I am not…addressing myself to the happy possessors of faith, but to those many people for whom the light has gone out, the mystery has faded, and God is dead (Jung, CW11 p.148).
The main interest of my work is not concerned with the treatment of neurosis but rather with the approach to the numinous. But the fact is that the approach to the numinous is the real therapy and inasmuch as you attain to the numinous experience you are released from the curse of pathology (Jung 1945 p. 377).

I am quite conscious that I am moving in a world of images and that none of my reflections touches the essence of the Unknowable. I am also too well aware of how limited are our powers of conception—to say nothing of the feebleness and poverty of language—to imagine that my remarks mean anything more in principle than what a primitive man means when he conceives of his god as a hare or a snake. But although our whole world of religious ideas consists of anthropomorphic images and could never stand up to rational criticism, we should never forget that they are based on numinous archetypes, ie, on an emotional foundation which is unassailable by reason. We are dealing with psychic facts which logic can overlook but not eliminate (CW 11 par. 556).

We are caught and entangled in aimless experience, and the judging intellect with its categories proves powerless. Human interpretation fails, for a turbulent life-situation has arisen that refuses to fit any of the traditional meanings assigned to it. It is a moment of collapse. We sink into a final depth—Apuleius calls it “a kind of voluntary death.” It is a surrender of our own powers, not artificially willed but forced upon us by nature; not a voluntary submission and humiliation decked in moral garb but an utter and unmistakable defeat crowned with the panic fear of demoralization. Only when all the props and crutches are broken, and no cover from the rear offers even the slightest hope of security, does it become possible for us to experience an archetype that up till then had lain hidden to experience (Jung, CW9.1 p.?).

Since the stars have fallen from heaven, and our highest symbols have paled, a secret life holds sway in the unconscious. It is for this reason that we have a psychology today, and for this reason we speak of the unconscious (Jung, 1940:72).

The unconscious posits nothing; it simply designates my unknowing (Jung, Letters Vol. 1)

By religion I mean a pact with the impossible (Derrida).

Statement
C.G. Jung wrote: “I am not addressing myself to the happy possessors of faith, but to those many people for whom the light has gone out, the mystery faded, and God is dead”. The course unfolds around the question: How does a person locate meaning in the postmodern age when traditional belief systems have been emptied of symbolic authority? In his discovery of the symbol making function within the human psyche, Jung offers a possible answer. Variously described as the religious, imaginative or creative instinct, this psychological function offers the possibility of losing and finding multiple meanings throughout the cycles of life. Jung’s insight into psyche’s power to form and deform meaning is supported by postmodern theorists like Derrida, Kearney.
and Levinas whose work we will study and compare to Jung.

**Learning Objectives**
1. to acquire a basic understanding of Jung's model of the psyche
2. to apply Jung's model to our definition of religious experience
3. to learn the language of religious experience
4. to apply the ideas of Caputo/ Derrida, kearney and Levinas to Jung's understanding of religious experience and so witness the movement of meaning in both the inner and outer worlds.

**Required Texts**
- *Jung and the Postmodern*, Christopher Hauke
- *The Jung Reader*, ed. David Tacey
- *Deconstruction in a Nutshell*, Jack Caputo
- *The Prayers and Tears of Jacques Derrida*, Jacques Caputo
- *Ethics and Infinity*, Emanuel Levinas
- *Anatheism*, Richard Kearney
- *The Red Book*, C.G. Jung

*SB=Source Book –Unique Copy Center
*H=handouts

**Class Attendance and Etiquette**
- **Regular attendance and participation in class discussion**. Two or more unexcused absences will seriously effect your final grade. Please email requests for permission before the date of your absence. Participation means preparing the readings for discussion and bringing your books to class. Please note: your active participation in seminar discussions will have a significant impact on your final grade

- **All handheld electronic devices may not be used during class.** This includes cell Phones and Computers are to be turned off. Personal notes and texting to fellow students during class time are not permitted. Eating in class is not permitted!

- Always bring your reading materials to class.

- Class begins **promptly** at 9:30

**Assignments and percentage of grade**
Class preparation, participation and attendance=20%
Two in class Exams=20%
Three response papers and class discussion =30%
One class presentation=10%
Final take home exam=20%

**In addition:**
- possible pop quiz
- possible commentary on a text
Standards for written work and evaluation

Evaluation of Written Work:
All written work should be submitted on time; this includes papers and exams. Late work submitted without written documentation of a medical or personal emergency will not be accepted. Written work must be typed or word-processed, double-spaced with 1” margins. You may not email your papers. Written work will be assessed according to the following scale.

A=Outstanding work distinguished by a high degree of originality, clarity, detail and depth of analysis. Secondarily, “A” work is also well written, without obvious grammatical and spelling errors, and well organized.

B=Above average work which is original, clear and well conceived. Secondarily, “B” work is well written, but may contain some grammatical errors and awkwardness.

C=Average and competent work which is well written and clear. “C” work is not substandard work, but may be lacking in originality and depth of analysis.

D=Substandard work which does not fully answer a given question or grapple with a topic on an appropriate level. “D” work is generally not well written and organized. Anyone receiving a “D” should make and appointment to meet with the instructor to discuss outside referrals to academic or writing tutors.

F=Work which fails to meet Gallatin standards in terms of content and or presentation. Any student receiving an “F” must make an appointment with the instructor. Failure to submit any written work will result in an automatic “F”.

“I” (Incomplete) are strenuously discouraged, but can be arranged should a personal or medical emergency arise. The appropriate forms must be obtained from the Assistant Dean’s office and signed by the instructor.

Please take note of Gallatin’s policy on academic integrity:
As a Gallatin Student you belong to an interdisciplinary community of artists and scholars who value honest and open intellectual inquiry. This relationship depends on mutual respect, responsibility and integrity. Failure to uphold these values will be subject to severe sanctions, which may include dismissal from the University. Examples of behaviors that compromise the academic integrity of the Gallatin School plagiarism, illicit collaboration, doubling or recycling coursework and cheating. Please consult the Gallatin Bulletin or Gallatin website (HYPERLINK "http://www.Gallatin.nyu.edu/academics/policies/policy/integrity.html" www.Gallatin.nyu.edu/academics/policies/policy/integrity.html) for a full description of the academic integrity policy.

Course Schedule

Part 1 Religious Experience According to Jung

Week 1 Jung’s Model of the Psyche
Sept. 3 Introduction:
- Premodern, Modern, Postmodern-what do we mean?
- Why Jung and the postmodern?
- What do we mean by religious experience?

QUESTION: though out the semester you might want to ask yourself: "Have I ever had a religious experience?" Your answer may or may not change several times.

**Sept. 5 Jung's Model of the Psyche**
- Anthony Stevens: from *On Jung*, "Jung"s Model of the Psyche" 27-53
- David Tacey: *The Jung Reader*, "Basic Postulates of Analytical Psychology", 31-33, 45-60

QUESTION: When Jung uses the word 'psyche' what is he referring to? What is the psyche for Jung?

**Week 2 Jung, the Religious Function of the Psyche and the Numinous**

**Sept. 10**
- QUESTION: What are some of the characteristics of the numinous according to Otto?

**Sept 12**
- John Dourley: “Re-visioning Incarnation: Jung on the Relativity of God”, 1-4
- ------------------ “The Religious Implications of Jung’s Psychology”, 177-185
- Jung: “Preface to Answer to Job” in *The Jung Reader*, 207-209; 253-256

QUESTION: What is the Religious Function of the Psyche according to Dourley and how is this related to the spiritual problem of modern persons?

**Week 3: The Postmodern Jung**

**Sept. 17**
- Hauke: *Jung and the Postmodern*, 1-4; 23-39
- Hauke: “Jung, Nietzsche and the Roots of the Postmodern” in *Jung and the Postmodern*, 145-152
- SB Paul Kugler: “The Unconscious in Postmodern in Depth Psychology” from *Jung and the Humanities*, 307-318

QUESTION: According to Hake, both as a thinker and a psychiatrist Jung's vision of the psyche may be approached from a postmodern perspective. From you reading what are the themes that place Jung within this context?

**Sept. 19**
- FIRST EXAM

**Week 4: The Language of Religious Experience and the Movement of Meaning:**

**Image. Symbol, event**

**Sept. 24 Symbol and Meaning**
- SB Edward Edinger: “The Search for Meaning” from *Ego and Archetype*, 107-130
- Jung: “Healing the Split” in *The Jung Reader* 299-301; 356-364
- H Jung: “Symbol Formation” from *The Structure and Dynamics of the Psyche* (CW8),
QUESTION: How does the symbol create, de-create and recreate meaning?

Hauke: “Image Sign and Symbol” in Jung and the Postmodern, 191-222
- Jung: "The Concept of the Archetype" in The Jung Reader, 137-142; 151-154
- SB John Caputo: “A Theology of the Event” in After the Death of God, 47-54
QUESTION: How do you perceive the connection between image, symbol and event?

Part 2 Deconstruction and Postmodern Religious Experience: the Impossible--Khora—the Secret/Messianic—the Gift

Week 5
Oct. 1 Impossible
- John Caputo: Deconstruction in a Nutshell, 3-28 (conversation with Derrida); 31-48; 49-60
- __________: The Prayers and Tears of Jacques Derrida Introduction xvii-xxix; 1-6; 66-69
- QUESTION: Come to class prepared to tell me how you understand 'deconstruction'. How does Caputo define deconstruction and how is his definition related to the religious function of Jung's psyche, if it is?

Oct. 3 Khora and the Unconscious
- Caputo: Nutshell, 74-105
- SB Richard Kearney: “Khora or God” from A Passion for the Impossible, 107-127 with John Caputo's response
- Caputo: Prayers and Tears 34-38 top; 154-159
QUESTION: What may or may not be the relationship between khora and Jung's unconscious?

Week 6
Oct. 8 Secret/Messianic (To be compared later with "The way of what is to come" in Jung's Red Book)
- Caputo: Deconstruction in a Nutshell “The Messianic” 156-168; 178-180
- Caputo: Prayers and Tears 69-71; 77-81; 197-201; 288(middle of page)-291?
QUESTION: How is Caputo/Derrida's notion of the messianic different from the 'religions of the book'?

Oct. 10 Gift
- Caputo: Nutshell 140-151
- Caputo: Prayers and Tears 160-4; 169-173; 178-181; 188-190; 201-205; 226-229
QUESTION: What is the Secret? And what is radical about Caputo/Derrida's understanding of the gift.

Week 7
Oct. 15
- UNIVERSITY HOLIDAY-NO CLASS

Oct. 17
- Paper on Deconstruction due and class discussion

Part 3 The Other and The Stranger
Week 8 The Stranger  
Oct. 22  
- Richard Kearney: *Anatheism* Preface, 17-39; 57-81  
QUESTION: What does anatheism mean? How would Jung understand the stranger in  
Kearney's context?  

Oct. 24  
- SB Richard Kearney: *Strangers, Gods and Monsters*, 6-7, 10-12, 15-16, 65-75  
- Caputo: *Nutshell* 106-140  
QUESTION: How does Kearney understand the 'stranger'? How might the stranger be related to  
the unconscious? How do you understand the necessity of hospitality to the stranger?  

Week 9  
- Oct. 29  
- SECOND EXAM  
- OCT. 31  
- The Ethical Philosophy of Emmanuel Levinas: Same-Other, Need and Desire, God  
  and Trace, Face and Infinity, Saying and Said  
- SB Adriaan Peperzak: *To the Other, An Introduction to the Philosophy of Emmanuel Levinas*,  
  1-37  
- Emmanuel Levinas: *Ethics and Infinity*, Preface and 1-15  
QUESTION: "Otherness" is the main idea in Levinas' philosophy. What is implied when he  
uses this term 'other' and how is it distinguished from our ordinary usage of the term?  

Week 10  
Nov. 5  
- SB Colin Davis: *Levinas, An Introduction*, 34-54  
- Levinas: *Ethics and Infinity*, 19-44  
QUESTION: Why is Descartes third meditation central to Levinas' ethical philosophy and how  
might this be related to a postmodern religious experience? Do you have a sense of why  
Heidegger was/is important to Levinas and why he finally rejects him?  

Nov. 7  
- Emmanuel Levinas: *Ethics and Infinity*, 45-62  
- SB Emmanuel Levinas: "There is: Existence without Existents" (compare to khora and the  
  unconscious) from *The Levinas Reader*, 29-36  
- QUESTION: Do you see a relationship between between 'khora', 'il ya' and the the '  
  unconscious'? If yes, tell me what those connections are. If no, give me your reasons.  

Week 11  
Nov. 12  
- Levinas: Ethics and Infinity 65-110  
QUESTION: What is your understanding of 'Love', the 'Face' and in the 'Infinite' in this text?  

Nov. 14  
- Paper on Levinas due and class discussion
4. Jung's Red Book and Postmodern Religious Experience

Week 12
Nov. 19
- SB C.G. Jung: *Memories Dreams Reflections*, 170-199 (with care)
- *The Red Book*, Preface and Introduction, 1-30 (with care)

Nov. 21
- *The Red Book*, *Introduction*, 30-91 (with care)

Week 13
Nov. 26
- *The Red Book*, "Liber Primus", 117-137 (with care)

Nov. 28
- THANKSGIVING HOLIDAY

Week 14
Dec. 3
- *The Red Book*, "Liber Primus", 137-156 (with care)
- Dec. 5
- *The Red Book*, "Liber Primus", 156-174 (with care)

Week 15
Dec. 10
- Papers on *The Red Book* due and class discussion

Dec. 12
- Last class
- TAKE HOME FINAL EXAM DUE IN MY BOX BY MONDAY DEC. 16-11:00AM