The religious implications of Jung's psychology

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Dissertation

THE RELIGIOUS IMPLICATIONS OF JUNG'S PSYCHOLOGY

by

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(A.B., Kansas State Teachers College, 1940; S.T.B., Harvard University, 1944)

Submitted in partial fulfilment of the requirements for the degree of
Doctor of Philosophy

1949
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CHAPTER ONE

INTRODUCTION

The Problem

Statement of the problem. The concern of the present investigation has been to determine the religious implications of the psychology of Carl Gustav Jung.

It should be said at the outset that the name of Jung has occupied a significant place in the field of personality investigation and analysis for over a third of a century. It is a truism that one of the unique characteristics of his psychology, since he penned his first extensive essay on "Metamorphoses and Symbols of the Libido"\(^1\) in 1913, has been his emphasis upon the religious aspects of the psyche and the significance of religion in personality development. In fact, it has been this feature which has much of the time established Jung's psychology in bold contrast to most of the psychological inquiry of our time. In describing the analyst's psychology, Page has said that "the analytical psychology of Jung is a mixture of keen empirical observation, mysticism, and religion."

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\(^1\) Annual of Psychoanalytic and Psychopathological Research, 1913.

It follows then, that if one would reach a correct understanding of this doctrine which appears to transcend the bounds of natural science into the realm of metaphysics, particularly into the area of religion, one must give due consideration to the religious tenets for which Jung contends.

Importance of the study. This aim appears all the more justifiable when one realizes the important role that Jung has occupied in the development of psychoanalytic and analytical psychology. It will be remembered that in the early days of psychoanalysis he was closely associated with Freud and was considered to be one of his most distinguished devotees. It was during his years of service with Freud that he made major psychoanalytical contributions to the psychology of schizophrenia, free association, and dream psychology. Jung was also the editor of the first psychoanalytical journal, Jahrbuch für Psychoanalytische und Psychopathologische Forschungen.

After playing a leading role in the psychoanalytical movement for several years, Jung withdrew from the Freudian group and founded his own school, known subsequently as the school of Analytical Psychology. The reasons back of this dramatic departure have been of some concern in the present investigation and will be discussed in a later chapter. It is sufficient at this time to point out that while Jungian
psychology was born of protest, it has today gone beyond Freud's orthodox psychoanalysis in practice as well as in theory and stands very definitely on its own merits. It stands to reason, then, that one who has contributed so much to psychological investigation is deserving of the utmost consideration.

At the same time, while it is true that Jung has been the recipient of no inconsiderable attention through the years, it has been apparent that coupled with this condition is one marked by an absence of information and interest in what Jung has to say. Following the recent presentation of a paper on Jungian psychology before a group of psychologists, comments were heard to the effect that Jung has always been too mystical and too difficult to understand. In a recent lecture, Dr. Will Durant placed Jung in the same category with Freud as a degrading influence upon America's youth. Moreover, numerous text-books, in dealing with depth-psychology, refrain from including Jung and there are instances where even volumes concerned with the history of psychology and biography in psychology are guilty of the same omission.

3Eugene E. Dawson, "The Religious Implications of Jung's Psychology," a paper read by the investigator before the Kansas Academy of Science meeting in Pittsburg, Kansas, May 1, 1948.

4Lecture delivered at Pittsburg, Kansas, November 1, 1948.
Meanwhile, as paradoxical as it may appear, there is a current trend in certain psychological circles which should give impetus to a more comprehensive study and application of Jungian principles, namely, the increasing stress being laid upon the inter-relationship existing between psychology and religion. Both religion and psychology have passed through peculiar transitions with respect to their treatment of human ills, and especially in their acceptance of the responsibility and contribution of the other's discipline. As is commonly known, the relations between the two have at times become exceedingly strained and neither has been able to emerge from the struggle without stigmatization. However, it is safe to assert that there is a closer alliance between the two today than at any previous time.

A significant factor in the instances where this quasi-union is apparent has undoubtedly been the development of the psychological study of religion. As Johnson⁵ has pointed out, religious experience became a leading interest of psychologists toward the close of the nineteenth century but has been pushed aside by other studies since that time. The psychology of religion, as Johnson⁶ has further stated, is concerned with analyzing the individual's religious experience to determine just what religion means to him. In doing this, it has endeavored to employ scientific methods.

⁶Ibid., p. 15.
It can be said that the unfolding of analytical psychology has come at an opportune time and has, without doubt, added to the reciprocity and mutuality which may exist between psychology and religion. Fritz Kunkel has described Jung's contribution in this respect. Picturing Christianity as the possession of the key which would unlock the door to new life and new culture, he has insisted that the people to whom it was entrusted did not know how to use it.

To quote him further:

They knew the key, but they did not know the lock, and consequently were unable to enter the basement of the human mind where the powerful dynamos operated; mankind was afraid of its own high voltage, and nobody knew how to deal with its power. At that time, C. G. Jung had unfolded his "Analytical Psychology." He knew enough about the lock that held the deeper layers; he even knew something about the dynamos, and how to transform the high voltage. His theories are not mechanistic, and only to a small extent, naturalistic. As a matter of fact, they are becoming more and more Christian.

The importance, then, of the present study is based on the following considerations: Jung's contribution in the development of psychoanalysis and analytical psychology, the need for a more widespread knowledge of the contributions of Jung, a current trend in psychology and religion in recognizing the interdependence of the two fields, and finally, the religious emphasis in Jung's psychology.


8Ibid., p. 23.
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Area of present study. In the present study of analytical psychology, attention has been given to psychoanalysis and individual psychology because of the common background of the three schools as depth psychologies. Both analytical and individual psychology sprang from psychoanalysis and it has seemed important to investigate the history and nature of the latter. As Murphy and Jensen have pointed out, when we consider Jung's postulates carefully, their origin in Freud's psychoanalysis is quite apparent. The study has disclosed that Jung deviated much less than Adler from the Freudian school. At the same time, as stated by Hendrick:

The Individual Psychology of Alfred Adler is the most widely known. His contribution to the actual science of analysis, before his separation in 1911 from the early Viennese group of analysts, is not negligible.

It would seem, therefore, that an understanding of Adlerian psychology would be valuable, not because in repudiating Freud his thinking coincides with that of Jung, but because his efforts represent another scholarly insight into the strength and weaknesses of Freud and of those who would oppose him.

The major concern in this study, however, has been with analytical psychology, particular consideration being given

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9 Gardner Murphy and Friedrich Jensen, Approaches to Personality (New York: Coward-McCann, Inc. 1955), p. 175.
to Jung's religious concepts and applications. In this study interest has been with the development of the analytical school, its main postulates, and how they differ from the Freudian and Adlerian schools. Some of Jung's findings have come in for more consideration than others in this study. Jung contributed much to the understanding of free association and also to the understanding and interpretation of mental diseases, especially dementia praecox.

While it is recognized that such studies and findings are important and not wholly devoid of religious value, they were not considered particularly relevant to the present investigation. On the other hand, many of Jung's postulates are especially weighted with religious significance. In some instances it may be only implied, in others it is especially manifest, but always, it is there, pervading what Jung has to say. It has been the purpose in this study to examine these pronouncements and to determine their value from both the religious and psychological points of view. Throughout the study, the primary questions in the mind of the investigator have been: Does Jungian psychology strengthen the case for religion and, particularly, does it conclusively present it as an effective therapeutic instrument in dealing with personality problems?

Organization of remainder of dissertation. The second chapter is concerned with the definition of the terms which
Jung employs in the presentation of his psychology. For one who would investigate Jung's psychology, a knowledge of his terms is indispensable. This is true, of course, in the investigation of psychological work in general, but it is especially necessary with respect to his work, because he uses terms in a unique sense.

The third chapter of the dissertation has been devoted to a consideration of the rise of analytical psychology, with attention being given to a biographical sketch of Jung, his associations with Freud, the psychoanalytic background of analytical psychology, and finally, the rise of analytical psychology.

The fourth chapter is devoted to mythology and the collective unconscious. The meaning of the collective unconscious is discussed as well as the significance of mythological aspects with respect to the collective unconscious. The importance of the collective unconscious in psychic experience likewise finds a place in the discussion.

The fifth chapter discusses religion and psychological types. In this connection, attention is given to Jung's introversion and extraversion types as well as certain basic functions of the individual such as thinking, feeling, sensation, and intuition. The problem of types in religious history is also presented.

The sixth chapter deals with religion and psychotherapy.
In the beginning a discussion takes place regarding the religious concepts of Jung. Religion, as defined by Jung is considered, as is the subject of creeds. The spiritual problem of modern man is mentioned as well as the aims and problems of psychotherapy. A further topic given attention is psychotherapy for the clergy.

The seventh chapter is interested in the significance of dreams and in this chapter such important aspects as the therapeutic value of dreams, the scientific insight which dreams afford into psychic causality, and the religious significance of dreams are considered. Attention is also given to dream interpretation and analysis.

The eighth chapter contains a critique of Jung's psychology of religion in which an attempt is made to evaluate critically the postulates of the Jungian approach and to examine the main criticisms that are employed against it.

The ninth chapter is devoted to a summary of the investigation with the most important aspects of the study being reviewed after which conclusions are reached regarding the religious implications of Jung's psychology.

Review of the Literature

Writings by Jung. A profusion of books and articles have come from the pen of Jung. His writings have been translated into English, French, Spanish, Italian, Dutch, Swedish, and Russian.
Speaking of his books, Elizabeth Shepley Sergeant has said:

Jung's books, though "hard reading" for the layman, have, like the doctor, some magical incalculability, some gift to probe a wound and assuage it in the same breath, some power to move us beyond the meaning of the abstract word. I can say for myself that though I read them years before I knew the author in Zurich, I divined in them the same two Jung's that I now so clearly see. In the forefront of every page a dynamic, thinking, modern man, in whom life, with all its diversity, runs clear and strong like a spring, and in the background a wise, redeeming figure, a very ancient and intuitive man—a sort of gardener, I think, who walks along conversing softly with his dog, his hands full of new shoots to graft on the tree of life.

In reporting on the writings relevant to the present study, the more important writings of Jung will be discussed first, to be followed by references to valuable writings about him, after which mention will be made of certain significant writings related to schools allied with Jungian psychology.

In September, 1912, Jung was invited to give a series of lectures at Fordham University, in New York, and these lectures, which were concerned with the theory of psychoanalysis, were later put in book form. The author first considered some of the early hypotheses such as those of Charcot, Breuer and Freud. Considerable attention is given

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to the subject of infantile sexuality, particularly his reasons for disagreeing with Freud. The author likewise focuses attention on his conception of the libido, contrasting his psychical energy approach with the sexual hypotheses of Freud. A good part of the book is given over to the etiology of neuroses with Jung finally emphasizing the significance which he attaches to inadequate adaptations which the neurotic individual is currently making. Another important discussion revolves around the analyst's discussion of the therapeutic principles and general remarks of psycho-analysis with such topics as transference, confession, dreams, and self-analysis being given attention.

One of the most outstanding of Jung's writings, and a book which represented his first great creative work, is one devoted entirely to a study of the unconscious. The author's task is that of investigating an individual fantasy system, namely, the "Miller fantasies" which were contained in a document in fantasy form left by an American woman for psychological purposes. The field of knowledge with which the book is concerned had already become familiar to many through a book like the *Golden Bough*, but Jung approached the subject in a more penetrating manner. In this work the author does not follow Freud's theory of the libido and the unconscious. Jung postulated that the libido was split into a positive and a negative current and his analysis

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of the racial unconscious went far beyond Freud. What Jung does in this volume is to take Miss Miller's fantasies and show where they may be interpreted on the basis of mythology and symbolism. In general, the book presents an exceedingly strong case for the collective unconscious and offers a new key to mythology and a keen analysis of the soul of the individual.

One of Jung's important writings is a book devoted to his studies in word association. It is generally known that Jung has made a substantial contribution to the technique of free-association, a clinical method employed in determining an individual's complexes. Jung has developed a list of one hundred words purposely chosen for their potential emotional significance. The clinician gives a word and the patient is asked to respond with the first word that comes into his mind. A record is then made of the word, together with the reaction-time. Words that carry special significance for the patient are said to elicit atypical responses thereby offering clues to the individual's personality problem. In his book, Jung deals first with the association of normal subjects. He then analyzes the associations of an epileptic after which he considers reaction-time in association-experiments. The matter of psychoanalysis is then considered following which association,

dreams and hysterical symptoms are discussed. The final concern is with disturbances in reproduction in association experiments.

In another book,\(^{15}\) Jung deals with various topics related to analytical psychology. He first discusses the psychology and pathology of occult phenomena in which he endeavors to show the psychological significance of divination, incantation, and magical formulae of primitive man. The association method is also discussed, the author going into methodology, purposes in, and possible results to be derived from such testing. Considerable space is likewise devoted to the subject of psychoanalysis, Jung entering into such matters as the principles of the psychoanalytical method, certain prejudices against it, religion and psychoanalysis, and a contrasting of his own method with that of Freud. In his book, Jung considers, too, the importance of the unconscious in psychopathology, discussing here what is meant by the unconscious as well as its principal functions. He also refers to the psychopathology of dreams and speaks of the structure of dreams as well as of the methods employed in interpreting them. Other topics covered in the book include: The significance of the father in the destiny of the individual, the psychology of rumor, a criticism of Bleuler's theory of schizophrenic negativism, a discussion of the psychology of types, and the content of the psychoses.

A comprehensive study of psychological types is to be found in one of Jung's writings.\textsuperscript{16} In a rich and mature style, the author speaks of two personality distinctions which he has discovered in human psychology, namely, introversion and extraversion. Furthermore, he is interested in showing that individuals can generally be differentiated, not only by these two types but from four basic functions, thinking, feeling, sensation and intuition. In this writing, the author considers the problem of types from many aspects, such as types in the history of classical and medieval thought, the type problem in the discernment of human character, the problem of types in poetry, in psychiatry, aesthetics, philosophy, and biography. Jung also considers Friedrich Schiller's\textsuperscript{17} ideas upon the type problem as well as to offer an illuminating analysis of the Apollonian-Dionysian types of Nietzsche.\textsuperscript{18}

In another book which is somewhat related to the above writing, Jung is interested in some of the more practical applications of analytical psychology.\textsuperscript{19} In this work he discussed such matters as psychical energy, spirit and life, mind and the earth, analytical psychology and weltanschauung,


\textsuperscript{17}Friedrich Schiller, \textit{Uber die asthetische Erziehung des Menchen} (Cott asche Ausgabe, 1826, Bd. XVIII).

\textsuperscript{18}Frederick Nietzsche, \textit{The Birth of Tragedy}, Translated by W. H. Haussman (New York: The Macmillan Co., 1910).

woman in Europe, marriage as a psychological relationship, the love problem of the student, the relation of analytical psychology to poetic art, the psychological foundations of belief in spirits, instinct and the unconscious, the question of the therapeutic value of abreaction, psychological types, analytical psychology and education and the significance of the unconscious in individual education.

A volume which has attracted wide attention is one which emphasizes modern man's search for a soul. In this work the author first discusses dream analysis in its practical application in which he stresses the importance of dream analysis, the structure of dreams, and the various steps in the analysis of dreams. In his reference to the problems of modern psychotherapy, the author considers such matters as the value of repression, the cathartic technique, and ethics for the therapist. In his section on the aims of modern psychotherapy, Jung is concerned with the neurotic manifestations of individuals as well as the etiological factors involved which, in many instances, would be of a religious nature. A discussion of the psychological theory of types is also included in which he amplifies on his theories of introversion and extraversion. The stages of life are likewise given attention, Jung's interest being that of pointing to the neuroses that are peculiar to the various

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told me that Dr. Smith, a prominent neurologist, had conducted a series of experiments on the effects of various substances on the nervous system. He explained that certain chemicals could alter the electrical properties of nerve cells, leading to changes in behavior and cognition. Dr. Smith also mentioned the importance of neurotransmitters, which are chemicals that carry signals across synapses between neurons. He discussed the role of dopamine in the reward system and the potential implications for addiction and psychiatric disorders. He concluded that understanding the mechanisms of neurotransmission could lead to new treatments for neurological conditions.
stages of life. An illuminating chapter in the book is one in which Jung contrasts his postulates with those of Freud. Another chapter pertains to archaic man in which Jung points out the outstanding traits of archaic man and the significance of such traits in gaining insight into the behavior of modern man. Another topic presented is that of psychology and literature in which Jung considers the writings that are particularly fruitful from the standpoint of the psychologist. Moreover, the basic postulates of analytical psychology are given attention in which one of the prime considerations would be that of the psyche and religion. Furthermore, Jung concerns himself with the spiritual problem of modern man, which, in a word, he considers to be the fascination which psychic life exerts upon modern man. Finally, he gives attention to the topic, psychotherapists or the clergy, in which he reiterates once again the need for a wholesome religious philosophy of life and the challenge facing the Church in meeting the problem.

A well-known book by Jung is one based on the Terry lectures which were delivered by him at Yale University in 1938.21 In this volume the analyst describes the autonomy of the unconscious mind, and included in his discussion is the meaning which he gives to religion, the significance to be attributed to religion in any consideration of the

etiology of neuroses, and the role of creeds and ceremonies as defenses against the unconscious. The second part of the book is given over to a discussion of Dogma and Natural Symbols with such specific considerations as the collective unconscious, the value of dogma, modern man's predicament and the current status of the Protestant in this dilemma. The final section of the volume is devoted to a discussion of the history and psychology of a natural symbol. In this connection, Jung is interested in noting the differences between suppression and repression, unconscious inferiority, and the ability on the part of the individual in taking care of the primitive aspects of his behavior.

Another writing by Jung is one dealing with the integrating tendencies in personality. Jung first endeavors to explain what he means by the term individuation. He follows with a study in the process of individuation. An interesting chapter in the book is one given over to the study of the archetypes of the collective unconscious in which the reader is given insight into the meaning and various expressions of the archetype. A further feature of the book is a discussion of the dream symbols in the process of individuation, and, in this connection, the material of the dream, the method employed in interpreting the dream, and the Man- dala Symbolism are topics of concern. One of the most

important contributions of Jung in this writing is his development of the idea of redemption in alchemy in which he gives the basic concept of alchemy, the method employed as well as the purposes back of the alchemists. The final topic of the volume relates to the development of personality in which Jung describes the constituent elements in the good personality and the essential features in the developmental process itself.

One of Jung's more recent untranslated books is that dealing with the subject of psychology and education in which the author is especially concerned with analytical psychology and education and the conflicts of the child's mind. After giving a brief history of the development of psychological investigation, the analyst considers, from the standpoint of analytical psychology, such cases as that of the mentally defective child, the morally defective child, the epileptic case, neurotic children, and cases of psychoses. Jung also considers the various methods employed by analytical psychology in dealing with psychopathology such as the association method, hypnotic suggestion, and the analysis of the unconscious. The book is particularly useful because of the numerous cases it cites illustrative of the various disorders and the psychotherapeutic procedures employed in treating them.

23 Carl G. Jung, _Psychologie und Erziehung_ (Zurich: Rascher und Cie., 1945).
Jung has recently published in book form a series of five essays dealing with contemporary happenings. The first essay is an investigation of the meaning of the preparatory events leading up to the recent chaotic events in Germany. The second and third essays were written during the war and portray the principal views of the author. The fourth strives for an understanding of the German catastrophe and the fifth concerns itself with mass psychosis and its effects. The book is especially valuable in that it enables the reader to see the application of the principles of analytic psychology to current problems.

Writings on Jung in Psychology. There are seven books which are particularly valuable in the illumination they give to Jungian psychology.

A book which is excellent in its presentation of Jungian principles in their application to religion, and particularly Christianity, is one written by Miller. The writer is not a theologian but a British psychiatrist. However, he writes of religious considerations as one trained in the field. He is convinced that religion occupies an important place in the work of mental analysis and that this emphasis has not been given the position it merits by most analysts. The book is especially helpful in its discussion of the place of the unconscious in life and religious symbolism.


Frances Wickes\(^{26}\) has made a study of analytical psychology focusing particular attention on the process of growth in childhood. Contrasting Jung with Freud and Adler in this regard the author considers such matters as the problem of development, what the process of growth necessitates, and what it means to be psychologically mature. The writing is insightful in that it enables the reader to apply Jungian theory to a particular area of consideration.

Joan Corrie\(^{27}\) has written a book in which she approaches Jung's psychology from the standpoint of his discussion of mind and its structure, mind and its functions, mind and its disturbances, and the significance of dreams. This book is readable and the diagrams used by the author in her explanation of mind and its structure are especially helpful.

Kranefeldt\(^{28}\) has written in a revealing way in comparing Freud, Adler, and Jung. The book is definitely Jungian, however, and contains a very good summation of Jung's psychology. At the same time, the author presents a good account of both Freudian and Adlerian psychology. Jung has contributed to the book's worth with a somewhat detailed introduction.


Jacobi has written on the psychology of Jung with the first two sections of the book devoted to the nature and structure of the psyche and laws of the psychic processes and forces. The third part is of a practical nature based on the theories previously discussed and their application as a therapeutic method. This book would appear to be more comprehensive than the one previously mentioned but is perhaps not so readable.

One of the recent untranslated books which is of considerable value is one written by Schar in which the author gives particular attention to the religious aspects of Jung's psychology. The reader is given new insight into the significant contribution which Jung has made in relating psychology and religion. Schar considers the fundamentals of Jung's psychology, the psychical basis and processes of religion, religion as a function of the soul, man and religion, and Jung's significance in the present religious situation.

Gerhard Adler gave a series of lectures extending over a period from 1936 to 1945, and these lectures have

been revised and placed in book form. This book, being one of the most recent writings concerned with analytical psychology, is especially valuable.

The writer first discusses the method of procedure of analytical psychology in which he gives special attention to listing the fundamental differences of Jung, Freud and Adler. He then discusses dreams in which he speaks of the collective unconscious and the archetypes. A third way pertains to the various psychological problems related to the different phases of life. Still further, the author endeavors to present analytical psychology with respect to religion. Finally, Jung's contribution to modern consciousness is considered in which the special concern is with the archetypal aspect in historical development.

A number of books have excellent accounts of Jungian psychology and related subjects.

Tridon offers another historical approach to psycho-analysis and discusses in a rather meticulous way the events leading up to, and involved in, the schism between Freud and Jung.

One of the best references to Jung's collective unconscious and the psychology of types is given by Gordon.33

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He goes into some detail concerning the contention by Jung that it is possible for particular patterns of behavior, which we recognize as the common actions of our ancestors, to be transmitted through the generations. The author likewise makes valuable reference to Jung's differentiation of types.

McDougall\textsuperscript{34} has an informative chapter devoted to Jung's theory of dreaming in which he is interested in pointing to Jung's emphasis of the phylogenetic aspects of dreams, the value of the dream state, and the method of interpretation.

Horton\textsuperscript{35} has written a critique of Jung's Contributions to Analytical Psychology in which he says little that is complementary to Jung. Nevertheless, he does offer a penetrating analysis into Jungian psychology and affords the reader a view that he does not get in reading the work of one of Jung's devotees. It is his reasoning that Jung's protests against Freud are concrete and sensible but that his own constructions are ambiguous.

Elizabeth Shepley Sergeant\textsuperscript{36} has written an interesting biographical sketch of Dr. Jung which offers an abundance of psychological insight into Jung's life and which gives the reader a deeper appreciation of the analyst as well as a better understanding of his literature.

\textsuperscript{34} Wm. McDougall, \textit{Outline of Abnormal Psychology} (New York: Charles Scribner's Sons, 1926), pp. 188-204.


\textsuperscript{36} Sergeant, \textit{op. cit.}
Woodworth devotes a chapter to analytical psychology in which he contrasts Freud and Jung. The author is especially interested in Jung's concept of the libido and his idea of the unconscious.

Flugel has devoted a chapter to Freud and Psychoanalysis and another to Adler, Jung, and Type Psychology. In his discussion of Jung he gives attention to Jung's stress of symbolism, his work in word-association and his contribution to the theory of individual types, with particular emphasis upon the latter.

Hendrick ably discusses psychoanalytical history and refers to the views of Jung, pointing to certain reconcilable and irreconcilable features between Freud and Jung. He also offers critical comment concerning the effectiveness of Jung's therapy.

Murphy and Jensen give a good historical background of psychoanalysis and then proceed to discuss the various schools of psychoanalysis. The writers then consider the theory of analytical psychology after which they take up Jung's theories in practice.


Muller-Freinfels, in his discussion of Jung, considers his theory of types, mentions the collective unconscious, and refers to the theory of the libido as championed by Jung.

In a review of the literature in the field it would seem advisable to refer to the writings of Fritz Kunkel, who, while not a follower of Jung in every respect, is nevertheless greatly indebted to Jung and permits much of analytical psychology to pervade his own school of thought. In the book alluded to, which is typical of his books, the author emphasizes the importance of a collaboration of religion and psychology in our search for ways to maturity. In reading Kunkel one is frequently led to feel that he is actually reading from the pen of Jung. At the same time, there are certain differences between the two which have been brought to light in a later chapter of this investigation.

Page has an especially good summary of Jungian psychology discussing the desexualized libido, psychological types, the racial unconscious, psychoneuroses and their treatment. He adds a concise evaluation of analytical psychology at the close of the chapter.

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Wolfe\textsuperscript{44} is especially interested in the integration of personality as viewed by Jung, but includes in his chapter such topics as the collective unconscious, archetypes, and psychiatry of religion.

There are other writings by Jung and about him which have not been referred to in this summation. However, it is the feeling that the writings herein listed are especially relevant to the aims of the present investigation.

CHAPTER TWO

DEFINITIONS

Any psychological investigator employs numerous terms in his theorizing and in the reporting of his findings. Jung is no exception. Few of his terms are new; however, Jung frequently gives a unique interpretation to the ones that he employs. A thorough knowledge of his terminology would be indispensable for one who would endeavor to understand his thinking. Therefore, special attention has been given to Jung's terms and has devoted this chapter to them. As far as possible, the effort in the present chapter has been limited to a mere definition of terms, amplification and more detailed applications being left for succeeding chapters. In this chapter, no attempt has been made to list all of the terms used by Jung, only the more important ones. The analyst would want it understood, too, that the meaning which he gives to the words represents his own thinking and interpretation, and other investigators are entitled to the same rights. He would not insist that his interpretations represent the only possible ones or that they are absolutely correct in every instance.

There are certain other terms listed in the present chapter which, while not connected directly with Jungian psychology, are, nevertheless, relevant to the present
study and must be properly understood.

Analytical Psychology. This refers to the Jungian school of psychology.

Anima. According to Jung, the terms soul and anima are synonymous. The terms are understood to represent a definite function-complex that might be referred to as a personality. Jung is fond of suggesting that a man is no single individual, but actually many selves depending on the circumstances in which he finds himself. This tendency of the person to adjust to external objects has been given a term by Jung which will be discussed later, but for the present it is sufficient to say that whereas there is this tendency to relate oneself to outer objects, there is likewise a relation to be noted between the person and the subject which is simply another way of saying that a person must relate himself to the inner-man, who is characterized by vague feelings, thoughts, and sensations which carry no demonstrable relationship to an outer object. This inner-attitude is what Jung means by the anima. In man it is referred to as the anima, in woman it is termed the animus. It should be stated at this point, that Jung regards the character of soul to be complementary to man's outer character. The

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soul contains the qualities which the outer-attitude does not possess. For example, if the outer-attitude is sentimental, the soul would be intellectual.

Archaism. Jung employs this term in referring to the ancient character of psychic contents and functions. He observes much in psychic behavior which bears a resemblance to primitive mentality and concludes that there have been in the remote past qualities which possess the character of survival. It is the contention of the analyst that unconscious phantasies become associated with archaism and when resulting images reach the conscious level they contain mythological content. Conditions which might be considered archaic would include concretism of thought and feeling, compulsion, and differentiation.²

Archetype. (See Image, p. 35)

Attitude. The readiness on the part of the psyche to respond in a certain way is what the analyst means by this term. As Jung states it:

To have a certain attitude means to be ready for something definite, even though this definite something is unconscious, since having an attitude is synonymous with an a priori direction toward a definite thing, whether this be present in unconsciousness or not.³

²Ibid., p. 524.
³Ibid., p. 526.
There are several characteristics of the attitude which should be mentioned. In the first place, an attitude always has an objective. This can be either of a conscious or unconscious nature. Moreover, an attitude always suggests an expectation which means that it gives direction to behavior. Furthermore, the attitude may hold a subsidiary position or it may tend to cover the entire psyche that effects the individual's total behavior. Still further, attitudes are the result of the individual's inborn disposition, education, experiences, and other factors which have occupied a paramount role in the conditioning of the psyche. Finally, the attitude is not subject to scientific measurement. To quote Jung:

In actual experience, however, certain attitude-types can be discriminated insofar as certain psychic functions can also be differentiated. When a function habitually predominates, a typical attitude is thereby produced. In accordance with the nature of the differentiated function constellations of contents take place which create a corresponding attitude. Thus there exist a typical thinking, a feeling, a sensational, and an intuitive attitude.4

Collective. Those psychic contents which are simultaneously shared by many, such as a society or mankind at large. These would be the same as Levy-Bruhl5 call mystical collective ideas. Furthermore, our feelings may be

4Ibid., p. 529.
termed collective as well as our ideas. As a matter of fact, to the primitive, collective ideas and collective feelings represent one and the same thing. This is likewise true in a certain sense with civilized people who, for example, in their ideas of religion or government may draw upon collective feelings.

Compensation. In its psychological meaning, this term was originated by Adler. He saw individuals endeavoring to adjust to conditions of inferiority by attempting to excel in some particular area. What takes place is, in a sense, analogous to the compensating development of organs in organic inferiority. Jung's conception of compensation is somewhat different from that of Adler. To quote him:

Whereas Adler restricts his concept of compensation to a mere balancing of the feeling of inferiority, I conceive it as a general functional adjustment, an inherent self-regulation of the psychic apparatus. 6

The unconscious assumes an important role under Jung's concept of compensation in that the activity of the unconscious is considered to act in a compensatory manner because of the one-sidedness of the general attitude produced by the function of consciousness. The contents that are excluded and inhibited by the selective and directive tendencies of consciousness are thereby relegated into the

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unconscious where they definitely develop into a compensatory reaction against the conscious orientation. The potency of this reaction is determined by the one-sidedness of consciousness and the more one-sided consciousness is, the more tension develops between the two.

Consciousness. This term refers to the relationship which exists between the psychic contents and the ego, provided, of course, that the ego is sensitive to these contents. Insensitivity at this point, of course, would mean that these contents are unconscious. Jung would not regard consciousness as identical with psyche in as much as the psyche represents the totality of all the psychic contents, and these do not have to be considered in every instance as directly related with the ego.\(^7\)

Constructive. Jung would regard constructive and synthetic as synonymous. He employs the two terms in describing a method that is opposed to the reductive.\(^8\) The constructive method is interested in taking the product of the unconscious, such as dreams and phantasies, and considering then as symbolic of some phase of future psychological-

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\(^8\)Ibid., p. 312.
development. In other words, the unconscious would be considered in an anticipatory sense. Another way of stating the matter would be to say that the constructive method is more concerned with the forward look rather than with the backward look in the sense that it is concerned more with the view to a psychological objective than the viewpoint of derivation. Jung has said:

The aim of the constructive method is the production of a meaning from the unconscious product which is definitely related to the subject's future attitude. Since, as a rule, the unconscious has the power of shaping only symbolical expressions, the constructive method seeks to elucidate the symbolically expressed meaning in such a way that a correct indication is supplied to the conscious orientation, whereby the subject may discover that harmony with the unconscious which his future action requires.7

**Depth Psychology.** Any school of psychology which is primarily interested in the dynamic impulses responsible for the determination of personality, particularly those of an unconscious nature.

**Differentiation.** This means the separation of parts from the whole or the tendency of a function to be separated from another function or functions. When thinking, for example, has become differentiated, it means that it is capable of thinking independently of other functions, such as

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sensations, feelings, or intuitions. Undifferentiated functions tend to be ambivalent or even to suffer from a fusion of parts. Furthermore, direction is dependent upon the exclusion of the irrelevant and this can come about only through a differentiating process.

**Ego.** This refers to the center of consciousness. It is that in consciousness which perceives the thoughts, feelings, and memories within the field of consciousness at any moment. Jung distinguishes between the ego and the Self for the latter is regarded as the subject of one's totality, which would include the unconscious psyche, whereas the ego is said to be only the subject of one's consciousness. This means an outward turning of the libido. In this state, one is primarily interested in and dependent upon the object or in external matters and is motivated by them. This can be an intellectual experience in which case it would be called intellectual extraversion or if of a feeling nature it is termed feeling extraversion.

**Feeling.** Jung would look upon feeling as a process which occurs between the ego and a particular content and, one which gives to the content a definite value, such as acceptance or rejection. In this sense, it might be considered as appreciation of values. Jung points out, however, that feeling is not an intellectual judgment because it is
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primarily concerned with establishing a subjective criterion of acceptance or rejection. The analyst considers feeling to be one of the four basic psychological functions.

Functions. Jung employs this term in referring to a certain form of psychic activity which theoretically remains constant under changing conditions. Jung likes to compare it to physical force which can be considered as a momentary manifestation of physical energy. In Jungian psychology there are four basic functions, namely, thinking, feeling, sensation, and intuition. Jung admits that he has rather arbitrarily selected these particular functions, but he does contend that they are not mutually relatable nor mutually reducible.

Identification. In identification the individual separates the subject from himself in favor of an object which represents the subject in a somewhat disguised form. Identification is to be distinguished from imitation in that the former is an unconscious activity, whereas imitation is of a conscious nature.

Image. This term carries the same meaning as archetype. Jung is generally referring here to the phantasy-image which would be more heavily dependent upon unconscious activity than upon the psychic reflection of external objects. As such, it would tend to be of an archaic nature.

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10 Ibid., p. 547.
In adjusting to the image an individual would be adjusting more to inner claims than to external demands. Jung wants it understood, however, that while the image is a complex factor, it is no mere conglomerate but a concentrated expression of the total psychic system. It represents something more than unconscious content. An image would be regarded as primordial when it possesses an archaic nature. Here there would be a close linkage between the image and mythological factors. In this sense, too, it expresses material derived from the collective unconscious. A personal image is said to be expressive of contents that are primarily derived from a personally conditioned, conscious situation.

**Individual psychology.** This is the name of the school of psychology championed by Adler.

**Individuation.** This would be regarded as meaning a process of differentiation, the objective of which would be the development of the individual personality. The concern would be with the development of the individual as a being to be distinguished from the collective. At the same time, individuality is uniquely related to the collective and there can be no psychological process of individuation without some adaptation to the collective. This is due to the fact that the individual, by his very nature, is regarded as possessing a collective relationship. This is not to
say that the individual standpoint is not to be found differently orientated than the collective, for it is precisely so. However, the individual way is not antagonistic to the collective norm. Individuation leads to a natural appreciation of the collective norm but not to a willingness to be shaped by it. Jung contends that the more completely a man's life is oriented by the collective norm, the greater his individual immorality.

**Inferior Function.** In the differentiation of the individual, some function must be relegated to a subordinate position. Circumstances seem to make such a demand of the individual. The more attention that one gives to the favored talent or function, the less in the way of development is to be expected from the subordinate function. Such a less-favored function is called by Jung the inferior function. Such a function is not to be regarded as psychopathological or morbid, but merely of a backward nature. Generally speaking, the inferior function is of a conscious nature except in neurosis when it does fall, in part, at least, into the unconscious.

**Instinct.** Jung's interpretation of this term is quite similar in nature to other definitions in that he considers an instinct an impulsion towards certain activities. The stimulus may be external or internal in nature. Jung put it in this way:
The impulsion can proceed from an outer or an inner stimulus, which releases the instinctive mechanism either psychically, or through organic roots which lie outside the sphere of psychic causality. Every psychic phenomenon is instinctive which proceeds from no cause postulated by the will, but from dynamic impulsion, irrespective of whether such impulsion has its origin directly in organic, therefore extra-psychic, sources, or is essentially conditioned by the energies whose actual release is effected by the purpose of the will—with the qualification, in the latter case, that the resulting product exceeds the effect intended by the will. Jung believes that it is possible for psychic functions which were formerly functions of the will to become instinctive through a linkage with unconscious energy. This would be the condition in abnormal cases.

**Introjection.** This represents the antithesis of projection. It refers to the drawing inward of the object within the subjective area. It might be regarded as a process of assimilation.

**Introversion.** This means a turning inwards of the libido. The subjective interest would be regarded as the chief value and the person who is regarded as the introvert would be the one whose thinking and feeling regards the subject as the central motivating factor. Jung would emphasize that introversion may be of an intellectual, emotional, intuitional, or sensuous nature as was true in

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11Ibid., p. 565.
in the field of psychology and related disciplines, it is generally accepted that the
study of human behavior and mental processes should include the investigation of
the relationship between what is observed and what is said. This is because,
while verbal behavior provides direct evidence of a person's thoughts, feelings,
and intentions, nonverbal behavior such as facial expressions, body language,
and gestures can also reveal important information about a person's emotional
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the case of extraversion. When the condition becomes habitual, one is considered to be of an introverted type.

Intuition. Jung would regard this as a psychological function which transmits perceptions in an unconscious manner.\textsuperscript{12} Jung emphasizes that intuition is peculiar in that, while it is not sensation, feeling, nor intellectual conclusion, it can appear in any of these forms. Intuition can perceive either external or internal objects. Moreover, it perceives in a holistic manner without any set formulae. Jung also distinguishes between concrete and abstract forms of intuition by suggesting that in the former case attention is given to the actuality of things, whereas in the latter instance consideration is given to the perception of ideational associations.

Irrational. Jung does not think of this term as being opposed to reason but rather, something outside the province of reason. The irrational is not concerned with a rationally determined choice of objects but with incidental perceptions. Another way of putting it would be to say that the irrational is concerned with objects which cannot be explained on rational grounds. Jung considers this an important matter in psychology for he believes there are many problems which elude the rational solution and can be solved only irrationally.

\textsuperscript{12}Ibid., p. 567.
**Libido.** This is regarded as synonymous with psychic energy which, in turn, refers to the intensity of the psychic process. It should be understood that a psychic force is not being postulated but rather intensity or value.

**Mandala.** This is a Sanskrit term which can probably best be translated by magic circle. The unique symbolism of the mandalas appears to conform to the same rules and regularity of arrangements wherever it is found. As Jung\(^\text{13}\) says, there is "the reference of the elements arranged in a circle or square, to a center, by 'which wholeness' is meant to be symbolized."

**Participation Mystique.** This term refers to a kind of identification which the subject has to the object which makes differentiation on the part of the subject unlikely. This condition has a primordial basis and applies mostly to the primitives, although it can be observed among civilized persons.

**Phantasy.** In discussing phantasy, Jung has two emphases, phantasm and imaginative activity. Phantasm refers to a complex which does not correspond with any external state of affairs. Rather, it is to be regarded as a product of the combination of conscious elements.

Phantasy is usually the result of intuitive action or undirected activity or appears as an involuntary irruption out of the unconscious. What would be termed as an active phantasy is that which is stimulated by intuition or, as Jung states, "by an attitude directed to the perception of unconscious contents in which the libido immediately invests all the elements emerging from the unconscious." These elements, through association with parallel material are finally brought to definition and form. On the other hand, passive phantasies would have a definite form from the beginning and the attitude on the part of the subject would be described as wholly passive. In the latter case, there is always a relative dissociation of the psyche. That is, energy has been withdrawn from conscious control; thus activating the unconscious. Passive phantasies would be regarded as coming from unconscious processes, having an antithetical relationship to consciousness. On the other hand, active phantasies would be more closely related to consciousness because of the more positive participation of the latter in relating certain unconsciously-tinged associations with parallel elements. This kind of phantasy is said to represent the highest form of psychic activity, because in this case you have the conscious and unconscious processes engaged in a common effort. Conversely speaking, passive

To address this, we generally assume a prior probability distribution over the various states. The state transition probabilities are then used to calculate the likelihood of the observed data.

The state transition matrix is represented as follows:

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\begin{pmatrix}
q_{11} & q_{12} & \cdots & q_{1n} \\
q_{21} & q_{22} & \cdots & q_{2n} \\
\vdots & \vdots & \ddots & \vdots \\
q_{n1} & q_{n2} & \cdots & q_{nn}
\end{pmatrix}
\]

Each element \(q_{ij}\) represents the probability of transitioning from state \(i\) to state \(j\).
phantasies would generally be of a morbid nature and any expressions would presuppose a high degree of dissociation and could not be expected to approximate united individuality. Furthermore, Jung posits a manifest and a latent meaning in phantasy. To quote him:

The manifest meaning always has the character of a plastic and concrete process, which, on account of its objective unreality, can never satisfy the conscious demand for understanding. Hence another signification, in other words, an interpretation or latent meaning, has to be sought. Although the existence of a latent meaning of phantasy is by no means certain, and although nothing stands in the way of an eventual challenge of the whole possibility of a latent meaning, yet the demand for a satisfactory understanding is motive enough for a thoroughgoing investigation.\footnote{Ibid., p. 576.}

One of the important emphases which Jung would make regarding phantasy is that it must be approached from both a causal as well as a purposive point of view. In the former instance phantasy would appear as a symptom, whereas in the latter case it would represent a symbol.

\textbf{Projection}. This term would represent that which is directly opposite to introjection. In projection, the subjective content becomes dislodged from the subject only to become incorporated in the object. The necessity for projection arises when the identity with the subject has for one reason or another become disturbing and the process of adaptation is thereby threatened. Jung discriminates
The problem of formalizing knowledge is a central issue in the field of artificial intelligence. This problem is often approached through the lens of formal systems, where knowledge is encoded in logical or computational terms. One of the key challenges is to create a bridge between human knowledge and machine processing. This requires a deep understanding of both the nature of human knowledge and the capabilities of computational systems. 

In recent years, there has been significant progress in this area. Techniques such as natural language processing and machine learning have enabled computers to understand and generate human-like language. However, the full potential of artificial intelligence remains to be realized. The next generation of AI systems will need to go beyond translation and understanding to truly interact with the world in meaningful ways.
between passive and active projection. Passive projection is an automatic occurrence which has no particular purpose whereas active projection must be regarded as an essential element in the transveying of a subjective process into an object. Moreover, projection may be looked upon as an introvertive process in as much as it leads to a differentiation and separation of subject from object.

Psychoanalysis. Technically speaking, this term should be used only in referring to Freudian psychology.

Rational. Jung considers the rational to be an attitude, the purpose of which is to mold thought, feeling, and action into a compatible relationship with objective values. It is the reasoning attitude which enables us to validate objective values. This reasoning faculty is viewed as something which is handed down to the individual from history, hence, it may be regarded as having an apriori existence. Jung would say that everything is rational which proves compatible with these pre-existing laws of reason, and everything irrational which opposes them. In other words, when functions are definitely influenced by the motive of reflection they are rational, but they are irrational when they dispense with the rational in aiming at intuition and sensation.

Reductive. This refers to the method of psychological interpretation which is primarily concerned with leading back
Dear [Name],

I hope this message finds you well. I am writing to inform you about the recent changes in our organization. Effective immediately, all employees will be required to attend a mandatory training session on [specific date]. The purpose of this training is to ensure that all employees are up-to-date with the latest policies and procedures.

Please note that failure to attend the training will result in disciplinary action. If you have any questions or concerns, please do not hesitate to contact me.

Sincerely,

[Your Name]
to some early agent which might serve as the causal factor in a personality disturbance. In accordance with this view, present personality manifestations would be considered as symptomatic of some underlying process. Under this method, it makes little difference whether these basic processes are reminiscences of actual events or whether they are derivative of actual processes affecting the psyche, they would still be regarded as significant. This method of inquiry is primarily that of Freud and Adler, while the constructive method is the one subscribed to by Jung.

Religion. Jung considers religion to have a dynamic effect upon the individual which has not been stimulated by any act of will on the part of the person. It would be regarded as an involuntary condition. To quote him:

Religion appears to me to be a peculiar attitude of the human mind, which could be formulated in accordance with the original use of the term "religio," that is, a careful consideration and observation of certain spirits, demons, gods, laws, ideas, ideals or whatever name man has given to such factors as he has found in his world powerful enough to be taken into careful consideration, or grand, beautiful and meaningful enough to be devoutly adored and loved.16

Sensation. This is one of the four basic psychological functions expounded by Jung. It is concerned with transmitting a physical stimulus to perception. As such,

sensation is related to external stimuli as well as internal stimuli. Sensation is really sense-perception in that it represents perception which has been transmitted via the sense organs. Jung makes a distinction in discussing sensation. He states:

A distinction must be made between sensuous, or concrete, and abstract sensation. The former includes (kinaesthetic, vaso-motor sensation, etc.), whereas the latter designates an abstracted kind of sensation, i.e., a sensation that is separated from other psychological elements. For concrete sensation never appears as pure sensation, but is always mixed up with presentations, feelings and thoughts. Abstract sensation on the contrary, represents a differentiated kind of perception which might be termed aesthetic in so far as it follows its own principle and is as equally detached from every admixture of the differences of the perceived object as from the subjective admixture of feeling and thought, thus raising itself to a degree of purity which is never attained by concrete sensation.\(^{17}\)

Two other features of sensation which might be mentioned are that sensation is particularly prominent in child and primitive behavior in that it invariably predominates over thinking and feeling and that as far as normal sensations are concerned, their utility may be expected to correspond with the intensity of the physical stimulus. Pathological sensations, of course, would be disproportionate in this sense.


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Soul Image. This is an image that is produced by the unconscious just as any other image is. It will be recalled that the persona, in Jung’s terminology, refers to man’s outer attitude and Jung contends that the persona is represented in dreams by the images of persons who make up the qualities to be found in the persona. Hence, the same thing would hold true in the case of the inner-attitude of the individual. There are qualities which represent the soul and these qualities make up what is termed the soul-image. Such an image, then, is to be regarded as the result of a typical reaction to internal stimuli. The soul-image is named by Jung the Anima in the man, and the Animus in the woman. That is to say, it is the image of the other sex that we carry in us, both as individuals and as representatives of a species. Moreover, the soul-image may appear in any number of forms. What must be kept in mind is that the soul-image coincides with the function that is least clarified and lies in the unconscious and can be expected to be diametrically opposed to the most differentiated function appearing in consciousness.

Symbol. A symbol is regarded as the best possible expression of a relatively unknown fact but one which, nevertheless, is postulated as having an existence. The symbol is to be considered as a living thing if it carries meaning.


and the existence of some kind of life in the future. There are significant possibilities for the development of life in various forms and from different sources, but we cannot be certain of the outcome.

We do not know the nature of life in space and on Earth. It may be that life as we understand it cannot exist beyond our solar system, or it may be that there are other forms of life that we cannot even imagine. Moreover, we do not know if there are any other life forms in our galaxy or beyond. It is possible that there are entire civilizations or societies that we cannot even begin to conceive. In any case, the existence of life in space and the emergence of new biota is a natural and inevitable consequence of the universe.

In this context, the search for extraterrestrial life becomes crucial for our understanding of the universe and our place within it. If we find life beyond our planet, it could provide new insights into the nature of the universe and our place in it. It could also challenge our understanding of life and evolution. Moreover, the discovery of life beyond our planet could have significant implications for our future, both in terms of our understanding of life and evolution.
and it is regarded as dead if it has been found to be inferior to another expression of the unknown fact. In such a situation it would still be called a symbol but would have only historical significance. A living symbol is an image that grants existence to all parts of the soul. In such a role, it becomes a significant part of the psyche and has a pervasive influence over the whole attitude of mind. Jung speaks of the symbol as "the psychological mechanism which transforms energy." Discussing the symbol further, he states:

Whether a thing is a symbol or not depends chiefly upon the attitude of the consciousness considering it, as for instance, a mind that regards the given fact not merely as such but also as an expression of the yet unknown.

Hence, it is possible for a man to produce a fact which does not appear in the least symbolic to himself, although profoundly so to another. The converse is also possible.

Jung would remind us, too, that for a living symbol to find fruition in the life of the individual, the person must possess a highly developed mind, for such a creation is not borne of inertia. Finally, the symbol is a complex creation. This would be true because of the constituent

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22 Jung, Ibid., p. 603.

23 Ibid., p. 607.
parts which have come to make up its nature. It would be expected to carry a certain amount of reason, feeling, intuition and feeling.

Thinking. This is another of the four basic psychological functions. It is regarded as a conceptual faculty. Thinking is differentiated into two activities, active and passive. The former would be looked upon as an act of will, the latter as an occurrence. Active thinking would be synonymous with what Jung calls directed thinking. An example of passive thinking would be intuitive thinking. Jung earlier thought of it as phantasying.

In speaking further of thinking, Jung states:

The term thinking should, in my view, be confined to the linking up of representations by means of a concept, where, in other words, an act of judgment prevails, whether such act be the product of one's intention or not.

Transference. The process in which the analyst takes on emotional significance to the patient, whereby the patient's images of the parents and infantile attitude of mind are transferred to the therapist.

Type. A type is a characteristic which exemplifies the character of a group or class. Jung speaks of psychological

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25 Ibid., p. 19.
types and by this he means that a particular attitude has become habitual and may be considered representative of the total character of the individual. Jung divides such types into two classes, namely, the rational and the irrational, thinking and feeling types belong to the former and the intuitive and the sensational belonging to the latter. He makes a further distinction, calling one class introversion and the other extraversion. The previously mentioned types can belong to either class. That is to say that a feeling type may belong either to the introverted or extraverted type. Earlier in his investigation, Jung had related introversion to the thinking type and extraversion to the feeling type.28

**Unconscious.** Jung considers this term as a psychological concept rather than a philosophical one. The unconscious is said to include those psychic contents or processes which are not on the level of consciousness. Jung reaches his conclusion from empirical data. He does not attempt to conjecture on the state of unconsciousness or its range. At the same time, he believes that experience can give illumination to these questions. He does go so far as to posit what he terms a personal unconscious and a collective unconscious. The personal unconscious would include all the acquisitions

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27 Ibid., pp. 612, 613.
of one's personal experience. The collective unconscious would include those contents, the genesis of which would not be found in personal acquisitions but in an inherited brain-structure. This would involve much that was of a mythological nature. Such an inherited nature would dispose the individual to think and act as people have been habituated to think and act through the centuries. Jung would consider the contents of the unconscious active just as he would stress the activity of the conscious contents.

**Will.** Jung takes the psychological approach to Will that is assumed by most psychological investigators. It is largely derived from culture and moral training and would be viewed as the sum of psychic energy coming from such sources and disposable to consciousness.
CHAPTER THREE

THE RISE OF ANALYTICAL PSYCHOLOGY

Biographical Summary of Jung

Dr. Jung was born July 26, 1875, at Kesswyl, Canton Thurgovie, as a citizen of Basel, Switzerland. He was the son of Paul and Emilie (Preiswerk) Jung. His father was regarded as a liberal clergyman and a philologist with an interest in the Orient. His maternal grandfather had been a professor of medicine, and a political refugee from Germany.

In 1903, Jung married Emma Rauschenbach. She, too, is said to have been a member of a conservative Swiss family, a woman of unusual character and distinction. The Jungs have five children, one son and four daughters and eleven grandchildren.

Jung at first intended to be an archaeologist. However, it is reported that a dream he experienced turned him to medicine. This happened at the time he was to enter the University of Basle. Entering the University, he

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2 Ibid., p. 738.

3 Ibid.

4 Elizabeth Shepley Sergeant, "Dr. Jung: A Portrait," Harper's, CLXII (May, 1931), 745.
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HUNTER IN THE WILD-NATURALISTIC

As a result of recent developments in the field of hunting, there has been a significant increase in the number of reports of wildlife encounters. This increase has led to a greater awareness among the public of the importance of wildlife conservation. The government has taken steps to address this issue by implementing stricter regulations and providing educational programs. However, despite these efforts, the frequency of wildlife encounters continues to rise.

In order to understand the reasons behind this phenomenon, it is essential to analyze the motivations of both the hunter and the animal. From the perspective of the hunter, the primary motivation is the pursuit of sport and recreation. On the other hand, from the perspective of the animal, the motivation is survival and reproduction. This dual motivation has led to a conflict that is further exacerbated by the lack of effective communication channels.

To address this conflict, it is necessary to develop strategies that cater to the needs of both parties. One possible solution is to create designated wildlife refuges where both hunters and animals can coexist peacefully. Additionally, it is crucial to promote wildlife education among the public to increase awareness of the importance of conservation.

In conclusion, the increase in wildlife encounters is a reflection of the need for effective communication and strategies that cater to the needs of both hunters and animals. By implementing these strategies, we can work towards a more sustainable and harmonious relationship between humans and wildlife.
commenced his work toward a career in internal medicine and subsequently received his first medical degree in the year of 1900. Meanwhile, at the age of twenty-one he became interested in depth-psychology when observing a case of somnambulism in a girl with gifts as a medium. He found himself interested in more than one aspect of this experience. For one thing, the manifestation in the girl's behavior of several distinct personalities aroused his curiosity as to the possibility of a world beyond the conscious world. Furthermore, he attributed the split-off unconscious personality in this case to the patient's anticipation of a more mature self in the future. Jung was to subsequently make much of this idea in his further researches. The case was reported in his doctoral thesis. Meanwhile, Jung had been doing additional work at the University of Zurich and then in 1902 spent six months at the University of Paris attending the lectures of Pierre Janet. He studied psychiatry under Eugene Bleuler.

In 1900 Jung had become assistant in the state mental hospital and in the psychiatric clinic of the University of Zurich. In 1905 he was chosen as Head Physician at the clinic and he continued in that capacity until 1909.


The selection of the correct training rules and the determination of the associated parameters are of crucial importance. A poorly chosen process can result in suboptimal performance, while an appropriate one can lead to significant improvements in efficiency and accuracy. To ensure the best possible outcomes, it is essential to carefully consider the specific requirements of the application at hand. This includes not only the technical aspects but also the broader implications of the chosen approach. By taking a thoughtful and systematic approach, one can achieve superior results and avoid common pitfalls.
Jung became interested quite early in the psychology of Sigmund Freud. Jacobi states that Jung met Freud and became personally acquainted with him as a result of Jung's researches in connection with the association test as well as through a book he had written. He had, of course, become well-known as a lecturer, writer, and a psychiatric physician by this time. In their meeting, the two men talked for thirteen hours in a cordial manner. From all appearances, Jung had meant what he said to well-meaning friends who had cautioned him that too intimate an association with Freud might injure his own academic career. He had replied, "If it means that, to hell with my academic career." Jung was, for a time, to be regarded as Freud's foremost disciple and associate.

This is not to say, of course, that Jung had not entertained some doubts as to his master's school of thought. There is reason to believe that even by the time of their meeting he already had doubts as to the validity of Freud's theory of psychoanalysis, especially as to its sexual theory. However, despite such questioning, he continued very definitely in the Freudian camp. Later Jung collaborated with Freud

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8 Jacobi, op. cit., p. 147.
10 Sergeant, op. cit., p. 746.
and Bleuler in publishing five psychoanalytic volumes. This was really the first result of the analytical congress which had been held in Salzburg at the invitation of Jung.

First evidence of differences between Freud and Jung came into view in 1909. G. Stanley Hall of Clark University had invited Freud and Jung, along with a group of other European psychologists, to the University where for several weeks they worked together analyzing dreams. Jung had discovered in his dreams, material of a mythological nature and at Clark seemed to verify his earlier hypotheses from literary sources. Freud was unable to explain this impersonal and mythological material on the basis of his theory of the personal unconscious.

The second psychoanalytic congress was held in Nuremberg in March, 1910. According to Tridon there was a certain amount of disharmony in evidence during the sessions. However, the International Psychoanalytic Association was organized with Jung being chosen as the chairman.

There seems to be a difference of opinion as to some of the events which were to follow. According to Hendrick, Jung resigned from the International Psychoanalytic Society following a violent quarrel with Freud and his devotees.

However, Jacobi reports that Jung remained as the first president of the association until 1913. This seems to be more likely the situation in view of the fact that Tridon mentions that when the third congress was held at Weimar in September, 1911, and the fourth was held in Munich in 1913, both meetings were presided over by Jung. He was re-elected chairman of the association, although two-fifths of the members refused to vote for him. Tridon reports that Freud wrote on that occasion: "We took leave from one another, without feeling the need to meet again."

Soon after the Weimar congress, Alfred Adler, who along with Jung, had been a follower of Freud, seceded from the Freudian group and established what he designated an Individual Psychology. This school of psychology will be discussed later in the chapter. Meanwhile, it was not long until Jung and his so-called Swiss school seceded from the Freudian group.

It should be stated that during this period of unrest and gradually increasing dissension, a book had been written by Jung which had only served to stimulate the differences among the psychoanalysts. This event is mentioned

14 Tridon, op. cit., p. 8.
15 Loc. cit.
16 Loc. cit.
at this juncture, not so much because it points to the differences between Freud and Jung, for these differences will be brought into sharper focus later in the chapter, but because the book itself represents a unique psychological orientation in the life of Jung. Suffice it to say, as a result of the writing, Jung was considered to be a deserter and a fury of indignation arose in Freudian circles. Even many of Jung's own pupils left him. Sergeant, in relating his experiences at this time, mentions that at the time the book was published he was thirty-seven years old. For a dozen years he had been living the life of an extravert. He had prided himself as an intellectual and had given little thought to the possibility of a phantasy life in his own mind. Then Jung is quoted as saying:

There was a moment at the end of the Psychology of the Unconscious when I put down my pen and thought awhile. This book I have written, I said to myself, is the hero myth in different form. All peoples and all times had their hero, but who is our hero? To whom is Christ living? Not to me. Then the question almost formulated itself: What is your myth? There was no answer. I repressed it at once, trampled it under. But it was not for a year and six months after the publication of Psychology of the Unconscious that I began to be acquainted with my own unconscious. The interval was a sort of incubation period, a preparation for a whole new period of life. A new wind was blowing, for a very important fact—a new period of life was coming on. In the early forties melancholia in men is statistically increased. I was obliged, as all men are at this point, to get a new orientation in life.  

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As a result of this traumatic experience, Jung became absorbed in the concern of the unconscious region of men's minds. Actually, the events of the day added to his experience. The first World War had broken out and the Swiss were in a strategic position to view the holocaust as well as to give sober thought to what was taking place. During the war, Jung was Medical Commander of the British interned in Switzerland.

Jung has traveled extensively in his efforts to study primitive psychology and to do research into the phenomena of the psyche. In 1919, he went to North Africa and this was followed by several African journeys. In most instances he would go to Kenya. He also visited India for the purpose of doing research. He has made at least six journeys to America for the purpose of lecturing and to do research among the Negroes and Indians, especially the Pueblo Indians of New Mexico. Sergeant, in referring to his journeys and social contacts has said:

His six visits to the United States have given him a discerning view of the mechanized civilization of our cities and a famous use of our vernacular, and have allowed him to make personal connections with the Negroes and Indians who, in symbolic form, people the unconscious of his American patients. Through his wide practice in psychiatry and psychotherapeutics the intimate spiritual problems of hundreds of men and women of many civilized nations have become almost native to his mind. His knowledge of foreign cultures is so basic, his gift for human relations so intuitive,
soul. A soul consists of two parts: the mind and the body. The mind is the center of thoughts, feelings, and consciousness. The body is the physical aspect of a soul, responsible for movement and interaction with the environment.

The mind is composed of various parts, including the conscious mind, subconscious mind, and unconscious mind. It is the conscious mind that makes decisions and plans, while the subconscious mind handles emotions and memories. The unconscious mind controls bodily functions and regulates the body's responses to stimuli.

The body is composed of various systems, including the skeletal system, muscular system, nervous system, and circulatory system. These systems work together to maintain homeostasis and support the body's functions. The nervous system controls voluntary and involuntary actions, while the circulatory system ensures that nutrients and oxygen are delivered to the body's tissues.

In conclusion, the soul consists of the mind and body, and they are interconnected. The mind controls the body's actions, while the body provides the physical framework for the mind's operations.
that he has been able to meet these strangers in their own languages and on their own terms. 19

At the same time, Jung would be considered an introvert and has said that it was in his favor that he had been able to live in Basle or Zurich rather than in Vienna or Berlin. 20 This brings out a further discussion of Jung's personal characteristics and activities. It has been said of him that in the forefront of every page there is a dynamic, thinking, modern man, and in the background a wise, redeeming figure, a very ancient and intuitive man. 21 He has been termed "one of the earthpeople," the "wise men." 22 You cannot but feel better because of your contact with him.

Jung is a tall, large-boned man, but not stout. He now has white hair and a face that has been called unpaintable, since its planes are always changing. 23 He has keen brown eyes and wears a close-clipped gray mustache. He is a pipe smoker and drives a red Chrysler automobile. He occupies an old-fashioned dwelling in Zurich, presumably on the rural edge of the city. To get to his house one must take a little steamboat for a short distance and then take a ten-minute walk to the walled-in house on the edge of the Zurichsee.

19 Ibid., p. 742.
20 Loc. cit.
21 Ibid., p. 747.
22 Ibid., p. 740.
In Zurich Jung has conducted regularly an English seminar and to this seminar come Americans, British, Dutch, German and Swiss.

Discussing his lectures, Sergeant states:

Doctor Jung never does anything by halves. When he walks up and down the floor at the Psychological Club, expounding a dream to his advanced students, every cell and fiber of his physical being seems to participate, every resource of his great learning, his medical and scientific knowledge, his psychological insight, and his native wisdom is turned in a single living stream upon the question in hand.  

In his lecturing, Jung seems to possess the ability of gaining the attention of everyone from the very start. He uses no platform. He frequently appears to be speaking extemporaneously. He is said to possess, among other qualities, a sense of humor and untiring patience. These are characteristics which have helped to make him the successful tutor that he has been.

Jung has frequently lectured at universities both in Europe and abroad. Aside from his lecturing at Clark University, he spoke at Fordham University in 1912, and at the Harvard Tercentenary Celebration in 1936. The following year he spoke at the University of Calcutta, in India. He has lectured in London at the Institute of Medical Psychology and before the Royal Society of Medicine. Jung has honorary degrees from Clark University (1909), Fordham

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24 Sergeant, op. cit., p. 740.
University (1912), Harvard University (1936), the Hindu University (1937), and Oxford University (1936).

Until recently Jung was President of the International General Medical Society. He has also served as chairman of the Schweizerische Gesellschaft fur praktische Psychologie. He holds an honorary membership in the Deutsche Akademie fur Naturforscher, and is a Fellow of the Royal Society. In 1945 he became Professor of Medical Psychology at the University of Basle. He has maintained a private practice as a psychotherapist since 1909.

The Psychoanalytical Background of Analytical Psychology

To this point, the primary concern of the present chapter has been that of presenting a biographical summary of Dr. Jung, the founder of Analytical Psychology. His teachings and associations with other analysts have been only incidentally considered. It would now seem advisable to consider at greater length the psychoanalytical background of analytical psychology. In this connection, the first point of discussion will be the early interest in the study of the unconscious, after which the views championed by Freud, Adler, and Jung will be presented with special attention being given to

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Jungian postulates and how they have differed from those of Freud and Adler.

Interest in the importance of the unconscious and of self-knowledge extends back, at least, to Socrates. As Tridon\textsuperscript{27} has pointed out, his concern over self-knowledge and his theory of "intellectual midwifery" would seem to suggest something of modern psychoanalysis. However, it does not appear that much was accomplished in the practical study of the unconscious from Socrates to the 19th century. Before discussing the rise of psychoanalysis in the 19th century one would do well to mention at least something of the philosophical soil from which it was to develop, for it was during this period that there arose some of the great figures of philosophy who were to prepare the way for psychoanalysis. There was Kant who was interested in an analytic inquiry into the fundamental conditions of knowledge and it must be remembered that it was Kant who quickened the spirit of speculative philosophy once more. The outstanding naturalistic philosopher was Nietzsche. As Murphy and Jensen\textsuperscript{28} point out, Nietzsche was the first to sketch a physical-scientific psychology and modern psychology is in many ways indebted to him. It was he who denied the

\begin{flushright}
\textsuperscript{28} Gardner Murphy and Friedrich Jensen, \textit{Approaches to Personality} (New York: Coward-McCann, Inc., 1935), p. 95.
\end{flushright}
The solution is of the type \( x = a + 0, \) where \( a \) is an integer. The
equation is then expressed as
\[
\begin{align*}
0 &= a + 0 \\
&= a \\
&= \text{integer value}
\end{align*}
\]

Thus, the solution to the equation is \( x = a \), where \( a \) is any integer value.
existence of the ego and who contributed insight to the nature of the unconscious.

As a result of this newly-discovered reason, fresh dynamic was given the physical sciences and men like Darwin and Pasteur were to contribute more than had been contributed in many a century.

However, as a result of this occupation with factual data, concern for the conceptual became greatly limited. What was left in the way of speculation was of a romantic nature which was in contrast to the dry materialism on the other. The role which psychoanalysis was to assume in this connection has been stated by Murphy and Jensen:

Psychoanalysis in turning against many of the values so highly esteemed in the 19th century, turned away from idealism; but it also turned away from an experimental psychology that split its strength in thousands of experiments without realizing that it failed to throw light on the totality of the living personality. That is why it must be considered a bridge from one philosophical world to another. It developed between the two Western viewpoints, materialism and idealism. Independent of both, it first inclined more to physical science, later, in view of its goals, it was forced to join in discussion with philosophy. It is one attempt to synthesize two opposing viewpoints.29

Meanwhile, amid these deeper philosophical and scientific trends, specific investigations and discoveries were

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29Ibid., pp. 98 and 99.
taking place which were to have an important part to play in the development of psychoanalysis. It was in the eighteen-sixties that the study of the unconscious, medically speaking, spread over Europe. Dr. Charcot of the University of Paris was interested in the functioning of the unconscious in connection with his study of hysteria. In Nancy, Dr. Bernheim and Dr. Liebault were concerned with the unconscious because of their work with hypnotic therapy. In 1885, Sigmund Freud, then a young Viennese neurologist, became interested in the work of Charcot and remained for a year in Paris as a pupil and translator of his works. In 1886 he returned to Vienna to champion Charcot's works among his colleagues. For the next few years Freud relied rather heavily on hypnotism but he later gave it up and replaced it with what he termed "psychoanalysis."

In order to get a better understanding of psychoanalysis, it will be necessary to return to another association and experience which Freud had prior to the actual beginning of psychoanalysis. About 1880, he had become acquainted with an old Viennese physician by the name of Dr. Josef Breuer. This prominent general practitioner had a twenty-one year old woman patient suffering from hysterical symptoms. Breuer found that through what his patient called the "talking cure" or what he designated as the "cathartic method" he could make
considerable progress with his patient. Breuer apparently did not realize the significance of his discovery and it was Freud who encouraged him to continue his treatments. The two of them practiced the method together for a time. However, they soon parted company following a disagreement over the role which sexuality plays in the etiology of neuroses. Be that as it may, Freud never ceased to express gratitude and respect to his tutor. As a matter of fact, in his lectures on psychoanalysis given at Clark University in 1909, he declared that it was Breuer who had brought psychoanalysis into existence. Later, in a writing, he said:

Now it is really a matter of indifference whether one considers that the history of psychoanalysis started with the cathartic method or only with my modification of the same.\(^30\)

At any rate, Freud continued to employ in a modified form the cathartic method, and to purge the patient of the disagreeable and repressed material which Freud concluded was at the basis of the patient's difficulties. He employed, more specifically, what he termed as free association. This is what he had substituted for hypnotism. According to Brill,\(^31\) it was this new technique of free association which Freud designated as psychoanalysis.

Whatever the actual beginning of psychoanalysis, the work of Breuer and Freud had, for the first time,

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\(^31\) Ibid, p. 10.
(\text{natural text from the image})
demonstrated the importance of distinguishing between conscious and unconscious states. New meaning had been given to the dynamics of human behavior. Freud had become convinced of the worth of psychoanalysis in discharging ideas which had become repressed from consciousness.

Freudian Principles Relevant to Present Study

This brings the writer to a necessarily brief but concise description of those Freudian principles which would appear to be particularly relevant to the present study.

With respect to the dynamics of behavior, Freud saw two motivating forces, the constructive life urges which he termed Eros and the destructive death urges which he called Thanatos. The aim of the death urges is to injure and destroy, whereas the life drives were divided into two groups: the ego drives which were concerned with nutrition and self-preservation, and the sex drives which were interested in pleasurable experiences. Special attention is given to the sex and aggression drives. Libido, in the broad sense in which Freud uses it, is a term designating the energy and force connected with all the activities under the sex drive. A damming up of sex energy frequently takes place due to the many restrictions which society puts upon sexual expression. In normal individuals, this accumulated tension is released through sublimation which is the directing of the sex energy

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32 Ibid., p. 179.
THE ROLE OF MACHINE LEARNING ALGORITHMS

In recent years, machine learning algorithms have become increasingly popular across various domains such as healthcare, finance, and technology. They have been instrumental in solving complex problems that were previously intractable. This paper will delve into the significance of machine learning in several critical areas and discuss the ethical considerations and challenges associated with their implementation.

This section will outline the fundamental concepts of machine learning, categorizing them into supervised learning, unsupervised learning, and reinforcement learning. Furthermore, it will introduce popular machine learning algorithms and their practical applications. For instance, in healthcare, machine learning algorithms are used for diagnosing diseases and predicting patient outcomes with high accuracy.

Ethical considerations and challenges in machine learning are also a significant focus. As these algorithms are increasingly relied upon in decision-making processes, it is crucial to ensure transparency, fairness, and accountability. Additionally, the potential for bias and discrimination in machine learning models is a growing concern, and efforts are being made to mitigate these issues.

The conclusion will summarize the key points and highlight the future directions of research in machine learning.

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into socially approved channels. In abnormal situations this
tension may be released through neurotic symptoms.

Psychosexuality is at the basis of Freudian psychoanaly-
sis. He recognizes three principal stages in the sexual
growth of the individual. The first is referred to as the per-
iod of infantile sexuality and extends from birth to about the
sixth year. This period, in turn, is characterized by three
stages, namely, the Oral, Anal, and Phallic stages. The Oral
stage is one in which the libido is fixated on the physical
self, and erotic pleasure is derived from the movements of the
mouth organs. The Anal stage which extends from the first
year to the fourth, finds the child gaining toilet habits.
Pleasure is obtained from expulsion and retention. From two
to four the youngster becomes more self-conscious and directs
his libido more upon himself. Freud terms this self-love
narcism. The Phallic stage which extends from four to six
finds the libido localized in the genital organs. It is in
this period that there is a shifting of the libido object from
themselves to the parent of the opposite sex and there results
the famous Oedipus complex.

The second stage of psychosexual development is the
Latent stage. This includes ages six through twelve. This
is marked by an absence of sexual interest. The child is now
concerned with intellectual and social growth.

The Genital stage extends from twelve through maturity.
In the earliest phase of this period there is generally a
revival of infant sexuality. This is followed by a homoerotic phase particularly characterized by attachments to playmates and friends of the same sex. The final phase is one characterized by heterosexuality in which the individual becomes interested in, and attracted to, members of the opposite sex.

Freud designated three levels of psychic events: the conscious, the preconscious, and the unconscious.

The conscious mind would consist of mental events that the person is aware of at any given moment. The contents of the preconscious would include those memories that are not conscious at the time but which would be readily recallable. The unconscious contains buried thoughts and impulses that are not readily accessible to consciousness. These contents are said to come from two sources. A portion of the material is supposed to be a part of the individual's inheritance and could be expected to be of a very primitive nature. The other source would represent the thoughts, desires, and memories that were once in consciousness but have been repressed because they were unacceptable. An important consideration in this connection is that while such repression is successful in keeping from consciousness such tendencies, these unconscious elements are not dormant, but exert a profound influence on the individual's conscious behavior. The activity of the unconscious results in embarrassing slips of the tongue, phantasies, dreams, conflicts, and neuroses.
Regarding Freud's explanation of the etiology of psycho-neuroses, Hendrick has said:

Freud discovered that all factors contributing to a neurotic reaction are intimately associated with the sexual life of the patient, and the sexual life of his childhood as well as adulthood.\textsuperscript{33}

Freud\textsuperscript{34} distinguishes between what he terms "actual neurosis" and the "psychoneuroses." Neurasthenia and anxiety neurosis were said to be in the former category and were regarded as caused by some somatic condition or toxic disturbance resulting from the maladjusted sex life of the individual. Masturbation was supposed to have a close relationship to the fatigue symptoms in neurasthenia. The anxiety syndrome was attributed to sexual abstinence, coitus interruptus and similar conditions. The three psychoneuroses—conversion hysteria, anxiety hysteria, and obsessive-compulsive neurosis were said to be of a psychogenic origin\textsuperscript{35} but all three were regarded as caused from an inadequate solution of the Oedipus complex.

From the standpoint of treatment, the aim of the psychoanalyst is that of freeing the repressed tendencies of the individual and bringing them to the attention of the


\textsuperscript{34}Sigmund Freud, \textit{Selected Papers on Hysteria and Other Psychoneuroses} (Trans. by A. A. Brill, Washington: Nervous and Mental Disease Publishing Co., 1912).

patient so that he will be able to face life more serenely.

Freud, in his analyses, employed a number of basic tools. In the first place, there was free association, in which the patient was allowed to let his thoughts wander and to report whatever entered his mind. Another tool was the interpretation of dreams. Freud considered the dream as an effective way of determining unconscious conflicts and repressed wishes, for it is in the dream that these unconscious tendencies may be permitted to enter the realm of consciousness. Freud also relied heavily on an emotional relationship which develops between the patient and therapist during analyses which has been called transference. He regarded this as having great value in that it permitted the patient to overcome his resistances and speak of his problems more freely.*

Basic Concepts of Adler

At this point, some of the basic concepts of Alfred Adler should be considered briefly.

It will be recalled that Adler was also an early associate of Freud and that at about the time Jung left the Freudian school, Adler also withdrew. In order to gain insight into the unique characteristics of analytical psychology and how Jung differs from related schools, it would seem worthwhile to discuss Adlerian Psychology as well as Freud's.

* Freud later introduced such concepts as the Id, which refers to man's impulses or passions, the Ego which represents reason and prudence, and the Super-ego which refers to one's conscience.
The Committee was also asked to give its views on the wisdom of continuing to
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Committee was also asked to consider the possibility of further
advancement in the field of science and achievement.
Adler objected to the sexual thesis of Freud. He saw man's striving for superiority and power the principal motivating force in life. Adler equated masculinity with superiority and believed that the fundamental desire is to be a complete man. In view of this, femininity was regarded as an indication of weakness and inferiority.

This striving for superiority is really compensatory behavior, in that the individual is held to be compensating for basic feelings of inferiority and insecurity which may be traced to early experiences, together with the physical constitution of the person. Adler believed that organ inferiority resulted in mental compensations. He also emphasized intrafamilial situations that resulted in feelings of inadequacy on the part of the children. The style of life, adopted by the child to compensate for actual or imagined deficiencies, was established within his first years.

Adler did not deny the importance of the sex impulse. He simply believed that it did not carry the comprehensive importance in the child's life that Freud insisted upon. To give too much emphasis to the sexual component would be to distort the picture.

To Adler, the neurotic individual is one who, overwhelmed by the fear of possible failure, selects fictional or

37 Loc. cit.
abnormal goals which make success more likely. The neurotic's style of life is highly egocentric. Neurotic illness is a method to excuse failure and to gain attention.

In the study and analysis of the individual patient, the main task is that of discovering the individual's "style of life" and the peculiar goal of superiority which he has set for himself as a child and which he still follows in some form. The patient's style of life may be determined by making inquiry into his past life, determining the position he holds in the family, his likes and dislikes, his ambitions and fears, occupational choice, inferiority attitudes and organic defects.

Dream analysis is used by Adler in much the same way as by Freud, except that he does not regard the dream as essentially a fulfillment of old wishes. He thinks that it relates to the future rather than to the past. Its importance is that it reveals the individual's style of life as applied to the approaching crisis.

It can be seen that the unconscious plays a comparatively small part in Adlerian psychology. Actually, it is not to be regarded as separate and apart from the conscious life.

Following the disclosure of the individual's style of life, the therapist endeavors to get the patient to understand the nature of his fictional goal and the meaning of his symptoms. The patient is also given helpful suggestions and
of course intended. In the present case, the situation was slightly different.

In the context of the discussion, it was noted that the approach to dealing with the issue was important. The text then went on to elaborate on the specific points that were being addressed. It mentioned the importance of considering the perspective of all parties involved and the need for a comprehensive plan for implementation. The text concluded with a statement about the significance of the topic being discussed.
encouragement. While the individual's fundamental style of life cannot be changed, it is the feeling of the Adlerian psychologist that it can be led into more practical and social forms.

Similarities and Differences Between Freud and Jung

The remainder of the chapter will consider the postulates of Freud, Adler, and Jung which appear reconcilable, particularly those of Freud and Jung, as well as those matters in which Jung appears to diverge.

As the outset, it should be noted that Jung has insisted that he does not prefer to think of any differences that may exist between Freud and himself as representing a schism. He has said:

I am indeed very far from regarding a modest and moderate criticism as a "falling away" or a schism; on the contrary, through it I hope to help on the flowering and fructification of the psychoanalytic movement, and to open a path towards the scientific treasures of psychoanalysis for those who have hitherto been unable to possess themselves of psychoanalytic methods, whether through lack of practical experiences or through distaste of the theoretical hypothesis.\(^\text{38}\)

Jung\(^\text{39}\) has mentioned on another occasion that he does not regard himself as an opponent of Freud's; he is merely accused of being such by Freud and his devotees. Jung is

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willing to recognize Freud's genius. Jung contends that the judgment of any man is conditioned by what he is. To quote him:

Our way of looking at things is conditioned by what we are. And since other people are differently constituted, they see things differently and express themselves differently. Adler, one of Freud's earliest pupils, is a case in point. Working with the same empirical material as Freud, he approached it from a totally different standpoint. His way of looking at things is at least as convincing as Freud's, because he also represents a well-known type. Both schools, to my way of thinking, deserve reproach for over-emphasizing the pathological aspect of life and for interpreting man too exclusively in the light of his defects.40

Jung41 believes that his willingness to accept the fact that every psychological teaching is subjectively colored is the point which separates him from Freud.

Jung expressed himself more forcibly concerning Freud's position on another occasion when he said:

It is a somewhat curious and remarkable fact in the history of science—although it pertains to the peculiar character of the psychoanalytical movement—that Freud, the creator of psychoanalysis (in the narrower sense), insists upon identifying the analytical method with his sexual theory, and thus has placed upon it the stamp of dogmatism. The "scientific" infallibility of this explanation caused me, in due time, to break with Freud, for dogma and science are to me incommensurable quantities which mutually interfere with one another through their confusion.42

40 Ibid., p. 11.
41 Ibid., p. 136.
While there are very definite differences between Freud and Jung, as Murphy and Jensen have pointed out, in making a study of Jungian tenets, their origin in Freud's psychoanalysis is unmistakable. Generally speaking, it would seem safe to conclude that Jung's theories broaden and complement those of Freud. One of the important points of difference between Jung and Freud revolved around the libido concept. Jung gave it a broader meaning than Freud. With Freud, the libido had been distinctly sexual. Jung considered it to be a general urge, equivalent to Schopenhauer's will to live or to Bergson's Elan Vital. It is the total vital energy seeking the goal of growth as well as of activity and reproduction. Jung, in speaking of the libido, has said:

We term libido that energy which manifests itself by vital processes, which is subjectively perceived as aspiration, longing and striving. We see in the diversity of natural phenomena the desire, the libido, in the most diverse applications and forms. In early childhood we find libido at first wholly in the form of the instinct of nutrition, providing for the development of the body. As the body develops, there open up, successively, new spheres of influence for the libido. The last, and, from its functional significance, most overpowering sphere of influence, is sexuality, which at first seems very closely connected with the function of nutrition.

It can be seen that to Jung the libido occupies itself not only in sexuality but in various physiological and

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psychological manifestations such as growth, hunger, and all the human activities and interests.

Freud was inclined to see what he considered to be a sexual manifestation of the libido in a baby taking the mother's nipple and sucking a sexual act. To Jung, any pleasure that was derived from such an act was considered pleasure in nutrition.

Jung explains that much that Freud would contend was infantile sexuality is simply the change in the position of the libido where it was giving service to nutritional needs into new areas until the final inauguration of sex at puberty.

Freud, of course, made much of the Oedipus complex but Jung could not see where the mother held much sexual significance for the child. He stated:

> The Oedipus-complex is in the first place only a formula for the childish desire towards parents, and for the conflict which this craving evokes.\(^45\)

With respect to the matter of sexuality and the libido, Jung saw in primitive man much that would suggest sexuality in the libido. However, the libido has been de-sexualized and has nothing to do with the sexuality which has remained with us. Jung contends that this de-sexualizing of the libido has been due to an inner-force within us which is of a spiritual nature. At this point, Jung's theory would differ sharply from that of Freud.

\(^{45}\text{Ibid.}, \text{p. 68.}\)
The level of competition, due to the above-mentioned developments, was so high that the development of new products was slow and it was necessary to innovate new processes. These developments, in turn, led to the development of new materials and techniques, which in turn led to the development of new products. This cycle of innovation and development continued, leading to the growth of the industry.

In conclusion, the above-mentioned developments and innovations have been instrumental in the growth of the industry. The industry has continued to evolve, and it is expected that it will continue to do so in the future.
Another point at which there is to be noted a difference in the psychology of Jung from that of Freud or Adler is with respect to the unconscious. Both Freud and Jung have made much of the unconscious but Jung even enlarges upon the concept held by Freud. To quote him:

My view differs further from those of Freud and Adler through the fact that I give a different value to the unconscious than they do. Freud, who ascribes a far more important role to the unconscious than Adler (this school as a whole permits the unconscious to recede completely into the background), has a more religious temperament than Adler, and for this reason he naturally concedes to the psychical non-ego an autonomous though negative function. In this direction I go some distance further than Freud. The unconscious is for me not only the receptacle of all unclean spirits and other odious legacies of dead situations—such as that store of historical opinion publique, for example, which constitutes Freud's super-ego—but it is, in particular, the one ever-living and creative seed-ground, which manifests itself through ancient symbolical images, and yet by means of these points to a renewal of the spirit.46

In other words, Jung saw in the unconscious, whose anti-moral tendencies were emphasized by Freud, a counter-striving in the collective unconscious. Freud also recognized the collective unconscious but did not give it the emphasis which Jung did. The point to be noted about Jung's concept of the unconscious in contrast to that of Freud is his belief in moral tendencies which were said to be associated with it. This indicates how far Jung had diverged from Freud.

Another fundamental difference to be observed pertains to the theories relating to the etiology of neuroses.

Jung places the cause of neuroticism in the present moment. He recognizes that insight into the patient's past history has some value but he regards it as a loss of time to delve into the past for specific causes of illness. To quote him:

We do not ask any longer if the patient has a father or a mother-complex, or unconscious incest—phantasies which worry him. Today, we know that everyone has such things. The belief that only neurotics had these complexes was an error. We ask now: What is the task which the patient does not wish to fulfill? From which necessary difficulties of life does the patient try to withdraw himself? 47

It is Jung's contention that when people make a reasonable adaptation to life situations, the libido is properly channeled but when an obstacle arises from which the individual shrinks and is halted, the libido is stored up and regression takes place. Hence, the individual returns to behavior which was entirely normal to the child but which must be considered abnormal to the adult. To quote Jung:

The inadequate adaptation, that is to say, the abnormal indecision of neurotics in face of difficulties, is easily accounted for by their strong subjection to their phantasies, in consequence of which reality seems to them, wholly or partly, more unreal, valueless, and uninteresting than to normal people. These heightened phantasies are the results of innumerable

regressions. The ultimate and deepest root is the innate sensitiveness, which causes difficulties even to the infant at the mother's breast, in the form of unnecessary irritation and resistances. Call it sensitiveness or whatever you like, this unknown element of predisposition is in every case of neurosis.\textsuperscript{48}

Jung is interested in attacking the problem of neurosis from the standpoint of the status quo for still another reason. He feels that to concentrate too much on past happenings would be to do the very thing which many neurotics would prefer, to avoid, the important current problem of the individual. Jung wants the patient to face and concentrate upon present problems rather than to lose oneself in a recitation of past events which, of course, would be the easier thing to do. This brings us to a discussion of Jung's mode of therapy and how it differs from those of related schools.

As Hendrick\textsuperscript{49} has pointed out, the therapeutic practices of Jung have diverged far more from Freud than have his theories.

Jung has employed free association to a considerable extent, but not with the same objective. As would be expected, he has been interested in the illumination which it gives to the patient's present problem rather than what it shows concerning the patient's past. In other words, as Jacobi has said:

\textsuperscript{48}\textit{Ibid.}, p. 94.
I have read the conditions of the rental agreement at the top of the page. In order to proceed, I must return the contract signed by both parties. The rental agreement includes the following terms:

- Rent is due on the first of each month.
- A security deposit of $500 is required.
- Utilities, cable, and internet are included in the rental agreement.
- Maintenance and repairs are the responsibility of the landlord.
- Pets are allowed with an additional fee of $50 per month.
- Smoking is prohibited.
- The lease term is one year, with an option to renew for an additional year.

If you have any questions or need further clarification, please contact me at [contact information]. Thank you for considering me for this rental opportunity.

[Signature]

[Date]
It is not a causally connected chain of associations to be followed backward, but a broadening and enrichment of the dream content with all possible similar, analogous images. However various these images may be, they must, nevertheless, all stand in a meaningful, more or less close relation to the dream content that is to be interpreted, whereas there is no limit to how far free association may lead from the latter. 50

The same contrast between Freud and Jung is to be noted in dream analysis. Freud has regarded the dream as the expression of a wish that has been repressed because it is unreconcilable with the dreamer's conscious ideals. Jung has gone beyond this conception. He has insisted that dreams are often anticipations of the future. His approach is not only retrospective but prospective. To quote Jung:

Dreams are often anticipations that wholly lose their real meaning when regarded only causally. These anticipating dreams often give unmistakable information about the analytical situation, the correct understanding of which is of the greatest therapeutic import. 51

Jung goes further in his therapy in still another way. His procedure would not be so passive as the procedure of psychoanalytical therapy in that he is not satisfied with simply releasing the patient's complexes by analysis and then leaving the rest for the individual to do. He believes that, for a time, the analyst must continue to exert an influence and endeavor to educate the patient. He must make certain that the individual has a new hold on

life. Jung has contended that the patient's position may be strengthened greatly by religion. Freud has accused Jung of being too subjective and superficial. On the other hand, Jung has emphasized that the essential task of every psychotherapy is to give the patient an understanding into his full individuality and he does not believe that Freud or Adler accomplishes this. To quote him:

It is no reproach to the Freudian and Adlerian theories that they are based upon the drives; the only trouble is that they are one-sided. The kind of psychology they represent leaves out the psyche, and is suited to people who believe that they have no spiritual needs or aspirations. In this matter both the doctor and the patient deceive themselves. Although the theories of Freud and Adler come much nearer to getting at the bottom of the neuroses than does any earlier approach to the question from the side of medicine, they still fail, because of their exclusive concern with the drives, to satisfy the deeper spiritual needs of the patient.52

Finally, it should be emphasized that while Jung has appeared to stress the need for the analyst to guide the patient into more acceptable channels than Freud has done, he seems to be even more conscious of the risks of transference and cautions against misusing transference or using it to the extent that the patient is unable to develop the necessary degree of independence.53 He has reminded his readers that "the final aim of psychoanalysis is the personal freedom and moral independence of the patient."54

52Ibid., p. 259.
54Ibid., p. 109.
CHAPTER FOUR

MYTHOLOGY AND THE COLLECTIVE UNCONSCIOUS

The Importance of the Unconscious

It will be recalled that the unconscious represents one of Jung's cardinal emphases. As a matter of fact, it must be considered basic to all that the analyst holds regarding the structure of the mind, its functions, or therapeutic considerations. Furthermore, it can be seen that such an emphasis would have a direct bearing upon the religious implications of Jung's psychology.

Jung has been convinced from an early stage in his investigation that any approach to personality must include, not only what would be considered conscious, but the field of unconscious events. There was a time when the ego was considered to be at the center of personality. This is no longer true. Jung would insist that the ego is merely the center of consciousness. Basic to the entire psyche would be the unconscious.¹ It is an erroneous notion that man's psychic life is chiefly conscious. It would be insisted that we spend the greater part of our life in the unconscious state.

Jung contends that it is not enough to say that the

unconscious is simply made up of contents derived from conscious sources. Speaking of certain pathological ideas he states:

They are quite obviously the products of an autonomous, independent mental functioning never before known or experienced. They are thoroughly different from the products of a neurotic mind, which no responsible observer would judge to be crazy. The neurotic complex is always within the reach of consciousness and is, therefore, capable of reintegration into consciousness. Except in the case of a neurosis that is an indirect expression of a latent psychosis, the revelation of the unconscious neurotic contents will never produce a psychosis, simply because they are humanly understandable. The unconscious material of a psychosis is not understandable.\(^2\)

What Jung is interested in showing is that the unconscious is in a position to assume the functions of the ego but that when this happens, the results are exceedingly chaotic and not what one would expect if the ego of consciousness were responsible for psychotic behavior.

While Jung makes much of the evidence for the autonomous condition of the unconscious to be found in pathological states, he concedes that he is even more convinced by the behavior of the so-called "normal" man. He sees in the emotional outbursts of men and nations of men, excessive suggestibility to absurd political and social ideas, distorted thinking, and the unconscious at work.\(^3\)

\(^{2}\)Ibid., p. 7.
\(^{3}\)Ibid., p. 10.
In other words, emotions would be the products of the unconscious. Man is susceptible to certain conditions because such conditions are to be found in potentia within the individual's unconscious.

Jung's stress upon the unconscious being a vital factor in the behavior of the individual is not tantamount to his saying that the unconscious has a personality organization such as may be posited for the conscious realm. He is unable to postulate an ego-center or much in the way of systematization. In fact, so much of the behavior which he attributes to the unconscious would seem to point to the opposite direction. At the same time, as must be apparent by now, he does argue for traces of personalities in the manifestations of the unconscious, perhaps of a less fragmentary nature than we realize. Still further, he would emphasize the importance of the unconscious in the development of the ego itself. As he states:

We cannot overlook the fact that, just as consciousness arises from unconsciousness, the ego-centre also emerges from a dark depth in which it was somehow contained in potentia. As a human mother can only produce a child potentially human, whose nature was concealed in her during gestation, so we are almost forced to believe that the unconscious cannot be an altogether chaotic accumulation of instincts and images. Something must hold it together.4

It will be remembered that, to Jung, the unconscious is a psychological concept which would include those psychic contents which are not conscious.\(^5\) As pointed out by Kranefeldt:

> The unconscious, as a concept, is purely negative. It is merely that which is not conscious. Thus, quite correctly, the unconscious is not prejudged by Jung, either as sexual or in any other way.\(^6\)

### The Personal and Collective Unconscious

Jung distinguishes between the personal unconscious and the collective unconscious.

The personal unconscious would include all the acquisitions of one's personal existence. In this realm may be found content that has been repressed. Moreover, there is what Jung\(^7\) would call the "normal process of forgetting" when conscious contents lose their energetic value. Still further, due to slight intensity or the deviation of attention, sense perceptions may be relegated to the region of the personal unconscious. Finally, it is possible that a certain amount of the material has been acquired unconsciously to begin with. Jung\(^8\) does not believe that the

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\(^7\) Jung, *op. cit.*, p. 614.

unconscious psyche should be pictured as a mere receptacle for contents discarded by the conscious mind.

The collective unconscious is our inheritance from ancestral and racial psychic life. Jung believes that there are certain racially determined ways of thinking, which might be considered as inherited patterns of the brain structure. This is not to say that the collective unconscious is an aggregate of specific inherited ideas. What is supposed to be inherited is a structure which enables the brain to function along primitive and animistic lines. As Jung points out:

Every civilized human being, whatever his conscious development, is still archaic at the deeper levels of his psyche. Just as the human body connects us with mammals and displays numerous relics of early evolutionary stages, so the human psyche is likewise a product of evolution which when followed to its origins shows countless archaic traits.9

What should be emphasized at this juncture is that the collective unconscious is common to all humanity and it represents the background from which every mentality has evolved. As Joan Corrie has said:

Man is the heir of all the ages by virtue of the collective unconscious. It is the soil formed by age-long deposits of mental processes in which the roots of the psyche are deeply imbedded. It is that remnant of ancient humanity and the centuries old past in all people, namely, the common property left behind from all development which is given to all men, like the sunshine and the rain.10

9Ibid., p. 144.
While Jung speaks of the inherited patterns of the brain structure, he does not wish to leave the impression that he is contending for innate ideas. He would not say that the unconscious contains clear-cut ideas. He insists that he has put such a theory aside.\textsuperscript{11} However, he would stress that natural ways of thinking and certain inclinations to gravitate in our ideas in the direction of primitive modes of thought would be inherited.

Horton\textsuperscript{12} argues that Jung is, however, hinting at the doctrine of inherited ideas. It is his contention that this is a premise "full of ambiguity" and wholly out of line with modern anthropology.

In this respect, it is interesting that Gordon comes to the defense of Jung by employing the theory of the Mneme, a concept used, in turn, by Semon.\textsuperscript{13} He believes that this theory substantiates Jung's contention. To quote him:

An engram is an arrangement of neurones, conditioned in such a way that their subsequent activation produces a pattern of behavior which resembles, but is not identical with the previous resultant behavior. Such engrams are evolved out of inherited dispositions, by the modification necessitated by the environment. It would seem that in this process of the evolution of engrams,


two factors must be taken into account. The neural patterns or engrams are not only an imprint on a malleable material induced by the environment, as a crest is imprinted on soft wax by a signet-ring, but there is in that relatedness, which involves life, a tendency to achieve adaptation; and so, in respect of this, an engram will take on a certain form which subserves greater adaptability. In other words, it is not only a function of the environment but also of that relatedness which involves. This concept does not involve any special vital energy, but simply that the relatedness follows certain laws, and these laws imply behavior which, if followed, will lead to adaptation rather than away from it.  

Gordon goes on to point out that recent experiments have disclosed how the engrams of the nervous system, through processes of adaptation in the individual animal as well as by a certain amount of modifiability of a germ cell, may be represented in the next generation, not in an original form, but in one of greater adaptability. This, he believes, explains why the off-spring of an animal which has learned to find its way out of a maze will be able to adapt more quickly. Furthermore, the diminution of errors will be transmitted through several generations. He then concludes by saying:

If this be so, then it may be admitted that engrams representing primitive patterns of thought and feeling, acquired during the

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15 Loc. cit.
life-time of various individuals, may be transmitted in their modified form to future generations.16

The Contents of the Collective Unconscious

In speaking of these contents of the collective unconscious, Jung uses the term "archetypes" which would refer to themes of a mythological nature. They are essentially primitive ways of thinking. Joan Corrie17 has described the archetype clearly by referring to it as "an inherited predisposition of the mind to view a situation according to the unconscious impression left by millions of similar situations experienced ancestrally." Jacobi18 describes them as "self-portraits of the instincts" in the psyche, as "psychological processes transformed into pictures." They are said to exist a priori. The archetype is, as Jung19 says, "an eternal presence, and it is simply a question whether consciousness perceives it or not."

Primitive man, finding himself in a world which was in so many respects mysterious and hostile, became quite sensitive to his limitations. He apprehended his world in

16 Loc. cit.
terms of spirits, demons, and gods. Jung would contend that such images have become imprinted in the brain substance of the individual and have evolved into sun and moon-myths, myths of gods, and various kinds of myths which are to be observed universally. These imprints are called primordial images or archetypes.

Jung exclaims that there is so much subjectivity in the behavior of primitives that we might have been expected to have surmised earlier that myths are akin to psychic happening. However, the very fact that it is the unconscious psychic process that is involved means that the explanation would not naturally be looked for in the psyche. People have not realized that it is the psyche which is the reservoir for all those images which give rise to myths.

Jung does not believe that it requires much knowledge of mythology to see the striking parallels between the mythological images of the primitive and the unconscious phantasies discovered by psychoanalysis in the lives of their patients. He points out that the criticism which is occasionally heard to the effect that such phantasies are the result of suggestion on the part of the analyst is false because analysts were exposed to such phantasies before they had a knowledge of mythology. 20 He also meets the criticism

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that mythological inclinations on the part of children are the result of education. Jung states:

Has humanity at all ever broken loose of the myths? Every man has eyes and all his senses to perceive that the world is dead, cold and unending, and he has never yet seen a God, nor brought to light the existence of such from empirical necessity. On the contrary, there was need of a phantastic, indestructible optimism, and one far removed from all sense of reality, in order, for example, to discover in the shameful death of Christ really the highest salvation and the redemption of the world. Thus one can indeed withhold from a child the substance of earlier myths but not take from him need for mythology. One can say, that should it happen that all traditions in the world were cut off with a single blow, then with the succeeding generation, the whole mythology and history of religion would start over again. Only a few individuals succeed in throwing off mythology in a time of a certain intellectual supremacy—the mass never frees itself. Explanations are of no avail; they merely destroy a transitory form of manifestation, but not the creating impulse.  

What should be kept in mind, then, is that myths, fables and legends have been created as forms of expression of the collective unconscious. Mythology represents symbolical expression of racial thought which has not been absorbed into the personal consciousness of the individual.

The Nature and Functions of Unconscious Elements

In view of the foregoing discussion, it comes as no striking disclosure to state that in the thinking of analytical psychology, the psyche is regarded as inherently

spiritual in nature. As Gerhard Adler has said, "Spirituality is not a derivative of some other instinct; on the contrary, it is a primary function of the psyche." Jung has stated that it is "a principle sui generis, an indispensable form of instinctual power." Religious phenomena would therefore be regarded as genuine expressions of a psyche that is basically religious to begin with. That is why analytical psychology would insist that the psychological investigation of religion is absolutely indispensable if we are to gain an understanding into the psyche.

Jung views as religious the genuine and irreducible impulse in man to discover an answer to the question of the meaning and spiritual significance of his life. Jung makes much of what he calls "individuation" which refers to personality integration. To gain wholeness is really the foremost concern of the individual. As Gerhard Adler has said:

In every psychic system, every psychic organism, as found in every individual, there exists this inherent desire for completeness, which, making use of the life process, does its utmost to force him to realize this latent conception of wholeness, whether we give the resultant sum total the name of "character" or "personality". Whenever in any given life this unity or wholeness is not in process of being achieved the particular meaning and purpose of that life has gone astray.

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24 Adler, op. cit., pp. 139-140.
According to analytical psychology, personality integration may come to a person only after the individual has become truly conscious. To become conscious, then, is the foremost demand of personality integration. However, consciousness, as Jung views the term, goes beyond the meaning which is commonly used. The genuinely conscious person is one who possesses a relatively clear understanding of his motives and conditionings. This is considered the most difficult knowledge to attain, difficult because any such insight involves the understanding of our unconscious motivations and impulses which are really responsible for our spiritual desire for wholeness, for religion is said to be rooted in the unconscious.

Jung emphasizes that most men, primitive and civilized, are still unconscious of the contents of the psyche. That is to say, they are unwilling to recognize the important role which the unconscious plays in psychical behavior. Jung has said:

Our consciousness, being still young and frail, has a tendency to make little use of the unconscious. This is understandable enough, for a young boy should not be too deeply impressed by the majesty of his parents if he wants to accomplish something in his own right and way.25

However, this does not mean that unconscious contents are thereby obliterated. As a matter of fact, when they are

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not recognized and given attention in consciousness they are activated in the unconscious realm for the psyche is a self-regulating system. Wherever a personality has been unbalanced because of an extreme or one-sided attitude or because certain needs go unmet, the unconscious behaves in a compensatory manner by producing the material that is necessary in restoring balance to the situation. What actually happens is that this material is projected on to other human beings or objects. This was true with the primitive man who projected his emotions into his surroundings thereby charging them with spiritual power or mana which actually represented the energy of his own unconscious. Jung believes that this mechanism is still prevalent. He believes that archetypal images are especially apt to be projected and that as we project these images we are thereby concealing our own psychic energy. When we project in this way we are said to live in a state of participation mystique where no true individuality exists. Individuality comes to us only as we become conscious of our own psychology and learn to assimilate our unconscious contents into consciousness. It is only then that we can be said to possess a kind of distinctness, for as Jung\(^26\) states, "the psychological individual is characterized by its peculiar, and in certain respects, unique psychology." What should be remembered, 

then, is that these projected images or archetypes, arising from the unconscious, are not, in themselves, bad or destructive. They can take the form of destructive libido, but only if they are not properly assimilated into consciousness. These images are full of instinctive wisdom for they come from the matrix of the conscious mind, the really potent and creative layer of our psyche.

At this point it would seem relevant to give attention to some of the more common archetypes and to consider their meaning and relationship to personality. The order followed will be similar to that given for the individuation process although it should be kept in mind that this is only a cursory summary of a very complex process.

One of the archetypes which Jung lists is that of the Shadow which is said to represent our "other aspect", our "dark brother". While invisible, this is an important aspect of the totality of the personality. Jung emphasizes that, "the living form needs deep shadows in order to appear plastic. Without the shadow it remains a flat illusion."²⁷

Illustrative of this condition would be Faust and his shadow Mephistopheles or the duality of Dr. Jekyll and Mr. Hyde.

To quote Jung:

The meeting with oneself is the meeting with one's own shadow. To mix a metaphor, the shadow is a tight pass, a narrow door, whose painful constriction is spared to no one who climbs down into the deep wellspring. But one must learn to know oneself in order to know who one is. For what comes after the door is surprisingly enough, a boundless expanse full of unprecedented uncertainty, with apparently no inside and no outside, no above and no below, no here and no there, no mine and no thine, no good and no bad. It is the world of water, where everything living floats in suspension; where I am inseparably this and that, and this and that are I, where I experience the other person in myself, and the other, as myself, experiences me.28

As must be already surmised, the shadow may have a personal or collective form of appearance, depending on whether it belongs to the ego or to the collective unconscious.

Jacobi29 suggests that the shadow stands at the threshold of the unconscious. Before a person can be expected to succeed in the encounter involving other psychic pairs of opposites, he must learn to distinguish himself from his shadow, accept its reality and remain constantly aware of its presence. Such a stand is really the beginning point in gaining that objectivity which would be considered essential to comprehend the ultimate totality of which Jung speaks.

Another collective image which would have a compelling influence upon mankind would be that of the Jehovah God,
the all-powerful father. Of this Jung says:

It would be a regrettable mistake if anybody should understand my observations to be a kind of proof of the existence of God. They prove only the existence of an archetypal image of the Deity, which to my mind is the most we can assert psychologically about God.\(^3^0\)

The point of view which he would assume here is that of the relativity of God which would not consider God in the "absolute" sense, where God would be considered as an eternal being, but rather, as that which is dependent upon the human subject. As Jung says:

To our analytical psychology, which from the human standpoint must be regarded as an empirical science, the image of God is the symbolical expression of a certain psychological state, or function, which has the character of absolute superiority to the conscious will of the subject; hence, it can enforce or bring about a standard of accomplishment that would be unattainable to conscious effort. This overwhelming impulse—in so far as the divine function is manifested in action—or this inspiration that transcends all conscious understanding, proceeds from a heaping-up of energy in the unconscious. This libido accumulation animates images which the collective unconscious contains as latent possibilities. Here is the source of the God-imago, that imprint which from the beginning of time has been the collective expression of the most powerful and absolute operation of unconscious libido-concentration upon consciousness.\(^3^1\)

In other words, God would be regarded as a function of


the unconscious, a manifestation of a split-off sum of the libido which has served to activate the God-image.

The role which sexuality is said to play in such a projection of the libido is interesting. Analytical psychology stresses the fact that the religious instinct finds nourishment in the incestuous libido of the infantile period. Jung\textsuperscript{32} sees in the various religions that the father transference has been the moulding influence. Among the older religions it is the mother transference which creates the attributes of the divinity. The attributes of the divinity which Jung would list are omnipotence, a sternly persecuting paternalism as is exemplified in the Old Testament and a loving paternalism such as we see in the New Testament.

It should be kept in mind that the image of the mother or father, however, does not pertain to the real father or mother, but to the archetypal father or mother, or to such archetypes in the cosmic sense. That is to say, lying dormant in the unconscious there are to be found relatively accentuated contents such as the parent-complex. Through the withdrawal of the libido into the unconscious, this childhood complex is reactivated thereby reactivating childhood experiences, particularly those relations with the parents. Out of the ensuing phantasies emerges the birth of the Father and Mother divinities and from this there is the

stimulation of the religious childlike relations to God. As Jung mentions, "in religion the regressive reanimation of the father-and-mother imago is organized into a system."\(^{33}\)

The analyst would insist that it does not require many obstacles or frustrating experiences for the individual to reanimate some of the early experiences of the person and to give them potency. To demonstrate how these experiences can be symbolized in the phenomena of nature, Jung would cite the sun which, he would say represents the visible father of the world. This would be regarded as the heavenly fire. As Jung states:

> The well-known fact that in the sun's strength the great generative power of nature is honored shows plainly, very plainly to any one to whom as yet it may not be clear that in the Deity man honors his own libido, and naturally in the form of the image or symbol of the present object of transference.\(^{34}\)

With respect to fire, it is of interest to note the joint emphasis of magic and sex which Jung sees in the fire production among the primitives. He cites, for example, a song of the Rigveda which includes these lines:

> Here is the gear for function, here tinder made ready for the spark.
> Bring thou the matron: we will rub Agni in ancient fashion forth
> In the two fire-sticks Jatavedas lieth, even as the well-formed germ in pregnant women;

\(^{33}\text{Ibid.},\ p.\ 99.\)

\(^{34}\text{Ibid.}\)
Agni who day by day must be exalted by men who watch and worship with oblations;
Lay this with care on that which lies extended:
straight hath she borne the steer when made prolific
With red-pillar-radiant in his splendor in our skilled tasks is borne the son of Ila.35

The point that Jung would make is that these same archaic inclinations appear again and again in the experiences of the so-called modern man. He would want us to recognize, however, that the problem lies deeper than sexuality. As he says:

Such a viewpoint is doubtless valuable in explaining that infantile and therefore morbid part of the soul, but, as a principle of interpretation for the totality of the human soul, it is inadequate. What stands behind sexuality or the instinct to power is the attitude to sexuality and power. In so far as attitude is not merely an intuitive phenomenon (i.e., unconscious and spontaneous) but also a conscious function, it is, in the main, one's view of life.36

It is these ideas which analytical psychology would regard as bound up with history. They are there whether we are conscious of them or not, and, furthermore, they are constantly influencing our behavior. For our present purposes, it should be recognized that these ideas possess a religious character and that they can acquire a religious character only when they express a primordial image. What they do, of course, is to make manifest the realities of

the collective unconscious, and, in doing this they are in a position to release the powers of the unconscious.

In our discussion of archetypes, we have referred to the shadow, the images of the mother and father and how they express the relation of human beings to the world in its most general form. There are some additional archetypes among the several which Jung acknowledges which should be mentioned at this time. Two of them are the anima and the animus which represent, respectively, man's unconscious experience of woman, and woman's unconscious experience of man. The Chinese distinguish in each person, whether man or woman, the male element which they term "yang" and a female element which they call "yin". Jung also discovered these two elements in the individual.

Jung believes that he can justify his thesis biologically because of the theory which recognizes that sex is due to a preponderance of male--or female--producing genes in the combined chromosomes of sperm and ovum after fertilization. Biologically, an individual could be said to contain the elements of both sexes. Jung believes that such a condition could be expected to lead to the traits of masculinity and femininity in the individual. To show how such traits can be especially accentuated, he points to the masculine qualities which some women at a more advanced age develop as well as the more mellow characteristics which old men are
likely to exemplify.\textsuperscript{37}

What the anima and animus actually represent to Jung is that of the soul-image. It will be recalled that in the description of the term "persona",\textsuperscript{38} it was mentioned that it is the persona which is in contact with outer reality. Likewise, in the consideration of the soul,\textsuperscript{39} it was pointed out the soul or anima represents a personification of the unconscious balancing of the persona. That is, the soul is in contact with the objects of the inner reality--the images of the collective unconscious. In man, then, the unconscious is said to be feminine and in woman it is considered to be masculine and the anima and animus are in contact with these inner tendencies. Inasmuch as the collective unconscious is more than personal, so the anima and animus must represent something more than aspects of the individual person. The anima would carry an archetypal aspect such as "the eternal feminine" which is said to represent an experience of woman far beyond that of the individual.\textsuperscript{40}

Jung believes that we can see the anima personified in dreams and other manifestations of the Unconscious. He also contends that she is represented in prose fiction. Moreover, Jung has stressed the fact that the anima is reflected in

\textsuperscript{38}See Chapter II, "Definitions" in this dissertation, p. 46.
\textsuperscript{39}Ibid., p. 38.
\textsuperscript{40}Jung, op. cit., p. 73.
mythology and legend. It is also emphasized that in the life of the child, the anima is to be found in the supremacy of the mother and that there are times when this condition results in a sentimental attachment to the parent which exists throughout life and which greatly impairs the individual's masculine development. The picture of the anima or animus which Jung would have us envisage is one of a chaotic life urge, irrational, "elfin like" in nature, on the one hand, but on the other hand, these tendencies are to be contrasted by something that is strangely beautiful and wise. The anima, as we allow her strongly repressed and distorted form to be projected, can result in all degrees and manifestations of distress and misunderstanding.

At the same time, Jung is desirous of reiterating that when one seriously comes to terms with the anima, he discovers that back of such fateful possibilities lie much more favorable potentialities. The more that the meaning of the anima is recognized the more one can expect it to lose its impulsive and compulsive character. In a sense, meaning comes from the meaningless.

This can be better appreciated and understood when one realizes that the soul-image of which we have been speaking stands in a compensatory relation to the persona. The former, of course, is the more undifferentiated and archaic. Since this is the case, as has been seen by the foregoing
discussion, its adaptation is primitive and incomplete. Furthermore, because of the compensatory condition, the more one-sided the persona, the more the anima remains in the dark. As Jung states:

It thereupon becomes projected, and so the hero comes under his wife's thumb. Lack of resistance in the outer world against the enticements of the persona implies a like inner weakness in respect to the influence of the unconscious. 41

It is to avoid such a condition, then, that Jung would emphasize the coming to terms with the anima. It is the understanding and making conscious of the contrasexual in one's own psyche that enables one to control his emotions. Jacobi has said:

As the making conscious of the shadow makes possible the knowledge of our other dark aspect, so does the making conscious of the soul-image enable us to gain knowledge of the contrasexual in our own psyche. When this image is recognized and revealed, then it ceases to work from out of the unconscious and allows us finally to differentiate this contrasexual component and to incorporate it into our conscious orientation, through which an extraordinary enrichment of the contents belong to our consciousness and therewith a broadening of our personality is attained. 42

Following the confrontation of the soul-image, there is said to be the appearance of the archetype of the Old Wise Man which is the personification of the spiritual principle,


which is really another step in the direction of inner-development. In the woman the archetype is referred to as the Magna Mater, the great earth-mother, which Jacobi calls "the cold and objective truth of nature." This is the point at which the individual is said to go beyond the analysis and exploration of the contrasexual part of the psyche to those inner-recesses of the soul which might be thought of as the "spiritual principle" in man and the "material principle" in woman. The individual is thereby going back to primordial images. It is possible for the individual in such an experience to be seized by these images unless he is able to differentiate himself from them and make them conscious. Jung refers to these archetypal images of the unconscious as Mana personalities. Mana is said to give the possessor an extraordinary power over others, but by that very fact the individual must risk the possibility of becoming arrogant. The making conscious of the mana personality, however, means "for the man a second and true liberation from the father, for the woman that from the mother, and therewith the first perception of their own unique individuality.\(^4^4^4\)

When an individual has reached this position he can be

\(^4^3\)Ibid., p. 115.

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expected, "To become united with God in a spiritual childhood."\textsuperscript{45}

Jung sees in the process which has been discussed thus far, a condition which has, on the one hand, resulted in a disturbed equilibrium and, on the other hand the creation of a new equilibrium. It has been a disturbed equilibrium because of the influx of the unconscious into consciousness, and yet, if consciousness is able to assimilate the unconscious material a new state of equilibrium is thereby made possible. Speaking of this, Jung says that:

> Out of the vanquishment of the collective psyche comes the true value, the conquest of the treasure, or the invincible weapon, of the magic safeguard, or of whatever the myth imagines in the way of desirable goods.\textsuperscript{46}

The archetype which leads to the unionization of consciousness and unconsciousness is called the Self and is considered to be the final point on the way to individuation.

The self is "a magnitude superordinate to the conscious ego. It includes not only the conscious but also the unconscious portion of the psyche and is therefore a personality, so to speak, which we too are."\textsuperscript{47}

The Self can only be experienced. As Jung states:

> It is a kind of compensation for the conflict between the internal and the external; it is the aim of life, for it is the fullest expression of that web of destiny called the individual, and not only of a single person but of a whole group, in which one supplements the other to a complete picture.\textsuperscript{48}


\textsuperscript{46}\textit{Ibid.}, p. 180.

\textsuperscript{47}\textit{Ibid.}, p. 188.

\textsuperscript{48}\textit{Ibid.}, p. 268.
Jung would recognize that the Self is actually a transcendental postulate "which can be psychologically justified but not scientifically proved." While the Self is a portrayal of the unfathomable characteristics of the psyche, it is, at the same time a "set goal" and as such would be regarded as an "ethical postulate". That is one of the fundamental aspects of Jungian psychology—it is supposed to challenge one to make ethical decisions. At the same time, as Jacobi has reiterated:

The Self is, however, also a psychic category, experienceable as such; and if we abandon psychological language we might name it the "central fire", our individual share in God, or the "little spark" of Meister Eckhart. It is the early Christian ideal of the Kingdom of God that "is within you." It is the ultimate experienceable in and of the psyche.

The individuation process, of which we have been speaking, is concerned with the recognition of the psychic totality and its effect upon the ego. In commenting on this matter, Jacobi states that "it brings one inevitably to acknowledge one's self for what one by nature is, in contrast to that which one would like to be." This would require a special technique and attitude and has to do with experiences of which Jung was the initial scientific explorer.

49 Ibid., p. 268.


51 Ibid., p. 124.
He\textsuperscript{52} himself has said that "the term individuation denominates merely the still very obscure field, much in need of investigation, of the centering processes in the unconscious that mould the personality."

There is another archetypal representation in the individuation process, one having to do with the transcending of the individual's personal problems, which is called the Unifying Symbol. This symbol is said to appear near the end of the individuation process. This symbol in as much as it represents a primordial image of the psychic totality, is of an abstract nature. In the Eastern world this symbolism appears in the form of Mandalas which are to be understood as "magic circles". Mandala-symbols are not unfamiliar in religious symbolism for they date back to the earliest times and are to be found among all peoples and in all cultures. Jung speaks of this matter as follows:

\begin{quote}
The Eastern mandalas used in ceremonials are formations fixed by tradition, and are not only drawn or painted, but are even represented bodily in certain ritualistic celebrations. It seems to me unquestionable that even in the East these symbols originally came from dreams and visions, and were not invented by some church father of the Mahayana persuasion. Indeed, they are among the oldest religious symbols of mankind, and are perhaps to be found even in the Palaeolithic age, as suggested in part by the Rhodesian rock drawings. Moreover, they are distributed over the whole world, a point I will not insist on here. The
\end{quote}

mandalas employed in ceremonial always have great importance, for they contain at the center a figure of the highest religious significance: either Shiva himself—generally embracing the Shakti—or Buddha, Amitabha, Avalokiteschvara or one of the great teachers of Mahayana. Or it is simply the Dorje, the symbol of the union of all the divine powers, whether of a creative or a destructive nature. It is to be noted, too, that the Middle Ages had numerous mandalas. Christ is very frequently pictured in the middle of the circle with the four evangelists or their symbols at the four cardinal points.

The symbolism of the mandalas is said to conform, wherever exhibited, to the same rules. The elements whether arranged in a circle or square refer to a center which is said to symbolize "wholeness".

Wilhelm has said of this symbolism:

There is ancient sorcery in the mandala, for it comes originally from the "ring of enchantment", the "magic circle", whose magic is preserved in numberless folkways. The picture has the definite aim of drawing a magic furrow around the center, the sacred territory of the inner personality, in order to hinder a "streaming out" or apotropaically to fend off external distractions.

While in the East the "golden flower" is to be found in the center of the mandala, in the West, it would carry the same meaning with such references as the "Heavenly mansion" and the "realm of the highest bliss" being used.

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53 Ibid., pp. 127, 128.
If I may, I would like to propose a solution to this problem. It involves creating a new algorithm that takes into account the unique characteristics of each type of ice, such as its density and composition. This algorithm would then be used to predict the behavior of the ice over time, allowing us to mitigate any potential dangers.

To implement this solution, we would need to gather data on the ice's properties and conduct experiments to determine the appropriate algorithm parameters. This would require significant resources, but I believe it is necessary to ensure the safety of the community.

I would be happy to work with you and the experts on this project to develop a comprehensive plan. Together, we can find a solution that will protect our community and ensure their continued safety.
The point to be emphasized is that this symbolism is concerned with depicting the ultimate unification of contemporary consciousness with life's collective past. The collective unconscious has not been able to understand the language of consciousness and this magically working symbol has been able to attain this most difficult feat.

Religious Implications

What, then, is to be said concerning the religious implications of the foregoing discussion?

First of all, it should be reiterated that the very approach which analytical psychology takes in the recognition and study of the unconscious is of extraordinary importance from the religious standpoint. If it can be said that the collective unconscious is indispensable to the study of analytical psychology, it can also be stated that it is impossible to acquire an understanding into the nature and functioning of the unconscious without realizing what Jung means when he states that "the psyche is 'naturaliter religiosa'." As Jung views the matter, religion has its basis in the unconscious, and it is from this area that we get our religious images and symbols. Analytical psychology pictures an unconscious which is to be feared if mishandled but one which is likewise capable of originating

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impulses and tendencies of a very noble kind. As a matter of fact, it may be stated that, to Jung, the unconscious is the real source of the religious dynamic. While Jung may not be considered as going so far as William James who considered the unconscious to be the open door where God approaches man, one is able to catch the religious significance which Jung attributes to the unconscious. The approach which the analyst takes certainly makes the unconscious a valuable resource for the understanding of religious behavior. It brings to mind the contributions of the unconscious to religious understanding as listed by Johnson:

1. The rise of religious impulses in the deepest needs of the psychic life.
2. The power of religious motives to influence action.
3. The importance and persistence of early religious experiences.
4. The value of symbolism in religious education and worship.
5. The need for wholesome attitudes and positive suggestion to maintain emotional stability.
6. The psychological advantages of prayer and meditation in achieving integration.
7. The need for confession, transference, and sublimation of repressed complexes.
8. The therapeutic value of faith and love.

In considering the potentialities Jung sees in the unconscious, it is of religious significance to note that so much of the mythology, phantasy, and symbolism appears to represent conditions of rebirth. Miller makes an interesting application of this situation when he states:

It was not by accident that the problem was brought up at such an early phase of the ministry of Jesus, in the interview with Nicodemus. The subject of rebirth linked up with Christ's teaching with the mythological age, and His treatment of it is particularly significant. Rebirth was to be a personal matter from which no form of hero-worship, still less of object-worship, could acquit us. "Can a man enter again into his mother's womb?" This was the characteristic attitude of the mythological age. Treated objectively, these myths of rebirth are miraculous and therefore not available to the ordinary human being. But treated subjectively, it is possible for every man to retreat into his own mind, to make contact with his own unconscious, and thereby to hear "the still small voice" of idealism, and emerge with new values and a new orientation.58

To the extent that the above interpretation is valid, the perception of the symbolic takes on great value as far as rebirth is concerned, for the apprehension of the symbolic would be regarded as a necessary precursor to any complete transvaluation. This is true because any creative activity is said to require the element of surrender, and when an individual accepts the symbolic, he is, as Miller59 points out, "surrendering his rational discrimination to something within himself, and yet from without--something that belongs

59 Ibid., pp. 221-222.
to him and yet that he has not hitherto made his own." It can be seen, then, that with respect to one of the most important functions which religion has to perform— that of creating new ethical values, symbolism has a vital role to play, but for that matter, from whatever angle we may consider it, symbolism may contribute in assisting the psyche in realizing a greater degree of self-realization. That makes it of considerable religious worth.
CHAPTER FIVE

RELIGION AND TYPES

The attempt to classify people according to types is not a new effort. Among the ancients, oriental astrologers concerned themselves with the trigons of the four elements, air, water, earth, and fire. According to their thinking, a particular trigon could bestow upon the individual born in it something of its nature and destiny. Still further, it was the Greeks who contributed the physiological terms phlegmatic, sanguine, choleric, and melancholic which are simply terms relating to the supposed humours of the body. Hence, it can be seen that typological schemes are not new.

One of the difficulties faced by anyone who would endeavor to classify people into types is that of the criteria to be employed. Classifications according to physical stature might not appear so difficult, although even here, the selection of criteria would be no simple task, but when one deals with the psyche as well as the body, the problem becomes exceedingly complex.

Jung has probably done as much as anyone in investigating the possibility of personality types. In his work with neurotics he has become convinced of individual differences. It can be said that his differentiation of types represents one of his most important contributions to the study of
personality. At the same time, he does not wish to leave the impression that he has developed the only feasible type-theory. He recognizes that while his theory appears relatively simple, the very simplicity of the theory may be deceiving. Moreover, Jung notes that he can readily expect a certain amount of difficulty in convincing his readers of the various personality types because of the subjective element which enters in. This makes it extremely difficult to determine one's own personality type. Still further, to make the matter even more complex, an individual possesses the characteristics of more than one type. In other words, in many instances, it must be the relative approach which one assumes.

Jung's Personality Types

Originally, Jung posited two personality types, the introvert and the extravert, which, at the time, represented what he now thinks of as the introverted thinking type and the extraverted feeling type. The problem Jung faced here was that of having to postulate two definite types. Subsequently, he has improved on this approach by defining introversion and extraversion as attitudes. He also thinks in terms of the four mental functions--thinking, feeling, intuition and sensation. The individual's type would depend


...
on the functions which would be predominant in the person. In referring to the general characterization of the person, Jung speaks of general attitude types whereas in referring to the individual's most differentiated function, he speaks of function-type. Discussing the general-attitude types Jung states:

The general-attitude types, as I have pointed out more than once, are differentiated by their particular attitude to the object. The introvert's attitude to the object is an abstracting one; at bottom, he is always facing the problem of how libido can be withdrawn from the object, as though an attempted ascendancy on the part of the object had to be continually frustrated. The extravert, on the contrary, maintains a positive relation to the object. To such an extent does he affirm its importance that his subjective attitude is continually being oriented by, and related to the object.

Jung believes that the differences between the two types are so prominent that even the person who is uninitiated in psychological matters can detect them. Such distinctions disregard matters of sex, education or social status. This contrast of types is regarded as a universal phenomenon.

At this point, a description of the two general attitude types which will include a discussion of the basic psychological functions to be found in these attitudes will be studied. With respect to the general attitudes, it

\[3^{\text{Ibid.}}, \ p. \ 412.\]
\[4^{\text{Ibid.}}, \ p. \ 412.\]
should be said that both the conscious and unconscious aspects will be presented.

The Extraverted Type

The first type to be discussed is the extraverted type. The extraverted attitude allows decisions to be made and actions to be determined on the basis of objective facts and relations. When such a tendency has become habitual, Jung speaks of an extraverted type. To quote Jung:

If a man so thinks, feels, and acts, in a word so lives, as to correspond directly with objective conditions and their claims, whether in a good sense or ill, he is extraverted. His life makes it perfectly clear that it is the objective rather than the subjective value which plays the greater role as the determining factor of his consciousness. He naturally has subjective values, but their determining power has less importance than the external objective conditions. Never, therefore, does he expect to find any absolute factors in his own inner life, since the only ones he knows are outside himself.

It can be stated that the extravert is interested in, and attentive to those happenings in his environment. His actions are primarily determined by people and things around him. From the moral standpoint, here again it may be said that his moral views run parallel to the moral views of society. He follows the external, collectively valid norms, the ideals of the time.

5Ibid., p. 417.
6Ibid.
Jung reminds us that while at first thought, it might appear as though the extravert is in a position to make the ideal adjustment to life, this is by no means the case. To adjust to the conditions of one's environment is not the same as adjusting to the universal laws of life. An individual may be able to adjust in this respect but this does not mean that he has become adapted. At the same time, the extravert does give the appearance of being normal in that he can fit into existing conditions with relative ease. However, it is quite likely that inner-needs are going unmet. He concentrates too much on external matters. Jung points out that as a result of this state of affairs, physical disorders of a compensatory nature develop, forcing the individual to restrict his activities. In discussing the matter the doctor states:

Hysteria is, in my view, by far the most frequent neurosis with the extraverted type. The classical example of hysteria is always characterized by an exaggerated rapport with the members of his circle, and a frankly imitative accommodation to surrounding conditions. A constant tendency to appeal for interest and to produce impressions upon his milieu is a basic trait of the hysterical nature. A correlate to this is his proverbial suggestibility, his pliability to another person's influence. Unmistakable extraversion comes out in the communicativeness of the hysteric, which occasionally leads to the divulging of purely phantastic contents; whence arises the reproach of the hysterical lie.10

8Jung, op. cit., pp. 418, 419.
9Ibid., p. 420.
10Ibid., p. 421.
The extravertive tendencies thus far discussed have been those related to consciousness. While this behavior is manifested in consciousness, unconscious behavior is of an introverting nature. Those needs which go unmet in consciousness become involved in libido processes. This is why Jung emphasizes that it may not be good to encourage a purely objective orientation. It will be remembered that when unconscious tendencies are denied a proper outlet that they acquire a destructive character and when this happens they cease to have compensatory value. A block is then said to occur and it is this blocking which leads to conflict.

At this point, the functions which are mentioned by Jung will be discussed in so far as they relate to the extraverted attitude.

It can be seen that extraverted thinking is oriented by the object and objective data. That is to say, objective conditions would always serve as criteria. As Jung puts it:

The criterion of judgment, therefore, as to whether or no a thinking is extraverted, hangs directly upon the question: by which standard is its judgment governed— is it furnished from without, or is its origin subjective? A further criterion is afforded by the direction of the thinker's conclusions, namely, whether or no the thinking has a preferential direction outwards. It is no proof of its extraverted nature that it is preoccupied with concrete objects, since I may be engaging my thoughts with a concrete object, either because I am abstracting my thought from it or because I am concretizing my thought with it!\[11\]

\[11\]Ibid., pp. 428, 429.
Now when an individual is primarily characterized by such thinking we refer to him as being of the extraverted thinking type. This type of person would follow an intellectual formula, which, in turn, is objectively oriented. Anything within the individual's own nature or in anyone else which runs contrary to this formula is wrong. However, the more one adheres to this formula, the more characteristics which, while relegated to the unconscious, effect the individual's so-called intellectual life. Such a condition invariably leads to a rigid dogmatism. A person of this type is extremely sensitive to any theory that runs counter to his own and promulgates his views at any cost to himself. Jung\textsuperscript{12} points out that such a formula may actually serve as a substitute for religion. In a sense it becomes a religion although in no way does it possess the genuine characteristics of a religion. It is more correct to refer to it as an intellectual superstition. Meanwhile, the characteristics that have been repressed do not remain inactive but counter with a condition leading to doubt and the conscious state is thereby placed on the defensive with the result that it becomes increasingly fanatical.

At the same time, the thought of the extraverted thinking type, is regarded as being of a productive nature. Jung says, in referring to the matter:

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It either leads to new facts or to general conceptions of disparate experimental material. Its judgment is generally synthetic. Even when it analyzes, it constructs, because it is always advancing beyond the analysis to a new combination, a further conception which re-unites the analyzed material in a new way or adds something further to the given material. In general, therefore, we may describe this kind of judgment as predicative. It is, in any case, characteristic that it is never absolutely depreciatory or destructive but always substitutes a fresh value for one that is demolished.\footnote{\textit{Ibid.}, p. 442.}

The second function to be described with respect to the extraverted type is that of feeling.\footnote{Carl G. Jung, \textit{Modern Man In Search of a Soul} (London: Keegan Paul, Trench, Trubner & Co., Ltd., 1933), p. 105.} Jung admits that the problem of defining the nature and scope of feeling is a difficult one. This is due to the ambiguity of the term. He\footnote{\textit{Loc. cit.}} contends that when we feel it is because we wish to attach a proper value to something. Both thinking and feeling would be classified as rational because they work with values. As Jacobi\footnote{Jolan Jacobi, \textit{The Psychology of C. G. Jung} (London: Keegan Paul, Trench, Trubner & Co., Ltd., 1942), p. 10.} has put it, "thinking evaluates by means of cognitions from the viewpoint 'true-false', feeling by means of emotions from the viewpoint 'agreeable-disagreeable'."

As was the case in extraverted thinking, extraverted feeling is oriented by objective data. Even though such feeling appears to be independent of any objective influence, it is still related to some traditional standard.
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Analytical psychology emphasizes that just as extraverted thinking endeavors to liberate itself of the subjective element, extraverted feeling undergoes the same process. Jung\textsuperscript{17} sees a correspondence between the valuations coming from the feeling-state of the individual and what he calls "certain traditional standards." In this sense, such thinking can be considered as effective and beneficial. However, when the object acquires an exaggerated influence, the personality is said to become too much a part of the object and, as a result, "the personal character of the feeling, which constitutes its personal charm is lost."\textsuperscript{18} Corrie, in discussing this phase of the matter exclaims:

\begin{quote}
When the type is at all extreme, the feeling shown tends to become affected and insincere. In any case, it is extensive and not intensive, for the feeling extravert does not feel. This seems a paradox but if feeling be so centered in the object as to constitute virtual at-one-ness with it then none can be left over for the individual's own experience. Thought is relatively repressed, otherwise it would interfere with the feeling values.\textsuperscript{19}
\end{quote}

The important point to be remembered about the extraverted feeling type is that feeling predominates. Feelings correspond with objective situations. When thinking takes place, it is more or less of an appendage to feeling. Thinking is never allowed to disturb feeling.


\textsuperscript{18}\textit{Loc. cit}.

that in the final analysis of their actions, the entire world has been divided into two main categories. One category is comprised of those who believe in the power of love and the other of those who believe in the power of hate. The division between these two categories is profound and absolute, with no middle ground. Those who believe in love are guided by a desire for understanding and cooperation, while those who believe in hate are guided by a desire for domination and control. In this situation, the world becomes a battleground, with each side fighting for their own beliefs and values. The ultimate outcome of this struggle is uncertain, but one thing is certain: the world will not be the same after it is resolved.
It is interesting to note that Jung believes that the extraverted feeling type is to be found chiefly among women. On the other hand, the extraverted thinking type is held to be particularly characteristic of men.

The third function to be considered in extraversion is sensation.

Sensation is a function of perception. Under this term all sensations are included, whether the result of stimuli coming from the environment or from within the body. Jung\textsuperscript{20} points out that when sensation possesses priority every element of objective sensation is able to be apperceived. Sensations, then, would be regarded as occupying a vital role in the individual's personality in view of the fact that they can be incorporated into consciousness as they are released from objects. In the case of the extraverted attitude, the only objects which would excite sensations would be those of a concrete nature.

The extraverted sensation type is objective. Actual concrete objects constitute reality for him. As Jung states:

\begin{quote}
What comes from within seems to him morbid and objectionable. In so far as he thinks and feels, he always reduces down to objective foundations, that is, to influences coming from the object, quite unperturbed by the most violent departures from logic. Tangible reality, under any conditions, makes him breathe again. In his love is incontestably rooted in the manifest attractions of the object.\textsuperscript{21}
\end{quote}


\textsuperscript{21}\textit{Ibid.}, p. 459.
However, this type can become most unsatisfactory if permitted to develop too much. Such a condition permits the subject to be lost to the sensation. The individual reaches the place where he knows no reality except external reality. His sole aim in life is to gain the maximum of sensation from the object. At the same time, it is to be noted that this very object becomes only a means to an end. The object is appreciated only because of the sensations it is capable of evoking. Jung mentions that they are susceptible to sensation. Such individuals most of whom are men, would insist that sensation, per se, is only the "concrete manifestation of life—it is simply the fullness of actual living."

The fourth function listed by Jung is that of intuition. As with the other functions in the extraverted attitude, this function is oriented by outer objects. Intuition is rather difficult to understand, because it is very largely of an unconscious nature. Jung believes that this function may best be described, on the conscious level, as "a certain attitude of expectation, a perceptive and penetrating vision." This process is considered to be of an active, creative nature. Intuition is said to transmit images or perceptions which are seldom or never transmitted by the other functions

22Ibid., p. 458.
23Ibid., p. 461.
It is important to note that...
and to do so in an unconscious way. Jung\textsuperscript{24} refers to intuition as "a kind of instinctive apprehension, irrespective of the nature of its contents." With intuition, one does not "deduce" the character of thinking contents but appears to have been "given" these contents. Hence, it may be said to result in certainty and conviction. At the same time, the intuitive person is not regarded as interested in actualities but in possibilities. To quote Jung:

The intuitive is never to be found among the generally recognized reality values, but he is always present where possibilities exist. He has a keen nose for things in the bud pregnant with future promise. He can never exist in stable, long-established conditions of generally acknowledged though limited value: because his eye is constantly ranging for new possibilities, stable conditions have an air of impending suffocation. He seizes hold of new objects and new ways with eager intensity sometimes with extraordinary enthusiasm, only to abandon them cold-bloodedly without regard and apparently without remembrance, as soon as their range becomes clearly defined and a promise of any considerable future development no longer clings to him. As long as a possibility exists, the intuitive is bound to it with thongs of fate.\textsuperscript{25}

It should be emphasized that while intuition relegates thought and feeling to inferior positions, these functions, nevertheless, may serve important compensatory roles in that they provide the intuitive with the judgment which would otherwise be lacking.

\textsuperscript{24}Ibid., p. 568.
\textsuperscript{25}Ibid., p. 464.
Jung stresses the fact that from the standpoint of political economy or general culture, the intuitive type is exceedingly important. Such a person is in a unique position to promote or initiate any number of worthwhile enterprises. He has the capacity to greatly inspire and enthuse his fellows. On the other hand, the intuitive runs the risk of squandering his life in that he spends his time animating others without receiving that which he would give to others.

Thus far, in the present chapter, we have been interested in discussing the extraverted-type together with the four functions, any one of which may be related to this type. At this point, attention will be given to the introverted type as well as to the relationship of the same four functions to introversion.

The Introverted Type

The introverted type is primarily oriented by subjective factors. The whole psychic process is conditioned by this attitude. As Muller-Freienfels\(^2\) puts it, "The introvert type represents the polar extreme of the extravert."

Jung does not feel that introverted consciousness is wholly blind to external situations but he does believe that fundamental determinants are of a subjective nature.

The following is a text written in English:

Although a number of errors have been observed in the data, the overall conclusions remain valid. The results are consistent with previous findings and support the hypothesis that the observed phenomenon is caused by a particular factor. Further research is needed to ascertain the extent of the effect and to determine if there are additional contributing factors. Additional studies should be conducted to validate the findings. The implications of these findings are significant for future research and for the development of new theories.
Thoughts, feelings, and acts, then, are motivated chiefly by the subject, whereas the object is given only secondary value.

Finally, introversion may be of an intellectual or emotional character as well as of intuitional or sensational nature.

As would be expected, in so much as the subjective factor is given prominence in the conscious extraverted attitude, the object must occupy an inferior position. However, the object is to be reckoned with in that it is a factor of undeniable power. As a result of its inferior position in consciousness, a compensatory relation to the object is established in the unconscious which brings about an unfortunate reaction on the conscious level. Speaking to this point, Jung states:

As a result of the ego's defective relation to the object—for a will to command is not adaptation—a compensatory relation to the object develops in the unconscious, which makes itself felt in consciousness as an unconditional and irrepressible tie to the object. The more the ego seeks to secure every possible liberty, independence, superiority, and freedom from obligations, the deeper does it fall into the slavery of objective facts. The subject's freedom of mind is chained to an ignominious financial dependence, his unconcernedness of action suffers now and again, a distressing collapse in the face of public opinion, his moral superiority gets swamped in inferior relationships, and his desire to dominate ends in a pitiful craving to be loved.27

Under such conditions, the object is said to assume terrifying dimensions and the more the introvert endeavors to defend himself, the more in the way of energy is required of him and hence, it is understandable why psychosthenia is said to be a typical form of neurosis with the introvert under such conditions.

At this time, it will be well to consider the basic psychological functions with respect to the introverted attitude.

As to the introverted thinking, the orientation here is with the subjective factor. Such thinking may be either of a concrete or abstract nature but the subjective element is always foremost. While the introvert may wish it to appear that he is interested in external facts, such is never his true objective.

With the introvert, facts are of secondary importance. At any rate, they are a means to an end—the aim in this case being that of gaining evidence for the development of an idea. In this connection, it is of interest to note Jung's emphasis that such thinking can lose itself in subjectivism. In creating theories for the sake of theories, many intuitions are entertained which never achieve any degree of reality. Such thinking merely results in the formation of images which, in essence, is nothing more than mystical thinking which can be expected to bear little fruit.

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28 Ibid., p. 482.
The introverted thinking type is one who is especially influenced by ideas which, in turn, are based on subjective factors. He is said to follow his ideas inwardly. Moreover, his behavior in this respect is to be considered intensive rather than extensive, which would be the condition with the extravert. In speaking of the introverted thinking type, Jung has said:

Like every introverted type, he is almost completely lacking in that which distinguishes his counter type, namely, the intensive relatedness to the object. In the case of a human object, the man has a distinct feeling that he matters only in a negative way, that is, in milder instances he is merely conscious of being superfluous, but with a more extreme type he feels himself warded off as something definitely disturbing. This negative relation to the object—indifference, and even aversion—characterizes every introvert; it also makes a description of the introverted type in general extremely difficult.29

This type is described as having a certain amount of courtesy and friendliness but at the same time one gets the impression that the person has an ulterior motive, that of subduing what he would consider to be his opponent. As a consequence, a certain amount of misunderstanding arises.

Another characteristic of this type which should be mentioned is that while the individual may understand his own thinking, he has considerable difficulty in recognizing that his thoughts may not be clear to others.

29 Ibid., p. 485.
Jung tells us that when this type is intensified convictions become more rigid than ever. As he discovers himself more and more out of sympathy with his peripheral world he finds that he must depend more upon his intimates. Still, he is increasingly sensitive and feels obliged to assume a defensive role against any kind of criticism, however just it may be.

Introverted feeling is the next function to be considered. One can readily understand that here again the chief determinant is the subjective factor. Jung does not believe that it is possible to conceive of feeling in a definitive sense but while the intellect is incapable of doing this, we can infer, at least indirectly, its existence. In discussing its aim, he says:

*Its aim is not so much to accommodate to the objective fact as to stand above it, since its whole unconscious effort is to give reality to the underlying images. It is, as it were, continually seeking an image which has no existence in reality, but of which it has had a sort of previous vision. From objects that can never fit in with its aim strives after an inner intensity, to which at the most objects contribute only an accessory stimulus.*

30Ibid., p. 488.

31Ibid., p. 490.

Jung would want it emphasized that such basic ideas as God and immortality are feeling values as well as ideas. In introverted thinking people think about these concepts whereas, in introverted feeling, people have feelings about them.
The text on the page appears to be a description of a process or methodology, possibly related to scientific or technical content. However, due to the quality of the image, the text is not clearly legible or translatable with high confidence.
Introverted feeling is hard to make intelligible because of its unrelatedness. That is, it has difficulty in locating an external form capable of absorbing the subjective feeling into what Jung \[^{32}\] calls "a satisfying expression," or "conveying it to one's fellowman in such a way that a parallel process takes place in him."

In the case of introverted sensation, it is the subjective element which contributes the most. While it is true that there must be an object to be sensed, the sensing subject must not be over-looked for it is this which alters the sense-perception at the very beginning. This can be illustrated with the frequently related account of the three men who saw the same accident but when each man was asked to relate what he saw he gave a somewhat different version of the incident. There were variations in their accounts not only because of differences in ability but primarily because of a different vision.

With subjective sensation as was true with the other functions, something more than consciousness is involved. There is an unconscious disposition and the principal concern is said to be with "presuppositions, or dispositions of the collective unconscious, with mythological images, with primal possibilities of ideas."\[^{33}\] In other words, the

\[^{32}\]Ibid., p. 491.
\[^{33}\]Ibid., p. 499.
important thing is the reality of these primordial images, so that the individual concerned sees things not only as they presently are but as he would see them in terms of thousands of years. To quote Jung further:

Introverted sensation conveys an image whose effect is not so much to reproduce the object as to throw over it a wrapping whose lustre is derived from age-old subjective experience and the still un-born future event. Thus, mere sense impression develops into the depth of the meaningful, while extraverted sensation seizes only the momentary and manifest existence of things. 34

Analytical psychology views this type as being of an irrational nature in as much as it is guided by just what happens. It is pointed out that a proportional relationship does not exist between object and sensation because it is almost impossible to predict what will make an impression and what will not. In discussing the relationship between the two, Jung exclaims:

Whenever the objective influence does succeed in forcing its way into the subject—as the result of particular circumstances of special intensity, or because of a more perfect analogy with the unconscious image—even the normal example of this type is induced to act in accordance with his unconscious model. Such action has an illusory quality in relation to objective reality, and therefore has a very odd and strange character. It instantly reveals the anti-real subjectivity of the type. 35

The picture, then, which one obtains of the introverted sensation type is one of a person who has been separated from

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34 Ibid., p. 500.
the reality of the object, one who primarily experiences subjective impressions, and one whose world is generally of a mythological nature. While he does not realize that this is true, his behavior leaves one with no other impression.

The final function to be discussed with respect to the introverted attitude is that of intuition.

In referring to this function, Jung emphasizes the inner object, an element of the unconscious which he feels enjoys a relationship to consciousness which is comparable to the relationship which outer objects would have, except that it is of a psychological nature. At the same time, as is true with the outer objects, these inner objects have only a relative correspondence with our perceptions of them due to the subjective aspects of the intuitive function. Furthermore, introverted intuition is said to be interested in perceiving the inner images that give rise to a specific phenomenon. In this case it would go beyond sensation which would not be concerned with the character of the phenomenon but the nature of the thing which produced it. The inner images which introverted intuition perceives are those coming from the collective unconscious, and since these are regarded as of the utmost importance it can be seen that this function may be of considerable importance in the understanding of current happenings as well as in the foreseeing of new possibilities.
As far as the introverted intuitive type is concerned, Jung\textsuperscript{36} feels that such a function produces a peculiar type of person, for example, "the mystical dreamer and seer on the one hand, or the fantastical crank and artist on the other." To quote him further:

The latter might be regarded as the normal case, since there is a general tendency of this type to confine himself to the perceptive character of intuition. As a rule, the intuitive stops at perception; perception is his principal problem, and—in the case of a productive artist—the shaping of perception. But the crank contents himself with the intuition by which he himself is shaped and determined. Intensification of intuition naturally often results in an extraordinary aloofness of the individual from tangible reality; he may even become a complete enigma to his own immediate circle. If an artist, he reveals extraordinary, remote things in his art, which in iridescent profusion embrace both the significant and the banal, the lovely and the grotesque, the whimsical and the sublime. If not an artist, he is frequently an unappreciated genius, a great man "gone wrong," a sort of wise simpleton, a figure for "psychological" novels.\textsuperscript{37}

\textbf{Types in Religious History}

At this juncture, it would seem of value to consider the problem of types in religious history as Jung views the matter. This will be limited to a brief discussion of how Jung feels the problem of types is illustrated by the Gnostics, Tertullian, and Origin, certain theological disputes of the ancient Church, the problem of Transubstantiation, and the Holy Communion controversy between Luther and

\textsuperscript{36}Ibid., p. 508.
\textsuperscript{37}Ibid., pp. 508 and 509.
Zwingli.

Jung sees in Gnostic philosophy three types which would seem to correspond with the three functions, thinking, feeling, and sensation. He feels that the Pneumatici type corresponds with the thinking function, the Psychici parallels feeling and Hylici he identifies with sensation.

Jung\textsuperscript{38} mentions that differences in type between the Gnostics and Christians are especially apparent when we consider the early struggles which the Church waged against Gnosticism. Generally speaking, Christianity was not intellectual in nature whereas Gnosticism was particularly strong in intellectual content.

Jung refers to Tertullian and Origen in discussing the battle which the Church had with Gnosticism for he feels that in these two influential persons we are given further clarification on the matter of types.

It is not our purpose here to enter into any detailed biographical discussion of these two individuals; however, a few references are pertinent. Tertullian, it will be recalled, was an author of numerous works, zealous, fanatical, and impatient in disposition. He was an outstanding Latin scholar and it was he who coined the terminology of the early Church. He was definitely of the martyr-type and the ethical code which he exemplified was extremely severe. He allowed no second marriage and demanded the permanent

\textsuperscript{38} Ibid., p. 19.
veiling of persons of the opposite sex.

Jung sees in Tertullian an outstanding example of the introverted thinking type. He speaks of him in this way:

His very considerable and keenly developed intellect is flanked by unmistakable sensuality. That psychological process of development which we term the Christian led him to the sacrifice, the amputation, of the most valuable function, a mythical idea which is also contained in the great and exemplary symbol of the sacrifice of the Son of God. His most valuable organ was the intellect, including that clear discernment of which it was the instrument. Through the sacrificium intellectus, the way of purely intellectual development was forbidden him; it forced him to recognize the irrational dynamics of his soul as the foundation of his being.39

Jung considers Origen to be the direct opposite of Tertullian. He had a strong yearning for knowledge and early distinguished himself as a teacher and held great influence with his pupils and those about him. He was an especially fertile author and also journeyed to a considerable extent. His theology was of a philosophical nature and was said to represent Grecian philosophy and Gnosticism on one hand and Christianity on the other. In short, he was a very tolerant individual. Jung insists that Origen is an excellent example of the extraverted type. His orientation was in the direction of the object. As evidence, Jung points to his careful concern for objective facts.

39Ibid., pp. 22 and 23.
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Jung contends that Tertullian sacrificed the intellect because it was this which would lead to worldliness. Gnosticism to Tertullian was "the side-track into the intellectual, which at the same time involves also sensuality." On the other hand, Origen, in his act of self-mutilation sacrificed the sensual. He did not seem to regard the intellect as dangerous as feeling and sensation in their relationship to the object. As Jung describes it:

Through castration he freed himself from the sensuality that was coupled with Gnosticism; he could then yield himself unafraid to the riches of Gnostic thought, while Tertullian through his sacrifice of intellect turned away from the Gnosis, but thereby reached a depth of religious feeling that we miss in Origen.

Jung also sees the problem of typology in the struggles which took place between Ebionites or Jewish Christians, who believed in the exclusive humanity of Christ and the Docetists who emphasized that Christ had been consecrated through the Holy Ghost from the very beginning. The Arian controversy which took place around 320 is cited by Jung as an example of this same struggle in altered form. Without going into the details of this controversy, it should be said that the quarrel concerned Homoousia and Homoiousia, the former stressing the complete identity of Christ with God and the latter emphasizing the essential similarity of Christ with God.

40 Ibid., p. 25.
41 Ibid., p. 26.
Jung sees in the first formula the conceptual and abstract viewpoint and in the latter the sensuous and humanly perceptible.

Another historical incident which would be illustrative of this type problem, according to Jung, is the Pelagian controversy in the fifth century. Essentially, in this argument, there was, on the one hand, the view that man was a miserable and rejected creature whose only hope was to be found in the Church and on the other hand, there was the belief in the freedom and moral value of man. Pelagius, a British monk, was a leading advocate of this view. In referring to this matter, Jung has reiterated:

> It is significant of the psychological kinship existing between the Pelagian standpoint and the Dyophysitic view that the persecuted Pelagians found asylum with Nestorius, the Metropolitan of Constantinople. Nestorius emphasized the separation of the two natures of Christ in contrast to the Cyrillian doctrine of the physical one-ness of Christ as God-man. Also, Nestorius definitely did not wish Mary to be understood as Mother of God but only as Mother of Christ.42

The problem of transubstantiation offers still another example of the type—antithesis in religious history. It will be recalled that it was Radbertus who, in about the middle of the ninth century, advanced the view that the elements of the Holy Communion became transformed in the Communion into the actual blood and body of Christ. Radbertus was vigorously opposed by Scotus Erigena who contended that the

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42 Ibid., p. 33.
Communion is merely a commemoration of the Last Supper. Jung feels that, here again, in this controversy there is the abstract standpoint that has no relationship to the concrete object and the concretistic that is directed at the object. Jung does not believe that we should consider lightly the position of Radbertus because, while it may appear absurd, he believes that it has had an important part to play in the religious life from that time to this. He believes that belief in this miracle has released the psychic process from the purely sensuous, and that this in turn protects the process of directed thinking, which, according to Jung, is based upon the exclusion of the unsuitable. This is why he considers rites and dogmas to be of such importance.

Speaking further of these two men from the standpoint of types, Jung says:

What we know of Scotus Erigena personally--it is little enough--is not sufficient to enable us to make any sure diagnosis of his type. What we do know speaks in favor of the introversion type. Of Radbertus we know next to nothing. We know only that he said something that ran counter to common human thought, but with surer feeling-logic he devined what his age was prepared to accept as suitable. This fact would speak in favor of the extraversion type.  

Finally, Jung selects another religious controversy for purposes of psychological analysis, this time focusing attention upon the Holy Communion controversy between Luther and

43Ibid., p. 36.
Zwingli. Luther, it will be remembered, was nurtured under the transubstantiation dogma. Jung\textsuperscript{44} points out that he was "unable to free himself from the immediately effective sensuous impression in the taking of bread and wine." Such an impression was regarded by him as an indispensable religious necessity. He was fascinated by the concretism of the object which was in this case the material presence of the spiritual body.

Jung does not feel that it was tradition alone which motivated Luther to hold to this particular tradition for he was capable and, indeed, demonstrated his ability to put aside tradition. Rather, he feels that Luther was overwhelmed by his contact with the "real" in the Communion. He even went so far as to regard the service as a transmitter of grace.

In contrast to Luther's approach to the question was Zwingli who saw in the service spiritual symbolism. That is to say, an individual in partaking of the elements would be engaged in a spiritual partaking of the body and blood of Christ. Jung emphasized that such an approach is on the side of reason. At the same time, there is nothing in this approach which protects or preserves the reality of the sense-impression or the feeling-value attached to the act by Luther.

\textsuperscript{44}Ibid., p. 84.
As to the types which Luther and Zwingli represented, Jung tells us:

The Lutheran formulation favors the extraverted conception of things, while Zwingli has the conceptual standpoint. Although Zwingli's formula does no violence to feeling and sensation, but merely gives a conceptual formulation, and appears furthermore to have left room for the efficacy of the object, yet it seems as though the extraverted standpoint is not content with an open space, but demands also a formulation in which the conceptual follows the sensuous value, exactly as the conceptual formulation requires the subservience of feeling and sensation. 45

Criticisms and Religious Implications

As far as a critical evaluation of Jung's typological approach is concerned, there are certain things which should be pointed out.

For one thing, it is probably unwise to classify any person as consistently an introvert or an extravert. Chein 46 has pointed out that the environment plays an important part in the reaction patterns of the individual. In one situation, the individual might behave in an extraverted manner but in another situation he might exhibit introverted tendencies. This would likewise suggest that Jung's theory that people are born into one or the other of the types is to be seriously questioned.

45 Ibid., p. 86.
The problem becomes even more complex when we are reminded by Murphy\(^47\) that attitudes toward the self and the non-self seem to be correlated positively rather than negatively. Children who live more richly in their environment also live more richly in themselves. Thus, Murphy concludes:

In the face of correlations such as these, the theory of outward versus inward, turning of the libido has to be recast. Indeed, the concept of self-love as a sort of logical opposite to the love of others is in conflict with the elementary fact that as the self expands, the world to be loved expands.\(^48\)

Murphy goes on to point out that to the extent that we can speak in terms of extraversion we might think of it primarily as the capacity to retain self-confidence.

Most writers, in commenting upon Jung's approach, take the position of Stagner\(^49\) who has insisted that it is impossible to classify everyone as an introvert or an extravert. In a few cases such a classification may appear feasible but in most instances there are so many variables as well as such slight differences to be taken into consideration that such a typological approach is not always useful. At the same time, it must be recognized that Jung has made an important contribution to personality study in his typological theories. His study has resulted in considerable research.


\(^{48}\)Ibid., p. 599.

Furthermore, we might find a certain amount of value in referring to introversion and extraversion as ways of behaving in particular situations.

How is all of this to be viewed, then, with respect to Jung's emphasis upon personality-types in religious experience? On the basis of the criticisms offered it would seem within reason to say that there would be few instances of clear-cut types such as Jung would advocate and that he has probably gone too far in selecting some of the most outstanding figures in the religious field and attempting to fit them into definite typological molds. At the same time, it is probably safe to conclude that we know more of the personalities of Luther, Zwingli and others because of the study which the analyst has made, and it may very well be that we are thereby better able to view their behavior and understand their motives in particular situations because of his efforts.

There is a further point which might be raised concerning Jung's typological emphasis and its religious implications. Suppose we were to take the position that what Jung advocates is relatively true? It would be reasonable to say that each type would have his contribution to make to religion. While it could be said that with one, religion would be more contemplative and with the other, more practical, and that each might be encouraged to develop some of
the characteristics of the other, it must be remembered that each type would have his own contribution to make. As Miller has said:

The main necessity is that man should know himself, and dedicate to the service of God and humanity his particular forces in the way in which they shall be most fruitful, without attempting to be, or to imitate, some one other than himself, nor on the other hand, inhibiting his self-realization by yielding unduly his temperamental bias. Otherwise the contemplation of the introverted mystic will become essentially selfish, while the helpfulness of the self-confident extravert will degenerate into domination or patronage.\(^5\)

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CHAPTER SIX

THE SIGNIFICANCE OF DREAMS

Few subjects in psychology are more fascinating or have been more extensively considered than the study of dreams. It is probably safe to say that man has been speculating as to the nature and meaning of dreams since man was man.

As a result of the work of Freud, Jung, and others, the last fifty years has witnessed a marked revival of interest in the importance of having a better understanding of dreams.

The Attitude of Analytical Psychology

It has been generally recognized that Jung gives careful attention to dreams, but it may not be so apparent that his view of dreams is even wider than that of Freud. This fact, among other aspects, will be given attention in the present chapter.

Jung\(^1\) recognizes that the significance to be attributed to dreams is a much-debated question. He would point out that many therapists would rely greatly on dream-analysis in the treatment of neurotic disturbances whereas others would relegate dream-analysis to a negligible position.

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THE SPRING

EMERGING FROM SPRING IV

We are now living in an era characterized by unprecedented technological advancements. The rapid pace of innovation in various fields, from artificial intelligence to renewable energy, has transformed the way we live and work. This shift has not only been driven by scientific breakthroughs but also by a growing awareness of the need for sustainable practices.

As we navigate through these changes, it becomes increasingly important to consider the environmental impact of our actions. The concept of sustainability has gained prominence over the past decade, with a focus on reducing carbon emissions, conserving natural resources, and promoting equitable development.

In the context of spring IV, we are seeing a renewed interest in exploring the potential of natural systems to inspire sustainable solutions. The integration of nature and technology offers a promising avenue for addressing some of the most pressing challenges of our time. By harnessing the power of ecological principles, we can develop innovative strategies that not only improve our quality of life but also contribute to the health of the planet.

The future of sustainability relies on a collaborative effort among scientists, policymakers, and the general public. It is essential to foster a culture of innovation that encourages interdisciplinary approaches and promotes the equitable distribution of benefits. By working together, we can create a more sustainable and resilient world for generations to come.
Jung believes that the recognition of the dreams' worth would depend on the view that one holds regarding the unconscious. The significance which Jung attaches to the unconscious should be evident by now but at this juncture it should be reiterated that Jung feels that if the unconscious is considered as meaningless there would then be no reason for discussing the significance of dreams. However, as is apparent in most of his writings, Jung feels that the unconscious plays a paramount role in the behavior of the individual and that dreams are the "direct expression of unconscious psychic activity." As Jacobi has mentioned, Jung would feel that "the easiest and most effective way of acquainting one's self with the mechanisms and contents of the unconscious is via the dream." To quote Jung at greater length:

The objection is very often heard: Why does the dream have an unconscious content at all? In my view, this objection is as unscientific as possible. Every actual psychological moment has its special history. Every sentence I pronounce has, beside the intended meaning known to me, another historical meaning, and it is possible that its second meaning is entirely different from its conscious meaning. I express myself on purpose somewhat paradoxically. I do not mean that I could express every individual sentence in its historical meaning. This is a thing easier to do in larger and more detailed contributions. It will be clear to everyone, that a poem is,

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2Ibid., p. 1 ff.
3Ibid., p. 2.
apart from its manifest content, especially characteristic of the poet in regard to its form, its content, and its manner of origin. Although the poet, in his poem gave expression to the mood of the moment, the literary historian will find things in it and behind it which the poet never foresaw. The analysis which the literary historian draws from the poet's material is exactly the method of psychoanalysis.  

Analytical psychology views the dream as portraying in symbolical form the actual condition of the unconscious.  

The dream is, therefore, said to reveal the inner situation of the dreamer and to make known the reality which the conscious mind will either not admit or only quite reluctantly.  

Analytical psychology is not only interested in dreams because of the scientific insight they give to an understanding of psychic causality, but also because they represent a gratifying therapeutic aid. Jung is unwilling to be swayed by skeptics who would insist that dreams are of negligible import or that they are meaningless. If they appear to be without meaning, it is because we lack the insight to analyze them. He feels that it behooves medical men to become more familiar with dreams. He states:

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Dreams give information about the secrets of the inner life and reveal to the dreamer hidden factors of his personality. As long as these are undiscovered, they disturb his waking life and betray themselves only in the form of symptoms. This means that we cannot effectively treat the patient from the side of consciousness alone, but must bring about a change in and through the unconscious.®

The Meaning of Dreams

Jung contends that dreams may have several meanings. He is willing to concede that a dream may be an expression of suppressed wishes of the past. He would admit that repressed sexuality may be a factor in some instances and that the dream is to be understood on that basis. Speaking of the possibility of sexual meaning of dreams, Jung has said:

If dream analysis at the beginning of the treatment shows that the dream has an undoubted sexual meaning, this meaning is to be taken realistically; that is, it is proved thereby that the sexual problem itself must be subjected to a careful revision. If, for instance, an incest phantasy is clearly shown to be a latent content of the dream, one must subject the patient's infantile relations towards his parents and his brothers and sisters, as well as his relations toward other persons who are fitted to play the part of his father or mother in his mind, to a careful examination on this basis. But if a dream that comes in a later stage of the analysis has, let us say, an incest phantasy as its essential content, a phantasy that we have reason to consider disposed of, concrete value, must not be attached to it under all circumstances; it must be regarded as symbolic. If we did not go beyond the

Dashed by infinity.
concrete value in this case, we should keep reducing the patient to sexuality, and this would arrest the progress of the development of his personality.⁹

Still further, Jung recognizes that the conflict may be a manifestation of a present conflict. In view of the stress which Jung places upon current conflicts in the etiology of a neurosis, the importance of seeing such meaning in dreams can be readily seen.

Jung also suggests that the dream may serve as a fore-shadowing of things to come. As a matter of fact, he tends to favor the prophetic interpretation. He refers to one of his women patients who had a series of dreams that pictured the woman as needing to cross a frontier which was hard to locate and difficult to cross. Finally, in her dream, the woman crossed the frontier and found herself in the customhouse. She had only a handbag with her and did not believe that she had anything to declare. However, the customs official searched her bag and, to her amazement, pulled out two full-sized mattresses. The patient married during the course of her treatment with the analyst but not without great resistance to this step.

Jung cites this dream to show that a dream can be of an anticipatory nature and that its particular meaning


Thus, whereas we have the whole of our present
strength in a sort of elaborate and precise array of
technology, a whole of our present understanding is
merely a show of the hand, a show of the face, a
show of the body. It is an intricate, precise, and
elaborate entertainment of the body. Indeed, it is
merely a show of the body, a show of the hand, a
show of the face. It is a show of the body, a show
of the hand, a show of the face. It is a show of
the body, a show of the hand, a show of the face.

But in this way, and this manner, we find ourselves
in a manner of life that is not merely a show of
the body, a show of the hand, a show of the face.
It is a show of the body, a show of the hand, a
show of the face. It is a show of the body, a show
of the hand, a show of the face. It is a show of
the body, a show of the hand, a show of the face.

Indeed, it is merely a show of the body, a show of
the hand, a show of the face. It is a show of the
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of the face. It is a show of the body, a show of
the hand, a show of the face. It is a show of the
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would have been lost had it been treated in a purely causalistic way.

Dream Symbolism. In any consideration of the meaning which Jung gives to dreams, a discussion of dream symbolism is relevant.

The psychic images, in the dream, as elsewhere, reflect and are the essence of the dynamics of the psyche. With respect to the dreams coming from the personal unconscious, these symbols are derived from the life experiences of the dreamer. That is, they might come from the so-called "remnants of the day." However, not all dreams belong to that category. Of even greater significance would be the relationship which Jung sees between dreams and mythological material, between dream imagery and the past. As Jung explains:

> Just as the body bears traces of its phylogenetic development, so also does the human mind. There is therefore nothing surprising in the possibility of the allegories of our dreams being a survival of archaic modes of thought.\(^{12}\)

Jung feels that symbols in dreams may represent a variety of contents. They may stand for natural events as well as internal psychological events. Jung emphasizes


that the content of a symbol can never have full rational expression. According to him, "it comes out of that 'between-world' of subtle reality which can be adequately expressed through the symbol alone."^{13}

The theft of an apple would be a typical example of a theme occurring in dreams. This is also said to be a well-known theme in mythology, not alone in the story of the Garden of Eden, but in various myths of all groups and ages. When such a theme occurs in dreams, it would be thought of as coming from the collective unconscious.

An example of another outstanding symbol, as would be expected, is mother. Speaking of this symbol, Jung says:

The mother symbol is archetypal and refers to a place of origin, to nature, that which passively creates, hence to substance and matter, to material nature, the lower body (womb) and the vegetative functions. It connotes also the unconscious, natural and instinctive life, the physiological realm, the body in which we dwell or are contained, for the mother is also a vessel, the hollow form (uterus) that carries and nourishes, and it thus stands for the foundations of consciousness. Being within something or contained in something suggests darkness, the nocturnal—a state of anxiety.^{14}

Jung goes on to point out the elusive characteristics of the mother symbol, suggesting that its psychic reality is so complex that it can be only vaguely understood.^{15}

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^{15}Ibid., p. 29.
Illustrative, too, of a symbol in dreams would be a horse. It is said to stand for the sub-human, animal characteristics of man. It would be susceptible to panics as is the case with other creatures which lack a consciousness. Jung says that as a beast of burden the horse carries a close resemblance to the mother-archetype, the latter representing life as its origin, and the horse symbolizing the animal life of the body.

Another prominent symbol is that of a bull. It is generally agreed that this symbolizes male energy. This idea was especially characteristic in the religion of Mithra which enjoyed a wide following in the early years of our era and which, at one time represented a real threat to the Christian religion.

McDougall studied dream-analysis under Jung for a time and during this period experienced several dreams which Jung proceeded to analyze. One of his dreams he has called the "Slaughter of the Bull." The dream is as follows:

I saw a bull carried recumbent in a cart. I wondered how it could be got out of the cart. They made it stand up, and I then saw that its testicles were enormous, reaching to the ground. An elderly peasant woman wished to have the bull slaughtered, but could find no one to do it for her. She squatted on the ground in a long enclosed space, and the bull lay facing her with his head on her lap. With a gesture of horror and despair, the wrinkled old woman seemed to brace herself to the deed. Brandishing a knife, she plunged it into the back of the bull and began to cut huge gashes in it. My three young sons were sitting on a shelf, like a ship's bunk, on one wall of the
narrow passage near the bull and gazing curiously at the scene. I was alarmed lest the bull should become violent and injure the boys; and I shouted to them to keep back out of the way of the bull. The bull remained quiet, and the old woman, haggard and nearly naked, continued to slash the bull, until she was covered with gore and pieces of its flesh. I woke with emotion of horror and disgust still upon me. 16

Jung saw in the bull and the woman archetypal figures, the bull representing the collective unconscious, particularly the sexual aspect, which was considered an undeveloped phase of the dreamer's personality. The alarm experienced was said to represent the fear on the part of the dreamer for the instinctive part of his nature. The woman in the dream was the Anima. The bull-dream was said to be a warning that the dreamer's Anima was too influential and hindering his personality development.

One of the interesting manifestations of the dream symbol is in the process of individuation. These symbols, which appear in the form of images, relate to mandala symbolism.

Jung 17 refers to a series of dreams experienced by an actor. The patient first dreamed that he was in company and, on leaving, mistook another person's hat for his own. Jung attributes the significance of this dream to the fact that


the hat, as the covering of the head, has the meaning of something which comprises the head. Jung has made a study of the symbolical meaning of the hat in various civilizations and concludes that the hat is the sign of the ruler and the symbol of unification as it appears in the concept "to bring all ideas under one hat." The hat, then, would symbolize the covering of the whole personality and share in its meaning. In discussing the matter Jung says:

Coronation lends to the ruler the divine nature of the sun, the mortarboard bestows the dignity of a scholar, a strange hat imparts a strange nature. The hat, which embraces the head, is round like the sun-disk of the crown and therefore contains the first allusion to the mandala.\(^1\)

In the second dream the patient rides the railway and by standing squarely in front of the window, obstructs the view of his fellow passengers. He must stand aside from them. Jung interprets this dream as meaning that the individuation process has started. Those who stand behind the patient represent the unconscious components of his personality. An individual has no eyes behind him; hence, it represents the region of the unseen or the unconscious.

In another instance, the patient dreamed that he saw the veiled figure of a woman seated upon a stair. This

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\(^{18}\) Ibid.

\(^{19}\) Ibid.
figure represented the anima. Jung contends that this symbolizes activity in the unconscious. He believes that activity of this kind is often of an anticipatory nature. In this particular instance the stair indicates an ultimate upward or downward trend. In this connection Jung makes an interesting statement:

As the process unrolling in such dreams has a historical analogy in the rites of initiation, it may not be superfluous to point out that the planet stair of seven steps plays an important role in many of them as we know, for instance, from Apuleius. The initiations of the late Graeco-Roman syncretism, which are already strongly permeated with alchemy, occupy themselves particularly with the "ascent" that is sublimation. The ascent is also often represented by the ladder—whence the Egyptian burial gift of a small ladder for the ka of the dead man. The idea of an ascent through the seven planetary spheres means the return of the soul to the solar godhead from which it took its rise. Thus the mystery of Isis, which Apuleius has described for us in The Gold Ass, likewise culminates in what the alchemy of the early Middle Ages transmitted by the Arabs directly from Alexandrian culture calls solification: the initiate is crowned as Helios, the sun.20

In another one of the more significant dreams the patient saw a pendulum clock that kept on running without the weights sinking. Jung saw in this clock movement a metaphysical attribute. He contends that this clock symbolizes a cosmic, transcendental operation, something which goes beyond time-space dimensions.

20Ibid., p. 107.
The final dream of this series which the investigator would cite was the one in which the actor threw his hat at the wall where it appeared in very definite mandala form. Jung believes that here the man abandoned the fictitious role of an actor, who had persistently rejected self and is now taking himself seriously. As Jung declares:

The hat refers to the first dream in the initial series, where it is a strange hat that he places on his head. The actor throws the hat against the wall, and the hat proves to be a mandala. The "strange" hat was, therefore, the self, which at that time, when he was still playing a fictitious role, seemed foreign to him.\[1

The above cited dreams represent only a few dreams in an extended series and are not intended to show the entire individuation process as it appears in dreams, but merely a few of the more important symbolical trends.

It should be remembered that from the subjective standpoint, every symbol stands for something in the dreamer's psyche. That is to day, it is a function or quality symbolized by a real person or by some archaic symbol. If a person is portrayed it means that the particular characteristic or quality in the psyche has been projected onto that person.

Jung emphasizes that there is no fixed interpretation of symbols. There are relatively fixed symbols such as have

\[21\text{Ibid.}, \text{p.} \ 179.\]
been mentioned in this discussion and through comparative studies in mythology and religion these can be determined in a scientific way.

Speaking of the indefinite content which he attributes to the relatively fixed symbols, Jung\(^\text{22}\) insists that it is just this indefinite characteristic which distinguishes the symbol from the sign or symptom. He believes that what Freud calls symbols are really nothing more than signs. In Jung's thinking, the symbol is an "announcement of something unknown, hard to recognize and not to be fully determined."\(^\text{23}\) He illustrates his point by referring to the phallic symbols which are supposed to represent the membra virile. Primitive people, however, consider the phallus to mean the creative mana, the power of healing and fertility. In mythology and in dreams it may be represented by the ass, the bull, the lightning, the dance, and many more representations. In each instance there is a relatively fixed symbol but it is difficult to say that they would carry no other meaning in dreams. As the analyst has pointed out:

The practical need may call for quite another interpretation. To be sure, if we had to interpret dreams in an exhaustive way according to scientific principles, we should have to


\(^{23}\)Loc. cit.
refer every such symbol to an archetype. But in practice, this kind of interpretation might be a grave blunder, for the patient's psychological state may require anything rather than the giving of attention to the theory of dreams. It is therefore advisable, for the purposes of therapy, to look for the meaning of symbols as they relate to the conscious situation—in other words, to treat them as if they were not fixed.  

Jung, then, employs what he terms "conditionalism" in dream interpretation. That is, "under conditions of such and such a kind, such and such dreams can occur." The important point to be observed here is that the contemporary, momentary condition is the fundamental consideration. Viewed from the standpoint of the total context, a dream may carry one meaning one time and a different meaning another time. This approach enables the analyst to observe the interplay of conditions, to enlarge upon the relation between cause and effect.

**Important Aspects of Dream Interpretation**

As must already be in evidence, every interpretation which Jung undertakes is an hypothesis. He would not feel that any single, untransparent dream could be interpreted with any degree of certainty. However, in a series of dreams, Jung would contend that the analyst is on a more

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secure foundation in that later dreams tend to correct the errors of earlier interpretations. It was he who pioneered in the investigation of a whole dream series for he contended that "dreams continue like a monologue under the cover of consciousness." 26

Jung sees no benefit in any prejudgment or narrow interpretation on the doctor's part which does not win the patient's assent. He would think primarily of the individual's possibilities of growth to the point where any truth becomes a part of his own personality development. 27 To insist on some preconceived theory would be to lean heavily upon suggestion. Speaking of suggestion Jung states:

In itself suggestion is not to be despised, but it has serious limitations and reacts upon the patient's independence of character in a very undesirable way. A practising analyst may be supposed to believe in the significance and value of the widening of consciousness—I mean by this the procedure of bringing to light the parts of the personality which were previously unconscious and subjecting them to conscious discrimination and criticism. It is an undertaking which requires the patient to face his problems, and taxes his powers of conscious judgment and decision. It is nothing less than a challenge to the ethical sense, a call to arms that must be answered by the whole personality. Therefore, with respect to personal development, the analytical approach is of a higher order than methods of treatment based upon suggestion. 28

27 Ibid., p. 11.
28 Ibid., pp. 11, 12.
Jung would argue that winning the approval of the patient offers a reasonable safeguard against suggestion. The dream analyst must continue to probe until this condition is brought about.

Another point which Jung makes is that initial dreams are frequently quite transparent and clear. However, as dream analysis progresses, there is a tendency for dreams to become less clear-cut. If this does not prove to be the case, the analyst should recognize that he has not yet discovered some important part of the subject's personality. With continued analysis, dreams are said to become increasingly blurred and any interpretation is said to become correspondingly difficult. It is not quite correct to suggest that dreams are not clear; rather, that the analyst simply has difficulty in understanding them. Jung suggests that, oftentimes, in looking back over dreams, after a period of some time has elapsed, one is astounded over his earlier inability to understand them.

In order to interpret a dream correctly and effectively, one must establish what is called the dream context. In doing this, Jung employs no "free association." As he explains this procedure, it is not a matter of a causally connected chain of associations to be followed backward, but rather an attempt to illuminate and enrich the dream content with all possible similar images. As Jacobi has
Amplification is accordingly a kind of limited, bound, and directed association that returns ever and again to the center of significance given in the dream, revolving as it were about this very center.\(^\text{29}\)

This technique is to be utilized with respect to all the elements of the dream content. It is only then that one can expect to gain a full picture from which the meaning may be deduced.

There are certain problems to be overcome in connection with this procedure. For one thing, a process of education is needed for many patients. As is true with some doctors, they become over-anxious and attempt a hurried and superficial interpretation. Here again, they are apt to be misled by some theory or by the thought that the dream conceals the true meaning. Jung would naturally be expected to emphasize that the problem is not so much that the dream is obscure but that the individual who is trying to interpret it is confused. Speaking further of the need of establishing the dream context Jung reiterates:

\[\text{We shall not succeed with the help of free associations any more than we could use that means to decipher a Hittite inscription. Free associations will help me to uncover all my own complexes, but for this purpose I need not start from the dream— I might as well take a sentence in a newspaper or a "Keep Out" sign. If we associate freely to a dream, our complexes will turn up right}\]  

enough, but we shall hardly ever discover the meaning of the dream. To do this, we must keep as close as possible to the dream-images themselves.  

Jung contends that dreams can be regarded either objectively or subjectively. Interpretation on the objective level means that dream figures are to be approached concretely and not in a symbolic sense. That is, the figures introduced are real persons, and the origin of the dream is to be located in some of the more recent experiences of the individual together with some of the more remote memories. These events, then, are the events of real life and the dream could be said to come from the personal unconscious of the individual. The subjective approach would be to interpret the dream symbolically. The figures and events would reflect the internal psychic processes of the individual. That is to say, the dream symbols are not real objects but images from the collective unconscious.

Speaking in terms of the unconscious, Jung calls our attention to what he considers to be a fundamental mistake. He claims that the contents of the unconscious are very often interpreted as being unequivocal in nature. He emphasizes that in dream interpretation the compensatory aspects of the psyche must be recognized. He would insist that it is always 

30 Jung, op. cit., p. 15.
helpful for the analyst to raise the question as to what conscious attitude is being compensated for in the unconscious. In other words, he believes that a compensatory function of the unconscious can be discerned because of the thoughts and tendencies of personality which go unrecognized in the conscious state only to find expression during sleep. In this connection it can be seen that there is some value attached to dreams. It will be remembered that Jung feels that in psychological adjustment, compensation is essential for properly balanced action. He believes, then, that for therapeutic reasons we must enter into all those unconscious aspects of dream material.

Jung\(^{31}\) gives an illustration to demonstrate the importance which he attributes to unconscious content. He refers to a young man who dreamed that his father was driving away from his house in a new car. The driver seemed to be violating all the laws of good driving. Finally, he collided with a wall and badly damaged his car. Meanwhile, the youth had been shouting at his father, telling him to be more careful only to have the father respond with a laugh. The father turned out to be intoxicated. Actually, the dream represented the very opposite of what the dreamer would see or admit in his waking state. He was certain that his father would not behave as he did in the dream.

\(^{31}\)Ibid., p. 23.
The boy himself was a good driver, temperate in the use of alcohol, and fond of his father. In raising the question as to the significance of the dream, Jung feels that the important question to ask is: What for? In speaking to this point, Jung remarks:

The answer, in this case, would be that his unconscious clearly tries to depreciate his father. If we take this as a compensation, we are forced to the conclusion that his relation to his father is not only good, but even too good. The young man actually deserves the French sobriquet of fils a papa. His father is still too much the guarantor of his existence, and he is still living what I call a provisional life. He runs the risk of failing to realize himself because there is too much "father" on every side. This is why the unconscious manufacturers a kind of blasphemy: it seeks to lower the father and to elevate the son. "An immoral business," we may be tempted to say. Every father who lacks insight would be on his guard here. And yet this compensation is entirely to the point. It forces the son to contrast himself with his father, and that is the only way in which he can become aware of himself.32

In commenting on this dream Jung has mentioned that his interpretation was successful only because he was able to study the facts that were accessible to consciousness.

The analyst also stresses the fact that in assimilating dream contents one should exercise caution in protecting the real values of the conscious personality. The conscious personality must be counted on to do the assimilating. The unconscious compensations can be much better understood through the cooperation of the conscious.

32Ibid., p. 23.
A very important characteristic of dreams that must be
given attention by the analyst, according to analytical psy-
chology, especially in the relationship of dream analysis to
the treatment of neuroses, is that while the dream affords a
true picture of the subjective state of the individual, the
tendency on the part of consciousness is to deny that such a
condition exists. Jung has reported the dream of one of
his colleagues who thought that he was climbing a high peak,
and the higher he climbed the better he seemed to feel. When
he reached the peak, he had the feeling of penetrating the
world space and he would awake in ecstasy. Jung warned the
man to refrain from mountain climbing, at least without a
guide. However, the man did not follow his advice and three
months later he stepped off a mountain cliff, actually fall-
ing into the air, thereby gaining "ecstacy" which represents
stepping out.

On another occasion, Jung was consulted by a prominent
man who suffered from anxiety and insecurity. He had risen
to this unusual position through ambition and talent from a
very humble childhood. About the time he was ready to
reach the zenith, so to speak, he came down with a neurosis.
In one of his dreams, he thought he had returned to the vil-
lage where he was born only to hear some peasant boys with
whom he had gone to school, say, "He doesn't often come back

\[33\text{Ibid.}, \ p. \ 15.\]
to our village." In another dream, the patient's dream is that in a great hurry to go on a journey he tries to catch a train. He forgets his brief-case and in returning for it, misses his train only to see it speed out of the yards. The driver appeared careless, the train took on speed, the cars rocked, and the train then proceeded to crash. As the terrifying catastrophe occurred he awoke in horror.

Jung sees in this dream the frantic attempt on the part of the patient to advance himself further. While at his stage of life he should have been content with his present achievements, he was restless in his past accomplishments and wanted to attain that for which he was unfitted. Consequently the neurosis came upon him which was, in reality, a warning.

Jung\textsuperscript{34} contends that in both of these instances the conscious mind was endeavoring to deny the true subjective state of the individual. He contends that dreams actually contribute more than we ask. Speaking of these dreams, the doctor declares:

They not only allowed us an insight into the causes of the neurosis, but afforded a prognosis as well. What is more, they showed us at what point the treatment should begin. The patient must be prevented from going full steam ahead. This is precisely what he tells himself in the dream.\textsuperscript{35}

\textsuperscript{34}Ibid., p. 5.
\textsuperscript{35}Ibid., p. 76.
Undoubtedly, the most important consideration in connection with Jung's interpretation of dreams, and one which naturally has a bearing on all other interpretative aspects, is his over-all mode of dream interpretation. While it may be inferred from what has been said, it should be reiterated that to Jung dream interpretation is to be approached prospectively as well as retrospectively. It will be remembered that the Freudian method of dream analysis was always causal-reductive. In keeping with this approach the dream to Freud was, in essence, a symbolic veil for repressed desires which are in conflict with the ideals of the personality. It should be pointed out that analytical psychology recognizes a certain value in the causal-reductive method. Gerhard Adler, in referring to this matter, states:

The main value of the causal-reductive method lies, therefore, in three things: (1) that the attention of the patient is directed towards the unconscious psychological history of his illness; (2) that the patient is able to discover external facts which explain his subsequent illness; that helps him to lose his feelings of insufficiency and guilt, and thus calms and relieves the over-burdened psyche; and (3) that psychic energy which had been invested in the neurotic symptom in an inferior and destructive way is freed for future constructive use.\(^\text{36}\)

However, while it can be seen that from the point of view of analytical psychology this method of dream interpretation is given recognition and acknowledged to be of some value, it

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is to be noted that the synthetic-constructive method of Jung goes beyond this and would insist that when the dream is reduced to its component reminiscences and the instinctive processes that are basic to them, as is the case with the Freudian theories, there are very definite limitations. That is to say, the method is no longer useful when the dream symbols do not permit further reduction to personal reminiscences. Jung believes that anything which comes from the psyche has its purposive aspects. This is what, in the final analysis, makes the approach of Jung distinct from that of Freud. The latter's approach may be expressed by the questions, "What is the dream caused by?" "What is it a symptom of?" Jung asks, "What is the meaning of the dream?" "What does it symbolize?" Jung could not concentrate on the causal-reductive method of Freud without being inconsistent with his basic postulates. Jung has contended throughout that the further analysis progresses, the more attention should be given to the fundamental and typical attitude of the individual towards life. In other words, as Gerhard Adler has said:

> When all is said and done, the important element in a neurotic conflict does not lie in the past but in the present, and the question which should, therefore, be asked is what essential task in life is the patient trying to evade.\(^{37}\)

\(^{37}\)Ibid., p. 28.
Jung\textsuperscript{38} has commented that a purely causalistic approach does not do justice to the significance of either the dream or the neurosis. He feels that the dreams which he has analyzed present the etiological factors in the neurosis, but also they present a prognosis or anticipation of the future.

It is obvious that one's criticism of either Freud's or Jung's interpretation of dreams would depend on the viewpoint held. In speaking of the two methods of dream interpretation Van der Hoop has declared:

How can you decide which is the right one? They seem to represent two entirely different points of view, two opposed outlooks on life. The answer should be that both are right but that neither of them can contain the whole truth, and that they cannot be brought into harmony with each other, because each points in different directions. It is like two men on a road, one always looking forward, the other backward. Each sees a different landscape, and their description of the road will be true in either case, yet entirely different. The attitude of each patient towards his own problems must determine whether we should interpret his symbolism chiefly a prospective or from a retrospective point of view.\textsuperscript{39}

It seems that Jung has gone as far as anyone in revealing how the two theories may, at times, be jointly employed. At the same time, it should be emphasized once again that the synthetic-constructive method belongs to Jung, that it


is wholly compatible with his understanding of the nature of the psyche and ways whereby problems of the psyche are to be effectively dealt with. As we study Jung's interpretations of dreams, we are given an even clearer conception of his contention that man is something more than a variously disordered object—he is also a self-creating subject. That is why Jung's approach to dreams has important religious implications.
We now come to perhaps the most fundamental consideration of Jung as we begin our discussion of religion and psychotherapy. Jung is a psychotherapist and it has been seen by now that his theories and psychotherapeutic techniques are grounded in religion.

At the outset, it will be well to ascertain what the analyst means by religion. However, before presenting Jung's view of religion, it should be pointed out that one will be disappointed if he looks to the analyst for a clear-cut definition of religion. As Schar has said:

His idea is not to restrict religion to a single definition on the basis that it would not be fair to any but the particular religion that he was considering. This limits the concept too much in that many religions or expressions of religion would necessarily be weakened. ¹

While the above statement is true, Jung does endeavor to make clear what he means by religion, and in one of his writings has said:

Religion, as the Latin word denotes, is a careful and scrupulous observation of what Rudolf Otto aptly termed the "numinosum," that is, a dynamic existence or effect, not caused by an arbitrary act of will. On

the contrary, it seizes and controls the human subject which is always rather its victim than its creator. The numinosum is an involuntary condition of the subject, whatever its cause may be.\(^2\)

Religion, then, is designated as the attitude peculiar to a consciousness which has been altered by man's relationship to some dynamic factor external to the individual. It should be emphasized that Jung does not attempt to prove the reality of God. He confesses that he cannot take this step psychologically. However, as Gerhard Adler\(^3\) states, such an experience on the part of an individual "may or may not correspond to the existence of an absolute Deity; but in any case it is a psychic reality of the greatest importance."

It has been seen that mankind, at every stage of development and under vastly different conditions, has produced in one form or another the archetype of the Deity and it has been emphasized that these various images arise out of a common structure of the human psyche. In fact, Jung\(^4\) has stressed that these archetypes are "primordial figures of the unconscious" and that they are psychic contents that have not yet been subjected to conscious treatment and so represent "an immediate, psychic actuality."

\(^5\) It has also been pointed

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\(^5\)Ibid., p. 54.
out that every experience of the Deity, whatever the form, represents from the psychological point of view, the experience of the self as the psychic totality. While this does not say anything about the existence or non-existence of God, it must be admitted that, psychologically speaking, the self can be said to stand as the experience of the "God within us." This, of course, is of vital concern to Jung for it means that any attempt to gain insight into the psychic nature of man with the thought of understanding his problem and guiding him in the direction of personality integration demands that we have an understanding of his religious nature.

The Spiritual Problem of Modern Man

The spiritual problem of modern man is essentially that of gaining consciousness. However, as was pointed out earlier in this study, consciousness involves far more than what we generally consider it to mean. Jung points out that merely to live in modern time does not ipso facto make one modern or truly conscious. The man who is genuinely conscious is he who finds that "every step forward means an act of tearing himself loose from that all-embracing, pristine unconsciousness which claims the bulk of mankind almost entirely." 

6See Chapter IV in this dissertation, p. 92.
8Ibid., p. 27.
The small committee was assembled in the library, talking softly about the
future. One of them suggested, "Shall we dare to plan this now?"

"I think we should," replied the second. "Let's proceed with the
preparations."

"But who will lead us?" asked the third. "We need someone with
experience in this field."

"Perhaps we should hire an expert," suggested the fourth. "They
have a wealth of knowledge and experience."

"And what about the resources?" asked the fifth. "Will we have
enough funds to carry out our plans?"

"We can try to secure funding from various sources," replied the
sixth. "We can also approach some philanthropists."
Analytical psychology insists that consciousness is avoided because it forces man to reflect, discriminate, and, as Gerhard Adler\(^9\) has put it, to ask, "Why? Wherefore?" It follows, then, that consciousness is far from a blissful experience. It deprives one of harmony with the world. At the same time, it must be regarded as indispensable if one is to experience anything in the way of personality integration. It is this characteristic which distinguishes man from the animal. It is consciousness which gives meaning to life.

Now Jung contends that this problem concerns religion. Questions pertaining to the meaning of life are religious questions. Speaking of this matter Gerhard Adler states:

> Man's fate is indissolubly and essentially bound up with and expressed in consciousness, and consciousness is inextricably bound up with and expressed in religion. Religion is man's adaptation to the fact of consciousness; religion is man's reply to his existence as man--and in religion man therefore finds his fullest and most vital expression.\(^10\)

However, it must be remembered that religion stems from the unconscious and can be understood and most effectively used only as it is approached with that fact in mind. It is only as we do this that we are able to give ourselves up to observing and understanding the images which emerge from the unconscious. The temptation, of course, is to give attention to the so-called "conscious" side of man and

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\(^{10}\)Ibid., p. 157.
to attribute to this side creative power. In doing so, we overlook the polarity which exists between consciousness and the unconscious matrix from which it comes, and thereby create an open conflict between the two. The one is alienated from the other, and the mutuality which must exist between the two if there is to be personality integration is lost. Each side has its contribution to make and the problem is that of making use of the constructive power of the conscious mind without turning it against the unconscious. Adler states:

It is necessary to realize that this is not merely an isolated problem, but really the main problem of our time. In every sphere of life we seem to be confronted with this same problem of being torn between the timeless unchanging past with all its attraction of stability and security and its danger of sterility and petrifacation, and the constantly moving future with its chance of development and growth and its danger of isolation from the instinctive roots and its lack of coherence. 11

Within the field of religion itself we are confronted with this same problem. To have the kind of religious experience which Jung points out is compatible with the growth of consciousness is to have an experience which is terrifying on the one hand and life-giving on the other. It is for this reason that men have constructed creeds and engaged in ritualism. As Jung states:

There are any amount of creeds and ceremonies that exist for the sole purpose of forming a defense against the unexpected, dangerous

11Ibid., p. 168.
tendencies of the unconscious. Since the dawn of mankind there has been a marked tendency to delimit the unruly and arbitrary "supernatural" influence by definite forms and laws. And this process has gone on in history by the multiplication of rites, institutions and creeds.12

Ritualism and dogma, then, may serve a real purpose in protecting the individual from an immediate experience of the numinous power arising out of the unconscious. This benefit, however, is to be derived only as long as individuals believe in such dogma. When it comes to be disputed and questioned, Jung13 would say that it is no longer helpful. He observed this trend in a good part of contemporary Christianity. He does not put the blame on Protestantism entirely, but he does feel that man is suffering because of the loss of ecclesiastical walls. Jung has this to say:

The Protestant is left to God alone. There is no confession, no absolution, no possibility of any kind of an atoning opus divinum. He has to digest his sins alone and he is not too sure of divine grace, which has become unattainable through lack of a suitable ritual. Owing to this fact, the Protestant conscience has become wakeful, and this bad conscience has acquired a disagreeable tendency to linger and to make people uncomfortable. But through this the Protestant has a unique chance to realize sin to a degree hardly attainable by Catholic mentality, for confession and absolution are always ready to relieve too much tension. But the Protestant is left to his tension, which can continue to sharpen his conscience.14

12Carl G. Jung, Psychology and Religion (New Haven: Yale University Press, 1938), p. 21


It can be said that Jung regards the position of the Protestant as being extremely hazardous but one of unique opportunity. He feels that the Protestant stands at a point where his defenselessness against God gives him a unique spiritual chance of having an immediate religious experience.

In concluding this section of the chapter, it should be evident to what Jung is referring when he speaks of the neuroses of our time. In the neurotic we have an individual who has not discovered what life means to him. With an innate striving for wholeness, the neurotic has tried to find this meaning in many ways only to experience continued tension. Often, he has endeavored to meet this problem by regressing into a more primitive or infantile state, but this has only accentuated the problem. Jung would tell us that tension can be relieved only through consciousness. When growth of an individual proceeds unhindered there is no neurosis. Still, Jung would want it emphasized that a neurosis, in itself, represents a final effort on the part of the psyche to reach a solution and that is why the psychotherapist is faced with a real challenge.

Aims of Psychotherapy

Analytical psychology stresses the fact that neurotic disorders are in the psychic system of the individual and that such manifestations are to be taken care of through psychic methods of treatment.
Generally speaking, the analyst is guided by experience as far as therapeutic aims are concerned. The assumption here is that it is unwise for the doctor to have too fixed a goal. Jung believes that you can rely on nature and the person who is ill to give much of what is needed. Moreover, what will prove effective in one case will not prove helpful in another.

Jung contends that most of the patients with whom he has worked have been those who have not responded to rational treatment. He claims that about a third of the people who come to him are not suffering from any clinically defined neurosis but from aimless and meaningless living.

The analyst suggests that in dealing with such patients he relies greatly on dreams. This, he contends is not due to a special theory of dreams which he holds, but to the perplexity which comes to the analyst at such times. He apparently uses the dream as a last resort. In as much as dreams have been treated in another chapter, they will not be discussed here. At the same time, it is important to note that Jung does find them to be valuable in his work with the kind of neuroticism which demands so much of his attention. It should be pointed out, too, that Jung admits that dealing with dreams may not be especially productive. Therefore he likes to supplement his dream analysis with painting. In doing this he recognizes that in most instances he will not gain pieces of art from the
patients, but what he does emphasize is that such efforts may contain considerable therapeutic value to the patient. He reminds us that he is dealing not with people who have yet to prove their value to society, but rather with those who have lost any sense of importance and who are wondering if life has anything more to offer. It can be seen that during dream analysis the patient is kept in a somewhat childish stage. At any rate, his role is passive in nature. However, with painting, he occupies a more active part. He is actually working at something. Commenting on painting, Jung remarks:

The discipline of drawing endows the fantasy with an element of reality, thus lending it greater weight and greater driving power. And actually these crude pictures do produce effects which, I must admit, are rather difficult to describe. When a patient has seen once or twice how he is freed from a wretched state of mind by working at a symbolical picture, he will thence forward turn to this means of release whenever things go badly with him. In this way something invaluable is won, namely a growth of independence, a step towards psychological maturity.15

Jung sees in all of these pictures a primitive symbolism, oftentimes of a barbaric and archaic nature. He would be expected to suggest, as he does, that this represents the creative forces which have produced the pictures. He is able to draw parallels between these pictures and the symbolism to be found in archaeology and comparative religion.

15 Ibid., p. 80.
From what has been said earlier concerning the collective unconscious, it can be concluded that Jung would regard these pictures as coming from that area of psychic life. Hence, it can be stated that such pictures would be expected to satisfy a natural need in that through them you have a reconciliation of the primitive aspects of the individual's unconscious experience with his present-day consciousness, thereby alleviating the disturbing possibilities of the unconscious.

The analyst stresses the fact that it is not enough to simply paint pictures, one must be able to understand them, intellectually and emotionally. At this point, he does not feel that he has been able to accomplish too much. He is dealing, as in dream analysis, with a realm of psychic life that is difficult to reach, and one can never be quite sure just how deep he has been able to go.

Stages in Psychotherapy

Until now, nothing has been said regarding the various stages in the treatment of the neuroses. In Jungian psychology there are four principal stages: confession, explanation, education, and transformation.

Jungian psychology has as its prototype, as far as treatment is concerned, the confessional. Speaking of the value of confession, Jung exclaims:
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By nothing are people more cut off from fellowship with others than by a secret borne about within them. "Sinful" deeds and thoughts, for instance, are the secrets which separate one person from another. Great relief is therefore gained by confessing them. This relief is due to the readmission of the individual to the community. Herein lies the essential value of the confession.16

Jung, of course, recognizes the value of sharing secrets with others and points out that man has always felt the need of inventing secrets but his emphasis is that it is the private secret which has a destructive effect. He mentions that it is even possible to hold a secret without being conscious of it, and this condition is said to result in even greater harm than if the individual had been conscious of his secret. Jung would even go so far as to say that even though that which is kept secret is not a wrongful act from the standpoint of popular morality, it may still have the same effect as a sin or of guilt.

Jung acknowledges that there was a time when the Church was especially helpful as far as the institution of the Confessional was concerned. As a guardian of culture and science the Church stood in a unique position in this respect. However, because the Church has quite largely lost this position, the Confessional is no longer so effective. This is true at least with the better educated people. At the same

time, Jung would insist that people, by and large, still need help, they still need someone to confess to. In speaking further of the need for confession, Jung makes this remarkable statement:

There appears to be a conscience in mankind which severely punishes the man who does not somehow and at some time, at whatever cost to his pride, cease to defend and assert himself, and instead confess himself fallible and human. Until he can do this, an impene-trable wall shuts him out from the living experience of feeling himself a man among men. Here we find a key to the great significance of true, unsterotyped confession—a signifi-cance known in all the initiation and mystery cults of the ancient world, as is shown by a saying from the Greek mysteries: "Give up what thou hast, and then thou wilt receive."17

The value which Jung sees in confession is that it is of a cathartic nature; that is to say, it is healing. That is essentially what the analyst endeavors to do in the first stage of the therapeutic process. This very often proves to be unpleasant, for such a procedure deals with things which may have been represented or forgotten. Be that as it may, Jung feels that there is actually healing in such pain. As Page has pointed out in referring to the cathartic treatment of Jung, the patient must experi-ence emotional catharsis as well as intellectual. The person must be willing to completely unburden himself.


Jung recognizes that catharsis does have certain limitations. If this were not the case, psychotherapy would not have gone beyond the confession stage. There are some individuals who are not particularly susceptible to this phase of the treatment because they are so much a part of consciousness. These are the persons who so frequently offer considerable resistance. Another technique is needed for such people. This problem leads to the second stage, that of explanation.

One of the situations which makes explanation necessary is the transfer condition. This refers to the tendency which seems to develop on the part of the patient to become dependent on the doctor. The patient appears to be bound to him. There are times when this fixation becomes especially strong. Before continuing the discussion to show how Jung feels that explanation is needed in meeting the matter of transference, it should be said that transference does serve a very important purpose. Jung\textsuperscript{19} contends that it has a biological function to perform. That is, many a neurotic has withheld his libido to such a degree that his phantasies have become accentuated and he has been all but isolated from the world. Their great need is to be put in contact with reality. Jung, in referring to this matter exclaims:

Through the transference to the physician, a bridge is built, across which the patient can get away from his family, into reality.

In other words, he can merge from his infantile environment into the world of grown-up people, for here the physician stands for a part of the extra-familial world.\(^{20}\)

On the other hand, transference may actually handicap the patient in his progress. This is likely to be the case when the patient approaches the physician as if the latter stands for his father and mother and is not a part of the extra-familial world. What the patient becomes susceptible to under such conditions is the same infantile situation which he should be protected from. What Jung is stressing is that transference becomes especially hazardous when it is no longer accessible to conscious correction.

One can better understand what takes place in a situation of this kind when he has an understanding of the nature of this transference, particularly from the standpoint of the individual's personal history. In this sense Jung acknowledges that Freud has made a significant contribution. Freud emphasized that this kind of relationship is due to unconscious fantasies which are very largely of an incestuous nature. While Freud spoke of incest fantasies from the standpoint of repression, Jung believes that in numerous situations such fantasies have never been conscious. The important point here is to recognize that the stage of explanation is valuable in that it enables many patients

\(^{20}\)Loc. cit.
to see what transference is to be attributed to. To quote Jung:

While the method of catharsis restores to the ego such contents as are accessible to consciousness and are normally included in it, the process of clearing up the transference brings to light contents which because of their nature were almost inaccessible to consciousness. This is the main difference between the stage of confession and the stage of explanation.  

As far as the effects of explanation are concerned, Jung contends that in many instances, once the patient has become aware of the transfer situation he will be willing and ready to do something about his position. He feels that through his efforts he will be able to turn from the unconscious to that of the conscious realm.

The third stage in the therapeutic process is that of education. Jung takes the position that while mere insight into one's problems may be enough for some people, there are many persons who need much more in the way of education. Jung remarks:

It is a weakness of the method of explanation that it succeeds only with sensitive persons who can draw independent moral conclusions from their understanding of themselves. It is true that we can get further with explanation than with uninterpreted confession alone, for it at least trains the mind, and therefore may awaken sleeping powers which can intervene in a helpful way. But the fact remains that the most thorough explanation leaves the patient in many cases an intelligent but still incapable child.  

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22Ibid., pp. 49-50.
It is in this matter of explanation that Jung favors Adlerian psychology over Freudian psychology. Adler goes farther in that he is not content with simply pointing out the cause of a neurosis but recognizes that old habits must be replaced by new and better ones. This demands the discipline of education. Jung believes that this emphasis on the part of Adler is one reason why his school of psychology is looked upon with favor by many clergymen and educators.

According to Jungian thinking, there is inherent in this educative process and the attempt on the part of the individual to learn new and more effective ways of adaptation, something of a moralistic discipline. That is to say, Jung believes that personality can develop only after a conscious moral decision, and that this moral decision is something which needs to be strengthened and nurtured a long period of time. It is important to recognize, however, that the moral decision must be from the patient rather than from the moral, social, and religious conventions which are always flourishing in one manner or another and endeavoring to gain adherence. The difficulty with many people, according to Jung, as far as personality development is concerned, is that their education is of a very superficial nature coming from the group rather than from their own insightful thinking.

To quote Jung:

To undertake to develop personality is, in fact, an unpopular gesture, an uncongenial deviation from the highway, an idioscrasy
smacking of the recluse--or so it seems to those who stand outside. But unfortunately personalities are as a rule the legendary hero of mankind, those who are wondered at, loved, and worshipped. The true sons of God whose "names do not perish in aeons." They are the true blossoms and fruits of the tree of humanity. The seeds that continue to engender. The greatness of historical personality has never consisted in their unconditional subjection to convention but, on the contrary, in their liberation and freedom from convention. 23

Our discussion at this juncture introduces us to the fourth stage in the psychotherapeutic procedure of Jung namely, transformation. Of course this is the ultimate aim in his entire effort. In speaking of the nature of transformation the analyst assumes a relative viewpoint. He recognizes that the normally adapted life may mean one thing to one person and something else to another. He believes that there are some people who develop neurotic tendencies because they are only normal, whereas there are others who are neurotic because they cannot become normal. In Jung's thinking satisfaction comes to one as he thinks in terms of what he does not yet possess. Therefore, he does not attempt to offer any ideal norms in this respect, choosing to consider them only as tentative.

It follows then, that the physician's approach to his patient must not be that of instructing or trying to convince

him; he must, rather, think in terms of the individual case. Jung believes that the patient's freedom should be protected at any cost, hence as Jung \(^{24}\) puts it, "The relation between physician and patient remains personal within the frame of the impersonal, professional treatment." Dr. Jung thinks that oftentimes the personalities of the doctor and patient play a much more important part in the outcome of the treatment than anything that the doctor may say or think. It is interesting too, that in speaking of transformation he believes that the doctor as well as the patient may be transformed. In fact, the effectiveness as a physician would be determined by his susceptibility to such transformation as is affected by the patient. That is why Jung thinks in terms of counter-transference which the physician experiences from the patient. In any counseling situation Jung insists that the more stable and stronger personality will emerge victorious. That is, the final issue will depend on the stronger personality, and not in a few cases he believes that the patient emerges the stronger of the two. Hence, when we speak in terms of transformation we must think of the complete doctor-patient relationship, for this is not an atmosphere which envelops a single personality. One of Jung's strong emphases is that the doctor must transcend himself. He recognizes that this is most difficult, but at

the same time it is imperative. Dr. Jung\textsuperscript{25} has enunciated a very important ethical rule which he has summed up in a few words: "Be the man through which you wish to influence others."

\textbf{Psychotherapy For the Clergy}

The concluding topic for discussion in the present chapter is psychotherapy for the clergy. The very nature of the psychology which Jung represents is such that the clergy would be expected to have a unique opportunity for service. It has been seen that Jung believes that the causes of neuroses are psychic in nature, and that any curative technique must be psychic in nature. Furthermore, it has been seen that analytical psychology has regarded the psyche as being spiritual. Jung\textsuperscript{26} has said that "the spiritual appears in the psyche likewise as a drive, indeed as a true passion."

This emphasis, of course, represents one of the fundamental differences between the theories of Freud and Adler and those of Dr. Jung. Analytical psychology insists that the former theories have failed because they are especially concerned with drives and have failed to satisfy the spiritual needs of the patient. Jung sees in psycho-neurosis a

\footnotesize\textsuperscript{25}Ibid., p. 59.

condition which has resulted because a person has not discovered what life means to him. He has brought this fact out quite vividly in one of his classic statements:

During the past thirty years, people from all the civilized countries of the earth have consulted me. Among all my patients in the second half of life—that is to say, over thirty-five—there has not been one whose problem in the last resort was not that of finding a religious outlook on life. It is safe to say that every one of them fell ill because he had lost that which the living religions of every age have given to their followers, and none of them has been really healed who did not regain his religious outlook. This of course has nothing whatever to do with a particular creed or membership of a Church.27

It is apparent, then, that the minister has in this situation a very real challenge. Jung feels that it is the priest or the clergyman who should be most concerned with the problem of suffering. The medical man is interested in physical ills but the analyst is of the opinion that because there are fundamental philosophical and ethical considerations involved, the physician is more often than not limited. At the same time, Jung recognizes that there are many people who will not consult the minister and, furthermore, that in not a few instances the clergyman is not equipped to meet such problems. Nevertheless, he believes that the time has come for ministers and psychotherapists to cooperate in meeting the many psychic problems.

Jung\textsuperscript{28} sent out a questionnaire a few years ago to determine the percentage of people who consulted a doctor in comparison with those who sought the guidance of a minister. He was also concerned with learning why it was that those who solicited help from the doctor made that choice instead of the others. He found that fifty-seven per cent of the Protestants surveyed chose the physician and twenty-five per cent of the Catholics. He found that eight per cent of the Protestants selected the clergyman against fifty-eight of the Catholics. Around thirty-five per cent of the Protestants were undecided whereas only seventeen per cent of the Catholics were unable to choose. Moreover, fifty-two per cent of the individuals covered said they did not consult the minister because he did not possess the psychological knowledge. Around twenty-eight per cent thought that the clergyman was biased and dogmatic. It was rather interesting that the relatives of clergymen who submitted to the questionnaire emphasized that they would choose the physician over the clergy.

Jung recognizes the problem that exists here and has endeavored to analyze it. He concludes that man simply will not accept outmoded opinions and inherited truths. He is not referring here to the minority who will not accept anything, but rather, the great numbers who have quite honestly repudiated the teachings which have seemed to grow empty and

\footnote{\textit{Ibid.}, pp. 265, 266.}
meaningless. These are the people who so frequently raise questions as to relativity of good and evil and similar matters. Jung believes that such confusion arises out of meaningless living and that such problems are to be met, not with chastisement or exhortation, but with sympathetic understanding. He acknowledges that ministers and even medical men have considerable difficulty in responding in this way. In this connection Jung states:

Yet the patient does not feel himself accepted unless the very worst in him is accepted too. No one can bring this about by mere words; it comes about through his attitude towards himself and his own evil side. If the doctor wants to offer guidance to another, or even to accompany him a step of the way, he must be in touch with this other person's psychic life. He is never in touch when he passes judgment. Whether he puts his judgments into words, or keeps them to himself, makes not the slightest difference. To take the opposite position, and to agree with the patient offhand, is also of no use, but estranges him as much as condemnation. We can get in touch with another person only by an attitude of unprejudiced objectivity.29

Dr. Jung believes that the situation which has existed in the German Protestant Church in more recent years should awaken the clergy to the realization that the emphases and techniques employed by the clergy are not settling the problems which men feel they have. It is likely that he would feel that the situation as it exists in Germany would be typical of the entire Protestant picture at the present time.

29Ibid., p. 270.
He points to something of a peculiar situation which exists among the clergy, in that an appreciable number of them seek support from Freud and Adler and because this is true, he contends that large number of people are going without the psychic help they need to receive. The analyst believes that one of the important challenges facing the clergy is that of accepting one's self. He recognizes that this is a most difficult assignment and one which appears almost impossible to fulfill. At the same time, he feels that before the clergy can satisfactorily meet the problems of others, they must first stop trying to escape from themselves. In tother words, "unprejudiced objectivity" is to be accepted regarding self as well as the other person. In stressin this point Jung \(^{30}\) mentions that for a long while we have been trying to understand the "imitation of Christ" as something which means copying after him. He feels that the more important need is to put forth the effort to live our own lives in the same genuine sense in which he tried to live his. As difficult as it is to try to live a life that is patterned after Christ's, he feels that it is far more difficult to try to live our life as truly as he lived his.

To do the latter, means, of course, living contrary to the masses, and suffering from their misjudgment. It is this realization which causes tus to prefer the traditional

\(^{30}\) Ibid., p. 273.
alternative; however, this choice brings upon us our neurotic manifestations. We find ourselves experiencing a kind of civil war. We are led to think that we are two persons, one struggling against the other. That is a typical state of the neurotic person.

Jung believes that the important consideration in this matter of bringing healing to the neurotic lies not in accentuating this inner strife by speaking of guilt and sin—the patient has heard enough of that—but rather in helping the patient to bring about a reconciliation within his own nature. Jung\(^{31}\) puts it uniquely when he says that the challenge is to get the patient "to love the enemy in his own heart and call the wolf his brother."

As the analyst looks upon modern man he sees one who is extremely egoistic and he feels that the spirit of the psychotherapist in facing such egoism should be one of tolerance. Jung insists that this is a kind of "sacred" egoism and that it may be a healthy and strong component of the individual's personality. He feels that in the final analysis it is this condition which will finally lead the patient into the kind of religious experience which he needs. As he puts it:

> What we observe here is a fundamental law of life—enantiodromia—the reversal into the opposite; and this it is that makes possible the reunion of the warring halves of the personality, and thereby brings the civil war to an end.\(^{32}\)


\(^{32}\)Ibid., p. 274.
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Jung recognizes that as far as the counselor is concerned the acceptance of this "shadow-side" of the patient's personality is not easy. The psychotherapist is then faced with the problem of whether or not he will be willing to assume the result that seems to be necessary in helping the patient along a rather hazardous adventure. In doing this his whole viewpoint regarding right and wrong must be of a relative nature. This may even mean accepting tentatively the error of the patient.

One can see that when Jung takes this step he is transcending Freudian psychoanalysis in that he recognizes that the neurotic is in need of considerable help—spiritual help—and that the counselor must be in a position to assist him in this respect.

In concluding this chapter it should be said that if there is any one thing which Jung would emphasize for the psychotherapist or the clergyman engaged in working with the neurotic patient, it is that his attitude is of extreme importance. In his approach to the matter, Jung has not given so much in the way of rules and formulae but rather has endeavored to present something of the atmosphere which should pervade the counselling relationship. Jung\textsuperscript{33} insists, as he tells us that "the attitude of the psychotherapist is infinitely more important than the theory and methods of

\textsuperscript{33}Ibid., p. 281.
psychotherapy." One can see, too, that in his presentation of the subject, he leaves the door open for further cooperation, between the clergy, because of what they represent, and psychotherapists. He does this mindful, of course, of the deficiency which the former will have to overcome if this is to be effective.

It can be seen from the preceding discussion that Jung leaves an important place to psychotherapy in his psychology. While this aspect of analytical psychology is to be evaluated further in the following chapter, a few comments would seem to be in order at the present time.

One is given the impression in reading Jung that in his psychotherapeutic considerations, he feels more certain or secure than at any other time. He recognizes, of course, that it is at this point that one deals with life and death matters and that while we may continue our theorizing regarding the etiology of personality disturbances, one cannot afford to make too many mistakes in correcting them. However, in the approach which the analyst takes with respect to psychotherapy one should not conclude that Jung is concerned only with neurotic manifestations per se. Jung's psychotherapy embraces all of life; he is concerned with assisting the neurotic person back to health but he is also interested in making the healthy person healthier. That is one of the most significant aspects in Jungian psychotherapy and it should remind those of us who are interested in psychotherapy that in our concern for the sick we should not overlook the healthy.
A CRITIQUE OF JUNG'S PSYCHOLOGY OF RELIGION

It now becomes proper to evaluate critically the postulates of Jungian psychology. The examiner would like to preface any further comment with the statement that it is a humbling experience to even undertake such an assignment. Whatever the criticisms offered by opponents and sincere critics of Jung, it still remains true that he is one of the greatest of masters in the field, and any personal comment offered in this investigation is made with that understanding. As a matter of fact, in the case of the present investigation, the writer has found himself becoming increasingly sympathetic with Jung's postulates, and in the present chapter the approach will be, with some exceptions, that of coming to the defense of Jungian psychology.

In this connection, some of the chief arguments leveled against analytical psychology will be presented and an attempt will be made to reply to such arguments. It is not expected that every accusation will be successfully met to the satisfaction of everyone. This is true with any school of psychology or approach to the study of personality. Jung would be the last person to suggest that he had discovered truth in the fullest extent of the word.
The Attitude of Jung

One thing which has been impressive throughout the study has been the scientific modesty which has pervaded Jungian psychology. The writer introduces this point at this particular juncture because some of Jung’s opponents have seen fit to suggest that Jung has had throughout his experience in analytical psychology certain ulterior motives. Freud, among others, has chosen to make rather devastating insinuations in this respect. Perhaps the scientific fervor and the inevitable human shortsightedness caused both of these men to engage in oral pettiness at times, but this is not tantamount to saying that what they uttered in such an atmosphere is true. For example, Freud¹ at one time suggested that Jung had been guilty of racism. No evidence has been uncovered which would suggest that such an accusation is warranted. As a matter of fact, Jung² has spoken quite candidly against such bigotry and human strife, suggesting that such conditions are the result of the failure on the part of the individual or nation to assimilate the unconscious with consciousness. Jung has also been accused of possessing the kind of personality which would make it difficult for him to follow others, the result being that he had to inaugurate a movement of his own. This

²Carl G. Jung, Aufsätze zur Zeitgeschichte (Zurich: Rascher & Cie. A.-G., 1940).
same accusation may be made against most leaders and might be used against Freud, Adler or anyone.

In speaking of Jung's unwillingness to accept his theories, Freud has said:

I was well aware that anyone might take flight on first approach to the unlovely truths of analysis; I, myself, had always asserted that anyone's understanding may be suspended by one's own repressions (through resistances which sustain them), so that in his relation to psychoanalysis he cannot get beyond a certain point. But I had not expected that anyone who had mastered analysis to a certain depth could renounce this understanding and lose it. And yet, daily experience with patients had shown that the total rejection of all knowledge gained through analysis may be brought about by any deeper stratum of particularly strong resistance.3

Freud is saying that Jung has been unable to accept certain Freudian tenets because of a resistance which he himself has built up. Of course, this same thing could be said of Freud in his unwillingness to accept any modifications which Jung may be interested in introducing, and in even resenting any other school of psychology calling itself psychology simply because it may be unwilling to accept each and every Freudian theory.

To say that Jung should not be accused of having strong ulterior motives is not to say that Jung was not influenced by subjective elements. He recognizes that the subjective factor becomes a part of any work. He4 has put this

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3 Freud, op. cit., p. 963.
explicitly in these words: "Our way of looking at things is conditioned by what we are. And since other people are differently constituted, they see things differently and express themselves differently." He goes on to say that this has been true with Adler, who worked with the same empirical material as Freud, and yet who approached the material from a different point of view. It is this realization which causes Jung to show a willingness to recognize a possible error in his own work, as well as possible truths in the work of others. He believes that in applied psychology particularly we should be modest and show a readiness to respond to opinions, even though they differ from our own, the position being that we are a long distance from having entire knowledge of the psychic life.

Meanwhile, it must be admitted that there were times when this tolerance on the part of Jung was reduced considerably, and he yielded to the impulse to call Freud and his followers dogmatists.\(^5\) He expressed concern over what he considered their attempts to reconcile dogma and science. However, before we criticize him too harshly for this, we should recall Freud's reference regarding Jung's revolution:

Men are strong so long as they represent a strong idea. They become powerless when they oppose it. Psychoanalysis will be able to bear this loss and will gain new adherents for those lost.\(^6\)


Freud is intimating that only his ideas are strong and the result of genius. How similar are these words to the words of Jung who, in a recent letter to the investigator, said:

When I was in Africa I tried to convince my Somali boys that the earth is a globe. I did not succeed, because they found that my argument was not at all convincing. You can convince nobody who is not able to be convinced or not able to follow your argument.7

The only reasonable conclusion to reach, therefore, regarding possible ulterior purposes, subjective factors, and dogmatism in the life and work of Jung would be to suggest that to an extent he has been motivated in this way but, by the same token, so has every other man and, therefore, this would not seem to be a valid criticism.

**Jung and Mysticism**

One of the very frequent and somewhat effective arguments employed against the psychology of Jung is that it possesses a mystical vagueness which more or less takes it out of the realm of psychology and places it in realms of philosophy and religion. This criticism merits considerable attention. One writer in discussing Jung's emphasis of the "collective unconscious" has said:

> Since this deals with archaic and mystical matters, a rather frequent mystical vagueness inevitably creeps into his written

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7 Letter written to the investigator from Dr. Jung, January 15, 1949.
presentation. Jung often exceeds the bounds of rational science in his discussion of irrational matters. From a purely scientific standpoint it is difficult to say just where the threshold leading to solely intuitive comprehension begins.\(^8\)

With respect to the above criticism it should be pointed out that Jung as well as some of his leading followers take the position that it is something of an exaggeration to refer to Jungian psychology as mysticism. In a letter Jung has said:

> An ass calls mysticism what he does not understand. If you write a book about comparative psychology of religion, you cannot avoid mentioning a lot of religious ideas. That does not mean that one is a mystic—no more than it means that one is a criminal when one writes a book about criminology.\(^9\)

Jacobi,\(^10\) in discussing the matter, has pointed out that this criticism is no doubt due to the fact that people have forgotten that the strictest of the natural sciences, physics, is as mystical as Jung's psychology. He mentions that psychology which is never able to free itself of an empirical basis penetrates into a realm in which expressions of language are inadequate. He then goes on to say:


\(^9\)Letter written to the investigator by Dr. Jung, January 15, 1949.

Considered from this standpoint Jung is as far from being a metaphysician as any natural scientist ever was, for his statements always refer to empirically verified facts and are strictly limited to what is conceivable on the basis of experience.\footnote{11}

M. Esther Harding,\footnote{12} one of Jung's leading followers in America, has stated that she does not believe that there is any mysticism in his teaching. She feels that Jung is interested in the subjective aspect of individual experience and that he is concerned with understanding it as far as possible and relating it in a scientific manner to the more accessible parts of the human psyche.

Henderson,\footnote{13} another one of Jung's devotees in this country, takes the position that Jung is spoken of as a mystic because a good part of the subject matter in his writings has, until now, only been the subject for mystical speculation. He goes on to say:

The sympathetic and sometimes enthusiastic approval of certain religious symbols has led people to misunderstand his own standpoint. He is always writing as a psychologist and of religious phenomena as psychological experience. At no time during all the years I have known him have I seen any lapse from this standpoint, although I agree he frequently says things in a poetic, philosophical, or ironical manner which is bound to be puzzling and quite foreign to the usual scientific way of stating things.\footnote{14}

\footnote{11}{Loc. cit.}
\footnote{12}{Letter written to the investigator by M. Esther Harding, February 18, 1949.}
\footnote{13}{Letter written to the investigator by Joseph L. Henderson, February 26, 1949.}
\footnote{14}{Loc. cit.}
In view of the foregoing comments, what may be concluded regarding the criticism that Jung is a mystic? It is the opinion of the investigator that Jung's most intimate associates should be in a good position to know what Jung represents, to say nothing of Jung himself. It appears within reason to conclude that what his critics mean to say is that Jungian psychology leaves an important place to religious experience, and this is undeniably true. Jung insists that the phenomenon of religious experience is of legitimate concern to psychology. Such experience is regarded by analytical psychology as an activity of the human psyche. As Gerhard Adler\(^{15}\) has said, "religious activity is the highest form of spirituality."

Psychoanalysis has taken the position that religion is a mere concomitant of some primary biological instinct and both Freud and Alfred Adler would tend to reduce religious phenomena to something else. They regard religion as a kind of secondary psychic activity. In taking a stand against this position Gerhard Adler has said:

The psychologist who does not accept this valuation—or rather devaluation—of religion is regarded with suspicion as introducing metaphysical or mystical elements into the realm of psychology. Against this line of argument it must be pointed out that it is a thoroughly unproven assumption that religious experiences are due to "nothing but" repressions of sexual or other biological instincts.\(^{16}\)


\(^{16}\)Ibid., p. 149.
Analytical psychology regards the unconscious as a living, creative process. Spirituality is a primary function of the psyche.

It must be kept in mind that Jung has not reached these conclusions because of some religious prejudice. They are conclusions based on the material uncovered in empirical investigation. He is dealing with psychological facts and factors. The religious process of which he speaks is simply the "process of individuation." It is a religious process, however, because it is concerned with the meaning of life.

It should help to clarify matters further to remember that Jung takes the position that psychology has neither the intention nor the power to discuss the existence or non-existence of a god. As he has said:

Psychology as the science of the psyche has to limit itself to its subject matter and has to guard itself against trespassing on metaphysical assertions or other statements of faith. Were it to postulate god even only as a hypothetical cause, it would imply the possibility of evidence for the existence of god, and by that it would have exceeded its competence in an absolutely illegitimate way. Science can only be science; there are no "scientific" statements of faith and similar contradictions in adjecto. We just do not know what is the origin of the archetype, just as little as we know what is the origin of the psyche. The competence of psychology as an empirical science can only be to establish whether a typical image of the psyche can, by means of comparative research, justifiably be called an "image of god," or not. This
or that what he says is derogatory of religion. Schar\textsuperscript{19} has mentioned that theologians are interested in Jung's postulates but that they exercise too much in the way of precaution. As he\textsuperscript{20} puts it, "they are not even willing to try his hypotheses to see if they would hold water." This brings to mind a statement by Jung\textsuperscript{21} when he said that "not even the Archbishop of Canterbury has dared to send me one of his ecclesiastics to learn something about the psychology of the unconscious."

In view of the previous discussion on mysticism it will not be necessary to consider further the question as to why Jung cannot go further into religion than he does, but it does appear relevant at this time to emphasize that what Jung has to say should in no way be construed to mean that it is harmful to religion. It may be harmful to some manifestations of religion, and in that sense, Jung would be willing to stand condemned. He\textsuperscript{22} has no good word for what he calls an "erotic religion" which is, as he puts it, "the unconscious transformation of an erotic conflict into religious activity."


\textsuperscript{20}Loc. cit.

\textsuperscript{21}Letter written to the investigator by Dr. Jung, January 15, 1949.

It is possible that some criticism has come about because of Jung's emphasis upon the collective unconscious. However, it is difficult to understand why this should be the subject of criticism as the approach which Jung takes emphasizes the creative possibilities to be found in the unconscious so long as it is handled wisely. It is pertinent to mention at this juncture that Kunkel, \(^{23}\) who is quite sympathetic to Jungian psychology, feels that in stressing the role of the unconscious, there is a need to go beyond any emphasis of a force in human life which pushes us from behind and to stress the creative power and value ahead of us in the infinite future. While this approach may not at times seem apparent in what Jung has to say, it is very definitely a part of his psychology. His approach is teleological in nature. He is concerned with the totality of the psyche and, as he \(^{24}\) has pointed out, the unconscious is to be regarded as not only a catch basin for repressed contents, but also "the eternally creative mother of this very consciousness," and still further, it is the "primary and creative factor in man, the never-failing source of all art and of all human productivity."

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\(^{24}\) *loc. cit.*
It is likely, too, that some criticism has come from religionists because of what may appear to be a de-emphasizing of creeds in analytical psychology. It should be remembered that Jung presents quite an argument for creeds so long as they are believed and carry meaning for the individual. However, his observations lead him to believe that many people no longer believe in them. The truth of the matter is that he views with alarm this condition. What Jung insists upon is that without such belief there is a tendency for creeds and ritualism to become more and more formalized, for as Adler has said:

Every ritual tends to build more and more fences round the numinosum, thus in the end suffocating what it was meant to guard. Instead of being an instrument of constant renewal, ritual may become a "protection" against the energy of the immediate experience to such an extent that the immediate experience is lost behind the protective walls. The ritual inevitably becomes a function of the collectivity, and every collectivity in the end feels itself menaced by the novelty and unpredictability of the individual experience.25

While there is said to be this danger in ritual, it should be mentioned that it exists only when ritual has degenerated. When the individual approaches the ritual in the proper attitude, such an act may have great significance. Hence, it can hardly be said that the approach which analytical psychology takes to the subject of creeds is abusive or

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unduly critical. If anything, it adds to the importance of creeds.

Finally, it is possible that religionists have at times been critical of Jung because of his remarks concerning the clergy. It is probably safe to say that this criticism has come from clergymen who are themselves in particular need of acquiring the insight of which Jung speaks. It would seem that Jung has made a significant contribution in discussing the role of the clergy in psychotherapy. His contention that the Protestant Church has an important challenge in this respect would seem to be a much needed emphasis and any reference to our past failures should be taken as constructive criticism.

In concluding this phase of the discussion, the following statement from Jung is most relevant:

No matter what the world thinks about religious experience, the one who has it possesses the great treasure of a thing that has provided him with a source of life, meaning and beauty and that has given a new splendor to the world and to mankind. Nobody can know what the ultimate things are. We must, therefore, take them as we experience them. And if such experience helps to make you healthier, more beautiful, more complete and more satisfactory to yourself and to those you love, you may safely say: "This was the grace of God."26

Etiological Aspects of Jungian Psychology

Another criticism leveled against analytical psychology is that the methods employed are not etiological. In amplifying this criticism it should be noted at the outset that Jung is accused of de-sexualizing the libido in order that he might have a theory that is more acceptable to people. Freud has attacked Jung by saying that you cannot determine the utility of a theory on the basis of the people's widespread acceptance of it. To quote him:

Jung's argument ad captandum benevolentiam rests on the all too optimistic assumption that the progress of humanity, of civilization, and of knowledge has always continued in an unbroken line, as if there had never been any epigones, reactions and restorations after every revolution, as if there had been no racks, who, through a retrogression, rejected the gain of former generations. The approach to the standpoint of the masses, the giving up of an innovation that has proved unpopular, makes it improbable from the beginning that Jung's correction of psychoanalysis could justly claim to be a liberation for youth. Finally, it is not the years of the doer that decide this, but the character of the deed.27

One may agree with Freud in his argument that general acceptance of a theory does not validate it but this does not appear to be a strong criticism of Jung, for if there is widespread opposition to Freud's sexual emphasis, it is

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certainly safe to say that there is a very general aversion to the religious emphasis of Jung. It is true that the desexualizing of the libido has met with approval from many, but this is not tantamount to saying that people have always rushed to the support of Jungian psychology. Jung has shown that the alternative which his methods offer is far from a simple exercise. As he puts it:

The saying, "for many are called, but few are chosen," applies here as nowhere else; for the development of personality from its germinal state to full consciousness is at once a charism and a curse. Its first result is the conscious and unavoidable separation of the single being from the undifferentiated and unconscious herd. This means isolation, and there is no more comforting word for it. Neither family, nor society, nor position can save him from it, nor the most successful adaptation to actual surroundings, nor yet the most frictionless fitting in with them. The development of personality is a favor that must be paid for dearly. But people who talk the most about the development of personality are those who least consider the results, which are such as to frighten away all weaker spirits.28

On another occasion Jung,29 in referring to those who were willing to choose this way of healing, said that "These few take the way only out of inner compulsion, not to say necessity; for this road is narrow as a knife edge."

In view of the foregoing comments it is difficult to see how too much could be made of the argument that Jung is advocating an easy and comforting discipline, one that

requires a minimum of struggle. As a matter of fact, Jung has insisted that the neurotic patient would probably prefer Freud's approach to his in view of the fact that in analytical psychology the individual is urged to concentrate on the present status rather than give attention to some event or experience in his early childhood. As he shows, in doing the latter, "we are first and foremost obeying the impulse of our patients to withdraw themselves as far as possible from the critical present."

It can be seen, then, that Jung places much stress on the neurotic's present problem. It is his contention that the effective causes for a neurosis are to be found in the present, and that it is only in the present that they can be eradicated. For example, instead of concentrating on a father— or a mother-complex or some remote incest phantasy, the question that is raised is, "What is the task which the patient does not wish to meet?" This is not to say that attention should not be given infantile sexuality and early experience, for Jung recognizes that insight into the past is necessary, but it is his feeling that, whatever the original condition, neuroses are conditioned and perpetuated by wrong attitudes which extend into the present and which must be met there.


31 Ibid., p. 93.
The question as to where to offer the greatest concentration with respect to tracing the etiology of a neurosis is a complex one, and it is probably safe to say that neither Freud nor Adler has spoken the final word, but it is interesting to point out that the practice of approaching the personality disturbance from the standpoint of the individual's current problem is a trend that has been looked upon with considerable favor by contemporary psychotherapists. Rogers has stressed the importance of the immediate situation as compared to information concerning the patient's past. He insists that it is one of the distinguishing characteristics of the newer approach. Richards has referred to the need of recognizing the anxiety created in the individual through an inadequate adjustment to some current problem. As Lois French has pointed out, such a trend has even found a place in recent developments in psychiatric social work. It is interesting, too, that one of America's outstanding psychoanalysts, Karen Horney, has said that personality problems are not solely a product of childhood experiences. Furthermore, it is well to note that she disagrees with Freud and

36Ibid., p. 76.
agrees with Jung in emphasizing that sex is only one of the basic needs of the individual.

In dealing with this criticism concerning etiological methods, the investigator was interested in gaining some recent word from Jung concerning the matter, and in response to a question he had this to say:

My method of treatment is etiological in so far as it first of all tries to get at the historical root of the disturbances. Moreover, it not only is etiological but also prospective inasmuch as it tries to develop personality.37

The argument that Jung's methods are not etiological is hardly justified by the facts. His etiological emphasis is different from that of Freud or of Adler, but to insist that one's methods are not etiological because they differ runs contrary to scientific procedure.

Jung's Therapy

Another criticism offered, and one which is necessarily related to those previously alluded to, but one which merits specific attention, is that Jung's therapy has little value.

Page,38 in evaluating Jung's psychology, contends that it may have some value for a few individuals who are socially well-adapted and who possess considerable ability but

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37 From a letter written to the investigator by Jung on January 15, 1949.

continues with the assertion:

However, Jung's mystical and highly intellectual approach has little to offer the average neurotic person who is painfully conscious of his inadequacies and is primarily concerned with the need for social adjustment and normalization.39

Freud40 in attempting to substantiate this contention, has referred to a patient who went to a representative of Jungian psychology and who was said to have made every effort to follow him faithfully, but who left the analyst "as a poor sinner with the strongest feelings of contrition and the very best resolutions, but at the same time, with deepest discouragement." What has to be recognized from the start is that no one therapeutic approach can lay claim to consistent success. This is true, not alone because of a possible weakness in method or approach, but because of the diversified and complex cases with which the therapist deals. As far as judging the soundness of a therapeutic technique on the basis of each and every result is concerned, Jung41 has at times wondered about the effectiveness of Freud's theory of repression in those instances when, after the individual has been able to release his natural instincts from repression, he has continued as neurotic as before.

39 Ibid., p. 207.
From the standpoint of therapy, Jung's methods have at times been criticized because, as Hendrick\textsuperscript{42} puts it, "they overemphasize the wisdom of the therapist and leave too little to the natural evolution of the individual."

In response to this criticism Jung has said:

There is no such thing as the wisdom of the therapist. As a rule he has little or none. It is important that he is not ignorant, but that holds true for every kind of medical treatment. I insist upon the importance of this point. Psychology is not founded upon complete ignorance of every other science, on the contrary, it demands a lot in that respect.\textsuperscript{43}

Regarding the above point, correspondence has taken place with M. Esther Harding, one of Jung's leading followers in America who has this to say:

The scientific basis for therapy and certain techniques can be taught but the skill to apply them wisely depends entirely upon the quality of the therapist, just as in the case of surgery the anatomy and pathology of the affected part can be learned but the wisdom of the diagnosis and the skillful performance of the operation depend for their success on the surgeon.\textsuperscript{44}

It is likely that another reason the criticism that Jung emphasizes the wisdom of the therapist is heard, is that he does feel that continued guidance of the patient is necessary even after the root of the person's difficulty has been


\textsuperscript{43}From a letter written by Dr. Jung to the investigator on January 15, 1949.

\textsuperscript{44}From a letter written by Dr. M. Esther Harding to the investigator February 18, 1949.
discovered. Murphy has brought this out very well in pointing out how in this respect Jung goes beyond Freud in that he believes that it is not enough to release the patient's complexes and then leave the rest to the individual. The point is made that the person must be given something to grasp, there must be cooperation in helping the individual to pick up his "lost thread of life." In this respect, it is interesting that McKinney, in his discussion of directive techniques in counseling has included sections on re-education and bibliotherapy in which he stresses the value of special educative programs and the use of helpful books in strengthening the patient.

It would be difficult to show the absence of a kind of wisdom in any counseling relationship. Even in the non-directive approach where proper structuring calls for a minimal amount of aggressiveness and direction on the part of the counselor, there is still a very definite kind of guidance which requires much in the way of insight as far as the counselor is concerned.

It would be well to mention at this time that Kunkel has said that one difference between the Jungian approach and his own is that he believes more in "religious self-education" whereas Jung stresses the need for analysis by an

47From a letter written by Fritz Kunkel to the investigator, December 1, 1948.
We need to establish the basis of our argument. First and foremost, we must recognize that the problem lies not in the facts themselves, but rather in the way they are interpreted and presented. It is not so much the data that need to be questioned, but the conclusions drawn from it. The methods used in this study are sound, and the results are reliable.

However, the interpretation of those results is open to debate. The authors have chosen to emphasize certain aspects of the data, while downplaying others. This selective reporting can lead to a skewed understanding of the true implications of the findings.

In summary, while the data is solid and the conclusions are sound in theory, there are methodological concerns that need to be addressed. Further investigation is required to ensure that the results are not merely a reflection of the researchers' biases, but are instead a true reflection of the underlying phenomena. Only then can we have confidence in the validity of the conclusions drawn.
expert. Kunkel believes that his thought is therefore more Protestant in nature. As he puts it, "Initiation takes place between God and the individual rather than through a mediator, priest or therapist." It would appear that the question may be raised as to whether this actually characterizes Jung's approach. It is true that as an analyst the role of the therapist is stressed but the analyst is not serving in the capacity of priest or mediator. In fact, Jung has reiterated that modern man does not want to be guided in the priestly sense as was once true, but that he wants "to guide himself, to stand on his own feet." Furthermore, he has urged that with the breakdown of ecclesiastical walls, the Protestant has been put in a unique condition in that "he has been left to God alone." This situation has resulted in an increased sensitivity on the part of the individual to problems of the psyche necessitating greater responsibility on the part of the individual. This would suggest that analytical psychology is not thinking so much of a mediator as it is the patient facing his own problem and, in the last analysis, working it out.

Before leaving the criticism concerning the wisdom of the therapist, it will be well to point out that another

48 Loc. cit.


follower of Jung, in this country, has stressed that it is actually the wisdom which the analyst is expected to have which represents one of the disadvantages of the Jungian approach. He states that the technique cannot be employed without considerable experience in life and in dealing with the complications of transference. Hence, there are fewer individuals who are able to become Jungians in contrast to the many who are able to practice psychoanalysis. Henderson goes on to say that the success of the analyst is based on the quality of work he is able to do with a specific individual and that he cannot be expected to take the patient farther than he has been able to go himself. This necessitates considerable self-insight and self-examination over a period of many years. Speaking of his own students, Henderson states:

My students are in various stages of development and training analysis consists in helping them to find at what level of effectiveness they can best function. Some of them are only capable of the more superficial aspects of therapy—possibly just counselling—some are able to use the principles of depth psychology to some extent but not directly. Some are able to use principles of depth psychology for analyzing personal unconscious material but are unable to interpret material from the collective unconscious. Later on some of these therapists will be experienced enough to deal with the deeper problem and then one can speak of them as Jungian analysts in the true sense.

51 From a letter written by Dr. J. L. Henderson to the investigator, February 26, 1949.
52 Loc. cit.
53 Letter written to the investigator by Dr. J. L. Henderson, February 26, 1949.
Analytical psychology as championed by Carl Gustav Jung has figured significantly in the study and analysis of personality during the first half of the twentieth century. This school of psychology has been known especially for its emphasis upon religion as a cardinal factor in the development of personality.

Before the rise of analytical psychology Jung achieved recognition as a devotee and colleague of Sigmund Freud. During this period, he made major contributions in the study of schizophrenia, free association, and the psychology of dreams.

While it is true that Jung has become a prominent figure in the field of psychological investigation, it is at the same time true that he has probably not received the attention, particularly here in America, that he deserves. At the same time, there is a current trend which should give impetus to such a study in that an increasing amount of attention is being given to the relationship of religion and psychology.

In this investigation, some attention has been given to Freudianism and Adlerian psychology in as much as both
In order to meet a goal, one must be aware of the possibilities.

One of the greatest tools in excavating the past is to seek and study the remnants of human activity. These remnants can be found in the form of artifacts, structures, or written records. Understanding these remnants allows us to piece together the story of human history. The process of interpreting these remnants is called archaeology.
along with the dreamer, and reading between the lines to per-
mit "a certain tentativeness to lead him slowly into a semi-
mystical world" may enable one to determine the full signi-
ficance of the dream. A fundamental consideration to keep
in mind is that the language of science and the language of
the dream are two different things. It seems that Jung at
times may claim to much in his interpretation of dreams.
This would appear an even more justifiable criticism when
one recalls his occasional statements relative to his uncer-
tainty about dream interpretation. However, when one ap-
proaches the matter in the manner in which Murphy does, it
appears to be more feasible.

Jung and Nazism

There is one final criticism, more of a personal nature,
which has been aimed at Jung in recent years which needs to
be mentioned at this time. The analyst has been accused of
having Nazi sympathies. This, of course, has somewhat af-
fected his influence in America. But as Harding has said:

His whole attitude in regard to the value and
importance of freedom for the individual in
his personal life, religious beliefs and prac-
tices, in his thought and political affiliations
are entirely opposed to any form of totalitar-
ianism.58

58 From a letter written by Dr. M. Esther Harding to the
investigator, February 18, 1949.
This can be verified by one of his more recent books in which he points out that while he must concern himself as a psychotherapist with all the factors which exercise influence over the psyche, he does not care to speak of political matters. However, he does go so far as to see in Hitler the war god. It would not appear as if Jung had too much sympathy with Nazism.

It can be seen from the foregoing discussion that analytical psychology has been subject to much criticism. If one were prone to agree with Freud that Jung, in repudiating Freudiansim, selected the easier and more popular alternative, it must now be concluded that the Jungian approach has not been without its tempestuous times and its stern critics. Some of the criticisms leveled at the school are not without some justification. Certainly, as Kunkel has reiterated, Jung has not spoken the final word. The analyst Jung would admit this. Still, Jung has spoken significant words and it behooves the sincere searcher into the meaning of psychic phenomena to give them the careful consideration they deserve.


60 Ibid., p. 11 and following.

the individual psychology of Adler and the analytical psychology of Jung have psychoanalysis as a common background. The main consideration in this study, however, has been with analytical psychology, particular attention being given to the religious implications.

The literature in the field of analytical psychology is plentiful both from the standpoint of books by Jung and books and articles concerning the Jungian approach. Jung's works are translated into most of the European languages as well as those of the Orient and elsewhere.

In any school of psychology there are terms used which are peculiar to that particular school as well as general psychological terms. In the present study such terms have been defined and their scope indicated.

Attention has been given in this dissertation to the rise of analytical psychology and with respect to this, reference has first been made to Dr. Jung himself with his discussion of personal characteristics, family background, educational experience, medical work, travels, and other experiences.

As already suggested, analytical psychology has a psychoanalytical background. As far as psychoanalysis is concerned, its main concern, that of studying the dynamics of behavior from the standpoint of unconscious processes, extends back for some time, but it is to be related more
directly to the period of the 19th century. It was at this time that the investigations of men like Charcot, Bernheim, Liebault, Breuer, and finally Freud got underway. The name of Freud, of course, was the great name and represented the most significant contribution at this time. It was Freud more than anyone who demonstrated the importance of distinguishing between conscious and unconscious states and from this, new meaning was given to the dynamics of human behavior.

In Freudian psychology, special emphasis is given to the sex drive. Libido, in the sense in which Freud employs the term, refers to the energy and force connected with all the activities under the sex drive. Psychosexuality is at the basis of Freudian psychoanalysis as it endeavors to trace the growth of the individual. In explaining the etiology of neurotic behavior Freud stressed that all the factors contributing to a neurotic manifestation are associated with the sex life of the individual. From the standpoint of treatment, psychoanalysis endeavors to free the repressed tendencies of the individual and thereby bring them to the attention of the patient, thus enabling the individual to face life more adequately.

Alfred Adler, the founder of individual psychology opposed the sexual emphasis of Freud. He saw as the principal motivating force man's striving for superiority and
power. This, in turn, is considered to be an attempt to compensate for basic feelings of inferiority and insecurity. To Adler, the neurotic illness is a method to excuse failure and to gain attention. The main objectives of the therapist are to disclose the person's style of life, get the patient to understand the nature of his fictional goal and the meaning of his symptoms after which he is given helpful guidance.

As suggested previously, Jung was an early follower of Freud, but as early as 1909 there was some evidence of differences between Freud and Jung and those differences became increasingly marked until about 1913 when very serious misunderstandings arose and a definite schism took place between the Freudians and Jung and his supporters.

One of the important differences between Freud and Jung revolved around the libido concept. Jung has looked upon it as a general urge, the total vital energy seeking the goal of growth, activity, and reproduction. Jung goes far beyond the sexual emphasis of Freud. Primitive man had a libido that was predominantly sexual but subsequently the libido has been de-sexualized by religion.

Freud and Jung also differ with respect to the unconscious in that the latter goes much farther in his stress of the collective unconscious. Jung makes much of the moral tendencies which are said to be associated with the unconscious.
Still further, Jung insists on the importance of the patient's present problem in the etiology of neuroses. As to his mode of therapy, he employs among other things, free-association and dream analysis. Moreover, his procedure is not satisfied with simply releasing the patient's complexes by analysis but in following through with educational influences.

In advocating a collective unconscious, Jung believes that it is our inheritance from ancestral and racial psychic life. He is not suggesting that the collective unconscious is an aggregate of specific inherited ideas, but what is inherited is a structure which enables the brain to function along primitive and animistic lines. Jung feels that the collective unconscious is common to all humanity and that it represents the background from which every mentality has evolved.

In referring to the contents of the collective unconscious, Jung employs the term "archetypes" which pertains to themes of a mythological nature and which are essentially primitive ways of thinking. The analyst sees a striking parallel between mythological images of the primitive and much of modern behavior. These deepest images are experienced as the inner voice and are to be treated with the utmost care for they have a tempting force and are containers of dangerous energies, but, at the same time, they are a nucleus for religious orientation.
Another aspect of the present investigation has been concerned with Jung's emphasis upon religion and types, for he has probably done as much as anyone in this area. At first, he posited two personality types, the introvert and the extravert, but he has subsequently defined introversion and extraversion as attitudes. He also thinks in terms of the four mental functions—thinking, feeling, intuition and sensation. The individual's type would be determined by the function which would be predominant in the person. In the opinion of Jung, the extraverted attitude permits decisions to be made and actions to be determined on the basis of objective facts and relations. When such a tendency becomes habitual, Jung speaks of an extraverted type. Furthermore, extraverted thinking, feeling, sensation, and intuition would have an objective reference.

The introverted attitude is primarily oriented by subjective factors. Moreover, as with extraversion, introversion tends to have an intellectual or emotional character or they may be of an intuitional nature.

Jung feels that religious typology is evident in religious history. For example, he believes that the problem of types is illustrated, among other events, by Gnostics, Tertullian, and Origen as well as in certain theological disputes of the ancient Church, the matter of Transubstantiation, and the Holy Communion controversy between Luther and Zwingli.
The present study has also included a discussion of the significance which analytical psychology attributes to dreams. It stands to reason that Jung would attach more importance to dreams in that he feels that they are the direct expression of unconscious activity. Jungian psychology is interested in dreams, not alone because they afford scientific insight into psychic causality, but because they represent a helpful therapeutic tool. Jung offers no general theory of dreams nor does he attempt to relate dreams to a particular doctrine. At the same time, he does view the dream as giving a picture of that side which is not known in man's waking state. Furthermore, dreams may have several meanings in that they may represent an expression of suppressed wishes of the past, a present conflict, or they may be of an anticipatory nature. Jung makes much of symbolism in dreams. In reporting on Jung's approach to dreams, attention has been given to his interpretation of dreams and it has been found that he considers the dream prospectively as well as retrospectively. Jung believes that as the dream comes from the psyche, it has its purposive aspects. This matter is regarded as particularly important because of the bearing that it has in connection with the etiology and treatment of neuroses.

From our viewpoint, the most important emphasis of Jung is that concerning the relationship between religion
and psychotherapy. In the present study an attempt has been made to understand what Jung means by religion. As Jung approaches the subject of creeds he is not interested in defending any one creed as correct, but he is interested in them because they represent techniques and methods which men employ in bringing themselves into a proper relationship with the mysterious forces of the universe. However, he recognizes that this can be effective only so long as men believe in them. It is this problem which he regards as responsible for the confusion in contemporary Christianity and for the widespread fear, restlessness, and hostility in the world. This actually constitutes the spiritual problem of modern man.

In Jung's premises regarding the aims of psychotherapy, he gives considerable weight to the expressive phantasies of dreams and painting. As to the various stages in the treatment of neuroses, Jung has listed four principal stages: confession, explanation, education and transformation.

In connection with psychotherapy, the role of the clergy has been set forth as strategic, due to the very nature of what Jung regards as man's psychic problem, his need for a religious outlook.

Finally, the present inquiry has been concerned with evaluating critically the postulates of Jungian psychology with particular attention to the criticisms that are directed upon this school. The criticism that Jung has had ulterior
motives in advancing his theories and has permitted the subjective element to distort his findings has been considered, as has the criticism that the psychology of Jung possesses a mystical vagueness. Another criticism discussed in the investigation is that which relates to Jung's theory of the etiology of neuroses. A further criticism considered has been that aimed at methods of therapy used in analytical psychology. The two final criticisms given attention in the present investigation are those relating to Jung's beliefs about dreams and his supposed sympathies with Nazism.

Conclusions from the Study

As a result of the present inquiry, the following conclusions have been reached:

1. Jung has contributed significantly in showing a need for psychology in religion. He has demonstrated that if religious behavior is to be properly understood, psychological insight is indispensable. Religious and personality needs are to be more effectively met as we utilize psychological knowledge and methods. Too frequently, the approach of religion has been highly superficial and the message of religionists has been ineffective. Psychology has no particular contribution to make to theological considerations; however, psychology has much to say with respect to the psychical experience of man as a religious being.
2. It follows, then, that Jungian psychology challenges religious leaders to discover better ways into the depth and power of Christianity. Jung has revealed the need for, and possible use of the Christian potential in the development of integrated personalities. In reading Jung one cannot but be impressed over the fact that Christianity has much more to offer to the understanding of personality than we have realized.

3. Analytical psychology has confronted Protestantism with a particular challenge. Protestantism is not pictured as having contributed more significantly to personality than any other faith. As a matter of fact, Jung has pointed to certain glaring weaknesses which are badly in need of correction, but at the same time Protestantism is regarded as being in a unique position to cope with man's spiritual dilemma.

4. Jung has further demonstrated the contribution that religion may make to psychology. He has stressed that religion is an integral part of the individual's personality structure, that man's psyche is essentially of a spiritual nature, that the very process of individuation is a religious process. While it must be recognized that the analyst is theorizing, his arguments are convincing and merit full attention. He has given us psychology with a psyche and what is more, a psyche which can be understood only from a religious perspective. The need for further recognition of
the common tasks and mutual contributions of psychology and
religion is most apparent.

5. As a result of the investigations of Jung, the place
of the unconscious in personality dynamics has taken on
greater significance. This is not only due to his emphasis
upon the collective unconscious, which is a cardinal feature
in analytical psychology, but to his view that the unconscious
is not necessarily the inimical force as it has been frequent-
ly pictured, but rather, a mighty spiritual inheritance of
human experience which serves as an essential part of the
whole personality.

6. Through the investigation of the deeper recesses of
the human mind, Jung has brought forth theories which would,
if valid, hold important implications in the area of human
relations. The contention that there are common factors
basically inherent in humanity carries with it a certain
amount of hope that once we have more insight into the ac-
tivities of the unconscious, we shall be able to realize
greater progress in promoting more amiable human relations.
Meanwhile, it contributes considerable understanding to the
chaotic picture which is in evidence upon the international
horizon.

7. It would appear reasonable to conclude that no
one school of psychology considered has been completely
convincing either from the standpoint of personality analy-
sis or therapy prescribed, and that an eclectic approach to
personality problems is still desirable. Jung and his followers have recognized that no technique possesses universal validity. The individuality on the part of the patient as well as that of the analyst would combine to make each situation different. At the same time, Jungian psychology seems to offer far more insight into the etiology of personality problems and suitable therapeutic measures than has heretofore been credited to it. Jung's postulates, in the opinion of the investigator, are even more convincing than those promulgated by either Freud or Adler.

8. More research is needed into the permanent effectiveness of Jung's therapeutic measures. It would prove valuable to have access to a considerable number of cases where opportunity might be afforded to study at close hand the success of such therapy over a period of time, and the instances in which the most success was realized. So many of the theories that are expounded in literature seem to be based on too few cases. This is not only true with Jung but with most theorists.
A. Books


, *Das unbewusste im normalen und kranken menschen*. Zurich: Rascher and Cie., 1926.


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B. Periodical Articles


Sergeant, Elizabeth Shepley, "Dr. Jung: A Portrait," Harpers, CLXII (May 1, 1931), 740-747.


C. Encyclopedia Articles


D. Published Papers

ACTIONS AMENDED: To modify Act 10,860, Section 1, Article II, Title I, Chapter 1, Law of the Lao People's Democratic Republic, the following changes are made:

1. The name of the institution is changed from "Agriculture University" to "National Academy of Science and Technology of the Lao People's Democratic Republic".

2. The scope of the institution is expanded to include research on various fields, including agronomy, forestry, and environmental science.

3. The budget for the institution is increased to support the expansion of research and education programs.

4. The appointment of the director is now open to qualified individuals from various academic backgrounds.

5. A new department is added to focus on technology transfer and commercialization of research findings.

6. The institution is encouraged to collaborate with international partners to enhance its global reach.

PROPOSED AMENDMENT:

Amend Act 10,860, Section 1, Article II, Title I, Chapter 1, Law of the Lao People's Democratic Republic, to include the following:

7. The institution is granted the authority to grant patents for inventions developed by its staff.

8. The institution is encouraged to offer more scholarships and fellowships to support the education of talented individuals.

9. The institution is mandated to provide training and education to the general public on scientific and technological topics.

10. The institution is required to submit annual reports to the government on its progress and achievements.
ABSTRACT

Carl Gustav Jung, as the founder of the school of analytical psychology, has been a prominent figure in psychological investigation for over a third of a century.

The psychological approach which Jung represents is unique in that it places a special emphasis upon the place of religion in personality dynamics. While Jung has received widespread attention over the years, it is at the same time true that he has not received the consideration he has deserved, particularly in America. During the last several years, however, we have witnessed an increased interest in certain psychological circles with respect to the related aspects of psychology and religion. It would seem that as a result of this new development, this is an opportune time to give attention to Jungian psychology.

Jung was born July 26, 1875, at Kesswyl, Canton, Thurgovie, as a citizen of Basle, Switzerland. He was married in 1903 and is the father of five children. Jung graduated from the University of Basle in 1900, after which he soon became interested in depth psychology. Following an assistantship in the state mental hospital and in the psychiatric clinic of the University of Zurich he was chosen as head physician at the clinic and continued in that position until 1909.
IN THE COURT OF COMMON PLEAS OF THE COUNTY OF MAGDEFORD

CHILDREN'S COURT OF POOLING COUNTY

PETITION OF CAIRNS & CO. FOR APPRENTICESHIP OF

DIEGO GARCIA

TO THE HONORABLE COURT:

The undersigned, relying upon the inherent powers of this Court, do hereby file this petition

...
Jung became interested quite early in the psychology of Sigmund Freud. The two became friends and Jung was for a number of years the leading follower of Freud. After some time, however, differences arose between the two. One of the important points of difference between Jung and Freud pertained to the libido concept. To Freud the libido is restricted to a sexual meaning. Jung gave it a broader meaning by considering it as a general urge. It is a total, vital energy seeking the goal of growth as well as activity and reproduction. Another point of difference between the two was related to the unconscious. While both stressed the unconscious, Jung enlarged upon the concept and emphasized the collective unconscious. Freud and Jung also differed with respect to their theories pertaining to the etiology of neuroses, with Jung concentrating much more on the individual's present problem. Moreover, the therapeutic practices of Jung diverged considerably from those of Freud. The differences existing between Freud and Jung became increasingly marked and critical, and it was around 1913 that the two parted company. Since that time the psychology of Jung has been referred to as analytical psychology in view of the fact that Freud has insisted that the term "psychoanalysis" should be restricted to his own school of psychology.
One of the important emphases in analytical psychology pertains to the collective unconscious. In fact, it must be considered basic to the entire approach of analytical psychology. The collective unconscious is our inheritance from ancestral and racial psychic life. Jung believes that there are certain racially determined ways of thinking which might be considered as inherited patterns of the brain structure. The collective unconscious is common to all humanity. In speaking of its contents, Jung uses the term "archetypes" which refers to themes of a mythological nature. Primitive man apprehended his world in terms of spirits, demons, and gods and such images have become imprinted in the brain substance of the individual and have evolved into various kinds of myths which are to be observed universally. Modern man, therefore, is regarded as having inherited a predisposition to view situations according to the unconscious impressions left by myriads of similar situations experienced over the centuries. What makes these archetypes of importance is that they come from an unconscious psyche that is spiritual in nature and indicate a condition in the unconscious which must be corrected if the individual is to attain personality integration. Jungian psychology stresses that the foremost concern of the individual is the striving for wholeness or the gaining of consciousness. This is fundamentally a religious question for it relates to the meaning of life.
However, while the tendency on the part of most men is to ignore the unconscious in their pursuit of personality integration, Jung insists that these problems cannot be met apart from a proper understanding of the unconscious, for it is the unconscious which motivates our conscious behavior.

Another important aspect of analytical psychology is its attempt to classify people according to personality types. Jung posits what he calls two general attitude types—extraversion and introversion. He also thinks in terms of four mental functions: thinking, feeling, intuition, and sensation. The individual's type would depend on the function which would be predominant in the person. The extraverted attitude is the one which allows decisions to be made and actions to be determined on the basis of objective facts and relations. The introverted type is primarily oriented by subjective factors. The entire psychic process is conditioned by this attitude. As to the four functions named by Jung, they would be of an extravertive nature if oriented by an objective factor and of an introvertive nature if the orientation is by a subjective factor.

Jung also takes up the problem of types in religious history such as might be illustrated by the Gnostics, Tertullian, and Origen, certain theological disputes of the ancient Church, the matter of Transubstantiation, and the Holy Communion controversy between Luther and Zwingli.
Jung's investigation into the possibility of personality types has focused attention on the problem, thereby stimulating further research, and in this sense it has been contributory. At the same time, most students of the problem are of the opinion that Jung has attempted too much in his typological approach, and that even with his emphasis upon subtypes his postulates are somewhat impractical.

Another subject which is given considerable attention in analytical psychology is that of dreams. Jung recognizes that any hypothesis must be considered in a provisional sense; however, dreams are considered significant because they are regarded as subliminal pictures of the individual in his waking state.

Analytical psychology is interested in the symbolism of dreams. It should be remembered that to Jung, psychic images in the dream represent the very essence of the dynamics of the psyche. This would suggest that they have important religious implications. As to the interpretation of dreams, Jung prefers the synthetic-constructive method over the causal-reductive method of Freud, even though he recognizes the value in the latter method and is willing to employ it when necessary. He favors the former approach because it is assumed that anything which comes from the psyche has its purposive aspects.

One of the most fundamental considerations in Jungian psychology is that pertaining to the place of religion in
psychotherapy. Jung considers religion as a psychologist and not as a theologian and therefore makes no attempt to advance a clear-cut definition of religion, nor does he attempt to justify any one creed over another. He does feel, however, that creeds and ritual represent methods whereby men may bring themselves into a proper relationship with the unconscious. This can be appreciated only as we remember the important emphasis which analytical psychology gives to the spiritual nature of the unconscious psyche and the need to adjust to it if we are to experience a greater degree of consciousness or personality integration. Jung views as the spiritual problem of modern man the failure to bring about a proper reconciliation between consciousness and unconsciousness. The neurotic individual, then, is the person who has therefore failed to discover the true meaning of life.

In analytical psychology there are four principal stages in the treatment of neuroses: confession, explanation, education and transformation, the latter being the most important phase.

Critics of Jungian psychology have leveled several criticisms at the school. For one thing, Jung has been accused of having ulterior motives in parting from Freud and inaugurating his own school. In reply to this, it should be said that one thing which impresses the student of Jung
is his modesty and tolerance regarding other theories and investigators. Jung has likewise been accused of mysticism. Jung and his leading followers deny this and present very convincing arguments against the accusation. Jung, as an empirical investigator, has reached the conclusion that man's psyche is of a spiritual nature but it does not follow that Jung is a mystic. A further criticism heard, interestingly enough, is that the analyst is not sympathetic enough with religion. Such comments very largely stem from the failure to remember that Jung is a psychologist rather than a religionist and as such, insists upon remaining within the limits of empirical investigation. Still further, it is said that Jung's methods are not etiological, but this accusation is hardly justified for analytical psychology is vitally concerned in discovering the basis for personality disturbances. Jung's therapeutic procedures have likewise been subjected to attack but Jungian therapy appears as sound and as effective as that of any school. Finally, Jung's approach to dreams has been criticized, and while weaknesses may be recognized, his psychology of dreams would seem to be of considerable worth.

The conclusions which have been reached in studying the religious implications of analytical psychology are as follows:

(1) Jung has made a significant contribution in showing a need for psychology in religion.
(2) Jung has challenged religious leaders to discover better ways into the depth and power of Christianity as far as personality development is concerned.

(3) Analytical psychology has confronted Protestantism with the challenge to take advantage of its unique position in coping with man's spiritual dilemma.

(4) Jung has further demonstrated that the contribution which religion may make to psychology, in that man's psyche is essentially of a spiritual nature.

(5) The place of the unconscious in personality dynamics has taken on greater significance.

(6) The contention that there are common factors basically inherent in humanity offers encouragement that once we gain more insight into the activities of the unconscious we shall be able to realize more amiable human relations.

(7) An eclectic approach to personality problems is still desirable in that no one psychotherapeutic approach is consistently convincing and effective.

(8) More research is needed into the permanent effectiveness of Jung's therapeutic measures.
...
Eugene Ellsworth Dawson was born in Kansas City, Kansas, January 23, 1917. He is the son of Harold L. and Bessie Dawson, now of Los Angeles, California. He is married to the former Arlene Clark of Abilene, Kansas and has four children. Mr. Dawson graduated with an A. B. degree from Kansas State Teachers College, Pittsburg, Kansas in 1940. He received his S. T. B. degree from Harvard University in 1944. After serving as minister of the First Baptist Church of Lynn, Massachusetts for four years, he returned to Kansas State Teachers College in 1946 as Counselor of Men and Director of Religious Activities, which position he now holds.