

Do 150

160,
Sept. 3

Class list. Seating Chart. Distribute dittoed sheets on
M, D, R

"Stages of Life"

1) Instinct and consciousness, early pages of the paper. A duality in the human

a) the contrast between primitive existence and civilized humanity,
due to the "growth of consciousness," = "turning away from instinct,
opposing oneself to instinct" (p. 4) Growth of es = ambiguous.

- by instinct here, Jung means the processes of nature,
the animal side of the human person, security
of natural processes, moving with the rhythms of
things, the flux of nature, uninterfered with
by knowledge & freedom; also habit;

- consciousness for Jung = knowledge and freedom; these
bring doubt, uncertainty, questioning, fear, problems

b) in this sense of the word, then, consciousness is equivalent to
having problems which we must solve by our own knowledge
and freedom. It = the ego. In this sense, childhood is unconsciousness,

and the growth of es is like being orphaned, isolated. Every time
a new problem that we can't handle by instinct or habit, we
must find conscious solutions, make conscious decisions. p. 4:

"Every problem, therefore, brings the possibility of a widening
of es, but also the necessity of saying goodbye to childlike
unconsciousness and trust in nature."

c) Yet we are forced to do this, not to deny our problems, but to
reach for a wider and higher es, ever greater differentiation
of es, in order to develop. We can develop only by venturing
into the unknown, by facing problems, by trial and error,
by guesswork; and what develops is consciousness. ^{what he calls} Es is
the reason we have problems, but it is also our only way to solve them.

Es arises + grows
as →

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2) As the development of the human person for Jung is the development of consciousness, the changes in the relationship between the ego and what Jung will call the unconscious (here instinct), and the changes in psychic economy, in the inner balance and distribution of one's energies and resources.

3) From this perspective, then, let's run through the stages of es again

(4) a) Childhood: birth to puberty

1) the beginning of the ego-complex, of the sense of subjectivity or "I-ness." This begins when one begins to have continuous ego-memories, not just islands of es as in the early child.

2) the world of the child is the world it finds in the company of the parents. P. 7: "It is as though it were not yet completely born, but were still enclosed in the psychic atmosphere of its parents. Psychic birth, and with it the conscious differentiation from the parents, normally takes place only at puberty, with the exception of sexuality." Celebrated in many cultures by rites of passage.

3) the motion of the "psychic womb": the family is a psychic womb for the child. We experience various psychic wombs throughout life. Every time we become habituated to certain automatic, systemic patterns of response in given situations, we are in a psychic womb. And esp. where certain key problems of life are taken care of for us.

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- 4) The long period of childhood dependence renders father and mother very important for us throughout our lives: their images have a strong symbolic & psychic significance, and can be transferred or projected onto others, or onto institutions, or onto people in institutional roles.
- "Father figure," "mother figure."

Youth =
puberty
to
mid-life
crisis

- 5) It is not uncommon, e.g., for someone still negotiating the transition fr. childhood to youth to latch on to a father or mother figure in, e.g., a teacher, counselor, or older adult.

This is healthy & normal enough as far as it goes, but eventually in the period of youth, all such projections must be withdrawn. There is something pathetic about a 35-yr. old latching on to a father figure or mother figure.

- 6) The process of differentiation of oneself from one's physical parents, then, begins at puberty, and to the extent it is successful, the other, symbolic differentiations will be facilitated.
- 7) The dependence on father and mother may very well be the origin of our capacity for symbolic cs. Displacement, association, are qualities of the symbol, and that's what we do when we project "father" and "mother" onto others. We all do it, and I suspect that father & mother are the most basic of all human symbols.

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Partly

8) Why do we do it? Because we resist development. We resist especially the major changes that take place between
childhood & youth
youth & middle life
middle life and old age, old age & what awaits us after death.
and so we displace by symbolism

the figures of the previous stage
& project them onto aspects of the next stage
in an attempt to cling to the security of the previous stage.
Some people "marry" their mothers & fathers.

6) Youth

1) Thus in the period of youth, we find lingering traces of (p. 10)

"a more or less patent clinging to the childhood level of cs,
a resistance to the fateful forces in & around us
wh. wd. involve us in the world.

Something in us wishes to remain a child,
to be unconscious or,
at most,

conscious only of the ego; [as the child, not cs of
the world & the other]

to reject everything strange,
or else subject it to our will;

to do nothing,
or else indulge our own craving
for pleasure or power."

The childhood level of consciousness

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2) The period of youth extends from puberty to 35-40
because it normally takes us this long for a full
conscious differentiation & solidification of the ego
to take place,
for the projections to be withdrawn,
so that we have recognized,
accepted,
come to terms with,
negotiated
what is different, other, strange, unknown,
and found our place in it on our own.

This is the central task of the first half of life,
and it is to be carried out in the period of youth.
It demands overcoming an inertia, the inertia of matter, habit, instinct,
the tendency to persist in unconsciousness,
in the non-use of kn. & freedom.

We resist the widening of us, bec. it can happen
only by changing out of settled routine.

In this case, only by facing ourselves
the problems that in childhood were taken care of
by our parents.

But to the extent we overcome our resistance,
we establish by age 35-40
our own independent identity in the world.

We have our vocation,
we are established our profession,
begin our own families. We have solidly come into our
own.

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3) There are two kinds of problems to be faced in the stage of youth:

those of external origin
& those of internal origin.

External problems include:

- the choice of profession or career
- the demands of life on one's own (e.g., financial)

Many kept from emerging from childhood because:

- exaggerated expectations of what's available.
- understatement of difficulties.
- Gampred as children, given everything they want, think society will be like mother & father

Inwardly originating problems include:

- sexual differentiation & identity
- feelings of inferiority even in the face of favorable external circumstances

→ These difficulties are not always neurotic, & Jung gives us on p. 9 his notion of neurosis:

"The neurotic is ill because he is unconscious of his problems, while the person with a difficult temperament suffers from his conscious problems w/o being ill."

cf. Herbert Ringard, The Self in Transformation -
neurosis not as inner suffering,
but as result of cumulatively misinterpreted
experience.

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4) Psychologically,

life prior to the stage of youth
is guided mostly by "instinct,"
for we are not bothered by questions calling for
understanding,
judgment,
& decision.

We are not yet faced w. the problems of
self-constitution,
constitution of the world.

We may have ~~an~~ external problems,
but we find little inner variance
of a person with himself or herself.

Serious moral & intellectual questions arise,
but they are not usually central.

(1st moral experience, 1st int'l problem)

In youth, there is a split
between intentionality and nature or instinct,
a division of mind & freedom from the flow and
flux of events,
an inner variance of a person w. himself.

Psych'ly, it is this inner variance that propels one
into youth. Esp. the qu., "What kind of person
do I want to be?"

The split must take place. A psy'l law. w/o it,
no human development.

160, Sept. 7, 8

5) Youth's way through the demands,
slowly found,
is not to toss about in a welter of problems,
for then the task of youth will never be fulfilled.
It is rather one of limiting oneself to the attainable,
of differentiating particular aptitudes
where one can "make it,"
be effective,
cut the mustard.

There is ~~not~~ probably no other way
of seeing oneself thru the maze of difficulties,
except to expand one's horizons
& ~~under~~ heighten one's eyes
only as far as one has to
in order to be socially effective.

↘ 6) But there is a price to pay for this.

One can inwardly dry up in the process,
unless one realizes that what one is doing
is only temporary,
a matter of adaptations,
so as to win a place in society for oneself.

There are many other aspects of life
that have to be neglected
in the process of gaining a place in the world.

And when one has dried up,
or begun to realize that
one will dry up unless something is done,
one experiences the mid-life crisis:

Wed., 11:30 - Sr. Gloria

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the transition to the second half of life is about to begin.

Childhood: ego & ucs (cs & instinct) in a state of undifferentiated unity

c) Middle life.

Youth: ego becomes differentiated from ucs. Split develops, in that only some of the potentialities are developed, others left undifferentiated. 4 fcs,

1) What is the mid-life crisis?

Just as the youth wanted to remain a child, so the adult ^{either} wants to remain a youth, or doesn't realize there are other ways. The adult shrinks from the second half of life, because a whole new set of unknown & dangerous tasks awaits one, a set he can't deal with

^{orientations,} middle life: move forward differentiated unity of ego & totality. New anxiety now re: inner change. Similar resistance to growth.

as he dealt with the tasks of the first half of life.

Something again has to go, -- the ^{centrality} building & solidification of the ego -- and one does not want to part with it.

Something new has to be tapped, and one is afraid frequently to tap it, to let it express itself.

Most people in our kind of society enter the afternoon of life unprepared for it,

for here they must direct their attention, not principally outward, but inward. And the changes that take place are

radically interior, even though one may be identifying the source of the anxiety externally.

2) The self must be illuminated, wisdom cultivated.

Jung tells us ~~on p. 17~~ that the second half of life has a different purpose from the first, the purpose of culture, wh. is to be achieved by consciously rediscovering the unconscious fr. wh. one broke off in youth.

learned to work in the 1st half of life. something new has to be hoped, and he is agreed to not want to part with it. something new has to be hoped, and he is agreed to touch it, to let it exist: all the dimensions of his makeup that he did not honor as he carved out a place for himself in the world now must be restored, given a place in one's life, allowed expression.

Most people walk with the afternoon of life unprepared for it, assuming they can make it from life on the basis of what they've gathered in the first half. Attention, focus inward, the way be illuminated, wisdom cultivated. The second half of life also has a purpose, a significance of its own:

"The signif. of the morning is doubted by us in the development of the individual, our entrenchment in the outer world, the propagation of our kind, and the care of our children. This is the obvious purpose of mature. But when this purpose has been attained -- and more than attained -- all the earning of money, the extension of conquest, and the expansion of life go ahead beyond the bounds of all reason and sense? However, carries over with the afternoon the law of the morning, on the material aim, must pay for it as damage to his soul, just as a growing youth who tries to carry over his childish egotism with adult life must pay for this mistake as social failure. Money-making, social achievement, family and party are nothing but plain matter, not culture. Culture lies outside the purpose of mature. Could by any chance culture be the measuring end (purpose) of the second half of life?"

And what is the key to culture? Youth's work is the negotiation of the ego with the other. Out of this comes society, and one takes one's place in society. Adulthood's task is the negotiation of the ego with the self, with the totality of one's being, with the aspects or dimensions left untrapped in the first half of life. It is this negotiation that leads to wisdom, and it is wisdom that promotes authentic culture. ^{danger even in our day: America to} ^{for the best} ^(over)

Beyond adulthood or middle-life or maturity, there is old age. ^{for the best} ^(over) ^{danger even in our day: America to} ^{for the best} ^(over) There who have made the transition from the first half of life to the second will

For Fowler: temptation to give way to absorption in the All;
ethical & real irresponsibility;
abdication from time & concrete responsibility;

Jung

} (over) ego
in Self

temptations to pride, self-deception,
corruption by adulation } inflation of
ego by self

(over)

↳ old age

also have learned how to die. Their glances will not be backwards, bitterly regretting the unsatisfied demands they failed to satisfy, but forward, to another aim: not a place in society, or even wisdom, but God.

The central negotiations	{	Ego - other: youth	} death involved all along the way, at each step
		Ego - self: adulthood	
		Ego - God: old age	

20: The psychological healthiness of the transcendent goal held out by religion, of approaching death as a transition.