

Review of: "Jung on the Meaning of Life"

Yueh-Ting Lee¹

¹ Southern Illinois University-Carbondale

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Review: Jung on the Meaning of Life

Overall, this manuscript is well written and organized. The topic is very important and interesting. I agree that Carl Jung's views are very diverse, dynamic and seemingly contradictory when he addressed the meaning of life. Jung discussed several existential themes concerning the meaning of life—e.g., individuation, life in the world, death, the embrace of the opposites, and archetypes. Here are some of my questions or critical comments for the author(s).

1. Why did the author(s) not address the background and its related factors that drove Jung to discuss this important issue—the meaning of life? Jung's personal health or heart problem was one factor. His other life experiences were equally important.
2. If symbols and archetypes are important parts of Jung's work, it would be more persuasive to readers and reviewers when the author(s) address the connection between human symbols, archetypes and totems as human identities or social representations. In fact, in Durkheim's book "*The elementary forms of the religious life*" originating from totems, human symbols or signs serve as group identities and social representations. Evolutionarily before any modern religions, totems had been the primitive heritage or pioneers of symbols and archetypes. In other words, it might be more relevant to examine Jung's archetypes in alignment with totems.
3. How is the meaning of life related to the religion and evolutionary science? Perhaps the author(s) could acknowledge that Jung failed to see the origin of human beings and the origin of human religions. In a recent article by Lee, Y-T., Jamnik, M. Maedge, K., & Chen, W-T (2020). The Darwin-God dilemma: A totemic approach to the meaning of life and human existence. *Evolutionary Behavioral Sciences*, 14(4), 355-361., two systems help to understand our human existence biologically and psychologically.
4. Related to the second point above, the author(s) could have addressed the connection between Jung's mysterious views of life and totemic beliefs.
5. Freud seemed to have a better understanding of totems than any other psychoanalysts, including Jung. But Freud interpreted totems in a negative or neurological way (see Freud's *Totem and Taboo*). Why did Jung totally move away from it? Perhaps the author(s) could address it.
6. The author(s) may need to provide the details of Jung who was influenced by Western and Eastern philosophies and religions.
7. As Per Lee (2003), Jung was influenced by the Chinese philosophy, I-Ching or the book of change and Daoist/Taoist

Philosophy. That may help us to embrace the opposites discussed in in the manuscript by the author(s) who may need to address it.

8. Jung traveled a lot around the world. He was influenced by Asian cultures and Native Americans or American Indian cultural beliefs (see his book on *Memories, Dreams and Reflections*). How did this help Jung to form his views on the meaning of life? The author(s) may need to touch on it.
9. The author(s) could consider addressing how the meaning of life is relevant to today's psychology and other academic areas and our daily practices in modern tech-oriented or AI society.
10. In the final reflection of the paper, the author(s) discussed the "either or" and "both and" views. How is this related to Hegelian dialecticism" and Eastern, I-Ching, yin-yang philosophy, and Daoism?

Overall, it is a good paper. I enjoy reading it. More revision or clarifications may make it better. Good luck!