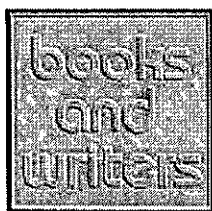


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Carl Gustav Jung (1875-1961)

Swiss psychiatrist, one of the founding fathers of modern depth psychology. Jung's most famous concept, the collective unconscious, has had a deep influence not only on psychology but also on philosophy and the arts. Jung's break with Sigmund Freud is one of the famous stories in the early history of psychoanalytic thought. More than Freud, Jung has inspired the New Age movement with his interest in occultism, Eastern religions, the *I Ching*, and mythology.

"The artist is not a person endowed with free will who seeks his own ends, but one who allows art to realize its purposes through him. As a human being he may have moods and a will and personal aims, but as an artist he is "man" in a higher sense - he is "collective man," a vehicle and moulder of the unconscious psychic life of mankind." (from 'Psychology and Literature', 1930)

Carl Gustav Jung was born in Kesswil, Switzerland. His father, Johannes Paul Achilles Jung (1842-1896), was a pastor – a profession that had traditions in the family. He married Emilie Preiswerk (1848-1923) in 1874; Carl Gustav remained a single child for a long time before the birth of his sister, Gertrud. According to family legends, Jung's grandfather was Goethe's illegal son, although there was no real evidence to support the story. Goethe's *Faust*, memorized already at school, influenced Jung deeply. The most important play for Freud was Shakespeare's *Hamlet*, a story of distorted family relationships. Freud, who saw Jung as his successor, referred, perhaps ironically, to Goethe as Jung's ancestor.

"My situation is mirrored in my dreams," Jung wrote in 1898 in his diary. With his cousin Helene ("Helly") Preiswerk, he conducted spiritistic experiments. In 1900 Jung graduated with a medical degree from the University of Basel and began his professional career at the University of Zürich. At the Burghölzli, the Zürich insane asylum and psychiatric clinic, he worked until 1909. These years were decisive for Jung's later development. His first published paper, *Zur Psychologie und Pathologie sogenannter occulter Phänomene* (On the Psychology and Pathology of So-Called Occult Phenomena), appeared in 1902 and formed the basis for his doctoral thesis. Its material was partly based on his observations with Helene, whom he described in the work as "a young girl somnambulist." Throughout his career, Jung remained interested in parapsychology. He also consulted the Chinese oracle the *I Ching*, especially the translation made by Richard Wilhelm. "The irrational fullness of life has taught me never to discard anything, Jung wrote, "even when it goes against all our theories (so short-lived at best) or otherwise admits of no immediate explanation."

In 1903 Jung married Emma Rauschenbach (1882-1955); they had five children. The family moved in 1909 to Küsnacht, near Zurich. Above the

door of his house in Küsnacht Jung had a motto carved: VOCATUS ATQUE NON VOCATUS DEUS ADERIT ("Summoned or not, the god will be there"). In his study he had a window overlooking the the Lake of Zürich. Jung's long affair with Toni Wolff, who become a therapist, nearly broke the marriage. Eventually Emma accepted the situation, but she was never happy that Toni Wolff was a regular guest for Sunday dinner.

Jung's study on schizophrenia, *The Psychology of Dementia Praecox*, led him into collaboration with Sigmund Freud; they first met in 1907 and talked about thirteen hours. "I found him extremely intelligent, shrewd, and altogether remarkable," Jung wrote on Freud. He opened a private practice and travelled with Freud in 1909 to the United States, lecturing and meeting amongst others the American philosopher and psychologist William James, whose thoughts deeply attracted Jung. (see the writer Henry James, William James' brother)

Jung's disagreement with Freud started over the latter's emphasis on sexuality alone as the dominant factor in unconscious motivation. "Every form of addiction is bad," Jung later said, "no matter whether the narcotic be alcohol or morphine or idealism." Freud fainted twice in Jung's presence but the ties were broken with the publication of Jung's *Wandlungen und Symbole der Libido* (1912, Symbols of Transformation), full of mythological images and motifs, and with his acts as the president of the International Congress of Psycho-Analysis. In a letter to Freud he wrote: "If ever you should rid yourself entirely of your complexes and stop playing the father to your sons, and instead of aiming continually at their weak spots took a good look at your own for a change, then I will mend my ways and at one stroke uproot the vice of being in two minds about you." (Jung on December, 18, 1912). The end of his father-son relationship with Freud had a profoundly disturbing effect on Jung. He withdrew from the psychoanalytic movement and suffered a six-year-long breakdown during which he had fantasies of mighty floods sweeping over northern Europe – prophetic visions of World War I. His inner experiences Jung recorded in the "Red Book", illustrated with his own works in the *art nouveau* style. His first mandala Jung constructed in 1916. He interpreted the form as a symbol of the self, the wholeness of the personality.

Following his emergence from this period of crisis, Jung developed his own theories systematically under the name of Analytical Psychology. His concepts of the collective unconscious and of the archetypes led him to explore religion in the East and West, myths, alchemy, and later flying saucers. Jung gathered material for his studies by visits to the Pueblo Indians and the Elgonies in East Africa. Although Jung travelled quite extensively during his life, he never went to Rome. The omission was deliberate; he felt that the associations the place would evoke were too strong. When Jung visited New Mexico in 1925, one of the Pueblos told him: "The whites always want something; they are always uneasy and restless. We do not know what they want. We do not understand

them. We think they are mad." In India Jung the Taj Mahal, and called it "the secret of Islam."

Jung classified personalities into introvert and extravert types, according to the individual's attitude to the external world. Jung considered himself introvert. His experience with patients made him define neurosis as 'the suffering of the soul which has not discovered its meaning.' Meaning can be found through dreams and their symbols in the form of archetypical images, arising from the collective unconscious. Freud dismissed the concept – "...I do not think that much is to be gained by introducing the concept of a "collective" unconscious - the content of the unconscious is collective anyhow, a general possession of mankind," he wrote in *Moses and Monotheism* (1939). Freud offered instead the idea of an "archaic inheritance".

Jung's view of literature was ambivalent. He was fascinated by Nietzsche, and lectured on Nietzsche's *Zarathustra*, but distrust of aestheticism colored his judgment of literary works. However, he had a special interest in trivial literature: "Indeed. Literary products of highly dubious merits are often of the greatest interest to the psychologist." From H. Rider Haggard's novel *She*, Jung found an embodiment of the anima. In particular Jung was interested in the mythic and archaic elements in literature. His *Symbols of Transformation* (1912) contains a lengthy discussion of Longfellow's *Hiawatha*, which is regarded as a poetic compilation of mythical motifs. The old Chinese text, *The Secret of the Golden Flower*, awakened Jung's interest in alchemy. His major study in this field, *Psychologie und Alchemie*, was published in German in 1944. In his own library Jung had a number of rare alchemical books and folios. For the four-hundredth anniversary of the death of the famous Swiss physician and alchemist Theophrastus Paracelsus, Jung delivered two addresses, 'Paracelsus the Physician' and 'Paracelsus as a Spiritual Phenomenon'. Like Nietzsche, Schopenhauer, and Hesse, Jung was convinced of the value of Oriental wisdom. He went in 1938 to India, but he had no plans to visit Swamis or see so-called "holy men", although he discussed with Subrahmanya Iyer, the guru of the Maharajah of Mysore. In his study Jung had a large scroll showing Shiva on top of Mount Kailas.

The American writer F. Scott Fitzgerald mentions Jung several times in *Tender is the Night* (1934). When his wife Zelda had a psychotic episode in late 1930, Jung was Fitzgerald's alternative choice for consultation. Hermann Hesse's novel *Demian* was inspired by Jung's theory of individuation. Among Jung's patients in the 1930s was James Joyce's daughter Lucia, who suffered from schizophrenia. Jung had earlier written a hostile analysis of *Ulysses*, and Joyce was left bitter at Jung's analysis of his daughter. He paid back in *Finnegans Wake*, joking with Jung's concepts of Animus and Anima. In his essay 'Ulysses' (1934) Jung saw Joyce's famous novel as an exploration of the spiritual condition of modern man, especially the brutalization of his feelings.

In 1933 Jung was nominated president of the General Medical Society for Psychotherapy, an organization which had Nazi connections. He also assumed the editorship of its publication, *Zentralblatt für Psychotherapie*. Jung's activities with the organization and his writings about racial differences in the magazine have later been severely criticized. However, Jung had already in 1918 explained his differences with other schools of psychotherapeutic practice with racial terms: "...I can understand very well that Freud's and Adler's reduction of everything psychic to primitive sexual wishes and power-drives has something about it that is beneficial and satisfying to the Jew, because it is a form of simplification." He also saw in National Socialism "tensions and potentialities which medical psychology must consider in its evaluation of the unconscious." From mythology Jung took the figure of Wotan, an old Nordic god, "the truest expression and unsurpassed personification of a fundamental quality that is particularly characteristic of the Germans." In 1937 Jung said of Hitler less than critically: "He is a medium, German policy is not made; it is revealed through Hitler. He is the mouthpiece of the Gods of old... He is the Sybil, the Delphic oracle" (see *Jung in Contexts*, ed. by Paul Bishop, 1999) One of Jung's pupils, Sabina Spielrein, who was his patient first, and later mistress according to some sources, practised psychoanalysis in the USSR after completing her studies. She was killed with her two daughters by German soldiers in 1942.

Emma Jung died in 1955, before finishing her book on the Grail Legend. Jung began the final construction of his Bollingen house, or rather a castle of stone with towers, and reworked many earlier papers. The first tower of the house Jung built after the death of his mother. Working with the building meant more to Jung than just a pastime. "At Bollingen I am in the midst of my true life, I am most deeply myself," he said. Among his later publications are *Aion* (1951), *Answer to Job* (1952), and *Mysterium Coniunctionis* (1955-56). Jung died on June 6, 1961. His last recorded words were, "Let's have a really good red wine tonight." Jung's *Memoirs, Dreams, Reflections* appeared in English in 1962. It was based on Aniela Jaffé's interviews with Jung, who did not regard the book as his autobiography, but stated that it should be published under Jaffé's name.

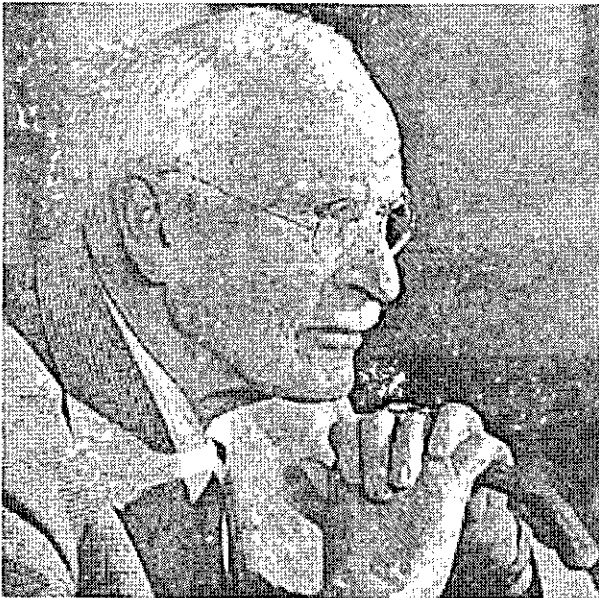
For further reading: *Complex, Archetype, Symbol in the Psychology of C.G. Jung* by J. Jacobi (1957); *The Myth of Meaning in the Work of C.G. Jung* by A. Jaffé (1967); *C.G. Jung and Herman Hesse* by N. Serrano (1968); *The Great Mother* by E. Neumann (1972); *Boundaries of the Soul* by June Singer (1972); *C.G. Jung Speaking*, ed. by W. McGuire and F.R. Hull (1977); *Jung and the Story of our Time* by Laurens van der Post (1977); *Melville's "Moby-Dick": A Jungian Commentary* by E.F. Edinger (1978); *The Individuated Hobbit* by T.R. O'Neill (1979); *Joyce between Freud and Jung* by S.R. Brivic (1979); *Jungian Analysis*, ed. by Murray Stein (1984); *C.G. Jung: Word and Image*, ed. by Aniela Jaffé (1979); *Boundaries of the Soul* by J. Singer (1994); *Carl Gustav Jung* by Frank McLynn (1996); *A Life of Jung* by Ronald Hayman (1999); *Jung in Contexts*, ed. by Paul Bishop (1999); *Carl Jung: Wounded Healer of the Soul* by Clare Dunne (2000) - **see also** *The World Is Made of Glass* by Morris L. West, which depicts Jung's life in 1913, when he was suffering from nervous breakdown. West parallels

Sherlockian detective work with psychoanalytic process. - **FOR FURTHER INFORMATION:** [The C.G.Jung Institute of San Francisco](#), [C.G.Jung Houston Homepage](#)

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CARL GUSTAV JUNG



"The fact that artistic, scientific, and religious propensities still slumber peacefully together in the small child, or that with primitives the beginnings of art, science, and religion coalesce in the undifferentiated chaos of the magical mentality, or that no trace of 'mind' can be found in the natural instincts of animals - all this does nothing to prove the existence of a unifying principle which alone would justify a reduction of the one to the other. For if we go so far back into the history of the mind that the distinctions between its various fields of activity become altogether invisible, we do not reach an underlying principle of their unity, but merely an earlier, undifferentiated state in which no separate activities yet exist. But the elementary state is not an explanatory principle that would

allow us to draw conclusions as to the nature of the later, more highly developed states, even though they must necessarily derive from it. A scientific attitude will always tend to overlook the peculiar nature of these more differentiated states in favour of their causal derivation, and will endeavor to subordinate them to a general but more elementary principle."

- Carl Jung

Carl Jung (1875-1961) is truly one of the great minds of psychology. Jung was a close colleague of Freud -- in fact, Freud himself considered Jung to be his theoretical heir, thus casting himself in a father-like role with Jung as the crowned prince of psychoanalysis. With Freud's theory of the Oedipus complex, he should have known better, for their Oedipal rivalry led to a harsh and traumatic split. Jung, it seems, had gone too far afield in his reconceptualization of Freud's original insights. Yet, these very insightful innovations of Jung were truly brilliant, foreshadowing the "third force" movement in psychology. In many ways, Jung can be considered the 'father' of humanistic and transpersonal psychology.

Along with Freud's "personal unconscious," Jung felt that he had discovered evidence for a "collective unconscious" shared by all human beings. While the personal unconscious is organized by complexes (i.e., Oedipal complex), the collective unconscious is characterized by "archetypes," "instinctual patterns of behavior and perception," which can be traced in dreams and myths. Joseph Campbell, influenced by Jung, traced archetypal patterns in the mythologies of all cultures. Jung, in general, placed less emphasis on the sexual drives, since he felt

the unconscious is driven by the process of "individuation," a drive toward wholeness and balance between the contrary forces of the psyche through the "transcendent function." Like the humanistic psychologists would argue, Jung felt that the unconscious is also a source of health and vitality rather than simply pathological forces. However, Jung also felt that the unconscious holds the potential for evil as well as good.

For Jung, the structures of the psyche are organized by unseen archetypal forces. He used many of the same terms as Freud, such as ego and unconscious, but they hold a different meaning when considered in the light of Jung's whole theory. The major structures of the psyche for Jung include the ego, which is comprised of the persona and the shadow. The persona is the 'mask' which the person presents the world, while the shadow holds the parts of the self which the person feels ashamed and guilty about. In men, the anima represents the feminine aspects of the psyche, while the animus represents the masculine aspects of the psyche in women. The whole of the archetypal organization of the person, for Jung, is called the Self, the unity of the whole towards which the individuation process strives for balance and harmony.

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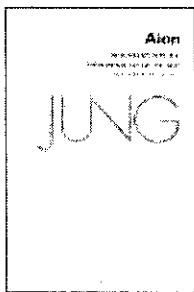
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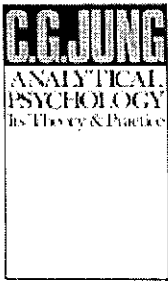


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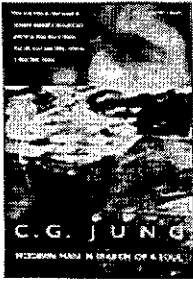
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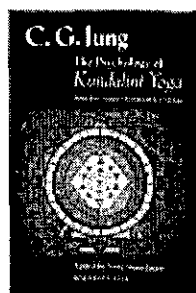
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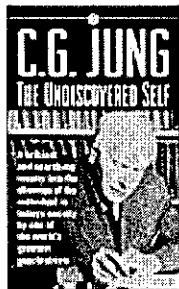
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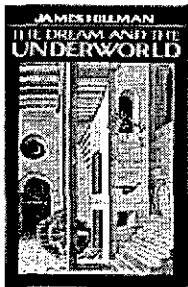
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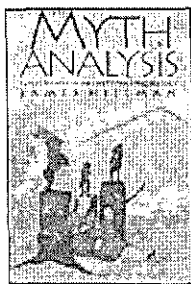
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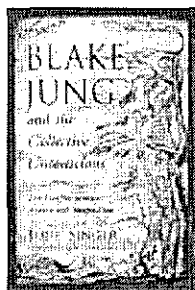
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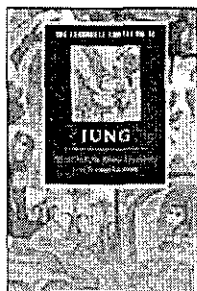
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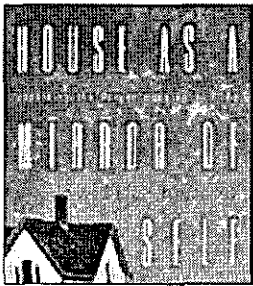
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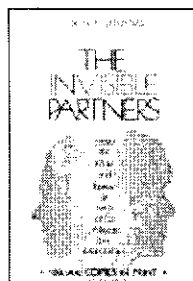
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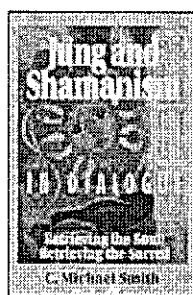
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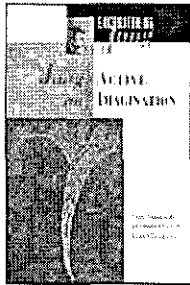
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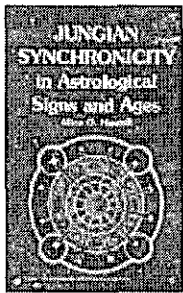
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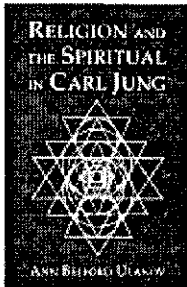
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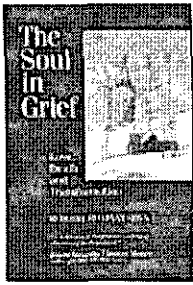
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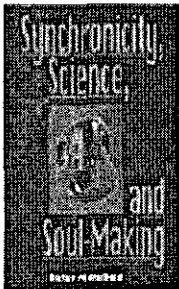
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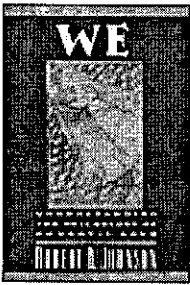
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ADLERIAN OVERVIEW OF BIRTH ORDER CHARACTERISTICS

(This table is a broad simplification of Adler's theory.)

POSITION	FAMILY SITUATION	CHILD'S CHARACTERISTICS
ONLY	Birth is a miracle. Parents have no previous experience. Retains 200% attention from both parents. May become rival of one parent. Can be over-protected and spoiled.	Likes being the center of adult attention. Often has difficulty sharing with siblings and peers. Prefers adult company and uses adult language.
OLDEST	Dethroned by next child. Has to learn to share. Parent expectations are usually very high. Often given responsibility and expected to set an example.	May become authoritarian or strict. Feels power is his right. Can become helpful if encouraged. May turn to father after birth of next child.
SECOND	He has a pacemaker. There is always someone ahead.	Is more competitive, wants to overtake older child. May become a rebel or try to outdo everyone. Competition can deteriorate into rivalry.
MIDDLE	Is "sandwiched" in. May feel squeezed out of a position of privilege and significance.	May be even-tempered, "take it or leave it" attitude. May have trouble finding a place or become a fighter of injustice.
YOUNGEST	Has many mothers and fathers. Older children try to educate him. Never dethroned.	Wants to be bigger than the others. May have huge plans that never work out. Can stay the "baby." Frequently spoiled.
TWIN	One is usually stronger or more active. Parents may see one as the older.	Can have identity problems. Stronger one may become the leader.
"GHOST CHILD"	Child born after the death of the first child may have a "ghost" in front of him. Mother may become over-protective.	Child may exploit mother's over-concern for his well-being, or he may rebel, and protest the feeling of being compared to an idealized memory.
ADOPTED CHILD	Parents may be so thankful to have a child that they spoil him. They may try to compensate for the loss of his biological parents.	Child may become very spoiled and demanding. Eventually, he may resent or idealize the biological parents.
ONLY BOY AMONG GIRLS	Usually with women all the time, if father is away.	May try to prove he is the man in the family, or become effeminate.
ONLY GIRL AMONG BOYS	Older brothers may act as her protectors.	Can become very feminine, or a tomboy and outdo the brothers. May try to please the father.
ALL BOYS	If mother wanted a girl, can be dressed as a girl.	Child may capitalize on assigned role or protest it vigorously.
ALL GIRLS	May be dressed as a boy.	Child may capitalize on assigned role or protest it vigorously.

GENERAL NOTES

1. The psychological situation of each child in the family is different.
2. The child's **opinion** of himself and his situation determines his choice of attitude.
3. If more than 3 years separate children, sub-groups of birth order may form.
4. A child's birth order position may be seized by another child if circumstances permit.
5. Competition may be expressed in choice of interests or development of characteristics.
6. Birth order is sometimes not a major influences on personality development. The other potentially significant influences are: organ inferiority, parental attitudes, social & economic position, and gender roles.
7. For more comprehensive information about birth order, read: *What Life Could Mean to You*, by Alfred Adler; *The Individual Psychology of Alfred Adler*, edited by Heinz and Rowena Ansbacher; and *Lydia Sicher: An Adlerian Perspective*, edited by Adele Davidson.
8. Adler speculated that birth order differences would begin to disappear when families became less competitive and autocratic, and more cooperative and democratic.