

D0087

Oct. 21. Archetypes.

1. As structural elements.

Jung's earliest formulations of the nature of archetypes seem to have been inspired by Plato and Kant. He rejects the empiricist and more or less Aristotelian notion of ideas & images as the abstraction of a sum of experiences. The empiricist notion is that the mind is originally a tabula rasa that gradually gets covered with perceptions & experiences of life and the world. Ideas & images then are viewed as a posteriori abstractions from experience, feebler & more colourless than experience.

But, says Jung, Kant has shown us that certain categories of thinking are given a priori, antecedent to all experience, the preformed determinants of thought. The thinking mind is not a tabula rasa, and neither is the psyche. The concrete contents are lacking, but the ~~potential contents~~ ^{forms of all contents} are given a priori by the inherited and preformed functional disposition. This, he says, "is simply the product of the brain's functioning throughout the whole ancestral line, a deposit of phylogenetic experiences and attempts at adaptation." (CW 6, 304).

The new-born brain is really an immensely old instrument fitted out for quite specific purposes. It does not only apperceive passively. It actively arranges the experiences & enforces certain conclusions and judgments, according to patterns which are not accidental or arbitrary but which follow strictly preformed conditions. These conditions are not transmitted by experience as contents of apprehension but are the preconditions of all apprehension. They are ideas ante rem, determinants of form, "a pre-existent ground-plan that gives the stuff of experience a specific configuration." We may think of them, Jung says, along Platonic lines, i.e. as images, as schemata, or as inherited functional possibilities. Even fantasy, the freest activity of the mind, remains anchored to these preformed patterns, these primordial images. This is shown by

theology 401, Secs. 1 and 2, mid-term examination

1. Discuss the relation between the emerging age of consciousness governed by a turn to interiority and the task which this age imposes on theology. Your answer should include your understanding of the function of theology, the nature of religion, the emerging religious consciousness, and the three stages in the evolution of human consciousness.
 2. We have discussed various "perversions of intelligence": conceptualism, rationalism, a neglect of psychology in the philosophy of man, and the insistence on a mechanistic account of man as sufficient. Discuss how these perversions involve a neglect of the subject. In your answer highlight the features of insight and judgment which we have discussed in class along with the general structure of the process of the subject from experience to decision. Indicate what is meant by the claim that this process is normative.
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(2)

The similarity of motifs in the fairytales of the most widely separated races. Even the images that underlie certain scientific theories -- ether, energy, its transformations & constancy, the atomic theory, affinity, and so on -- are proof of this restriction." 305. Kohler
E.g. from chemistry book.

These primordial images are awakened from their slumber & emerge as operative factors when the object loses its dominance over conscious life and the energy thus denied the object accumulates in the subject. The primordial images themselves, he says in PT, remain irrepresentable. They lack content. They ^{are} nothing but activated functional possibilities. They seek something to fill them out. They find this something in the stuff of experience, which they draw into their own empty forms. They clothe themselves with facts. They become experiencable only through the unconscious shaping of the stuff of experience. A scissors action.

The archetype begins to function when consciousness is inhibited from acting harmoniously on its own, for either external or internal reasons. Then the contents of the coll. ucs. become represented in cs in the form of definite ways of looking at things. The individual often tends to view these standpoints as determined by the object. This is incorrect. They have their source in the unconscious structure of the psyche & are merely released by the effect of the object. They are stronger than the object & their psychic value is higher. They superimpose themselves on all impressions.

The introvert has a much easier time accepting this than the extravert. P. 377 in PT.

Religion 421, Lec. 1 and 2, Mid-term examination

Discuss the relation between the emerging age of consciousness governed by a turn to interiority and the task which this age imposes on theology. Your answer should include your understanding of the function of theology, the nature of religion, the emerging religious consciousness, and the three stages in the evolution of human consciousness.

We have discussed various "perversions of intelligence": conceptualism, rationalism, a neglect of psychology in the philosophy of man, and the insistence on a mechanistic account of man as sufficient. Discuss how these movements involve a neglect of the subject. In your answer highlight the features of insight and judgment which we have discussed in class along with the general structure of the process of the subject from experience to decision. Indicate what is meant by the claim that this process is normative.

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The primordial images possess an archaic character. They possess ~~an~~ unmistakable mythological parallels, striking accord w. familiar mythological motifs. Their material is derived primarily from the collective unconscious & their presence indicates that the factors influencing the conscious situation of the moment are collective rather than personal. That is to say these factors belong to mankind in general and the situation of the individual involves the elaboration or working out of a fundamental ground theme that is commonly human and not purely personal. The individual is involved not simply in problem solving but in emerging or failing to emerge in his or her own unique way into the authentic humanity to which all of us are called by the inner teleology of the psyche.

Archetypal themes, then, are those most closely related to the process of individuation: those dealing with the fundamental conflicts and tensions which make us human, which make us authentic or inauthentic human persons. Thus numinous: our fate hangs ^{in the balance.}

It is this fundamental ground theme of human authenticity that explains the transcultural nature of the archetypes or primordial images. In Symbols of Transformation, p. 102, Jung reports his discovery of a whole series of motifs from Greek mythology appearing in the dreams & fantasies of uneducated and pure-bred American blacks. (1912) One is reported in Analytical Psychology: Its Theory & Practice, pp. 41 f. He also mentions children's dreams. Kelly's dreams.

In 1921, ^{p. 444,} Jung's ^{reject the} ~~causal~~ explanation of the primordial images ^{or engram} was to regard them as a memory deposit, an imprint arising through the condensation of countless processes of a similar kind.

July 10, 1964. Page 2. Mid-term examination

Discuss the relation between the emerging age of consciousness governed by intuition and the task which this age imposes on theology. Your answer should include your understanding of the function of theology, the nature of religion, the emerging religious consciousness, and the three stages in the evolution of human consciousness.

Do not discuss various "perversions of intelligence": conceptualism, rationalism, a neglect of psychology in the philosophy of man, and the insistence on a mechanistic account of man as sufficient. Discuss how these movements involve a neglect of the subject. In your answer highlight the features of insight and judgment which we have discussed in class along with the general structure of the process of the subject from experience to decision. Include what is meant by the claim that this process is non-rational.

You may use class notes for the answers. You may also refer to the three recorded lectures of Lonergan. The actual writing of the exam should not involve more than three hours. The exam should be handed in during the class period Monday, October 15.

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At this point, Jung affirms the connection between archetype and brain structure. Later he will seriously question this. In 1921, the archetypes are "the precipitate of the psychic functioning of the whole ancestral line; the accumulated experiences of organic life in general, a million times repeated, and condensed into types. In these archetypes, therefore, all experiences are represented which have happened on this planet since primeval times. The more frequent and the more intense they were, the more clearly focused they become in the archetype." 400. The archetypes are memory deposits or imprints, psychic expressions of the physiological and anatomical disposition.

However, ^{this} anatomical structure is not the ~~pure~~ product purely of environmental conditions working on living matter, and so the primordial image is not the product of purely external influences. There is an independent collaboration of anatomy & psyche in the formation of structure. "The given structure of the brain does not owe its peculiar nature merely to the influence of surrounding conditions, but also & just as much to the peculiar and autonomous quality of living matter, i.e., to a law inherent in life itself. The given constitution of the organism, therefore, is on the one hand a product of external conditions, while on the other it is determined by the intrinsic nature of living matter. Accordingly, the primordial image is related ~~to~~ just as much to certain palpable, self-perpetuating, & continually operative natural processes as it is to certain inner determinants of psychic life and of life in general. The organism confronts light with a new structure, the eye, & the psyche confronts the natural process with a symbolic image, which apprehends it in the same way as the eye catches the light. And just as the eye bears witness to the peculiar & spontaneous creative activity of living matter, the primordial image expresses the unique and uncon-

PHILOSOPHY 301 - Exam 2, Mid-term examination

Discuss the relation between the changing age of consciousness governed by a search for intimacy and the task which this age imposes on theology. Your answer should include your understanding of the function of theology, the nature of religion, the emerging religious consciousness, and the three stages in the evolution of human consciousness.

We have discussed various "perversions of intelligence": conceptualism, rationalism, a neglect of psychology in the philosophy of man, and the insistence on a mechanistic account of man as sufficient. Discuss how these perversions involve a neglect of the subject. In your answer highlight the fortitudes of insight and judgment which we have discussed in class along with the general structure of the process of the subject from experience to decision. Indicate what is meant by the claim that this process is narrative.

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ditioned creative power of the psyche. The primordial image is thus a condensation of the living process." 444 f. (over)

3. Mention of the creative power of the psyche leads to discussion of the second feature of archetypes recognized early on by Jung. They are formative principles. That is, they not only repeated experiences, but also formed creative centers, molding and reshaping the entire personality. Archetypes manifest themselves as spontaneous reactions to a specific crisis in an individual's life or to a collective threat in the spirit of the times. They challenge the ego to self-reflection and to translating the language of the archetypal image into the language of the present. The ego must cooperate actively in the shaping of personality. I. e., as we have seen so often, while the expansion of consciousness needs the archetypal base of the psyche, the realization of the "self" needs the intellectual and moral integration of the potentialities of the image into consciousness.

Then the primordial image gives a co-ordinating & coherent meaning both to sensations & to inner perceptions. By organizing these perceptions, the image frees psychic energy from its bondage to sheer uncomprehended perception and links the energies to a definite meaning, which then guides action along paths which correspond to this meaning. It leads the mind back to nature and at the same time channels instinct into mental forms. (Anticipation of later doctrine of a. as unity of opposites of spirit & instinct).

The image is thus the precursor of the idea, and the matrix of the idea. Reason^(ego) detaches the image from its concretism & develops it into a concept. Concepts depend upon the images. Both provide a definite form to every experience.

all of this ties in w. Lowmigan

1 and 2 Mid-term examination

Discuss the relation between the emerging age of consciousness governed by a claim to infallibility and the task which this age imposes on theology. Your answer should include your understanding of the function of theology, the nature of religion, the emerging religious consciousness, and the three stages in the evolution of human consciousness.

We have discussed various "perversions of intelligence": conceptualism, rationalism, a neglect of psychology in the philosophy of man, and the insistence on a mechanistic account of man as sufficient. Discuss how these perversions involve a neglect of the subject. In your answer highlight the features of insight and judgment which we have discussed in class along with the general structure of the process of the subject from experience to decision. Indicate what is meant by the claim that this process is not rational.

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In "On the Psych. of the Ucs", Jung says that to maintain that the archetypes are recurrent impressions made from subjective reactions only pushes the problem further back w/o solving it. "There is nothing to prevent us from assuming that certain archetypes exist even in animals, that they are grounded in the peculiarities of the living organism itself and are therefore direct expressions of life whose nature cannot be further explained."

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The efficacy of the primordial image in the life of the ind. thus depends on his attitude. And even then, there will cling to the image an element beyond rational formulation, a state of feeling. It has one great advantage over the idea, and that is its vitality. It is a self-activating organism, endowed with generative power. Quoting from Jung: "The primordial image is an inherited organization of psychic energy, an ingrained system, which not only gives expression to the energetic process but facilitates its operation. [cf. the transformation of energy]. It shows how the energetic process has run its unvarying course from time immemorial, while simultaneously allowing a perpetual repetition of it by means of an apprehension or psychic grasp of situations so that life can continue into the future. It is thus the necessary counterpart of instinct, wh. is a purposive mode of action presupposing an equally purpose & meaningful grasp of the momentary situation. This apprehension is guaranteed by the pre-existent primordial image. It represents the practical formula w/o which the apprehension of a new situation wd be impossible."

My expl'n in terms of Loneragan.

It is this psych'l und^{ing} of the image as a creative center fr. wh. formative effects go forth that opened new approaches to psychotherapy for Jung. The neurotic cd be liberated from purely personal entanglements, rescued from isolation, and directed to a superpersonal realm of meaning as the background of his own life's meaning.

Theology 22. Sects. 1 and 2. Mid-term examination

Discuss the relation between the emerging age of consciousness governed by a new teleology and the task which this age imposes on theology. Your answer should include your understanding of the function of theology, the nature of religion, the emerging religious consciousness, and the three stages in the evolution of human consciousness.

We have discussed various "perversions of intelligence": conceptualism, nominalism, a neglect of psychology in the philosophy of man, and the insistence on a mechanistic account of man as sufficient. Discuss how these movements involve a neglect of the subject. In your answer highlight the features of insight and judgment which we have discussed in class along with the general structure of the process of the subject from experience to decision. Indicate what is meant by the claim that this process is normative.

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5. The Archetype as Structural Element and as Formative Principle

(a. ^{formative} ~~structural~~ Thus Jung was at 1st inspired by Plato & understood the archetype as a prefigurative potentiality for forming images & ideas, thus driving a person's exp. in a certain direction. CW 6, 304 f.

Also an inherited psychic structure pointing to a definite physiological & anatomical predisposition (ibid., 444). Psychic forms wh., like the instincts, are common to all mankind. Numinous bec. they represent typical situations in life. 1935, "Comm. on the Tibetan Book of the Dead," p. 518 in CW 11: "The archetypes are, so to speak, organs of the pre-rational psyche. They are eternally inherited forms & ideas wh. have at 1st no specific content. ~~They~~ Their specific content only appears in the course of the individual's life, when personal exp. is taken up in precisely these forms."

Jung fluctuated on the connection betw. archetype & brain structure. First doubted, then agreed (1921, CW 6, p. 400), then doubted (1952, "Synchronicity," CW 8, 509-10).

b. Formative The Archetypes not only repeated exp's but formed creative centers of numinous effect, molding & reshaping personality, including the conscious ego. Spontaneous reaction to a specific crisis in indiv's life or to a collective threat in the spirit of the time. Challenges the ego to self-reflection & to translating the lg of the archetypal image into the lg of the present. Ego must cooperate actively, shaping. While the expansion of cs needed the archetypal base of the psyche, the realization of the "self" needs the intellectual & moral integration of the potentialities of the image into cs. (Loneragan's structure of cs intentionality helps understand this).