

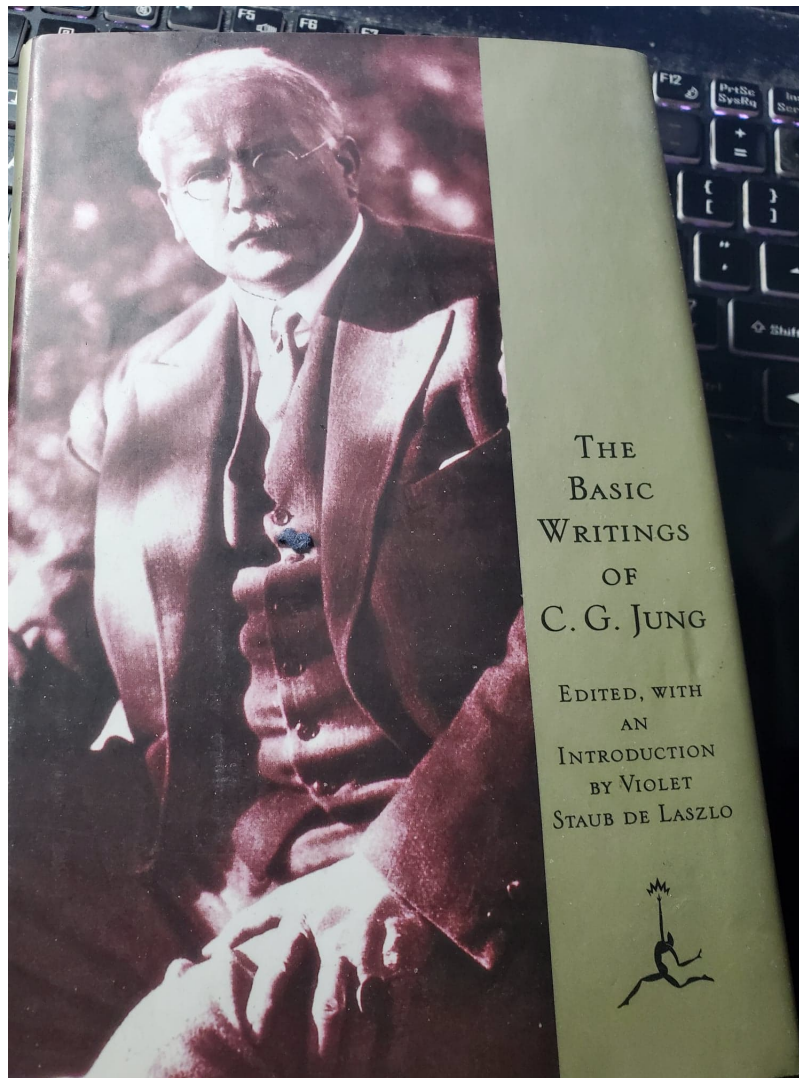
**MARCH 21 2022 8:02 PM ZULFIKAR MOINUDDIN AHMED
EXAMINES EXTREMELY BASIC ISSUES IN AP PSYCHOLOGY
CURRICULUM II**

ZULFIKAR MOINUDDIN AHMED
ZULFIKAR.AHMED@GMAIL.COM

From a broad perspective there are great new opportunities for understanding life itself anew with S4 Electromagnetic Law (the Ahmed-d'Alembert Law) to biochemical events in living organisms. Those are still speculative at the moment, but they will, I am quite hopeful, will lead to human understanding of Life in the future that differs substantially from our current established understanding, much more accurate versus Nature. I want to make public my conviction that Life as it exists in Nature, rather than how it exists in our human conceptions today have profound gaps and while I am not obviously able to give details of Nature without experimental measurements, I will urge physicists interested in Life to learn and extend Four-Sphere Theory with experimental idea for direct measurements of effects of S4 Electromagnetic models of biomolecules to breach deeper into the heart of nature of life.

I am however, not an expert on various matters of extant psychology and so I will not work right now directly on the direct work on applications of Four-Sphere Theory leaving it to capable theoretical and experimental physicists. Instead I will push forward with my self-study of AP Psychology.

Now several years ago I began reading some works of Carl Gustav Jung. This book over here.



Now Carl Jung had some fantastically ambitious projects such as a comprehensive understanding of all human dreams. Some people call him unscientific, but you see, I am an immortal genius, and when someone seriously spends their life trying to produce a comprehensive theory of all human dreams, I respect the man because a serious scientific genius understands that when the ambition of a great project is sufficient vast, errors do not matter as they will be resolved in later centuries anyway. What matters are any progress at all that can be made.

I have refuted Jung's *Collective Unconscious*. He invented this Collective Unconscious in order to merge two sorts of nontrivial natural phenomena. On one hand, there is the highly nontrivial and mysterious phenomena of *all human dreams* whose inventory is still beyond our full reach; on the other hand are elements of mythologies from around the world. He glued them together with his Collective Unconscious.

I won't make too many editorial comments about Carl Gustav Jung except to note that he was a profound genius, and his ideas had led to great progress and I know this personally. You see, I worked on issues of personality type from the Five Factor Model. Even though Northwestern University announced four or five personality types discovered in data in 2018, I found thousands. Long before Gordon Allport's 1930s works, Carl Jung had initiated the entire area of personality types with distinction of introversion and extraversion in *Psychological Types* from 1923. As far as I know from my current relatively meager erudition, he was the pioneer in this direction. I am much more adroit than he was in statistical analysis, and after I had discovered an extremely accurate fit of a *Generalised Hyperbolic Distribution* on the Five Factor Personality Traits data for around 1.1 million people, I invented methods to do a Jung transformation of the Five Factor OCEAN variables (due to McRae and Costa from 1987) and produced a scheme for valid personality types that differ from the Myers-Briggs types with statistical validity. Then I had shown the existence of Pseudo Soul-Mates by Personality type-compatibility and Romantic Relationship Satisfaction.

Men or women who are able to be right on such a fundamental and important issue as *existence of valid personality types in measurements* are not people I dismiss easily.

1. JUNG'S COLLECTIVE UNCONCIOUS IN BIOPSYCHOSOCIAL DECOMPOSITION

In Module 2 of AP Psychology, *Psychology's Big Issues And Approaches* we find the consensus view of the sprawling field of psychology of the three main levels of analysis. The Biopsychosocial Approach.

From this modern consensus view perspective, Jung's Collective Unconscious is an extremely nontrivial identification of Social and Psychological levels of apparently distinct arena of natural phenomena. All dreams of all human beings, of the Psychological Level and Mythologies of the historical human race from around the world, from the Social Level.

One can consider Collective Unconscious as a vast hypothesis identifying these two. The ambition of this project is astounding, and it is a beautiful theory. Unfortunately it is not the best explanation. There is an alternative explanation that I personally had provided, that G_c , the 99.9% of genetic code in common shared by all human beings is the basis of the similarities of dreams across the globe, rather than a Collective Unconscious as a separate objective measurable phenomenon.

You see Mythologies of the world arose in complex social environments, and I did look at some papers and books on the Axial Age and the evolution of religions but do not yet have a concrete grasp of what is reliable natural science in this arena.

On the other hand there is the phenomena of all dreams of all human beings. And I do not have any way of understanding the inventory of all dreams.

Carl Jung made a radical unity of these two apparently distinct realms of natural phenomena in his Collective Unconscious theory. The ambition is quite vast and breathtaking. I love the ambition here, and I love the search for unity in Science of Man that he was attempting to weave. But we need an alternative unity theory of Universal Science of Man that does not use his particular alchemy because he *invented* Collective Unconscious and it is really a creative intellectual invention in order to explain highly nontrivial unity that requires an alternative effort to be reliable natural science.

2. EXAMINATION OF BIOLOGICAL BASES OF PSYCHOLOGY

I will be periodically examining Carl Jung's ideas because they are interesting and might still contain insights and inspirations as we struggle towards a coherent Natural Science of Man. One of the major themes in Jung is his basic axiom that there is such a thing as *the unconscious* within the individual human psyche, and that it has some fixed content. In *The Nature of the Psyche* of 1954.

I am not a faithful believer in the existence of a particular fixed repository that has content that Jung is calling "the unconscious" such that their contents can become conscious. Jung's writing assumes that "the unconscious" has been discovered, and Sigmund Freud and Pierre Janet are credited with their discovery, and then he labels Freud's Unconscious as the personal unconscious and proceeds to theorise a larger sort of unconscious that is impersonal.

Is this hypothesis of a fixed unconscious palatable in hindsight? I will remain agnostic today in March 22 2022. For me this is yet established science. For now let us consider it an intellectual tool rather than an objectively valid measurable entity. As an intellectual device for being able to address many issues of psychological interest, the concept is invaluable.

Now let us examine what Jung has to say here:

"The contents that Freud raised to consciousness are those which are most easily recoverable because they have the capacity to become conscious and were originally conscious ... This would tell us next to nothing about the nature of the unconscious psyche did there not exist an undoubted link between these contents and the instinctual sphere.

We think of the latter as physiological, as in the main a function of glands. The modern theory of internal secretions and hormones lend strongest support of this view.

But the theory of human instincts finds itself in a rather delicate because is uncommonly difficult to define instincts conceptually, but to establish their number and their limitations.

The fact that all psychic processes accessible to our observation and experience are somehow bound to an organic substrate indicates that they are articulated with the life of the organism as a whole ... they must have a share in its instincts and in a sense must be results of these instincts.

This is not to say that psyche derives exclusively from the instinctual sphere and hence from its organic substrate." (pp. 64–65)

3. JUNG'S ACCOUNT IS NOT ALIEN TO MODERN BIOLOGICAL BASES OF PSYCHOLOGY

I do not want to take on any general defense of Carl Jung's viewpoints as the *right answer* for a Universal Human Psychology at all. I admire his genius, but I, today in March 22 2022, have to make sense of established neuroscience.

Let me give you two scenarios. One is that there is no "psyche" at all and thoughts, feelings, and behaviour are produced by "whirrings of neural machinery". The second is that there is a sensible unity of the psyche and unconscious exists with contents that could become conscious. The latter is Jung's viewpoint; the former is closer to the modern viewpoint.

A priori, I cannot judge which viewpoint is superior for natural science. There need be no contradiction between the two if we consider some of the neural circuitry to actually be described *as the unconscious as a whole*. The trouble is that there needs to be exact mapping and this I do not believe has ever been strongly established.

On the other hand, the modern whirring and clicking neural machinery is not giving us any psychological insights either. This is a serious and deep difficulty that needs some clear resolution too within Psychology. I personally am not particularly enamoured of the mechanical view for its own sake either. What I love about Jung is his constant insistence of treating the psyche as a whole rather than assuming that it is decomposable easily. The decomposing is dangerous because interconnectivity of processes has high levels of entanglement.

4. EXAMINATION OF MODULE 9 OF PSYCHOLOGY AP

The Module 9 of Psychology AP is *Biological Psychology and Neurotransmission*. It is worthwhile studying this with an attempt to understand and assess the concerns of Carl Jung's interest on general psychological processes and the instinctual sphere.

I will admit to my dear reader that these are issues in which I am a novice. We will dwell on some of these issues.

5. HSOC GIVE ME MONEY AND TENURE

My plan will eventually produce advances in the Universal Science of Man but it will take time. I am clearly going to be productive. Why doesn't Harvard, Stanford, Oxford and Cambridge *totally disrespect Bill Gates and his criminal views* and give me a tenured faculty position and give me \$80 million for 40% of my company? I do not understand why Harvard, for example, cannot make the decision and email me today with a decision and transfer funds to my bank account. Why is it worthwhile waiting and destroying my life and livelihood? What pleasure will Harvard get from this?

6. THE MAIN QUESTIONS OF AP PSYCHOLOGY MODULE 9 BIOLOGICAL PSYCHOLOGY AND NEUROTRANSMISSION

This is so central to psychology that I want to understand this very strongly.

- Why are psychologists concerned with human biology?
- What are the parts of a neuron and how do they generate impulses?
- How do neuron cells communicate with one another?
- How do the neurotransmitters influence behaviour?

I like these questions in AP Psychology. Dozens of neurotransmitters like serotonin and dopamine have been discovered. The question has been how they influence moods, memories, and mental abilities.

I just realised that Module 9 covers very low level and general neurotransmitter mechanisms, but does not immediately answer the question that Carl Jung brings forward, *instinctual sphere* and its relation to psychology.

The answer, as I learned from a lecture [?]. Hypothalamus handles some of the major instinctual drives that govern animals and humans and these neurons handle

signals from body in form of hormones and from the brain, external world and imagination etc.

This is very good. Module 10 of AP Psychology is on *Nervous And Endocrine Systems* and Hypothalamus is part of the endocrine system that is associated to the Pituitary Gland. I am most pleased that hypothalamus is mentioned in AP Psychology.

Carl Jung's immediate concern with *instinctual sphere* is more illuminating in my view than the AP Psychology organisation. I think having a clear and sharp understanding of human instincts is more important for psychology than general knowledge of neurons and their functioning, because psychologically the instincts as the biological substrate that is crucial is clear. Carl Jung is quite right about the natural taste for the right "low level granularity" for Psychology.

Hypothalamic neurons are good at integrating information from the brain and the body. Hormones circulate through the bloodstream and travel to hypothalamic neurons. After integrating the various neurotransmitters and hormones in the hypothalamus, they project signals to many parts of the brain for coordinated action.

I learned all this from [?]. I would say this is the most useful basic idea for how most elementary behaviour occurs in animals and human beings. Hypothalamus tells the rest of the body and brain what to do here.

7. CARL JUNG ON INSTINCTS 1954

In 1954 Carl Jung, in *On The Nature Of Psyche*, wrote:

"Even so the psyche is dependent on the organic substrate. At all events this is highly probable that this is so. The instinctual base governs the *partie inferieure* of the function, while the *partie superieure* corresponds to its predominantly 'psychic' component. The *partie inferieure* proves to be relatively unalterable, automatic part of the function." (p. 65)

I marvel at the fact that neuroscientific studies reported in 2016 [?] provide a mechanistic description of the signaling of the hypothalamus that is close to having fixed reaction for signaling the brain and body after hypothalamic neurons integrate information from the body and brain.

This tells us that indeed that Jung was right in his, what would in 1954 seem still to be speculation rather than firm knowledge.

What Jung makes clear, and here I will have to agree with him completely is that instincts form the low level biological substrate of psyche. This is still *higher level* than tinkering with general neurotransmitters and neurons. To me it seems that Carl Jung's outlook starting with instincts is truly a canonical insight that ought to be standard in all of psychology. It's not general operations of the nervous and endocrine system but only the instinct processes of hypothalamus which are mechanical that is the biological lowest layer for Psychology.

8. ZULF PROMOTES CARL JUNG'S UNALTERABILITY OF INSTINCTS

I will not shy away from proposing that Carl Jung's views be considered canonical in psychology about the organic substrate at the bottom of *Universal Human Psyche* be the instincts governed semi-mechanically by the hypothalamus and isomorphic in numbers and types for all human beings and all of individual psyche.

Here Jung's views were accurate versus Nature long before the neuroscientific verifications for details. This is a good way to bracket the lowest level elements of Universal Human Psychology that will stand for a thousand years.

9. INSTINCTS ARE UNALTERABLE AND AUTOMATIC

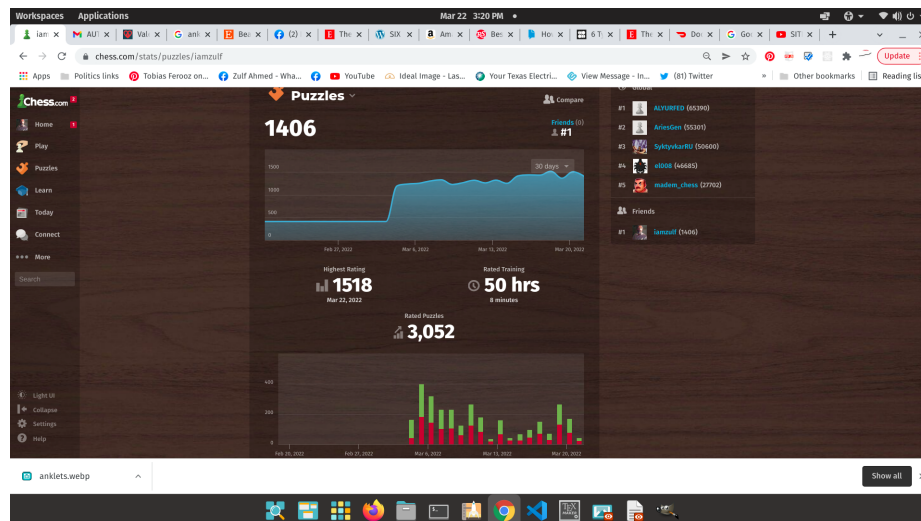
I have come across some strong views about Jung. It is quite popular among some people to denigrate Jung as 'unscientific'. The man was a great genius, and whether you like him or not, you have to credit him with being right on what he was right. Those things that he was right about are not *Jungian* or indeed *Boongian*; they are simply Truth.

I do not know with certainty whether the truth of unalterability and automaticity of instinct were pronounced before Jung in 1954, but the neuroscientific details for instincts based on hypothalamic neurons came much later.

Now we are interested in a Natural Science of Man, and for this the almost electromechanical biological function of what hypothalamus does for instincts ought to be considered the lowest level for psychology as general neurotransmission is too low level. This is very important to do because irrelevant wiring detail does not give insight in psychology but only confuse things more. In fact instincts are almost mechanical and universally the same and ought to be considered the organic basis of psychology along with fundamental seven emotion circuits in the subcortical brain of Jaak Panksepp.

All nontrivial psychology takes place 'above' this level. AP Psychology ought to reorganise Modules 9 and 10 and ensure that it is the mechanism of instincts and the neural circuits of emotions are emphasized as the biological basis of Universal Human Psychology.

10. MY CHESS GAME TAKES A NOSE DIVE TO 1406



At least I am beginning to appreciate the mechanical universal low level behaviour of instincts. I ask myself, "What ought to be the *lower bounds* of Universal Human Psychology?" The answer ought to include the Instincts in addition to Emotions. The understanding that Instincts are unalterable without any doubts, due to Carl Gustav Jung to my mind is absolutely crucial to a robust science of

Universal Human Psychology. The modern view of Psychology is sprawling and without sharp demarcations so that too much lower level issues pour into Psychology making sharper unity in Natural Science of Man more difficult. More of the dead weight ought to be dropped from Natural Science of Man. Lower level things than Instincts should not be admitted into Psychology for coherence and parsimonious unity.

11. ELEMENTARY UNDERSTANDING OF INSTINCTS

Jung's *On The Nature of the Psyche* (1954) gives his views that (a) the instincts are automatic and unalterable, and (b) instincts are the biological substrate that do not respond to the will. Instinct affects will and will does not affect instinct. These are profoundly fundamental issues. Researchers in neuroscience have already found (a) is true and the mechanical nature of operations of hypothalamic neurons signalling as a result of information gathered is electrochemical. These bounds are from Carl Jung but they ought to be right. I will examine (b) more carefully later.

The subtlest and most central issue of universal human psychology are those that involve instinctual elements in Motivated Habituation. Here I do not know clearly the experimental situation yet.

REFERENCES

[?] <https://www.youtube.com/watch?v=Ik6d3h0fNM4&t=306s>