

D0095

**"The Stages of Life"**

1. What are the specific problems of the stage of life called youth according to Jung? Of that stage called middle life? How does Jung understand these stages in terms of the relations between the ego and the unconscious?

**"The Structure of the Psyche" (begin p. 27, "There are, as we know . . . ")**

1. What evidence does Jung present that we ought not restrict everything psychic to to the ego?
2. What are the two basic areas which Jung differentiates in what he calls "the unconscious"?
3. How does Jung describe the language or expression of the collective unconscious? How does this differ from the expression of the personal unconscious? From that of the ego?
4. What are archetypes?
5. What are the relations obtaining between the expressions of the collective unconscious and the environmental conditions of the subject?
6. What is "participation mystique"?
7. What archetypes, according to Jung, constitute "the supreme regulating principles of religious and even of political life"? Explain.
8. As opposed to Freud, Jung says, "I have found that a rational understanding of these things in no way detracts from their value; on the contrary, it helps us not only to feel but to gain insight into their immense significance." Explain.
9. What implications does such a view have for Jung's evaluation of Catholicism?
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2. What distinguishes an instinct from a compulsion?
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1. What are complexes? What is the essential difference between a complex and an archetype?
2. How many archetypes are there? Is there any way of determining an answer to this question?
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2. What is the shadow? What is its relation to the ego? to the personal unconscious? What moral problem does it present to the ego-personality? Why is it so heavily laden with affect? What are its two dimensions?
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10. What does Jung mean by the distinction between image and object? Why is it so important?
11. What is psychic inflation? What two forms can it take? What do these two forms have in common?
12. How is the relation of conscious and personal psyche to collective unconscious similar to the relation of individual to society?

13. What is the key qualification according to which the negotiation of the collective psyche brings about a legitimate or illegitimate enlarging of the scope of one's personality? Why is it of such crucial importance to make and keep a clear distinction between personal and collective contents?
14. In what way is the illegitimate assimilation of the collective psyche particularly illusory with respect to the specifically moral pair of opposites, good and evil?
15. What does Jung mean by the statement, p. 100, that "the element of differentiation is the individual?"
16. Why is it true that the morality of society is in inverse ratio to its size?
17. What is the persona? What is its relation to true individuality? What happens to it in the course of negotiating the collective unconscious?
18. Jung mentions four ways in which the individual can react to the collapse of one's conscious attitude, only one of which is correct. Describe what he means by each of these four attitudes.
19. What is Jung's notion of the hero? How is heroism distinguished from inflation? (Interesting exercise: compare Jung's notion of heroism with Ernest Becker's in The Denial of Death).
20. What is individuation? How does it differ from individualism? How is it the central concept of Jungian psychology?
21. What does Jung mean by the compensatory relation of unconscious processes to the conscious mind?
22. What is the Self? In what way does this notion exclude identification with either persona or collective psyche? Why is it a permanently supraordinate quantity?
23. Toward the end of this paper, Jung suggests the implications of what he has been saying for the moral problem of good and evil. What does he say?
24. What is the driving force of the unconscious? In what respects is it true to say that the unconscious is not working toward a deliberate and concerted plan?
25. What is psychic objectivity? What is its relation to the phenomenon of projection?

#### "Aion: Phenomenology of the Self"

1. What is the difference between the ego and the self? How is it this distinction escaped pre-late-19th century philosophical and psychological thought?
2. What is the shadow? What is its relation to the ego? to the personal unconscious? What moral problem does it present to the ego-personality? Why is it so heavily laden with affect? What are its two dimensions?
3. What are projections? Projections of the shadow? Projections of the contrasexual archetype?
4. What is the anima? What is her primary symbolic manifestation? How is such a manifestation changed?
5. What is the animus? His primary symbolic manifestation?
6. How are anima and animus respectively expressed in the psychology of men and women? i.e., how does their "animosity" differ?
7. What are the positive aspects of anima and animus? What is their function in psychic integration? Why do they remain autonomous despite this integration?
8. Why is it easier to gain insight into the shadow than into the anima or animus?

1. The important relation between life and thought is brought home to us very clearly in the case of C.G. Jung. Using the first three chapters of Jung's autobiography, illustrate the origins in his own life as a child and youth of principal features of his psychology and especially of its significance for questions of religion.
2. Using any materials you have read and anything from the class lectures, prepare a succinct, introductory, and general statement of Jung's notion of the structure of the human psyche.
3. Describe the general contours of the process of individuation according to Jung--its principal steps and its relation to the stages of life. Show how the selection of individuation as a central topic of his science necessarily involved on Jung a method quite different from Freud's.

1. In the lecture, Jung's theory of individuation was presented as a process of becoming one's self. This process involves the integration of the conscious and unconscious mind, and the realization of the self. The lecture also discussed the concept of the shadow, which is the dark, hidden part of the psyche. The shadow is often repressed, but it can be integrated into the conscious mind through a process of self-exploration and reflection. The lecture also discussed the concept of the anima/animus, which is the inner feminine/masculine aspect of the psyche. The anima/animus is often projected onto others, but it can be integrated into the conscious mind through a process of self-exploration and reflection. The lecture also discussed the concept of the self, which is the central, unifying principle of the psyche. The self is often realized through a process of self-exploration and reflection, and it is the goal of the individuation process.
2. The lecture also discussed the concept of the collective unconscious, which is a part of the unconscious mind that is shared by all humans. The collective unconscious contains archetypes, which are universal patterns of thought and behavior. The lecture also discussed the concept of the persona, which is the mask that we wear in social situations. The persona is often used to hide our true self, but it can be integrated into the conscious mind through a process of self-exploration and reflection. The lecture also discussed the concept of the inferior function, which is the part of the psyche that is least developed. The inferior function is often projected onto others, but it can be integrated into the conscious mind through a process of self-exploration and reflection. The lecture also discussed the concept of the transcendent function, which is the process of integrating the conscious and unconscious mind. The transcendent function is often used to create new, original ideas and solutions.
3. Finally, the lecture discussed the concept of the process of individuation according to Jung. The process of individuation is a lifelong process of becoming one's self. It involves the integration of the conscious and unconscious mind, and the realization of the self. The process of individuation is often described as a journey, and it is the goal of the individuation process to reach the end of the journey, which is the self. The lecture also discussed the concept of the stages of life, which are the different phases of human existence. The stages of life are often described as a journey, and it is the goal of the stages of life to reach the end of the journey, which is the self. The lecture also discussed the concept of the relationship between the individual and the collective, which is a central theme in Jung's theory of individuation. The relationship between the individual and the collective is often described as a journey, and it is the goal of the relationship between the individual and the collective to reach the end of the journey, which is the self.