The Psychology of C.G. Jung

I

The Structure of the Psyche

The Psyche

In Jung’s work the term “psyche” is synonymous with “soul” and denotes the totality of all psychic processes, conscious as well as unconscious. The psyche is divided into two parts—conscious and unconscious.

The Ego

The ego is “in between” the consciousness and the unconscious and partakes of both. Consciousness can be expanded or constricted. But “consciousness constitutes only a very small part of the total psyche.” Consciousness is orientated towards outward reality. Jung writes, “By the ego I understand a complex of representations which constitutes the centre of my field of consciousness and appears to possess a very high degree of continuity and identity.” All experience of the outer and inner world passes through the ego in order to be perceived.

The Unconscious

The unconscious is divided into three parts which may be pictured in terms of concentric circles.

\[ A = \text{The part of the collective unconsciousness that can never be raised to consciousness.} \]
\[ B = \text{The sphere of the collective unconsciousness} \]
\[ C = \text{The sphere of the personal unconsciousness} \]

The collective unconscious is “older” than consciousness. It may be common to all psyches, even to animals. Furthermore, “consciousness is dependent on the unconscious”. The collective unconscious comprises contents that are “the deposit of mankind’s typical reactions since primordial times to universal situations”. The structure of the unconscious may be further elaborated as in this diagram.

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1 Types, p. 540
2 Types, p. 540
3 Kindertrauminseminar
A. That part of the collective unconscious that can never be made conscious.
B. Irruptions.
C. Emotions.
D. Repressed material.
E. Forgotten material.

The contents of each deeper layer are greater than the layer preceding it, so the diagram in this respect may be confusing. Jung envisages the individual as the product of aeons of development. An individual has substrata in his collective unconscious of family, tribe, nation, ethnic group, primitive human ancestors, animal ancestors and central energy. The “unfathomable central energy” permeates all the layers. These strata are deposits of experience. Jung writes, “The collective unconscious contains the whole spiritual heritage of mankind’s evolution born anew in the brain structure of every individual.”

Archetypes

The unconscious is populated with ‘primordial images’ or ‘dominants of the collective unconscious’. Later Jung called these ‘archetype’ from the work of Scott, *Hermetica* and Dionysius the pseudo-Areopagite.

There is the philosophical question – how can we inherit an archetype? Jung seeks to circumvent this question by stating that it is a “pattern of behaviour”. So it is biological in origin, like an instinct. Archetypes are said, by Jung, to have a biological basis and to be transmitted genetically. He describes the archetypes as aspects of the inborn structure of the psyche, using the term *a priori* to describe this; he thus rejects the *tabula rasa* theory of Locke. He rejected the view that archetypes could be transmitted by culture alone, since archetypal images can be produced independently of any mechanism of cultural transmission. Jung agrees with Nietzsche who wrote that “In sleep and in dreams we pass through the whole thought of earlier humanity”. Archetypes are also described as self-portraits of the instincts.

After 1946 Jung distinguished between (1) the archetype per se, and (2) the actualised archetype, present in consciousness. The actualised archetype appears as an archetypal image. The archetypal image may be called a static form, but the archetype manifests itself also in dynamic processes. Archetypes may be “characteristic of the whole of mankind or of a larger or smaller group.” Archetypes may also beget archetypes. The archetypes are reflections of instincts.

But from the inside an archetype has a numinous quality - that is, it appears as an experience of fundamental importance, and is emotionally charged with significance. When an archetype rises from the dark unconscious to consciousness it is illuminated and takes an ever-increasingly sharp and definite form. As conscious experience becomes memory and sinks into the personal unconscious it becomes associated with an archetype. Archetypes attract

* The Structure of the Psyche
* Human, All to Human
these ideas by virtue of their magnetic powers. Thus the fact that archetypes are universal does not mean that we do not have an intimate and personal relationship with them.

Consider the archetype of the feminine. The primordial archetype comprises two spheres that are bisexual – the masculine and the feminine. The feminine aspect of this is night, the unconscious or the receptive; which may manifest itself in any number of symbols, which also may be grouped: such as (1) sea and water; (2) earth and mountain; (3) forest and valley; (4) cave, the underworld, depths; (5) dragon, whale, spider; (6) witch, fairy, divine maiden, fairy princess; (7) house, box, basket; (8) cow, cat; (9) rose, tulip, plum; (10) ancestral mother; (11) one’s own mother.

The Concept of Libido

Jung gives the term libido to the psychic energy that activates the psyche. Its existence is part of the theory, but this is confirmed by experience. Libido expresses itself actively in the form of drives, wishes, will, affect and performance, and as a potential in dispositions, possibilities, aptitudes and attitudes. It is the psychic energy that determines the relations between the different parts of the psyche. When the energy charge of the unconscious increases, this energy is drawn from the conscious and vice-versa. The will can bring about the transference of energy by its direct action.

Progression and Regression

Energy may flow in a progressive or regressive manner. Progressive flow of energy is from the unconscious to consciousness and results in improving conscious adaptation to the external world. Regressive movement arises from a failure of conscious adaptation, and results in the flow of energy into the unconscious in which case the contents of the unconscious become charged with energy and rise to consciousness. This can result in a regression to an earlier stage of development, in the production of a neurosis, or even to a psychosis, when consciousness is inundated by the contents of the unconscious. Progression is produced by every conscious act of the will; fatigue, distraction, emotional reaction and sleep are all signs of regression. However, regression in a normal psyche also has beneficial effects, and can bring about a greater adaptation to the needs of the inner world, a restoration of balance within the psyche and a broadening of the psyche. Regression brings unconscious contents to light, and which can act as progressive symbols of transformation.

Enantiodromia

Jung postulated that the psyche is a self-regulating system. In accordance with this, he maintained that dreams are often compensations to the conscious attitude. It was Adler, in fact, who introduced the concept of compensation into psychology – in the theory that an individual compensates in his actions for his sense of inferiority. Jung developed this theory, also drawing inspiration from the Greek philosopher, Heraclitus, who in his rule of enantiodromia introduced the idea that all things flow into their opposite.

Jung postulates as a law the rule that all psychic life is governed by opposition. He regards the psyche as a self-regulating system. He adopts the Heraclitian theory of enantiodromia, that all things must flow into their opposites. However, this does not imply a negation of one opposite by another, merely that we must recognise that all values are relative. In order for there to be a flow of psychic energy, there must be a pre-existing polarity, so the psyche is built up on complementary or compensatory principles, and this applies not only to the system as a whole, but also to sub-systems. The total quantity of libido remains constant but its distribution may vary. In the psyche a form of the law of conservation of energy applies; if one element is charged with energy, this energy must be withdrawn from another element. This concept of conservation of (psychic) energy is a primordial image expressed in primitive religions from the earliest times.
II

Differentiation of the Ego

Attitude Types

There are four basic functions of consciousness: thinking, intuition, feeling and sensation, that may be pictured as a quaternity.

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  thinking

  sensation  intuition

  feeling
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Feeling is concerned with adjustments based on feelings of pleasant or unpleasant, acceptance or rejection. Feeling and reason are held to be mutually exclusive – that is, a decision is based on one or the other. Jung regards both as rational functions, whereas sensation and intuition are irrational functions, which are also mutually exclusive. Intuition is concerned with the inherent potentialities of things. In practice, in each person one function tends to predominate.

Extravert and Introvert

There are also two attitude types to objects - outer or inner. The extravert has a positive reaction, the introvert a negative reaction. The extravert is orientated towards what is outward and to collective norms, whereas the introvert is orientated towards the subject and tends to recoil.

The attitude type determines the direction of the libido, which is the general psychic energy of the individual. The inferior function coincides with the undifferentiated attitude type. There is a compensatory reaction here as well: “where consciousness is extraverted, the unconscious is introverted, and conversely...” Jung writes, "If the opposite unconscious attitude breaks through in the introverted type, he becomes as if it were an inferior, maladjusted extravert.”

The difference of types is often the real psychological basis of marital problems between partners.

The Process of Differentiation - The Development of the Personality

In a healthy psyche one function is “superior” in the sense of being dominant and differentiated; a second “auxiliary” function is also relatively under the control of the will; it is rare for the third to be available to the will and the fourth is “inferior” and in the control of the will.

Another symbol encapsulates the progress of differentiation.

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\(^6\) Types, p. 597
The arrows indicate the direction of differentiation. The dark area indicates the area of undifferentiated and unconscious functions.

The adolescent should develop his superior function first. This helps him to cope with the demands of the adult world. Until this is achieved “he should not confront his unconscious unless it is absolutely necessary”. The same applies to the attitude types. In a healthy psyche the natural differentiation of the functions should have taken place by the middle of life.

Puer Aeternus

A certain kind of problem occurs “when none of the four possible functions has developed, when all four have remained undifferentiated”. The differentiation of the superior function should be complete by adolescence but the process is “slow and arduous”. When none of the functions are differentiated the adult is childish and is either impressionable or else very rigid. The result is the “perpetual adolescent”, the puer aeternus.

The Persona

Persona is the form of an individual’s general, psychic attitude towards the outer world. The superior function dominates the persona. The persona is a part of the ego that is turned towards the outside world. The persona also encompasses habits of dress and appearance. The persona is a sort of mask that negotiates our relations with the world. A well-adapted individual is capable of varying his persona. An infant begins without differentiation, but as the infant develops consciousness he learns that he must conduct himself in a community. This requires the child to imitate significant adults. Imitation implies a conscious attitude, and Jung uses the term identification to denote an unconscious attitude. Whilst imitation (and identification to an extent) provide the child with a useful adaptation to the external world, and are thus essential to maturation, they carry within them inherent dangers. The product of this process is initially the creation of a persona, that is a set of roles and dispositions that the developing adolescent uses in his dealings with the world. The persona is a useful adaptation of the individual to the demands of the external world – such as a professional demeanour: “the persona is that which in reality one is not, but which oneself as well as others think one is.”

When the psyche is disturbed the superior functions may not be developed and another function may have artificially taken its place. Often an individual will attempt not to construct a persona with the superior function. This is a mistake and leads to a compulsive character or to a neurosis. The adaptation ought to be attempted with the superior function.

There is the danger that the individual will identify with his persona, and this involves denial of other parts of his psyche, with negative consequences. It is the danger of identifying with the mask, in which case the persona becomes mechanical. A man may identify himself with a title or a role, or alternatively, inner contents may overwhelm him and he may suffer delusions of grandeur or insignificance. In this case “some content, an idea or a part of the personality, obtains mastery of the individual” and results in “peculiar convictions,

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1 Concerning Rebirth, section on subjective transformation
idiosyncrasies, stubborn plans, and so forth." One notable example of this is when an individual identifies with his persona.

Identification with a group.

Here an individual identifies with a group of people who have a collective experience of transformation. However, “a group experience takes place on a lower level of consciousness than the experience of the individual”9. Thus, this is a transformation in the direction of unconsciousness, “If it is a very large group, the collective psyche will be more like the psyche of an animal … The psychology of a large crowd inevitably sinks to the level of mob psychology,”10. Such a transformation occurs more frequently than an individual transformation. Participation in a crowd induces irresponsibility and a lack of healthy fear. The process is regressive, and individuals in groups regress to “lower and more primitive states of consciousness” though the participation mystique creates an exhilarating effect. Sometimes, however, the regression is counteracted by ritual, which enables the individual to participate in a group experience but at the same time remain an individual. However, group experiences are to be distrusted; the “masses are always breeding-grounds of psychic epidemics, the events in Germany being a classic example of this.”11

III

Complexes and the Crisis of Adjustment

Projection

“Everything unconscious is projected; i.e., it appears as a property or activity of an object. Only by an act of self-knowledge are these contents integrated with the subject, detached from the object and recognized as psychic phenomena.”12 However, it appears that it is essential to withdraw projections – for man “to take back his projections and to solve his problems within his own psyche”13.

Onset of the Shadow Problem

The inferior function can be easily influenced and is unreliable. It is undifferentiated, embedded in the unconscious and has an infantile, primitive, instinctive, archaic character. The inferior function sets up a compensatory drive that forces “hard reality” upon the individual. It is usual for the superior function to be over differentiated and this creates tensions and a crisis of the adjustment that arise in the second half of life. There is a danger in one-sided development and it is fundamentally important to happiness that the psyche must be rounded out.

The Complex

When energy is lost by consciousness, this energy passes into the unconscious and activates its contents, which are archetypes manifesting themselves as complexes with associated repressions. Jung maintained that centres of motivation existed in the unconscious, which he called feeling-toned complexes, later abbreviated to complex, and he is credited with invention of this concept, later adopted by all “schools” of psychology.

Thus, Jung maintained that complexes were autonomous. In describing them he writes, “What is not well know, though far more important theoretically, is that complexes have us … But even the soberest formulation of the phenomenology of complexes cannot get round the impressive fact of their autonomy … they reveal their character as splinter psyches.”14

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8 Ibid
9 Ibid
10 Ibid
11 Jung initially delivered this paper in 1939
12 T. Wolff, Studien, pp. 99
13 Jolande Jacobi, The Psychology of C.G. Jung p.94
14 Collected Works, Vol 8. The Structure and Dynamics of the Psyche 96 - 97
Complexes manifest themselves in dreams in symbols and in personifications. People suffering from psychosis may hear voices; in this case, the complex is audible. In a hallucination, the complex has become visible.

A symptom is a physical or psychic indication of an obstruction of the normal flow of energy. It is a "danger signal indicating that there is something drastically wrong or inadequate in the conscious attitude and that a broadening of consciousness is desirable."15

Complexes are "psychic entities that have escaped from the control of the consciousness and split off from it, to lead a separate existence in the dark sphere of the psyche where they may at any time hinder or help the conscious performance."16 The complex has a nucleus which is autonomous and unconscious which the subject cannot control. The nucleus attaches itself to a manifold of associates. The nucleus has a source of energy which may become virulent and upset the psychic balance and dominate the personality. Unconscious contents may invade the conscious sphere, which occurs when the threshold of consciousness is lowered. In this process energy is withdrawn from consciousness. One cause of a rising complex is a moral conflict of any kind. All people have complexes. The presence of complexes is normal, healthy and essential to psychic functioning. A complex marks an area of weakness within the individual – something that needs to be worked upon – something that is "unfinished" within the individual.

Often complexes rise up in response to a trauma or emotional shock. However, in mid-life the onset of the shadow problem induces a crisis that activates archetypes of the unconscious and constellates them as autonomous complexes, that is, as centres of motivation that can take over the individual. The problem of shadow is a form of possession which occurs when the individual is taken over by the inferior function. The inferior function is closely associated with the dark side of the human personality. In this case the possession is by the shadow.

In order to overcome his crisis the individual must raise the archetype of the shadow to consciousness and deal with it in consciousness. This is also equivalent to withdrawing the projection of the shadow from the world – that is, ceasing to blame others for the failings that originate within himself.

This process is difficult for several reasons. Firstly, "the complex has its ultimate cause in the impossibility of affirming the whole of one's individual nature"17, which means that any attempt to achieve roundness of character is inherently difficult. Secondly, since the shadow complex is the embodiment of projections that have already taken place, withdrawing those projections is not subjectively easy. This is because a person who has a shadow complex has projected his shadow onto the world; and withdrawing such a projection is not a simple matter. It is a difficult moral challenge. Thirdly, it emerges that the shadow itself is only one of many archetypes, and in fact, in relative terms the easiest to deal with. Thus, the mid-life crisis extends to a whole series of further difficulties in the quest for self-knowledge, the beneficial aspect of which is that it gives meaning and coherence to man’s life and places him once again in touch with his soul, that is, his psyche.

This process of successively confronting and dealing with archetypes is called by Jung individuation.

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16 A Psychological Theory of Types. p.90, modified by Jacobi
17 Jolande Jacobi, The Psychology of C.G. Jung
The Path of Individuation – Archetypes of the Collective Unconscious

The Individuation Process

Individuation takes place in the second half of life. During the first half of life the task is to consolidate the ego, develop and differentiate the main function and the dominant attitude type, develop a persona, and adapt to the environment. During the second half of life the task is to adapt to inner reality, acquire deeper self-knowledge and greater humanity. Jung’s work deals mainly with the second half of life.

The process of individuation is a natural and spontaneous development of the psyche – it is like the physical process of aging and growth. However, despite this remark the path of individuation is said to be not advisable for all men, and not open to all. Certain signposts are common to those who tread this path of individuation – these are archetypal symbols that are encountered by the individual on his journey.

The Shadow

When the shadow is not made conscious, it becomes an autonomous complex and interferes with the life of the individual in unexpected ways. As life progresses the problem of shadow can become an increasing burden.

The shadow may take the form of a symbol in a dream, or be projected outward onto a concrete other person. The shadow appears in dreams as an unknown figure of the same sex as the dreamer. It represents parts of the dreamer’s personality that have been neglected, are unconscious, and not integrated with the conscious personality. In individuals of the ‘higher type’ the shadow tends to be a disreputable character, but in criminals, for example, who consciously identify with what is nefarious, the shadow may assume the character of a thoroughly decent person.

In the first stage of the individuation process, one encounters one’s shadow as the ‘other side’ or as a ‘dark brother’. We tend to encounter the shadow when we realise consciously what our dominant functional and attitudinal type are. The undifferentiated function and the under-developed attitude type are the ‘dark side’. The dark side is usually rejected for ethical or cultural reasons, so confrontation with the shadow involves a moral conflict. The shadow is developed in parallel with the ego. A child does not really have a shadow. The shadow arises because we feel the need to repress or inhibit certain qualities. But recognition of the shadow does at least strengthen the ego.

The shadow is not inherently evil. Jung writes, “If the repressed tendencies, the shadow as I call them, were obviously evil, there would be no problem whatever. But the shadow is merely somewhat inferior, primitive unadapted, and awkward; not wholly bad. It even contains childish or primitive qualities which would in a way vitalize and embellish human existence.”

The shadow cannot be suppressed, it must be integrated. To confront the shadow means to be mercilessly honest in self-examination and self-criticism. When we do so we withdraw the projection and stop blaming others for our own errors. Many people fail to pass beyond this point, because the process of self-examination is too much for them to bear. Jung writes about the man who has confronted his shadow and withdrawn his projections that “Such a man knows that whatever is wrong in the world is in himself, and if he only learns to deal with his own shadow he has done something real for the world. He has succeeded in shouldering at least an infinitesimal part of the gigantic, unsolved social problems of our day.”

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18 Religion, p. 76 – 78
19 Religion, p. 83
Resolution of the shadow problem is generally achieved by psychoanalytical methods – involving biographical data.

The shadow mediates between the consciousness and the unconscious. The unconscious is the realm of the 'Mothers'. The shadow can coalesce with other archetypes, and often does coalesce with the archetype of the soul-image, the anima in man and animus in woman, to produce a composite figure.

The collective shadow – the Devil

The personal shadow can be distinguished from the collective shadow. The personal shadow contains “psychic features of the individual which are unlived from the beginning of his life or only scarcely lived.” The collective shadow is a character drawn from the collective unconscious, represented as the 'Old Wise Man' or the dark aspect of the Self. It is the converse of the prevailing Zeitgeist. Both forms of shadow operate on the human psyche: “... in its collective aspect, it stands for the universally dark and inferior that is inherent in every man.” Jung also calls the collective shadow – the Trickster. He writes that “the phantom of the trickster haunts the mythology of all ages” and “he is obviously a "psychologem", an archetypal psychic structure of extreme antiquity.” In fact, as an archetype, he “is a faithful reflection of an absolutely undifferentiated human consciousness, corresponding to a psyche that has hardly left the animal level.” The trickster is “the reflection of an earlier, rudimentary stage of consciousness”.

The trickster arises as “a complementary or compensatory” reaction to the ego-personality. He is the source of all those “jinxes” that can beset an apparently well-adjusted modern man. Jung identifies him with the archetype of the shadow. The shadow only arises “when the attainment of a newer and higher level of consciousness enabled him to look back on a lower and inferior state”. However, the trickster has divine and saviour like qualities – “He is both subhuman and superhuman, a bestial and divine being, whose chief and most alarming characteristic is his unconsciousness.” He is “not really evil” and often "stupider than the animals". The trickster is the cultural mythological figure that corresponds in the psychology of the individual to “an impressive shadow figure antagonistically confronting a personal consciousness”. Actually, it is the activity of the conscious mind that sustains this figure; consciousness is fascinated by it. There is the consequence of “the gradual civilizing, i.e., assimilation, of a primitive daemonic figure who was originally autonomous and even capable of causing possession.” The assimilation of the figure appears to have therapeutic effect; “the conscious mind is then able to free itself from the fascination of evil and is no longer obliged to live it compulsively”. However, this appearance is illusory, for “if consciousness should find itself in a critical or doubtful situation, then it soon becomes apparent that the shadow has not dissolved into nothing but is only waiting for a favourable opportunity to reappear as a projection upon one’s neighbour.” The shadow is particularly mobilized when people form into a mass, and “as history shows, may even be personified and incarnated”.

The function of the trickster myth was therapeutic: “It holds the earlier low intellectual and moral level before the eyes of the more highly developed individual, so that he shall not forget how things looked yesterday”. But with the decay of the myth the danger of possession by the shadow has increased, not decreased. “But nothing is ever lost, not even the blood pact with the devil. Outwardly it is forgotten, but inwardly not at all.” And “Outwardly people are more or less civilised, but inwardly they are still primitives.” This is coupled to projection and leads to conflict. “The trickster is a collective shadow figure, a summation of all the inferior traits of character in individuals. And since the individual shadow is never absent as a component of personality, the collective figure can construct itself out of it continually. Not always, of course, as a mythological figure, but, in consequence of the increasing repression and neglect of the original mythologems, as a corresponding projection on other social groups and nations.”

20 Jolande Jacobi, The Psychology of C.G. Jung
21 Ibid
22 On the Psychology of the Trickster
23 Ibid
24 On the Psychology of the Trickster
25 Ibid
Anima and Animus

The archetypal soul-image stands for the complementary contrasexual part of the psyche. In a man it assumes a female form, the *anima*, and in a woman a male form, the *animus*. When it is undifferentiated it is always projected, and the person we become attracted to represents qualities of our own psyche.

The Anima

Jung maintains that the psychologies of men and women are fundamentally different. This is particularly revealed in an examination of the unconscious of men and women. In a man’s unconscious there is a feminine element, and in a woman’s unconscious there is a masculine element. Jung writes, “the whole nature of man presupposes woman, both physically and spiritually. His system is tuned in to woman from the start, just as it is prepared for a quite definite world where there is water, light, air, salt, carbohydrates, etc ... an inherited collective image of woman exists in a man’s unconscious.”26 According to Jung a woman should essentially be nurturing; the centre of her focus should be the family; she is not naturally concerned with personal achievements; her strength is the sympathetic recognition of the feelings of others. In relation to a man she should seek to fertilize his mind.

Jung seeks to explain the anima in terms of genetic inheritance. He writes, “The anima is presumably a psychic representation of the minority of female genes in a man’s body. This is all the more probable since the same figure is not to be found in the imagery of a woman’s unconscious. There is a corresponding figure, however, that plays an equivalent role, yet it is not a woman’s image but a man’s. This masculine figure in a woman’s psychology has been termed the ‘animus’”27 The anima derives from an instinctual adaptation of man towards woman. The anima figure embodies his phylogenetic learning from previous epochs.

As a man progresses through life he projects his anima onto the various women he meets, beginning with his mother; usually, however, the image is readily transferred to other significant females in his experience. A man who is not able to withdraw the projection of his anima from his mother subsequently develops a mother complex. This may happen particularly when his mother smothers him with affection, and his father is remote and lacks authority. However, whilst the style of parenting may induce a complex, the complex also involves an element that independent of the mother. The child can make projections onto his mother, and she acquires a significance greater than she really possesses.

A man instinctively seeks to marry the woman onto whom he projects his anima. However, a woman is not merely the vehicle for this projection, she has a life and personality of her own. Whilst she may also project her masculine soul-image onto the man, the result is often productively of disillusionment. In other words, this explains the high prevalence of marital dissatisfaction, conflict and divorce. Falling in love is a compound of unconscious projection of anima and conscious appreciation of the other’s personal qualities. In time the person onto whom the projection has been cast reveals his/her true nature and disillusionment follows. However, it does not follow that marriages in which the projections are never withdrawn are necessarily unsuccessful.

A man may identify too excessively with his masculine traits – develop a one-sidedness, denying the feminine aspects of his soul. In such a case, his anima becomes an autonomous complex. Western culture is unduly patriarchal and rejects the feminine aspects of the male psyche. The symptoms of an anima complex in a man are irrational moods, peevishness, bad temper, sometimes sexual deviance and generally immature emotional responses. By these means the unconscious attempts to correct the one-sidedness of the conscious mind. A man with an anima complex tends to be moody and emotional. An animus-possessed woman is opinionated and argumentative. Intellectual men with anima complexes often become entangled with strumpets. Women with animus problems are attracted to swindlers or adventurers.

The anima takes on characteristics of the undifferentiated functions, that is, of three functions if all three are undifferentiated, of two if only two are undifferentiated, and so forth. When the shadow is undifferentiated, it often has features of the anima. This contamination

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26 *Collected Works, Vol VII: Two Essays on Analytical Psychology* 186 - 88
27 *Collected Works, Vol II: Experimental Researches* 30 - 31
may take the form in dreams of a pairing between two shadow figures – one male and one female.

Another example of the anima complex in operation concerns the habits of certain intellectual types, who are rational in their normal life, but invariably fall for a femme fatal, and do so repeatedly in a way that indicates that they are not able to learn from experience. The soul image coincides with the function that is least differentiated, so a rational scientist tends to have an anima that is emotional, primitive and romantic.

Jung maintains that confrontation with the anima is generally a process to be attempted in the second half of life. Activation of the soul-image is an indicator that one has entered the second stage of life. It should also be noted that the highest state of individuation, according to Jung, is preceded by a conjunctio of opposites, the masculine and feminine. The anima also has a role as a “psychopompus, guiding and accompanying the movements and transformations of the soul”. The animus may be man's wise and luminous guide. The soul image contrasts with the persona. For example, if the persona is rational, the soul-image is sentimental. The soul-image mediates between the ego and the inner world of the Unconscious. “Persona and soul-image stand in a compensatory relation to one another; the more rigidly the mask, the persona, cuts off the individual from his natural, instinctual life, the more archaic, undifferentiated, and powerful becomes the soul-image...”

The anima is encountered in its inner aspect in dreams, fantasies and visions. The anima may appear as a young maiden, a goddess, a witch, an angel, a demon, as a beggar woman, a whore, a devoted companion or as an Amazon among other forms. So, too, the animus may take many different forms. These forms need not be persons, but may be animals or inanimate objects.

The corresponding problem of animus in women is also exacerbated by the prevalent idealisation of masculine traits in our culture. This creates disturbance in the woman's psychology. “But just as the male by his very nature is uncertain in the realm of Eros, so the woman will always be insecure in the realm of Logos.”

The Animus

The masculine element in a woman's psyche is called by Jung the animus. A woman suffering from an animus complex experiences difficulties in her relationship with men. When the animus complex is correlated with her experience of a weak father role model, then the woman becomes over-opinionated. She finds it difficult to receive and undervalues the opinions of others. When the father is over successful and the woman is trapped by the image of his affection and security and idealizes him, she finds it difficult to form a close bond with another man; she cannot entrust herself to another man.

Treatment of a woman with an animus complex is difficult and not always successful. Her animus defends itself, and unless she has the courage to examine herself carefully, she will not overcome it. The projections are too strong.

A woman with an animus problem should use the masculine side of her mind to criticize herself rather than others. Jung writes, “the animus as an associative function should be directed inwards where it could associate the contents of the unconscious ... the woman must learn to criticize and hold her opinions at a distance; not in order to repress them, but by investigating their origins, to penetrate more deeply into the background ... the inner masculine side of the woman brings forth creative seeds which have the power to fertilize the feminine side of the man.” In a woman the positive aspect of the animus takes the form of a logos spermatikos – “the inner masculine side of a woman brings forth creative seeds which have the power to fertilize the feminine side of man”.

Women in whom animus is not strongly developed have feminine charm and enjoy listening to men. But Jung describes possession by one's anima or animus as follows: "In the state of

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28 Emma Jung, Ein Beitrag zum Problem des Animus
29 Jolande Jacobi, The Psychology of C.G. Jung
30 Ibid p. 118
31 Collected Works, Vol 7 Two Essays on Analytical Psychology p. 207
32 Relations, p. 207
possession both figures lose their charms and their values; they retain them only when they are turned away from the world, in the introverted state, when they serve as bridges to the unconscious. Turned towards the world, the anima is fickle, capricious, moody, uncontrolled and emotional, sometimes gifted with daemonic intuitions, ruthless, malicious, untruthful, bitchy, double-faced, and mystical. The animus is obstinate, harping on principles, laying down the law, dogmatic, world-reforming, theoretic, word-mongering, argumentative, and domineering. Both alike have bad taste: the anima surrounds herself with inferior people, and the animus lets himself be taken in by second-rate thinking.33

The dissolution of animus/anima projections results in a loss of the power of love over the individual; it is not so easy to “lose ourselves in someone else”, for we understand the source of the power as lying in our own psyche. However, “we shall be capable of a deeper love, a conscious devotion to the other.”34 The aim at this stage is a coniunctio, which is “a union with the contrasexual both in the area of one’s own inner world and through the carrier of its image in the outer world.”

The Mother Archetype

The Magna Mater, or great earth mother, is the personification of matter or nature. We may say that “man is materialized spirit whereas woman is matter saturated with spirit; thus in man the essential determinant is spirit while in woman it is matter.”35 Both forms have positive and negative aspects, good and bad, luminous and dark. The effect of the confrontation is usually megalomania when the individual fails to differentiate himself from the archetype and identifies with it instead.

These archetypes are called by Jung ‘mana personalities’. Conscious differentiation from the traits of the mana personality result for a man in the second and real liberation from the father, and for the woman, true liberation from the mother; and for both mark the gateway to true individuality. A person must genuinely distinguish himself from these forces.

Generally a mother complex is constellated by a causal element from the real mother, especially in neurotic children of over-anxious mothers. The mother archetype is the basis of the mother complex.

The Mother Complex of a Son

The effect of a mother complex in a son are typically homosexuality, Don Juanism, or sometimes, impotence. It follows the Cybele-Attis myth of self-castration, madness and early death. The mother-complex does not appear in a pure form since in a son it is conjoined to his sexual counterpart, the anima.

The mother complex is concerned with identity or resistance, whereas the anima is concerned with erotic attraction or repulsion. It is because the real mother is the first woman a man encounters that the mother complex in a man is complicated by an anima complex.

In daughters the mother complex takes a pure form. The effects of a mother complex on a daughter are either to over-develop or under-develop the feminine instincts: “...in he daughter a mother-complex either unduly stimulates or else inhibits the feminine instinct, and that in a son it injures the masculine instinct through an unnatural sexualization.”36

A mother complex in a man may have positive effects, such as engendering a deep capacity for friendship and refined aesthetic sensibilities. The positive aspects of Don Juanism may include bold and resolute manliness and opposition to narrow-mindedness among other benefits.

The Mother Complex of a Daughter

A woman with hypertrophy of the feminine aspect regards childbirth as her only goal and regulates the husband to merely an object. She relegates her own personality to her purpose

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33 Concerning Rebirth, section on subjective transformations
34 Jolande Jacobi, The Psychology of C.G. Jung p.123
35 Ibid p. 125
36 Psychological Aspects of the Mother Archetype
of childbirth, and she takes possession of her children. The Demeter myth is relevant here. 
Eros is expressed in the form of a will to power. Such a woman dominates and she annihilates 
not only her own personality but also the personalities of her children.

Alternatively, the maternal instinct may be wiped out completely, the result being “an 
unconscious incestuous relationship with the father” 37. Such a woman is jealous of her real 
mother and she strives to outdo her. She is attracted to married men because they present 
opportunities to wreck marriages. Such women remain unconscious, that is, blind to what 
they are really doing. Men with passive Eros easily project anima onto such women and are 
sucked into a relationship with them.

Another pathological development is identification with the mother with the consequence of 
paralysis of the daughter’s maternal instinct and Eros. The daughter is frightened of any 
personal relationship or erotic demand and runs to mother. Yet the daughter also seeks to 
dominate the mother. The daughter’s life-force is sucked dry by the mother. Ironically, such 
daughters are prized in the marriage market, for their indefiniteness appeals to masculine 
projections. Men are attracted to such girls’ natural helplessness. Men play out the role of 
Pluto in the myth and rob the mother of the daughter only to have to surrender her back for 
half the year.

There is an intermediate type – a negative mother complex expressed by the formula 
“anything, so long as it is not like mother”. If such a woman marries it is to escape mother, 
but she often marries a man with all her mother’s negative traits. She may develop 
intellectually, but the purpose is to escape mother, to break the mother’s power by intellectual 
criticism.

**Spirit**

In fairytales the figure of the wise old man tends to occur at moments of crisis in the hero’s 
life, when the hero is “in a hopeless and desperate situation”. Jung recounts an Estonian 
fairytale as an illustration. In it the figure of the wise old man appears just when the hero (a 
young boy who has run away from his evil guardians) is incapable himself of solving the 
problem of what to do next. “Indeed the old man is himself this purposeful reflection and 
concentration of moral and physical forces that comes about spontaneously in the psychic 
space outside consciousness when conscious thought is not yet – or is no longer – possible.” 38

The wise old man is generally also the bearer of magical gifts that help the hero. "But the 
intervention of the old man – the spontaneous objectivation of the archetype – would seem to 
be equally indispensable, since the conscious will by itself is hardly ever capable of unifying 
the personality to the point where it acquires this extraordinary power to succeed.” The old man 
has supernatural foreknowledge – he knows which path should be taken. He “represents 
knowledge, reflection, insight, wisdom, cleverness, and intuition” as well as “moral qualities 
such as goodwill and readiness to help”. 39

But “just as all archetypes have a positive, favourable, bright side that points upwards, so also 
they have one that points downwards, partly negative and unfavourable, partly chthonic, but 
for the rest merely neutral.” Sometimes this is represented in the symbol, as when the old 
man is a dwarf, or has lost one eye. Very often the wise old man is the source of the trouble 
that brought the hero to the point of crisis at which he needs the help of the wise old man. 
However, this meddling aspect of the spirit archetype may be for the long-term good, “for 
everyday experience shows that it is quite possible for a superior, though subliminal, 
foreknowledge of fate to contrive some annoying incident for the sole purpose of bullying our 
Simple Simon of an ego-consciousness into the way he should go, which for sheer stupidity he 
would never have found by himself.” 40 The ambiguous character is illustrated by Merlin, who 
has good and evil tendencies. The symbolism of the wise old man “hints at a secret inner 
relation of evil to good and vice versa.”

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37 Ibid
38 *The Phenomenology of the Spirit in Fairytales*
39 Ibid
40 Ibid
The Self

Jung writes, “the victory over the collective psyche alone yields the true value, the capture of the hoard, the invincible weapon, the magic talisman, or whatever it be that the myth deems most desirable.”41 The union of the two psychic systems, consciousness and unconsciousness, is the archetype of the self – the last stage on the path of individuation – self-realisation.

The process involves exclusive concentration on the centre, which is the self and is a centre different from the ego. This is symbolised by a circumambulatio. It also involves exposing oneself to animal impulses of the unconscious, symbolised by being bitten by animals. However, one must not identify with them. This produces a state of great tension - conflict between the outer life and the inner life.

Nor should one expect to transcend suffering by this means. Actually, it is only “inauthentic” suffering that worries people, suffering from an “authentic” cause is accompanied by a deep sense of meaning and purposeful living. For a person who has become aware of his Self, suffering occurs “only in the lower story of himself, but in the upper story ... is singularly detached from painful as well as from joyful events.”42

Thus, “there arises a consciousness which is no longer imprisoned in the petty, over-sensitive, personal world of the ego, but participates freely in the wider world of objective interests.” However, this state of mind cannot be described, “... for only those who have had this experience are in a position to understand and attest its reality.”43 Whilst we know the ego, we can only experience the self. The ego is the “object of an unknown and superordinate subject”44

Mandalas

A Mandala is a symbol of the Self. Mandala’s are based on a circle or a square, which symbolises “wholeness”. They may take the form of a flower, cross or wheel. The number four figures prominently in them. Colours are also balanced. Mandalas may appear at any stage of the individuation process, and their appearance does not necessarily indicate an advanced stage of development. The centre of a mandala in the East is often the golden flower, and Westerners under analysis also employ a similar symbol.

In the East the union of opposites through the middle path is a well developed concept. In the West, in Jungian psychology, it takes the form of ‘revolving around oneself’ in which all sides of the personality are drawn into the movement. All the light and dark aspects of the psyche are activated; self-knowledge is achieved by means of self-incubation, what the Hindus call tapas. It is symbolised by the coniunctio of two contrasexual figures.

Jacobi writes, “The emergence of these mandala symbols from the depths of the psyche is always a spontaneous phenomenon; they come and go of their own accord. But their effect can be amazing, for they can lead to a solution of various psychic complications and a liberation of the inner personality from its emotional and intellectual involvements and entanglements, so producing a unity that can rightly be called a 'rebirth of man on a transcendental plane'.

Parallels to the Individuation Process

The Jungian analysis is analogous to religious initiation ceremonies.

Jung was also particularly interested in the parallel between individuation and alchemy. Both are attempts to lead man to self-realisation.

Several forms of yoga also aim at liberation of the soul, by developing ‘detachment from objects’. The Hindus call this stage, nirdvandva, meaning 'free from the opposites'. In Yoga physical and mental exercises are thought to act directly upon the psyche. Jung writes, that in Yoga “the aim of spiritual existence [is] the begetting and perpetuation of a psychic spirit-

41 Relations, p. 168
42 Golden Flower, p. 123
43 Alchemy, pp 141
44 Relations, pp. 237 – 38
body ("subtle body") which ensures the continuity of detached consciousness. It is the birth of the pneumatic man."45

Jung’s technique is that of active imagination, by means of which the individual is able to descend consciously into his own soul, and to raise its contents to consciousness. Reason is not an appropriate instrument for this process. A creative process must be sought.

However, Jung issues a warning against attempting Alchemy or Yoga. A European cannot imitate the practices of the East because he has been educated into European knowledge and culture; he cannot accept the Eastern forms of life and thought.

He draws our attention to the evolution of consciousness. Throughout all ages a drama has been unfolding, “a drama that began in the grey mists of antiquity and stretches through all the centuries into a remote future. This drama is an Aurora consurgens - the dawning of consciousness in mankind.”46

IV

The Interpretation of Dreams

Value Intensity and Constellation

Energy is manifested in the psyche in the form of an image, which is brought into being by the creative power of the imagination. The chaos of unconscious contents are transformed into symbols which appear in dreams, fantasies, visions and creative art. The intensity of such images will depend on the individual. A man with a mother complex will experience symbols of the mother archetype with increased intensity. So each symbol has a value intensity.

A poorly formed archetype is one that springs from the deep stratum of the collective unconscious; the more personal and current the problem is, the more detailed and defined the archetype.

Dreams are instruments used by Jung in therapy. Dreams provide insight into the unconscious, inner life of the dreamer. They tend to produce a compensatory message - to compensate for the conscious attitude. Thus, when the content of a dream has been consciously assimilated into consciousness, the negative symptoms that a patient was suffering are exorcised. In dealing with dreams we must distinguish between compensation and complementation. Compensation is the balancing of different points of view, and has the tendency to draw the psyche towards 'wholeness'. When a centre of meaning is revealed and raised to consciousness, then it ceases to operate, and a new centre takes over.

When interpreting dreams Jung rejects the concept of 'standard symbols', for the meaning of a symbol always depends on the internal state of the dreamer. It is not possible to construct a dream dictionary, so it is important always to establish the context in which a dream occurs. Nonetheless, in dream symbolism, the differentiated function is often represented as the father; the auxiliary function as the son; the third function as the daughter and the undifferentiated function as the mother. Any interpretation of a dream must be regarded as a hypothesis, and dreams can rarely be interpreted in isolation from each other. Dreams should be investigated in series, and are indicative of a "monologue beneath the cover of consciousness"47. Only the patient can determine the correct interpretation of a dream. The therapist really has no effective power over the patient to force an interpretation upon him.

Some elements in dreams may be described as 'vestiges of the day'. There are also dreams that transcend the personal concerns of the dreamer - prophetic dreams that concern the whole of human collectivity. The idea of prophetic dreams accords with the belief among

45 Golden Flower, p. 124
46 Alchemy, p. 461
47 Kindertraumseminar
primitives. Big dreams tend to occur at the critical junctures of life - firstly in early youth, then at the onset of middle-age, around 36 to 40, and finally, when death is anticipated. Jung writes, “The dream cannot be explained with a psychology taken from consciousness. It is a definite functioning which is independent of willing and wishing, of the intentions and conscious aims of the ego. It is involuntary, like everything that happens in nature... One does not dream, one is dreamt. We “suffer” the dream, we are its objects.” 48 Dreams emanating from the unconscious have archetypal content and are felt to be overpowering. It is not necessarily good to have too many archetypal dreams; too many indicates upheaval in the unconscious and presages and irruption of unconscious contents into consciousness; in other words, may indicate a imminent psychosis.

Generally, dreams do not repeat each other. One exception is the dream that is a response to a severe psychic trauma or shock such as that produced by war. In such cases it is true that “The dream calmly goes on “reproducing”; that is to say, the content of the trauma, now become autonomous, repeats itself until the traumatic stimulus has exhausted itself. Recurrent dreams may often occur in adolescence, and at other periods of life. They are associated with an unrecognized or unconscious problem, and are asking the conscious mind to investigate further.

Dream images are not ordered in space, time or by causal processes. Dreams often occur in series. At the beginning of analysis a patient may often have an initial dream. No dream should be interpreted in isolation, but the initial dream does often place the focus on some matter of particular importance. The chronological order in which dreams occur does not necessarily coincide with their inner order. In other words, in a sequence of dreams, individual dreams may occur out of context. Dreams cluster around a central meaning.

It is very rare for a dream to parallel the conscious point of view. Only by examining a sequence of dreams, possibly a long sequence, is it possible to determine a complete picture of the cause of a disturbance. To help the process the patient is encouraged to enter into a process of ‘directed association’ in order to illuminate the meaning of dream contents.

**Amplification**

In interpreting dreams Jung employs a method of amplification. In this he asks the patient to consciously amplify the content of a dream, so that the compensatory message can become clearer. The technique of amplification is a marked difference with Freud, who employs a technique of free-association. In amplification the patient consciously directs his memory, but in the technique of free-association, the patient opens himself up to unconscious associations, passively. In the technique of subjective amplification the analyst asks the dreamer what each dream element signifies to him personally. In the objective amplification the analyst offers the patient analogs for the dream elements drawn from universal material of fairy tales and myths.

When dreams are rich in pictorial material this usually indicates that they originate in problems of the personal unconscious; whereas dreams that are scant in detail are drawn from the deeper layers of the unconscious. Such dreams are usually indicative of the unconscious attempting to correct an over-differentiated or overly autonomous consciousness. Thus, the technique of amplification cannot work if the dream contains material of a collective nature. In this case the analyst must intervene with suggestions drawn from parallels in anthropology, mythology, fairy-tales and folk-lore.

In the case of a dream rich with archetypal material, the method of association is applied. In this method the nucleus of a dream symbol is identified by pursuing every analogy possible with a dream element: "... the various dream motifs are enriched by analogous, related images, symbols, legends, myths, etc., which throw light on their diverse aspects and possible meanings, until their significance stands out in full clarity.”49

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48 Kindertraumseminar
49 Jolande Jacobi, *The Psychology of C.G. Jung*
The Symbol

According to Jung’s viewpoint, the manifest dream content is not, therefore, a facade, but an exact statement (in symbols) of what the unconscious wishes to say. Thus, the precise character of all dream elements is important.

Jung calls a symbol a ‘libido analogue’, and it is a transformer of energy, meaning that it can canalize the energy into a new form. Symbols are expressive and impressive. The express the intrapsychic process in images but on the other hand make an impression on their recipient. It is the impressive aspect that correlates to their function as transformers of energy.

Compensatory Aspect of Dreams

The unconscious adopts a complementary or compensatory attitude to the conscious attitude. “The more one-sided conscious attitude is, and the further it deviates from the optimum, the greater becomes the possibility that vivid dreams with a strongly contrasting but purposive content will appear as an expression of the self-regulation of the psyche.” Compensation is a basic law of the psyche. Because dreams are compensatory, they are also purposive, they work in “anticipation in the unconscious of future conscious achievements, something like a preliminary exercise or sketch, or a plan roughed out in advance”.

Dreams in the ‘Land of Childhood’

Dreams often evoke a ‘land of childhood’. This is “a land where the complexes of childhood have their origin, .. a prehistory country which was the cradle of all our psyches.” In growing up we separate ourselves from this ‘land’ but this can result in “instinctual atrophy” and disorientation. Thus, when a state of atrophy arises, consciousness must allow itself to be led back to this land of childhood and “receive guidance from the unconscious”. However, people are frightened by this. Jung writes, “the approach of the unconscious induces a panic fear in civilized people, not least on account of the menacing analogy with insanity.” When a dream is falsely interpreted another dreams will indicate this, and lead the analysis back to the correct interpretation. Jung maintains that “the unconscious can serve man as a unique guide, provided that he can resist the lure of being misguided.” Some dreams a ‘parables’ – their purpose is to disclose to the dreamer some fact of which the dreamer was not presently aware.

The Structure of Dreams

In Jung’s view, dreams exhibit a similarity of structure.

1. They exhibit a dramatis personae – a cast of characters.
2. In the exposition there is a statement of the problem.
3. In the peripety the plot develops and the action moves towards a climax, transformation or catastrophe.
4. In the lysis there is a solution or meaningful conclusion to the dream; the compensatory message is disclosed.

If there is no lysis, then this indicates a negative outcome for the dreamer.

Active Imagination

Another technique employed by Jung is that of active imagination. This is not the same as “having a fantasy”. Jung explains that “A fantasy is more or less your own invention, and remains on the surface of personal things and conscious expectations. But active imagination, as the term denotes, means that the images have a life of their own and that the symbolic
events develop according to their own logic – that is, of course, if your conscious reason does not interfere.55

Active imagination is the product of a sort of training. It is a method of consciously contacting the unconscious. Some fantasies may be morbid, but active imagination, if used properly, creates beneficial results. However, active imagination is only to be used in the later stages of analysis and with patients whose condition is stable. In this technique the patient allows his imagination to take over and to guide him without deliberate intervention of conscious will.

Pictorial Expressions

Another therapeutic technique is the use of spontaneous painting or art. By this means the “feeling” of the unconscious becomes conscious. Works of spontaneous art are firstly therapeutic, and secondly, give indications of the prognosis of a mental condition. The symbols produced are not “art” but arise in the context of the living effect upon the patient himself. Symbols need to be rationally and morally integrated with the self. “But anyone who in profound mental anguish has succeeded in expressing, in capturing and holding fast, an inward image that it seemed impossible to frame in words knows what a wonderful sense of liberation this can provide.”56 This is a process of fixating a symbolic image. It has a tremendous magic power.

V

Abnormal Psychology

On the Meaning of Neurosis

A person suffering from a neurosis feels that his life is interrupted by anxieties and obsessions that conflict with his conscious intentions. A neurosis arises from the over or under-emphasis of certain features of the personality.

It is acknowledged that there are neuroses of traumatic origin, and it is recommended that these are treated with appropriately, i.e. by Freudian methods. However, not all neuroses originate in this way. Such neuroses relate to the parental imagos. An individual should master these, and before he has done so he is not ready to deal with the problem of the collective unconscious and the problem of opposites. Overcoming the parental imagos means dealing with the parental transferences and the youthful illusions. Freudian and Adlerian methods are appropriate to this stage. In conclusion, Jung writes, “we usually employ a reductive method in cases involving illusions, fictions, and exaggerations. On the other hand, a constructive method is advisable in cases where the conscious attitude is relatively normal but susceptible of greater completeness and refinement, or where promising unconscious tendencies are misunderstood and repressed by consciousness.”57

Jung is dealing mainly with the problems of middle age. It is right and fitting in the first half of life to develop just one side of the personality, but if one-sidedness persists into the second half it can produce neurosis. If neurosis is on the rise today it is because of the pressure of the mechanization of life; neurotics tend to be people of the “higher” type whose personalities have been retarded for some reason.

Thus a neurosis under the Jungian interpretation has a positive aspect. It is an attempt by the unconscious to compensate for an imbalanced conscious attitude. The neurosis reflects a “broadening and deepening of consciousness,” ... as a warning issued by a higher authority, a reminder that our personality is urgently in need of broadening and that can be accomplished only if we deal correctly with our neurosis.”58

55 The Fundamental Psychological Conceptions 217 - 18
57 Education, p. 105
58 The Structure of the Psyche, pp. 149
To cure a neurosis one must activate certain contents of the unconscious and assimilate them to consciousness”. In other words, the patient must face his problems, make an effort of the will to do so, and confront certain ethical issues as well.

**Schizophrenia**

Jung was concerned to explain the cause of schizophrenia. The question that concerned him was whether this mental illness arose from a weakness of the ego or from the strength of the unconscious; his notion of the autonomy of a complex indicates his preference for explaining mental illness in terms of the latter. He particularly regarded schizophrenia as arising from the activation of complexes in the unconscious, and postulated the existence of archetypes. Jung maintained that the delusions of some schizophrenic patients had similarities to mythological and historical material, and drew from this further confirmation of his view that the collective unconscious as transpersonal and common to all men.

**VI**

**Freud and Jung**

There are several key points of difference between Freudian and Jungian approaches to psychotherapy that are worth examining more closely.

**Concept of Libido**

Jung acknowledges that sexuality and the striving for power play a part in man's psyche, thus according both the Freudian and Adlerian viewpoints their due recognition, but he does not agree that there is any one factor that is the cause of all psychic disorders, and he maintains that there is a spiritual and religious need innate in the human psyche that is also a “real passion” that “is not derived from any other instinct ... but is a principle *sui generis*, a specific and necessary form of instinctual power.”

**Sign and Symbol**

Another point of contention between them concerns the different ways in which they use the term *symbol*. For Freud a symbol is a *sign* of an unconscious cause, and as such was capable of complete rational explanation. However, for Jung a symbol was an attempt to express something ineffable, hence absolutely necessary to the communication. Jung writes of Freud's notion that “These are not true symbols ... according to his teaching they have merely the role of signs or symptoms of background processes.” In his *The Psychology of the Unconscious* (later renamed *Symbols of Transformation*) Jung spelt out his divergence from the Freudian view, and according to Jung it was Freud's inability to accept disagreement that led to the historic split between them. In contrast to the Freudian view, for Jung symbols are attempts to express something for which no verbal concept yet exists. Actually, it is true that some symbols are signs, but this occurs when they are "dead symbols" or "degenerate" symbols. An "authentic symbol" can never be fully explained.

**Nature of Neurosis**

Additionally, they differed on the nature of a neurosis. For Freud a neurosis is caused by repressed experiences; i.e. it is mechanically caused by past events. However, for Jung, a neurosis is an adaptation of the psyche to a current problem, so a neurosis has a purpose.

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59 *Energy*, p. 58
60 *The Spirit in Man, Art and Literature*
The Unconscious

Jung accepted Freud's theory of repression as an explanation for the development and existence of the personal unconscious, but argued that the unconscious is divided into a part that is personal and a part that is collective and impersonal. This is another major difference between the two thinkers.

‘Causality’ and ‘Finality’

Jung recognizes several kinds of cause. There are material causes, but also final causes. In addition there are also formal causes, which are the symbols that go between consciousness and the unconscious and act as vehicles of transformation. But he does not wish to associate his concept of finality with more providential schemes for the destiny of mankind, or what may be called teleology. He writes, “By finality I mean merely the immanent psychological striving for a goal... “sense of purpose””. For this reason Jung calls his method synthetic as opposed to reductive. Whereas Freud analyses the material into the past, Jung looks towards how the present situation is attempting to create a new situation, and new relations between the conscious and the unconscious, with a view to creating psychic balance.

Reductive Interpretation

Thus Jung’s method contrasts with Freud's reductive method, in which the analysis attempts to use free association to identify the single cause from which the dream elements emanate. Jung seeks to understand the message of the unconscious as a message – why this dream and not any other?

Free-association versus Amplification

Jung’s approach to therapy rejected the free-association method of Freud and the associated posture of the patient lying on a couch. He adopted amplification instead and interviews with Jung took place in an informal setting with patient and doctor facing each other. He writes, “... I reject the idea of putting the patient upon a sofa and sitting behind him. I put my patients in front of me and I talk to them as one natural human being to another.”

Transference

The progress of therapy definitely involves a relationship between the doctor and the patient, and there is no point in denying it. The doctor and patient must engender mutual confidence. When a patient transfers thoughts and emotions properly belonging to himself onto the doctor, this is called transference. It is a form of projection. Freud saw transference as essential to the course of treatment; Jung had an ambivalent attitude towards it. Firstly, he regarded it as a feature that may arise in analysis, and as such beyond the control of either the doctor or the patient. Secondly, since it may or may not arise it was by no means necessary to the success of the analysis. Thirdly, in some cases the transference was beneficial, but in other cases it was “a hinderance and an aggravation, if not a change for the worse”. Whether or not transference occurs should always be noted, since its presence or absence is always significant. Transference, if it does occur, occurs spontaneously. The analyst must respond sensitively when it does occur. The transference if obviously not the goal of the analysis, and, if helpful, is a stage. Thus, the transference should be dissolved.

61 General Aspects of Dream Psychology, p.241
62 The Fundamental Psychological Conceptions, p.103
63 Collected Works, Vol 16: The Practice of Psychotherapy p.164
Jung regularly maintains that his work is purely “empirical”, but this claim is contentious. He makes forays into the domain of philosophy, theology and ethics and his claims in this respect are worthy of specific attention.

Relationship to the Exact Sciences

Acolytes of Jung frequently offer an apologia for Jung’s weaknesses as a systematic thinker and contradictions. We are asked to accept that just as in physics “physical facts actually seem to defy logic” so in psychology psychic facts defy logic; and we must accept the paradoxes as given since they “refer exclusively to empirical data”. For example, Jacobi defends the view that Jung is primarily an empirical scientist. Jung establishes, for instance, the existence of the “God-image” in man, but does not claim to have shown that God really exists. So Jung claims to distinguish science from religion. “The religious point of view understands the imprint as the working of an imprinter; the scientific point of view understands it as the symbol of an unknown and incomprehensible content.”

It is clear that Jung’s work is based primarily on clinical psychology, and therefore does not conform to the strict cannons of positivist science. In addition, he draws on a wide range of historical material, such as fairy tales, myths and the works of alchemists, and these are also strictly not capable of empirical testing. In the strict sense hypotheses are not tested in Jung’s system. The possible exception is his early work on association. The real appeal Jung is making when he says that his work is “empirical” is that he has either experienced itself or witnessed it in his work with clinical patients.

Another point of divergence with the positivist view of science is that Jung rejects the exclusive use of causal methods in investigating the psyche, writing, “psychology cannot be exhausted by causal methods only, because the mind lives by aims as well.” Jungian psychology therefore stands outside the domain of the exact, natural sciences.

Jung sometimes says that his work is “phenomenology”, by which he means, the examination of direct, first-hand experience. For example, it is claimed that Jungian psychology is not a religion or a philosophy but merely a scientific system of psychic experience.

Analytical Psychology and Religion

To believe in God requires faith. To what extent does the system Jung creates also demand faith? The path of individuation is said to lead to great inner upheavals similar to those experienced by mystics at all times, and that is not alien to faith but rather complementary to it. Jung maintains that psychic processes result from energy flowing between spirit and instinct. An instinct is used by Jung to indicate an autonomous functioning without conscious motivation. The tension between spirit and instinct is, therefore, a tension between consciousness and the unconscious.

Jung was sympathetic to the claims of religion in general. He deplored the development of materialism. He deplored the way “all socio-political movements ... invariably try to cut the ground from under religion. For in order to turn the individual into a function of the State, his dependence on anything else must be taken from him...” In an interview on the BBC in 1959 he answered the question, “Do you believe in God?” with the reply, “I do not need to believe in God; I know.” He subsequently clarified this statement in a letter to The Listener (21 January, 1960), by writing, "Since I know of my collision with a superior will in my own psychical system, I know of God, and if I should venture the illegitimate hypostasis of my image, I would..."
say, of a God beyond good and evil, just as much dwelling in myself as everywhere else." He evades the issue of whether God exists as an objective phenomenon, and instead presents it as a fact of psychology - he has experienced God as a psychic fact.

**Ethical Considerations**

Manichaeism is the doctrine that good and evil are equally balanced. It asserts that God (who is Good) is not omnipotent. In regard to psychology, Manichaeism asserts that man's freewill does not reign supreme in his psyche, and that there are other forces capable of possessing him and governing his actions and mastering his will. We are not always the authors of our own actions.

There are frequent passages in his work where Jung appears to be defending Manichaeism, the doctrine that good and evil are equally balanced in the world, and neither one is supreme. His view of complexes accords with the opinion that psychic forces are capable of taking over the individual and determining his actions. However, in the final analysis Jung evades making a specific statement of Manichaeism in his work, because, firstly, he also inclines to a providential view of existence, and secondly, he appreciates that any such statement goes strictly further than the "evidence" will allow. Jung denies the supposed unity of consciousness: "The psyche is far from being a homogeneous unit - on the contrary, it is a boiling cauldron of contradictory impulses, inhibitions and affects..." The unconscious springs surprises on consciousness in processes that are equivalent to being possessed by demons. A sub-theme of this section is Jung's attack on modern theologians who deny that "alien forces can intervene in our inner life..." These ideas can be further verified from his analysis of the archetype of spirit. He writes that spirit figures in dreams are generally of ambiguous morality. "Very often they show all the signs of duplicity, if not of outright malice". However, they may ultimately be good, for "we can never know what evil may not be necessary in order to produce good by enantiodromia, and what good may very possibly lead to evil." The figure of the wise old man can appear in dreams and visions "very plastically". In dreams he often appears as a magician, doctor, priest, teacher, professor, grandfather, or any other authority figure. Jung defends the ambivalent nature of the archetype of spirit - its association with good and evil. He concludes, "True, the archetype of the spirit is capable of working for good as well as for evil, but it depends upon man's free - i.e., conscious - decision whether the good also will be perverted into something satanic. Man's worse sin is unconsciousness, but it is indulged in with the greatest piety even by those who should serve mankind as teachers and examples.

The last quotation also shows another tendency in Jung's work - his contribution as an ethical thinker. He explicitly rejects the Platonic and Christian tradition of perfection of the soul based on the supremacy of reason. His theory of the four functions and the two attitude types leads him to propose an alternative goal for human existence and formula for human happiness - this is "completeness", "wholeness" and the possession of a "rounded" character. So in this respect we witness a major revaluation of values taking place.

He frequently maintains that a law of compensation (as an empirical fact) operates in the psyche, but he postulates also a notion of ethical progress which is from unconsciousness to consciousness. His ambiguous statements about the union of the unconscious and the conscious do not imply that it is ethical to be unconscious. The union is (a) a bringing to consciousness of formerly unconscious contents; and (b) a shifting of the centre of consciousness from the ego to the self, it being an illusion in the first place to equate the ego with consciousness. Thus, there is in Jung a tendency to postulate a one-sided moral evolution of individual consciousness, which is what individuation is. Here there is no balance of the flow of energy, but it flows in a single direction. Furthermore, it is man's duty to promote this flow, so in fact, Jung's work bears some relation to a duty ethic, with all the implied (Protestant) implications of a work ethic as well, for the path of individual is not easy, it is beset with perils, and none but the best may attempt it, and only a few shall be saved. For the rest, there is the spectre of regression, meaning, sinking into states of greater unconsciousness and greater collectivity. Mass psychology is deplored in the work of Jung.

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69 Psychological Aspects of the Mother Archetype, Conclusion

70 The Phenomenology of the Spirit in Fairytales, Conclusion

71 Ibid
Jung describes the evolution of Western split consciousness - the rejection of dark and evil elements in the gods and hence the evolution of the god of classical theism, with the consequence that the source of evil, now the devil, became regarded as originating in man - that is, the Devil was introjected into man. Modern man has tended to identify with this archetype, and whilst any identification with an archetype is unhealthy, in this case the consequences have been terrifying. This is another aspect of his rejection of the Platonic and Christian concept of duty as the supremacy of reason, and his replacing it by a duty to become whole. "To relieve the isolation and confusion of modern man, to enable him to find his place in the great stream of life, to help him gain a wholeness which may knowingly and deliberately reunite his luminous conscious side with his dark unconscious side - this is the meaning and purpose of Jungian psychological guidance."

Jungian psychology is "a way of healing and a way of salvation. It is the power to cure man's psychic and psychogenic sufferings. It has all the instruments needed to relieve the trifling psychic disturbances that may be the starting point of a neurosis, or to deal successfully with the gravest and most complicated developments of psychic disease. But in addition it knows the way and has the means to lead the individual to his 'salvation', to the knowledge and fulfilment of his own personality, which have always been the aim of spiritual striving."

Jung writes that is not possible to integrate all the contents of the unconscious. We can attain to a relative state of wholeness. Throughout our lives there is always something to work on. Jung writes that "Personality, as the complete realization of our whole being, is an unattainable ideal. But unattainability is no argument against the ideal, for ideals are only signposts, never the goal." This process involves initially a splitting away from the herd, and hence a degree of isolation. However, by doing so one becomes a personality, and only a personality has the ability to create a community. The pursuit of self-fulfilment is the path of individuation. Individuation is based on self-scrutiny and self-fulfilment. It implies "becoming one's own self."

Jung maintains the thesis that the archetypes are fundamentally helpful. They represent a store-house of useful adaptations. He claims that "... every human child is possessed of a ready-made system of adapted psychic functioning prior to all consciousness." If archetypes are primordial images of basic instincts there is no a priori reason that they should be helpful, or represent superior patterns of adjustment to the world. Therefore, the conviction in the guidance offered by the unconscious and the archetypes in particular is an article of faith in Jung's work, masquerading as an empirical fact.

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22 Jolande Jacobi, The Psychology of C.G. Jung  p.50
21 Ibid p.60
20 The Development of the Personality, p. 172
20 Relations, p.171
20 Collected Works, Vol 8,The Structure and Dynamics of the Psyche p. 349