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A Brief Review of Freudian and Jungian Theories

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Freudian theory focuses on a person's unconscious mental processes as being the engines behind his or her conscious behaviors, affects, and cognitions. Consciousness manifests itself as a dialectic (ego) of a metaphorical war between diametrically opposed, primarily unconscious constructs: the *id* and the *superego*. The *id* is a person's animalistic components: the unadulterated urges that ignore social consequences and derive decisions from a principle of pleasure. On the other hand, the *superego* is the antithesis of the *id*: the cautious internalization of socialization that dissuades the individual from risk-seeking behavior. Finally, the *ego* is the spandrel that emerges once the antisocial *id* and the prosocial *superego* reach a compromise that is actable in reality (Bernstein, 2003).

Freud's tripartite orientation of the human psyche was a momentous step forward for the social science - in general, and the then-inchoate field of psychology - particularly. The concept of "ego as a function of *id* and *superego*" is a useful formalization of the ongoing dialogue between biological essentialism and social constructionism, or nature vs. nurture. The cybernetic idea of a high-in-information structure like the *superego* moderating a high-in-energy structure like the *id* seems to be an extrapolation from the classical Enlightenment hypotheses of Cartesian mind-body dualism and Hegelian dialectics. When coupled with Freud's appreciation of Darwinian evolutionism and Clausius thermodynamics, the psychoanalytic theory of the human race unfolds as a tessellation of interrelated grand theories that strive towards a string theory of the social sciences (Thornton, 2001).

Freud also discussed psychosexual development, which posits that human beings develop their personalities exclusively in childhood, and any pathologies, or fixations, which manifest in childhood or later are a result of some failure of socialization in childhood. An example of this is a person spending too many years in toilet-training would result in an inordinate degree of orderliness or messiness in that person (Heimann, 1962).

Whereas Freud had a more quasi-materialistic conception of the self (Sherratt, 2004), his student, Carl Jung, brought a fairly pure form of idealism with his hermeneutic circle of analytical psychology.

Analytical psychology believes that the unconscious is much denser than the psychoanalysts gave it credit for. Rather than a battleground over taboos, Jung believed that the accrued human wisdom of the collective unconscious, the psychophysiological obsessions of complexes, and the desire for a self-development called individuation were some of the dynamic and diverse properties that make the unconscious a complex system that goes through numerous phases of homeostasis and transistasis and gives rise to the *ego* (Cherry, 2015).

Jungian Archetypes imply a process of discovering wisdom and meaning, as opposed to creating the aforementioned aspects. Archetypes suggest that there

is some hereditary drive, like Lamarckian genetics (Rensma, 2013) or Dawkinsian memetics (Blackmore, 1999), for certain characterizations from one's ancestors that contain intrinsic value due to their adaptivity and replicability across the spacetime of manifold generations. In this sense, the process of individuation may necessitate self-analyzing oneself as a conglomerate of traits that constellate into an archetype and embracing the traits that have utility to oneself: an "anti-Shadow," so to speak.

A criticism of Jungian Analytical Psychology regards the unfalsifiable nature of the entire paradigm. Jung's ideas, elegant as they may be, tend to seem like great man historiography, where a particularly erudite and charismatic person (indeed, an archetypal hero) persuades others of his point via cosmetic cues rather than substantive cues. Perhaps it is simply contemporary technology lacking the prerequisite sophistication to properly demonstrate Jung's claims, but analytical psychology currently requires many "leaps of faith."

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