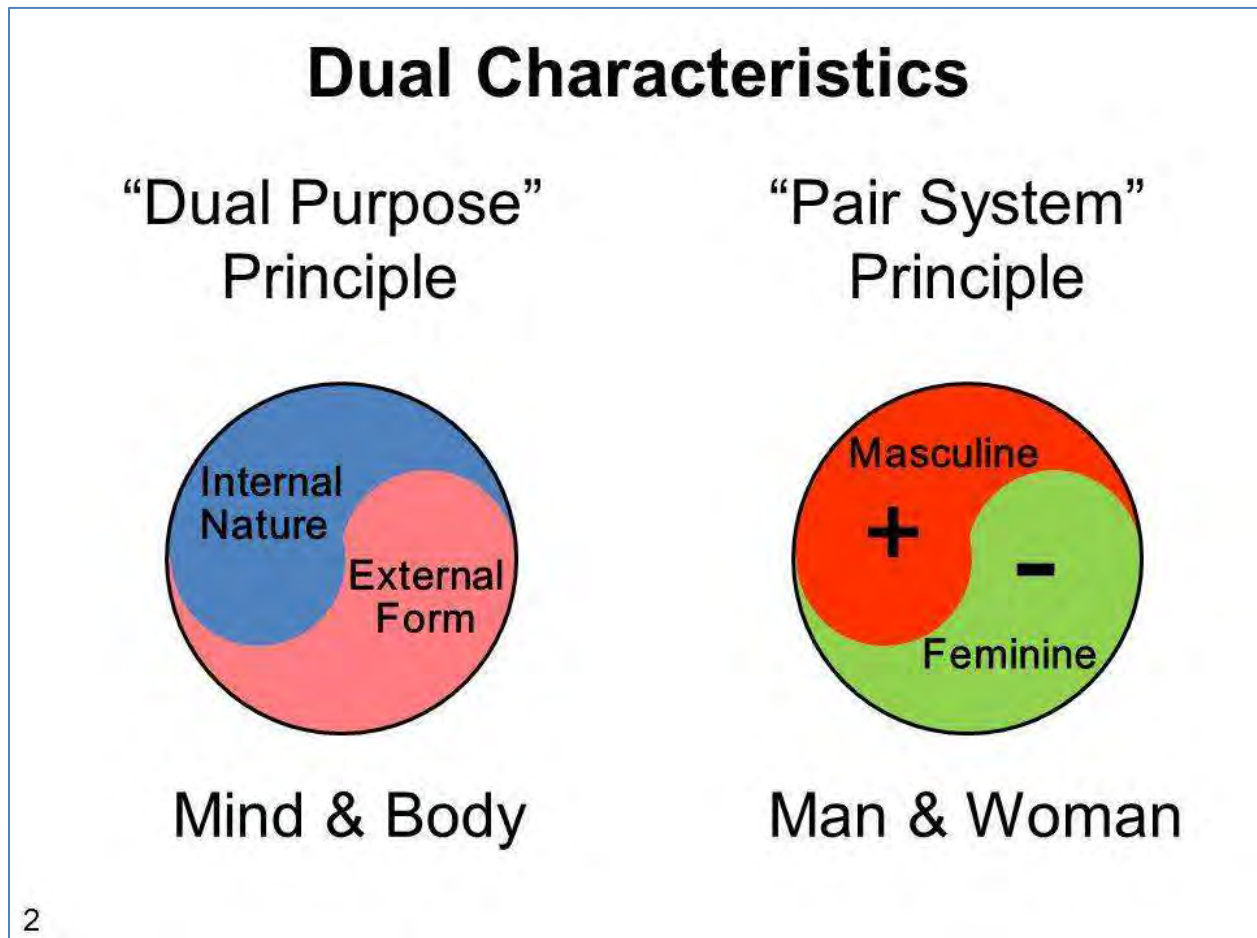


The Distortion of the Feminine

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Carl Jung is well considered in Unification Thought for good reason. But lets back up for a moment. Coming to America in the early days was both an adventure and an eye opener. Common to those times was both the warmth of Americans and the cry of the, "American Sister." She was a female out of sync with her own innate nature and the Principle. She was bossy-a dominator and out of sorts with the Principle and more. So at the end of a letter to Freud in 1909 Jung says, "If I come to Vienna in the spring, I hope to bring you various ancient novelties."

He continues:

"As a basis for the analysis of the American way of life I am now treating a young American (doctor).

Here again the mother-complex looms large (cf. the Mother-Mary cult?)

In America the mother is decidedly the dominant member of the family.

American culture really is a bottomless abyss; the men have become a flock of sheep and the women play the ravening wolves-within the family circle, of course.

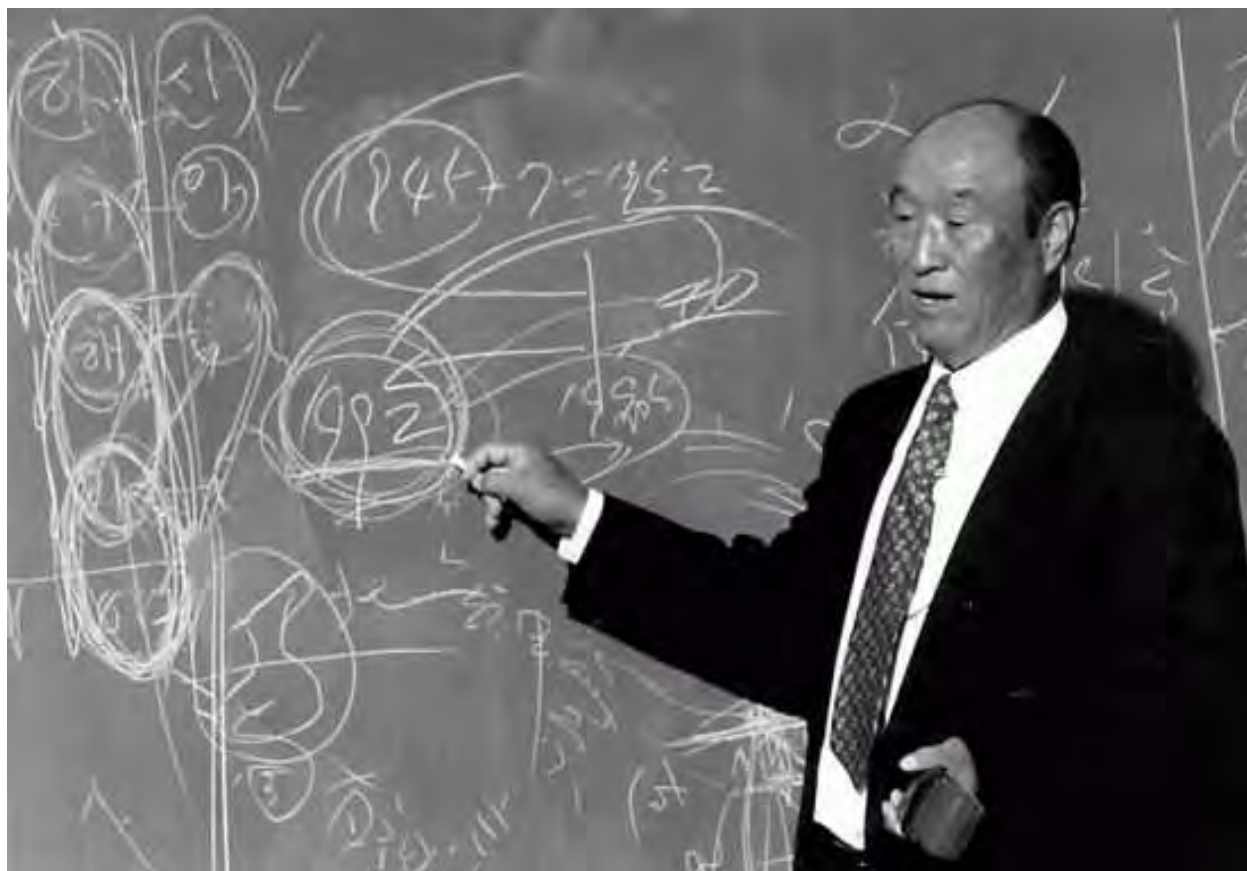
I ask myself whether such conditions have ever existed in the world before.

I really don't think they have." (Freud/Jung Letters, Vol. 1, Pages 265-268)

Not all American women slipped into this category but the problem was prevalent and the over feminization of the male which left a record in his unconscious left males with a soft nature yet capable of explosions and rebellion if one was not careful. It was a volatile mix. The unconscious, the Anima, is the ground for the self in psychological models of the self. The Principle says much the same and also uses the term Yin-Yang found in speeches. There are dual-characteristics here within the self, the unconscious and the conscious. The intuitive and the rational. The unconscious is the area of the self which opens to profound depths, archetypes, and ultimately to the creator.

From the unconscious we can intuit such relationships with God and this becomes a central tenet of a 'religious' life - religious or metaphysical principles apprehended by the self. It can become a deeply

personal attachment to a loving God. But when things are out of order both faith and reality can be confounded. In those early days some sisters faced big challenges in trying to restore this function and because the unconscious is a feminine agency in the male, brothers were caught out too. One could see proclamations of love, patience and endurance evaporate in a flash concomitant with negative proclivities, accusations and even hate posts leveled at others. So when things fall out of order it affects male, female and the relationship with God which all arise from the unconscious or the ontological ground of existence. And this problem has to be taken seriously as an item set for much needed restoration; a return to the proper order, healthy functions, loving and creative natures, and authentic and personal attachments to a personal God.



Current Attachment theories also posit the primacy of the first attachment of infant to mother (the good or good enough mother but not the 'American sister') and to the neurological development of the brain/mind largely within the first two years. Attachments, identity, relational skills and socialization have all been "learned" by age two in the crucible of the family with more to follow from the father.

Likely this along with other issues belong to a root, to a potential for the journey in life, to ethical proclivities as healthy relations imply and gradual realizations and shifts in further behaviors; to more creative ways and to the establishment of the Original Mind, where studies in that area are supported by the German Idealists near the end of EDP and where the foundation for the unconscious and for further psychologies are established. Such studies in psychology, now seen as important more so than before, begin to examine the self and the family triad as a profound relational model. So its good to start early in personal growth but its also never too late to begin in the same developmental work at a later stage in life.