

JUNG, THE SELF AND THE JUNGIAN
DEPTH PSYCHOLOGICAL WORLDVIEW

Running Head: Jungian Worldview

David Johnston

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THE JUNGIAN DEPTH PSYCHOLOGICAL WORLDVIEW

Jung once wrote, “everywhere one hears the cry for a Weltanschauung everyone asks the meaning of life and the world.” His answer to the quest for the meaning is the need for greater consciousness and the organisation of life around the Self. By the Self, Jung meant both a transcendental centre of being with both a personal and transpersonal dimension and wholeness that potentially fulfils itself over space and time. The manner in which this goal is attained is what he referred to as the individuation process the theme of which underlies all his writings. In essence, it eventually involves a far-reaching spiritual transformation of personality and a fully lived life.

Jung pointed to synchronicity or meaningful coincidences where there seems to be a unity of inner and outer worlds for evidence of a unus mundus or “one world.” By unus mundus he meant a background potential for this world, which presumes both unity and multiplicity, and which can be related to through experiences of synchronicity. He found historical support for this concept in both the I Ching and in Christian theological speculation on the nature of Sophia or the mind of God. The latter was also known as the mundus archetypus in which are contained all the archetypes with their formative power of creation. Another way of understanding the individuation process is that this “one world” becomes increasingly embodied in the receptive individual, potentially finding expression at all levels of being.

Jung often noted that just as humans need God, God needs humans in order to co-participate in the creation of the world. The wider and deeper one’s consciousness the

more one can creatively contribute to that end. In this regard, in response to a letter from a young man, Jung beautifully replied:

“One must be able to suffer God. That is the supreme task for the seeker of ideas. He must be the advocate of the earth. God will take care of himself. My principle is: Deus et homo. God needs man in order to become conscious just as he needs limitation in time and space. Let us therefore be for him limitation in time and space, an earthly tabernacle.”

In Jung's experience, life is both meaningful and meaningless, although he harboured the hope that meaning prevails. In his view only life that is organised around the Self and one that allows for the Self's conscious fulfilment is meaningful.

The formulation of a *Weltanschauung* or perspective that encourages that eventuality can be characterised as a Jungian depth psychological worldview, for want of another expression. Such a worldview puts the focus on the individual who has a potentially creative life consciously directed by the Self. It encourages involvement in a process of differentiation through consciousness and integration around the Self that can be experienced in terms of the two attitudes, extroversion and introversion and the four functions of consciousness, thinking, feeling, sensation and intuition. The functions and attitudes, in turn, can be filled out and expressed according to different worldviews, for example, the philosophic, the aesthetic, the ethical, the scientific, the religious and the practical. A Jungian depth-psychological worldview includes all worldviews and is a synthesis that finds a unique angle of fulfilment in the individual. In the deepest sense of the term, it requires the widening and deepening of one's culture and an opening of the heart.

The individuation process involves not only the transformation of individuals but also of the community. This requires a creative engagement of the individual in the life of the community. From the point of view of individuation, this is only possible inasmuch as one's involvement in collective attitudes, opinions and sentiments have been discarded and external obligations become directed from within, a difficult attainment. In this regard, emphasis is placed on individuals deepening their connection to the Self, which is ultimately both the ego and the Self of all.

The question is how can the Jung Society of Victoria contribute to realising Jung's message? It can, I believe, by creating a flexible container that conceptually relates all its activities back to the notion of the individuation process that is centred on the Self and the *unus mundus*. In addition to the nature of the individuation process itself and the different worldviews alluded to above, a point of reference includes Jung's understanding on the structure of the psyche [appendix]. Views that challenge Jung's have a place in such a model

The justification for making Jung's work more accessible is that increasingly people are becoming open to it. I am guided here by the fact that a dream Jung had near the end of his life indicated that the average person of our day was listening to him and understanding his message. These are the modern day Psyches and Parsifals who, discouraged by the meaningless they find around them, are searching for a sense of meaning and purpose in their own personal lives.

The Jung Society of Victoria's Mission

The Jung Society of Victoria sees as its mission: the presentation of lectures, workshops and other activities that assist in stimulating the individuation process, in however a modest way.

APPENDIX

Jungian Model of the Psyche

