

THE LINK BETWEEN THE PRACTICES OF PHILOSOPHY AND ANALYTICAL PSYCHOLOGY

Cristian BOCANCEA

West University of Timisoara

bocanceacristi@yahoo.it

Abstract:

The term *philosophy* is one that Jung uses frequently in his work in various ways, either as a study subject, as a spiritual attitude or as a rationalising technique, but especially as a hermeneutic method. On one Jung's philosophy is used hand to put distance between him and any speculative philosophical assumptions, Jung's followers considering him to be a genuine scientist. On the other hand, his philosophy is used to highlight a remarkable proximity between an authentic modern psychoanalyst and an ancient philosopher. Romano Madera thinks that Jung promoted a series of important philosophical ideas.

Keywords: Jung, analytical Psychology, Romano Madera, practical Philosophy.

1. Jungian Analytical Psychology Roots of the Concept ‘Philosophy as a lifestyle’, from Romano Madera’s Perspective

The term *philosophy* is one that Jung uses frequently in his work in various ways, either as a study subject, as a spiritual attitude or as a rationalising technique, but especially as a hermeneutic method. Most often Jung’s philosophy is used on one hand to put distance between him and any speculative philosophical assumption, Jung’s followers considering him to be a genuine scientist; on the other hand, to highlight a remarkable proximity between an authentic modern psychoanalyst and an ancient philosopher.

Romano Madera thinks that Jung promoted a series of important philosophical ideas, when he states that: ‘schematically it can be said that Jung takes from Kant the critical attitude of gnoseology in relation with the scientific knowledge, but also from Nietzsche, beyond the over-amplified aspects of his thinking, the tendency of an individualised morality’(Madera 2013, 189). Any criticism of philosophy made by Jung enters the metaphysic’s coordinates drawn by Kant. In this context, metaphysic has not claimed over time to overcome or to break away fully from the empirical world, even more than that, it is considered experience’s exam, with the purpose of contradictory delimitations by individualising the dimensions of a justified reality. Madera considers that: ‘it can be said that metaphysic is for the physical world what is meta-psychology for psychology. However there is no psychology that does not involve a meta-psychology, any speech around the psyche, even a description of it, assumes meta-psychological presumptions’(Madera 2013, 189). The psychology of the unconscious has this meta-psychological premise because the existence of the unconscious is a theoretical construct that refers only indirectly to phenomena given by experience. The Italian philosopher considers that the scientific attitude pursued by Jung is synthesised by the quote, ‘any interpretation necessarily remains an *as if*. The last core of meaning can be circumscribed, not described.’ (Madera 2013, 190).

In a late work of Jung, called *Memories, Dreams, Reflections*, there is a self-defining of himself in relation to philosophy: 'I define myself as an empiricist, I just have to be something honourable to. I am often criticised that I am a stupid philosopher and I do not like to be something inferior. As an empiricist at least, I did something. [...] I am just a psychiatrist because my essential problem, to which all my effort is dedicated, is a soul's disturbance, phenomenology, aetiology and its teleology. Anything else plays an auxiliary role for me. I do not feel attracted neither to fund a religion, nor to practise one. I do not cultivate any philosophy, I just think only within the limits of the particular task given to me, that of being a good soul doctor. These are the predispositions that I have found in myself and in this way I function as a member of this society.' (Jung 2017, 420)

In this case, the perspective promoted by Jung is considering the school's and university's philosophy because in his time that was the only type of philosophy practised. Even though in often parts of his works Jung repeats numerous times that, to be an authentic psychiatrist, you must also meet philosophical issues of substance, for example problems of ethics, speech, truth, experience and symbolic thinking. All these are themes that Jung addressed in his works. To illustrate Jung makes the next confession: 'the language I am speaking must be equivocal, respectively, with double meaning, to keep in mind its psychic and its double aspect. I consciously and intentionally lean towards expressing with a double meaning because it is superior to the unambiguity and corresponds to the being's nature. According to my natural disposition I could very well be unambiguous. This is not hard, but it is to the detriment of truth. Intentionally I let all my tones and nuances resound because them, on one side are anyhow present and on the other side they give a more truthful image of reality. The unambiguous expressing makes sense only when facts are found, but not when we are talking about an interpretation, because the meaning is not tautological, but always encompasses more than the sentence's actual subject.' (Jung 2017, 421)

Madera considers that this passage is of a capital importance for the philosophical conception that supports Jung's analytic psychology, through which he justifies the privilege that language and symbolic thinking has, in human behaviour interpretation. Also, Jung is asking the ethical question particularly to a psyche researcher. Swiss psychoanalyst says that: 'the criteria of ethical actions cannot consist in the fact that what we recognised as good has the character of an absolute imperative and that the so-called evil is to necessarily avoid. Through recognising evil's reality, the good is necessarily relativizing itself, thus appearing as one of the halves of a contrary. The same thing valid for evil as well. Together they form a paradoxical whole. Practically, this means that good and evil lose their absolute character and that we are constricted to realise that they represent judgements. The imperfect character of the human judgement makes us doubt that our opinion is always the correct one. We also can be the victim of a wrong judgement. The ethical problem is affected by this, only to the extent that we feel uncertain of the moral evaluation. Nevertheless, we must make ethical decisions.' (Jung 2017, 374)

In any context it would be, the usage of the term of *philosophy* or derivations of it, through its domains of existence, like ethics or gnoseology, is emerging in Jungian work, in a positive aura and which often binds itself to the issue of his analytic psychology and to the particular therapeutic practices. In another work of Jung, *The Practice of Psychotherapy* (Works, vol. 16)¹⁶, Madera thinks that for Jung any psychotherapist must have final beliefs worthy of being expressed, believed and defended, or valid, as a result of demonstrations. These last beliefs, Madera says, have shown, over time, their therapeutic and preventive validity, that is the vision of a world ideational built and which is biographically verified with the purpose of being able to later fundament main therapeutic factors. Human psyche considers Jung is configured by two poles: on one side, the pole given by the physiologic factor and which influences the elementary

¹⁶ C.G.Jung, *Practica psihoterapiei* din Opere (vol. 16), Ed. Trei, București, 2003, section *Psihoterapia și concepția despre lume și viață*

psychic formations, more exact the disruption of the pulsing and affective processes; on the other side, the pole given by a superior psychic order no being physiologically conditioned, but influenced by a sphere that encompasses rational ethical and aesthetic representations in a whole given by the extent of philosophy, but they can also be religious or tied to tradition. The human for Jung is a mix of rationality and irrationality: 'the final call to reason would be very nice, if the human were from nature an *animal rationale*, but he is not, on the contrary he is at least just as irrational.

This is why, often reason is not enough to modify the pulsing, in such a way that it obeys rational order. It is unimaginable what moral, ethic, philosophic and religious conflicts come out from that place of the problem; practically it surpasses any fantasy.' (Jung 2003, 95). The consequences that Jung develops in this context are sad for the human species. The important decision of a human life, the Swiss psychologist considers, are much more often subordinated to the instincts and to other unconscious factors, than to a well-intentioned rationality. From a therapeutic point of view, if through methods that stimulate the human reason, I cannot be reached any result, the psychotherapist must orient guide himself by the irrational state of the patient. The conflict of psychotherapy with the conception on the world and life is one that constantly happens, even though not all patients live it. The ethical dimension of philosophy is, however, the one to which every patient is relating, because any human action can be judge in terms of *good* or *bad*. The psychotherapist duty is, says Jung, that of trying everything he can to save the patient from the restriction of the unconscious.

This effort does not suppose the elaboration of another philosophical manual, but a constant philosophical or religious attitude, if the case may be, in accordance with life's dynamism. Any patient is invaded by some archetypal contents that come from the unconscious, but for their understanding the philosophical and religious concepts are not enough, which is why Jung proposes to resort, in this case, 'to a pre-Christian and extra-Christian *weltanschauung* material based on the fact that humanity, the state of being a human, is not a prerogative of the occidental type' (Jung 2003, 100). As worthy

to follow the example, Jung gives medieval doctors (without giving any name), who cultivated a philosophy that had roots in the pre-Christian sphere. These medical doctors considered that except the light of holy divine revelations, there is another spring of illumination called *lumen naturae*, to which they sometimes resorted if the Christian truth was not useful. Jung also brings to attentions the remarkable contribution on neurosis of Freud, who considers that 'neurosis is not a simple congestion of symptoms but represents a deficient functioning that affects through sympathy the entire psyche. What is important is not the neurosis anymore by who has neurosis. From man we have to start and the man we have to be able to treat and correctly appreciate.' (Jung 2003, 101). This signifies the fact that the psychotherapist must enter the patient's universe of ideas, in his conception of the world and life interwoven with archetypal elements from the collective subconscious, to identify and understand all the aspects of acting neurosis. At this point, Madera considers that all these elements are constituted in a biographical philosophy that cannot be dissociated from the existence and the truth of the patient's reality, so it is necessary a metatheoretic thinking, on the mitobiographic line. The biographical philosophy is before everything else a philosophic practice, in the last instance a lifestyle.

The psychotherapist's vision of the world, which supposes consistent philosophical dimensions makes up the opposite pole to the conditioned psyches of the patients, thus being configured a psychic domination of the analysed by the analysing psychiatrist, being able to sketch the future destiny of the patient, or, how Yung synthetically expresses it, the philosophical conception of world 'guides the therapist's life and informs the spirit of his therapy' (Jung 2003, 96). Madera considers that this idea of the Swiss psychoanalyst is a very dense one, with an overwhelming importance, because, in the last instance, the philosophic perspective of any therapist directs his life and from here he extracts the ideas which configure the therapeutically means and methods.

In this ideational context, Madera declares himself a partisan of Yung, considering him a precursor of the updating of the '*philosophy as a lifestyle*' concept. Otherwise, he

rhetorically questions: what are the biographical analyses with a philosophical orientation in the last instance, 'if not the functioning of the concept on world which results from the dialogue with one's own and others' existence, at the same time it can treat the other?' (Madera 2013, 197) Jung becomes explicit when stating the idea, 'we psychotherapist should be philosophers or philosophical doctors or rather we already are without wanting to admit it because between what we do and what is it learnt in colleges there is a huge difference'. (Jung 2003, 96) In this context he is talking about a completely different philosophy, then the scholar or university's type of philosophy, rather he is talking a philosophy lived according to some philosophical values and principles.

On the idea of a philosopher psychotherapist, Madera considers that Jung couldn't have known in the era what profound intuition he had and what remarkable merit registered in the history of practical philosophy with this idea. From his vast experience in clinical psychotherapy, Jung noticed that many patients bring into discussion life's ultimate principles, the existential fundamental problems, essentially diverse ethical, ontological, gnoseological, religious, that is generally philosophical beliefs. Which is why the one that directs the dialogue during the therapy (the psychotherapist) is necessary to the culturally and philosophically superior having a well-defined ontological conception, but one able to intersect with the analyser's conception. Madera develops further Jung's ideas, stating that any therapy must have a philosophical orientation, and a series of patients can't even be diagnosed, because they have not entered any symptomatology of any psychic condition, being healthy enough and which through the problems brought into conversation with the psychotherapist bring to the surface the civilisations spiritual and cultural terms, mythological conceptions and interpretations, religious beliefs and most often philosophical preoccupations. Jung gives a statistic which can be an argument for this idea: 'around a third of my cases do not suffer any clinic determinable neurosis but from the fact of not finding life's purpose and sense. I have nothing against this being defined as the common neurosis of our time' (Madera

2013, 199). Madera remarks the fact that this sentence was written in 1929 and then until today the situation got worse.

More and more people can't find their life's sense and purposes, connected to different important moments of life such as: adolescence, affective relations, professional career, divorce, grieving, old age or death. At the same time, the Italian philosopher, accusingly criticises all Christian confessions' orientations which promote a multitude of superficial interpretations which have as a fundament the Bible, from all continents of the Earth, and which haven't found a adequate language capable of giving a solid orientation of life to those that declare themselves Christians. Not even the ideologies connected to the political administration of the states, which include the entire political fallacy (liberalism, socialism, conservatorism, Christian-democracy or totalitarianism forms), have succeeded in circumscribing any satisfactory existential orientation. Madera comes to the conclusion that: 'in the absence of an epidemiological diagnosis of our civilisation's psycho-cultural disorder and in the absence of a behaviour capable of taking on the individual question as a start of life's journey without compromises, all these have effects on the therapist's analysis' (Madera 2013, 199). This sentence comes in the prolongation of those stated by Jung, that is that fact that the doctor or therapist, more than healing must develop the creative potential of the patient, that is the end of the treatment ends when the personal auto-developing through the knowing of life's sense begins. The Swiss analyst psychologist concludes that for all these it is necessary a radical change of the way of seeing life. To this point, Madera notices that the last Jungian conclusion coincides with the concept of conversion, a term updated by Pierre Hadot, which comes from an antic philosophical terminology, which is exactly that of a radical change of life, which all the antics means a choosing a life founded on philosophical principles, such as the exigency of the permanent search of the truth or the consciousness of belonging to a world alongside the others.

In another quote, the term *philosophy* comes up at Jung when he tries to bring into focus the purpose of psychotherapy: 'the noblest goal of psychotherapy is not that of transposing the patient in an impossible state of happiness, but that of facilitating its philosophical firmness and patience in bearing suffering. The sum and fulfilment of life require a balance between suffering and joy.' (Jung 2003, 99) Madera finds that this statement is similar with those antique philosophical quests due especially to Epicurus and upgraded by Hadot, more precisely is about that human happiness which to be stable must first know to overcome pain.

Jung considers that only the clinical point of view is not enough and can't penetrate the neurosis nature which he concerned himself with an entire life, because these are more likely psychosocial phenomena than a disease in the strict meaning of the word. At the same time, he states that neurosis constrains him to extent this concept beyond the psychic disease of an individual unbalanced in his functions and proposes to consider the neurotic person 'a relational system socially sick' (Jung 2003, 85). For Jung, observes Madera, the validity all therapeutically theories and practices must lead to philosophical meta-dimensions able to take into account the multitude of truth's faces from a gnoseological perspective, Jung considering that 'each carry for only a piece of the journey the light of knowledge, until another takes it on. If we could understand this process in another way than personal, if we could assume for example that we are not the personal creators of our truth, but its exponents, some individuals that only express contemporary necessities of the soul, lots of venom and bitterness should be obviously avoided, and our eyesight will be free to see the profound and supra-personal connections of humanity's soul' (Jung 2003, 85). In this passage appears a new perspective of truth, with reminds of one of the transcendence situations promoted by Hadot in defining philosophy as a way of life. In another way of saying Jung proposes a stopping of human rational when it is not the result of interchanges of true or at least credible ideas with the others.

Still connected to the problem of truth, Jung is asking the question of its understanding. He starts with the premise that the process of understanding is one extremely subjective. The duty of the psychotherapist is that of convincing the patient of his truth, so that 'the sentiment of understanding should be because of this more likely a consent, which is the fruit of common reflection' (Jung 2003, 167). Madera selects two edifying quotes from Jung's works which describe without explicitly naming the concept of philosophical orientation, a term later developed by the Italian philosopher, in his books. The Swiss psychologist consists that: 'just the human conscience created the objective existence and sense, and thus, the human found its indispensable place in the grand process of the Being' (Jung 2017, 297). On the other hand, 'without the human's reflexive conscience, the world is a huge nonsense, because the human is, according to our experiences, the only being which can establish sense. [...] As a creation doesn't have a recognisable sense without the reflexive conscience of the human, it is given to the rations of being a veritable cosmogonical meaning, through the hypothesis potential sense' (Jung 2017, 422). These two quotes Madera admits, represent the partial genesis of his concept of *biographical analysis of philosophical orientation*. The Jungian philosophical analysis is, as the Italian philosopher categorises it, the big sister of biographical analysis through discussing the problem of the search of life's sense.

The idea of philosophical practices generator or habits and skills so closed to the Greeks, later to the Christians as well, and upgraded by Hadot, is recognised by Madera in Jung's works. The latter warns that the neurosis gives a series of unfit habits, which do not disappear if not replaced by others through a series of practices. Only education through philosophical practices can propose the way this work can be done, and the patient must be fixed on other existential orbits through educative want. This idea, Jung takes from Adlerian school, another psychoanalytical orientation which continues and develops Freudian psychoanalysis, having success especially with teachers and clerics, because they place the accent on the force of education in forming the individual. In this context, starting with his experience in analytic and therapeutic practice, Yung imagines

a new educative form, more precise a school for adults in which to be addressed the existential problems, completely different from the classical school meant to prepare persons for the social-professional and existential integration. Actually, Jung wanted that the patient, after finishing the therapy, under psychotherapist's guidance, to not be completely abandoned, but to continue to developing of his personality, through a formal education, in which to be studied the essential and existential problems, that is philosophy.

Madera observes that all the directions of philosophical consultancy avoid or even refuse the analytical psychology's legacy, remaining the prisoners of a philosophical intellectualism, appealing only to texts and philosophical practices found only alongside philosophy's history. Going back to G. Achenbach, the founder of the first society of philosophical practice, and who defines consultancy as *philosophiche praxis*, this practice must equally address to any individual with a well-defined professional education, like lawyers, doctors, engineers or economists. The biographical analysis with philosophical orientation, though, besides the fact that takes back the Jungian ideas and capitalises the richness of analytical psychology's concepts and methods, puts all these into relation with philosophy as a lifestyle. Romano Madera explicitly states that 'the biographical analysis with a philosophical orientation tries to bring back the philosophical practice in relation with the vocational fundament which encompasses and exceeds any profession, addressing to the philosophy as a common path of any specialisation which wants to encompass a generally human dimension.' (Madera 2013, 210)

2. Jungian analytical psychology therapeutics contributions to the philosophical practices proposed by Romano Madera

The beginnings of psychotherapies are obviously assigned to Sigmund Freud, and the psychological treatment is founded on the Freudian theories and concepts of psychoanalysis like the trauma theory, the repression theory or the libido theory. Adler

enlarges a neurosis's sphere of approach, naming his theory as individual psychology and the weight centre is that of inferiority theory and educative practices. Jung names his field of study analytical psychology and develops a theory in which psyche's structure has three levels. Analytic psychology's therapy operates according to the following psychic model. On the surface conscience is found, more profoundly is the personal subconscious, where the life's acquisitions are found, specific to one person, but also a series of skills, and at last the collective subconscious which contains in personal stratification, mythological connections or archetypes. The conscious is that part of the psyche to which the individual has direct access, and which contains attitudes through which he adapts to reality. Under this area is the personal subconscious which is unique for every man and is gained throughout life. In this place lost memories, repressed ideas, subliminal perceptions (perceptions that are not strong enough to reach the conscious) can be found. The collective subconscious is the deepest and the most extensive, being formed of images or primordial representations common to the entire humanity, representing an impersonal fundament.

The premise from which Jung always starts is that of the man being a mix of rational and irrational, stating that 'perhaps each has in his form of life an irrational which can't be surpassed by any other. All these, of course, do not stop to first try normalisation and rationalisation as far as it can go. If the therapeutic success is enough, we can leave things as they are; but if it is not sufficient than therapy, for good or for worse must orientate itself after the irrational state of the suffering. Here we must guide ourselves after nature, and what the doctor does after that is less to treat and more to develop the creative seed planted in the patient. What I have to say starts where the developing begins and the treatment end. As it can be seen, my possible contribution to the therapy's problem is limited as such to those cases in which the rational treatment does not achieve a suitable result.'(Jung 2003, 55)

In this passage Jung has the intention of showing that when we discuss the problem of solving neurotic malfunctions with rational means, psychotherapy gets

scientific dimensions, like Freud or Adler tried as well, by reducing individual manifestations to universal treatments, by addressing the common and collective dimensions of the psyche, When the psychotherapeutic means and methods are exhausted, Madera observes, the irrational components with specific manifestations persist further, Jung claims his own contribution in the moment in which the treatment ends, proposing an individual developing, by using a dialectic method, confronting the dreaming and therapy tendency of the patient, which the therapist's imagination. Madera considers that with this proposal appears a new form of freeing truth for the patient. In this way the therapeutic positions owed to Adler and especially to Freud are consequently outdated. After Jung, the problematic specific to therapy can't be approached exclusively causal, but the symbolic thinking tightly connected with the creative possibilities of each, taking into account also the developing age of the individual, must be stimulated. Jung generalises when stating that 'all men's works come from the creation fantasy. How could we think depreciative of the power of imagination? And fantasy is never wrong, it is too profound and too intimately tied to the basic stock of the human and animal instincts to fail [...] the effect I'm trying to achieve is to produce a state of mind in which my patient starts to experiment with his being, in which nothing is forever given and frozen without hope, a state of fluidity, of change and of becoming' (Jung 2003, 60). In this point a new therapeutic practice is open, which Madera calls philosophic practice, beyond empirically limited rhetoric, founded on an empiric metaphysic of which Jung is not conscious. It is natural, specific to the Swiss psychologist, that effective disorders of the patients to correspond to some religious or philosophical factors. Which is why, to search for support and help in philosophy or religion is unavoidable. Madera highlights that this relation pointed out by Jung between the philosophical and religious ideas and the emotional states of a patient represent one of the most important researching directions for his interests, formulated by an analyst psychologist, being about the possibility to correlate the analytical psychology with the philosophical practice.

A psychotherapist that wants to treat the patient until the end, for Jung, must unconditionally research the religious and philosophical ideas which correspond to the emotional states of him. Significant to highlight is the importance Jung gives to the pulsations and how they occur in the concept of world and life of man. The Swiss psychologist states that: 'the pulsation is not isolated, and it can't be practically isolated. It always carries with itself archetypal contents with spiritual aspect, through which on one side it is established, on the other side it is limited. In other words, the pulsation associates itself always and unavoidable with something similar, with a concept on world, no matter how archaic, unclear and nebular it is' (Jung 2003, 98). Madera understands this passage as a manner of releasing the human nature with a fundamental spirit which is both a limit of the instinct, a source of myths and a direction for the life's sense for the individual. At the same time, in this point it is articulated nature with the culture, thus appearing anthropological constants or original cultural models which configure the ethnic nature of people's spirit. The Milanese philosopher considers this archetypal theory of Jung an extraordinary research and therapy direction capable of freeing the neurotic tendency to rummage the personal past.

Thus, ample spiritual and philosophical horizons have been opened starting from the therapeutic practices of analytic psychology. Madera concludes that 'philosophy is not understood as a random set of knowledge, but the attitude of the one who loves knowledge, seeks for a sense and doesn't stop to examine, for this search, his thoughts in life'(Madera 2013, 180).

3. Jung's concept of *spirit* and its significance for Romano Madera's *philosophy as a lifestyle*.

The concept of spirit is one that accompanies philosophy through its entire history but is also met in other fields of the existence. Generally, *the spirit* is considered a basic factor of the existence, being opposed to matter and identified in some religious conceptions with the divinity. Also, the spirit is understood as a supernatural entity, an

imaginary being, a ghost, a soul, emotional state or even a feeling. Etymologically the word *spirit* comes from the Latin *spiritus* which means: soul, breath, life and breeze. A multitude of philosophers has used this concept along the history of philosophy.

Jung starts from the German *geist* (spirit), which means a principle opposed to matter, that is an immaterial substance which is equal in Christianity with God. 'The immaterial substance is also represented as a carrier of the psychological phenomenon or even life' (Jung 2014, 240), the Swiss psychologist points out. Spirit's characteristics are highlighted firstly by the fact that it is a principle of movement and spontaneous activity, secondly by its capacity of freely generating images, beyond perceptions, and thirdly there is a sovereign and autonomous manipulation of the images. If, initially, the primitive man, Jung specifies, projected the spirit beyond him, as a follow-up of its development, the spirit came to be encompassed in the sphere of human consciousness. It's not the human that created the spirit, Jung points out, but it, with its traits, is the premise of the man's creativity logic; moreover, it is the foundation of perseverance, enthusiasm and inspiration of the human. But spirit is so strongly associated to man, that the human being is tempted to believe that it is the creator of the spirit and it is directing it. 'The original phenomenon of the spirit installs itself as the master of man. (...) The spirit is threatening the naïve man with inflation'(Jung 2014, 241), specifies the Swiss psychologist. For Jung, the spirit manifests itself even in dreams. After his clinical experience with a series of patients, concludes that the psychic phenomenon the spirit shows an archetypal nature, basing itself on the presence of autonomous original images, that universally exist in the subconscious, in the human's psychic structure dowry. The term of archetype, for Jung's analytical psychology, indicates the presence in the human psychic system of some universally spread pre-existent forms. The Archetypes are founded on the concept of collective subconscious. The contents specific to this collective subconscious are indebted exclusively to heredity, so they are not acquired along the life of the human being. Anthony Stevens, an important psychiatrist and Jungian psychoanalyst highlights the fact that Claude

Levy-Strauss, a remarkable structuralist anthropologist, came to the idea that the existence of an infrastructure of the subconscious, and Noam Chomsky promoted the concept of universal grammar common to all the languages of the world and ethology (a part of behavioural biology) adheres to the idea that in the animal world there are native mechanisms which are activated when they met with adequate to the environment stimulus, the animal developing and behavioural pattern specifically adapted that in this way confirms Jung's archetypes.

The Swiss psychologist explicitly mentions: 'The collective subconscious is not formed along the man's life but is inherited. It consists of pre-existent forms-archetypes – which can become conscious only helped and give the contents of consciousness a well-determined form.' (Jung 2014, 56) So that it is understood the role of the archetype, as a part of the human psyche, it is required for some of its fundamental features to be mentioned. Firstly, the archetype is a manifestation the deepest levels of the subconscious, most specifically the collective subconscious. Secondly, a differentiation between the form and the content of an archetype must be made. If the form is an a priori predisposition of the subconscious to build images, on the other side the archetype's content is a way of realising the form, to be more exact its concrete representation. The form is not acquired and independent from experience. Thirdly, the archetype's content can be known, being made up of several elements from specific acquisitions and the social experiences of each man. Not least, an archetype has a dynamic nature and operates after the principle of contraries (often containing contrasting elements) but which also owns the possibility of psychic imbalance. To example, Jung gives a few options archetypes and the way they manifest. *Persona* is an archetype that manifests itself through an example of simulated personality, as if it would wear a mask in which the waiting of the social role has the significant influence. Also, *persona* might become a rich source of neurosis if the artificial personality dominates or suppresses the other specific characteristics, the man thus becoming inflexible and suffering from a form of grandeur or too pliable generating deliriums of

insignificance. The *shadow* is another archetype that consists in that part of the individual that he doesn't wish to show and that which consists of a series of repressed, dark or unadjusted elements. These accumulations may lead to psychic imbalances or even more to the generations of neurotic personalities. *Anima* and *animus* represent the counter sexual side of the psyche. To detail, *anima* is the feminine part of man, and *animus* is the masculine part of the woman. To man, for example, the anima archetype is firstly identified in his mother, and the projected upon other women that awoken in that man positive or negative feelings. *God* is the most critiqued archetype proposed by Jung. The divinity is looked at as a structural component of the psyche, to be more precise a predisposition which starts to function at a certain moment in the developing of the human spirit. The idea of *God* is founded on this religious predisposition emitted by the collective subconscious, generating a specific energy and manifesting in different phenomena that belong to different religions. As an archetypal content, God represents a concrete manifestation of a a priori predisposition and may adopt some ways of expression. The symbol is the preferred form of expression specific to divinity as an archetype, and the symbolic speech is the most used religious speech. Through the symbolic images of religion, the man gets and gives the meaning to the archetype named by Jung *the God in us*, resulting an immediate religious experience with a persuasive character. Shortly, for Jung, the spirit is an archetypal structure from the collective subconscious and it most often takes the form of the figure of an old wise man.

Analysing Jung's concept of spirit, Madera makes the following comparison: the contrast between nature and spirit is configured in the same way as the contrast between the instinct and the sense. The noticeable behaviour is described by using the last two concepts in the following way: the instinct is characterised by a minimum of plasticity and a maximum of predetermination, and the sense is characterised by a minimum of sketching and a maximum of transformation. In the moment in which the spirit takes the form of the life's sense, the sense's features are applied to the spirit as

well. Madera considers that there are three levels of meaning of the concept of *sense* encompassed though in one organic unit. A first level of the sense is given by life's orientation, which actually becomes a problem of the freedom of choice starting from the given of reality, to the elaboration of an oriental cultural world. As Madera specifies: 'sense means before anything else the relative freedom of imagining and thus, the relative necessity of having to choose for the human being an orientation of the achievements and of his life.' (Madera 2013, 272) A second level of the sense is given by the relations between the structures and the terms which characterise the existence, to be more exact, the sense is given by an order of the terms' existential relations and significations. A third level of the sense supposes an order of the significations which implies a structure of preferences, to be more precise a sense characterised by the construction of a hierarchy of values which can suffer change in time. Starting from Jung's text: 'the univocal expressing has sense only when there are noted facts, not when it is about interpretation, because sense is not tautology, but always encompasses more than the concrete subject of the sentence' (Jung 2017, 421), Madera considers that what exceeds the concrete subject through the sentence is the sense which actually is the manifestation of the spirit. A part of reality is predictable, but there also is something that escapes us, that goes wherever it wants. The spirit corresponds to Madera to the liberty – which constitutes the condition of biological and logic-transcendental possibility of the concept of sense. The most eloquent example in which the sense and the spirit met is the world of the artist, which can encompass more than the hermeneutical dimension, the religious one. In this environment, the concept of *spiritually* first appeared. Life's orientation, the order of significations and the hierarchy of values constitute the intention of the term of sense and are found in different forms, in any culture of a human community. Jung's merit is that of introducing or most likely lowering the concept of the *spirit*, in the sphere of human conscience, correlating it with archetypes and the collective subconscious or, in Madera's words: 'Jung confirmed the presence in the psyche of this dynamic phenomenon of this energetic resource (...), in

opposition with another force (matter). (...) Jung adopted a classic attitude of an antic sceptic refusing to respond to the type of reality of the spirit, but at the same time continuing to affirm the reality of the psyche.' (Madera 2013, 275)

The spirit, for Jung, is subordinated to the concept of *sense* and transcends the *id*, that is the centre of a conscious psyche. There is another extremely suggestive passage in Jung's works, which expresses the relation between the sense, the human existence and the spirit through the term of *divinity*: 'the necessity of mythical expressing is satisfied if there is a concept which sufficiently explains the sense of human existence in the cosmos – a concept that springs from the soul's wholeness, that is from the cooperation between the conscious and the subconscious. The lack of sense stops life's plenitude and consequently means disease. The sense makes many things to become bearable, maybe even everything. No science will ever replace the myth and a myth can't be manufactured by any science. Because no God is a myth, but the myth is the revelation of a divine life in the human.' (Jung 2017, 386) Madera comments on this paragraph pointing out that the sense of human being's life finds a place in the human through the collaboration between the conscious and the collective subconscious, with the help of the spiritually charged myths, which can be divine.

The weight centre and the problematic remain for the Italian philosopher: how can the way through which the sense generated spirit find a place through the help of the collective subconscious be consciously rationalised? The existence of the sense appears on the intersection between an external dimension created by ideas and values and an internal dimension created by the psychical experiences connected to an implicit memory which manifests itself through a spiritually given by an anterior reality. 'This is a matter of maximum theoretical seriousness which today could be deduced from the development of the Hillmanian tendency of the archetypal psychology,' (Madera 2013,

276) Madera concludes. The promoter of this archetypal psychology, James Hillman¹⁷ managed in 1992 to organise an archetypal psychology festival with over 500 participants. His main idea was to highlight, to admit and to cultivate mental and psychological connections of the postmodern human with antic cultural or even archaic roots which have been perpetuated in time and have generated collective or individual pathological disruptions. For Hillman, the archetypes are the most profound models of the psyche's functioning, looked at as soul's roots which govern human life's perspectives and with the help of which the man perceives the world. To explain a few significant details, the archetypes are axiomatic images to which the man's psychic life is always returning. To them, one can arrive with the help of dreams' analysis and from their interpretation the correlation between the universal images and the collective subconscious may be determined.

The conceptual construction of the sense and the figurative or narrative intuition given by the spiritual symbol can't be reductionist approached, Romano Madera considers. The sense and the spirit indicate and refer to the purpose and the value. These can't become a philosophical religious or artistic preoccupation if they are not implied and rooted in a lifestyle. Madera comes to the conclusion that 'the lifestyles reach the sphere of the spirit when it admits being inhabited by a dimension which overcomes the focusing on egoistic interests and which opens in intuition the feeling of mystery as well.' (Madera 2013, 279) In this context the term of *mystery* has a few features which remains as Lucian Blaga's conception, which defines the man as a being into mystery and for revelation. For the Italian philosopher, knowledge always opens more questions than it closes, that is 'the mystery increases at the same time as the knowledge itself' (Madera 2013, 279). If through the spiritual dimension can be understood this opening of the unknown which increases at the same time as the

¹⁷ J.Hillman, American psychologist and analyst, has identified in his work *Re-Visioning Psychology*, 1975, a series of spiritual forms and symbols common to the entire human species, able to have derived from the collective non-conscience.

known, in the same way the horizon is always getting further away from the one that gets closer in order to reach it, then the human being would understand exactly the bringing of the mystery to a symbolic meaning.

The direction opened by Jung is very appreciated by Madera because it vastly overgrows the clinical barriers of analytical psychology, but any therapist has often enough the occasion to ask in their daily practice questions regarding spirit's symbolism and sense's conceptualisation. If the symbol form of the spirit offers the possibility of the sense's existence in the case of interior conflicts, as well as in the case of exterior conflicts, it also opens new directions, organises the significations, sets the hierarchy of values, recomposes the experience and the self-knowledge and generates a more extensive and profound horizon of the inhabited time. Madera qualifies 'this possibility as an opening from the conflictual tensions which immobilises the life's potential, as an opportunity of transforming the interior and exterior world's perception, as a chance to convert the existential orientation and the id's transcendence.' (Madera 2013, 280) It is actually the same seeking of life's sense together with its spiritual dimensions that P. Hadot also proposes in his conception regarding philosophy as a lifestyle, the Italian philosopher remarks.

The spiritual dimension potentiates itself with the help of spiritual exercises pulled out from antique philosophical lifestyle, which can be renewed and readapted to the sensibilities and the context of post-modernity, stimulating the feeling of living in society, overcoming egoistic interests which come from a manner of seeing the human existence even if the central purpose is self-affirmation.

4. Significant Jungian concepts for the philosophic practice, from Romano Madera's perspective

The necessity of the contemporary philosophical practices that Romano Madera proposes is constantly argued in the horizon of Jungian analytical psychology's ideas and

of the radical interpretation given by Piere Hadot's philosophy¹⁸. The Milan philosopher starts from a quote of Jung, in which he confesses: 'my writings may be looked at as some stations across my life, they are the expression of my inner development, because the preoccupation for the subconscious contents mothers the man and determines transformation. My life is my action, it is what I have done, it is my spiritual work. One can't be separated from the other. (...) To the spirit that has broken me down, I have given the word. I have never counted on a strong echo of my works.' (Jung 2017, 260) It is one of the most profound conclusions Jung has written at the end of a humanly scientifically and culturally fulfilled life that has generated an important direction in therapy and in psychology's school. Madera interprets these Jungian ideas with the meaning that a human's life, just as Jung's, must be formed through self-education, exploring territories that are as far as possible from their own id, but that can predetermine the energy and the form of a destiny. In this way, the life essentially becomes a product of the researching of this world experience. In other words, through Madera's saying: 'it can be said even that education thought profoundly makes it be discovered that to live is to humanly live, that is to live educated and educating, and from this process the id is formed. The human nature consists in the necessity of this process which is formation in the continuous reformation in the framework of the cultural process.' (Madera 2013, 314) It must be pointed out though that the germinated blanket on which Jung sets the human life is potentiality given by the collective and the personal subconscious. Even more than that the biography of a person results from the confrontation with the myths of the collectivity or even of humanity which pre-defines the human existence, but also the other way around, if the myth can be the generator of sense, which takes the form of spatial, temporal and cultural framework.

¹⁸ See Mesaroş (2017, 205-231).

The concept promoted by Jung, *the self-education of the educator*¹⁹, essentially represents for Madera the contribution of the Swiss psychologist to the renovation of philosophy in the direction of pedagogy and which is to be found in the relationship between the conscious of the educator and the constructive spiral of the report between myth and biography. What Jung lives behind him is the idea that man must permanently ask question in his biographical construction and reconstruction starting from the myth of collectivity, of which he is a part and overcoming the personal biographical conscious. The questions about the myth must be asked starting from the actual contextualised life, but also the other way around, the personal biography, is circumscribed in a trans-personal, collective and synchronic current in which the story of the myth incorporated everything. Madera warns though that the contemporary period has a tendency towards demythization and it almost likely deformed and contaminated the remains of the myths from wherever and whenever it has appeared, in which grotesque fantasies constitute their appearance especially through mass media. The renovation of the authentic myth's creative force is necessary for it to become an appropriate environment for the individual's biography. The Italian philosopher considers that in this doubled spiritual move of myth with biographies and self-education of the educator become the method and technique of any therapy with the help of spiritual exercises. The cure or the therapy of the individual becomes in this way a dynamic process, and not a static one, as it is in the case of psychoanalytic therapy between a psychoanalysis and the patient, and Jung's idea of self-education of the educator gives the necessary dynamic impulse for the nursing of a person. The familiar and classic figure of the educator, teacher or professor, met in schools, is otherwise passé. The permanent education must make its appearance in psychotherapy, social services, nursing of the human spirits through philosophic practices. The Milan philosopher concludes that Jungian term of self-education of the educator is 'an open

¹⁹ See Jung (2003, 91)

ethic process which comes from a daily discipline or becomes a handy formula for self-justifying, thus the philosophical practices in all their expressions exists in this commitment as a guarantee of the report with the others and the world. This must be their moment of honour and on this, their proposal will be judged' (Madera 2013, 318). In this the essence of education will oscillate from this point of view between two very delicate processes: of contamination and of influence. Jung, points out Madera, anticipates this idea through the concept of *transfer* characterised through contagion and infection. This is why, Jung claimed that the therapist that lets itself be infected surely misses the goal of his therapy. It is necessary though an important differentiation, from Madera's point of view, between the meaning of the terms of contagion and influence and of the terms of transfer and countertransference. Contamination and influence make their appearance known between the exchanges specific to recognition and ignorance, trust and distrust, want and refusal, which come up in a truly human relationship. From an extended point of view the terms of *contamination* and *influence* have a broader sphere of meaning and contain within themselves the terms of *transfer* and *countertransference*. The concept of *transfer* is one of Freudian origins that Jung takes and enriches its meaning, by putting it in relation with terms specific to his analytical psychology. To Freud, through *transfer* one can understand away of moving, wants from the subconscious in the conscious due to the contact with objects, phenomena or persons. Largely, in psychoanalysis *transfer* is 'the process through which the subconscious wants update themselves upon some objects in the frame of some type of relationship being formed with them and especially in the frame of the analytic relationship.' (Lapanche and Pontalis 1994, 437) Jung enlarges this meaning by considering that the transfer process is actually a content projection of the subconscious, that is, of the archetypes in a pure state. Moreover, the transfer for Jung is also a phenomenon of conjunction, combination or division in the context of the human subject's subconscious projection, which is under psychotherapy, upon the therapist. 'The transfer may be compared with that medication that acts on a person as

a cure and on other as pure poison. Its appearance means in some cases a sudden turn towards good, the stopping and weighing it down, if not worse, or in some cases is relatively inessential' (Jung 2003, 186) Jung points out. The transfer has as a starting point the negative and conflictual affects towards the parental figure starting from young childhood. Of transfer it can also be talked about in the framework of educational psychology, especially regarding the effect of an older teaching over a newer one.

If a new learning process is favoured by the old one, a positive transfer takes place, and if the new learning process is stopped by the old one, a negative transfer takes place. Madera takes in consideration the positive transfers because they increase the field of intellectual actions and the sense of social values, in learning. Because of strong reasons, that derived from the contamination of pedagogical type, Madera considers that it is necessary for a psychological care or a philosophical consultation with the same educational values to be sustained.

Another important concept is that of *individuation* that Jung considers the central concept of his psychology. Individuation is the psychic concept through which the man becomes himself, indivisible, authentic, as an expression of the fact that he is unique and enough for himself, to put it shortly the accomplishment of the *Self*. Individualisation represents the fulfilment of the individual potentialities that finally lead to wisdom. How can this wish be fulfilled, Madera asks, if not through practices philosophical exercises? In an interview for BBC in 1959, Jung said that man can't bear a life without sense, and that sense stems from unequivocally affirmation of the Self. The Self must participate with a full involvement to individuation, targeting the perpetual growth and development of the human life. Jung's word is edifying for this idea: 'The Self is also the goal of life, since it is the complete expression of that combination of the destiny which is called individual.' (Jung 2017, 473)

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