

Projected Thesis Outline

A common charge to C. G. Jung's psychology centers upon his analogic use of comparative dream, symbol and ritual data, seen to be unduly extracted from its original socio-historical context. For the Ph.D. thesis I intend to assess this and other substantive challenges to Jung's model—and, by implication, praxis—with an examination of his opus and important Jungian extrapolations. Consideration will be given to current post-structural and feminist critiques of trans-historical phenomenology.

Drawing upon M.A. research of orthodox/heterodox Hindu, Buddhist and Judeo-Christian cosmographies and corresponding models of Self, a theoretical extension of Jung's system is also anticipated. My major M.A. paper, "Jung and the Upanisads" collates Jung's ego, archetype and Self to the Upanisadic *buddhi*, *loka*, and *atman*; comparative analysis of this type could be furthered by Inuit, Amerindian and Shamanic coursework at the University of Ottawa.

Primary areas of interest to be addressed within the thesis include:

- 1) Postulates of human agency, free-will and ego-determination vs. ethic of surrender to Divine Will (i.e. transcendent Self); the guru/lama/shaman-disciple relationship as a mystico-cultural complex; potential ego roles in transpersonal communication as related to Jung's ambiguous account of 'Philemon' as both personal 'ghost guru' and 'murdered fantasy figure.'
- 2) Cultural implications re psychological concepts of repression, sublimation, healing, integration and wholeness, in contrast to religious practices of renunciation, prayer, meditation and related teleological/moral constructs of sin, ignorance, and purification.
- 3) The socio-political exigency and epistemological limitations of general theory and [updated] discursive/representational models of Self; the thesis could be expanded to critique Michel Foucault's historical relativism (Self as a construction of discursive relations and bodily practices of power/knowledge).

For independent supervised research, an interview with Toronto-area Jungian analyst and publisher, Daryl Sharp, is planned. If possible, archival dream-image and allegorical paintings by Jung's analysands will be accessed at the C. G. Jung Institute at Kusnacht, Switzerland.

To sum, the alleged decontextualisation and superimposition of data onto a Jungian framework will be assessed in light of the theoretic context and objectives of Jung's and the more important Jungian corpus. Moreover, to redefine and broaden our understanding of what may constitute the 'normal human Self,' discourse analysis will be adopted to formulate transcendental/mystical modes and, particularly, *interactions* of consciousness not sufficiently investigated nor schematized by Jung or Jungians.

Once academically encoded, a given type of knowledge usually enjoys an increase in social-political approbation. Thus, the heuristic value of the thesis will rest in its application to problematic areas of Canadian socio-cultural perception and practice—e.g., popular sentiment and jurisprudence in the spheres of psychiatry, special education, medicine, religion and feminism. Often patronized, marginalized and/or 'psychiatricized,' women and men of numinosity require useful conceptual tools for self and societal recognition of their unequivocal human rights and dignity in difference.