

The Developments of the Conception of the Jung's Archetypes in Contemporary Psychoanalysis

Korolenko Ts P*

Honorary Professor of Department of Psychiatry, Narcology and Psychotherapy, Novosibirsk State Medical University, Distinguished Scientist of Russian Academy of Sciences, Novosibirsk, Russia

***Corresponding Author:** Korolenko Ts P, Honorary Professor of Department of Psychiatry, Narcology and Psychotherapy, Novosibirsk State Medical University, Distinguished Scientist of Russian Academy of Sciences, Novosibirsk, Russia.

Received: June 03, 2019; **Published:** June 17, 2019

Recently, the idea of archetypes of the collective unconsciousness becomes more often used in the psychoanalysis and psychodynamic psychiatry. These new approaches in some way reflect the turn of the mind of psychologists, psychoanalytic and psychodynamic psychiatrists which based their work on post-Freudian and post-Kleinian works, particularly on the works of Wilfred Bion [1-4].

The archetypes are inborn in us all and do not have their origin in our own experience, though personal experience may activate them, may activate the formation of inherent preconceptions and unconscious phantasies, which are present in the content of the psyche both the infants and analysts.

The formation of the existing in the internal world Ideal forms can be understood as the presence of the universal collective archetypes and inherent preconceptions [5,6].

In all probability, the ghosts, monsters, phantoms, and chimerae (f.e. chimera of the Sphinx, Chimerical monsters the Minotaur, the centaur) that occupy and haunt person's internal world are in their origin the part of the inherent templates of the possibilities and at the same time are created from raw material of autochthonous (self-constructed) projective identifications.

According to new psychoanalytic understandings, the instincts and the drives are no longer the main "movers of the id, instead, is in alter ego with its' own sophistication and complexity. The drives are contemplated as semiotic signifiers and mediators of infinity, of cosmic chaos of Bion's O. The drives produce, but not initiate activity. The infant is potentially born into O, but normally never realized because mother immediately rescues him/her into her protective blankets of mythological phantasy. The confrontation with O is postponed until the child is ready as a result of the process of gradual maturation. The return of the O must await this infant's maturation.

Contrary, to the traditional psychoanalytic thesis, that the "inhabitants" of the unconscious (id) are drivers and repressed unpleasant mental contents e.g. thoughts, feelings and desires. Bion suggested of the existence in the unconsciousness special category which was termed by him as O. O presents an empty sign; the penumbra of whose associations allows it to represent the variety of experiences that had never before been addressed in traditional psychoanalysis. O can be understood to be some sort of parallel reality. O beyond the capacity of imagination, phantasy or symbolization.

Bion [5] stated: "O can 'become' but cannot be known. It is darkness and formlessness, but enters K when it has evolved to a point where it can be known". First of all, O is "absolute" in many perspectives because its infinite nature. O is oxymoron and can be equated with Sodom and Gomorrah, absolute pandemonium or in the same time unimaginable Beauty mixed together.

Other associations to O include Absolute Truth (Good and Evil), Ultimate reality, Infinity, beta-elements [7]. Beta elements is the term for unmentalized emotional experiences, sense-impressions. Beta-elements are transformed into mentalized alpha-elements.

Alpha-elements, contrary to beta-elements, are suitable for thinking, for getting a wisdom as distinguished from formal knowledge.

The domain of beta-elements is inscrutable and ineffable. O is the quintessence of Being. In short, utilization of O is by Bion's way of talking about the whole content of emotional experiences that took place both prior to and following after their reception by the individual.

Moreover, O steady evolves. O is always changing as river relentlessly moved on. The O's psychodynamics exists beyond the possibilities of individual psyche. This very existence and dynamic of the O obviously has archetypes sources.

In the transcendental category O includes according to Bion, "primary qualities - space, Time and causality, noumena, archetypal Ideal Forms and such inherent preconceptions as Absolute Truth, Ultimate Reality, incarnation in the psyche of the "Godhead". Bion stated that men's psyche needs trust as much as his body needs food. Thus, the search for truth becomes the prime driving force of every human being. However, the fear of its realizations and its consequences induce the phenomenon of psychological resistance.

The archetypal search for truth can be compared with the search of "transformational object" [8]. Bollas suggested that in every human being the inborn drive for the search of transformational object is present. The meeting with the transformational object has strong in the personality, capability to make immediately internal shift in personality, induced the changes in general motivations, radically influence at the perception and understanding of the world and herself/himself. Variety of things may become the transformational objects: music, smell, accidental remark of some even previous unknown person, certain places. There are places where an effect of the transformation has a tendency to happen more often, as for example the region of the Dead Sea, Jerusalem, Vatican, Vatican's Garden among the Institute of Philosophy and Religion, where some scientists housing in this territory during the Conferences Informed about the archetypes dreams, especially after they observed the ancient excavated Roman sculptures and other.

The unusual force of the impact of transformational object, its preternatural character may be connected with the presence of deep archetypal sources, linked not only with peculiarities of infants - mother relationships and pure ontological experiences. The important transformation of O takes place in the process of evolving form impersonal archetypal O to personal O.

Transformation of O is reflected in the reveries. Reverie, according to Bion [5], connotes the evolution in O. In such state of reverie, one must exclude many forms of mental functioning - person must be temporary without memory, desire, understanding, knowledge.

At that serene moment the individual simply is as cosmic and inscrutable Being.

The inherent preconceptions may be equated with O. The preconceptions are the things in - themselves and constitute "thoughts without a thinker" which include the most inchoate archetypal notions of an as yet unrealized object, for instance, the breast. The inherent preconceptions also include the "incarnation of the Godhead" - the immanence of a numinous presence within us.

On the basis of everyday observations, we know that the emotional state of practically Every individual can change abruptly without any visible causes. The unconscious triggers can be external or internal. Fairbairn [9] has explained these sudden shifts of emotionality by the dissociation of emotional part of some dramatic events that happened in distant previous childhood period and its invasion in the consciousness, as a result of meeting with some situation in some way similar to the past event. A person does not remember the event itself but becomes the victim of accidental meeting with split of emotion that has accompanied this event in the distant past. These triggers sometimes may be psychoanalytically decoded.

However, in the cases especially of internal triggers, such decoding is usually more difficult and some part of triggers is preserved - unknown. Since their roots possibly present in the archetypes zone of the collective unconsciousness.

From point of view of contemporary psychoanalysis, it is possible to consider Melanie Klein's paranoid - schizoid position (stance) as dominant by the principal of the symmetry according to Matte-Blanco [10] model. We can envision the paranoid schizoid position where the primary process or so-called biological thinking is predominant to be early form of mental processing that operates to recognize similarities in the object and transform them into identities (from similar to identical). Thus, the dissociation would split of those elements of self that are felt to be emotionally asymmetrical with oneself. Projective identification would locate similarities in the chosen objects or seek to close the gap of separateness between the self and the object. In this psychodynamic some proportion of asymmetry is present, also this asymmetry becomes gradually less intensive. In such state dreaming and phantasy become it possible.

Klein's [11] depressive position would correspond to the mode of differences under the principle of asymmetry. In depressive position, the infants became more aware of the reality of their separation from the objects (first of all the separation from their caregivers) which they come to realize different in their Otherness. So, in this new awareness secondary process predominates and asymmetrical approaches prevail which supports the adjustment and them adaptation to their present reality.

In the context of new developments in the field of psychoanalysis and psychodynamic psychiatry we observed the growing interest among the analysts and analytics to the topics associated to the religion and particularly to the questions concerning spirituality.

The formation of the image of Godhead is considered in contemporary psychoanalysis not as a consequence of early object relations. This image resembles relation to an object, it is links with the archetype of the self. The source of the basic Godhead image reflects the inner world of the individual, it is the self-feeling out a structural archetype. The conception of Godhead is in man's nature. It is viewed as a synthesis of Being and Value. Specific Godhead Image which filled out the space of the archetype does not reflect directly simply object relation but presents "the substance" which a person has built his own self. The psychoanalytic studies show that the constant dynamic of the psyche from present objects, events and present self-representation to the memory of the past objects, events and self-representations create a history of ourselves and contributes to the "becoming a self" [12]. The unconsciousness creative use of primary processes is connected with archetypal sphere makes conscious and unconscious interpersonal communications saturated with "unthought known", that give them in such cases special deep emotional mutuality and wholeness quality. That is impossible express in the language of words.

The critical distancing from the archetype zone for a long period of time can induce an evolving not only symptomatic but also disorders on the personality level. These disorders can be expressed as the symptoms of so called "normotic illness" [8], when the person's life is oriented practically exclusively on the formal social and professional functioning, but the important parts of emotional specter as, first of all, empathy and capability for emotional experiences, such as feelings of sorrow, grief, enjoy in interpersonal relationships is completely lost.

Some persons have acute inner feeling of the presence in their psyche something significant important, that can be formulated as "unthought known". These experiences probably, are in metaphorical sense the distant echo of very deep archetype nature of their experiences.

The recent emphasis of some branches of contemporary psychoanalysis on the significance spiritual paradigm that is not connected with any special religious confession and concerns archetypal issues coincidence with this growing popularity today approaches [13].

Bibliography

1. Matte-Blanco I. "Reflecting in Bion". In: *Do I do Disturb the Universe: A Memorial to Wilfred R Bion*, ed. JS Grotstein. Beverly Hills, CA: Caesura Press (1981): 489-558.
2. Ogden T. "Reverie and Interpretation. Sensing Something Human". Northvale, NJ, Aronson (1997).
3. Grotstein J. "Nothingness Meaninglessness, Chaos, and the "Black Hole": I. The Importance of Nothingness, Meaninglessness and Chaos in Psychoanalysis". *Contemporary Psychoanalysis* 26.2 (1990): 257-290.
4. Grotstein J. "Who is the Dreamer Who Dreams the Dream? A study of Psychic Presence". Hillsdale, NJ, The Analytic Press (2000).

5. Bion WR. "Attention and Interpretation". London, Tavistock (1970).
6. Bion WR. "A memoir of the Future. Book III". The Dawn of Oblivion. Pertshire, UK, Clinic Press (1979).
7. Bion WRD. "Elements of Psycho-analysis". London, Heinemann (1963).
8. Bollas C. "The shadow of the object: Psychoanalysis of the Unthought known". London, Free Association Books (1987).
9. Fairbairn WR. "An Object Relations Theory of the Personality". New York. Basic Books (1954).
10. Matte-Blanco I. "The unconsciousness as Infinite Sets". Duckworth Press, London (1975).
11. Klein M. "The Psychoanalysis of Children". London, Hogarth Press (1932).
12. Lewald H. "Perspectives on Memory". In: Psychology versus Metapsychology (1976).
13. Psychological Issues 9, N 4, monograph 36. International University Press, New York.

Volume 8 Issue 7 July 2019

©All rights reserved by Korolenko Ts P.

EC PSYCHOLOGY AND PSYCHIATRY Conceptual Paper. The Developments of the Conception of the Jung's Archetypes in Contemporary Psychoanalysis. Korolenko Ts P*. The archetypes are inborn in us all and do not have their origin in our own experience, though personal experience may activate them, may activate the formation of inherent preconceptions and unconscious phantasies, which are present in the content of the psyche both the infants and analysts. The formation of the existing in the internal world Ideal forms can be understood as the presence of the universal collective archetypes and inherent preconceptions [5,6]. Carl Jung's collective unconscious refers to the concept that our deepest unconscious mind is genetically inherited and not shaped by experience. He is responsible for proposing and developing the psychological concepts of collective unconscious and archetypes, along with introverted and extroverted personality. Jung worked with Sigmund Freud, another prominent early psychologist. In his early studies, Jung's work affirmed many of Freud's ideas. As time went on, the two split in their principles of psychology. Jung contested Freud's principles of psychoanalysis.