mechanisms (strictly unconscious)

Jung: the direction and transformation of a neutral energy by the ego and its response to the complexes, wh. themselves are investments of energy -- the ego must get in touch with the "entirely natural and automatic process of transformation" and let it go forward.

Fantasy and dreams as exemplifying the difference:

Freud: there are distortions of one's relation to reality, must be reduced to their original elements.

They are symptomatic of neurosis, of maladaptation to reality. Treated by asking: what caused this distortion in the objective world view? Explanation always in terms of the fact.

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Jung: there are spontaneous products of the psyche with a distinct meaning and purpose of their own -- wholeness. As symbolic, they promote the transf. of energy towards its natural human goal. Thus explained in terms of where they are leading.

P.e. as intending, as transformed in the process

P.e. as a constant, a specific part of life energy, as becoming differentiated into various systems, as moving from one system to another but not through automatic displacement of an energy that belongs only to one.

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Topic Two: The efficacy of the symbol in the transf. of energy, teleological point of view, how an object becomes a symbol.

Begin with teleological for re: energy, as in # 1. Move to an explanation of how the symbol is the key to this transformation. Symbols (spontaneous) are operators of the transformation of psychic energy, give what they symbolize. Symbol is "the best possible description or formulation of a relatively unknown fact" -- which is where things are leading.

Symbols do this by making use of what was an object in one's life but to symbolize something psychic. E.g., mother-symbols do not automatically signify a return to the original Oedipal situation, but may point ahead to what the mother has come to symbolize for the psyche -- e.g., the life-giving forces of nature. Thus one returns in memory to the mother, but for the sake of finding memory associations that will be necessary to move ahead. The energy once invested in an object is now invested in a symbol which imitates that object.

In this way the symbol is efficacious of what it symbolizes. It opens the path that it represents.

Extra: cultural as well as individual significance of symbols.

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TOPIC THREE: The symbol as a unity of opposites.

Wholeness, as that which p.e. intends,
results from an equilibrium of forces that, left to themselves,
would go in opposite directions.

The basic opposites are instinct and spirit.

The symbol prevents them from splitting off
from one another and going in opposite directions,
because the symbol is capable of joining them into a tense unity,
of uniting them in one representation.

How? The symbol is an analogue of instinct, it represents and
imitates instinct.

But it is also partly the result, and partly the operator,
of the transformation of energy for spiritual and cultural purposes.

There is a great gap in our being between instinct and spirit,
but the tension set up by this gap
gives rise to a greater intensity of energy,
and this greater intensity of energy is directed to
constellating or uniting the opposing forces.

The more this happens,
the less chance there is of subsequent splitting
and the greater likelihood of equalization
in a lasting fashion.

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TOPIC FOUR: REPRESSION FOR DEVELOPMENT'S SAKE -- THE INFERIOR FUNCTION

Begin w. Jung vs. Freud on repression. Basic differences:

- 1) For J. repression was not always a result of a struggle between conscious ethical beliefs & emotional desires
- 2) Nor was it exclusively a matter of elemental & totally unconscious mechanistic forces & laws
- 3) Rather, it was an act of the total subject, a "forgetting," a "devaluing" of reality that ~~was~~ one does not want to face. Thus always at least semi-conscious.

Repression was necessary, had positive function, as related to the dev. of consciousness,

bec. this dev. is necessarily one-sided,

means foregoing other tasks,

wh. can only be picked up at an appropriate later date.

But the repressed does become unconscious, undifferentiated, & thus forms an inferior part of the personality, a splitting of superior from inferior.

The four functions: superior, auxiliary, inferior.

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Topic Five: The Shadow.

Begin w. inferior fc (Topic four)

I. f. forms part of the shadow,

wh. in its totality is the "negative" side of the personality,
the sum of all those unpleasant qualities we like to
hide, together w. insufficiently developed fcs
= contents of personal unconscious.

It is the "other" in us, feeling, doing, thinking what the ego
does not want.

Thus includes what we find morally reprehensible in ourselves.

Negative, for Jung, only fr. standpoint of ego,

not from standpoint of psychic totality.

Contains constructive seeds of future dev., of transformation,
is connected w. "ancient paths" in psyche,
connects ego w. deeper layers.

Difficulty: is the shadow evil? Not if one means the originating
source of the refusal of s-t.

But can be willing but ~~able~~ unable

to enter into s-t,

✓ can become evil, a portion of or support for
unwillingness,

✓ needs conversion, not integration.

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TOPIC SIX: The Capacities of the Ucs

Beyond capacity to produce symbols of transformation:

- a. attempts of future personality to break through
- b. heightened intellectual performance
- c. richer store of personal memories
- d. greater autonomy in combination of memories (by association, not linear causal sequence)
- e. premeditated new ideas
- f. prediction
- g. resurrecting mythological themes (collective memories)
-- collective ucs, numinous effect,
never repressed,
not rejected by ego

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Topic Seven: JUNG'S THEORY OF ARCHETYPES & ITS DEV. in His Later Thought

Begin w. J's discovery of archaic images, primordial images w. myth'l motifs, spontaneously produced, led to final break fr. Freud

Result ~~is~~ fr. archaic layer given w. humanity

Understood by discovering myth'l motifs

Goal-directed, sketch deeper msg of conflicts, outline a solution, hold out poss. of renewal & new synthesis of life

Some characteristics:

- intense emotion, numinosity
- self-acting, co-ordinating
- complexes, but totally autonomous fr. ego
- related to psychic sit'n as a whole, express it in concentrated fashion
- intend wholeness
- projected

Structural elements of collective unconscious

Plato & Kant: a priori, i. th. empiricist

- brain as early expl'n., arranges acc. to preformed patterns

appear when energy is introverted

Scissors: upper = archetypes

lower = personal exp.

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Topic Seven, cont'd.:

Point to universal backdrop of exp.,
a fund'l ground theme common to humanity,
the drama becoming ever more conscious,
but in an ind'l way.

Formative Principles of Ind'l Life

Mold & reshape personality

Reactions to crises

challenging ego to self-reflection,
freeing p. e. for a definite direction,
enabling it to become responsibility & love.

Later theory

- a. focus more on collective background,
 - a. become unfathomable,
ultimately unknowable,
expressing se in metaphors
- b. distinction of archetype fr. archetypal images
 - a. = a spirit factor
wh. can't be represented
as it is in itself

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Topic 7, cont'd.: c. no longer brain, but human life

d. tension w. instinct, but belonging together,
joined by images

e. the psychoid

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Topic 8: SYNCHRONICITY + FURTHER CHANGES

- SPIRIT + MATTER as psychoid \rightarrow synchronistic $\phi \approx$
not causal connection
but simultaneity + connection of meaning
- archetype appears both inside + outside
- irregular, unpredictable
- most complete overcoming of duality of spirit + matter
 - - unus mundus, ultimate harmony of opposites
- changes:
 - a. coll ues = a form of exis w/o space + time, eternal
 - b. not meaningless but super-significance --
further relativization of ego, wh. is now a
participant in a cosmic drama
 - c. demands surrender to the mystery
(Doran: need of faith + discernment)

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Topic 9: SELF, CHRIST.

- Self as empirical: intended
partially realized

- Impt to understand today:
change of aeons

Christ won't do: incorporeal
too bright

matter not integrated, regarded as
evil, evil projected onto
Satan

Jung: integrate them

→ a new image of God,
redeeming God fr. us.

- Doran's critique