



Jungian Transformation: A Philosophical Viewpoint

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ABSTRACT

A profound psychological change is but natural as we advance in life. Although the ultimate result is claimed through the human urge for wholeness or individuation, yet it is definitely a tedious process. There are so many factors that are involved in shaping one's personality and much owing to that we need to take into account the intrinsic and extrinsic telos (ultimate goal or purpose of life) which continually dictate certain terms. It is theoretically easy or at least apparently seems to be simple to analyze anyone's personality but practically certain dormant factors seem to be periodically affecting. The same may be true when it comes to the social or external factors which continuously influence. Apart from the human temptations, desires, limitations, it is necessary to pay attention to the innate traits which are erected through heredity and surroundings. The human personality and the surroundings have a close knit relationship. This could be an uninterrupted phenomenon, owing to which no personality as such can assume maturity in its true sense.

In addition to the psychological makeup, many times it is the force of attraction towards a particular philosophical behaviourism that really matters. A typical stimulus within, causes the response and that is indeed subject to a total change or variation. Most of the behavioural sciences influence every individual with experiences and ardent desire to acquire a status aimed for. This paper attempts to explore the most common 'isms', which appear to affect all individuals and in turn shape the human personality. However, it is to be borne in our minds that at any stage one may not find a sense of completeness or complacency and that is definitely an interesting fact to note. Therefore a complete transformation at any stage seems to be debatable. Instead one may claim partial transformation at its best.

KEYWORDS: Individuation, External factors, Innate Traits, Behavioural sciences or philosophical 'Isms'

I. INTRODUCTION

It is difficult to understand human nature which is ever subjected to change. Since it is always in transition a particular mood or rather mood swing may manage to develop a graphical plateau but that is proved to be ephemeral in character. There are many factors whose continuous or continual onslaught causes so much variation in human perspectives that ultimately it is almost improbable to draw boundaries to bracket human tendency. Centuries have rolled but still, impartially speaking, our researches have been able to extend the mode of conjectures than at least drawing a firm outline. Even scientifically speaking with the rapid changes taking place in the social arena, personal, viewpoints and the unfolding social norms/taboo, it is but natural to have no predictive description of human nature. Despite these influential factors which are intensely potent, do form in their own zones that are generally referred to. That is why Psychology has 'Behaviourism' as one of the most important theoretical movements falling under the academic study. Some of them outgrow their sources while a few emerge owing to a sort of natural reaction or protest. It is also observed that many times behaviourism is also called a Learning Theory. It is needless to say rather a response to the stimulus created within. With repetition it becomes something like a conditioned response. Further it should also be remembered that at times something innate type or unlearned response may also surface which is generally termed as a sort of unconditioned response. Finally it leads us to depend on Gestalt Theory which indicates a clear relationship between the parts or components and therefore our perceptual knowledge emerges out of these relationships. However, we need to remember that Gestalt is an arrangement or configuration of the elements well knitted together, as a whole yet cannot be taken merely as the sum of the parts that are involved.

Carl Gustav Jung. (1875-1961).

The Analytical Psychology, which is more popularly or synonymously known as Jungian Psychology, delves into the details of human



psyche. It may be considered as an exclusive school of thought which is developed by Carl Jung, giving importance to wholeness and the integration of conscious and unconscious shades of the human mind. We all know how close Freud and Jung were initially but broke away in 1913 and as a result Jung started his own school of Analytical Psychology. The name "Analytical Psychology" was in fact deliberately preferred by Jung to have a clear deviation from the most famous Freudian "Psychoanalysis." Actually the only or main point of difference was Freud's obvious overemphasis on "sexuality" which Jung could not accept wholeheartedly. Jung did acknowledge the intensity of "sexuality" as energy but felt it was not everything, rather for him it should be treated as one of the notable human motivations. This could have been also because of their diametrically differing backgrounds. Freud went ahead always with a rationalistic outlook while Jung was completely drawn to occult sciences. Much owing to this their viewpoints of even temperaments could not go together.

In fact both Jung and Freud advocated for the conscious and unconscious parts of the mind. The unconscious portion percentagewise dominated over the conscious part. That is why most of our repressed ideas lodge into the realm of the unconscious portion. The deviation indicated in Jung's theory when he made a further extension by putting forth unconscious as possibly personal and also collective types.

On the personal front it is all due to the personal experiences gathered which are not accommodated in the collective one conscious type. In brief it should be noted that the collective one has the capacity to accommodate everything. In addition to this Jung also proposed the existence of the polarity or opposite poles in human nature and it is indeed found to be present in all. In this context, we can refer to the pairs of opposites or of opposite characteristics. In addition to this we have the most commonly experienced type called Archetype wherein our behaviour or rather the response is guided by the customary but well accredited and virtuous values. In fact there are various types within this format namely Child, Feminine, Masculine etc. but all of them essentially reside in the unconscious types.

Carl Jung said, "Your visions will become clear only when you can look into your own heart. Who looks outside dreams. Who looks inside awakes." Suffering according to him seems to be a necessity for the development. He further added

"No tree, it is said, can grow to heaven unless its roots reach down to hell."

Jungian Transformation

Usually the term 'Transformation' is looked upon as a process involving conversion either in a single step or multistep. Any format in which a given object is present but would undergo desired change or changes to acquire a new format visibly with totally different characteristics. In case of psychology, it is naturally connected to the human personality and to be specific the disposition. As we all know there is a lot of emphasis on the conscious and unconscious aspects of the self. Certain aspects get an entry into the unconscious zone having been dislodged from the unconscious arena. According to Jungian transformation this is an ongoing process experienced by all and observed by the onlookers. A sort of exchange always goes on. Therefore integration takes place. The unconscious aspects of the self unite so as to find a way into the conscious part with an intention to gain complete sense of wholeness as such and further experiencing a sort of self-realization out of a perfect balance. Much owing to this ultimately the Jungian Transformation results into Individuation which may be considered as the final state. Individuation ultimately integrates all the contributors and even the opposing forces which exist rather effectively in the human psyche. In other words it could be a process involving restructuring the different shades of psyche present in the early phase of life. Therefore our attitudes have a complete makeover as we advance in life and needless to say the main influencing factor could be our first hand experience and the social factors too. Jungian Transformation aims of the ultimate maturity which is referred to as Individuation. In summarizing Jungian transformation it may be looked upon as a development process step by step, journeying from the unconscious which is a vital source of transformation, towards the desirable, conscious clearing all the inner conflicts that were present within. This may also be viewed as a purposeful shift for grooming one's own personality. It is indeed a dynamic process seeking a balance of complacency for an authentic self overcoming the chaos that ruled the youthful age of unchecked desires, and lofty ambitions and more prevailing uneasiness.

The Philosophical Outlook

Human nature as such does not remain in set boundaries indicating a particular, stream of



behavioural science. It is very obvious owing to many social as well as personal factors. Exposure to many of the 'isms' may be considered as one of the chief reasons for moulding the nature. It is a fact that everyone is trapped at least for a sizeable duration into optimism, Pessimism, Fatalism, Altruism, Rationalism, Pragmatism and so forth. However, when someone is stamped as an ardent supporter of a particular 'ism', at its best we may conclude maximum influence of it. However at some rate, we cannot claim a single 'ism' to be self-sufficient to govern fully anyone's life or to be precise mentality. It is in this context that we need to cognize the major shades encompassing some of the 'isms'.

Schopenhauer's

Pessimism

19th century German philosopher referred to as 'Father of pessimism' influenced Freud, Wittgenstein, Jung, Einstein, Mann, Schrodinger, Deussen, Kathering and George Santayana, etc. to name a few. His main contention was that the world as such is driven by a blind 'Will' owing to which, we face sufferings in life. There is an endless striving for certain desires and this becomes the root cause for making our life intolerably miserable. The entire world is rather governed by the irrational Will and none can easily escape from its claws. The outcome of all the striving is but natural, leading to suffering mainly because of the queuing up of the desires. This is indicated by the appearance of a new desire once the prevalent desire is satisfied. The relentless drive continues, the survival itself is always accompanied by a sort of warring spirit and every living being is subjected to it because of egoism for survival. However, Schopenhauer suggests the possibility of a sort of temporary escape only through artistic contemplation. Although it has ephemeral life yet at least for a while it can provide moments of complacency and peace.

“All Willing arises from want and therefore deficiencySo long as we are the subject of Willing, we can never have lasting happiness nor peace.”¹

William James' Pragmatism

It is a common experience that human beings are carried away by certain ideals which theoretically seem to be very attractive and therefore have a special aspect. We fail to understand that an ideal remains 'ideal' so long as it

is not achieved. Many times its importance is lost after gaining it. Some of the ideals lose their importance after they fall into our custody. At times we realize late that our evaluation was either in haste or faulty.

William James' Pragmatism is totally based on the practical consequences. It does not entertain the lofty ideas which are consciously based on our own desires or abstract ideas. In this regard what has been emotionally driven gets a back seat. The surface value or what has been much publicised as 'cash value' is given maximum importance or the impartially judged 'practical value' is taken into consideration. That provides at the end the useful returns gets ranking over those riding on wishful thinking. James wanted his viewpoint to be circulated so as to have ideas which remain surely ensuring and helpful than remaining an impressive philosophical conjecture, leading to a better life.. Therefore, this is also looked upon as a Radical Empiricism demanding direct experience with results. Ultimately William James' outlook stands for or attempts to clear the possible dispute between the metaphysical and philosophical debates by placing the needle pointing towards the practical importance. In brief, the ideas are focussed more over actual value/experience rather than groping into imaginative realm. Therefore, the ultimate truth and its validity get prime importance. William James: “Life as such has many complications. Nothing can be taken for granted. There is no method to cause an abrupt shift nor bring about radical changes. Ultimately it is only our patience and set of workable beliefs which will come to our rescue. Everything has to go with action, that is, it has to negotiate everything practically only.”²

Sartre's Existentialism

Most of the religions in general are bent upon subordinating human life to the will of the supernatural power 'God'. The description of the unseen 'higher being' is stuffed with so many powerful adjectives that the term 'Perfection' would qualify only to God. With fervent devotion and uncontrolled enthusiasm, it is almost declared that every action through human beings is pre-determined and so the consequences thereof. As a result the scope for 'fatalism' increases in many folds. Atheistic temperament would never accept this and has a sound argument. In this regard Sartre's Existentialism throws a better light clarifying the existing facts with a scientific outlook.



He emphasizes that 'existence precedes essence' which means nothing is predetermined in the real world. We human being must create meaning as per own capacity and the level of comprehension. It is mandatory and our own choices with actions are responsible for the results. Further extension of this idea leads to the assumption that we are all, in fact, born free or rather 'condemned to be free'. Therefore, it is our choices which shape the world around us. In the process there are disappointments, frustrations and none is responsible for that because we are the sole architects of our fate through right or wrong faith. The world we live in is complex and carries no inherent/authentic meaning. It is our own doing/misdoing that causes everything. We are all alone in this world because we don't have any defined purpose or moral guidelines.

Marcus Aurelius' Stoicism

This is a philosophy that focuses around activity and submission. There is a direct message which emphasizes on living in accordance with well scrutinized reason and as an extension adhering to discover fulfilment. With this, the approach can take us to peace. There is an insistence over rational thinking which wants us to accept absolutely the reality that we as living beings cannot control everything. If we stick on to the axis of virtue then rational outlook can be achieved because the universe as such is governed by rationality. Stoics lay complete importance on the commonly publicized virtues which eventually constitute morality. Naturally these principles would lead us to genuine happiness. But then with all this, Stoicism trains us to understand the strength of Nature and the happenings which are out of control and external to us. Marcus Aurelius said "How much trouble he avoids who does not look to see what his neighbor says or does or thinks, but only to what he does himself, that it may be just and pure" And elsewhere he writes, "For nowhere either with more quiet or more freedom from trouble does a man retire than into his own soul, particularly when he has within him such thoughts that by looking into them, he is immediately in perfect tranquillity."⁴

Epicurus' "The Garden (Epicureanism)"

Generally this philosophy is grossly misconstrued, for merely enjoyment or as pleasure-seeking only. On the other hand it subscribes to an austere discipline in life. Epicurus was not averse to the political life but strictly specking preferred

detachment consciously. He handled various subjects like Ethics, Astronomy, Physics, Maxims and a few more. He was an ardent supporter of atomic theory is proposed by Democratus. He proposed that everything is within the society that we live in and the concept of God has evolved out of our idea/concept of 'Perfection'. Further Death need not be feared because life is an assembly of the atoms in a definite proportion while Death dismantles the same. Despite these views what usually strikes our mind when the term Epicureanism is referred to, is nothing other than pleasure as life's goal. He advocated that pleasure is the only good in life and we need to strive to gain it. Therefore, avoiding pain becomes rather our moral responsibility. Anything that draws satisfaction should be looked upon as genuine pleasure cum happiness. He planted the scheme of Ataraxia i.e. getting away from disturbance. However it is a remedial course the proposed living or leading a simple life so that automatically detachment from the desires can be easily mastered.

Albert Camus' Absurdism

Usually the two philosophies, viz. Nihilism and Absurdism are looked upon as almost complementary to each other owing to the protest exhibited openly. However, there are a few key differences in their outlooks. Nihilism finds no meaning or typical value based scheme in life. However, despite the meaninglessness or lack of objective meaning, Nihilism prefers to surrender than combating. Therefore, the lack of subjective/objective meaning in life leads to despondency and everything for a Nihilist seems to be useless or futile. To the contrary Absurdism takes an opposite stand. It acknowledges what has been stated by Nihilism but at the end instead of submitting believes in rebelling against the existing order. For Absurdism, the conflict between an individual and society is age-old. The only way out is to bridge this gap in an active manner than giving to despair. A passive surrender is not at all acceptable to Absurdism. Nihilism takes voluntarily a back seat submerging into pessimism as its fundamental take is that all values are baseless and it is highly improbable to know anything perfectly or truly.

Absurdism admits the existence of the fundamental clash between humanity's expectations, seeking meaning in life and the universe's lack of it. To overcome this, unlike in Nihilism, it promotes the rebellious disposition. It became mandatory for us to find meaning on our own through an action



oriented plan. If, however, could turn out to be a vain exercise looking at the paradigm of the Universe. Albert Camus reiterates that Nihilistic outlook is fruitless but it is our duty to reshape through passion, freedom and rebellious nature than meekly surrendering to the pessimistic approach. This was a scheme suggested by Albert Camus for an “Absurd Hero!” In “The Myth of Sisyphus and other essays”, Albert Camus wrote regarding the Absurdism rather expressed the absurdity of the very existence as “If I try to see the self of which I feel sure, if I try to define and to summarize it, it is nothing but water sleeping through my fingers. I can sketch one by one all the aspects it is able to assume, all those likewise that have been attributed to it, this upbringing, this origin, this ardor or these silences, this nobility or this vileness. But aspects cannot be added up. This very heart which is mine will forever remain indefinable to me. Between the certainty I have of my existence and the content I try to give to that assurance the gap will never be filled.”³.

II. Conclusion

Thought disorder is usually considered as a sort of psychosis. It is common and everyone in some phase of life experiences it. However, percentagewise only a few get trapped into it for a longer duration, there are many factors influencing our mentality and that is why people getting stuck up or having stagnated ideas due to over thinking is not a new phenomenon. Therefore, what is commonly observed is that the severity could be mild or concentrated. However, the very thought process is having many shades and zones.

Jungian Transformation or Individuation as already referred to provides certain symbols like Images, Dreams and Myths to connect the unconscious and conscious. In addition these symbols are supposed to encourage growth and psychological development. We also come across Jung's attempts to go into the details of libido so as to reach a complete and strong personality. Ultimately in Individuation much emphasis is laid on personal growth so as to arrive at the ultimate or final integrated form.

What we have to realize here is the fact that finally while facing the harsh realities of life one explores the areas wherein at the mental level psychological security could be found. It is in this context that during the growth or process of individuation, the philosophical 'isms' assist us. No 'ism' as such may provide a permanent shelter yet various 'isms' at some point of life provide guidance

and generate courage to face the eventualities of life in the actual mart of the world.

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