The Significance of the Genetic Aspect for Analytical Psychology

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Terms:
- **Archetype**: means *original pattern* in ancient Greek;
- **Collective Unconscious**: A form of the unconscious (that part of the mind containing memories and impulses of which the individual is not aware) common to mankind as a whole and originating in the inherited structure of the brain.
- **Ego-Consciousness**: develops separate from the self; is the center of the consciousness and the consciousness but the self is everything at once.
- **Genetic Aspect**: Psychogenetic, the study of the influence of an organism's genetic composition on its behavior and the interaction of heredity and environment insofar as they affect behavior.
- **Analytical Psychology**: Developed by Jung; all of his theories.
- **Phylogeny**: branch of biology dealing with evolutionary history
- **Transpersonal**: dealing with areas of consciousness beyond the limits of personal identity
- **Uroboros**: "the anonymous container" starts with the mother then the father archetypes
- **Anamnesis**: remembering things from a previous existence
- **Ontogeny**: branch of biology that deals with origination and development of an organism

The Text

1. Jung turned away from the personalistic genetic aspect of psychoanalysis with its emphasis on childhood as the source of development.
   a. Those who psychoanalysis regarded as "incurable" could be approached using Jung's theories about the transpersonal and timeless.
   b. Jung still believed that those in the first half of life could be treated with Freudian and Adlerian psychology.
      i. Therefore it is necessary to combine the personal and transpersonal, the temporal-genetic and the timeless.

2. The ego and consciousness develop from the unfolding of the archetypal structure of the psyche.
   a. Just like organism developing transpersonally starting with a nervous system.
   b. The archetypes dominate each other, developing a *hierarchical structure* in the psyche.
   c. Archetypes are transpersonal and timeless and acquire a genetic and historical aspect when entering into temporal succession.
   d. The transpersonal development of the body into the stages of life corresponds to the phases of archetypal dominance in the psyche.
      i. "there is a transpersonal, self unfoldng bio-psychic structure with which the individual lives in harmony when he fulfils it, or with which he does not live in harmony so that he becomes ill" (127).
         1) So, a person who is stuck in puberty, retarded in time.
      ii. The problem of harmony expresses the essential conflict between the ego consciousness (exponent of the individual) and the archetypes (specifically fixed, collective; represents instincts; contains time element as well as being timeless).
   e. The psychic structure as a whole is determined archetypally, the ego, the consciousness, and the ego's relation to the world develop from a pre-existing psychical structure.
      i. Our predisposed course of development is ingrained in the species, but we still require influence from a specific environment.
1) If there is no mother to activate the mother archetype then the person doesn’t develop into a specifically human creature (research by Portmann).
2) The child spends much of its embryonic development outside of the womb.

3. The transpersonal time element, the uroboric phase:
   a. Uroboros, the anonymous container, is succeeded by the archetype of the great mother and this by the great father.
      i. Cant be reversed, one is the foundation of the next.
   b. The relationship and dependence on the mother archetype and the mother is where the ego and consciousness develop.
      i. Mother archetype is activated in the child's mind by the mother—this is the "personal evocation of the archetype" and is first released by personal encounters with another human.
      1) The releaser of the archetype and the child's archetype must match.
      ii. In this way, the human environment becomes a culture-conditioned and culture-conditioning influence alongside the child's psyche, meaning that fate is the synthesis of timeless archetypal factors and personal historical factors (129).
      1) The unlocking of the archetypes by the parents unlocks much more in the child's psyche.

4. On the loss of the mother:
   a. If the mother is lost without proper imprinting, psychosis, permanent damage can occur.
   b. However, if the mother archetype has properly developed in the child's mind, it can develop a compensating psychic factor.
      i. In the primary relationship, the mother represents the self and the child the ego.
      ii. So, this being successful can allow the child to project or allow the creative unconscious to compensate.

5. In defense of Jung:
   a. Jung does not mean a deposit of a self-repeating historical event when he says the archetype is an ancestral experience.
   b. "We know nothing of how a living substance accumulates experience and builds itself up out of systems that accumulate over greater experience. All we know is that is does do this" (130).
      i. Portmann makes notes that the modern theory of chance variation is based only on changes to existing wholes and can not explain the origin of a single organ.
      ii. "Any conception is untenable in which an experiencing subject and a world as object are first separated and then related to each other afterwards" (130).
      1) Concerned with the symbiotic relationship between the experiencing living substance of the organism and the living substance of the world are related to and joined together.
         a) Archetype is this \\; always the possibility of the psyche's experience and the world experienced by it.

6. Counteracting detractors:
   a. First: Neumann has never spoken of biogenetic law.
      i. & a psycho genetic law would have to be established to talk about the fundamental connection between ontogeny and phylogeny.
   b. Second: Neumann says that claiming Ontogeny and Phylogeny are not related and claiming to disagree with him because of unbelief in biogenetic law and evolutionary psychology are out of place (132).
      i. Thesis of his book, The Origins and History of Consciousness: "the phases in the development of mankind's consciousness, so far as they are depicted in mythology, are identical with the history of consciousness in the individual" (132)
   c. Third: in phases of development that can't be demonstrated historically or have not been proven, we are dealing with psycho-history of psychic structure; analogous to "sequence-dating" in archeology where the sequence of phases says nothing about their historical
7. The dominance of an archetype does NOT mean that it is a definite archetype in the human psyche prescribing a definite pattern of behavior--the archetype contains the regulating laws of development on three levels:
   a. Within the psyche, intrapsychic: mother as directing, nourishing, protecting.
      i. Mother represents the unconscious and, in the first phase, the self.
      ii. Child represents the childish ego consciousness.
   iii. Human process of intrapsychic development: Ego and self are interdependent, conflict between ego and self, growth of ego and consciousness out of unconscious, conflict between ego consciousness and the unconscious as a result of increasing independence.
   b. Between man and man; interhuman: the primary relationship develops this through all the conflicts and the possibilities inherent, such as the devouring mother, the ambivalent mother.
   c. Between man and world; aspect of the world: the archetypal image is not just a reaction of the psyche to the world it is also the image of the world constituting the psyche.

8. "The archetype always refers to a unitary reality embracing world and psyche" (1).
   a. The transition from the dominance of one archetype to another is a CRITICAL POINT because that change is bound in the transformation of the three points mentioned previously, intrapsychic, interhuman, and aspect of the world.
   b. Therefor, the father archetype brings with it the possibility of development of the superego, extension of the consciousness, acquisition of culture; all disturbances to one sphere disturb the others.
      i. Is this why people who have issues with their father act out or do not tend to conform socially?
   c. The archetypes can fail if the mother or father are not good enough, leading to disaster for the child.
   d. They can also be disturbed by the transition phases or archetypal dominance--puberty, middle life, the climacteric.
   e. The archetypal transition of the boy from the mother as the self can also be detrimental for the boy and is less so for girls who remain sex-linked; problem is reversed in the father archetype.

9. Claims that homosexuality is always pre-patriarchal, in that the masculine does not properly detach from the feminine and feels threatened by it.

10. "Only when we see the unity of the archetypically timeless with its psycho-historical place in human development can we grasp its significance for the fate of the individual" (136-7).
   a. We have to match the symbols described by the individual with the archetypal stage to understand and to analyze.
      i. This statement may be banal, but it places the genetic aspect into the theory; we have always connected the symbol with our place in psychic development.
   b. For Example: Is the mother archetype appearing as a witch to chase the childish ego to the father archetype or to be contended with and conquered to turn into Sophia?