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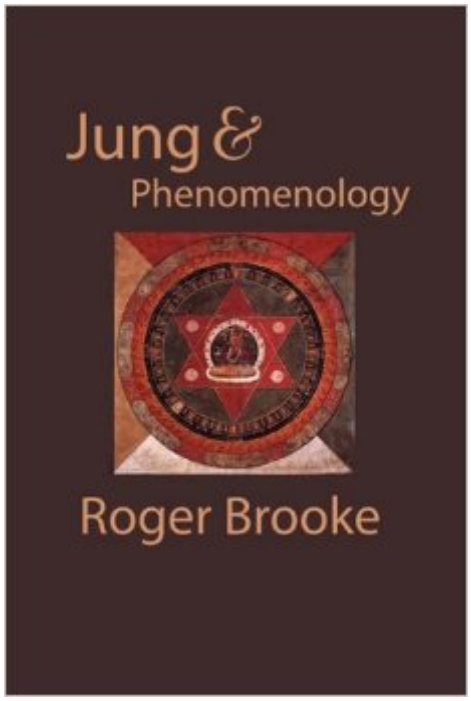
Jung And Phenomenology



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Synopsis

Jung called himself a phenomenologist, yet the significance of this remark has been largely ignored. Brooke takes the fundamental concepts of analytical psychology and re-interprets them within a phenomenological framework to provide a new understanding of Jung’s writings. Anyone with a serious interest in analytical psychology or existential phenomenology will need to take account of this book.

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Customer Reviews

Jung in his Collected Works does often use the word, phenomenology, as for example "Aion: Researches into the Phenomenology of the Self". However I am not convinced that Jung would identify with existential phenomenology. Nevertheless it is a worthy goal for Roger Brooke to have attempted such a fusion. Jung, who I much revere, was rather unsystematic in his epistemology. I have had a long term personal interest in Jung and find his poetic form of expression with its numerous literary allusions to be both inspiring and of constant illumination but one must be open to question the validity of some of his leaps of imagination. I have no problem with this as following Karl Popper’s critical rationalism I respect the primacy of conjecture and imagination. There is no method to discovering new hypotheses in a logical sense but vigilance in a psychological sense to one’s own prejudices can hone the eye. The logic of scientific research lies in the testing of the flights of imagination against test statements. There is a gulf between the clear writing of Jung’s predecessor, Schopenhauer, as well as Karl Popper, who Jung was familiar with according to one of

his biographers, Vincent Brome, and the output of the phenomenologists. Jung is sometimes criticised for being obtuse but even he was mystified by the criticism from his contemporary, the phenomenologist, Medard Boss. Of course the other great influence on Jung, was Johann Wolfgang von Goethe.A problem I have with the schools of phenomenology is encapsulated in the title of Maurice Merlau-Ponty's book: "The Primacy of Perception". I do not understand how perception can be described as primary.

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