JUNG AND EDUCATIONAL THEORY

EDITED BY
INNA SEMETSKY

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Edited by
Inna Semetsky

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Introduction: Jung and *Holistic* Education

Inna Semetsky

This book assembles nine chapters written by contributors from Australia, USA and the UK who have brought the rich legacy of Carl Jung's analytical psychology to the attention of the international community of educational philosophers and theorists.

In the remarkable book *Awakening the Inner Eye: Intuition in education*, Noddings and Shore (1984) remark on Jung's intuitive function that guides our perceptions and judgments in addition to merely rational thinking. The chapters in this book are written by academics and practitioners that remarkably combine all four of the Jungian functions, including the intuitive, in their approach to research. This uncompromising, holistic and non-reductive, inclusive attitude has allowed the authors to discover a largely untapped area, the dimension of *education* spread through Jung's vast body of works, despite two apparent obstacles to their research. Not only has Jung's analytical or depth psychology as the analysis of the unconscious always existed just on the margins of mainstream theoretical orientations in clinical or counselling practice, but also Jung's legacy still remains largely outside the disciplinary fields in Academia altogether.

This book thus fulfils two novel objectives. First, it brings Jung's corpus into academic discourse in the area of philosophy of education and educational theory. Second, it contributes to articulating the *educational* value of Jung's psychology as a powerful complement to its *therapeutic* value, well known to those Jungians and post-Jungians who

work in clinical practice. In fact—as will be seen in the majority of the chapters in this book—the absolute line of division between educational and clinical aspects with regard to Jung's conceptualisations is no longer feasible. Jung's great achievement was his anti-dualistic and unifying approach to what we today call human sciences. Jung's psychology and his emphasis on the learning, individuating, process grounded in human experience strongly parallels John Dewey's educational philosophy, in the framework of which *all* education is always already *moral* education devoted to human *growth.*

Before I present a synopsis of the book's contents, I would like to express my gratitude to many independent reviewers including Maryann Barone-Chapman, Tina Besley, Bill Doll, Peter Fitzsimons, Peta Heywood, Clifford Mayes, and several others who provided their much appreciated professional advice that enabled the selection of essays for publication in this book. Thanks are also due to Susanne Brighouse for her expert technical assistance with the editorial process.

The book begins with Susan Rowland's chapter entitled 'Jung and the Soul of Education (at the "Crunch")'. Challenging the utilitarianism of modernity, Rowland locates education in relation to nature, both human and non-human. She addresses the diminished role of the humanities in education and presents an extensive review of Jungian techniques in the teaching of English as a second language and in Business Studies in universities, as well as in the context of holistic transformative education in schools. She argues that Jung focused on the problem of being educated as a social being inspired by the creative and artistic potential of the unconscious.

For Rowland, the Jungian approaches to education represent the critique of fragmentation achieved by a 'healing fiction' embedded in a story. She concludes her chapter by presenting the 'visionary' and 'psychological'

readings of Jane Austen's Mansfield Park in a university course on literary theory. Rowland's argument is that the Jungian contributions to education are dedicated to aiding psychic wholeness. She discusses 'the educated soul', drawing from the works of two contemporary post-Jungians, Robert Romanyshyn (whose chapter, in one creative stroke, completes this book) and Jerome Bernstein, in the context of the evolution of Western consciousness, alchemy and indigenous (Navajo) culture.

The very concept of Jungian 'soul-speak' in education becomes problematical for Raya Jones in her chapter 'On the "Art and Science" of Personal Transformation: Some critical reflections'. Focusing on the works of several influential post-Jungians, Jones interrogates the concept of transformative learning and addresses the recent call to 'excite children's imagination' in the area of primary education in the UK, as per the Cambridge Primary Review. Taking a critical approach from within a social sciences research perspective, Jones argues that there remains a dissonance between educational goals and those of Jung's therapeutic methods. Jones positions Jung's goal of individuation as becoming a whole person against the background of educational policy in the UK in the tradition of liberal education, and builds up an argument against directly transmitting Jung's methods into pedagogical *praxis* with children.

Acknowledging Jung's science versus art dilemma with regard to modern psychology, Jones emphasises the differences between the reality of the educational settings and that of the therapy room and the difficulty involved in teachers' self-education as a form of Jungian therapy. Jones notes that the discourse on soul psychology in education may impose a subtle coercion, its shadow, given that transformative education generally is understood as emancipatory, and problematises the value-neutrality of the

tendency towards taking ‘Jung’ out of psychotherapeutic settings and into the classroom.

Yet, Bernie Neville’s chapter ‘The Polytheistic Classroom’ does bring Jung into an ‘archetypal’ classroom populated by the gods of the Greek Pantheon as personifications of the different Jungian archetypes. Neville asserts that the Greek pantheon can provide educators with a pluralist language for talking about a wide range of distinct philosophies, value systems, energies, feeling states, habits of behavior and teaching styles observed in the classroom. For example, the archetypal pattern personified in Zeus is the pattern of power that wants to maintain itself either brutally or benevolently and can both protect and punish; the archetype of Demeter suggests a ‘mothering’ aspect to a teacher profession; Hermes tends to subvert the conventionally accepted order of things, to disrupt our certainties, and to make changes possible.

Neville notices that each of the Greek gods gives us a different meaning for our being, a different truth, which must be held in balance. Each of the gods represents a different notion of the aims of education or a different perspective on curriculum and, as reflected in current debates on the aims of education, these immortal gods still demonstrate their eternal arguments. Commenting on the phenomenon of ego-inflation as especially important for Jung, Neville remarks that we may find inflations of all kinds in educational systems, in classrooms, and in teachers’ personalities. The gods (or archetypes) are many; for Neville, if we follow the advice of the ancient Greeks we will be careful not to neglect any of them as well as not get carried away in worshipping any single one of them.

Antonina Lukenchuk’s essay ‘Itinerary of the *Knower*: Mapping the ways of *gnosis*, *Sophia*, and imaginative education’ connects Jung’s theory with several discourses in educational theory on the role of imagination as articulated,

for example, by Maxine Greene and Kieran Egan. Lukenchuk finds the close affinity of Jung's claim that reason alone would not suffice with Greene's argument for imagination and arts education and cites Dewey and other philosophers on the role of the arts in developing various faculties of children.

Lukenchuk argues for an integrated educational theory that would also incorporate Gnostic philosophy. She notices the role of the archetypal feminine exemplified in the Gnostic image of Sophia whose 'presence' can be traced through Diotima in Plato's *Symposium*, to Julia Kristeva's works, to Ukrainian lore. Affirming the Gnostic Jung as offering us the knowledge of the heart, she argues that multiple and cross-cultural Jungian discourses should become part of mainstream education, thereby revitalising its philosophical foundations and suggesting new ways of perceiving, knowing, teaching and learning.

While Dewey's educational philosophy is noted in passing alongside Jung in Lukenchuk's essay, Peter Dunlap's essay 'The Unifying Function of Affect: Founding a theory of psychocultural development in the epistemology of John Dewey and Carl Jung' makes Dewey's 'postulate of continuity' central to understanding Jung's developmental theory of knowledge. Dunlap argues that Dewey's and Jung's thoughts converge on the resolution of the subject-object dichotomy prevalent in the positivist paradigm of modernity and moves into a political sphere addressing the potential for more humane social institutions. He demonstrates that Dewey's political philosophy has a psychological wing while Jung's psychology has a political wing, and offers a critique of the cultural identity of political citizenship versus individualism. He identifies 'affect science' as the path to 'affect freedom' that employs the biological, psychocultural, and political functions of our

emotions and lists several examples of contemporary cultural leadership and post-Jungian ‘political therapy’.

For Dunlap, individual ‘political psychologists’ need the guidance of a strong institutional form—in terms of educational philosophy, professional ethics, and best practices—in order to establish a range of new professions within community organizations to enable transformative action as an embodied solution to the crises of our time. He concludes the essay by suggesting a type of a social scientist involved in psycho-educational community practice as a potential agent of the transformation of culture.

Inna Semetsky and Joshua Ramey engage the work of Gilles Deleuze as yet another philosophical counterpart to Jung in their chapter ‘Deleuze’s Philosophy and Jung’s Psychology: Learning and the Unconscious’. The value of Deleuze’s corpus for educational theory is steadily growing; hence positioning Jung’s *psychological* theory against this particular *philosophical* background in education mutually reinforces both novel directions in philosophy of education. Analysing Jung’s theory of the archetypes and Deleuze’s pedagogy of the concept as two complementary conceptual resources, the authors posit Jungian individuation as becoming-other in the process of (adult) self-education as learning from experiences. Addressing the anti-Oedipal nature of the unconscious for both Jung and Deleuze, the authors emphasise that it is the *collective* unconscious that connects us with the public—social, political, historical, cultural and natural—existence in the world.

The authors’ argument is that it is Jung’s transcendent function that acts symbolically or *indirectly* (versus immediate representation in consciousness) and, analogously to Deleuze’s transversal communication, contributes to creating novel concepts, meanings and values in our practical experience. Addressing what one author (Semetsky, 2010) posits as the *ethics of integration*

in education, the authors affirm that the integration of the Shadow is necessary for the educators' *self-education* grounded in Jungian analytical method(s) considered by him to be an eminently educational activity.

Shiho Main in her chapter ' "The Other Half " of Education: Unconscious education of children' contrasts the aim of 'the other half' of education, as an indirect unconscious process, with formal curriculum and direct education. She addresses the children's psyche as described by what Jung qualified as *participation mystique.* Arguing that a purely technical education is insufficient, Main nonetheless identifies some problems with Jung's account of the other half' of education.

Main presents Jung's view of children as competent individuals from early on and elucidates a historically controversial hypothesis of ontogeny (the course of individual development) recapitulating phylogeny (human evolution as a species) in the context of Jung's developmental psychology. She bridges the dichotomy between developmental (natural) and symbolic (cultural) aspects in Jung's psychology with regard to the education of children. Asserting that, for Jung, diversity is the expression of universality, she concludes that education in terms of the unconscious process between a student and a teacher does not specify any particular conditions and is therefore inclusive of often marginalised groups regardless of culture, socio-economical background, special needs, etc.; all unified by the purpose of children's well-being.

This essay by Robert Romanyshyn is titled 'Complex Education: Depth psychology as a mode of ethical pedagogy'. While the ethical implications for education, as based on Jung's theory of the unconscious, were also addressed in Semetsky's and Ramey's chapter, it is Romanyshyn who brings the ethical pedagogy to the foreground. Undercutting the Cartesian dream of reason, Romanyshyn weaves together phenomenology,

hermeneutics and Jung's psychology to analyse the unconscious dynamics between a teacher and a student as leading to ethical ways of knowing and being, while remaining careful not to conflate therapy with pedagogy. His central message is that educators have an ethical obligation to take responsibility for their own complex prejudices. Romanyshyn is interested in complex 'characters' implicit in the transference field in a classroom and structures his arguments by reference to his seminal book *The Wounded Researcher* as well as to several earlier practical experiments informed by his formidable Jungian scholarship.

Referring to the *imaginal*, Romanyshyn strengthens the role of this 'third' dimension between the senses and the intellect that enables an embodied way of being in the world within the context of a *complex* mind reaching into nature. His intent is to cultivate a special, even if uncertain, metaphoric sensibility capable of leading one out of linear and literal ways of thinking. Noticing Jung's Gnostic interests, Romanyshyn asserts that a teacher has to be a master of metaphor and argues that ethical education should become a vocation oriented toward the development of individuated human beings who can take up the universal conditions of human existence in a manner that is transformative both of themselves and also of those very existential conditions.

Semetsky's essay on 'Jung and Tarot' presents this ancient cultural practice as an educational and counselling tool that can be used as an aid in the process of Jungian individuation. Her research methodology is a theory-practice nexus that overcomes the Cartesian mind-body dualism. By means of narrating the symbolic meanings of Tarot images we can become aware of the unconscious actions of Jungian archetypes. Thus Tarot hermeneutic functions in the mode of post-formal pedagogy oriented to learning from experiences comprising a 'school of life' filled with meaning.

To conclude, Jung's theory is profoundly postmodern in its denial of the *exclusive* role allotted to the conscious subject. Philosophy of education should take note of the relevance of this idea as well as of Jung's emphasis on self-knowledge and lifelong human development irreducible to perpetual training. Jung was adamant that education should not be confined to schools or stop when a child grows up. In her book *Critical Lessons: What our schools should teach*, Nel Noddings refers to the Socratic 'Know Thyself' principle as the often-disregarded yet necessary goal of education. Noddings emphasises the importance of self-knowledge as the very core of education: 'when we claim to *educate*, we must take Socrates seriously. Unexamined lives may well be valuable and worth living, but an education that does not invite such examination may not be worthy of the label *education*' (Noddings, 2006, p. 10, italics in original). Such *education*, according to Jung, will by necessity bring forth holistic and inclusive pedagogical practice, in which the ethical dimension is embedded and the aim of which highlights bringing up integrated human beings, children and adults alike.

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Jung and the Soul of Education (at the ‘Crunch’)

Susan Rowland

The for-profit university is the logical end of a shift from a model of education centred in an individual professor who delivers insight and inspiration, to a model that begins and ends with the imperative to deliver the information and skills necessary to gain employment.

(Stanley Fish, ‘The Last Professor’—Stanley Fish Blog—NYTimes.com)

[T]he actual act of teaching, something I’ve been doing for more than 50 years now, has not changed at all. In spite of all he new technology the most useful teaching device is still … a log, with a teacher at one end and a student at the other end.

(Tony Steblay in reply to Stanley Fish on the same blog)

They appear suddenly by the side of the truly modern man as uprooted human beings, bloodsucking ghosts, whose emptiness is taken for the unenviable loneliness of the modern man and casts discredit upon him.

(C. G. Jung, *Modern Man in Search of a Soul*, 1933, p. 228.)

Introduction: Education and Controversy

Writing in 2009, at a time of global anxiety and as a university teacher, the world of education appears fraught with universal concerns and to be undergoing its own identity crisis. In the blog quoted above, eminent US English literature professor Stanley Fish associates two major developments in university education. Here the move to a mass model, in which higher education becomes the expectation of more than one third of the population, is inevitably accompanied by the triumph of utilitarianism. Degree education of the masses becomes primarily a means to acquire skills for employment. The corollary at institutional level is that universities are characterized as profit-making institutions. Education is a business. The values of 'useless' study of the humanities are as quickly forgotten as their provision is being eroded.

So the accusation here is of a tragic narrowing of what education means. At the same time, the world faces related crises of climate change and economic meltdown. Indeed, as Robert Romanyshyn pointed out in his many works, we had better pay attention to the coding of our metaphors in which polar ice *melting* suggests more than affinity to capitalist *meltdown*, itself a metaphor often used for nuclear catastrophe. When trying to address the potential catastrophe of nature, routinely there are calls for a revolution in education. By 'education' here, what is referred to is the school system and not the activity in its widest sense.

How can we possibly connect a workplace changing fast via technology and saturated with notions of utility and profit with calls for a new kind of human being? Is education suffering from an overload of social demand and fantasy?