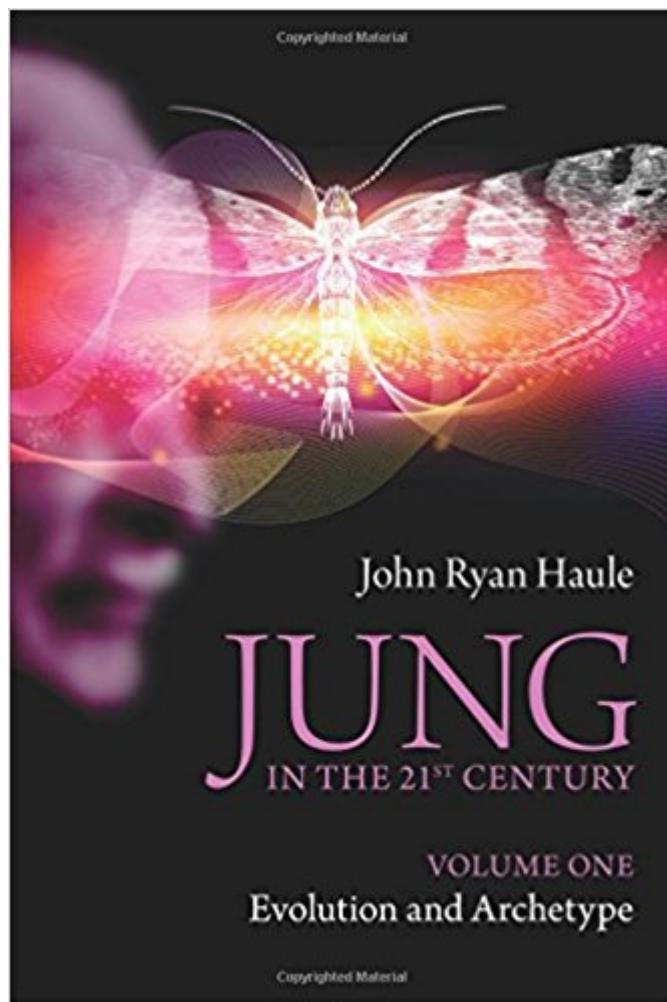


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# Jung In The 21st Century Volume One: Evolution And Archetype



## **Synopsis**

This first volume provides an original overview of Jungâ™s work, demonstrating that it is fully compatible with contemporary views in science. It draws on a wide range of scientific disciplines including, evolution, neurobiology, primatology, archaeology and anthropology. Divided into three parts, areas of discussion include: evolution, archetype and behaviour individuation, complexes and theory of therapy Jungâ™s psyche and its neural substrate the transcendent function history of consciousness. Jung in the 21st Century Volume One: Evolution and Archetype will be an invaluable resource for all those in the field of analytical psychology, including students of Jung, psychoanalysts and psychotherapists with an interest in the meeting of Jung and science.

## **Book Information**

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## **Customer Reviews**

"The two-volume set integrates an enormous range of research and theory from diverse fields into a powerful apologia for the concepts of synchronicity and archetype. It is very useful for those who have some doubts about the concepts, or who have been searching for supportive material to their understanding of the concepts... Haule does well at returning to the line of his argument so that the reader can see the value of the particular excursions he takes." - Arlo Compaan, Journal of Analytical Psychology, Vol. 57, 2012

John Ryan Haule is a Jungian Analyst in private practice in Boston and a training analyst at the C.G Jung Institute, Boston.

John Haule has done a great service to Jungian psychology and even depth psychology as a whole with this work. Coming out among the recent renaissance of Jung, including the publication of Jung's "Red Book" in 2010, which has been featured on the cover of Time magazine as well as the Archives of General Psychiatry, Haule takes up the charge first helmed by Anthony Stevens in pointing out the many striking parallels in Jung's thought on the psyche and shows how it is very congruent with the more recent findings of evolutionary biology, neuroscience, primatology and anthropology. Depth psychology in general has suffered in the last few decades due to the perception that it lacks empirical support and it has been supplanted in the public and professional eye by more recent therapies such as Cognitive Behavior Therapy (CBT). This has been due to several trends--the first of which was early arrogance and dominance of Freudian schools within psychology in the first part of the 20th century, and its distrust of empirical research. Along came manualized CBT type therapies in the latter part of the 20th century, which took on a very empirical approach and showed through a large number of accumulated studies that CBT was effective for a variety of disorders. This, along with the lack of enthusiasm for showing empirical effectiveness of psychodynamic styles of therapy such as those based in Freudian psychoanalysis, object relations theory, Self psychology, and of course Jung's "Complex Psychology", witnessed a steady decline in the public eye. Combine this with sensationalized and often rather silly media depictions of psychoanalysis, along with a particular penchant for touting some of Freud's wackier ideas (like "penis envy") that no one takes seriously anymore, and psychodynamic theory suffered greatly. Perhaps no one, however, suffered more than Jung, who even in his day was heavily criticized for being a "mystic" in the sense of a befuddled guru and not the positive sense, who challenged Western thought with such outrageous ideas like the mind is not a blank slate, that evolution has had a profound effect on human nature and continues to do so, that altered states of consciousness such as dreaming and trance/reverie produced images that should not be dismissed or explained away with "blahblahblah" types of rationalistic/materialistic reduction but taken seriously as significant expressions of the unconscious psyche. Jungian Analyst Anthony Stevens, along with a few others, however, as early as the 1980s began to notice that though psychology had for the most part forgotten about Jung, there were some curious findings being discovered independently by many other disciplines. He set the playing field with his book "Archetype: Natural History of the Self" (updated in 2002), showing how newer disciplines such as ethology (animal behavior), neuroscience, and evolutionary biology have made a variety of findings that sounded suspiciously like very similar statements about the mind/psyche Jung made decades prior, such as

the importance of evolution, our similarity with other animals, the interesting physiology of dreams, and so forth, and has since continued to champion a call to re-examine Jungian thought within the light of all this new research going on largely independently of each other. Jung, it seems, had been right all along, and we are now beginning to see exactly how and why. At the same time, psychodynamic theorists have begun to catch up with CBT-styled therapies and have shown that psychodynamic therapy is not only effective, but in some cases is \*more\* effective than CBT; in particular psychodynamic therapy has an 'extended release' effect that continues to improve patient functioning as long as 5 years after therapy has terminated--other non-psychodynamic therapies do not have this effect. Furthermore, detailed comparative studies have shown that even therapies labeled 'CBT' are more likely to be effective when they incorporate one or more principles common to all psychdynamic therapies such as an emphasis on the therapeutic relationship ('transference'), a focus on how early developmental events are playing out in current symptoms, an overall emphasis on encouraging patients to continue to express their feelings, and free exploration of dream and fantasy imagery. Jungian therapy naturally utilizes all of these methods. Now enter Haule's work "Jung in the 21st Century". Here Haule pulls together a wide array of studies from fields of primatology, cultural and physical anthropology, evolutionary biology, and weaves a strongly coherent model of the archetype--Jung's most profound and foundational concept--that is firmly anchored in the empirical data of these disciplines. He avoids the mistake of getting hung up on the endless debates in psychology about "mental modules", Haule makes one of the most creative and important contributions to this whole area by showing how archetypes are not independent "algorithms" (which invites all sorts of pointless debates about evolutionary psychology) but "complexities within complexities" that have a long evolutionary history and emerge in development due to our phylogenetic history. These archetypes then shape our common dreams, religious feelings and experiences with "godlike" forces in our life. Haule does not stop there, however, and continues on to organize a model of altered states of consciousness and "shamanistic" practices that have been used by humans for anywhere between 60,000 to 200,000 years to attain better inclusive fitness and achieve their goals both religious and mundane (such as to achieve power and set up social strata). He continues on with a brilliant analysis of the history of consciousness--another of Jung's projects, and broadens the span of Jung's inquiry to include primate consciousness through modern day. As a psychiatrist with strong Jungian leanings, I found this work to be timely, exciting and very encouraging; furthermore (to make a shameless plug), I found it to be an invaluable complement to my own book "The Neurobiology of the Gods" which will also be published by Routledge (as of this writing it is in the early phase of publication), which

explores the specifics of the archetypal imagery of gods and spirits, and includes still other consilient data from dream science, metaphor theory, affective neuroscience, neuroanatomy, and cognitive anthropology. Overall, Haule's book is accessible, important, and very broad in scope. The scope in fact makes it impossible for him to deal with particulars, but this is hardly noticed because we are so easily caught up in the directness and clarity of his vision. Many, I predict, will feel a distinct "click" and mental paradigm shift as they work through it. A wide variety of readers should find a great deal to think on with this book, and I feel it will be seen as a very important contribution to the new surge of neurobiological Jungian theory that is gathering momentum in this, the early 21st century. Highly recommended. I hope this review has been helpful to you.

Thank you very much. This is exactly what I need and my friends like to see it. I very like the new things, very precise and easy to use. Next time I buy will not hesitate. Very nice packaging and presentation. Great price. an absolutely wonderful item. Excellent product. FAST Shipping! I also love this material

rating breakdown: book in and of itself\*\*\*, maybe \*\*\* 1/2 book as relevant to Jung\*\* 1/2 It was far easier/logical to review both books in this series (which are really written as to be read together), so this review applies to the books as a set. My issue with both of these books is that they are rather misleading as to their purpose. Most of my criticisms also relate to how the book 'meshes' with Jung (imo, in the end, not very well), and don't want to come across as overly bashing the books, which do have good qualities on their own. Anyway, anyone interested in the subject of Jung and considering buying these should know that they will NOT be getting a chapter for chapter modern / more scientifically objective or understandable explanation of ALL of Jung's ideas. The first chapters of the first volume will deal with the concept of the archetype as an inherited behavioral propensity, reexplained in more modern terms through corresponding concepts proposed by evolutionary psychologists. Those with an interest in Jung probably knew/accepted this already. Those who know Jung from hear-say or who are on the fence about the whole 'archetype thing' will probably get a decent explanation. As such, the first chapters are exactly 'as advertised' and the arguments are effectively written. From here however, the reader will find the author continuously wandering into the realm of shamanism and altered states of consciousness. Shamanism via sacred plants. Shamanism via special postures. Shamanism via drumming and dancing until vessels in the head rupture. Book two goes more into parapsychology: out of body, telepathy, psychokinesis etc (relevant for Jung through his belief that the unconscious was perceptive in ways not necessarily

fully defined by the normally accepted senses, but not entirely relevant in the way the author pursues them). It soon becomes somewhat obvious that Freud's theories with regard to sexual libido are paralleled by Haule's theory of the 'drive for altered states of consciousness'. By this I mean that the seeming importance/numinousness of this drive, from the author's perspective, overshadows all others to such an extent that (imo) a considerable amount of objectivity is actually lost. For example, Jung's interpretation of alchemy is almost entirely disregarded and, where it is mentioned, is seemingly dismissed as some kind of desperate search for meaning where there is none. This is especially baffling not only in light of the author's vehement defense (and understanding) of Jung in other respects, but because - while there surely were many alchemists hoping for a physical lead>gold transformation - there is ample evidence that alchemy was and is interpreted in this manner. One wonders if Haule was dismissive because he himself didn't want to be seen as straying too far into Jung's 'questionable areas' or whether he really is unaware of these interpretations (his reference to the oroborus as a possible symbol of the mindless Sisyphean repetition of evolution would indicate that he did in fact completely miss the mark here). Haule's avoidance of Jung's alchemy studies is also confusing because he evidently had no trouble with delving into other figures who are considered far more controversial or even discredited (Rick Strassman, Swedenborg). Haule also uses the word Shaman (or variations thereof) to a point that is obnoxiously irritating. He mentions at some point that Jung himself made a dozen or so references to Shamanism throughout his works, which was apparently supposed to justify referencing it hundreds of time in a single book. There is, apparently, also no suitable synonym for shaman/shamanism/shamanic and, while other readers could have greater tolerance, I myself eventually found myself flinching every time I saw the word, which clocked in at times (especially in the second book) at dozens of times \*per page\*. The theory of there being some kind of drive to explore different states of consciousness is intriguing on its own and, frankly, since this seems to be the author's primary interest, would have been better presented in a book purposely dedicated solely to that aim. This would allow the author to explore this idea more fully without always needing to backtrack to Jung (presumably because this is what the books were supposed to be about, but in essence aren't) due to the worry of straying too far off topic. It would also be far less confusing to readers who don't have previous knowledge of Jung. As a psychologist one would think that the author would have had more access to material concerning altered states. One would also think that he would not have been as limited to anecdotal examples of ESP phenomena that are downright cringe-worthy and only succeed in leaving the reader rather dumbfounded: "A woman once broke off her conversation with me to say, "Oh! Something good just happened to Matt!" Her son, Matt, who

was on a camping trip with his father at the time, telephoned some hours later to tell his mother that "something good" had indeed happened around the time she got the telepathic message: he had caught a big fish."SaS p199The result of all this is that the work gives an overall impression of not being entirely sure what it wants to be.Is it a defense and (at least partial) explanation of Jung for those not entirely familiar with his work? Or is it a theory of 'consciousness as a psychic drive' buttressed by Jungian ideas (which the author fears need buttressing and therefore spends half the time justifying)? I was not so much suspicious that Jung's name appeared in the title in order to sell more copies of the book as I was struck with the impression that the author was perhaps somewhat insecure in his own ideas and wanted a credible, relevant (at least in some respects) name to fall back on while presenting them. While I think that some of the authors ideas ARE interesting and of merit, that fact that they in actuality AREN'T entirely 'conciliatory' with Jung's ideas really doesn't help him (nor people looking for information on Jung).The second book in the series also ends with the author brutally butchering the concept of synchronicity, a final impression that does nothing for his aims.It would probably be overcomplicated to explain to those completely unfamiliar with the idea and its backstory. To those who ARE:the author basically postulates that the psyche of a patient somehow influenced the psyche of the beetle such that it flew into the room at the correct time (an event that would obviously not be acausal and wrong for that reason alone).Generally, the books do have some interesting concepts.These concepts are also generally approached and explained in a fairly scientific manner - and while there are a few glaring leaps of logic I think they would be overall both enjoyable and interesting to open minds. Haule takes himself quite seriously, and he IS able, for the most part, to reconcile modern science and the socalled fringe areas of parapsychology fairly well-fields often viewed as 'mutually exclusive'. Each field often also avoids the other should it seem to present evidence contrary to the theories being explored, only to later invoke this same other when the contrary situation arises. To his credit Haule does neither, presenting ideas and then discussing available relevant scientific information to respectfully knowledgeable degrees even when it is not entirely supportive. Except for the somewhat disorienting (and at times irritating) back and forth between Jung Shaman Jung Shaman, they are also generally well written.Readers familiar with Jung, however, will likely be annoyed that the books aren't quite about Jung (they are certainly not the overview of his psychology that might be suggested by the back cover and first chapters), not to mention that some of Jung's ideas are overlooked and some are flat out presented incorrectly. Readers unfamiliar with Jung are likely to be very confused as to exactly what some of Jung's ideas were about, in the worst case scenario being left with the unfortunate impression that he was a mushroom chomping yogi-shaman who believed

in the power to wield the force over beetles. Alas: "People will do anything, no matter how absurd, in order to avoid facing their own souls. They will practice Indian Yoga and all its exercises, observe a strict regimen of diet, learn theosophy by heart, or mechanically repeat mystic texts from the literature of the whole world--all because they cannot get on with themselves and have not the slightest faith that anything useful could ever come out of their own souls. Thus the soul has gradually because a Nazareth from which nothing good can come. Therefore let us fetch it from the four corners of the earth--the more far-fetched and bizarre it is the better! I have no wish to disturb such people at their pet pursuits, but when anybody who expects to be taken seriously is deluded enough to think that I use Yoga methods and yoga doctrines or that I get my patients, whenever possible, to draw mandalas for the purpose of bringing them to the "right point" - then I really must protest and tax these people with having read my writings with the most horrible inattention." C.G. Jung (Hull translation), *Psychology and Alchemy*, p100-102

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