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# Towards individuated socialism : contradictions, parallels and confluence between Marxism and Jungian depth psychology.

Steven M. Bengis

*University of Massachusetts Amherst*

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TOWARDS INDIVIDUATED SOCIALISM:  
CONTRADICTIONS, PARALLELS AND CONFLUENCE  
BETWEEN MARXISM AND JUNGIAN  
DEPTH PSYCHOLOGY

A Dissertation Presented

by

Steven M. Bengis

Submitted to the Graduate School of the  
University of Massachusetts in partial fulfillment  
of the requirements for the degree of

DOCTOR OF EDUCATION

March

1977

Education

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Approved as to style and content by:

*Susan Campbell*

Dr. Susan Campbell, Chairperson of Committee

*Douglas R. Forsyth*

Dr. Douglas Forsyth, Member

Dr. Howard Gadlin, Member

*Howard Gadlin*

Mario Fantini, Dean  
School of Education

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## ABSTRACT

# TOWARDS INDIVIDUATED SOCIALISM: CONTRADICTIONS, PARALLELS AND CONFLUENCE BETWEEN MARXISM AND JUNGIAN DEPTH PSYCHOLOGY

Steven M. Bengis  
(September, 1977)

B.A. Cornell University

Directed by: Dr. Susan Campbell

This dissertation examines the dialectical relationship which exists between the individual psyche as understood by C.G. Jung and the nature of the capitalist socio-economic system as articulated by Karl Marx. While neither Marxism nor Depth Psychology adequately defines the realities of individual experience, their areas of theoretical confluence begin to approach the dialectic necessary for understanding Man.

Chapter One introduces the subject of a dialectical psychology and outlines the remaining sections of the dissertation. Chapter Two explores Marx's concept of man and concludes with an argument for the necessity of including a dialectical psychology within Marxism. Chapter Three begins with a critique of the Freud/Marx synthesis that has been attempted by various Marxist scholars, and goes on to develop both Jung's concept of the psyche and the areas of confluence which exist between

Marxism and Depth Psychology. Chapter Four extends the theoretical confluence developed in the previous chapter to the specific historical situation of Nazism in Germany. It is a central tenet of this chapter that National Socialism can be fully understood only by examining both the compensatory relationship that exists between consciousness and the archetypal layer of the unconscious and the dialectical relationship that exists between consciousness, the unconscious and socio-economic conditions. Chapter Five continues this historical exploration by examining the psychological and socio-economic realities of primitive societies. While primitive society cannot serve as a model for industrial or post industrial states, the stability of primitively communistic societies which served as a background against which the individuation process could occur, serves as a guide for the type of psychological-economic integration necessary for psychic health. Chapter Six concludes the dissertation with a discussion of the politics of the therapy process itself. In the final summary to this chapter the author explores the dominant task confronting a "radical psychology": the development of vehicles and organizational mechanisms for the implementation of both individuation and socialism.

## PREFACE

I decided to write this dissertation as a vehicle for finding a bridge between two apparently contradictory aspects of my own life. Political consciousness, limited activism and a growing Marxist perspective stood at one pole, while an inner search, individuation and psychic realities stood at the other. The contradiction between the philosophical assumptions of a system which concentrated upon a radical restructuring of the intrapsychic dynamics of an individual as a means for changing the world; and one which concentrated upon a radical restructuring of the socio-economic system as a means for changing the individual, seemed unbridgeable. It seemed impossible to hold both viewpoints in simultaneous perspective. Yet, if both currents interacted so strongly within my own being, if both seemed eminently correct, then my own existence lent truth to the possibility that both operated within a larger whole.

I had spent time participating in individual and group therapy both as a patient and as a practitioner, had practiced Yoga, Zen and Aikido, and had lived in the mountains of India meditating and seeking "spiritual answers". Throughout all these experiences, however, I could not accept the spiritual or intrapsychic concept of the universe for it negated the importance of objective



conditions. Neither poverty, disease, death, ignorance nor caste were functions solely of a distorted or "unenlightened" consciousness. Primarily, they were functions of an inhumane socio-economic system. While I recognized the validity of objective conditions, such objective conditions could not explain other equally valid areas of human experience such as intuition, imagination, creativity or emotion. While the ideas, concepts and visual images which comprised part of the "inner" world were intertwined with the values and structures of whatever socio-economic environment one inhabited, that inner world appeared to extend beyond the limits of any particular external environment. Both subjectivity and objectivity appeared equally true, and both exercised a pull upon me.

My objective search had led me to Marxism, my subjective search to Jung. My dissertation became a vehicle for finding the links between the two. However, in the process of doing both the research and the writing, I discovered that there was no easy synthesis. While there were some important points of theoretical intersection which raised my hopes that some meta-theory might be possible, I was forced to conclude that I could not at present provide a neatly packaged integration. What I could provide were parallels, contradictions and some important points of confluence. Where the two theories



diverged, I was forced to take sides. At points I chose Jung, at others Marx.

While I was unable to perceive the manner in which certain of Jung's empirical observations could be included in a dialectical psychology, I hope that I have demonstrated to other Marxists who in their concern over the lack of a Marxist psychology have turned their attention to Freud, that they have severely limited themselves in the process. If human reality conforms to the dialectical perspective that many of us are attempting to construct, then Jung's discoveries make it imperative that this dialectic take cognizance of facets of reality that extend beyond those articulated by Freud or Marx.

If my dissertation encourages others to give Jung's work the consideration and scrutiny that it so richly deserves, then my failure to provide a theoretical synthesis will have been balanced by my success in expanding the parameters of a dialogue which at present is severely limited in scope.

I would also like to take this opportunity to express my gratitude to the special people who have provided me with their guidance and support throughout this long process. I want to thank: my committee, Susan Campbell, Douglas Forsyth and Howard Gadlin for allowing me to pursue this topic and for invaluable comments, suggestions and support;

Richard Beauvais for helping me to become the person who could both write and complete this dissertation; Rochelle Shicoff for her penetrating mind, understanding of the creative process and ever present emotional support; Renee Nell for opening me to the depth and wisdom of the unconscious and for her inspiration; Sarah Diamant for her twelfth hour critique and friendly assurance. Without all of you I would not have been able to complete this project. Special thanks also to Lilly, for plowing the earth and watering the newly planted seeds--I will always be grateful.

## CHAPTER ONE

### INTRODUCTION

The task of this dissertation is to take a step towards developing a dialectical understanding of the experience of the human individual within capitalist America by exploring the works of Karl Marx and C.G. Jung. By examining Marxism and Jungian depth psychology, I want to begin to move toward the creation of a dialectical psychology which recognizes Max Horkheimer's contention that:

The development of human character is conditioned both by the economic situation and by the individual powers of the person in question. ...both these elements determine each other continuously, so that in the total development neither of them is to be presented as an effective factor without giving the other its role.<sup>1</sup>

A psychology which fails to recognize the complex interdependence of the human psyche with objective conditions oftentimes postulates objectivity solely as a reflection of subjective consciousness, a projection of man's inner conflicts. From the subjective viewpoint, oppression becomes a function of imbalanced psychological forces and freedom becomes an intrapsychic dilemma that is achieved via

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<sup>1</sup>Max Horkheimer, Critical Theory (New York: The Seabury Press, 1972), p. 28.

psychological or "spiritual" development. On the other hand, a Marxism which lacks an understanding of the subjective dimension becomes a mechanistic postulate that defines events solely in terms of socio-economic conditions. Such a theory accounts neither for the failure of the base (economic reality) to mediate directly to the superstructure (consciousness), nor for the self destructiveness and irrationality of human choice with its concomitant influence upon historical events. What is needed is a theory which demonstrates that:

...in what we call objective, subjective factors are at work; and in what we call subjective, objective factors are at work. Consequently, for the historical understanding of a given theory we must grasp the interplay of both aspects, the human and the extrahuman, the individual and the classifiable, the methodological and the substantive, and not separate any of these as realities from the others.<sup>2</sup>

Neither Marxism or Depth Psychology adequately develops the perspective that Horkheimer is describing when looked at independently. However, when both are informed by each other, the theoretical points of confluence approach the dialectic that we are seeking.

The discussion which follows is divided into five chapters. Chapter Two explores Marx's theory of the individual and emphasizes the roles of phylogenesis, economic conditions and free choice. Within this chapter I have refuted the argument that Marxism is equivalent to economic

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<sup>2</sup>Ibid., p. 29.

determinism; critiqued Marxism for its failure to address critical issues of subjectivity; and argued the case for the relevancy of a Marxist psychology.

Chapter Three begins with a critique of the Freudian concept of the unconscious which has been utilized by several Marxist scholars to forge a dialectical psychology and goes on to develop the concept of the psyche and the unconscious put forth by Carl Jung. Throughout this chapter I have emphasized those points within Jungian theory which contradict or parallel the Marxist understanding of Man; integrated the two theories in areas where they are confluent; and redefined certain Jungian concepts in light of the impact upon the individual psyche of the objective conditions that exist within Capitalist America. The chapter concludes with both a critique of Jungian elitism and an argument for the integration of socialism with individuation as the psychosocio-economic synthesis that provides the greatest opportunity for each individual to proceed towards his own individuation limited only by the realities of his innate potentialities.

Chapter Four explores the relevancy of Jung's work to the psycho-historical dialectic which I am attempting to develop in relationship to a specific historical situation, the rise of fascism within Nazi Germany. Jung's archetypal theory adds a critical dimension to our understanding of the interrelated factors which produced Nazism. It is only



through an exploration of the archetypes, the compensatory nature of the psyche and the relationship of both these aspects to the realities of objective conditions that we can begin to understand the complex interdependence of forces that resulted in Hitler's rise to power.

Chapter Five examines an historical situation which is the direct antithesis of Nazi Germany, that of primitive man. Through an exploration of both the socio-economic conditions that served as the background against which the individual life of the primitive could unfold, and the role of individuation or spirituality to that life, we can begin to grasp the possibilities that individuated socialism holds for modern man.

Chapter Six continues the discussion of Jungian Depth Psychology and Marxist theory by exploring the issue of practice, or therapy, within the capitalist system. This section focuses upon the class nature of the therapeutic process, the goals and limitations of therapy and the relationship between socio-economic conditions and therapeutic outcome.

In the conclusion to my dissertation I have summarized the arguments which I have previously presented and discussed some important points which must be addressed by dialecticians concerned with creating a relevant Marxist psychology.

At several points in the dissertation when I have introduced a subject which I have chosen not to investigate

in any depth, I have attempted to point this out to my readers. At other points, I have suggested areas within Jungian thought which merit future thought and research. I am convinced that once we, as Marxists, open ourselves to the wealth of data which Jung's exploration of the unconscious provides, many of the missing gaps within our theoretical formulations may begin to be filled.

C H A P T E R   T W O  
MARX'S CONCEPT OF THE INDIVIDUAL

Introduction

In this chapter I will explore the precise manner in which Marx understood individual man; his phylogenetic as well as his ontological status, his alienation and the formation of his consciousness. I will discuss the relationship of choice to the Marxist dialectic and the parallelism between Marxism and Existentialism on this issue. Finally, I shall discuss the limitations of the Marxist concept of man, and the need to develop a dialectical Marxist psychology if we are to understand both individual and class behavior.

By focusing upon those aspects of Marxism which relate specifically to the individual, I have selectively utilized Marx's writings. He devoted the majority of his work to both a scientific analysis of the laws of capitalism and the nature of the class struggle through which it would ultimately be destroyed. However, if he devoted his later life to economics he never viewed economics as an end in itself. According to Schaff:

He had been and remained a philosopher and sociologist for whom the problem of man was a central problem and it is in precisely this light that his concentration on



economics becomes understandable.<sup>3</sup>

...and the effort to solve economic problems and to settle the political issues so closely connected with them are only a means of fulfilling the central aim--the liberation of man.<sup>4</sup>

He wanted a society "in which the full free development of every individual forms the ruling principle". A society in which "it is as individuals that the individuals participate." A society in which "...each man must be given (not only) social scope for the vital manifestation of his being" but also freedom "...to assert his true individuality."<sup>5</sup>

Using Thomas Sewell's description of Marx's intention:

Marx saw this sort of (individual) freedom requiring society at large to consciously reorganize its social and economic life, not primarily with a view to greater economic "efficiency", but in order to promote the personal development of each individual. This did not mean society's attempting to mold the individual to some preconceived pattern of virtues, but rather society's providing the circumstantial preconditions for the individual to realize himself.<sup>6</sup>

Precisely how did Marx understand this Man who would realize himself through the restructuring of the socio-economic system? To understand Marx's dialectical view of Man we must begin a more precise exploration of the Marxist concept of the individual.

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<sup>3</sup>Adam Schaff, Marxism and the Human Individual, ed. Robert S. Cohen, trans. Olgierd Wojtasiewicz (New York, McGraw Hill) p. 87.

<sup>4</sup>Ibid., p. 59.

<sup>5</sup>Thomas Sewell, "Karl Marx and the Freedom of the Individual," Ethics 73 (January 1963): 120

<sup>6</sup>Ibid.

## Man as a Natural Being

First, Marx understood man as a natural being who possessed innate biological tendencies which were not a function of his/her social conditioning. These tendencies or drives are universal and make him/her part of the phylogenetic species, Homo Sapiens. Marx writes:

Man is directly a natural being. As a natural being, and as a living natural being he is, on the one hand, endowed with natural powers and faculties, which exist in him as tendencies and abilities, as drives.<sup>7</sup>

According to Fromm, Marx distinguishes between:

...two types of human drives and appetites; the constant or fixed ones, (such as hunger and the sexual urge)'which exist under all circumstances and which can be changed by social conditions only as far as form and direction are concerned' and relative drives (i.e. the need for money) which owe their origin only to a certain type of social organization.<sup>8</sup>

It is the fixed drives and tendencies that determine the similarity of human experience regardless of "differences in history, civilization, culture or race". As Adam Schaff states:

This phylogenesis, and the resultant physical organization makes for analagous, if not identical, intellectual, emotional, and volitional reactions in the fundamental situations of human life...(there is) a certain homogeneity of the human psyche--and this is definition necessary to recognize a given being as a specimen of the species Homo Sapiens.<sup>9</sup>

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<sup>7</sup>Karl Marx, Economic and Philosophic Manuscripts in E. Fromm, Marx's Concept of Man, (New York:Frederick Unger (1970) p. 181.

<sup>8</sup>Marx-Engels Gesamtausgabe, Marx-Engels Yerlag, ed. D. Rjazaniew cited by Erich Fromm Marx's Concept of Man (New York: Frederick Unger Publishing Co., 1961,66), p. 15

<sup>9</sup>Adam Schaff, Marxism and the Human Individual, p. 55.

While Marx understood that Man as an animal possessed certain basic needs or drives, he also understood that as a natural being Man "is a suffering, conditioned and limited being, like animals and plants." As a limited being who cannot satisfy all his needs through his own intrinsic makeup, he/she must seek satisfaction for these drives from other objects which exist outside him/herself.

The objects of his drives exist outside himself as objects independent of him, yet they are objects of his needs, essential objects which are indispensable to the exercise and confirmation of his faculties.<sup>10</sup>

As an example, Marx speaks to Man's need for food:

Hunger is a natural need; it requires therefore a nature outside itself, an object outside itself, in order to be satisfied and stilled. Hunger is the objective need of a body for an object which exists outside itself and which is essential for its integration and the expression of its nature.<sup>11</sup>

It is not enough to talk of Man's basic needs or drives. To truly understand Man as a natural being one must understand that man must of necessity mediate (interact with nature by means of "labor") with nature in order to assure the satisfaction of these needs and thereby assure his own survival. This mediation is an essential and necessary mediation, a first order mediation, of Man with nature. When Man interacts with nature in this way he/she lives from nature...nature is his body with which he must remain in continuous interchange in order not to

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<sup>10</sup>Fromm, Marx's Concept of Man, p. 181.

<sup>11</sup>Ibid., p. 181.

die. The statement that the physical and mental life of man and nature are interdependent, means simply that nature is interdependent with itself, for man is a part of nature.<sup>12</sup>

While Man's fundamental drives and tendencies, which form the basis for his classification as part of the species, homo sapiens, are biologically inherited and therefore, independent of objective conditions, the satisfaction of these drives is linked to the availability of objects within the outer environment.

For Marx, there is a dialectical relationship between Man's phylogenetic heritage and his ontological condition.

If Marx understood Man as a natural being, he also understood Man as a social being.

#### Marx's Theory of Man as a Social Being

He was clear that the individual could not be understood apart from the social conditions within which he existed. In the Economic and Philosophic Manuscripts Marx writes:

...we must avoid postulating "society" gains as an abstraction vis a vis the individual. The individual is the social being.<sup>13</sup>

Man, much as he may therefore be a particular individual, (and it is precisely his particularity which makes him an individual, and a real individual social being) is just as much the totality--the ideal totality

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<sup>12</sup>Ibid., p. 101.

<sup>13</sup>Marx, Economic and Philosophic Manuscripts of 1844, p. 138.

the subjective existence of thought and experienced society for itself.<sup>14</sup>

Society and Man exist within a dialectical relationship. Marx neither negates the individual by merging him with society, nor does he abstract Man by giving him an existence independent of the social conditions within which he exists.

#### Marxism vs. Economic Determinism

Marx's articulation of this dialectical relationship between the individual and society has led certain Marxist critics to maintain that he is advocating economic determinism. However, Marx never intended his critique of subjectivism to imply his acceptance of a direct causal and deterministic relationship between economic conditions and human behavior.

The human factor, the factor of the engagement of human consciousness, of human choice, as a vital imperative in the movement and direction of human history is unreservedly supported by Marx.

Marx's position is aptly expressed in this quote from The Holy Family:

History does nothing; "it possesses no colossal riches," it "fights no battles." Rather it is man, actual and living man, who does all this, who possesses and fights; "history" does not use man as a means for its purposes as though it were a person

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<sup>14</sup>Ibid., p. 138.



apart; it is nothing but the activity of man pursuing his ends.<sup>15</sup>

Marxism is not a mechanistic theory which allows Man to sit passively by while the laws of economics determine both his/her own life and objective history. Man's consciousness, choices and actions play a critical role in the Marxist dialectic.

As Schaff states:

When Marxism talks of the economic determinants of social development, it is not preaching some kind of economic fatalism but simply analyzing the controlling factors of development, which proceed from the mode of production and eventually affect the dispositions of men to accept certain views and attitudes. And that is all. What is said, therefore, is not that historical development must inevitably acquire this or that form but only that it moves in this or that direction, assuming that very engagement of men's conscious activity which is part of the necessity of development. But this activity remains a matter of choice and for this reason may not be forthcoming...If Marxism did not recognize the importance of this factor, which can upset the probable course of events to the point of social disaster... the call for ideological struggle would be meaningless.<sup>16</sup>

However, as the following quote from Engels points out, those choices and actions are carried out within the confines of a particular environment which exerts a conditioning influence upon the individual.

There does not exist, as one would like to imagine now and then simply for convenience, any effect produced automatically by the economic situation. On the contrary, it is men themselves who make their history, but within a given environment which conditions them and

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<sup>15</sup>The Holy Family, Karl Marx, p. 385 cited by Schaff Marxism and the Human Individual, p. 139.

<sup>16</sup>Ibid., p. 150.

on the basis of real, prior conditions among which economic conditions--no matter how influenced they may be by other political and ideological conditions--are nevertheless, in the final analysis, the determining conditions, constituting from one end to the other the guiding thread which alone puts us in a position to understand.<sup>17</sup>

While it is Men who make history on the basis of their actions and choices, those choices are conditioned by the socio-economic realities of the historical circumstances within which they find themselves. By implying that even in the face of economic conditioning Man has a choice of response, Marx seems to be in agreement with existentialists who argue that at the core of his being Man is free. However, by limiting the dimensions of Man's freedom through the conditioning influence exercised by objective conditions Marx appears to be negating Man's freedom. This apparent contradiction can be eliminated if the term, freedom, is defined more precisely.

#### Marx's Concept of Freedom and Autonomy

Norman McLeod's three leveled interpretation of freedom is particularly helpful in this respect. McLeod describes the first level of freedom as that of existential freedom which is:

...the radical gap at the foundation of consciousness. In this sense, all men are always free, everywhere and in every situation. To be human is to be free. Existential freedom is the freedom which

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<sup>17</sup>Engels, personal letter as cited by Jean-Paul Sartre Search for a Method (New York: Random House, 1968), p. 31.

releases us from the causal chain, defines us as the arbiter of our every choice.<sup>18</sup>

The second level of freedom is equivalent to what Sartre calls "authenticity" or living in "good faith". It is "the governing of our lives without the guidance of absolute values", without blind adherence to a learned or dogmatic "collective consciousness".

The final level of freedom is "practical freedom" or liberty which is the most common understanding of the word. Practical freedom, "the power to do what we choose to do" is integrally linked to objective conditions. If freedom is defined as encompassing all three of these layers including the limitations imposed upon freedom by objective conditions, then we can use McLeod's articulation of freedom to forge a definition of Marx's concept of freedom and autonomy.

Marxist freedom is neither an abstract metaphysical freedom nor an ahistorical unlimited freedom. It is the freedom to choose alternative courses of action within objective conditions that determine the parameters of those choices. It is also the freedom to engage in action which alters the nature of those objective conditions. Because Man is existentially free, he can choose action which may ensure his practical freedom.

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<sup>18</sup>Norman, McLeod, "Existential Freedom in the Marxism of J.P. Sartre", Dialogue 7:1 (June 1968): 27



A brief example may help to clarify Marxist concept of freedom.

If one is poor, or a prisoner or caught in the midst of a military battle, then the limits on practical freedom may be severe. They may be so severe (as in the case of subjection to torture) as to make any discussion of freedom or choice appear to be a travesty. However, if one does not wish to postulate gross determinism, if one wishes to maintain the relevance of individual action to history, if one wishes to avoid postulating what Richard Hunt has so aptly phrased as "No Fault Guilt Free History" (history where no one is accountable due to the existence of compelling objective circumstances, i.e. due to the repressive nature of the Third Reich the German people have no responsibility for the travesties of Nazi Germany), then one must maintain that man, as part of that which makes him human, has the freedom to choose his response to whatever objective conditions confront him.

If a man is confined to prison and subject to severe behavior modification programs, he has the choice to participate, to refuse participation, to try to escape, to organize a counter resistance within the prison, to kill a guard. Each and every alternative brings with it a variety of consequences which must be weighed and considered. However, the choice once made must be accepted as one's own choice for which one will accept ultimate responsibility.

An individual may not perceive his own predicament in this way. He may feel that he has no choices, that he is a passive victim of social conditioning. He may refuse to accept any responsibility for his actions. This type of thinking however belies the truth of man's existentially free predicament and encourages a life, in what Sartre has called "bad faith."

Existential freedom, "the radical gap at the foundation of consciousness" is consistent with a non-deterministic understanding of Marxism. At this level of Marxist ontology man is "condemned to freedom." This freedom is the simultaneous beauty and misery of being human. It is the "solitude" of "existential loneliness" and exists under socialism as well as capitalism. If man is existentially free to make choices within the limitations imposed upon him by his economically determined environment, he is also socially conditioned by that environment. While that social conditioning does not make his behavior compulsory, for as Schaff notes:

...despite their social conditioning people do not act identically but differently both because the determinants of their lives are diversified, if only by their class interests, and because individuals vary in their phylogenesis and ontogenesis alike.<sup>19</sup>

it does exercise a strong influence upon individual life. To understand this aspect of Marxism, we must explore two Marxist concepts, alienation and false consciousness.

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<sup>19</sup>Schaff, Marxism and the Human Individual, p. 150.

### Marx's Concept of Alienation

For Marx, alienation is not an a priori or spiritual condition of man, but an experience which is dialectically linked to the ideology, institutional structure and market place realities of the capitalist economic system.

Under capitalism, alienation expresses itself through three interrelated concepts; the division of labor-exchange-private property. The division of labor describes an alienated labor process and private property describes the products of that alienated labor process. "They are 'identical' in being facets of the same whole which can be deduced from a full exposition of either."<sup>20</sup> Division of labor is that process whereby the various tasks of labor are distributed among specialists. It begins at the point in history "when some men became predominantly workers, farmers, hunters, shepherds and the like and the others became predominantly rulers, priests and overseers".<sup>21</sup> It begins with the end of primitive communalism and reaches its apex under industrial capitalism. For Marx, alienation begins with the division of labor "for as soon as labor is distributed, each man has a particular exclusive sphere of activity, which is forced upon him and from which he cannot escape. He is a hunter, a fisherman, a shepherd or a

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<sup>20</sup>Bertell Ollman, Alienation (London: Cambridge University Press, 1971) p. 159.

<sup>21</sup>Ibid., p. 160.

critical critic, and must remain so if he does not want to lose his means of a livelihood.<sup>22</sup> The division of labor arises as an integral part of a complex whole which includes private property, exchange and class divisions.

The division of labor implies from the outset the division of the conditions of labor, of tools and materials, and thus the splitting up of accumulated capital among different owners, and thus, also, the division between capital and labor, and different forms of property itself.<sup>23</sup>

Private property is coincidental with the division of labor and is used to describe the product of this alienated labor process. At some "unknown" point in history, property was converted from communal property to property owned by heads of families and individuals. The evolution of private property coincides with the production of surplus and the acquisition of this surplus by certain individuals was then "defended with all the means at their disposal, which included devising a claim to private ownership."<sup>24</sup> In its most extended form, private property expresses all of the relationships inherent within capitalism. It is a principle which constitutes "the totality of middle class production relations." Private property and the division of labor must always be understood together.

Exchange or exchange value is the "'ideal' ratio at

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<sup>22</sup>Ibid., p. 161.

<sup>23</sup>Ibid., p. 161.

<sup>24</sup>Ibid., p. 163.

which a product exchanges for others, that is, its trading power or ability to relate to other products on the basis of embodied labor time."<sup>25</sup> While some form of exchange of goods existed in all societies, Marx's concept of exchange value is more closely identified with those aspects of exchange predominating under advanced capitalism.

It conveys a situation where exchange is based not on human need, but on surplus or profit. Implicit within the exchange concept is also the exchange for money. Exchange is not an independent concept, and "can no more appear independently of labor, capital, commodities, interest etc., than they of it."<sup>26</sup> "The examination of division of labor and exchange is of extreme interest because these are perceptibly alienated expressions of human activity..."<sup>27</sup>

According to Meszaros capitalism:

...interposes itself between man and his activity and prevents him from finding fulfillment in his labour, in the exercise of his productive (creative) abilities, and in the human appropriation of the products of this activity.<sup>28</sup>

Man interacts with nature in order to survive. He

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<sup>25</sup>Ibid., p. 179.

<sup>26</sup>Ibid., p. 184.

<sup>27</sup>Istvan Meszaros, Marx's Theory of Alienation (New York: Harper and Row, 1970) p. 79.

<sup>28</sup>Ibid., p. 78.



must "labour" as a fundamental expression of his natural being. (This is not the unconscious work of animals, but conscious life activity by which man distinguishes himself from animals.) Therefore, it is in his conscious work or labour that man expresses what Marx calls his "species being". "Species being" is for Marx the collective made particular, the universality of man represented by each individual. While man's work should be the conscious expression of his "species being", under capitalism it is not. Under capitalism the worker is alienated from both the work process and the product.

Under capitalism the laborer "exists to satisfy the need of self expansion of existing values, instead of on the contrary, material wealth existing to satisfy the needs of development on the part of the laborer."<sup>29</sup> The laborers work does not satisfy any of his intrinsic needs but becomes a vehicle through which he satisfies other needs. It is work which "is not part of his nature" but leaves him unfulfilled and "physically and mentally debased."<sup>30</sup> The more the worker "expends himself in work, the more powerful becomes the world of objects which he creates in face of himself, the poorer he becomes in his inner life, and the less he belongs to himself."<sup>31</sup> By putting his energy into

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<sup>29</sup>Fromm, Marx's Concept of Man, p. 95.

<sup>30</sup>Ibid., p. 98.

<sup>31</sup>Ibid., p. 95.

products over which he has no control, his labor becomes objectified, assumes an external existence..."that exists independently outside himself and alien to him...The life that he has given to the object sets itself against him as an alien and hostile force."<sup>32</sup> His work is external to himself. It belongs to another.

Capitalism makes of the workers a commodity to feed its needs for increased products rather than making products to serve the needs of the worker.

...individuals are subordinated to social production, which exists externally to them, as sort of fate; but social production is not subordinated to the individuals who manipulate it as their communal capacity.<sup>33</sup>

I work in order to live, in order to produce a means to living, but my work itself is not living.<sup>34</sup>

Productive activity, in the form dominated by capitalistic isolation--when "men produce as dispersed atoms without consciousness of their species"--cannot adequately fulfill the function of mediating man with nature because it "reifies" man (the conversion into a thing or object) and his relations and reduces him to the state of animal nature.<sup>35</sup>

Through the system of exchange under capitalism, men produce not for themselves, not for the use that the object will have for them, but to exchange the products of their

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<sup>32</sup>Ibid., p. 96.

<sup>33</sup>Meszaros, Marx's Theory of Alienation, p. 82.

<sup>34</sup>Collected Works, Lenin V 38 p. 30 cited by Meszaros, Marx's Theory of Alienation, p. 84.

<sup>35</sup>Karl Marx, ed David McLellan (New York: Harper & Row, 1971) p. 66.

labor for money.

Under capitalism, money "is the truly creative power".

Money converts my wishes from something in the realm of imagination, translates them from their meditated, imagined or willed existence into their sensuous, actual existence--from imagination to life, from imagined being into real being...In effecting this mediation, money is the truly creative power.<sup>36</sup>

In order to acquire money, the primary means of exchange under capitalism, private property (those who own the means of production) is forever seeking ways to create artificial needs in others, so as to enable it to convert these new needs into new profits.

Under private property...every person speculates on creating a new need in another, so as to drive him to a new sacrifice, to place him in a new dependence and to reduce him into a new mode of gratification and therefore economic ruin.<sup>37</sup>

He (the producer) in order to sneak for himself a few pennies--in order to charm the golden birds out of the pockets of his dearly beloved neighbors in Christ, puts himself at the service of others' most depraved fancies, plays pimp between him and his need, excites in him morbid appetites, lies in wait for each of his weaknesses--all so that he can then demand the cash for this service of love.<sup>38</sup>

Not only does capitalism produce the illusion of freedom and independence, but it produces an illusion of need, i.e., artificial need.

Artificial needs are not those needs which relate

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<sup>36</sup>Marx, Economics and Philosophie Manuscripts, p. 168.

<sup>37</sup>Ibid., p. 147.

<sup>38</sup>Ibid.



directly to the expression of man's basic nature, but those needs which have been created by capitalists and which are reinforced through the vehicles of advertisement, media, schools, etc. (The need for cologne, fashions, new model cars, etc.) We "freely" choose to buy these products and speak of our induced mentality as a "need". We speak of our artificially created needs as if they were expressions of our individuality rather than symptoms of our mass mindedness.

Not only does capitalism alienate the worker from his work and its product, but also from himself and other men.

When man confronts himself he also confronts other men. What is true of man's relationship to his work, to the product of his work and to himself, is also true of his relationship to other men, to their labor and to the objects of their labor. In general, the statement that man is alienated from his species life means that each man is alienated from others, and that each of the others is likewise alienated from human life...<sup>39</sup>

What should be clear from this synopsis of the relationship of capitalism to alienation, is that it is a gross distortion of truth to place the locus of alienation entirely within the intrapsychic structure of the individual. There are definite and specific objective relationships, forces and institutions, which act on man to sever him from the expression of his true nature.

#### Consciousness and False Consciousness

While the objective conditions of capitalism force men into alienated lives, a majority of the people living

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<sup>39</sup>Ibid., p. 97.

under capitalism's rule would not accept this statement as being true. Large segments of the most oppressed members of the population willingly support the continued existence of the institutionalized forms which alienate and oppress them.

To begin to understand this phenomenon, we must investigate capitalism's affect upon man's ideational life and his consciousness. It is not only the "natural laws of production" which subjugate the worker, but also his internalization of capitalist myths, ideas, values, concepts and beliefs all of which conform to the ideology of the ruling class. Again quoting Marx:

The ideas of the ruling class are in every epoch the ruling ideas: i.e., the class, which is the ruling material force of society, is at the same time its ruling intellectual force. The class which has the means of material production at its disposal has control at the same time over the means of mental production, so that thereby, generally speaking, the ideas of those who lack the means of mental production are subject to it.<sup>40</sup>

These ruling class ideas, values and goals are transmitted through the media, education, the family and the capitalist production process itself. Once internalized, these "ideas" become the conscious regulators of the individual life even when they function in opposition to one's best interests. The ruling class ideology becomes synonymous with the individual's ideology. True consciousness has been replaced with "false consciousness."

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<sup>40</sup>Fromm, Marx's Concept of Man, p. 212.

Having internalized collective ruling class values, the masses never question either their own strivings or those of their leaders. They become adamant and willing recruits of a self-destructive army.

### The Need for a Marxist Psychology

While there is within Marxism as Lichtman observes an understanding of the failure of consciousness to parallel objective conditions, there is at least some optimism that finally after the passage of perhaps "10-20-fifty years... the working class will rise up against its masters and initiate the movement of human life from the sphere of necessity to the 'kingdom of freedom'". However:

...one hundred years have passed without revolution. The apparent stasis of the dialectic and the failure of revolution is one fundamental problem that Western Marxists face in the twentieth century.<sup>41</sup>

Not only have a hundred years passed without a revolution, but in the course of that time a situation arose in Germany which was the direct antithesis of that prescribed by Marxism. Nazism represented the triumph of irrationality over scientific socialism and it was an irrationality for which Marxism could provide no adequate explanation. In his despair over the ascendancy of fascism, the socialist poet Attila Josef writes:

So long as man's emotional powers--little as we

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<sup>41</sup>Richard Lichtman, "Marx and Freud" Socialist Revolution 28

know about them--are strong enough to enroll men in camps opposed to their human interest, how can we believe that, motivated by their economic judgment, they will devote themselves to the building of a new world.<sup>42</sup>

When we begin either to ask questions about "Man's emotional powers"; or to seek answers to the question of why the masses under monopoly capitalism "come to want what is destructive of their nature", Marxism fails to provide us with an adequate explanation. What Marxism lacks, as Sartre notes, is

...hierarchy of mediations which would permit it to grasp the process which produces the person and his product inside a class and within a given society at a given historical moment.<sup>43</sup>

But it also lacks a framework for understanding the non-rational dimension of man. While the Marxist concept of "false consciousness", can explain the internalization of ruling class beliefs, concepts and ideas, man's rationality it cannot explain Mar's emotional, compulsive, impulsive and instinctual powers which are often far stronger motivators of human action than either beliefs or concepts. While it is true that Marxism recognizes the effect that capitalism exercises upon man's biological instincts, Marx did not understand the depth and complexity of the intrapsychic mechanisms involved in the dialectical interplay. While

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<sup>42</sup>A Szocializmus bolcselete, Artila Josef, cited by Meszaros Marx's Theory of Alienation, p. 268.

<sup>43</sup>Sartre, Search for a Method, p. 58.



he understood both that man's natural drives helped to define the parameters of human need and that the satisfaction of human need was linked to the availability of the satisfying agent within the socio-economic environment; he understood neither the manner in which man's inner psyche became altered when his natural needs were not met, nor the effect that such an altered psychic structure could have on the political and behavioral posture of the individuals and masses so affected. Stated simply, Marxism lacks a psychology with which to approach these issues.

Marx never intended historical materialism to be a psychological theory and therefore he cannot be faulted for the absence of a discussion of psychological issues within Marxism. But to the extent that Marxism attempts to define human existence and experience, the need for such a theory becomes overwhelming.

In recognition of this serious gap within Marxism Marcuse, Fromm, Reich, and others turned their attention to the works of Freud. As Lichtman notes, it was Freud's:

...conceptions of repression, unconscious motivation, defense mechanisms and above all the superego that promised some understanding of how human beings could come "willingly" to participate in their own dismemberment.<sup>44</sup>

Freud's discoveries held out the promise that: by understanding both the nature of the psyche, particularly the unconscious and the complex relationship that existed

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<sup>44</sup>Lichtman, "Marx and Freud", p. 17.

between consciousness, the unconscious and socio-economic conditions; Marxists might close the gap within Marxist theory with an adequately developed dialectical psychology.

Whether a Marx-Freud synthesis is either possible or desirable is still an issue of intense debate. However, as I shall point out in the next chapter, Freud's conceptualization of the psyche, particularly of the unconscious, places severe limitations upon the parameters of the discussion. While many of Freud's concepts are useful in comprehending the process by which capitalism reproduces itself within the psychic structure of the individual via the family, his understanding of the unconscious as a collection of personally repressed instinctual impulses belies the complexity and depth of this dimension of the human organism. This limited viewpoint distorts critical elements of human experience and hinders the process of comprehending the complexity of human reality. Without a complete understanding of all the dimensions of this reality, how can we forge the dialectic that we are seeking?

In the next chapter, I shall explore the precise nature of Freud's oversimplification and reductionism; take a careful look at the expanded concept of the human psyche presented in the works of Carl Jung; and point out the important parallels, contradictions and areas of confluence between the concept of Man articulated by Jung and that articulated by Marx.

## CHAPTER THREE

### DEPTH PSYCHOLOGY AND MARXISM

#### A Critique of Freud

Since the major attempts at a dialectical integration of Marxism and a psychology of the unconscious have focussed upon Freudian psychoanalytic principles, I shall begin this chapter with an overview and critique of this Freudian view. Freud's basic viewpoint is set out by Renee Nell in the following quote:

Freud followed the scientific trend of medicine, physics, and biology of the 19th century in postulating a behavioristic psychological theory based on Cause and Effect...

In keeping with his time, Freud was looking for one cause which could explain most of human behavior, normal as well as neurotic. He found the cause in the physiology of the organism. Freud, under the spell of his century, saw the human being as not too different from an animal, motivated by the physiology of the jungle, with added-on specific qualities such as feeling, thinking, ability to sublimate, etc. It is therefore logical that he would tend toward an instinct theory and (probably subconsciously influenced by the prevalent catholic atmosphere of Austria), the instinctual part is seen as the troublemaking animal, the cultural part as the educable human side which has to take care, in one way or another, of the troublemaker. The troublemaker is called the "Id" or the subconscious, the Ego, the person who experiences the impact of these instincts, tries to repress them. At least, he must decide which ones are permissible, and which ones are not. In order to do so, another agency has to be called on, a superior agency that will know the right answer. This superior agency generally talks with the voice of the parent and that of the prevalent cultural, religious and societal trend. This is the Superego or conscious. The Super has to fight it out with the Sub until they reach a *modus vivendi* which gives Ego peace of mind.

This approach, an organismic behavioral system, is

basically without a psyche. Psychological experiences as love, desire to be creative in the arts, spiritual need to believe in a supernatural force, are all seen as sublimation of instinctual needs. Love sublimates sex; sculpture, for example, sublimates desire to play with feces, and religion sublimates anxieties and the punishing father image, making him into a benevolent God. This according to Freud, holds true for all people, at all times, in all places. ...According to his century and his own paternalistic upbringing, he assumes that the male of one species is superior, mainly due to the possession of a penis. Again emphasis is placed on the body, rather than on the social status allotted to man in the Austrian society of the 19th Century.

In keeping with the biological orientation, the sexual instinct, sexual envy, sexual wishes are the cause for all later behavior, neurotic or unneurotic. As Freud presumes heterosexual attraction to exist in infancy, he searches in the early years of infancy, with its most pronounced instinctual needs, for the effects on grownup behavior...Ilicit sexual longings of father to daughter, mother to son, are assumed to be the general interactional pattern for all families all nations, all times. An attempt at a so called psychological typology is again derived from Biology. People are oral, anal and genital types. This assumption is that the environment conditions the type in infancy. The goal of therapy is cure of complexes, acceptance of instincts and sublimation, (and) cure from (the) repetition neurosis of childhood...<sup>45</sup>

For Freud, the unconscious is a fundamentally personal structure containing once conscious instinctual impulses (particularly sexual impulses) which have been banned from consciousness (repressed) by the demands of civilization. According to this Freudian model, civilization requires a certain amount of repression, for it is the tension between instinctual (id) impulses and civilization (internalized as

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<sup>45</sup>Renee Nell, "Dream Interpretation As Shown In Jungian, Freudian and Neo-Freudian Therapies" paper delivered at New Jersey Neuro Psychiatric Institute, Princeton, N.J. Nov. 23, 1966.



superego) which is the source of the psychic energy necessary for the development of culture and civilization itself. When repression becomes excessive, however, psychological malfunctions develop. This malfunctioning psyche produces distorted and counterproductive personal and political behavior.

The precise effects of capitalism upon the psyche are discussed by Marxist scholars in terms of the relationship between various Marxist concepts including exchange, fetish, alienation, division of labor, etc. and the Freudian concepts of libido, superego, sublimation id impulse, oedipal conflict, etc. This is a fair approximation of the paradigm used by dialecticians and critical theorists who have been influenced by classical psychoanalytic thought.

It is a paradigm which I reject, however, because it rests upon Freud's ahistorical, biological and reductionist concept of the unconscious.

#### Effects of Freudian Reductionism

Freud's reduction of man and the unconscious to a biological base results in several critical errors:

First, it results in a non-sociological approach to the individual. Rather than perceiving man as a social being whose very individuality depends upon the existence of a societal structure which exists prior to his individuality, Freud counterposes the individual and society.

As Progoff notes:

His view then is that the basis of conflict within the individual grows out of the very fact that the individual lives in a society... he regards society as a restraining and inhibiting factor which fetters the individual and stunts his growth.<sup>46</sup>

Second, it results in a fundamentally ahistorical analysis of both the unconscious and of social systems. Because the unconscious is defined in strictly biological terms, Freud interprets the symbols of the unconscious in a similar manner for all individuals regardless of the historical and cultural differences between them. However, the symbol of a dragon in the unconscious of an individual in western culture has a different meaning from that same symbol in the unconscious of an individual from China. Thus, the symbols within the unconscious must be interpreted "in such a manner as to draw out their inner relatedness to their cultures and particularly to their type of society."

Freud's unwillingness to take this sociological-historical approach led him to make errors not only in his interpretation of the symbols within the individual unconscious but also in his analysis of society which he also reduced to its biological foundation. Progoff states:

(Freud) dealt with social material not in order to understand it sociologically or historically, but in order to reduce it to his biological (i.e. instinctual)

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<sup>46</sup> Ira Progoff, Jung's Psychology and Its Social Meaning (New York: Grove Press, 1953), p. 42.

frame of reference.<sup>47</sup>

This biological approach led Freud and some of his followers to make:

...psychiatric diagnoses of society rather than essentially pscho-historical analyses. Recent works have shown a tendency to classify groups as varied as the Navahos and the Nazis by means of the same psychiatric concepts.<sup>48</sup>

This is a criticism which dialecticians such as Marcuse and Schneider have recognized, but their attempts at integrating Marxism with Freudian concepts do nothing to historicize the psyche itself. Yet, as Carl Jung has so aptly stated, "there is no reason to suppose that the specific structure of the psyche is the only thing in the world that has no history outside its individual manifestations".

Freud's archaic heritage theory is a minor concession to this historical viewpoint. However, in looking closely at this concept we find two critical errors.

First, that there is not sufficient anthropological evidence to support Freud's contention that such a primal crime ever occurred. Second, and more importantly, there is no scientific evidence to support the contention that ideas can be inherited. Freud admits that his theory is made "...difficult by the present attitude of biological science which refuses to hear of the inheritance of acquired

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<sup>47</sup>Ibid., p. 45.

<sup>48</sup>Ibid.

characteristics by succeeding generations," but he advances his hypothesis nonetheless, stating, "I must in all modesty confess that nevertheless I cannot do without this factor in biological evolution."

Freud's commitment to the archaic heritage theory is understandable for without it neither could he account for the presence of non-individual symbols within the unconscious nor could he support his contention that the Oedipal conflict has a biological foundation.

While Freud was correct in his recognition that there were symbols within the unconscious that extended beyond the life experience of the individual, his biologically reductionist theory does not adequately account for their presence.

Finally, Freud's reductionism results in his view that the religious, creative and intuitive aspects of man are sublimations of biological instinct. Yet both anthropological evidence and a symbolic interpretation of the unconscious support the contention that these urges are as fundamental a part of man's being as any of his other biological instincts.

My criticism of certain fundamental Freudian premises is not intended to discredit Freud's entire contribution to the understanding of the individual. At one level of human existence Freud's ideas, particularly those of the superego, aspect of conscience, ego formation, and the relationship of both to family experience may be helpful. However, at a

deeper level of human reality, psychoanalysis becomes constricted in its own limited conceptualizations. To understand both Freudian limitation and this deeper level of psychic life, we must turn towards the work of Carl Gustav Jung.

### The Jungian Alternative

While I shall be investigating Jung's theory in some depth in this chapter, it will help in this comparison with Freud, if I encapsulate the basics within a few paragraphs. The following overview provided by Nell will serve this purpose.

Jung...assumes that the person at birth has a fairly developed personality, that the human being is not just endowed with instinctual qualities, but that he inherits mental abilities as well as a propensity for creative talents, and he sees the psychological as well as spiritual needs not as sublimations. Spiritual needs, creative needs, are to Jung the human equipment. They are innate, as are sexual needs, and their repression leads just as much to neuroses as the repression of sexual needs. He assumes psychological structure as extrovert or introvert is inborn, not a result of conditioning. Conditioning, of course, can help or hinder the development of these propensities, just as a child born with low intelligence can be helped to better intellectual achievement by the environment, and a child with a great deal of intellectual acuity can be hindered in reaching his potential by an inappropriate and destructive environment. The same is true for creative talents.

The biological occurrences that Freud points out as causes are accepted by Jung as symptoms, resulting from the interaction of the environment with the specific innate psychological type of child. His typology is based on a structure of the psyche. He presumes that all people are predominantly extroverted or introverted in attitude and function primarily through thinking or feeling, perception or intuition...

The family attractions and disattractions are seen by Jung much more in terms of type similarity and dissimilarity.



An extroverted father who loves the outdoors, fishing, going places, might feel much closer to his extroverted child, be it a son or daughter, who loves to share these things with him, than to an introverted child, regardless of what sex, who does not communicate much verbally but hates rods and likes to sit by himself, reading or drawing.

Freud would have to explain the mutual attraction of the extroverted son to the extroverted father as follows: the son imitates and tries to win the friendship of the father, in order to protect himself from his castration fears. In an extroverted daughter-and-father relationship, the explanation would be: penis envy draws the daughter closer to the father, trying to become as much like him as possible. Simultaneously, she tries to take the father away from her mother, whom she hates as mother has deprived her of a penis. Should the introverted daughter and the extroverted father not get along with each other, the Freudian explanation would see this as withdrawal from strong incestuous wishes toward each other, etc.

Jung does assume that castration fears and incestuous wishes are possible, but that they are not as frequent as assumed by Freud, and that the attempt to squeeze the complexity of human relationship into such a simple biological pattern, violates any scientific rule.<sup>49</sup>

### Historical Symbolism

Since he does not reduce man to his biological instinctuality, Jung's understanding of the unconscious is neither reductionist nor ahistorical. His articulation of the deepest layer of the unconscious, the Objective Psyche, provides a universal psychological dimension for mankind. As Progoff notes:

He derives the deeper levels of the unconscious not from individual experience, but from the great communal experiences of mankind, and he thus places

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<sup>49</sup>Nell, "Dream Interpretation as Shown in Jungian, Freudian and Neo-Freudian Therapies," pp. 5-7.



social factors at the origin of the psyche.<sup>50</sup>

In understanding this universal psychic dimension, Jung took Bachofen's approach to understanding the symbols of prehistory and adapted it to the realities of the unconscious. As Progoff notes:

Bachofen has been called, not without reason, the "historian of pre-history" because of his contention that it is possible to reconstruct the nature of society with very limited recorded materials as long as one is able to understand the meaning of the symbols that are used in its myths, sagas, religious rituals, drama, or other cultural materials. Such a point of view would mean that in the interpretation of symbol formation in individuals, the symbolic meanings must be interpreted with an understanding of their historical and cultural frames of reference. Bachofen also worked with the idea that there is a continuity in the psychic development of each nation, and that the various phases of its cultural life continue to be expressed in the symbolism both of individual and group experience. When Jung reformulated his conception of the unconscious, he enlarged it to include historical symbols, a proposition which his empirical researches verified.<sup>51</sup>

It is these historical symbols Jung called archetypes. It is Jung's archetypal theory which opens a relatively unexplored area of research for both the dialectical historian and the psychologist who are dissatisfied with the limitations of both Marxist analysis and individual psychological theory. Further research is needed that will investigate the relationship that exists between the appearance of particular archetypes (that bring with them a strong motivational energy that pulls the individual towards particular behavioral

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<sup>50</sup>Progoff, Jung's Psychology and Its Social Meaning, p. 30

<sup>51</sup>Ibid.

responses) and the socio-economic circumstances that help to generate their appearance.

I would also suggest that it is in an exploration of the archetypal layer of the unconscious that we may discover an important factor in both the rise of patriarchy and in "its maintenance as a cultural symbol beyond the point necessitated by a particular mode of production".<sup>52</sup> However, in the absence of specific historical analysis, such a postulate remains mere speculation. I mention it however because as Jung has pointed out in exploration of the rise of facism in Germany (to be explored in Chapter 3) archetypes are a factor in the historical process.

Archetypes are more than dead historical remnants from our psychic heritage. They are also symbolic forms of active and powerful forces operating within the modern psyche. Jung's postulation of an inherited psyche as well as an inherited body means that certain emotional patterns of response are dictated not solely by environmental factors, but also by the psyche's inherited response to external phenomena. Thus the relationship between objective factors and subjective factors becomes incredibly complex. It involves not only the personal psychological structure of the individual, but the inherited archetypal patterns of the species, and the historical and mythological heritage

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<sup>52</sup>Sarah Diamant, personal letter to the author.

of a particular peoples. As symbolic forms, rather than signs, archetypal images can only be approached through our faculties of intuition and emotion. In moving away from an absolute reliance upon rational objective assessment as a basis for comprehending reality, Jung stands in direct opposition to both Marx and Freud who were firmly committed to enlightenment concepts of both scientific objectivity and rationality. Jung, however, viewed the enlightenment as a mixed blessing. On the one hand it had moved man away from metaphysical concepts of the universe which had obscured the scientifically verifiable principles operating in the world, but on the other hand it had placed too great an emphasis upon conscious rationality. This emphasis had cut man off from the deepest levels of his own unconscious thereby posing a serious threat to the balance of consciousness and unconscious necessitated by the psyche. These diametrically opposite viewpoints are revealed in the contradictory positions taken by both Marx and Jung in regard to religion. For Marx, religion is the "opium of the masses" and "the abolition of religion as the illusory happiness of the people is required for their real happiness." For Jung religion, as a primary experience of the numinosum, or the forces behind archetypal symbolism, is a prerequisite for both psychic health, harmony and the presence of meaning within individual life.

These positions cannot be resolved within the

limitation imposed by the theoretical concepts advanced by Marx or Jung, but, as I shall argue later in this chapter, they are resolveable within the context of a newly constructed Marxist Psychology.

In our examination of Jung's theory of Man, we must be clear to divorce his empirical research from his reactionary socio-political conclusions. These conclusions are based on a lack of comprehension of the objective forces that combined to create the psyche he was examining. Jung often succumbed to the subjectivist viewpoint that the world reflected internal disharmony. Therefore, individuation became the necessary prerequisite for world order. This same blindness towards dialectics led Jung into an articulation of separate psychologies for men and women. While his articulation of anima-animus principles within each individual was a major step towards the development of a truly androgynous psychology, his own research interpretations were laden with the sexist stereotyping of male patriarchal attitudes prevalent in his historical epoch.

What we find in Jung's work is more a promise than an articulated solution. His discoveries of the collective unconscious, the presence and power of archetypal contents and the psychologically as opposed to biologically based androgynous nature of the psyche, bring us well beyond the oversimplified sexual theories of Freud. Depth Psychology provides us with several basic building blocks for a Marxist

Psychology and it is in this light that it should be explored.

In the following pages, I shall investigate Jung's concept of Man from this critical viewpoint. I shall divorce his empirical research from his revisionist conclusions and attempt to point out those points at which his theory parallels, contradicts or becomes confluent with Marx's view of Man.

### Jung's Concept of the Psyche

Jung's entire theory is rooted in the concepts of dualism and complementarity.

Jung assumes that everything in nature and in man is representative of the concept of duality. For several thousand years, human thinking has rooted in dualism: like day and night, hot and cold, up and down, man and woman.<sup>53</sup>

The psyche is comprised of a number of these opposites, (Eros-Logos, Feeling-Thinking, Yin - Yang etc.) both of which exert an influence upon the individual, although one is more consciously developed than the other due largely to social conditioning. The opposite of this pair, however, remains in the unconscious where it exercises its influence in a primitive and undifferentiated manner through compulsion, impulse, thought intrusion, etc. The repressed opposites are not necessarily negative and oftentimes represent positive qualities which run counter to the prevailing views

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<sup>53</sup>Renee Nell, "The Reflections of the Liberation Movement in the Unconscious," International Mental Health Research Newsletter 16:1 (Spring 1974) reprint ed. p. 1.



of either the social order or of the individual's conscious orientation. Unless admitted into consciousness and given a voice in the psychic life of the individual, they can cause serious psychic malfunctioning.

Jung's assumption is that peace of mind depends on whether the opposites are seen as "either/or" or "as well as". Jung's philosophy aims toward the "as well as" equilibrium, the reconciliation of the opposites.

(This) reconciliation is beautifully symbolized in the Yin and Yang image. Yin and Yang are contained in one circle, the white part containing some of the black, while the black carries an equal part of the white.<sup>54</sup>

This reconciliation rarely occurs, however, given the strong conditioning influence of the objective environment. Therefore, the repressed opposite remains in a primitive undifferentiated state within the unconscious where it serves as a balance to any one-sided tendencies of consciousness.

Whenever life proceeds one-sidedly in any given direction the self-regulation of the organism produces in the unconscious an accumulation of all those factors which play too small a part in the individual's conscious existence. For this reason I have put forward the compensation theory of the unconscious as a complement to the repression theory.<sup>55</sup>

### The Compensatory Theory

Jung's compensatory theory is important because it suggests that the human psychological organism contains

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<sup>54</sup>Ibid.

<sup>55</sup>Carl Gustav Jung, The Collected Works of C.G. Jung eds. Sir Herbert Read, Michael Fordham, Gerhard Adler, Vol. 9.1 Archetypes and the Collective Unconscious (New York: Pantheon 1959) p. 15.



an inherent goal, a "totality-configuration" or "wholeness" pattern towards which the organism purposively strives. Jung called this pattern of wholeness the SELF and the drive towards its realization the "individuation urge".

The concept of the SELF is analogous to the ordering system in nature put forth by biologists and physicists. It's

modus operandi...may be likened to the center of an energy field which aims toward fulfilling a life and personality pattern which as a potentiality is a priori given. We may liken it to an individually appointed wholeness, a goal of evolution.<sup>56</sup>

For Jung, each individual contains within him the seeds of his own optimum development. These seeds, however, the SELF, are unconscious and it is the goal of an individual life to attempt to consciously incorporate as much of the SELF as is possible. This process by which consciousness strives to integrate with the SELF is called by Jung the individuation process.

"Unless it is inhibited, obstructed, or distorted by some specific disturbance, it is a process of maturation or unfolding, the psychic parallel to the physical process of growth and aging."<sup>57</sup>

The achievement of personality means nothing less than the optimum development of the whole individual human being...it...means fidelity to the law of one's own being...in so far as every individual has the law

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<sup>56</sup>Edward C. Whitmont, The Symbolic Quest (New York: Harper and Row, 1969), p. 219.

<sup>57</sup>Jolande Jacobi, The Psychology of C.G. Jung (New Haven: Yale University Press, 1973), p. 107.

of his life inborn in him it is theoretically possible for any man to follow this law and so become a personality, that is, to achieve wholeness...<sup>58</sup> (Italics mine.)

I have emphasized the word theoretically because in actuality the psyche is usually so distorted by social conditioning, particularly under the individualism, false consciousness, and artificial need creation that characterizes advanced industrial capitalism that any talk of wholeness becomes speculative.

Jung's compensatory theory provides us with an important link between the socio-economic environment and the individual psyche. For Jung "...neurosis are in most cases not just private concerns but social phenomena..."<sup>59</sup> Thus, the mass dissociation and mass neurosis that characterize Western society cannot be understood in a psychological vacuum. It can be understood only through an analysis of the objective conditions that exist within the socio-economic, the effect of these objective conditions upon consciousness, and the compensatory nature of the unconscious vis a vis this consciousness. Only when this compensatory relationship is understood within its historical context, do we begin to perceive the complex interdependence between subjectivity and objectivity. As Jung states:

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<sup>58</sup>Whitmont, The Symbolic Quest, p. 221.

<sup>59</sup>Jung, Collected Works, vol. 9.1 Archetypes and Collective Unconsciousness, p. 48.

The question of the relations between conscious and unconscious is not a special question, but one which is bound in the most intimate way with our history, with the present time, and with our view of the world.<sup>50</sup>

### The Compensatory Theory in Confluence with Marxism

If neurosis is a social phenomenon; if the question of the critical relationship between the conscious and the unconscious is "bound in the most intimate way with our history"; if history, as Marx has shown, is linked to the movement of political economics, then in Jung's articulation of compensation we have found a point of confluence between Marxism and Depth Psychology.

As Marx has demonstrated, a relationship exists between the consciously held beliefs and ideas of both individuals and the masses and the economic interests and ideology of the ruling class which directs capitalism. Dominant aspects of that ideology include: an adherence to the idea of patriarchal hierarchies as the "normal" principle of domestic and industrial management; material consumption and wealth as the indices of personal self worth; the satisfaction of artificial needs created by the media and linked to the marketplace. All these and other ideas and conscious belief systems so vital to the maintenance of the capitalist system are antithetical to the balanced psychic perspective necessary for mental health.

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<sup>60</sup>Ibid.

When individuals adhere to a set of principles which support ruling class economic interests but do not support the needs of their natural being, then the balancing mechanisms of the psyche produce compensatory movements within the unconscious. Those aspects of an individual's wholeness which have not been given a voice in his conscious life push forward in an undifferentiated and unconscious fashion demanding that they be given a place. The psyche attempts to force the individual to alter his way of life in the same manner as the stomach forces the individual to vomit foreign objectionable substances. The tension between one's conscious beliefs, values and life style and the demands of the psyche for altered consciousness produces a neurosis which from a Jungian perspective is an attempt on the part of the unconscious to produce psychic cleansing. It should be viewed as a revolt of the psyche against the stultifying effects of the socio-economic system. This revolt, however, is antithetical to capitalist ideology which requires both the repression of creative, erotic, spiritual and ordering energies of individuals and the redirecting of these energies towards the needs of the marketplace rather than the needs of individual Man.

An important issue raised by the compensatory theory is that of the structure and composition of the unconscious.

Clearly, the individuation urge that pushes the

organism towards Selfhood indicates that the unconscious contains far more than the repressed contents of inhibited sexuality. This compensatory mechanism and the wholeness pattern towards which the organism strives reveals the unconscious as a teleological structure that can be manifest its meaning through symbolic interpretation. We must explore both its personal and its suprapersonal aspects, however, if we wish to understand both its teleological significance and its symbolic manifestations.

Jung distinguishes between these two levels of the unconscious, calling the first the personal unconscious and the latter the collective unconscious or the Objective Psyche.

#### The Personal and the Collective Unconscious

According to Jacoby, the personal unconscious contains all those elements which have been set aside by our consciousness

...for our consciousness can hold only a very few contents at once--but which at any time can be restored to the level of consciousness, and also contents that we repress because they are disagreeable to us for various reasons--in other words "forgotten, repressed, subliminally perceived, thought and felt matter of every kind"<sup>61</sup>

The personal unconscious is contained and enclosed within a deeper and more encompassing stratum which Jung originally called the collective unconscious and later

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<sup>61</sup>Jacoby, The Psychology of C.G. Jung, p. 8.



labeled the objective psyche. The objective psyche is an a priori image producing stratum that manifests itself in images, emotion and drive impulses. It

...does not include personal acquisitions specific to our individual ego, but only contents resulting "from the inherited possibility of psychical functioning in general, namely from the inherited brain structure". This heritage is common to all human beings, perhaps even to all animals and constitutes the foundation of every individual psyche.<sup>62</sup>

Whereas the so called personal unconscious comprises "forgotten, suppressed, repressed, subliminally perceived" contents originating in the life of the individual, the collective unconscious is made up of contents which, regardless of historic era or social or ethnic group, are the deposit of mankind's typical reactions since primordial times to universal human situations, such as fear, danger, the struggle against superior power, relations between the sexes, between children and parents hate and love, birth and death,...<sup>63</sup>

While there is a layer of the objective psyche which is shared by all humanity and accounts for the similarity of response within the species HomoSapiens, there are other layers that are unique to the psychic heritage of a race, group tribe or family. Thus the Objective psyche should be visualized as a multi layered dimension that includes both group and universal strata. The group strata is less deep than that of the universal and is composed of "cultural patterns of apprehension and feeling" that are a product of the historical experience of that particular group. The universal layer which is present in all members of

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<sup>62</sup>Ibid.

<sup>63</sup>Ibid., p. 10.



the human race corresponds to the shared experiences of mankind as a whole. At the very core of the objective psyche is a central energy stratum that Jung speculates may link man to the energy present within the physical, biological universe. However, he refuses to draw any definite conclusions in this area due to the absence of any empirical evidence. Instead, he prefers to limit his observations to the area of psychic reality and leave any "cosmic" relationships to further research.

Above this central energy layer lies:

...the deposit of the experience of all our animal ancestors, and next that of our oldest human ancestors. Each segment stands for a further differentiation of the collective psyche, until, in the development from ethnic groups to national groups, from tribe to family, the summit the individual psyche, is attained.<sup>64</sup>

Thus, the individual is not born into this world as a tabula rasa to be molded solely by exposure to objective environmental circumstances, but as a member of the phylogenetic species who contains traces and remnants of the psychic heritage of his evolutionary ancestors both recent and remote. The presence of the objective psyche and its influence upon individual psychological experience and behavior makes an analysis of individual psychology extremely complex. While the individual is not a tabula rasa neither is he immune from the influence of his environment which plays a major role in his development.

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<sup>64</sup>Ibid., p. 34.

While objective factors can promote, hinder or distort the psychic wholeness towards which the organism purposively strives, they cannot prevent these unconscious forces from exercising an influence upon individual life (although objective conditions may cause these forces to influence the organism destructively).

### The Libido Theory

While all these layers of the psyche coexist within the individual, not all layers are activated at any given time. Which layers are active and which are dormant depends upon the functioning of libidinal energy within the psyche. It is essential, therefore, that we understand Jung's concept of libido which differs markedly from that of Freud where it connotes the strictly sexual drive.

While Jung recognizes that sexuality is an instinctual power "which seeks expression and evidently may not be trifled with"; that sexuality "is the spokesman of the instincts..."<sup>65</sup> and the "strongest and most immediate instinct, standing out as the instinct above all others";<sup>66</sup> that sexuality "is an indisputably creative power that is not only the basic cause of our individual lives, but a

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<sup>65</sup>C.G. Jung, On the Nature of the Psyche (Princeton: Princeton University Press, 1969), p. 57.

<sup>66</sup>Ibid., p. 58.

very serious factor in our psychic life as well",<sup>67</sup> he argues that "it will never be proved that sexuality is the fundamental instinct and the activating principle of the human psyche".<sup>68</sup> For Jung, the psyche is too complex a structure to reduce it to any biological instinct. "Biology, indeed science in general, has got beyond this stage: we no longer reduce everything to a single manifest force, as the earlier scientists did with phlogiston and electricity."<sup>69</sup>

Jungians prefer to utilize the term libido to connote the

diverse expressions of psychic energy in any of its manifestations (image, emotion, drive impulse etc)... it is not just chaos producing pleasure, satisfaction-seeking sexual energy or mere power drive, but embraces every manifestation of psychic expression...<sup>70</sup>

The diverse manifestations of psychic energy may be thought of as the field activities of an energy field

...A field is an energy pattern or configuration that becomes perceptible to the experienced observer only through the patternings of directly observable elements susceptible to its influence. To give a simple example, under the influence of a magnetic or electric field, invisible per se, iron filings, will arrange themselves in a specific pattern which thereby makes the field effect visible.

What Jung calls the objective psyche may then be likened to an encompassing energy stratum from which arise varying field activities discernable to the experienced observer through the patternings of image,

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<sup>67</sup>Ibid., p. 57.

<sup>68</sup>Ibid.

<sup>69</sup>Ibid.

<sup>70</sup>Whitmont, The Symbolic Quest, p. 41.

emotion and drive configurations. These psychic field expressions Jung has called complexes and archetypes of the objective psyche. They are typical energy configurations which are activated by situations and problems, both outer and inner, by people emotional conflicts, maturational needs, etc. They impress their force patterns upon the totality of happenings within their scope. The objective psyche exists independently of our subjective volition and intent. It operates independently of the ego, but can be experienced and comprehended to a limited extent by the ego. That which, lacking understanding we would view as merely chaotic imaginations, urges and impulses, can disclose meaning when we are capable of interpreting its image manifestations symbolically.<sup>71</sup>

Psychic energy or libido is generated by the ever present tension which exists within the dualistic psyche. As previously noted everything in the psyche is comprised of opposites and it is the polarity between these opposites that generate psychic energy. Without these opposites all life would come to a standstill for there can be no life energy without opposites in tension. Jung notes further that the amount of psychic energy is determined by the degree of tension between these opposites. Thus, the greater the split the greater the amount of energy which will be generated. Libidinal energy so generated can flow in two possible directions, outward and progressively, or inward and regressively. If all goes well with the psyche libido flows "outward toward life in a creative and confident way." Jung refers to this as the "daily advance of the process of psychological adaptation."<sup>72</sup> However, when

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<sup>71</sup>Ibid., p. 42.

<sup>72</sup>Progoff, Jung's Psychology and its Social Meaning, p. 64.

this progression

of libido is detoured for any reason, the vital feeling that was present before disappears and in its place the psychic value of certain conscious contents increases in an unpleasant way; subjective contents and reactions press to the fore and the situation becomes full of affect and favorable for explosions.<sup>73</sup>

Libidinal energy then enters a regressive phase where it moves inward activating the various layers of the psyche beginning with those closest to consciousness and moving deeper into the collective dimensions of the objective psyche.

During the progressive phase the

...pairs of opposites are united in the coordinated flow of psychical processes. Their working together makes possible the balanced regularity of these processes... when the flow of libido is obstructed this cooperation of the opposites is over. Something has intervened. The result is that instead of harmony within the psyche, there is discord and internal friction. The individual no longer feels free to go forward. "The obstacle dams up the river of life. Whenever such a damming up of libido occurs, the opposites, formerly united in the steady flow of life, fall apart and henceforth oppose one another."<sup>74</sup>

When libido enters its regressive phase the ensuing tension brings with it a neurosis. The direction of libidinal energy, however, does not operate in an individual vacuum. It has definite historical correlates. Jung has noted that during transitional times in history, when old values are breaking up and new values have yet to be established, libidinal energy moves in a regressive direction activating unconscious layers and complexes. The individual is dragged between

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<sup>73</sup>Ibid.

<sup>74</sup>Whitmont, The Symbolic Quest, p. 65.



the pull of conflicting opposites, unable to find acceptable symbols within the external environment to which his libidinal energies can attach.

### The Libido Analogue

For Jung, Man maintains contact with the unconscious through living out the cultural-historical symbolic manifestations of unconscious archetypes which he calls "libido analogues". Analogues are the symbolic manner in which individuals express the meaning of their lives in a social context.

Jung argues, according to Progoff, that:

...a society can continue to function effectively only by providing its individuals with meanings in which they can have a living faith...if a culture fails to maintain psychologically effective symbols, its individuals withdraw from the social areas of life and turn into themselves in search of new meanings...the psychic process which Jung describes is then, a symptom of transition in the fundamental social values of any period of history.<sup>75</sup>

The libidinal energy that has withdrawn from these now meaningless symbols regresses into the psyche activating layer upon layer of the unconscious until it activates the archetypal layer of the objective psyche. It is from this layer of the psyche that meaningful symbols emerge. What happens when such archetypes are activated depends upon both historical conditions and the level of consciousness of an individual or mass of individuals.

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<sup>75</sup>Progoff, Jung's Psychology and Its Social Meaning, p. 231.

Jung's concept of the libido analogue would be even more compelling if we could understand why the libido regresses at one point in history and not at another. I confess to having no answer to this question, but I consider that it is worth contemplating. If we could understand the relationship between libidinal regression, archetypal constellation and socio-economic integration we would have discovered another important point of confluence between Marxism and Depth Psychology.

The relationship that I am establishing between the psyche, cultural libido analogues and archetypes will become clearer after I discuss Jung's concept of the archetypes in greater detail.

### The Archetypal Theory

In Jung's words, archetypes are:

...mental forms whose presence cannot be explained by anything in the individual's own life and which seem to be aboriginal innate and inherited shapes of the human mind.

Just as the human body represents a whole museum of organs each with a long evolutionary history behind it, so we should expect to find that the mind is organized in a similar way. It can no more be a product without history than is the body in which it exists. By "history" I do not mean the fact that the mind builds itself up by conscious reference to the past through language and other cultural traditions. I am referring to the biological prehistoric, and unconscious development of the mind in archaic man, whose psyche was still close to that of the animal.

This immensely old psyche forms the basis of our mind, just as much as the structure of our body is based on the general anatomical pattern of the mammal. The trained eye of the anatomist or the biologist finds many traces of this original pattern in our bodies.

The experienced investigator of the mind can similarly see the analogies between the dream pictures of modern man and the products of the primitive mind, its "collective images" and its mythological motifs.<sup>76</sup>

Jung's postulation of the existence and psychic importance of archetypes stem from careful observation and documentation of data provided by his patients in the form of dreams and active fantasies.

At first, these dreams and fantasies appeared as a "chaotic assortment of images" but later they reduced themselves to:

certain well defined themes and formal elements, which repeated themselves in identical form with the most varied individuals...the most salient characteristics (of these formal elements were) chaotic multiplicity and order; duality; the opposition of light and dark, upper and lower, right and left, the union of opposites in a third, the quaternity, rotation and finally the centering process...the climax of the whole development...In actuality, the patterns are infinitely more variegated and far more concrete than this would suggest. Their variety defies description. I can only say that there is probably no motif in any known mythology that does not at some time appear in these configurations.<sup>77</sup>

Jung concluded from his observations of both the similarity of pattern formation in the unconscious of his patients and from a study of symbology conducted by exploring the varied fields of mythology, ethnology, anthropology and comparative religion, which revealed similar pattern formations throughout the history of mankind, that:

Man also carries within him a certain "image of the

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<sup>76</sup>Carl G. Jung, Man and His Symbols (New York: Doubleday 1964) p. 67.

<sup>77</sup>Jung, On the Nature of the Psyche, p.113.

world which has taken aeons to form."<sup>78</sup> This primordial image is a representation of the dominant laws or principles of psychic organization. The manifestations of these psychic laws are visualizations, archetypal images or simply "the archetypes" which have "crystallized out of the unconscious in the course of time."<sup>79</sup> Jung distinguishes between the basic law or principle, the archetype itself, and its visualization which is the archetypal image. The first, the basic archetype, the organizational principle, is unknowable. We know it only through its effects upon human perception and its manifestation through images. Jung compares this basic archetype to the smallest particles of the atom, which have never been seen by physicists but which they postulate on the basis of their effects and influence upon physical processes.<sup>80</sup> The origin of these images is speculative but Jung hypothesized that "their origin can only be explained by assuming them to be deposits of the constantly repeated experiences of humanity."<sup>81</sup>

Every repetitive situation "particularly if (it) calls forth an intense emotional response--danger to the

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<sup>78</sup>Jung, Collected Works V. 7 Two Essays on Analytical Psychology, p. 95.

<sup>79</sup>Ibid.

<sup>80</sup>Jung, Collected Works, V. 8, The Structure and Dynamics of the Psyche, p. 214.

<sup>81</sup>Jung, Man and his Symbols, p. 69

body or the psyche."<sup>82</sup> causes the emergence of an archetypal motif. While the precise archetypal content of the unconscious varies because of culture, racial heritage and history, there are certain general motifs which seem to be of a universal character and are a function of the typical experiences of humanity.

Among these are the archetypes of the:

mother, child, maiden, ruler, priest, doctor, teacher and the four basic feminine and masculine archetypes, the physically or sexually attractive man or woman, the femme fatale and the romantic man; the mother with child and the man active in the world; the wise old man and the wise old woman.<sup>83</sup>

These fundamental human experiences form an imprint or a pathway on the human mind. For purposes of visualization, archetypes can be conceived of as riverbeds etched into the psyche. These riverbeds can once again become rivers, or archetypal images, whenever they are filled with water, or to complete the metaphor, filled with libidinal energy which is flowing in a regressive direction. The psyche then reproduces mythological images and motifs which may have first appeared centuries prior to the individual's existence and which are virtually unknown to the individual's conscious mind. What is inherited therefore, is not the ideas of the images themselves, but a "kind of readiness to produce

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<sup>82</sup>Volodmyr Walter Odajnyk, Jung and Politics (New York: Harper Colophon, 1973) p. 116.

<sup>83</sup>Ibid., p. 17.



over and over again the same or similar mythical ideas."

If archetypes were simply images, however, we would be dealing with nothing more than a catalogue of dead psychic remnants. Along with the image comes a quantity of energy which pushes the individual towards the repetition of the experience which resulted in the original archetypal formation. For when an archetype appears in a dream, in a fantasy, or in life, it always brings with it a certain influence or power by virtue of which it either exercises a numinous or fascinating effect, or impels to action.<sup>84</sup>

Therefore, if we include all its aspects, archetypes can be defined more completely as a priori centers of energy which manifest themselves through both fantasy and dream images, emotional attitudes and action responses. They correspond to the instincts in that they are "aptitudes or preformed tendencies toward typical reaction modes".<sup>85</sup>

### Spiritual Archetypes and Religion

While instincts are physiological urges which can be perceived by the senses, they manifest themselves psychically in symbolic images which are called archetypes. The archetype represents the psychic form of the biological process. However, archetypes represent not only the biological instinctual forces but also the psychically instinctive

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<sup>84</sup>Jung, Two Essays on Analytical Psychology, p. 70.

<sup>85</sup>Whitmont, The Symbolic Quest, p. 68.

forces including the spiritual instinct.

The spiritual or religious urge is not a distortion of biological drives, according to Jung, but an instinctual drive in its own right.

The spiritual appears in the psyche also as an instinct, indeed as a real passion... It is not derived from any other instinct, as the psychologist of instinct would have us believe, but is a principle *sui generis*, a specific and necessary form of instinctual power.<sup>86</sup>

The spiritual principle within man expresses itself through archetypal imagery in the same manner as does his biological instinctuality.

It is crucial to an understanding of Jung's position on spirituality that we divorce his empirical statements re: the psyche from any claims at universal or metaphysical reality. Jung considers himself above all an empiricist who has observed certain symbolic manifestations within the unconscious. That these manifestations or archetypal motifs exist as unconscious or psychic facts, can be verified through observation and research. Since the dawn of man the psyche has produced the same or similar religious motifs that bring with them a certain numinosity or energy powerful enough to alter the psychic reality of the individual experiencing them. Whether these psychic images exist outside the mind in some universal dimension is a question which Jung refuses to address for there is no evidence upon

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<sup>86</sup> Jung, Collected Works V. 8 The Structure and Dynamics of the Psyche par.108, as quoted in Whitmont The Symbolic Quest, p.82.

which to base a conclusion. If anything, he feels that such metaphysical beliefs are projections of unconscious contents upon the world in a manner similar to that employed by primitive man. This type of "objective religion" is based upon a faith that

tries to retain a primitive mental condition on merely sentimental grounds. It is unwilling to give up the primitive childlike relationship to mind-created and hypostatized figures, it wants to go on enjoying the security and confidence of a world still presided over by powerful, responsible and kindly parents.<sup>87</sup>

For Jung, religion:

is a careful and scrupulous observation of what Rudolf Otto aptly termed the numinosum, that is, a dynamic agency 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--whatever its cause may be--is an experience of the subject independent of his will. At all events, religious teaching as well as the consensus gentium always and everywhere explain this condition as being due to a cause external to the individual. The numinosum is either a quality belonging to a visible object or the influence of an invisible presence that causes a peculiar alteration of consciousness.<sup>88</sup>

The religious attitude is

a peculiar attitude of mind which could be formulated in accordance with the original use of the word religio, which means a careful consideration and observation of certain dynamic factors that are conceived as "powers"; spirits, daemons, gods, laws, ideals, or whatever name man has given to such factors in his world as he has found powerful, dangerous, or helpful enough to be taken into careful consideration, or grand, beautiful and meaningful enough to be devoutly worshipped

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<sup>87</sup>Jung, Collected Works, v. 11 Psychology and Religion p. 301.

<sup>88</sup>Whitmont, The Symbolic Quest, p. 83.

and loved.<sup>89</sup> (emphasis mine)

Religion is not a dogmatic belief in an anthropomorphised God that works outside of man. It is not a belief at all, but a primary experience, a coming to terms with forces within the unconscious which operate independently of the volition of Man.

Jung's view on the instinctual nature of spirituality appear to contradict the Marxist materialist view. Marx opposed all metaphysical beliefs as mystifications of the dialectical processes inherent in external events. He felt that religious beliefs had to be opposed through education and propaganda that would alter people's mystical orientation. While Marx recognized phylogenetic forces that were active in man as part of the species homo sapiens, he defined these phylogenetic forces as being strictly biological. Here Marx and Freud are far more compatible than Marx and Jung. But just as I have criticized Freud for reducing Man to his biological instinctuality, I must criticize Marx for the same error. Marx was wrong to assume that religious forces could be subsumed under the ascendancy of rationalism. These forces can be repressed, projected or accommodated, but they cannot be denied any more than the forces of biological instinct. Both spiritual and biological forces must be given equal value within the psyche.

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<sup>89</sup>Ibid., pp. 97-8.



An example of this inherited spiritual force is provided in the following dream presented and analyzed by Whitmont. As often occurs, the "religious imagery" is totally antithetical to the conscious orientation of the dreamer. When this occurs the individual faces a profound moral dilemma as he attempts to reconcile the active forces within his own unconscious with his firmly held rational beliefs.

Whitmont describes the dreamer as a "young man of strictly virtuous, puritanical, disciplined, self possessed and scientifically trained... His religious background had become meaningless to him". The man had the following dream which is followed by Whitmont's interpretation:

I prayed to have my God revealed to me. Then like a huge panorama opening up I beheld the deity in a cave, sitting in radiant light: a hare holding its baby in its arms. Awestruck, I fell on my face and worshipped it.

This dream was profoundly moving to the dreamer, as the description of it conveys to us. For him it had the character and impact of a genuine theophany. But what a strange and--to our sense of traditional religion--blasphemous notion of God and the Mother of God. Surely, a few hundred years ago such a "revelation" would have been suspected as the work of Satan and would have brought its recipient perilously close to the stake.

Yet, whereas in terms of Christian theology such an image would rank as heresy or as Satanic, it is by no means absurd or blasphemous when apprehended as an eruption of archetypal imagery which has found a place in Christian symbolism only in a very marginal way. The hare is mythologically associated with the moon almost all over the world, in China, India, North America, ancient Egypt, among the Hottentots, and even in eastern Europe, namely in the Easter Rites and the spring and full moon festivals. As such it has to do with fantasy life, intuition, the life of the unconscious and of the feminine world, instinctuality, feeling love,



sexuality even promiscuity--the hare for example is the animal of Aphrodite, of the Dionysian orgies, of Freya, the Norse goddess of beauty and love. Finally the hare is associated with regeneration through the unconscious--the hare as Buddha sacrifices itself by leaping into the fire. Hence the hare also has to do with the sacrifice through which the fleshly instincts are transmuted into the spirit.

This dream then would seem to be nothing less than a new experience of the divine, giving a new--and unexpected--sense of direction and meaning to the dreamer's life. It implies that renewal and redemption would come to him not only through the feminine values of intuition, feeling, and love, but indeed through experiencing and accepting them in an ethical framework of reference other than the traditional Judeo-Christian morality. ...As a symbolic statement of an eternal mythical truth regardless of the limitations of a specific dogmatized creed, this imagery carried a most important message to the dreamer. Once its meaning was comprehended, it constellated a renewal of life to which to his individual existence was like the birth of a Savior in the cave to which the image alludes. What this person had to experience was nothing less than the "divinity" of Aphrodite or Venus; to know that the instincts no less than the spirit are "of God" and to accept and to find a devotional attitude to the pleasures of the senses in sexuality per se.

While Marx and Jung were poles apart with regard to religion, I do not feel that spirituality must stand in opposition to Marxism. On the contrary, I would introduce the somewhat heretical notion that it is only through Marxism that the universal principles revealed through an exploration of the unconscious can be harmoniously expressed within a social context.

The extent to which Man can realize his nature, which means nature realizing itself, depends upon both his conscious realization of that nature and the available

external circumstances through which this nature might be expressed. Jung's empirical research into the depths of the psyche provide us with a description of the universal harmonizing forces active within man. Marxism provides us with the vehicle which can create the preconditions through which these forces may be actualized in concrete reality.

But what happens to the inherited psyche when it is prevented from realizing itself? Since archetypes are inherited, they can neither be done away with nor expressed. They continue to exist within the unconscious and influence human behavior through their central role in the complex. It is towards an exploration of this aspect of Jungian theory that I will now turn.

### The Complex

Archetypes form the central element of "the basic structural element of the objective psyche"<sup>90</sup> which is called the complex. Jung describes the complex as the "focal or nodal points of psychic life which... must not be lacking, for otherwise psychic activity, would come to a fatal standstill."<sup>91</sup> Complexes "contain the driving power of psychic life." They appear as:

autonomous formation(s) intruding upon consciousness. Of consciousness one might say that it is our own psychic existence, independent of ourselves. This

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<sup>90</sup> Ibid., p. 57.

<sup>92</sup> Ibid., p. 69.

statement seems to formulate the observable facts completely. If we submit such a case to an association experiment (an experiment whereby a person is given random words to which he is asked to respond with the first word that comes to mind. Reaction time is measured, along with the appearance of distorted or strangely irrelevant responses), we soon discover that man is not master in his own house. His reactions will be delayed, altered, suppressed or replaced by autonomous intruders. ...There will be a number of stimulus words which cannot be answered by (the subjects) conscious intentions. They will be answered by certain autonomous contents, which are very often unconscious even to himself... Wherever a stimulus-word touches something connected with the hidden complex, the reaction of the conscious ego will be disturbed, or even replaced, by an answer coming from the complex. It is just as if the complex were an autonomous being capable of interfering with the intentions of the ego. Complexes do indeed behave like secondary or partial personalities possessing a mental life of their own...

while complexes owe their relative autonomy to their emotional nature, their expression is always dependent on a network of associations grouped round a center charged with affect. (In the association experiment) the central emotion generally proved to be individually acquired, and therefore, an exclusively personal matter. Increasing experience showed however, that the complexes are not infinitely variable, but mostly belong to definite categories, which soon began to acquire their popular, and by now hackneyed, designations-- inferiority complex, power complex, father complex, mother complex, anxiety complex and all the rest. This fact, that there are well-characterized and easily recognizable types of complex, suggests that they rest on equally typical foundations, that is, on emotional aptitudes or instincts. In human beings instincts express themselves in the form of unreflected involuntary fantasy images, attitudes, and actions, which bear an inner resemblance to one another and yet are identical with the instinctive reactions specific of Homo Sapiens.<sup>93</sup>

While archetypes form the core of the complex and therefore are the channels for libidinal energy, there is also the outer shell of the complex which is formed when

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<sup>93</sup>Ibid., p. 65.

the archetypal energy, the a priori potential, comes in contact with the specific personal environmental situation of the individual.

Thus, the shell is a "network of emotionally charged associations" that have developed during one's childhood conditioning and are of a strictly personal nature. It is a function of the interaction between a fundamental instinctual pattern (an archetypal pattern) and a personal here and now life experience.

Utilizing the concepts of the archetype and the shell of the complex, we are now in a position to describe the manner in which the complexes constellate themselves. Rather than present the formation of the complex from a strictly theoretical vantage point, I would prefer to use the example of the formation of the father complex. Such an example will help to clarify Jung's position on this issue. The core of the father complex is archetypal. The father archetype has developed over aeons of time through the repetitive confrontation of the human species with the "problem of relating to and enacting authority, leadership, etc."<sup>94</sup>

Archetypally the father principle is representative of logos, or yang, the force acting to create awareness, order, to formulate ideas as opposed to feelings, to

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<sup>94</sup>Ibid., p. 72.



differentiate as opposed to unify. (Here we are not discussing the content of ideas or awareness, but the force which pushes towards awareness or towards the formulation of ideas. This force is an a priori existent within the psyche and has as its opposite, Eros, yin or the mother archetype.) This logos force or father principle forms the archetypal core of the father complex. Thus, the need for order, awareness, object orientation as opposed to subject orientation is universal. How this force manifests itself however is dependent upon the experience of the individual with the outer representation of this principle which in most cultures has traditionally been the father parent. (For the sake of clarity I am utilizing the traditional father role. However, in societies where the mother embodies this principle, or in families where a male parent is missing, the experience of logos, might come through a female parent. It is the experience of the principle rather than the gender of the parent which is most important.)

Thus, if one has for a father a man who is manipulating, exploiting and treacherous, one's relationship to archetypal authority to the logos ordering principle will be colored by these attributes. Whitmont describes the case of a young man who came to him for help whose personal father possessed all the above negative attributes. The man had developed what can be termed an "authority complex". He reacted to all authority situations with a compulsive need



to dominate the situation. In a situation where he was subject to authority, he felt insulted and due to his inability to deal with superiors he had constantly changed jobs.

He had not been able to finish college because he was intolerant of the required discipline...Anything even remotely associated with authority, especially paternal authority, set this force into motion in a rather destructive fashion, because whether he met it in others or exerted it himself trouble was bound to arise; he would either antagonize people or be antagonized by them, and he invariably put the blame on the others. It always appeared to be the other person who did not recognize his beneficial effect, and it was always the other who fenced him in or wanted to pull him down or who challenged and antagonized him.<sup>95</sup>

The man was incapable of evaluating authority situations and determining his reaction to them on the basis of that evaluation. Any authority situation triggered a set of associations and a series of emotional responses acquired during a childhood struggle against negative destructive parental authority. The response was automatic. There was no distinction between him and the drive of the complex. He was convinced that he was correct and he projected this acquired authority pattern upon the external environment even when it was unwarranted. This identity with a drive, its projection, compulsiveness and sense of inflation (being carried by a wave of energy, convinced of the correctness of one's position) are all characteristics of the activation of a complex.

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<sup>95</sup>Ibid., p. 58.

One might justly ask at this juncture about the possibility that the man's projection was an accurate assessment of negative authority that needed to be confronted. While this might well be the case, such a confrontation demands judgement, strategy, planning assessment and choice. One must choose one's response according to the specifics of the situation. Not all authority situations are negative and destructive, not all can be related to in precisely the same manner. In the case of the above individual, however, all choice was lacking from his actions. His response to authority situations was automatic regardless of the circumstances. He responded with defensiveness, alarm, avoidance and intensity. He did not control himself, but was controlled by his drives and complexes. From a personal perspective such compulsiveness and automatic behavior is almost always destructive.

Without consciousness of the driving force of the archetype or the individual nature of the shell of the complex, the man is pushed, pulled and driven by his unconscious forces. If he can become conscious of the forces acting upon him, he can then gain a modicum of control over his own feelings and actions.

By first becoming conscious of the personal shell of his complex, the manner in which authority and order have been constellated in destructive terms due to his personal experience with his father, he can then turn his

attention to the archetypal core of the complex, the logos principle of order. Order, thinking and discipline are just as necessary for psychic balance as are spontaneity, feeling and creativity (Eros). By confronting the archetypal core of logos, the man transforms the logos force from something which acts destructively in his life, to a force that balances, aids, and helps consolidate his psyche. Consciousness is the key to this process.

...it is solely the state of the conscious mind, the greater or lesser stability of the ego personality, that determines the role of the complex. Everything depends on whether the conscious mind is capable of understanding, assimilating and integrating the complex, in order to ward off its harmful effects. If it does not succeed in this, the conscious mind falls victim to the complex, and is in greater or lesser degree engulfed by it.<sup>96</sup>

The problem which this man faced has both a personal and a suprapersonal dimension to it. The shell of the complex, his own individual father experience is personal, the issue of confronting the archetypal core, the issue of order, discipline and authority, is suprapersonal or mythological. It is a confrontation that has occurred throughout man's history and appears as the mythical problem of confronting a belief an idea, or a principle

...that is no longer adequate for the son...is a problem that concerns all men and has been disclosed in the myths and fairy tales as the slaying of the reigning king and the son's accession to his throne.<sup>97</sup>

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<sup>96</sup>Ibid., p. 71.

<sup>97</sup>Jacobi, The Psychology of C.G. Jung, p. 71.

The complex as a combination of archetypal content and environmental conditioning is another point of confluence between Marxism and Depth Psychology. It is within the complex that many of one's individual family experiences become internalized. However, the family cannot be divorced from the socio-economic conditions within which it exists. The family is the conditioning link between the individual and the culture.

As Reich points out:

...the political and economic position of the father is reflected in his patriarchal relationship to the remainder of the family. In the figure of the father the authoritarian state has its representative in every family, so that the family becomes its most important instrument of power.

The authoritarian position of the father reflects his political role and discloses the relation of the family to the authoritarian state. Within the family the father holds the same position that his boss holds towards him in the production process.<sup>98</sup>

Through an examination of the shell of the complex, we find the recapitulation of capitalist production patterns within the individual.

### Myth and Individual Psychology

From the example that Jacoby just presented of the relationship between an individual problem and its mythical counterpart, there appears to exist some relationship between

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<sup>98</sup>Wilhelm Reich, The Mass Psychology of Fascism, trans. Vincent R. Carfango (New York: Farrar, Straus & Giroux, 1970) p. 53.

myth and individual psychology. Such a connection does exist and understanding the relationship between the two is important for an understanding the relationship between the two is important for an understanding of Depth Psychology.

A myth is a distilled form of the original archetypal content of the unconscious which has been modified by conscious human intervention. (While it rests upon the same archetypal basis as the dream it is not as direct a communication from the unconscious as the dream itself.) The myth is a symbolic imaginative description of inner psychic processes that link all men to universal meanings through "the powerful archetypal expressions which we have observed as being inherent in basic human nature..."<sup>99</sup>

Thus the myth portrays the universality of various human psychic experiences. While these issues are differently constellated, developed distorted or enhanced by individual social structures, these psychological issues of confronting, overcoming, or accommodating oneself to certain forces that operate independently of the will of man, remains a universal human dilemma. It is these ever present psychic themes which have become the thematic core of the myth.

A brief look at one myth, that of the hero, will provide us with a concrete example of this mythical

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<sup>99</sup>Whitmont, The Symbolic Quest, p. 83.



universality.

### The Hero Myth

The hero myth is a symbolic expression of man's psychological development from his original state of instinctual unconsciousness, through the phase of socialization and ending with the necessity for the ego to accommodate itself with the forces of the collective unconscious from which it originally emerged.

While hero myths vary enormously in their detail, careful observation reveals certain similar structural forms. The hero myths displays a universal pattern

...even though they were developed by groups or individuals without any direct cultural contact with each other, by for instance tribes of Africans or North American Indians or the Greeks or the Incas of Peru. Over and over again one hears a tale describing a hero's miraculous but humble birth, his early proof of superhuman strength, his rapid rise to prominence or power, his triumphant struggle with the forces of evil, his fallibility to the sin of Pride (hybris) and his fall through betrayal or a "heroic" sacrifice that ends in his death.<sup>100</sup>

Another universal facet of the hero myth is that the hero is often helped in his struggles by some guardian or deity. He is thus enabled to perform some task that he would otherwise be unable to perform.

...among the Greek heroes, Theseus had Poseidon, god of the sea, as his deity; Perseus had Athena; Achilles had Cheiron, the wise centaure as his tutor.

These godlike figures are in fact symbolic representatives of the whole psychic, the larger and

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<sup>100</sup>C.G. Jung, Man and His Symbols, p. 110.

more comprehensive identity that supplies the strength that the personal ego lacks. Their special role suggests that the essential function of the heroic myth is the development of the individual ego consciousness--his awareness of his own strengths and weaknesses--in a manner that will equip him for the arduous tasks which life confronts him. Once the individual has passed his initial test and can enter the mature phase of life, the hero myth loses its relevance. The hero's symbolic death becomes, as it were, the achievement of that maturity.<sup>101</sup>

"The hero myth described above deals with all the stages of the life of the hero from birth to death. However, each phase of the life of the hero describes one particular point that has been reached in the evolution of the ego consciousness of the individual, "the image of the hero evolves in a manner that reflects each stage of the evolution of the human personality."<sup>102</sup>

In one of the more detailed presentations of the primitive hero myth, anthropologist, Paul Radin, describes the various phases of personality development revealed in the hero myth of the Winnebago Indians. In this myth, the hero progresses through four distinct cycles, the Trickster cycle, the Hare cycle, the Red Horn cycle and the Twin cycle. In each of these cycles the hero represents a different state of individual psychological development. In the Trickster cycle, the hero is least developed and differentiated. He appears as instinctive, compulsive,

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<sup>101</sup>Ibid.

<sup>102</sup>Ibid., p. 112.

and totally unconscious. His "physical appetites dominate his behavior; he has the mentality of an infant. Lacking any purpose beyond the gratification of his primary needs, he is cruel, cynical and unfeeling."<sup>103</sup> (Our stories of Brer Rabbit or Reynard the Fox preserve the essentials of the Trickster myth.) Jung adds:

This figure, which at the outset assumes the form of an animal, passes from one mischeivous exploit to another. But, as he does so, a change comes over him. At the end of his rogues progress he is beginning to take on the physical likeness of a grown man.<sup>104</sup>

The next cycle in the myth is that of the Hare. While Hare is still in animal form, he represents a step forward in the socialization and development of Trickster. According to Radin, he is "the first correction in the instinctual man as we saw him portrayed in the Trickster cycle. Hare must first and foremost become a socialized being."<sup>105</sup>

In the last two cycles, the Red Horn and Twin cycles, we see the hero turning into a more developed human being. At the end of the Red Horn cycle, "the hero god departs, leaving Red Horn and his sons on earth. The danger to man's happiness and security now comes from himself."<sup>106</sup>

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<sup>103</sup>Paul Radin, The World of Primitive Man (New York: Henry Schuman, 1953) pl 314.

<sup>104</sup>Jung, Man and His Symbols, p. 102.

<sup>105</sup>Radin, The World of Primitive Man, p. 314.

<sup>106</sup>Jung, Man and His Symbols, p. 113.

The final cycle is that of the twins, who are actually two sides of a single human individual.

Originally united in the mother's womb, they were forced apart at birth. Yet they belong together, and it is necessary--though exceedingly difficult--to reunite them. In these two children we see the two sides of man's nature. One of them, Flesh, is acquiescent, mild, and without initiative; the other, Stump, is dynamic and rebellious. In some of the stories of the Twin Heroes these attitudes are refined to the point where one figure represents the introvert, whose main strength lies in his powers of reflection, and the other is an extrovert, a man of action who can accomplish great deeds.

For a long time these two heroes are invincible: Whether they are presented as two separate figures or as two-in-one, they carry all before them. Yet, like the warrior gods of Navaho Indian mythology, they eventually sicken from the abuse of their own power. There are no monsters left in heaven or on earth for them to overcome and their consequent wild behavior brings retribution in its train. The Winnebago say that nothing, in the end, was safe from them--not even the supports on which the world rests. When the Twins killed one of the four animals that upheld the earth, they had overstepped all limits, and the time had come to put a stop to their career. The punishment that they deserved was death.<sup>107</sup>

This phase of the Twin cycle reveals another common aspect of the hero myth, that of the need to cure hybris or "pride that has overreached itself". The hero must temper his own ego and submit to forces of nature greater than himself. According to Radin, this theme "is fundamental to an understanding of Winnebago religion and ritual. That theme is: the lowly shall be raised to high estate."<sup>108</sup> In the Winnebago myth, the twins repent of their excessive pride and consent

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<sup>107</sup>Ibid., p. 114.

<sup>108</sup>Radin, The World of Primitive Man, p. 316.



"to live in a state of permanent rest: the conflicting sides of human nature were again in equilibrium".<sup>109</sup> In the hero myths of other cultures, however, particularly European cultures, the hero must undergo a ritual sacrifice as punishment for his bybris. In whatever form these myths take, they always confront the necessity of taming the power of the ego, of reuniting that ego with the forces from which it emerged. They confront the necessity for humility in the face of the forces of nature.

The Winnebago hero cycles are ample evidence that

...the Winnebago were definitely wrestling with the complex problem of individuation...The psychoanalysts, thus, are probably quite correct in stressing the light which these myths throw upon the history of individuation...

...it is of course, not only the Winnebago who possessed this awareness or could express it in literary form. We find it wherever our records are reasonably complete...<sup>110</sup>

The same archetypal forces which produced these primitive myths and images remain active within the psyche of modern man. While the precise images and forms of these mythological motifs may differ from those of the primitive, their themes reappear continuously in modern dreams.

Each person possesses the archetype of the hero, each person must live out his own individualized heromith. Failure to do so results not only in stulted individual

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<sup>109</sup>Ibid., p. 114.

<sup>110</sup>Ibid., p. 319.



development, but also in projection of the hero archetype onto the external environment. This projection gives a numinous or godlike quality to human figures, enhances cults of personality, and turns ordinary individuals into mythologized figures. The individual cannot do away with the hero-archetype which is a basic part of his psychic structure but he can integrate the hero into his own life.

This integration requires a conscious confrontation by the individual of the forces operating within his own psyche. Such a confrontation, however, demands a stable and well formed ego, for it is ego consciousness which engages in this struggle.

As yet, however, I have said nothing about the development of ego consciousness which is linked directly to the imposing factor of external reality.

Unfortunately, this is an area which has been grossly neglected by Jung who adopted a viewpoint that often assumes a developed adult ego structure. There is little in his writings that deals with the stages of ego development. This represents a large gap in his theoretical presentation. While the concepts of Freud and Freudians, particularly Erikson, help to fill this gap, from a Jungian perspective these conceptualizations are inadequate. Several of Jung's followers have sought to address this issue and the following discussion of the ego utilizes one of these attempts made by Edward Whitmont.

What follows is a brief survey of the formation and development of what is commonly understood as individual identity. We will begin with the emergence of the ego from an original state of unconsciousness, its molding through early conditioning, the struggle for individual identity or ego differentiation and the need to accommodate with the forces of the unconscious, the common base of all humanity from which the ego originally emerged.

### The Formation of the Ego

The ego is that portion of the psychic structure which is ordinarily called the I. It is the center of the conscious personality responsible for choice, decision, "plans of action, and the point of reference for value judgements".<sup>111</sup> It is therefore, the center of the will of the individual. For Jung, however, the ego is not the center of the whole personality, which encompasses both consciousness and the unconscious. The center of the personality is the SELF, the archetypal pattern of wholeness which exists as an a priori potential within each individual:

Inasmuch as the ego is only the centrum of my field of consciousness, it is not identical with the totality of my psyche, being merely a complex among other complexes. Hence I discriminate between the ego and the SELF, the ego is only the subject of my consciousness, while the Self is the subject of my totality: hence it also includes the unconscious psyche. In this sense the Self would be an (ideal) factor which embraces and includes the

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<sup>111</sup>Whitmont, The Symbolic Quest, p. 232.

ego. In unconscious phantasy the Self often appears as a super-ordinated or ideal personality.

The ego is the only content of the Self that we do know.<sup>112</sup>

Whitmont proposes the idea of an identity complex for which the Self is the archetypal core. What the individual normally experiences as his personal identity or ego is the personal shell. This personal shell of the identity complex comes into being in the same manner as other complexes. When the a priori totality pattern, The Self, comes into contact with the outside environment it is modified and conditioned to form the temporal ego complex. "...our empirical, unique personal identity which we call "I" could be seen as the personally conditioned form of a transpersonal identity".<sup>113</sup>

The ego can be thought of as a "deintegrate" of an original unconscious totality pattern. It is out of the Self that the ego is formed. It de-integrates out of an original infant state of oneness, in which there is no distinction between self and other, between subject and object.

Before birth, the infant exists within an "original unitary reality encompassing a total field experience".<sup>144</sup>

The newly developing personality is simultaneously

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<sup>112</sup>Ibid., p. 235.

<sup>113</sup>Ibid., p. 236.

<sup>114</sup>Ibid., p. 237.

drawn back towards this primary unity from which it emerged and forward towards its individual development. The forces acting upon the emerging ego consciousness are symbolized as the pull of yin, union, and yang, divisiveness and separation. "Between these polarities of separation and encounter...the sense of identity continues to grow throughout the life of the individual."<sup>115</sup> While the forces are archetypal they are actualized in the personal experience of the infant primarily through his experience with his parents. Whitmont proposes that "Under optimum circumstances, the "I" is first experienced as contained, loved, protected and sustained, nourished and enclosed by the mother, and later challenged, driven, directed toward ideals of one sort or another by the father".<sup>116</sup> (This delineation of parental roles, however, only serves to reinforce established male female stereotypes. I prefer to see yin and yang as principles which the infant must confront in some balanced form through whomever the significant other in their early life may be. Thus the infant must experience both protection, nurturance, and containment and challenge separation and being driven towards "ideals". This confrontation however, may come through his experience with a heterosexual couple, a homosexual couple or, under unavoidable circumstances, a single

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<sup>115</sup>Ibid., p. 238.

<sup>116</sup>Ibid.

individual, although it is extremely difficult for one individual to embody the necessary balance between both needed forces.

Healthy ego structure is based on a containment-separation balance, namely a parental attitude to the child as one who is loved and accepted as an individual separate from the parental self image and who can be trusted to form his own responses and strive for his own goals.<sup>117</sup>

Where there is too little separateness, the individual fails to develop sufficient ego strength to strive towards his own goals. Too little closeness or acceptance:

...leads to a sharpening of the inferiority-power tension, to feelings of inadequacy, guilt and badness; other people seem better, more capable, more desirable, and this child therefore becomes resentful, envious, over-aggressiveness.

The beginnings of ego consciousness, of self-image comes through one's identification with a body image.

...then there arises consciousness of oneself as being a body which has a name and which comes to be experienced as my body. The infant speaks of himself first as "Jimmy" who does this or that; only later is that body which everyone calls "Jimmy" addressed as "I"...

Ego consciousness is thus founded on the physical senses, in terms of sensory record images, as Jung has called them. The transcendent "total" consciousness of the Self becomes constrained into the limitations of the sense-perceptual frame of reference of the physical body. The psyche manifests and experiences itself through a soma. In consequence of this somatization or incarnation, certain body-determined forms of ego conditioning arise.

The first of these is the union-separation dilemma of which we have just spoken. In addition there is:

- (1) The feeling of inferiority with its competing

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<sup>117</sup>Ibid.



power drive (Adler's inferiority complex, traced by him to a sense of bodily inferiority).

- (2) The psychodynamics of the body openings (Freud's infantile sexuality)
- (3) The ego's anxiety in respect to change.<sup>118</sup>

### The Inferiority Feeling

This is Alfred Adler's inferiority complex, the sense of inadequacy and inferiority that the child, with its "little body self image" experiences in relationship to the adult world. In compensation the ego develops a "power drive" to balance its feeling of inferiority. "The inferiority-power balance may be regarded as inevitable in ego formation." (While a certain degree of this struggle is commensurate with ego development it would be enhanced within cultures that maximize the power differences between adults and children.)

### Orificial Dynamics

This is the part of identity which develops through the interaction of the body with the outer environment through the bodily functions of ingestion and excretion and parental reactions to these functions.

The body activities through which the ego develops are principally oral, anal and urethral, and only lastly genital. Each comes to have a distinct significance which persists throughout life in some form, depending on how consciously these meanings can be incorporated into the self-awareness of the ego. Orally, we grasp into ourselves. Anally, we hold and force out substance,

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<sup>118</sup>Ibid., p. 239.

formed matter; we prevail, we establish our own impulse expressions where automatic life manifestations are concerned. Urethrally, we pour forth, give and create, or we restrain and control ourselves. Genitally, we arouse ourselves and enter into union with the "other".<sup>119</sup>

Finally, there is the anxiety about change. Change is in direct antithesis to the "continuity of the self image that is built up through the preservation of sameness".<sup>120</sup> Anything which threatens the body or psychic stability, the ego views as threatening and fights against. Thus, there is a process of "psychic inertia". Each step away from a formed ego-identity pattern is experienced as a death. Each new pattern of development becomes a symbolic rebirth.

What we see in ego development if individuation proceeds according to its inner dynamics is a series of stages during which the individual moves from an original state of unconscious unity in which self and other are perceived as one, to a state of conscious differentiation in which self and other are perceived as separate entities sharing a common source ground (carried within the collective unconscious). This developmental process is driven by the energy of the Self system and the unconscious drive towards individuation, but it is realized through an experience with another human being(s) (primarily the family). It is only through this encounter with an other than ego development proceeds. One's earliest sense of self comes through

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<sup>119</sup>Ibid., p. 240.

<sup>120</sup>Ibid., p. 246.

validation by another. One comes to true Self consciousness, however, only when one has differentiated oneself from the other recognized the other as a self consciousness in his own right and further recognized the common forces of humanness which bond these two separate self consciousnesses into a larger unifying whole. The process of ego development and differentiation is encounter between the ego and other, and ego and archetypal source ground, the Self, within the unconscious.

Thus, ego consciousness develops as a complex center comprised of both phylogenetic and ontological properties. The energy or power drive behind the ego complex comes from its archetypal core, The Self, which as a potential pattern of wholeness always stands in opposition to its partial realization through the ego. The Self, as archetype knows nothing of temporal time and space, "of responsibilities, or reputations of legal requirements". It asserts itself regardless of external reality. Only a strong ego can balance the demands of reality against the demands of the Self and thereby chart a course which allows for maximum personality development within the limitations imposed by external reality. The ego-Self estrangement exists in greater or lesser degree as long as the individual lives.

In discussing this balance necessary for psychic health, Jung makes the following statement:

But if we understand anything of the unconscious,

we know that it cannot be swallowed. We also know that it is dangerous to suppress it, because the unconscious is life and this life turns against us if suppressed as happens in neurosis.

Conscious (ego consciousness) and unconscious do not make a whole when one of them is suppressed and injured by the other. If they must contend, let it at least be a fair fight with equal rights on both sides. Both are aspects of life. Consciousness should defend its reason and protect itself, and the chaotic life of the unconscious should be given the chance of having its way too--as much of it as we can stand. This means open conflict and open collaboration at once. That, evidently, is the way human life should be. It is the old game of hammer and anvil: between them the patient iron is forged into an indestructible whole, an "individual".<sup>121</sup>

#### Ego Choice and Direction

It is one of the paradoxes of life, that the psyche demands that the individual develop a strong, goal-directed purposeful center which oftentimes must stand up against the potential unity (Self) pattern that seeks to express itself through the ego. In dream after dream we see the demand of the psyche that the ego take control over its realm of affairs. A young girl dreamed that "unless she bestirred herself and got out of bed she would lose everything".<sup>122</sup> A young man dreamed that he was "playfully gathering driftwood when his help was needed and was struck by an electric shock from a high tension wire."<sup>123</sup> A young woman who was highly irresponsible had a dream in which she "was sitting

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<sup>121</sup>Jung, Collected Works V. Archetypes and the Collective Unconscious, p. 288.

<sup>122</sup>Whitmont, The Symbolic Quest, p. 239.

<sup>123</sup>Ibid.

in a car with a pleasure-loving and irresponsible friend. She did not know who was driving the car but she found herself being pursued by a truck driven by a murderer who was determined to run them down. The only way she could save herself was to push the driver of her car aside and take the wheel into her own hands; then she would be able to escape."<sup>124</sup>

The message of these dreams is quite clear. One cannot sit passively by and observe either inner or outer life without risking serious damage to his psychic existence. The individual must assert his own will, must make choices in the face of both internal and external forces. Jung states:

It is of the greatest importance for the young person, who is still unadapted and has as yet achieved nothing, to shape his conscious ego as effectively as possible, that is, to educate his will. Unless he is a positive genius, he cannot, indeed he should not, believe in anything active within him that is not identical with his will. He must feel himself a man of will, and may safely depreciate everything else in him and deem it subject to his will, for without this illusion he could not succeed in adapting himself socially.<sup>125</sup>

To "educate the will" is to learn to make choices and then to purposefully pursue the choices which have been made. On the issue of man's freedom to make choices Jungian depth psychology is both in agreement and an amplification of Marxist theory. Man alone is the arbiter of his every choice within the limitations imposed upon those choices

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<sup>124</sup>Ibid.

<sup>125</sup>Ibid., p. 253.



by both external and internal reality.

### Ego Inflation

When the ego becomes inflated and sees itself as the only center of the personality (the mythical problem of hybris) however the psyche will assert itself against the ego. The following dream of a man who had adopted strict Calvinist principles of work and duty as the only means of salvation reveals the counterposition of the psyche. He had found himself at a complete impasse in his life and was demoralized and depressed. He dreamed:

I found a rather luxurious bag which belonged to a rich playboy. I knew that this bag contained everything I needed to get through the day, but since it was not mine I felt I had no right even to touch it. Even so, I took hold of the bag, then felt guilty, as if I had stolen it, so I put it down and walked away. Then suddenly a terrible storm arose which threw me back. It was as if I were nailed to the spot and could not move.<sup>126</sup>

Whitmont analyzes the dream as follows:

This dream carries an alarming message. The storm, which in traditional symbolism stands for the spirit, the Ruach Elohim, the breath of God, the force of life and of nature, arises against the dreamer when he refuses to "steal" to take to himself what in terms of his accustomed value system he believes does not belong to him but to a "playboy" who is immoral in his frame of reference. The dreamer refuses to take the play attitude which does not belong to the world of his own limited ego morality and ego structure though the dream says that this would help him through life (through the day) and that to follow his accustomed code of morality would be to go against the spirit of life and would lead to paralysis. This conscience is a false consciousness; it is at

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<sup>126</sup>Ibid., p. 254.

variance with the spirit of life.<sup>127</sup>

Nature tends towards homeostasis or balance and the psyche as a whole conforms to this organic scheme. When this delicate balance of opposites necessary to maintain psychic equilibrium is disturbed, nature, through the unconscious, exercises a strong and sometimes overwhelming influence towards reestablishing that equilibrium. An analogy might be the natural ecological balance within the environment. Man is free to do what he wills with the environment, but when he irreverently tampers with the natural ecological balance, he risks disease, species destruction and environmental damage.

When man fails to accommodate the natural forces existant within his own psyche he can expect a degree of psychic damage.

### Conscience

The last dream which I discussed, that of the man who refused to adopt the playful attitude demanded by nature, also raised the important issue of individual conscience.

The conscience which this man had developed was nothing more than a conditioned value system that had been learned through the impact upon him of both family and cultural groups. It was a conscience synonymous with Freud's superego.

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<sup>127</sup>Ibid., p. 255.

If the dreamer is to get beyond this limited viewpoint, he will have to develop a conscience which is not based on morality, which Jung defines as "the observance of customary modes of behavior" but based upon ethics or Ethos, the "creative act of conscience or spirit". Such a conscience is committed to the laws of nature inherent in one's own being rather than to the philosophical precepts with which one has been indoctrinated at a young age. While the ego is the "arbiter of action according to conscience", initially conscience is nothing more than learned morality.

Parental standards are incorporated by the growing child.

...thus our "individual" value standard, our first form of conscience, is largely structured upon control and repression of instinctual urges and upon approval getting external adaptations, that is, upon persona and ideal values. The "I" grows through learning self-denial, through restricting gratifications and through establishing a "proper" adaptation to external demands of group, society and work-performance. Whatever individual a priori Self qualities or dispositions do not fit into this idealized pattern or external standard of behavior are split off from the egos conscious image of itself and of its behavior pattern and form the shadow.<sup>128</sup>

However, often learned morality, superego conscience, deviates markedly from the demands of life and nature. When this occurs the individual experiences an inner tension, guilt and anxiety, as the forces of culture and those of nature compete for his allegiance. The battle between the two can be painful and intense, and often is experienced

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<sup>128</sup>Ibid., p. 162.

without conscious realization. If individual growth is to occur, however, the individual must become aware of this split within him and develop a conscience consistent with a truly ethical standard, an ethos consistent with the demands of his own psyche.

While it is unclear whether Jung believed that a social system could be created which would embody truly ethical standards, such a possibility certainly exists. It can only occur, however, within a socio-economic system that can be planned in conformity with Man's nature rather than in conformity with its own market necessities.

I want to complete this overview of Jung's theory with a brief exploration of the theory of Psychological Types.

### Jungian Typology

Jung's Typological system involves two psychological attitudes and four functional types. Together they constitute the basic manner in which the ego apprehends both the outer and the inner world.

The two basic attitudes are introversion and extroversion. Introversion is an attitude which is predominantly subject oriented and directed towards the inner world of the psyche. Extroversion is predominantly object oriented and directed towards the world of objects. Each individual partakes of both attitudes but one or the other predominates while the opposite exercises its influence in a compensatory

and unconscious manner within the unconscious.

The fundamental difference between the two attitudinal types of extroversion and introversion is reflected in the following dreams of a married couple. The dreams came after they had both planned to have a party. The extroverted female partner had the following dream.

I walked up some stairs and opened a door. I walked into a room and found many people having a party. I am satisfied with myself because I was very well dressed and my dress was fitting for the occasion.<sup>129</sup>

For this extrovert a party is a positive experience to which she will look forward, even if only as a vehicle for showing herself off.

Her introverted husband, on the other hand, had the following dream:

I was in a beautiful sunny meadow filled with flowers and grasses. I was afraid of the wild animals which might wait there for me and I therefore climbed up a round stone tower. I climbed all the way up to the top where I found a telescope with which I could scan the field to see whether it was dangerous for me.<sup>130</sup>

For the husband a party brings forth a dream indicating the fear of a room or meadow filled with wild animals from which he must withdraw. This was precisely his behavioral pattern when he entered any room full of people. His experience of a party is far different from that of his

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<sup>129</sup>Renee Nell, "The Use of Dreams in Marriage" reprint The Use of Dreams in Marriage Counseling (Munche, J.F. Lehmanns, 1976) p. 15.

<sup>130</sup>Ibid.



extroverted wife. As Nell notes, "it becomes obvious that when both of them talk about giving a party, they are really talking about two completely different things."<sup>131</sup>

For the introverted husband a night at home alone is heavenly, while for his wife, being alone is something from which she escapes because "it makes her feel lonely and depressed". Part of their marital difficulties stem from this lack of understanding about typological opposition.

Instead of understanding their fundamentally different approaches to life, neither of which can be claimed to be superior, they attach various labels to their behavior and blame each other as being inferior.

In addition to the two attitude types there are four functional types: thinking, feeling, intuition and sensation. Intuition and Sensation are perceiving functions while thinking and feeling are evaluative or judging functions.

Thinking establishes order through the objective evaluation or judgment concerning facts. It is an aspect of the general logos principle.

Feeling establishes order through subjective evaluation the value which one gives to what is perceived. It is an aspect of the force of Eros.

Whitmont describes the perceiving functions of sensation and intuition in the following way:

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<sup>131</sup>Ibid., p. 16.

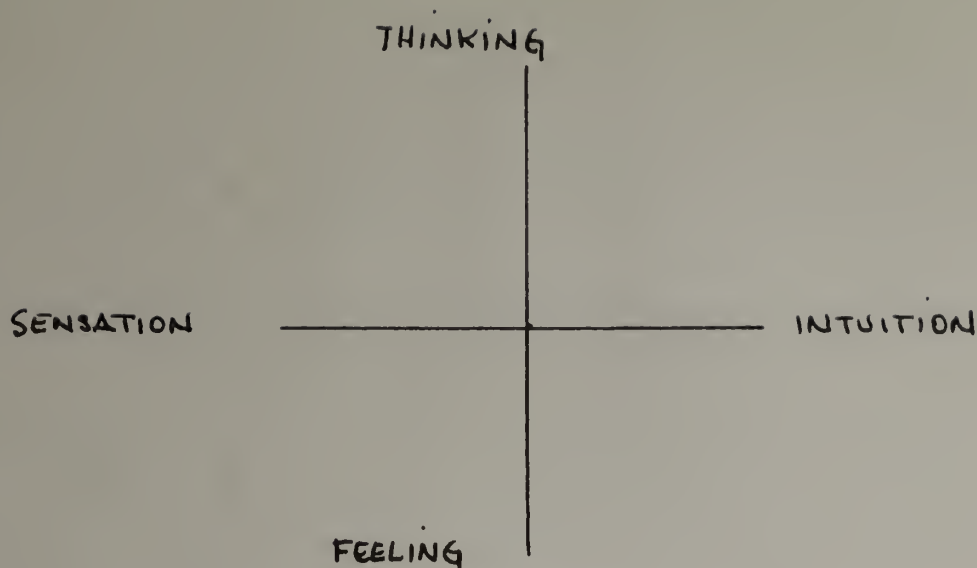
Sensation is a concrete perception of objects and people by means of our five senses. It provides the basic framework of our lives and in its unalloyed state renders us the experience of what we commonly regard as reality in its most direct and simple form. Our senses tell us what is. Intuition, on the other hand, tells us what to all seemingly obvious appearances is not, at least so far as the senses are concerned. We may not be able to see, hear, smell, touch or taste something, but we perceive possibilities and probabilities as if they were presences. Intuition is a form of perception that comes to us directly from the unconscious.<sup>132</sup>

Each function, thinking, feeling, sensation and intuition can be either extroverted or introverted. However, whatever the dominant conscious orientation, its opposite orientation will function compensatorily through the unconscious. Each individual operates with all four functions, but one or another is the dominant mode with which the individual apprehends the world. This dominant function is the most developed or differentiated of the four functions. (Jung's postulation of four attitudinal types as opposed to three or six was purely observational. It appears that the psyche itself is structured around a quaternity in much the same manner that fundamental structural forms exist within atomic physics.)

The four functions may be visualized on an axial system as follows:

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<sup>132</sup>Whitmont The Symbolic Quest, p. 143.



If one's primary adaptive function is extroverted thinking than one's least adapted function is its opposite, introverted feeling. If one has a highly developed sense of intuition, then sensation will be underdeveloped and undifferentiated. It should be clear that there are a limited number of possible combinations (eight), as each function may be dominant in its extroverted or introverted form with its opposite functions being less developed. For example, a person might have extroverted intuition as their primary function and introverted thinking as their secondary function. In this case both feeling and sensation would be less developed, with sensation, the opposite of the dominant trait of intuition being the least differentiated of all the functions. As a general rule most people have one perceiving function, intuition and sensation, and one evaluative function, thinking or feeling, as their primary and secondary functions.

One example will help to clarify this important component of Jungian theory. Let us examine someone whose primary and most differentiated function is extroverted intuition and whose least developed most unconscious function is, therefore, introverted sensation. Such a person would easily perceive the potential in an outer situation. He would have a very strong sense of the future potential or possibilities inherent in a business venture, an innovative program or a political action. Such people are usually the visionaries in any society. This visionary ability would serve to guide this person towards any number of potentially successful projects before objective facts would warrant any such assessment. On the other hand, his sensation function, his ability to recognize concrete reality, would be poorly developed. Therefore, he might not consider the steps that would be necessary to actualize the potential which he perceives as existing. If he were made aware of these steps he might become nervous, discouraged or resistant since reality is far less interesting, mundane and frightening to the intuitive than his exhilarating sense of possibility. Invariably the intuitive who is unaware of his own typology embarks upon projects only to learn later that he has neglected to file some form, write a budget, consider the need to include some agency or individual in his plans. Sensation always "trips him up" for his intuition functions in a vacuum.

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It is clear from this example that for an intuitive to be successful, he must either be aware of his sensation shortcomings and compensate for them in a very conscious fashion, (for example by very consciously using his thinking function saying to himself. "Now I know I always neglect the facts, what are the facts here and how do they effect my intuitive evaluation") or join together with someone whose strengths lie in sensation areas.

Each type has its strengths and weaknesses, each individual must become conscious of how each function and attitude operates within his/her own psyche.

Jung's view is that typology is an inherited characteristic which can only be affected by environmental conditioning.

If one's earliest conditioning runs counter to one's inborn dominant type there will be a maladaptive aspect to the personality. In such a case one's strongest ego attitude remains undeveloped. For example, if a male is born an introverted feeling type but is conditioned to repress this characteristic because it is not synonymous with the image that the society and his family have of maleness, then his sensation function might become more developed than his feeling function. However, he will never adapt as well to the world through sensation as he would have through feeling if it had been allowed to develop naturally.

It should be clear from the examples above that not



all psychological malfunctioning can be attributed to "repetition compulsion", the repetition of behavioral patterns learned during early childhood. Some psychological difficulties stem from the lack of typological differentiation and awareness. This insight into psychic malfunctioning represents one of Jung's pioneering discoveries.

### Summary

Up to this point, I have presented the basics of both Marx's concept of Man and that of Jung. While I have pointed to certain contradictions and areas of confluence within the body of this chapter, I want to summarize those areas within Marxism and Depth Psychology which are parallel, contradictory or confluent.

### Parallels with Marxism

Depth Psychology parallels Marxism in the following areas:

1. Both Marx and Jung view an individual's rational assessment of the reality of his own activity as invalid.

Both men view individuals:

as driven by forces they do not comprehend and which they cannot control. The categorical distinction between appearance and reality is absolutely crucial to their views of existence. What people take themselves to be doing, the reasons they assign to their own activity, is no more than the surface manifestation of underlying forces of which the purported "agents" are almost wholly

unaware.<sup>133</sup>, 134

2. Jung's formulation of the psyche as a collection of polarized opposites which must be present for life to exist, parallels the Marxist notion that there is polarity in all things. As the following quote for Mao's work, On Contradictions, indicates, polarity is essential to the existence of life:

The mutual dependence and mutual struggle of the aspects of contradiction contained in all things determine the life of all things and impel their development. There is nothing that does not contain contradiction; without contradiction there would be no world.<sup>135</sup>

3. Neither Marxism nor Depth Psychology is either mechanistic or deterministic. One cannot predict the specifics of individual behavior solely on the basis of environmental influences, just as one cannot predict the specifics of history solely on the basis of socio-economic contradictions.

Both theories recognize that individuals are born with varying potential and psychological predisposition and therefore respond differently to similar situations.

4. Free choice stands as a central tenet of both theories, although Marx would emphasize the limitations

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<sup>133</sup>Lichtman, "Marx and Freud" p. 26.

<sup>134</sup>Lichtman is writing here about Freud's superego but his words apply with equal validity to Jung's concept of the socially constructed aspect of conscience.

<sup>135</sup>Mao Tse-tung On Contradictions (New York: International Publishers, 1953) p. 16.

imposed upon choice by objective reality and Jung would emphasize subjective factors represented within the unconscious by archetypal imagery.

5. Both theories recognize the influence that individual will can have on either individual life or upon history. The choices which one makes can alter individual life or development in the same manner that choice can alter the course of history.

Other parallels could be drawn between the two theories but such an approach would not deepen our understanding. Parallel construction may hide contradiction as well as reveal similarity. It is the weakest possible link between theoretical formulations.

More important than parallel constructions are the theoretical points of confluence which point towards the dialectical psychology that I am trying to articulate. This confluence occurs in the following areas:

#### Confluence with Marxism

1. The relationship that exists between objective conditions and the compensatory balancing process of the psyche. This balance, which reflects the extent to which one's conscious life has diverged from its roots within the psyche, is historically specific and linked to the realities of the socio-economic environment. In capitalist countries it can be viewed, in part, as the extent to which capitalist ideology and capitalist life have diverged from the balance of opposites required by the basic psychic

structure.

2. The relationship that exists between libidinal progression or regression and historically specific conditions.

3. The relationship between the superego aspect of conscience and both the authoritarian structure of capitalism and the values of the capitalist marketplace.

4. In the relationship between the shell of the autonomous complex and the socio-economic factors which contribute to family conditioning.

5. The relationship between the constellation of specific archetypes and the alienating conditions within the socio-economic system which result in their constellation. (The Nazi phenomenon to which I shall turn in the next chapter is a powerful example of this confluence.)

If both parallels and confluence exist between the two theories, there are also points of contradiction. These contradictions exist over the following issues:

1. The views of Marx and Jung on Religion.

2. The forces which both men view as phylogenetic rather than social factors in individual life. Marx limits these hereditary influences to simple biological drives. Jung includes both biological and psychological imperatives in his hereditary view.

3. Jung often viewed objective conditions as examples of projection of internal disharmony. Marx viewed objective conditions as indications of contradictions

inherent in the nature of the socio-economic system.

4. Their views with respect to intuitive processes. Marx, as an ardent adherent to scientific objectivity viewed intuition as a mystification which blocked an understanding of objective circumstances. Jung as an opponent of the excesses of the enlightenment, viewed objectivity as a block to the understanding of the psyche.

While the contradictions between Jung and Marx cannot be resolved within the framework of their own theoretical formulations, without significantly distorting their stated views, many of these contradictions do not prevent us from using both theories to inform each other.

If Jung's conclusions are often class oriented, elitist and subjectivist, his empirical observations do not collapse in the face of ideological criticism. The psyche does appear to be dualistic in nature, the unconscious functions in a compensatory manner to consciousness, the unconscious is both teleological in structure and comprised of both personal and objective layers. These facts which Jung has observed about the psyche should be considered and dealt with by Marxists interested in creating a psychological theory which will be consistent with all levels of human reality. The construction of such a theory which should include both Jung's researched observations and Marx's scientific analysis of the alienating influence of capitalism, will require the work of many people. Jung's



advice on theory building is most applicable here:

The first things to be discovered are always facts not theories. Theory building is the outcome of discussion among many.<sup>136</sup>

In the next two chapters I shall present two historical situations which highlight the confluent areas within Marxism and Depth Psychology. The first situation is that of the rise of National Socialism. The second is that of the life of primitive Man. While my emphasis will shift from individual to group psychology, the conclusions that can be drawn from these historical experiences involving masses of men are applicable to the main focus of this dissertation, the Individual.

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<sup>136</sup>Jung, "Anima and Animus" in Two Essays on Analytical Psychology p. 211.

## CHAPTER FOUR

### ARCHETYPES AND NATIONAL SOCIALISM

#### From Individual to Group Psychology

The shift from individual to group psychology is not a major shift within the Jungian system. As previously noted, the individual is an historically recent entity who emerges out of a collectively shared consciousness and unconscious base. A mass movement subsumes the individual and may be conceived of as a regression to a more primitive state of consciousness in which mass beliefs and collective archetypal forces are the motivators of human behavior. When Jung discusses mass phenomena he is not discussing a movement comprised of individuated personalities who have individually decided upon a common course of action which bands them together, but a mass of men brought together by collective forces of which they are at best dimly aware.

#### The Rise of National Socialism

In discussing the psycho-historical reasons for the rise of National Socialism, careful attention must be paid to the objective conditions which existed within Germany prior to Hitler's ascendancy.

The Germans were suffering from the devastating, social, psychological and economic effects of their defeat

in World War I.

capital was concentrated in the hands of the few, the growth of national economy to a world economy was completely at variance with the custom and tariff system of the national states; capitalist economy had achieved hardly half of its production capacity, and there could no longer be any doubt about its basic anarchy. The majority of the population of the highly industrialized countries (including Germany) was living in misery; some fifty million people were unemployed in Europe; (millions in Germany) hundreds of millions of workers scraped along on near to nothing.<sup>137</sup>

These objective conditions are the same preconditions which, according to Marxist theory, should have led to a Socialist revolution. Rather than resulting in a revolution of the left however, there occurred within Germany a dramatic move towards fascism which was supported not only by the lower middle class, but also by the "broad and not always the worst elements of the proletariat".<sup>138</sup>

While a portion of the blame for Hitler's rise to power can be attributed to organizational failures on the part of the left, particularly their inattention to the political importance of the middle and lower middle class in Germany, such failings do not account for the peoples dramatic and emotionally charged commitment to National Socialism. Nor, can it account for the irrational and almost mystical fascination with which the masses of Germans were "possessed" by the psychopathic Hitler. It is not

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<sup>137</sup>Reich, The Mass Psychology of Fascism, p. 9.

<sup>138</sup>Ibid., p. 10.

enough to talk about Nazism as a reactionary movement for one is still left asking why the masses would follow such reaction, "why would millions upon millions affirm their own suppression".<sup>139</sup>

It might well be argued that the National Socialists were masters of deception. Their propaganda fraudulently appealed to both the revolutionary spirit of the working class and the conservative interests of the capitalist international bankers. However, these contradictions were blatantly apparent to anyone who cared to look at them.

It was known that Hitler negotiated with industrial magnates, received financial support from them and promised an injunction against striking.<sup>140</sup>

Revolutionary political organizations were hard at work attempting to make the masses aware of these contradictions, but appeals to class consciousness, diatribes about objective economic conditions or exposes of "the fraud that had been practiced upon them" proved futile.<sup>141</sup>

Nazism was the triumph of irrationality over scientific socialism. It was an irrationality that Hitler understood better than the freedom movements of Germany. He knew that "sober reasoning determines mass thoughts and actions far

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<sup>139</sup>Ibid., p. 36.

<sup>140</sup>Ibid., p. 67.

<sup>141</sup>Ibid.

less than emotion and feeling" which are non-rational.<sup>142</sup>

It was precisely the lack of understanding of both the motivational force and the psychological roots of this irrationality that put the Marxists at a disadvantage. Many Marxists tended to either disregard irrationality because there was no economic explanation for its existence, or to dismiss it by saying that subjective consciousness lagged behind objective conditions. They did not posit any explanation for this lag.

Why did the masses prove to be "accessible to deceptions, befogging and a psychotic situation"?<sup>143</sup> What was it in the German psyche that would lead masses of people towards barbarity, authoritarianism and their own oppression?

In asking these questions, we reach the limit of dialectical materialism's ability to explain history. In commenting on this limitation Wilhelm Reich states:

...in the end it was the mysticism of the National Socialists that triumphed over the economic theory of socialism, and at a time when the economic crisis and misery were at their worst. Hence, one had to admit that there was a glaring omission in the propaganda and in the overall conception of socialism and that, moreover, this omission was the source of its "political errors". It was an error in the Marxian comprehension of political reality, and yet all the prerequisites for its corrections were contained in the methods of dialectical materialism. They had simply never been turned to use. In their political practice, to state it briefly at the outset, the Marxists had failed to take into account the character structure of the masses and the social

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<sup>142</sup>Ibid., p. 53.

<sup>143</sup>Ibid., p. 36.



effect of mysticism.<sup>144</sup>

Reich's answer to the missing link within Marxism was his Freudian based sex-economic theory. But as I have argued in Chapter Two, Freud's conceptualization of both the individual and the unconscious is a distortion of the realities of both. While I agree with Reich that the repressive conditions inherent within objective circumstances translate into repression of the character structure of the masses, I disagree that this repression can be conceived in strictly sexual and biological terms.

The authoritarian heritage of the German masses, transmitted through family, education and enhanced by sexual repression only partially explains the role of psychic forces in the Nazi phenomenon. Only by understanding the compensatory nature of the unconscious, the compelling force of the archetypes and the relationship of both these factors to objective conditions, can we begin to comprehend the power of the irrationality and fanaticism that characterized Nazism.

In turning our attention towards the psychological power of Nazism as explained by Depth Psychology, we must be careful to avoid psychologizing history. This is an error which Jung often commits. An archetypal analysis does not eliminate the importance of class struggle and political error in the historical process. It supplements

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<sup>144</sup>Ibid., p. 5.

this level of analysis with a depth perspective which helps to explain the psychological backdrop against which objective conditions unfold. Jung's archetypal theory helps to explain the failure of the left to tap the same "nerve" within the masses was tapped by the National Socialists. If one examines certain of Hitler's pronouncements they sound thematically similar to those of the Marxists. Yet the difference in the level of emotional commitment by the masses to the two programs and parties is grossly disproportionate. The rise of the NSDAP (Nationalsozialistische Deutsche Arbeiterpartei) in comparison to the rise of the left was astonishing as noted in the following quote from Karl Radek which appears in Reich's The Mass Psychology of Facism:

Nothing similar to this is known in the history of political struggle, particularly in a country with firmly established political differentiations, in which every new party has had to fight for any position held by the old parties. There is nothing more characteristic than the fact that neither in bourgeois nor in socialist literature, has anything been said about this party, which assumes the second place in German political life. It is a party without history which suddenly emerges in the middle of the sea owing to volcanic forces.<sup>145</sup>

Let us examine Jung's analysis of the "volcanic forces" which were operating as a psychological backdrop to the rise of National Socialism.

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<sup>145</sup>Ibid., p. 13.

### The Appearance of the Wotan Archetype

As early as 1918, Jung had written about a disturbance in the collective layer of the psyche of his German patients. The archetypal symbolism that appeared, expressed "primitivity, violence and cruelty..." and Jung suggested that the "blond beast" was stirring in an uneasy slumber and that an outburst was not "impossible".

While the primitive instinctuality that burst out within Germany was not confined solely to the German peoples, the specific manner in which this energy became manifest was a function of heredity carried within the unconscious through the archetypes. The eruption into consciousness of primitive archetypal contents, the "blond beast" that Jung observed prowling around in the subterranean (unconscious) lair, was the return of an ancient mythological German god, Wotan.

Activation of the Wotan archetype was a result of the regression of libidinal energy that filled ancient archetypal pathways. The Wotan archetype had a long mythological history with the Germanic peoples; a history which preceeded the introduction of Christianity.

In myth, he was changed into the devil by Christianity and "only lived on in the fast flickering out, local tradition as a ghostly hunter who was seen with his retinue on stormy

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<sup>146</sup>C.G. Jung, Essays on Contemporary Events, trans. Elizabeth Welsh, Barbara Hannah and Mary Briner (London: Kegan Paul 1947) p. X.

nights".<sup>147</sup> He is described as:

the god of storm and frenzy, the unleasher of passions, and the lust for war: he is the lord of hosts, leader of the raging warriors: he seizes men and makes them to berserk: he is a restless wanderer who creates unrest and stirs up strife wherever he goes; he is a magician and an artist of disguises; he is versed in the secrets of the occult; he is the lord of the dead warriors whom he receives into Walhalla, the hall of the slain. But he also has a more salutary side; he is the god of inspiration, poetry, and wisdom; he understands and can interpret the runes and fate. In short, he personifies the instinctual, irrational, dynamic, emotional and inspirational aspects of the Teutonic unconscious.<sup>148</sup>

The impact of this Dionysian god upon the German psyche could be seen long before Hitler, in the poetry of Nietzsche, and the writings of Schuler, Stefan George and Klages.

Ever since Nietzsche (1844-1900) there has been consistent emphasis on the "Dionysian" aspect of life in contrast to its "Appolonian" opposite. Since "The Birth of Tragedy" (1873) the dark, earthy, feminine side, with its mantic and orgiastic characteristics has possessed the imagination of philosophers and poets. Irrationality gradually came to be regarded as the ideal; this is found, for example, all through Alfred Schuler's (d. 1923) research into the mystery religions, and particularly in the writings of Klage (b. 1872) who expounded the philosophy of "irrationalism". To Klages logos and consciousness are the destroyers of creative pre-conscious life. In these writers we witness the origin of a gradual rejection of reality and a negation of life as it is. This leads in the end to a cult of ecstasy, culminating in the self-dissolution of consciousness in death, which meant, to them, the conquest of material limitations.

The poetry of Stefan George (1868-1933) combines elements of classic civilization, of medieval Christianity and oriental mysticism. George deliberately attacked nineteenth and twentieth century rationalism. His aristocratic message of mystical beauty and of an esoteric

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<sup>147</sup>Ibid., p. 3.

<sup>148</sup>Odajnyk, Jung and Politics, p. 88.



conception of history had a deep influence on German youth.<sup>149</sup>

Later, his influence was apparent in the Jugendbewegung (youth movement), where the "blood of several sheep was shed in the sacrifices which celebrated the very dawn of his rebirth".<sup>150</sup> His wanderlust was expressed by the bands of young people who took to the roads with Rucksack and lute and "were to be seen as restless wanderers on every road from the North Cape to Sicily, true servants of the roving god."<sup>151</sup>

The symptoms of his influence were readily apparent in the specific character of National Socialism.

...the emphasis on the Germanic, i.e. Aryan, race and on blood and soil, the folk customs that have been revived, the Waga lawei songs, the ride of the Valkyries, the Lord Jesus as a blond and blue-eyed hero, the Greek mother of St. Paul, the devil as an international Alberich of a Jewish or Masonic brand, the Nordic Aurora Borealis as the light of civilization, and the contempt for "inferior" Mediterranean races. All these are indispensable parts of the scenery in the drama that is taking place and at bottom they all mean the same: a god has taken "possession" of the Germans and their house is filled with "a mighty wind" (a reference to Nietzsche's Zarathustra).<sup>152</sup>

#### Hitler as an Archetypal Projection

Jung argues that "to promote understanding and to

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<sup>149</sup>Jung, "Wotan" Essays on Contemporary Events, p. 3.

<sup>150</sup>Ibid., p. 2.

<sup>151</sup>Ibid.

<sup>152</sup>Ibid., p. 9.



avoid prejudice" Wotan could be called a "furor tuetonicus". This, however, tells us only that the people are in a state of fury, which negates a vital aspect of the whole phenomenon; that "of the Ergreifer and the Ergriffener, which is the most impressive part of the German phenomenon".<sup>153</sup>

Ergriffenheit is the German word for the condition of being moved or possessed. For this condition there must be both the person possessed, Ergriffener, and someone or something that "possesses," the Ergreifer. It is the aspect of "possession" that Jung argues was the most strange and incomprehensible facet of the German phenomenon. It is a possession which led otherwise rational and intelligent human beings to fall prey to a psychopathic personality.

If it had been Hitler who had possession of the German people perhaps they would have seen through him, but he was only the projected upon manifestation of collective psychic contents. It was not Hitler, but Wotan, the Ergreifer of men, who was responsible for this otherwise incomprehensible state of "possession". As Reich points out, "...what is important about Hitler sociologically does not issue from his personality, but from the importance attached to him by the masses".<sup>154</sup> Seen from the outside, Hitler's gestures were clearly "theatrical and hysterical". When Jung

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<sup>153</sup>Ibid., p. 8.

<sup>154</sup>Reich, The Mass Psychology of Fascism, p. 40.

saw him "he suggested a psychic scarecrow (with a broomstick for his outstretched arm) rather than a human being.

It was difficult also to understand how his ranting speeches, delivered in shrill, grating, womanish tones, could make such an impression. But the German people would never have been taken in and carried away so completely if this figure had not been a reflected image of the general German hysteria.<sup>155</sup>

This brief psychological overview still fails to explain either the interdependence of the German psyche with objective conditions or the reason for the ascendancy of the specific Wotan archetype.

#### Reasons for the Rise of the Archetype

Jung associated the rise of these forces with an "unknown desire for power" within the German people, which was the manner in which the unconscious compensated for the conscious attitude of the masses characterized by weakness and a feeling of nonexistence. The "conscious state of the people had become estranged from the natural laws of human existence." Jung writes:

Because of industrialization, large parts of the population became uprooted, and they were herded together in large centres. And because of this new form of existence--with its mass psychology and its social dependence upon the fluctuations of markets and wages--an individual was created who was unstable, insecure and suggestible. This individual was aware that his life depended upon boards of directors and captains of industry, and he supposed, rightly or wrongly, that they were chiefly motivated by financial interests. He knew that, no matter how conscientiously he worked, he could be victimized at any time by commercial changes

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<sup>155</sup>Jung, Essays on Contemporary Events, p. 10.

which were far beyond his own control and there was nothing else for him to rely upon. Moreover the system of moral and political education prevailing in Germany had already done its utmost to permeate everybody with a spirit of dull obedience, and with the conviction that every desirable thing must come from above, from those who by divine decree sat on top of the law abiding citizen, whose individual feeling of responsibility had been overruled by a peculiar sense of duty.<sup>156</sup>

With several modifications, Jung's statement would serve as the foundation for a Marxist critique of the capitalist system in Germany, although he would shudder to have it used in that way. Such a Marxist critique, however, would give us a clearer picture of the extent of alienation and estrangement existing within the masses from the end of World War I to Hitler's ascendancy to power. All that has been discussed in Chapter I, the loss of a connection to a man's basic nature (his species being), the alienation from himself and from other men caused by the division of labor and exchange and the creation of artificial needs were all a byproduct not just of industrialization and urbanization but of capitalism. To the general conditions under capitalism can be added "the military defeat (in WWI) political humiliation, social disorientation, economic depression, cultural nihilisms and the overall instability and chaos of the Weimar period in Germany".<sup>157</sup> Rather than producing a leftist revolution, however, these

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<sup>156</sup>Ibid., p. XIV.

<sup>157</sup>Odajnyk, Jung and Politics, p. 92.

conditions produced a crises in consciousness, that made the German people ripe for an explosion of the unconscious, a mass psychosis, a return to an undifferentiated state of being symbolized and colored by the ascendancy of the Wotan archetype. If individuals had been conscious of the forces acting within them; if they had been able to integrate these forces and thereby balance their faulty conscious attitudes, these archetypal forces could have served as a vehicle for a new and more balanced state of being. If suitable social structures existed which would have allowed for this integration to occur, the mass hysteria might have been avoided. But the main social structure which had traditionally served this purpose, religion, had become an institutionalized dogma and an atrophied symbol. Religion had become an apologist for the existing order rather than a vehicle for religious experience and integration as it once had been for primitive man.

When both individual and social forms for psychic integration cease to exist, the unconscious exercises its influence in a collective and destructive fashion. These unconscious forces "encroach upon consciousness and take it by surprise and violence". They then help create mass emotions and mass projections which ultimately draw people together in mobs and mass movements. "Every kind of healthy instinct, even that of self-preservation" had been eliminated by the objective conditions which Jung enumerated above.



The result was an increase in the desire to rely upon both the State and external leadership. When these factors are combined with the German heritage of dutiful obedience to authority, it was but a matter of time before a leader would emerge to whom the people would turn. It is not insignificant that one of Hitler's major pronouncements to the German people was "I take over the responsibility". For Jung, the German acceptance of this offer was a moral tragedy.

Any man who still possesses the instinct of self-preservation knows quite well that only a cheat would offer to relieve him of his own responsibility; for surely nobody in his senses would dream of taking the responsibility for the life of another.<sup>158</sup>

But the Germans were not guided by either this instinct or their reason, they were under the emotional power of the archetypal unconscious. "Cursed with the keen intuition of a rat of guttersnipe"<sup>159</sup> Hitler verbalized and embodied the deepest unconscious forces of the collective German psyche, and this was why they followed him.

Just as Hitler embodied the characteristics of the violent and chaotic Wotan, so too did he embody the German desire for order. Just when the chaotic forces had seized German consciousness the unconscious, in its compensatory manner, was manifesting symbols of order. (Jung observed

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<sup>158</sup>Jung, Essays on Contemporary Events, p. 53.

<sup>159</sup>Jung, "Epilogue", Essays on Contemporary Events, p. XV.



these symbols in the same German patients in whom he had first seen the Wotan archetypes, for once the conscious attitude became chaotic and destructive, the unconscious began to compensate through the manifestation of symbols of unity and wholeness, the mandala). But due to the inability of the masses to integrate these new unifying forces into consciousness, they too exerted themselves in a destructive and collective manner, through the mass desire for order and stability.

Moved by the same factors of order as the masses, factors which "became operative in the moment when desirousness and greed had taken complete possession of his (Hitler's) conscious mind", Hitler promised and for a brief period delivered to the Germans a "New Order", and this was another reason why they followed him.

Archetypal invasion, shadow projection, hysterical dissociation and an authoritarian heritage transmitted through both the family patriarchy and the German institutions all of which are interconnected to objective economic conditions, combined to bring about the Nazi phenomenon.

It would be a gross psychologism to claim that Wotan or myth, caused fascism. No causality is involved in my analysis. What we see in this all too brief survey of Nazism is an example of the dialectical integration of subjectivity and objectivity and the role of the collective unconscious in the historical process. What Jung has given us is a glimpse on one level of the intrapsychic dynamics behind a particular moment. It is precisely these dynamics which

make a mass of people ripe for one particular movement or another.

There is one question however, (raised by Odajynk) which the above analysis leaves unanswered. Given the intrinsic polarity of all archetypes, their positive as well as their negative aspects, was it at least conceivable that another leader, other than the psychotic Hitler, a leader who was more in touch with the positive aspects of the Wotan archetype, the creativity, the inspiration, the wisdom, might have emerged at that moment in history and guided the nation towards integration rather than destruction?

An answer to this question is beyond the scope of this dissertation for it raises the issue of the role of the leader in history. However, it is a question which deserved consideration.

#### Summary

This brief analysis of the role of the Wotan archetype in the rise of National Socialism represents only one aspect of an historical situation that would require complex and exhaustive analysis to fully explain. While Jung writes as if archetypal constellation could substitute for a dialectical socio-political analysis, I do not subscribe to this position. There are class relations, objective events and a myriad of political, economic and sociological realities which need to be considered if we wish to gain a wholistic perspective on this, or any other, historical

situation. However, each of these approaches taken out of the context of the whole, fails to answer one question or another. An economic class analysis does not answer the question of why the masses of a given class were drawn towards the acceptance or rejection of one ideology or another. It does not answer the question of why the economic situation does not coincide with the psychic structure of the masses. On the other hand, an archetypal theory does not explain either the reason the archetype constellates at one point in history and not at another, or why it influences certain people or classes and not other. Thus, the archetypal explanation for the rise of Fascism leaves many questions unanswered. However, the parallels between myth, Hitler and the dreams of Jung's patients are evidence enough to postulate archetypes as a relevant force in the analysis of this historical event.

In our attempt to integrate these various levels of analysis, neither do we have to reject the Freudian based interpretation of the internalization of authoritarian patriarchy or the roles that sexual repression may have played. Both these aspects of individual psychology can be incorporated within Depth Psychology on the level of the personal unconscious. However, neither sexual repression, nor superego internalization fully explains the daemonic power that Hitler exercised over the German people, nor the mythically related aspects of Nazism. These aspects

of Nazism are better explained through Jung's Depth Psychology than any other theoretical formulation.

C H A P T E R   F I V E  
INDIVIDUATION IN PRIMITIVE SOCIETIES

Introduction

If the last chapter represents one aspect of the relevancy of a Jungian perspective to history, this present chapter represents another aspect which is diametrically opposite to the first. In this chapter I shall discuss the relationship of individuation to the life of Primitive Man.

Primitive societies provide us with at least the outlines of a model for a social system committed to both individuation and socialism. It could be argued that no pre-industrial socio-economic system can be utilized as a model for industrial or post industrial states. While this line of debate raises important comparative issues, it is not persuasive. For several thousand years aboriginal peoples lived within relatively stable socio-economic conditions that were perceived as a background against which their individual lives could unfold. Society was perceived as permanent and progress was defined in terms of personal growth

...a progress through society not of society  
as the individual moves from experience to experience  
on what the Winnebago call the "road of life



and death".<sup>160</sup>

If the organization of aboriginal cultures is no longer applicable to the complex realities of modern industrial states, the relationship between individual growth, spiritual development and a stable socio-economic system that characterized primitive cultures remains a goal towards which we must aspire. Clearly, we cannot simply graft "primitive forms on civilized structures" nor retreat into the primitive past. The use of the primitive model is "not a question of regaining lost paradises or savage nobility neither of which ever existed in the manner imputed to their authors, but of reuniting man with his past, reconciling the primitive with the civilized and... enabling man to experience the qualities that primitive peoples routinely display."<sup>161</sup>

#### The Psychology of the Primitive

Primitive man appears to be a more Self centered man, for whom individuation was the goal of life.

The SELF centered primitive man was a more common occurrence because of the interpenetration of two vital conditions; the integration of the unconscious and the conscious conducted organically through religious myth and ritual, and a harmonious socio-economic system based

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<sup>160</sup>Stanley Diamond, The Search of the Primitive.

<sup>161</sup>Ibid., p. 176.

upon a common ownership of the means of production. These two factors were mutually related and sustaining.

In our attempt to understand the reality of the primitive with both its psychological and its socio-economic components, it is most important that we understand the fragile nature of the primitive psyche. Primitive consciousness had just evolved from a state of undifferentiated animal existence. Consciousness had just emerged from the "darkness and somnolence of the primordial unconscious".

Becoming conscious must assuredly have been a painful and traumatic experience, one to which (the primitive) offered a most tenacious and continuous resistance. And he was right.

He must have been dimly aware, for a long time, that in his basic organic reactions, he had not, as yet, become sufficiently differentiated from his ape-like ancestors to make it easy for anyone of less than normal sensibilities always to distinguish accurately between the two. The untoward accident that had given him the new, specifically integrated nervous system we call human and an upright posture brought its full quota of woe and misery to him. With this nervous equipment he might have hoped for a new outward frame. Nature willed it otherwise and allowed him merely a larger brain and the change from a horizontal to an upright posture. Thus his frame belied that part of his brain which was new. As the contrast and incongruity between the two gradually dawned upon him we can forgive him for becoming fretful and resentful. Problems of the most perplexing kind crowded upon him for which answers had to be found. At the beginning, certainly, there could have been nothing but bewilderment illumined by doubt.

The struggle for existence and the ensuing revelation of his animal-human nature could not have added to his comfort or assuaged his newly acquired fears.<sup>162</sup>

Fragile primitive consciousness was in constant danger of being inundated and enveloped by the unconscious

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<sup>162</sup>Radin, The World of the Primitive, p. 3.

out of which it had initially emerged.

Primitive consciousness rested upon an unconscious base that had existed for millenia prior to its giving birth to ego consciousness. This immense and powerful unconscious always stood ready to reclaim her newly born child, to devour the newly created ego into its primordial womb.

Two factors contributed to this experience of instability. First, his entry into a world which he did not comprehend. Second, his fear of physical survival occasioned by a constant struggle for economic existence within a fundamentally hostile environment.

#### Primitive Religion

The inundation by the unconscious and the subsequent loss of self which such inundation would have brought about, was feared by primitive man as the spell of possession. As Jung points out, "once the unconscious touches us, then we are it--we become unconscious of ourselves".<sup>163</sup>

This fear of falling under the influence of an uncontrollable emotion or instinct propelled the primitive to construct elaborate rituals and rites that helped to solidify his consciousness. He was well aware that he must pay homage to the gods and spirits lest they cause some immense evil to befall him. (These gods and spirits were the projected symbols of his unconscious made real because

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<sup>163</sup>Jung, Collected Works V 9.1 Archetypes and the Collective Unconscious, p. 22.

of the primitive lack of differentiation between subjectivity and objectivity. Whatever he experienced, including dreams, simply existed.) Through the extensive and complex network of rites, rituals, and myths by which the primitive interacted with these projected symbols, he was able to come to a natural accommodation with the volatile, ambivalent and sometimes dangerous forces of the unconscious. This respect for irrational forces revealed in myth, ritual and taboo is synonymous with primitive spirituality.

Primitive religion had nothing to do with either a concretized religious beliefs or with any static institutional symbol (i.e. the Church). Primitive religion was the vitally necessary vehicle through which the primitive integrated the unconscious with consciousness.

...religion qua religion is a fundamental mode of cultural behavior, correlated with other modes but not caused by them. It is, I believe, as absurd to assume that religion germinates in economic and social factors as it would be to claim the opposite--that the roots of economic (or social) activity lie in religion. They are equal and equally ancient needs--capacities and propensities of human nature.<sup>164</sup>

Primitive spirituality, however, is the direct antithesis of modern spiritual escapism. The increasingly spiritualized life of the primitive was a vehicle for achieving individuation, the integration of all aspects of his psyche, that occurred within an integrated socio-economic system.

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<sup>164</sup>Diamond, The Search of the Primitive, p. 141.

For modern Man individuation has become a vehicle for transcending an otherwise irrational and alienating environment. The difference between these two perspectives becomes clear when we investigate the harmonious system into which the primitive individuated.

In one integrates; into a social system where the "various modalities of culture are integrated"; into an economic system which is not "dysfunctional with the available technology"; into a system in which "all are bound up together, socially, politically, economically and religiously by a mutual help extending from the family group to the tribe"; into a society in which the "preconditions for personal growth are present";<sup>165</sup> then the achievement of Selfhood becomes an organic extension of one's entire socio-cultural experience.

#### The Economic Base of Primitive Society

Primitive societies rest on a communalistic economic base. While everything within the society was not owned in common, the

...material means essential to the survival of the individual or the group are either actively held in common or, what is equivalent, constitute readily accessible economic goods...economic exploitation of man by man, as we know it in archaic and modern civilizations, is absent.<sup>166</sup>

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<sup>165</sup>Ibid., p. 139.

<sup>166</sup>Ibid., p. 140.



Primitive societies were nonacquisitive societies.

"The expectations of food, clothing, shelter and work were not juridical because they were unexceptionable."

...In primitive societies there is a very high degree of integration among the various major modalities of culture. Between religion and social structure, social structure and economic organization, economic organization and technology, the magical and the pragmatic, there are intricate and harmonious correlations. These correlations have two major effects: 1. they tend toward the optimal practical efficiency of the system; and 2. they integrate a whole series of emotions and attitudes around a given activity, rather than isolating or abstracting the activity from its human context.<sup>167</sup>

With a stable economic system as background, the primitive proceeds through a:

Hierarchy of experiences, incorporated into an increasingly spiritualized being as maturation proceeds from birth through the multiple rebirths symbolized in the crises rites, to ancestry of others.<sup>168</sup>

Society to the primitive is apprehended as part of the natural order, as the backdrop against which the drama of the individual life unfolds. It is sanctified by myth revealed in ritual, and buttressed by tradition. The social network is perceived as a more or less permanent arrangement of human beings vis a vis each other.

(Primitive Man) does not perceive himself as divided into homo economicus, homo religiosus, homo politicus and so forth. For example, the Yir-Yiront an Australian people, make no linguistic distinction between work and play. The primitive stands at the center of a synthetic holistic universe of concrete activities, disinterested in the causal nexus between them, for only consistent crises stimulate interest in the causal analysis of society. It is the pathological disharmony of social parts that compels us minutely to isolate one from another, and inquire into their reciprocal effects.<sup>169</sup>

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<sup>167</sup>Ibid., p. 139.

<sup>168</sup>Ibid., p. 168.

<sup>169</sup>Ibid., p. 142.

Unconcerned with the disharmony of his society, primitive man was also unconcerned with progress as we know it.

...the idea of progress springs from the disequilibrium of the system in which Western man finds himself...Modern technology, society and ideology are always out of joint with each other; and this sensed disjunction generates the idea of progress. Caught in the contradictions of society, Westerners see themselves as ciphers of history; incomplete and always waiting to be completed. Disintegration by the extreme division of labor, by competition for goods and services and status rivalries, they obsessively anticipate integration. The idea of progress is, above all, the precipitant of unresolved social and personal conflicts in modern civilization, conflicts that feed on themselves. It is awareness of this conflict, along with the effort at resolving that creates the sense of unresolved movement towards specific goals which are defined as progressive.<sup>170</sup>

In primitive societies, "progress" would be a metaphor for "spiritual transformation".<sup>171</sup>

Primitive societies are not utopias. Tribal skirmishes, personal conflicts and suicide due to tribal expulsion all exist. Individual deviancy and "madness" exist as well although these forms of behavior are given some form of institutionalized expression that accommodates the "idiosyncratic individual to the group". "The deviant may be both privileged and penalized, but he does not become a social derelict".<sup>172</sup> Individual alienation, however, does not exist. As Diamond notes, nowhere do

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<sup>170</sup>Ibid., p. 40.

<sup>171</sup>Ibid.

<sup>172</sup>Ibid., p. 166.

you find the:

psychologically isolate individual, cognitively, instrumentally and affectively dulled by the division of labor and threatened by leisure yet somehow treasuring the idea that, in his name, society functions and battles are fought. To be "detached", "unattached" or "objective" (that is, object oriented) becomes as civilization advances, both the symptom of a social condition and the expression of an intellectual attitude. Yet it is precisely this kind of "individualism" that inhibits the growth of the indivisible person, that inner union of contraries.

If the fulfillment and delineation of the human person within a social, natural and supernatural (transcendent) setting is a universally valid measure for the evaluation of culture, primitive societies are our primitive superiors.<sup>173</sup>

Civilization, which has always and everywhere been imposed by physical or economic force, is a giant step backwards from the economic and psychological condition of primitive man. The modern emphasis upon, rationality, industrialization, urbanization, multinational capitalism and state bureaucratic collectivism, have resulted in a shift away from the wholistic perspective of primitive man.

Both civilization and capitalism have shifted the ground of the psyche from the "primitive" Self, to the "civilized" ego, from the "primitive realization of the person (which can be termed) individuation, to (its antithesis) termed, ideological individualism".<sup>174</sup>

Individualism is both the opposite of individuation and the antithesis of the psychic equilibrium demanded by the structure of the psyche itself. Individualism can be

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<sup>173</sup>Ibid.

<sup>174</sup>Ibid.

viewed as institutionalized hybris.

### The Relationship of Primitive to Modern Man

Because it has been institutionalized and raised to the level of a religious belief under capitalism, individualism stands as the cornerstone of the decadent and destructive capitalist ideology. As in all myth, hybris leads to the ultimate destruction of man. When a socio-economic system requires that man rely upon his own egotistical motivations for economic survival, the organic integration of man with nature that was known by primitive man ceases to be possible. Man is then left searching for his wholeness within a isolated intrapsychic realm, cut off from the supportive roots of a cooperative and fulfilling socio-economic system. Such a search must ultimately fail. In the words of I Ching:

If we are in pursuit of game and want to get a shot at a quarry, we must set about it in the right way. A man who persists in stalking game in a place where there is none may wait forever without finding any. Persistence in search is not enough. What is not sought in the right way is not found.<sup>175</sup>

### Summary

The wholistic nature of primitive existence is perhaps the best historical example of the confluence which exists between Marxism and Jungian Depth Psychology. The symbols

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<sup>175</sup>The I Ching, trans. Richard Wilhelm (New Jersey: Princeton University Press, 1967), p. 328.



and myths which formed the spiritual basis of tribal existence were harmoniously interwoven within a primitively communistic economy. While unconscious projections created a distorted metaphysic out of scientific principles, the unconscious also produced the symbolic content which formed the ritualized and mythologized foundations of an organically individuated life. If modern man is to learn from the primitive experience without attempting to recreate it, then he must begin both by creating the socio-economic conditions against which his individual life will be allowed to unfold, and by re-spiritualizing and re-ritualizing his own life in accordance with the truths of his own psyche. If the lesson of primitive life is the existence of this psychological-socio-economic confluence, then the task of modern man is to create the preconditions for its reemergence.



C H A P T E R   S I X  
THE POLITICS OF THERAPY

Introduction

I have argued the case for individuated socialism as a personal-political synthesis that most harmonizes individual need and potential with a socio-economic system that provides coherence and integration for that personal growth. Now I want to turn my attention to the subject of individual therapy in general and dream analysis in particular.

Individual therapy has often been viewed by people concerned with radical social change as both a counter-productive and a cooptational process that diverts individual energy from social action to intrapsychic dynamics. Presumably, such therapy has as its goal the integration of individuals into what is viewed as a dysfunctional system. As an individual process, the argument continues, therapy places the burden upon each person to personally solve what are essentially collective social problems.

While this logic has a certain political appeal, it belies the complex issues involved in the therapy-activist controversy. In the following pages I shall: argue the case for the relevancy of therapy under present socio-economic conditions; discuss therapy as a vehicle

for demystification; explore the need for treating casualties; examine the issue of cooptation; and discuss the relationship of individual psychological exploration to mass social movements. Throughout the chapter I have utilized dreams for both theoretical and practical applications.

The shift from theoretical integration to practical application is a major one. While I can comfortably argue that Depth Psychology more than any other psychological theory most accurately describes the multiplicity of dimensions that constitute individual experience, I cannot say that dream analysis is the only valid therapy. Since the relationship between the unconscious and consciousness is a dialectical one, any number of therapy techniques or life experiences which result in positive growth for the individual would be reflected in an individual's dream life.

However, dreams remain the most powerful therapeutic tool of which I am aware. They provide an immediate overview of the psychic structure of the individual. From the first session they focus therapy upon the central problem which confronts a client. They provide the therapist with a continuous road map to the progress of therapy and a continuous guide to the individuation process. Most importantly, however, they allow the individual to enter into a permanent dialogue with a dimension of his own being

which can provide him with a blueprint for his own development.

Powerful as dream analysis is, it must always be understood within the context of the socio-economic system within which it functions. I have not argued for the integration of socialism and individuation only to put forth subjectivist solutions in this final chapter. Therapy has a very limited field of applicability. As Freud so aptly noted, therapy can do little more than free an individual from his neurotic problems so he can be free to face his real ones.

#### Therapy Within Capitalist Society

In discussing therapy, I assume that the therapist is well trained, competent, possesses personal integrity and understands the realities of the objective conditions with which his/her clients must cope. While abuses, charlatanism, opportunism, exploitation and simple incompetency certainly exist within the profession, there are also dedicated, trained and politically conscious men and women who must confront a plethora of legitimate therapeutic dilemmas. It is with these people in mind that I write my comments about therapy.

As Jung has observed

The question of the relations between conscious and unconscious is not a special question, but one which is bound in the most intimate way with our

history, with the present time and with our views of the world.<sup>176</sup>

It is precisely because the historical conditions in which we find ourselves and within which we must attempt to survive have so distorted the needed balance between conscious and unconscious, that therapy has even arisen as a profession divorced from the natural flow of life. However, given the existing situation in America; alienating racist, sexist, industrial capitalism, I would argue that for some people at certain points in their lives, therapy becomes a necessary and potentially positive experience that can enable them to continue living their lives freed from a certain amount of debilitating neurotic conflict or personal confusion. Admittedly this neurosis and personal conflict is integrally linked to the assumptions, institutions and conceptual realities of the existing social fabric, but this fact is not at issue when facing the problem of a human being immobilized by depression or unable to function due to a variety of other psychological difficulties. On this level the therapist is no different than the medical physician faced with a case of lead poisoning caused by old paint still on the walls of a ghetto apartment. Ending capitalism would eventually end these cases of lead poisoning but it will not help the human being already suffering

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<sup>176</sup>Jung, Collected Works V. 9.1 Archetypes and the Collective Unconscious, p. 48.



from its effects. A doctor or therapist must act on both a humanitarian and a political level.

Franz Fanon argues for this dualistic approach in the following case drawn from his own clinical practice.

A Negro tells me his dream: "I had been walking for a long time, I was extremely exhausted, I had the impression that something was waiting for me, I climbed barricades and walls, I came into an empty hall, and from behind a door I heard a noise. I hesitated before I went in, but finally I made up my mind and opened the door. In this second room there were white men and I found that I too was white." When I try to understand this dream, to analyze it, knowing that my friend has had problems in his career, I conclude that this dream fulfills an unconscious wish. But when outside my psychoanalytic office, I have to incorporate my conclusions into the context of the world, I will assert:

1. My patient is suffering from an inferiority complex. His psychic structure is in danger of disintegration. What has to be done is to save him from this and little by little to rid him of this unconscious desire.

2. If he is overwhelmed to such a degree by the wish to be white, it is because he lives in a society that makes his inferiority complex possible, in a society that derives its stability from the perpetuation of this complex, in a society that proclaims the superiority of one race; to the identical degree to which that society creates difficulties for him, he will find himself thrust into a neurotic situation.

What emerges then is the need for combined action on the individual and on the group. As a psychoanalyst, I should help my patient to become conscious of his unconscious and abandon his attempts at a hallucinatory whitening, but also to act in the direction of a change in the social structure.

In other words, the black man should no longer be confronted by the dilemma, turn white or disappear; but he should be able to take cognizance of a possibility of existence. In still other words, if society makes difficulties for him because of his color, if in his dreams I establish the expression of an unconscious desire to change color, my objective will not be that of dissuading him from it by advising him to "keep his place": on the contrary, my objective, once his motivations have been brought into consciousness, will be to put him in a position to choose action (or passivity)



with respect to the real source of the conflict--that is--toward the social structures.<sup>177</sup>

From a Jungian perspective this dream does not reflect a wish fulfillment but an actual statement of the man's condition. He does not wish to become white, but has already become white with all the implications that whiteness may have for him. This modification, however, does little to alter Fanon's observations.

Fanon's patient is a classic example of the individual who has internalized a societally created oppression. The man is not aware of his introjected oppression, for the internalization is unconscious rather than conscious. He experiences anxiety, fatigue, depression or frustration. If those who knew him well were to bring the attempts that he makes to be white to his attention, he would most likely deny the accusations or respond defensively, for he is not aware of his own motivations and behavior.

An altered socio-economic system which eliminated racism would certainly help his condition but such an environment does not exist for him and in his present state he would be the last person to try and help to create it. Further, he has been affected by racism on the unconscious level and it is doubtful that his motivation

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<sup>177</sup>Franz Fanon, "The So-Called Dependency Complex in Colonized Peoples", Radical Psychology ed. Phil Brown (New York: Harper Colophon Books, 1973), p. 277.

to become white would yield to either the persuasive logic or the radical ideology of a new society. Only by participating in some process that forces him to confront the deepest levels of his own being, his own unconscious, would he be able to free himself from his own internalized racism. It is clear from the history of the continuing struggle within socialist countries that the advent of socialist economics is not sufficient to clear the debris from psyches that have already been scarred by distorted life processes.

#### Therapy as a Process of Demystification

What this case study suggests is that therapy can be a tool for helping people to rid themselves of a plethora of artificially induced and incorporated perspectives, values, attitudes or behavioral and emotional responses. Therapy can help people to free themselves from cultural internalizations, distortions and misconceptions all of which have both exercised a debilitating influence upon their own development and prevented them from seeing beyond the American myth.

In this respect, Jungian dream analysis is a powerful mechanism for both the demystification process and for integrating numerous qualities which have remained undeveloped within the unconscious.

The following dream examples will demonstrate the relevancy of dreams to both demystification and psychic

integration. An important aspect of Jungian dream interpretation which should be kept in mind while reading these dreams is that the dream can be interpreted on both the objective and the subjective level. While all characters and symbols within the dream may relate to objects or people in the outside world they also represent aspects of the dreamer's own psyche. It is the subjective level of the dream which is the most powerful and it is upon this aspect of the dream that I will focus.

The first dream is presented and analyzed by Renee Nell in her paper, Reflections of the Liberation Movement in the Unconscious: It is the dream of a young man.

The man had great difficulty with his own feelings. As Nell points out:

Feelings people displayed were embarrassing to him. His own were repressed and seemed useless. He tried to solve all his problems through thinking, priding himself on being totally objective most of the time. Feelings to him were bad feelings like pain, anger, envy. Women were either sex objects or invented to give service.<sup>178</sup>

The man had the following dream shortly after entering therapy:

I was helping a young woman tidy up her home. An enormous house filled with furnishings of good quality, but every thing is dirty. I direct her in the clean-up operations. I am continuously enraged and exasperated, as new accretions of filth and evidence of unheard-of slovenliness turn up.<sup>179</sup>

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<sup>178</sup>Nell, "The Reflections of the Liberation Movement in the Unconscious", p. 3.

<sup>179</sup>Ibid.

The woman in the dream is representative of the man's anima qualities. The anima is a name which Jung gives to the subjective, intuitive, creative, emotional and spontaneous side of the male psyche.

The theme of the dream is the attempt that the man is making (probably through this therapy) to clean up the home, the place within himself, where his anima, his feelings, creativity, etc. is housed. This side of his own psyche is presently housed "in an enormous house filled with furnishings of good quality, but everything is dirty". As Nell notes, the dreamer:

...was amazed to find out from his dream that his anima was housed in such a pleasant environment...The memory of creativity stemming from feeling went way back. He had done drawing and creative writing through adolescence and as a young adult. Then something happened and he abandoned the pursuit of his creative interests. Instead he used his writing talent for producing pornography, published at a good price. His drawing was used to communicate hostility. He would only draw bizarre and hostile caricatures of people whom he wanted to hurt. No wonder he dreamt that everything was dirty. He obviously had not been able to clean up this secretly lived area of his life.

From this dream as well as from his life, one can see that his anima was in urgent need of being liberated. He had to lose his over-identification with the so-called he-man image, to give up his chauvanistic defense mechanism and not only accept feeling as a part of him, but to restore this function to its original good quality and cleanliness.<sup>180</sup>

It is reasonable to inquire how the dreamer reached the state revealed by this dream. How is his condition linked to the socio-economic culture in which he lives?

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<sup>180</sup> Ibid., p. 4.



Clearly, the dream is an example of the relationship which exists between the patriarchal sexist attitudes which are institutionalized under capitalism and the destruction these attitudes and institutions have brought to the dreamer's own being. The dreamer's conscious attitude towards both women and his own feelings can be linked directly to culturally maintained sexist stereotypes. For this dreamer, the philosophy of the women's movement may have had little influence upon his own behavior, but the imperatives of his own psyche for male-female balance (androgyny) cannot be ignored. Through the vehicle of his neurosis (which Jung views as an attempt of the psyche to re-establish balance) he has been forced into therapy. Through the use of his dreams, he will be forced to confront his own chauvanism and repression of feeling.

This kind of chauvanism always shows up in the dreams of men. As Nell points out, "Most dreams of men who want to be 'all man' show the anima function as either sick, dead, incarcerated or inferior". The next dream that I want to present is that of a twenty-five year old woman. The dream is also taken from Nell's paper and is another example of the psychological effects of sexism. Nell describes the dreamer as someone who had no children and was in the process of getting a divorce. She dreams:



I'm at my job. My father-in-law comes there. I want to introduce him but cannot think of his name. He looks at me as if he wanted to say, "You are unbelievably stupid. You can't even introduce me. You don't even know your own name". Then the place changes into a house. I have to hide something. A very strict woman confronts me. I'm afraid."<sup>181</sup>

Just as Jung calls the subjective side of the male psyche the anima, he calls the objective side of the female psyche, the animus. The animus is the assertive, ordering, logical, thinking side of the female psyche. In this dream the father-in-law represents this animus quality. The dreamer associates to her father-in-law as someone who suggests that she "give up her career and stay home and have children". What the dream suggests is that while "she thinks that she is free from this kind of prejudice, she is not". Unconsciously she is still plagued by such patriarchal attitudes, although her inability to identify him, to remember his name, indicates she no longer identifies herself with this attitude. This negativity criticizes her in the dream, calling her stupid and unknowing of her own name, her own identity. When she was asked about this aspect of the dream while awake, she noted that it "isn't really my own name. It is my husband's name". Her confusion over whether the name she doesn't know is her own or her husband's is a precise reflection of the dilemma within which she finds herself in real life. In analyzing the dream further, Nell notes that:

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<sup>181</sup>Ibid., p. 3.

In the dream she was not yet strong enough to stand behind her newly evolving identity. The consequence, therefore, was that she had to hide something from somebody: She is hiding from herself that she would rather not be married to the man she is married to but to go on with her career. Neither in the dream nor in reality does she quite dare to live her life the way she wants to.

Another strict...figure reminding her of an older sister, and representing her own conscience, reproaches her and she becomes scared. She wakes with the fear and the question, "Do I really have the right to get divorced?" But a divorce from the husband would be useless if she could not divorce herself from her old-fashioned life style.<sup>182</sup>

While this dream gives the dreamer a very clear picture of her dilemma, it does not help her to move away from it. What she needed was to gain some ego strength and some support for her own wishes. She found both when she joined the liberation movement.

About a month after she had joined the movement, she dreamed, "I've given birth to a baby boy. Joyous feeling. He understands more than he can express. He talks not like a baby but he cannot yet stand on his feet." Here, a new animus figure has been born. It took some time for this baby to develop and for her to learn to express herself. Eventually her (animus) function had developed enough strength to help her express her feelings, and feeling and thinking were for most of the time, in harmonious interaction. She knew her identity. She was no longer afraid to show it. At the end of her therapy, she dreamt: "Ed and I are working harmoniously side by side." Ed was a good animus symbol. He was a man in her office whom she described as a person who knew what he wanted to do and took the necessary steps to accomplish it. He was not domineering, nor submissive. He spoke his mind, friendly, but firmly. Dreaming of Ed meant that she herself had acquired the quality to behave likewise. All she needed was to become conscious of that fact and to practice it.<sup>183</sup>

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<sup>182</sup>Ibid., p. 4.

<sup>183</sup>Ibid.

By consciously incorporating the message of her own dreams and then choosing actions consistent with the direction indicated by those dreams, this woman was able to realize much of her unconscious potential.

### Is Analysis Coopting

Both of these dreams are positive evidence that dream analysis is far from cooptational. The dreams do not push the dreamers towards passive acceptance of values which counter the dominant cultural stereotype. It is adaptational only in the sense that it demands that an individual consciously accept the reality of his/her subjective and objective situation. It does not mean that he/she should passively acquiesce to those conditions as if they were permanent.

Mental health requires that an individual be able to perceive "the reality" of a situation divorced from as much subjective mystification and projection as possible. Without such a realistic perception, a person lives in a fantasy world, attempting to relate to situations as if they conformed to his/her hopes or expectations.

The first step toward being able to deal on or with a situation is the ability to see it clearly. While dreams push towards such a realistic evaluation, the consciousness of the dreamer plays an active role in the process. There is no guarantee that a dreamer will heed the advice of his/her

dreams. All a therapist can do is to point to the message of the dream and hope that the dreamer will choose to abide by it. In this sense, analysis must be viewed as option presenting rather than coopting and adaptational.

Both of the people whose dreams Nell has analyzed may be considered casualties of sexism. Such casualties due to either sexism, racism or economic exploitation and manipulation are commonplace within capitalist America. To a greater or lesser extent, we can all be considered casualties of the system. How both to deal with these casualties and to prevent further psychological destruction are the two questions which must be addressed by a "radical" psychology.

#### How To Treat the Casualties

How to deal with the issue of casualties raises an extensive range of problems the most fundamental of which is defining the goals towards which "treatment" aspires. To remain consistent with the dialectical approach which I have attempted to develop, I would define the goals of therapy in the following manner: To bring an individual to a level of consciousness, and emotional stability that allows them both to perceive themselves as individuals free to make choices that are limited by the realities of both; and their objective environment and their own individual nature, and to accept responsibility for the



choices which they make. If objective circumstances prevent them from their chosen goals, then they must choose to either remain passive in the face of those oppressive conditions or become active in a struggle to alter the objective reality. If their basic nature makes them unsuitable for a particular job or responsibility and yet they feel it a compromise of principle or duty to reject the situation, then they must accept the discomfort and pain which will inevitably accompany their participation in the activity. This definition is consistent with my view that the full free development of every individual must be the ruling principle of a society. It cannot be a goal of therapy to force an individual to conform to a collectively arrived at definition of masculinity, femininity or humanness. Therapy must strive to allow the individual maximum growth and personal definition within the limitation of his circumstances. Simultaneously, however, both therapists and clients must also strive to require the "society at large to consciously reorganize its social and economic life...in order to promote the personal development of each individual".<sup>184</sup>

Having defined the goal of therapy, we must now turn to the question of implementation which involves both strategies and techniques. Some of the issues which must be addressed here are: Will the person respond to crises

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<sup>184</sup>Lowell, "Karl Marx and the Freedom of the Individual," p. 120.



intervention, short term counseling, or only to some form of depth unconscious work? Is the person in serious enough condition to require hospitalization or drugs? Would the person respond to a support group or only to individual or other more personally directed therapy?

All these issues are intrinsic to the therapeutic process itself and would require a depth of investigation that extends beyond the parameters of this present work. However I do want to demonstrate how dreams are a particularly powerful device for helping to make those decisions. Let us examine the following dreams of a young woman:

I see a tank with water. In it swims a raw egg without a shell. I am frightened as to what will happen to the egg if the water disappears.<sup>185</sup>

The dreamer here is a passive and frightened observer. She watches as a raw egg, the most fragile of life, swims around in life's waters without any shell or protection. The "raw egg without a shell" is a vivid description of the dreamer's state of being. She is without any ego protection, totally vulnerable and entirely exposed. She wonders, with fright, what will happen if the water disappears. Water is the supporting life fluid which must be present for life to exist. It is also symbolic of the unconscious from which individual identity emerges. If the water disappears the dreamer will be dead. She is fearful of

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<sup>185</sup>Nell, private dreams.

her own destruction.

With a dream of this sort, we know that the dreamer has entered a very critical psychotic state. Such a threatening and potentially destructive state must be dealt with through hospitalization or other forms of institutional protection. For this dreamer such assistance did not reach her in time. She committed suicide.

This next dream shows another dangerous situation. The dreamer, a woman, has the following dream:

I am on a merrygoround. Instead of the usual horses, swans, etc. I am sitting in my own car. As the merrygoround spins faster, my car detaches from it, careens into the street. I am unable to control it as it careens into a house. I am badly hurt.<sup>186</sup>

Both the dreamer's life and her internal state are like a merrygoround which is flying out of control. Ultimately her car, her vehicle for getting around, smashes into a house, injuring her badly. Nell comments on this dream:

The dream indicates that the dreamer was endangering herself by manic behavior and the dream was a warning. If she would not change her life which at the time consisted in wild trips through the country, from one place to another, she would have a breakdown and hurt herself badly. Though she believed that the dream told her exactly that, she could not stop her ways and had a breakdown a few days later.<sup>187</sup>

Both of these dreams reflect especially critical psychic states. But even less dramatic dreams can be used for both diagnosis and prognosis. For example, in the case

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<sup>186</sup>Nell, unpublished essay.

<sup>187</sup>Ibid.

of the father-in-law dream of the twenty-five year old woman already discussed, it was clear that with an internalized thinking function that undermined her ego wishes, she could benefit greatly from a woman's support group that would provide her with encouragement for her newly developing desires.

All these dream examples give the therapist an immediate road map to the dreamer's inner reality. As such they can and should be used as a therapeutic guide.

While dreams reveal the inner state of the individual they do not always offer a direction through which one can alter that state. It is also possible that solutions that would be psychologically integrating are not objectively possible. For example, what can a dream analysis do for someone whose dream indicates that they are being overwhelmed by an external force over which they have no control i.e. by unemployment. Faced with such a client, the clinician finds him/herself forced into the role of a social activist and advocate.

This may require negotiations with community agencies, educating one's client about the availability of both programmatic options of which they are unaware and of organizations struggling to eradicate the oppressive conditions within which they find themselves.

When a client's external situation is objectively oppressive, debilitating and/or overwhelming, it is

incumbent upon the therapist to attempt to alleviate external pressures before embarking on any deeper explorations. If there are options which a client has not taken advantage of, then an exploration of those options and the blocks preventing a client from acting upon them is essential, but if there are no options, and the therapist is not in any position to help create any, then he/she finds him/herself fighting an uphill and losing battle. It is possible that extraordinary individuals will develop sufficient ego strength to withstand the objective pressure, but many people will succumb to the oppression with which they are confronted. The fact that individuals are capable of transcending their environment is a testament to the resiliency of the human spirit. The fact that most people collapse, is a testament to the inhumanity of the socio-economic system within which they live.

#### The Political Impact of Therapy

Because a positive therapy experience can help individuals to recognize their own potential and nature which may be buried beneath repressive childhood, family and cultural experiences, many therapists have come to argue that therapy is actually a tool for social change. They argue that therapy may actually have a radical political impact.

Whether or not this is true depends upon one's



definition of "political". If "political" is taken to include the liberation of one's being from the myths, false consciousness and media created mentality of a collectively arrived at definition of reality that is not in concert with one's own experience and nature; then therapy can be viewed as political. If a person comes to the realization that he has control over his own actions, that he is free to make choices within the limitations imposed by objective and subjective factors and that he is also free to struggle towards the alteration of oppressive objective conditions, then he has ceased to be an unconscious participant in someone else's drama. If a person learns to express neither what is expected of him nor that which has been learned, but his own feelings and personal experience, then he has stepped upon a path of personal integrity which may well have political ramifications. To the extent that everything is political in that it effects one's immediate environment, then therapy which achieves all or some of these goals may be considered political. However, such a definition of political will not necessarily result in radical social change. For such a change to occur, political must be defined as the conscious activity of an individual or group of individuals aimed at altering the institutionalized aspects of a system which oppresses them both objectively and subjectively.

Individual conscious raising, or humanistic behavioral



interactions which fail to alter the socio-economic underpinnings of a system which operates antithetically to both that consciousness and that humanism, are at best progressive activities. At worst they are reactionary. Albert Speer's humanistic organization of the Nazi war machine would be an example of such reaction. Within the context of this more radical definition of politics, whether or not individual therapy is political depends upon the client with whom one is working.

Since individual therapy can do no more than help people to make choices within the limitations imposed upon those choices by objective and subjective conditions, there is no guarantee that any individual will choose struggle over acquiescence or collective involvement over personal advancement. If an individual arrives in the therapy as a politically conscious and committed individual (and he or she does not have a reactionary therapist who will interpret their politics as sublimated parental aggression) then it is likely that therapy will help that person become a more centered, aware and focused political activist. However, if someone arrives in therapy with neither political consciousness nor political interest, the therapist can do little to change that situation without jeopardizing the accepting relationship which is critical to therapeutic "success".

Clearly, neither humanitarian therapy nor individual

political awareness will bring us to our goal of individuation under socialism. We need to create supportive environments which promote and develop individual diversity and yet operate collectively towards shared social objectives. When we can achieve that synthesis we will have stepped upon a path that in concert with other forms of mass organizing, will lead to the dialectical reality that many of us are seeking. In the concluding pages of this dissertation, I shall discuss the relationship between individuation and mass political action from both Jung's perspective and from my own.

#### The Relationship of Individuation to Mass Political Action

Endemic to Jung's whole analysis of politics is a deep mistrust and cynicism pertaining to mass movements in general. Surrounded by the debris of mass facism and the emergence of totalit. ian state communism under Stalin, Jung took a dim view of collective movements and collective mentalities. While he was opposed to all collectivity, he reserved his strongest criticism for Communism which he felt had "debased man far lower than democratic collective psychology has done, because it robs him of his freedom not only in the social but in the moral and spiritual sphere..."<sup>188</sup>

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<sup>188</sup>Jung, Collected Works V. 10 Civilization in Transition, p. 289.

For Jung, Communism was equated with a centralized state supremacy that increased individual reliance upon the state mechanism. This reliance infantilized the individual and resulted in the state becoming a parental substitute and focus for the easily projected parental images. For Jung, reliance upon the state is "anything but a healthy symptom; it means that the whole nation is in a fair way to becoming a herd of sheep, constantly relying on a shepherd to drive them into good pastures".

For Jung, only an individuated individual can withstand both the unconscious forces and the strong collective values that are characteristic of mass movements. Mass movements subjugate the individual which is a moral catastrophe. All morality, all creativity, "all the highest achievements of virtue, as well as the blackest villainies, are individual.. (individuality) is the one source of moral and spiritual progress for society..."<sup>189</sup> Only the individual who has confronted his own unconscious and integrated its contents with consciousness can withstand the pull of collective consciousness, of collective values. Only such a person is able to question the orders that come down to him and weigh them against his personal ethics or conscience. For Jung, man had to be free to pursue his own "individual destiny". He must not be forced to conform with the aims

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<sup>189</sup>Jung, Essays on Contemporary Events, p. 30.

of any system through either education or psychotherapy.

While he was opposed to mass organizations and believed that the achievement of "individual consciousness (of individuation) corresponded to man's natural destiny" he was also aware that the object "in educating human beings" could not be the creation of "an anarchical conglomeration of single existences".<sup>190</sup> Man carried his social imperatives within him through the collective unconscious which is the "common factor uniting all mankind". Jung understood that some political organization was necessary, that the state

not only feels a strong urge to extend its authority, but is compelled by circumstances to do so. If this takes place by free consent and because the citizens of the State consciously realize what they are doing, then the results will be nothing but good. If, on the other hand, it takes place because people find it more comfortable to evade difficult decisions or because of lack of consciousness, then the individual is exposed to certain danger of ceasing to exist as a responsible human being. If that happens, the State will be in no way different from a prison or a termites nest.<sup>191</sup>

If the state is comprised of individuated individuals there is some guarantee:

that the organized heaping up of individuals in the State even a State which wields a strong central authority will not result in the formation of an anonymous mass but of a conscious community...<sup>192</sup>

Jung's political position while clearly democratic is politically naive. His failure to comprehend the

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<sup>190</sup>Ibid., p. 33.

<sup>191</sup>Ibid.

<sup>192</sup>Ibid.

dialectical relationship between economics and both political structure and individual freedom renders his analysis inconsequential. He makes the inexcusable error of equating communism with totalitarianism and capitalism, the evils of which he never confronts, with democracy. I agree with his vision of a State controlled by free individuals, but the more significant question is within what type of socio-economic framework can such freedom and individuation occur.

An acceptance and incorporation of unconscious material into the individual psyche may be imperative to both psychic health and psychic liberation, but if such liberation does not include freedom from actual non projected forms of external repression, then it is not "liberation" at all. What we need is a form of liberation which releases us from both the stultifying effects that have been exercised upon the psyche by "civilization", industrialization and most specifically by capitalism, and which provide us with a socio-economic base against which all individuals may develop to their maximum potential.

All of this, however, will remain an idealists dream without the building of a mass consciousness and a mass base from which to implement the vision. While Jung's investigation of the unconscious and its "pernicious influence on group psychology made him wary of mass



movements and mass psychology,"<sup>193</sup> There is no a priori psychological law that necessitates that mass movements need be destructive to either the society or the individual. While mass movements tend to activate the collective unconscious and are often highly undifferentiated, activation of the unconscious is not always negative. The unconscious possesses both creativity and destruction, an almost "equal potential for good and evil".<sup>194</sup> It is therefore possible, as Odajnyk suggests for mass movements to be the "bearers of new and useful forces that have a momentous effect on the historical and psychological development of mankind".<sup>195</sup>

Leaders, rather than mass demagogues, can emerge; who are driven not by psychotic aims; who do not need to hide behind mass projections and collective masks lest they reveal the "pitiabile little creatures" that they are. These leaders can utilize the projection of the leader image upon them and their connection with the unconscious forces of the masses to help direct the social system towards freedom and democracy, towards individuation under socialism. That this leadership must be exercised within a democratic framework that allows for free individual participation is without question. One need only examine

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<sup>193</sup>Odajnyk, Jung and Politics, p. 106.

<sup>194</sup>Ibid.

<sup>195</sup>Ibid.

Marx's commitment to the democratic features of the Paris Commune to understand the commitment of Marxism to the democratic process. Those features included universal suffrage, criticism of the government by the people, freedom of religion, separation of church and state, and a non-militaristic outlook. However, the process must be a mass process. Individuated Socialism will never arise solely because of the increase in the population of individuated personalities who have taken the long journey through the intrapsychic labyrinth in an analyst's office. Developing vehicles and organizational mechanisms through which we can bring about both individuation and socialism remains one of the central problems for a "radical" psychology.

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