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. Various 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.

Required Texts
Jung and the Postmodern, Christopher Hauke
The Jung Reader, ed. David Tacey
The Idea of the Holy, Rudolph Otto
Deconstruction in a Nutshell, Jack Caputo
The Prayers and Tears of Jacques Derrida, Jacques Caputo
Ethics and Infinity. Emanuel Levinas
Anatheism, Richard Kearney

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

Assessment

- Regular attendance and participation in class discussion. Two or more unexcused absences will result in a failing grade for the course. 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!

Assignments and percentage of grade
- Class preparation, participation and attendance=25%
- Three in class reflections=25%
- Three groups =25%
- Term paper=25%
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 (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 What is Religious Experience?**

**Sept. 4 Introduction:**
- Premodern, Modern, Postmodern—what do we mean?
- Why Jung and the postmodern?
- What do we mean by religious experience?

**Sept. 6 Jung’ Psyche- Religious Experience and the Unconscious**
- H C.G. Jung: *Memories Dreams Reflections*, 84-91
- H David Miller: “Another Jung” in *C.G. Jung and the Humanities*, 325-329
- H Anthony Stevens: “Jung’s Model of the Psyche” from *On Jung*, 27-53

**Week 2 Jung and Religious Experience-The Numinous**

**Sept. 11**

**Sept. 13**
- H John Dourley: “Re-visioning Incarnation: Jung of the Relativity of God”, 1-4
- H-------------, “The Religious Implications of Jung’s Psychology”, 177-185
- Jung: “Preface to Answer to Job” in *The Jung Reader*, 253-256
- Jung: “On the Concept of the Archetype” in *The Jung Reader*, 151-154

**Week 3: Language, the Unconscious and Religious Experience: Image. Symbol, event**

**Sept. 18**
- Jung: “The Role of the Unconscious” in *The Jung Reader*, 61-79
- SB Edward Edinger: “The Search for Meaning” from *Ego and Archetype*, 107-130
- H Jung: “Symbol Formation” from *The Structure and Dynamics of the Psyche* (CW8), 45-61

**Sept. 20**
- Hauke: “Image Sign and Symbol” in *Jung and the Postmodern*, 191-222
- H Jung: “Jung and Religious Belief” from *The Symbolic Life* (CW 18), 702-708
- H John Caputo: “A Theology of the Event” in *After the Death of God*, 47-54
- Richard Kearney: *Anatheism*, 71-76

**Week 4**

**Sept. 25**

**FIRST REFLECTION**

**Sept. 27 Jung and the Postmodern**
- 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 Unthinkable in Depth Psychology” from *Raids on the Unspeakable*, 23-38
Part 2 Deconstruction: the Impossible—Khora—the Secret/Messianic—the Gift

Week 5
Oct. 2 Impossible
- John Caputo: *Deconstruction in a Nutshell*, 3-28; 31-48; 49-60
- __________: *The Prayers and Tears of Jacques Derrida* Introduction xvii-xxix; 1-6

Oct. 4 Khora
- Caputo: *Nutshell* ,74-105
- SB Richard Kearney: “Khora or God” from *A Passion for the Impossible*, 107-128
- Caputo: *Prayers and Tears* 34-38 top; 152-159
- *Genesis* 1:1-3; Psalm 42:8 and Plato’s *Timaeus* 47e-53b

Week 6
Oct. 9 Secret/Messianic
- Caputo: *Deconstruction in a Nutshell* “The Messianic” 156-168; 178-180
- Caputo: *Prayers and Tears* 69-71; 77-81; 101-112; 123-125; 154-156; 197-201; 288(middle of page)-291
- Richard Kearney: Anatheiesm, 62 (bottom)-65

Oct. 11 Gift
- Caputo: *Nutshell* 140-151
- Caputo: *Prayers and Tears* 160-4; 169-173; 178-181; 188-190; 201-205; 226-229

Week 7
Oct. 16
- GROUPS
- No class--University holiday

Oct. 18
- SECOND REFLECTION

Part 3 Other and Stranger

Week 8 The Stranger
Oct. 23
- Richard Kearney: *Anatheism* Preface, 5-16; 17-39; 40-56

Oct. 25
- Caputo: *Nutshell* 106-140

Week 9 The Other and Ethics
Oct. 30
- SB Adriaan Peperzak: *To the Other, An Introduction to the Philosophy of Emmanuel Levinas*, 1-37

Nov. 1
- SB Colin Davis: *Levinas, An Introduction*, 34-54

Week 10
Nov. 6

- Emanuel Levinas: *Ethics and Infinity* (selections)

Nov. 8

- SB Betsy Cohen: “The Trace of the Face of God”-Emmanuel Levinas and Depth Psychology, 30-43
- (selection from L.-face)
- Richard Kearney: *Anatheism*, 62

**Week 11**

**Nov. 13**

- GROUPS

Nov. 15 GUEST SPEAKER - Dr. Amy Bentley Lamborn, M.Div, Ph.D

- H Emmanuel Levinas: “God and Phenomenology” in *Post-Secular Philosophy*, 195-228 with special attention to pp. 195-207 and 208-222 with care
- Amy Bentley Lamborn: “The Deus Absconditus and the Post-Secular Quest”, 1-25

**Week 12**

**Nov. 20**

- THIRD REFLECTION

**Nov. 22**

- Thanksgiving recess

4. Retuning to Jung and the Unconscious with Derrida and Levinas

**Week 13**

**Nov. 27 Individuation**

- Jung: “The Relations between Ego and Unconscious in *The Jung Reader*, 93-134

**Nov. 29 the Self**

- SB Edward Edinger: “Encounter with the Self” from *Ego and Archetype*, 62-104
- SB Lucy Huskinson: “The Self as violent Other”, *JAP* 2002, 47, 437-458

**Week 14**

**Dec. 4 Khora and Unconscious**

- SB Levinas: “There is: Existence without Existents” in *Levinas Reader*, 29-36
- H Richard Kearney: “Psychoanalysis and Khora” from *Strangers, Gods and Monsters*, 194-197
- Jung “Basic Postulates of Analytical Psychology” in *The Jung Reader*, 47-60
- H Jung: “Conscious and Unconscious” from *The Structure and Dynamics of the Psyche*, 184-190

**Dec. 6**

- GROUPS

**Week 15**

**Dec. 11**

- Caputo: Conclusion: A passion for God in *Prayers and Tears*, 66-69; 154-156; 167-169; 331-339
- Kearney: *Anatheism*, 166-185
Dec. 13

- Last class
- TERM PAPERS ARE DUE FRIDAY DEC. 14, no later than 3PM. You may deliver them to my box on the 4th floor.