

Philosophical Discourse in Psychology of C. Jung

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Abstract. The article considers the role of philosophical concepts and philosophical ideas in the psychological works of C. Jung, owing to which he achieved the results. He was able to deeply and thoroughly comprehend the studied psychological phenomenon: the unconscious and its components. This led him to conclusions far beyond the boundaries of psychology, in the sphere of philosophy and cultural studies. Using the principle of determinism, Jung discovered and analyzed psychological causal relationships. He showed that the interaction of culture and nature in man provides him with a movement towards gaining his integrity. At the same time, Jung identified and considered options for the interaction of nature and culture in man. Through the dialectics of subject and object, Jung defined his position in understanding of unconscious and attitude to the concept of Freud. Jung explained the process of interaction between consciousness and the unconscious using energetic approach which was popular in philosophy in the beginning of 20 century. This particular approach allows the scientist to conclude that every psychic phenomenon is a manifestation of human vitality and energy. Energy itself is neither destructive nor creative. Quality gives it value, giving direction to human life, as energy takes its course. Jung formulated the theme of human life and destiny, and examined it through the prism of the influence of the unconscious. Possession of the dialectical style of thinking allowed him to form his research methodology. He shows that, along with socialization, individualization is important for the individual, ensuring individuality and integrity.

1 Introduction

Distinguished psychologist of the 20th century C. Jung contributed not only to the development of psychology, but also to philosophical anthropology and cultural studies. His work is actively used and developed by representatives of psychology and psychiatry. They are widely used by cultural scientists. Jung's teachings are also considered by philosophers as an integral part of psychoanalysis. An analysis of his works and biography

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reveals that he showed a great interest in philosophy, studied it deeply, and was aware of contemporary philosophical ideas.

This influenced the work of other thinkers. Some researchers describe a feature of Jung's approach in this way: "Carl Jung, the father of analytical psychology, was oriented toward a non-materialistic perspective, saying: "For lack of empirical data I have neither knowledge nor understanding of such forms of being, which are commonly called spiritual. Nevertheless, we have good reason to suppose that behind this veil there exists the uncomprehended absolute object which affects ..." [1, 2].

"His work was profoundly influential in describing the subconscious mind, symbolism, and he coined the term synchronicity, referring meaningful coincidences that seem to have no causal link" [1, 3].

It is also noted that "while Jung was the first psychologist to pay attention to the importance of religion and spirituality for the psychological health, his ideas were not necessarily accepted in mainstream psychology either" [1, 4].

Turkish researcher A. Goksen considers Jung one of the most prominent psychiatrists [5].

Researchers from Indonesia J. Abraham and A. Rufaedah believe that "psychoanalyst Carl Gustav Jung discussed matters experienced by mythical humans as a mythological experience which is a projection or reflection of the collective unconscious of human culture" [6].

Researched by D. Eller-Boyko and F. Grace note an important point, characteristic only for Jung's concept, that "self-discovery is never for oneself alone, as Jung emphasized. The transformed person returns to society to make a contribution forged out of her or his singular existence. It is through this avenue that the collective consciousness evolves" [7].

2 Problem statement

The question arises of how actively and efficiently C. Jung attracted philosophical concepts and philosophical ideas to study the main problem of his work – the problem of the unconscious and its connection with consciousness.

3 Methods

Analysis and synthesis, comparison, hermeneutics, comparative studies, structural and functional analysis of personality, used in the analytical psychology of C. Jung.

4 Discussion

An important point in the formation of C. Jung's own concept was his comprehension of the essence of psychoanalysis of S. Freud. It seems that it was precisely the interest in philosophy that helped to go beyond the narrow framework of Freud's psychoanalysis and to develop the doctrine of C. Jung's collective unconscious. He supported the idea that psychic causation needs to be investigated. But, in his opinion, Freud reduced all causal relationships only to an erotic conflict, not taking into account the causal significance of mental events. In detail examining Freud's theory and Adler's theory opposite to it, Jung concluded that they were one-sided and incomplete.

In his opinion, these theories are private and of local significance, "therapeutic tools from the doctor's arsenal ..." [8].

Based on this conclusion and his own practice of treating neuroses, C. Jung came to the conclusion that they have deeper causes. To determine them, he expanded the field of

research to the framework of human anthropology. The starting point of his anthropology was the thesis: nature and culture should be combined in man. Reflections led him to conclude that the nature of man, determined by instincts, is faced with the requirements of culture in two ways. In the first version, there is a discord in the animal nature of man with the framework of cultural prescriptions. In another version, a clash of the new, dictated by the unconscious with established cultural norms, is recorded. He notes that "... often it is new ideas, trying to get out of the unconscious into the daylight, that are, like instincts, at odds with the dominant culture" [8]. Considering each of these options, Jung shows what the narrowness of Freud's position is and how to overcome it. Fixing the collision between consciousness and the unconscious, Freud interpreted it as the suppression and crowding out of consciousness of incompatible unconscious desires with him because of their immorality. Jung sees in this collision the possibility of a person gaining his integrity. For this, a person needs to recognize his shadow, accept it and make it the object of his awareness in order to help "the unrecognized side of the psychic to find its expression" [8]. He calls this process the upbringing of the soul, dictated by the level of modern culture, necessary at the height of modern culture. He characterizes it as an analytical method, which, in a number of respects, can be compared with the Socratic Method. Moving deep into the dilemmas of «nature and culture», Jung makes the subject of his research the philosophy and personality of F. Nietzsche, correlating his teachings with his biography. For him, Nietzsche's criticism of Christian morality appears to be a search for a higher level of human development on the other side of good and evil. And the idea of the Overhuman is "the idea of a man who, obeying his instinct, transcends himself" [8]. But, trying to get away from the "human beast", living by instincts, Nietzsche did not go beyond the instinct to power, to which all others subjugated. As a result, both in teaching and in Nietzsche's life, nature defeated culture. "The case of Nietzsche shows ... the dangers associated with the leap beyond Christianity," Jung writes, noting that the rejection of Christian values deprives a person of his protection. "He inevitably gives himself over to the power of the animal psychic" [8]. For all this, Jung sees a new problem: is it possible to understand what opens a clash with the Shadow. He approaches the solution of this problem from the standpoint of the dialectics of the subject and object.

The dialectics of subject and object allows Jung to more deeply analyze the interpretation of the unconscious in the teachings of Freud and Adler. Freud, Jung believes, focuses on an object that stands in the way of the subject in the pursuit of pleasure. Adler focuses on the subject, his desire to achieve superiority over the object. By this, both teachings reveal what belongs to a person on his dark side, expressed in negative values, which manifest themselves in the form of disorders. Such a conclusion contributes to the development of Jung's own conception in several directions at once.

Firstly, his famous concept of psychological types is born on the basis of the identification of two fundamental attitudes: introversion and extraversion. Secondly, considering value as some opportunity through which psychic energy is developed. Jung forms an energetic approach to explaining psychic phenomena. Thirdly, the consideration of human life and fate through the prism of the influence of the unconscious.

The idea of an energetic approach to understanding the essence of mental processes in Jung is pivotal. Here we also see Jung's use of philosophical concepts to comprehend the nature of the unconscious. The fact is that at the beginning of the 20th century in philosophy there is a transition from a material understanding of material reality to its energy interpretation. Jung uses the philosophical concept of the early 20th century to comprehend the nature of the unconscious. Using this particular approach allows the scientist to characterize each psychic phenomenon as a manifestation of vitality and energy. In painful processes, human energy acts either uselessly or to the detriment of him. In a healthy person, Jung believes that energy is developed through the values of his life. The

use of philosophical categories of content and form allows him to formulate a statement that energy itself is indifferent - neither destructive, nor creative, does not represent good, or evil, benefit, or harm. Quality gives it form. A form with value gives direction to human life, as energy takes its course.

The nature of energy processes leads him to the idea of a mechanism for the interaction of consciousness and the unconscious. He characterizes their interaction through the categories of "rational" and "irrational". Using these philosophical categories, Jung reveals the connection between life and the fate of man. The will, about which Nietzsche spoke so much, should allow a person to rationally build his life and to determine his own destiny. In reality, life and fate are not under his control. The reason for this is the mass of random events with which life is full. Therefore, Jung concludes, they are irrational by virtue of the fact that "... have their own foundation ... on the other side of the human mind" [8]. Between these opposites there is a constant struggle. With the help of consciousness and will, a person strives to control his destiny and exclude randomness, but the energies that operate freely prevent him from achieving this. The reason for this is that energy itself chooses the direction of its flow. Without this, it accumulates and becomes destructive [8]. From all this, Jung concludes that life has its own direction and bias, but in order for energy to arise, tension of opposites is necessary. As extremes, Jung considers the installation of consciousness and the content of the unconscious, which requires awareness: "... all consciousness unintentionally searches for its unconscious opposite, without which it <...> is condemned to stagnation and degradation. Life is born only from flashes of opposites" [8]. On the basis of this, Jung concludes that the unity of opposites is intrinsic to human nature. To find the opposite of a conscious attitude, a person must plunge into the past. As a result, Jung has a new aspect for the study of the unconscious, in which two points can be distinguished. Firstly, by the fact that free energies find a bias through the unconscious choice of an object. Secondly, to comprehend the spatial and temporal boundaries of the sphere of the unconscious. As a result, Jung comes to the discovery of the collective unconscious and archetypes. He presented archetypes as "a certain part of the world order", a type of energy that determines the development of human consciousness from the inside. Therefore, he concluded, understanding the nature of man requires taking into account the nature of his soul: archetypes and the collective unconscious as a whole. Thus, he was one of the first to substantiate the idea that a person's being is determined not only by the outside world, but also from the inside.

Due to the fact that he was able to formulate his research methodology for the unconscious, a striking expression of which is the method of synchronism. Based on the energy approach to the analysis of the psyche, he put forward the idea of the struggle against opposites: I and instinct, culture and instinct, consciousness and the unconscious, as the driving force of personality development. According to this statement, a person reacts to explicit determinants simultaneously and at the level of consciousness, and at the level of the unconscious. He revealed the same synchronism in the analysis of cultural phenomena.

We can say that he was one of the first to apply the methodology of discourse. Established that the language of the unconscious is symbols, he spent a lot of time and effort on identifying significances, meanings and ideas that they express. Jung sought to uncover the origin and historical evolution of the symbols of the unconscious, to reveal how our psyche preserves the collective experience of mankind. In this regard, his analysis of mythology and alchemy is indicative. It was their analysis that allowed Jung to identify archetypes, and to reveal the internal factors of human activity, his culture. Through the analysis of symbols, Jung established and showed the influence of the unconscious on the development of human consciousness and culture (particularly religion and art).

All the paths of his research is aimed at finding ways to the spiritual development of man. The scientist presented its existence as a process of actualization, transfer to the level

of consciousness of energy and the content of the unconscious. The idea of studying psychic energy led to the discovery of such components of the human psyche as Anima, Animus, Shadow and Persona. As a result, the internal determinants of the formation and development of the personality were identified. For Jung, the unconscious appeared to be the source of the development of human consciousness, the emergence of new ideas in culture. He shows that, along with socialization, individuation is important for an individual, which ensures liberation from the collective psyche, individuality and integrity.

It is important that Jung sought to test his theoretical constructs in practice, for which he specially traveled. His travelogue to India, Latin America, and the Middle East allowed him to significantly enrich his philosophical and philosophical baggage, as well as develop his own concept.

5 Conclusion

Thus, an analysis of C. Jung's heritage shows that in his person we have not only an outstanding psychologist, but also an original and interesting thinker, philosopher and culturologist. The skillful use of philosophical concepts and ideas allowed him to creatively and deeply explore the unconscious, to discover the collective unconscious and its components, to reveal the mechanism of interaction of consciousness and the unconscious, the psychological component of personality development. He enriched the analysis of causality with the study of mental causal relationships, which allowed to deepen the study of the unconscious. Jung showed the importance of revealing the unity of nature and culture. Analyzing the teachings and biography of F. Nietzsche, he showed the danger of going beyond the limits of Christian morality by the example of how such an attempt ended for Nietzsche himself. Skillfully using the dialectics of subject and object, Jung formulated the specifics of his approach to the study of the unconscious. He revealed the determination of human existence by external and internal factors. He specifically identified the latter, and investigated their effect. The scientist formulated the problem of educating the human soul. He investigated the dialectics of human life and destiny through the prism of the rational and the irrational. Through the analysis of symbols, Jung showed the influence of the unconscious on the development of human consciousness and culture (primarily religion and art). Of particular value is the energy approach used by Jung to explain the functioning of the unconscious and its interaction with human consciousness. As well as the method of synchronism, revealing the interaction between human nature and culture.

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