

Päivi Alho

# A Jungian Theory of Mind

Individuality lost, gained, and transcended





Photo: Therese Andersson

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**A Jungian Theory of Mind:  
Individuality lost, gained,  
and transcended**

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## Abstract

Every time an individual or a society gets into an inner or outer conflict, it questions its worldview and recognised values, and the personal and collective identity are activated on an unconscious level. Deep changes in values and circumstances take place in two ways. Either, what is old-fashioned and inappropriate in the prevailing values is understood without being totally abandoned, and a constructive renewal of those values takes place on the conscious level. Or, the traditionally recognised values and attitudes are experienced as totally undue and false, whereby their opposite begins to appear as the better choice. Both of these processes create some level of a personality crisis where the unconscious identity, "the last instance" of the personality, is activated.

The unconscious identity consists of the most basic values, the instinctive conception of how to be human. We are not fully conscious of that conception because we are identical to it. Neither it is possible to call the underlying values into question before we become acquainted with them. This theoretical study presents a system of human values that is in real life manifested by corresponding personality traits. The Jungian interpretation of the system of values is schematically summarised by three bipolar dimensions: femininity as opposed to masculinity, individuality as opposed to collectiveness, and a third dimension that divides personality traits in good and evil. Each of the corresponding personality characteristics has an unconscious shadow that is made visible by the Jungian interpretation of the Implicit Personality Theory, originally designed by Goldberg and Peabody in 1989.

All kinds of characteristics and values can be useful in certain situations, as long as there is a will to adapt them to one's present life situation and to other people. This adaptation is something that only the consciousness can do. The consciousness is by nature analytic and therefore discriminatory, it is dependent on pairs of opposites. It also has a paradoxical tendency to ignore, or devalue the part of the opposition that does not fit in with or speak for the choices it has made. In this way, many of the daily oppositions intensify to conflicts.

The psychological space, or psychic energy that is bound to every such judgement, cannot be used to its whole capacity unless the devalued side of the pair of opposites is given some value, too. Transcendence of pairs of opposites requires creation of a third perspective where the mutually exclusive evaluations are replaced by a meaningful relationship, instead of a neutral compromise or an absolute perspective that emerges only from one of the opposites. A Jungian interpretation of Goldberg's and Peabody's theory is presented in this dissertation. It makes explicit the method for transcendence of pairs of opposites, and is in strong concordance with empirically built psychological models as well as ancient mythology.

**Study I.** The first article, "Collective complexes – total perspectives," is published in *Journal of Analytical Psychology* (2006, 51, 661-680). It explains how the experience of the mother and father archetype shapes personality and worldview and leaves a person with to her or his culture typical personal and collective complexes. Correspondingly, a culture or family tradition can be interpreted in terms of collective complexes. The most important tool in this analysis is Goldberg and Peabody's *Implicit Personality Theory*, the main dimensions of which are shown to have Jungian equivalents. The Jungian interpretation of the model underlines the difference in comparison between descriptive and evaluative personality traits, and makes the unconscious shadow that belongs to all human characteristics concrete and visible. An unconscious identity with some of the values creates a perspective where certain values and their related personality characteristics appear as superior and absolutely vital, whereas their opposite seems unimportant or even dangerous. This causes fixation of psychic energy on the collective as well as personal level. Psychological integration of the unconsciously rejected material would balance perspective and open possibilities for further development.

**Study II.** "The role of the feeling function in moral judgements," published in *Jung Journal* (2009, 3, 48-58), applies the themes presented above on unconscious and conscious values, as well as on the very process of evaluation. Leninism and National Socialism are two well-known political systems. In the first, the *unconscious identity* is based on the father complex, whereas the second system relies on the unconscious mother complex. Conscious individual psychology is replaced by collective thinking and feeling through manipulation. The study shows that all kinds of values and behaviour can, in a one-sided and extreme form, become destructive. Without a relationship to its opposite any attitude become too extreme to be functional in the long term. This applies especially to collectivism and individualism, which means that the highest morality cannot possibly be only individualistic, a view that explains why women in general score lower than men on Kohlberg's scale of moral stages.

**Study III.** "Jung's theory of mind. Individuality: lost, gained, and transcended" is published in *Integral Transpersonal Journal* (2017, 9, 19-46). In this paper, the natural tendency of the consciousness to have preferences and make discriminatory evaluations is discussed, as well as the method by which the dichotomisation can be transcended, without compromising the clarity of consciousness or the underlying moral feeling and identity. The probably most disputed dichotomisation today concerns the relationship between the symbolically feminine, which is the mother archetype (emotions and sociability), and the symbolically masculine which is the father archetype (logic, intelligence). Presuming that these symbolically gendered instances work slightly differently in women than in men, the dichotomy is not overcome by simple imitation of the traditionally female or male behaviour, unless we are ready to compromise the clarity of the gender-typical consciousness and moral feeling. The transpersonal aspect of the feminine and masculine is suggested in religious symbolism, outside of the biological, social, and philosophical contexts.

## Abstrakt på svenska

Varje gång en individ eller ett samhälle hamnar i en inre eller yttre konflikt blir världsbilden och de vedertagna värderingarna ifrågasatta, samtidigt som den personliga och kollektiva identiteten aktiveras på ett omedvetet plan. Djupgående förändringar i värderingar och förhållningsätt kan ske på två sätt. Man kan inse det otidsenliga eller bristfälliga i de gällande värderingarna, utan att för den skull helt överge dem, och medvetet sträva till en konstruktiv förnyelse av dem. Alternativt kan man hamna i ett läge där vedertagna sanningar och synsätt upplevs totalt opassande och falska, varefter deras motsats dyker upp som ett attraktivt alternativ. Båda sätten förorsakar en personlighetskris där den omedvetna identiteten, personlighetens "sista instans", aktiveras.

Den omedvetna identiteten består av de mest grundläggande värderingarna, den instinktiva uppfattningen om hur det är att vara människa. Vi är omedvetna om den uppfattningen eftersom vi är ett med den. Det är inte heller möjligt att ändra något som är omedvetet utan att bekanta sig med de underliggande värderingarna. Värderingar yppar sig genom motsvarande personlighetsdrag och de kan schematiskt sammanfattas av tre bipolära dimensioner: kvinnlighet och manlighet, det individuella respektive det kollektiva och en tredje dimension som delar personlighetsdragen i onda och goda. Samtliga dessa personlighetsdrag bildar också en skugga som synliggörs av den jungianska tolkningen av Goldbergs och Peabodys implicita personlighetsteori.

Alla typer av egenskaper och värderingar kan vara användbara i en viss situation, så länge som viljan att anpassa dem till den rådande livssituationen och till andra människor finns med. Denna anpassning är något som bara medvetandet kan göra. Medvetandet är till sin natur analytisk och därför diskriminerande, beroende av motsatsbildning. Medvetandet har även en paradoxal tendens att förbise, eller glömma bort, den del av motsättningen som inte passar in eller talar för de val som det gjort. På så sätt tillspetsas de flesta vardagliga motsatsförhållanden.

Det psykologiska rörelserummet, eller den psykiska energin som står bunden till varje sådant ställningstagande kan inte utnyttjas till fullo utan att motsatsförhållandet görs medvetet i sin helhet. Motsatsernas transcendens kräver dessutom skapandet av ett nytt perspektiv där de initialt varandra uteslutande egenskaperna får plats i en meningsfull relation till varandra. Det här är inte samma som godkännandet



av neutrala kompromisser, eller absoluta perspektiv som utgår från enbart den ena motsatsen. Den i avhandlingen föreslagna jungianska tolkningen av Goldberg och Peabody-modellen visar metoden för motsättningsars transcendens, i stark överensstämmelse med empiriskt byggda psykologiska diagram så väl som urgammal mytologi.

**Studie I.** "Collective complexes – total perspectives" är publicerad i tidskriften *Journal of Analytical Psychology* (2006, 51, 661-680). Den förklarar hur erfarenheten av moders- och fadersarketyper påverkar personlighet och världsåskådning, och lämnar varje individ med för hennes eller hans kultur typiska personliga och kollektiva komplex. Omvänt, en kultur eller familjetradition kan förklaras utgående från kollektiv komplexbildning. Det viktigaste analysverktyget är Peabodys och Goldbergs *Implicit Personality Theory* (1989), vars huvuddimensioner visas ha jungianska motsvarigheter. Den jungianska tolkningen av modellen understryker skillnaden mellan deskriptiv och evaluerande jämförelse av personlighetsdrag och gör skuggan som hör till samtliga personlighetsdrag konkret och synlig. En omedveten identitet med några av värderingarna skapar ett perspektiv där vissa värderingar och till dem anknutna personlighetsegenskaper framstår som överlägsna och livsviktiga, medan deras motsatts verkar oviktig eller till och med farlig. Detta förorsakar fixering av den psykiska energin på kollektiv eller personlig nivå. Psykologisk integration av det omedvetet nedvärderat materialet skulle däremot ge ett mer balanserat perspektiv och möjligheter till vidare utveckling.

**Studie II.** "The role of the feeling function in moral judgements," publicerad i *Jung Journal* (2009, 3, 48-58), tillämpar ovan presenterade teman på omedvetna och medvetna värderingar samt på själva värderingsprocessen (*the feeling function*). Leninism och nationalsocialism representerar två välkända politiska system där den omedvetna identiteten, i det första fallet, är baserad på faderskomplexet, medan den i det andra fallet stöds av det omedvetna moderskomplexet. Genom manipulation kan den medvetna individuella psykologin ersättas av kollektivt tänkande och kännande. Studien visar att alla typer av värderingar och till dem tillhörande egenskaper kan, i en tillspetsad form, bli destruktiva. Utan relation till sin motsats blir vilken som helst värdering för extrem för att fungera i längden. Detta stämmer in speciellt när det gäller kollektivism och individualism, vilket betyder att den högsta moralen omöjligt kan vara enbart individualistisk, ett ställningstagande som förklarar varför kvinnor i gemen placerar sig sämre än män på Kohlbergs skala om moralutveckling.

**Studie III.** "Jung's theory of mind. Individuality, lost, gained, and transcended" är publicerad i *Integral Transpersonal Journal* (2017, 9, 19-46). I artikeln diskuteras medvetandets naturliga strävan att hänge sig åt preferenser och diskriminerande värderingar, samt hur denna nödvändiga dikotomisering överbryggs utan att pruta på medvetandets skärpa eller den bakomliggande känslan av moral och identitet. Den viktigaste och kanske mest omdiskuterade dikotomiseringen idag gäller förhållandet mellan kvinna och man, eller det symboliskt feminina, moderskomplexet (känslor, relationer) och det symboliskt maskulina, faderskomplexet (logik, intelligens). Förutsatt att den symboliskt kvinnliga och manliga instansen fungerar aningen annorlunda i män än i kvinnor, upplöser man inte den könsbaserade dikotomiseringen genom ogenomtänkt imitation av traditionellt kvinnligt eller manligt beteende. I stället prutar man på medvetandets klarhet samt folks känsla för moral och könsidentitet. Den transpersonella, med andra ord metafysiska aspekten av kvinnligt och manligt dyker upp, förutom i biologiska, sociala och filosofiska sammanhang, också som religiös symbolism.

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The theoretical development of these ideas began under the tutorship of Dr Lage Wedin and continued in dialogue with Dr Suzanne Gieser and Prof Henry Montgomery at the University of Stockholm. The post-gradual completion and publishing of the articles took place at the University of Helsinki under the supervision of Docent Juhani Ihanus. I am greatly indebted also to Prof. Liisa Keltikangas-Järvinen, who accepted me to the doctoral program in Psychology at the University of Helsinki.

The thesis is now submitted as a doctoral thesis in Developmental Psychology at the Faculty of Education and Welfare Studies at Åbo Akademi University in Vasa. This was made possible by the efforts of my daughter Francine Eriksson and David Haire who persuaded Prof. Kaj Björkqvist and his wife Docent Karin Österman to act as my new supervisors.

Most of the work with this manuscript was done in loneliness. I guess it was the only way to do it, as a certain amount of loneliness seems to be the necessary prerequisite of deeper individual thoughts and creativity. Because there were no real people to talk to I discussed with Jung, Kast, Damasio, Jacobi, James, Freud, Peabody, Storr, and many other wise and profound people, kindly available at any time and place through their books. A method I can warmly recommend! Afterwards, however, I came to realise that the work could never have been completed without any help. The biggest support, psychological as well as practical and economic, comes from my husband Sten Eriksson, who made the project possible in the first place. Additional financial support was provided by Stiftelsen Ålands vänner, Ålands självstyrelses 75-årsjubileumsfond, Suomalainen Konkordia-liitto, and the University of Helsinki. Some academic assistance appeared out of the blue when I most needed it, in the form of the extended Ruina-van Nouhuys-family that happens to live in the neighbourhood during summers. Prof. Andy Ruina assisted in drawing the Jungian version of the Peabody-Goldberg figure and in other technical issues. His wife, Dr. Saskya van Nouhuys, biologist and the actual reason for the family's being on the Åland islands, is, very conveniently, the daughter of an experienced psychotherapist and former Dean of the Sanville Institute in California, Dr. Whitney van Nouhuys, and Dirk van Nouhuys author of many things. Even if none of them could always agree on all my ideas, Saskya and, to some extent, the rest of her family, have been involved in all the papers,

especially in language issues, which of course has to do with the clarity of my thinking and concepts. After too many versions of the same papers, I turned to my cousin Anita Mavromichalis, and in the end, to Caragh Sundberg who corrected the last article and Introduction with a firm but loving hand. Edward Johansson read it with delicacy and added some insightful comments. For Caragh's part, it was clear that to correct language is just an excuse to "make a good paper to a great one." Finally, Outi Bergman kindly formatted the manuscript as a 60th birthday present to me.

Without the help and comments of all these people, and several others who have not been mentioned here, for example my neighbours, the family of Witting and Westerback, and the editors and reviewers at *Frontiers* and *Transpersonal Psychology*, I would probably never have finished my thesis. Professor Dean Peabody, who at some point answered to my e-mail in the beginning of this millennium, told me that he did not know much Jung but he knew a lot about the psychology of opposites. According to his e-mail "The descriptive-evaluative distinction is not that original, but is almost never used systematically. My own interest goes back to a book used in secondary school *Language in Action* (1941!) by S. I. Hayakawa who ended up dozing in the U. S. Senate." This largely uncontrolled distinction between evaluative and descriptive opposites nevertheless harbours the shadow of every comparison, however subtle, and frequently loads the pairs of opposites with unconscious emotionality. In a collective form, it supports psychological mechanisms and social structures that influence the rise and fall of nations and cultures as well as the ideology and relationships of an individual. Therefore, it would be important to learn to recognize the implicit perspective given by an unconscious evaluation, so to see the world in a more realistic manner.

Åland Islands in February, 2020

*Päivi Alho*

## List of original papers

Alho, P. M. (2006). Collective complexes – total perspectives. *The Journal of Analytical Psychology* 2006, 51(5)661-680.

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Alho, P. (2009). The role of the feeling function in moral judgements. *Jung Journal*. 3: 48-58. This is an Accepted Manuscript of an article published by Taylor & Francis in *Jung Journal* on February 1, 2013, available online at the Taylor & Francis Ltd web site: [www.tandfonline.com](http://www.tandfonline.com) <https://www.tandfonline.com/doi/abs/10.1525/jung.2009.3.4.48>

“Jung’s Theory of Mind. Individuality: Lost, Gained, and Transcended” by Päivi Alho (2017) published in *Integral Transpersonal Journal*, Vol. IX, n.IX, 19-46. <http://www.itiedizioni.com> Republished with permission of publisher. All rights reserved.

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As the matter of fact,  
the "normal" person  
convinces me far more  
of the autonomy of the unconscious  
than does the insane person.

*Jung CW9i, par. 500.*





## 1. Introduction

The aim of this dissertation is to show that C. G. Jung's (1875-1961) psychology can be presented as a coherent model, in which the mother and father complexes, individuality and collectiveness, and the relationship between morality and consciousness find their logical and emotional contexts. In modern personality theory, the widely known but commonly forgotten fact is that there are neither enough genes in the whole genome, nor enough time before the neurons stop dividing, to make all the thousands of billions of neural connections that are present in the adult human brain; some mechanism other than "random choice" must be involved in the development of brain and personality (Jouvet, 1999). C. G. Jung (1875–1961) proposed the concept of *archetype* as the possible answer. The "inside" of our heads, which is so eagerly derived from the "outside," has a structure of its own. The preconscious psyche – for example, that of a new born baby – is not an empty vessel into which practically anything can be poured, but a tremendously complicated, sharply individualised entity, which appears indeterminate to us only because we cannot see it directly. (Gray, 1996; Jung, 1938a/1954, par. 151.)

Jung used the term *archetype* the first time in the essay "Instinct and the unconscious," published in 1919. He described the archetype as a primordial image, a deposit of the constantly repeated experiences of humanity (1917/1926/1943). Jung called the image an *urbild* or *bild*, an expression of a total psychic situation (1921), or a feeling toned complex (1934). Knox (2003) calls them "image schemas," which are early forms of psychic self-organisation (in Study I). While he fully acknowledged his debt to earlier thinkers, Kant and Schopenhauer among them, Jung (1937, par. 277) stressed that the archetype is more than a metaphysical abstraction: it is a dynamic generative force charged with meaningfulness and feeling. Without a universal, brain structure it would be impossible for people to understand each other, and yet, without personal variation in the archetypal themes there would be no individuality (Jouvet, 1999).

Much of the brain's structure and functioning is inherited, but needs to be activated through interaction with other people and the environment, under the influence of archetypal patterns (Wilkinson, 2006). The emerging brain has evolved to "expect" certain experiences, and, as it gets the expected stimulation,

it develops in a species-typical fashion (Bjorklund, 2007). A deposit of archetypal representations, which stand for a stock of innate tendencies, or *possibilities for a certain kind of representation and action*, correspond to biological instincts. It is impossible to say which comes first, the comprehension of a situation, or the impulse to act, both are aspects of the same vital activity. It could be said that archetypal images that can be seen in dream sleep, for example, correspond to an “instinct’s perception of itself,” or “the self-portrait” of an instinct. (Jung, 1936a, pars. 88–92, 99 and 1937, par. 277.) According to Cassier (1944) humans are “symbolic animals.” While animals perceive their world by instincts and direct sensory perception, humans create a universe of symbolic meanings. In his major work, Cassier (1923–29) examined the mental images and functions that underlie every manifestation of human culture (see Study I). Independently of Jung, Cassier attacked the view that psychic concepts are formed by abstracting a number of particular instances, and argued instead that a concept, as an instrument of organising human knowledge, already exists before any task involving classification of particulars can be performed (Cassier 1910).

Darwin (1859) used the word archetype in the sense of “Urbild” or “original plan.” Since the early 1980s, modern evolutionary psychologists and psychiatrists on both sides of the Atlantic have detected neuropsychic propensities that are virtually indistinguishable from archetypes. According to Stevens (2008), Gilbert (1997) refers to them as “mentalities,” Gardner (1988) as “master programmes,” or “propensity states,” while Wenegrat (1984) uses the sociobiological term “genetically transmitted response strategies.” Buss (1995) speaks of “evolved psychological mechanisms,” Nesse (1987) of “prepared tendencies,” while Cosmides and Tooby (1989) call them “multiple mental modules.” What all these tendencies, propensities, modules, *etc.* have in common is that they are held responsible for psychosocial goals and strategies, shared by all members of the species, whether they be healthy or ill.

The first psychosocial experience is the feeling of belonging and togetherness, or lack of them. The experiences are related to the “motherly side” of the archetype. The opposite, need for individuality and differentiation, is related to the “fatherly side” of the archetype. Every experience of the archetype is in some sense incomplete, or complicated by the fact that a part of the experience is positive and another part negative. On top of that many experiences are of contrasexual or collective nature. (Kast, 1996.) Every conscious experience has thus an unconscious aspect, just as every sense perception has a subliminal aspect. The feeling toned representations in the unconscious gather to personal and collective complexes, and form the ground for our psychic disposition. The complexes can never be interpreted or apprehended by the intellect alone, for they consist not only of meaning but also a value that depends on the intensity of the accompanying feeling tones (Jacobi, 1942/1973).

The writing of this thesis started in the beginning of this millennium which was a relatively static period of time in Europe. Now millions of people are on the move, looking for a better life, safety, education, and jobs. What they, in the end, are searching for is a functioning society, and their individuality. These qualities of life are created in relationship to the *mother and father archetypes*, and commented by cultural perceptions of femininity and masculinity. In this context the battle of the sexes is not a trivial fight, but a spontaneous commentary on the shadow of our collective complexes, including the yet unacknowledged or already too extreme in the culture.

The archetypes also have a symbolic aspect; the time-typical shadow in religion, philosophy, and politics is unconsciously projected on the mother and father archetypes, and on all those who unconsciously represent them. Where two or more cultures meet, in the privacy of a family home or in public arenas, the collective archetypes responsible for cultural conditioning of the worldview and morality are unconsciously activated. In extreme cases, or in a vital situation, a cultural conflict is only a matter of time.

A theory of mind that explains at least part of the situation would be helpful, then. It could benefit children and families who grow up in the midst of conflicting worldviews, without exact words or expressions to describe their situation. An attempt is made in this dissertation to create and argue for such a theory. The resulting model consists of three dimensions: the mother complex *versus* the father complex, the axis of individuality *versus* collectivism, and the evaluative axis that divides human characteristics and corresponding values in good and evil.

Study I, "Collective complexes – total perspectives," presents a Jungian view on *identity*, and whether it can be determined in terms of the mother – and father complexes. The study shows that it is possible to analyse an individual personality, as well as cultural traditions in terms of Jung's complex theory. The mother and father complexes and their shadows are found to be roughly equivalent to the factors and main dimensions in Peabody and Goldberg's Implicit Personality Theory (Goldberg & Peabody, 1989). The Jungian interpretation of the Peabody and Goldberg model is thereafter used as a research tool in further analysis (Study 2 and 3).

Study II, "The role of the feeling function in moral judgements," continues to discuss cultural *values*, with focus on the feeling function that can be found in the source of every evaluation process. The unconscious identity of two ideologically opposite political ideologies, Socialism in the Soviet Union and National Socialism in Germany, are found to be congruent with the collective father complex' and mother complex' values, respectively. There seem to be no "warm," "soft," "sensible," or superior values; everything that grows too one

sided and extreme becomes destructive to life. The dimension of *individuality versus collectiveness* is discussed in greater detail, and our view on morality is discussed. Is the highest morality and its proper reference social or individual? Is morality relative or absolute? How does this comply with Kohlberg's stages of moral development?

Study III, "Jung's theory of mind. Individuality: lost, gained and transcended," deals with the discriminative respective generalising nature of *the consciousness*. People with higher levels of consciousness should be able to recognise the dichotomy caused by discrimination, reconsider, and transcend it. Archetypal images that may evolve in this process are, once more, analysed using the Jungian interpretation of the Peabody and Goldberg model. The archetypal symbolism is discussed in terms of psychology, mythology, and religion, to visualise the implicitly normative perspectives that force collective thinking and feeling into unrecognised causality. The unconsciously *feminine in men*, the anima, and the unconsciously *masculine in women*, the animus, personify archetypal psychology that, when projected, has a contrasexual character. How can the battle of the sexes, or the conflict between the symbolically feminine and masculine, in men as well in women, be solved without compromising the meaning of gender or the nature of moral judgement? What are the prerequisites and outcomes of the transcendence of opposites, according to Jung, Hegel, and Lenin, respectively - and what happens when the process of transcendence fails?

With the exception of Petteri Pietikäinen's (1999) dissertation about the intellectual and historical background to C. G. Jung's ideas, the dissertation at hand is the first study in Jung's complex psychology at the highest academic level in Finland. In the beginning of the writing process, the focus of the work lay on the emergence and effect of personal and collective identity, at a time when people see it as a superficial thing that can be re-made or purchased in a shop at any time. For many years, "The unconscious identity" was the working title of the dissertation, and its references were the mystical, God-like<sup>1</sup>, archetypes that are manifest in personified forms in dreams, visions, arts, and religious mysticism. Towards the end of the writing process, it became increasingly evident that it is not so much a question of the archetypal images as it is being *identical* to them, that is of the greatest psychological consequence. But life and the human mind are dynamic and perpetually changing, and the development is not always straight forward, nor for the better. This calls for greater understanding of the mechanisms that underpin unconscious identity, and the dynamism of mind in general, in short, *a theory of mind*. In this context, Jung's psychology which combines religious, ethical, philosophical, biological, and psychological

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1. Well aware of the fact that Jung often spelled the word god with a small letter to mark its commonplace, I choose, out of respect for the highest value of people, to write the word God with a capital letter; regardless of whether my God or other peoples' Gods are addressed.

perspectives often separated in modern culture, is a fertile ground. In contrast, the extensive thematic mixture of Jungian themes barely allows for the presentation of the main concepts and mechanisms of interaction, as illustrated by a few personal, religious and political examples.

A theory of mind ought to be universal and cover all people regardless age and gender, which makes the goal ambitious and, in fact, to a great extent unknown, in the beginning of the writing process. The greatest difficulty lies in proving a number of simultaneously occurring and sometimes opposite phenomena. This problem is especially tangible in the choice of method.

## 2. Method - Jung's, Peabody's, and the Author's

Jung earned the academic degree of doctor in medicine at the University of Basel, in Switzerland (1895–1900). He then became the assistant physician to Eugen Bleuler who was the originator of the term *schizophrenia* at the Burghölzli mental hospital, and later, the senior staff physician. At that time, the Burghölzli was the centre of pioneering research in psychiatry where an international team of talented clinicians and researchers studied the psychotic condition. In accordance with the overall approach promoted by Bleuler, their emphasis was on the *meaning* of psychotic symptoms (Brill, 1946).

Jung wrote his doctoral dissertation “On the psychopathology of so-called occult phenomena” in 1902 and conducted experimental work on word association between 1904 and 1907. Through this work, he found clusters of emotional ideas and associated thoughts that formed distinct unconscious entities which he called psychological “complexes” (Jung & Riklin, 1904). Jung claimed that unconscious complexes interfere with conscious intentions, disturb performance and distort memories, and produce blockages in the flow of associations. Complexes are the living units of the unconscious psyche, and its only through them that we are able to deduce its existence and construction (Jung, 1934a, pars. 200–201). Complexes appear and disappear according to their own laws and may temporarily overwhelm the personality. In summary, they behave like independent beings, a fact that becomes especially evident in abnormal states. The inherent tendency of the psyche to split, means the possibility to dissociate into multiple structural units on the one hand, and the possibility for change and reintegration, on the other. (Jung, 1937, pars. 253 and 255.)

Jung's pioneering work on schizophrenia, “The psychology of dementia praecox,” was published in 1907. The study of associationism entered the scientific field via Harvey (1705–1757), Galton (1822–1911), and Wundt (1832–1920). It was however Kraepelin (1856–1929), the former superintendent at the

Burghölzli hospital, who developed the actual Word Association Test (WAT). When Jung was put in charge of the research tool his preoccupation changed from theoretical to applied abnormal psychology, with the ambition to understand the mechanisms involved in the schizophrenic mind. Bleuler's renaming of *dementia praecox* to schizophrenia highlighted the fact that the condition was not expected to automatically lead to "premature deterioration" of the brain but described an actual split within the patient's personality and psychological functioning (Papadopoulos, 2008.)

Trained in the natural sciences as he was, Jung had an accurate grasp of the classical scientific method. He regarded the psychology he was practising as empiric and experimental rather than theoretical. However, when research drew him to fields where the causal method cannot easily be applied, Jung turned to the synthetic method of hermeneutics, with the hope of understanding the human being as a whole. (Jung, 1916a, pars. 494–5; Storr, 1983.) Both Jung and Freud acquired an extensive experience of therapy and treatment of psychological illnesses. The depth psychological theories were grounded in years of thorough clinical observations of patients and the therapeutic process.

The clinical approach had its roots in understanding abnormalities in the organising of personal experience. Jung maintained that psychological disturbances are disturbances in the experienced world, or, in the experience of the world. Because perception always happens in a context, our understanding of how the experience has become distorted, and how it can be corrected in psychotherapy is based on the understanding of the general principles of the organisation (Rauhala, 1972). The more extensively Freud and Jung developed their ideas, the more their theories became focused on individual clinical cases in the context of general cultural and social phenomena (Wikström, 1983). Jung's method of analysis developed to a comparative praxis where different psychic phenomena were placed alongside each other to establish and clarify their mutual relationships and relative strengths (Gieser, 2005).

On the same note, this dissertation aims to cross validate Jung's theory as an integral and central part of contemporary scientific tradition, by comparing it with interdisciplinary ideas and models from other fields and time periods. The Implicit Personality Theory, originally designed by Peabody and Goldberg in 1989, is given a Jungian interpretation with some help from Rokeach's (1973) conception of human values and Montgomery's (1994) perspective theory (Study I). The Peabody and Goldberg theory is then interpreted as a system of values (Study II), and finally as the archetype of human personality, illustrating a Jungian theory of mind (Study III). The Jungian interpretation of the Peabody and Goldberg model (Figure 1) is used as a research tool, or reference, throughout the writing process.

## 2.1. *The Design of the Implicit Personality Theory*

The Implicit Personality Theory has its origin in the fact that any particular personality characteristic, instrumental in achieving a specific goal or a value, is best interpreted and understood in the context of a comprehensive personality structure. Similar to Klages (1929/32), Allport (1937), and Cattell (1943), Peabody and Goldberg (1989) assumed that the most important of the myriad of ways by which humans differ from each other have become coded in language as trait-descriptive terms. They conducted an extensive factor analysis on a pool consisting of 571 common trait adjectives. The analysis was constructed so that it summarised the relations among personality characteristics by considering both the *similarities* and *differences* in the personality factors so derived. The size and content of the factors were used as dependent variables.

Peabody had in 1987 categorised terms describing traits according to similarity of meaning and noticed that each resulting category could generally be paired with a contrasting category, one that included terms that were opposites both descriptively and evaluatively. Peabody and Goldberg (1989) selected 57 antonym pairs to represent these paired categories, and used the resulting 57 bipolar scales to generate seven different data sets. The selection of variables was held constant to demonstrate the effects of other influences.

Peabody and Goldberg pointed out that in only few earlier studies, made by Cattell (1947), Tupes and Christal (1961), and Norman (1963), a group of people had been asked to describe each other, including *those whom they liked and those whom they did not like*. In several other studies, targets have included just themselves, or a close friend, which inevitably has an effect on the correlations and factor sizes. The 57 scales and data sets in Peabody and Goldberg study were designed to illustrate the effects of external versus internal judgements and restricted versus unrestricted range. The researchers used five external data sets, two from self-reports, one each from liked and not-liked peers, and one set with both types of peers combined. Two additional data sets on internal judgements were provided by professional judges. In all cases, the subjects responded using the digits from 1 to 9, listed between the adjectives defining each scale. Some adverbial headings (such as very, quite, slightly) were used as well, and the left-right position of the desirable term varied. Of the 57 scales, 40 had their highest loadings on three large factors. A circular relation for any of the scales associated with *only two factors* would have been an easy task, Peabody had demonstrated, in an earlier study in 1984, that the largest factors can be deliberately rotated to *three dimensions*. One evaluative dimension and two descriptive dimensions form a “time-glass” structure that consists of two by their meaning similar but evaluatively opposite circle diagrams, as presented in Figure 1.

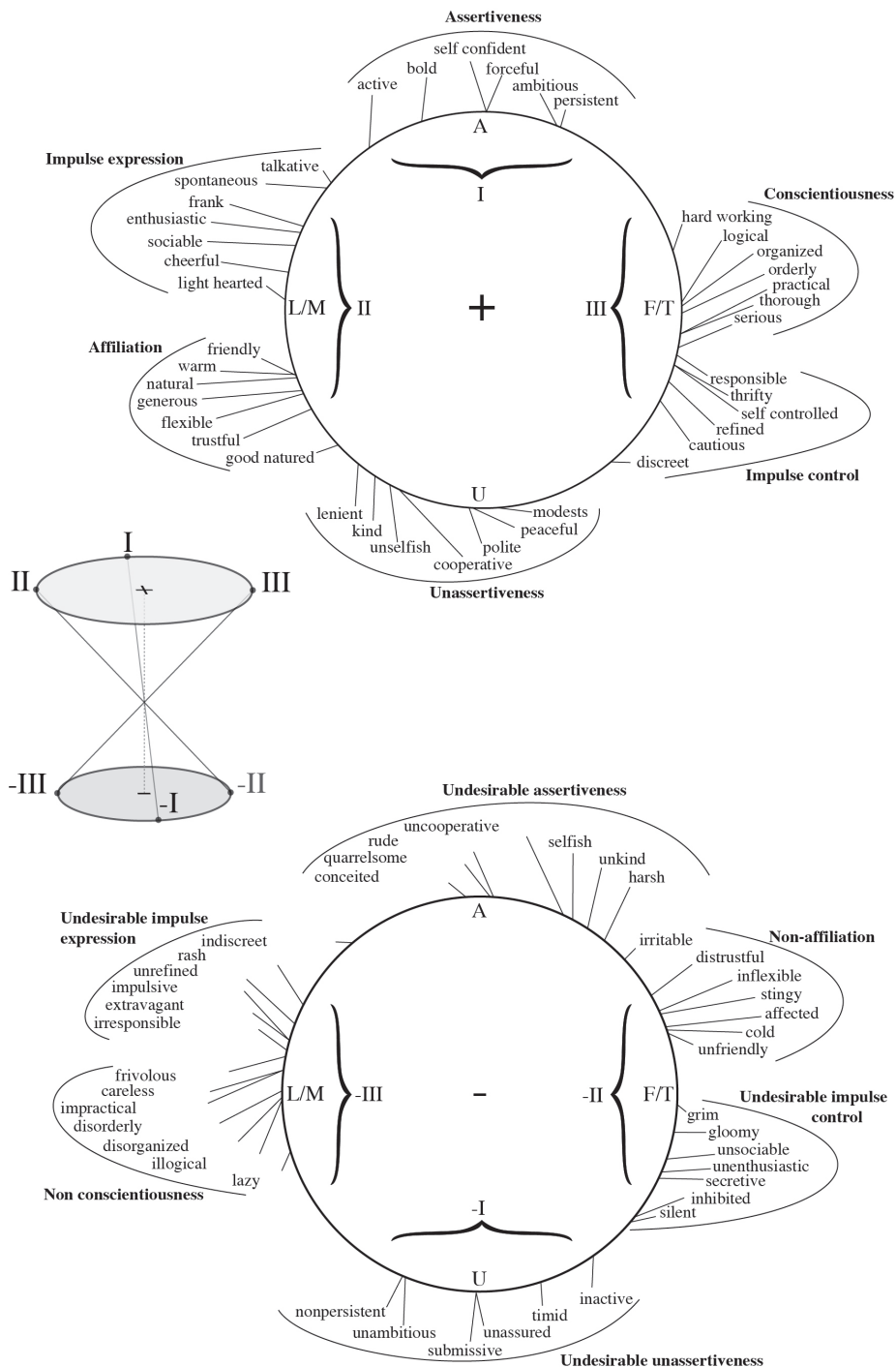


Figure 1. The three bipolar dimensions of the Implicit Personality Theory, Loose/Tight impulse control, Assertiveness/Unassertiveness, and the evaluative axis of +/-, are interpreted as the relationship between the Mother and Father complexes, Individuality versus Collectiveness, and the moral axis of +/-, respectively.



In 2006, Prof. Andy Ruina helped the author to re-draw the Peabody-Goldberg-model so that it better illustrates the Jungian interpretation of the Implicit Personality Theory. The Peabody and Goldberg model comprises most of Jung's seemingly complicated theory; the mother and father complexes, their shadows containing the contrasexual projections, the relationship between individuality and collectiveness, and finally, the evaluative axis of good and evil. The dimension of "loose impulse control" in the original model is roughly equated with the mother complex, while "tight impulse control" is, in a similar manner, equated with the father complex. "Assertiveness" in the original model is associated with individuality and "unassertiveness" is associated with taking others into account. In hindsight, unassertiveness is a weak definition, both when it comes to the original version and in the Jungian interpretation. The actual opposite to individuality would be collectivity or collectiveness. Those words are however burdened with old political connotations, and the conscious and unconscious meanings are generally confounded. Accordingly, a serious effort is made in this dissertation to separate between unconscious collectiveness due to submission and lack of individuality, and individually chosen social connectedness with other people.

Schwartz (1992) has presented a circular structure very similar to Peabody and Goldberg model, but based on only two dimensions: openness to change *versus* being conservative, and self-enhancement *versus* self-transcendence. The first dimension contains an evaluative comparison between independence with obedience, while the second rightly contrasts the subjective interest with the wellbeing of others. The term "self-transcendence" is a clear improvement when compared with unassertiveness. According to Schwartz, all the values in the diagram are recognised across cultures (in 82 countries) and can therefore be deemed universal. (Schwartz, 2012.) One of the many versions of Schwartz' circle diagram is presented below and marked with the Jungian dimensions derived from the Implicit Personality Theory (Figure 2).



Figure 2. Schwartz' circular value diagram.

Another diagram with certain resemblance to Schwartz' theory as well as the Implicit Personality Theory is Brand's diagram (Figure 3) on political ideologies in the attitudinal space (in Lynn, 1981).

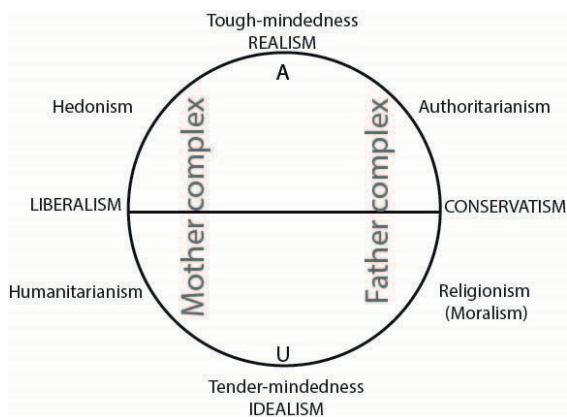


Figure 3. Political attitudes.

It seems to me that Peabody and Goldberg's Implicit Personality Theory, based on impulse expression and impulse control, is the most accurate and most evaluatively neutral of these diagrams. Brand's diagram of political attitudes is bound to changing connotations of political ideas, and Schwartz' diagram combines political attitudes with personal characteristics. In contrast, the Jungian interpretation of the Implicit Personality Theory is able to explain the other diagrams and put them into context. Furthermore, the Jungian interpretation is available on multiple levels, starting from neuropsychology and impulse control to regulation of emotions and personality development, and further, interpretation of religious, political, and cultural phenomena. Above all, the Jungian model highlights the fact that a human being is both individual and collective. Self-reliance as well as consideration of others belong to the basic needs of the conscious and unconscious mind.

A preliminary study of the collective mother and father archetypes was conducted by the author (Alho, 2003) at the University of Stockholm. It compared the "collective values," or "unconscious identity," of three groups: Swedes, Swedish speaking Finns, and Finnish speaking Finns, who had each moved as adults to live in the Swedish speaking autonomy of Åland in Finland. The different groups' positive and negative judgements on their own and the Ålandian culture and "national identity" were compared. All the respondents were chosen extra carefully. Instead of young and single psychology students the selection consisted of people who had lived for several years in the Ålandian culture, had the experience of the local culture through a working place, kindergarten, or school, or were engaged in the local society in some other ways.

The most important criterium for the respondents was to have a child or children, which immediately multiplies the social contacts with local community. This engages the respondents in the society so that a *personal* experience of the archetypal themes is targeted. The results of the experiment showed that it is possible to define a cultural identity in terms of the mother and father complexes, by asking, for example, whether the respondent who has moved from one culture to another has experienced any differences between them. More specific, which of the cultural differences the person, as a parent, would like to forward to the next generation, or alternatively want to avoid or unlearn in the future. Cross-cultural comparison, triangulation of the three cultural perspectives with a common reference, the Ålandian culture in this case, was helpful in deciding the identity and values. The Jungian *shadow*, the neglected or unconscious aspects of the values, then becomes visible, revealing the old truth that the greatest strength often hides the greatest vulnerability, the blind spot of the culture where the attitude is absolute and unquestionable. This rises the question: how can these “national treasures” be dealt with without destroying or devaluing them?

## 2.2. Jung’s Method

Phenomenology is a method that can be applied when the meaning of a concept which is apparently well understood by lay people but whose theoretical and scientific implications are less well understood, is studied. Phenomenology is helpful also when a concept has several connotations, like Jung’s archetype and psychological complexes. It is a method that requires adoption of a “naïve” point of view, which in the mind of the author of this thesis goes well with the immediately childish nature of the Jungian *mother and father* complexes.

Phenomenology includes both a philosophical approach to our understanding of the world, and also a way of gathering information about it. The two aspects are inextricably linked to each other. Viewed from this perspective, truths, and facts do not exist in some “Platonic heaven” waiting to be discovered – they emerge only within specific situations and at specific times. Knowledge is historically generated and historically rooted. Relationships between variables are socially constructed and exist only within the social context which has generated them. Truth is dynamic and exists only in the interactions between persons and socio-historical settings. From this perspective the subjectivity of the human response to a situation is acknowledged and value attributed to it. (Lemon & Taylor, in Hayes, 1998, p. 229)

Lemon and Taylor divide the phenomenological approach in four basic steps: bracketing, analysing, intuiting, and describing. *Bracketing* is an on-going process of suspending previous knowledge about a phenomenon, in order to appreciate how it exhibits itself every time it is encountered. What is discussed is not the pure experience, but a remembered one. Nobody knows the exact truth of a complicated phenomenon, people tend to experience, remember, and interpret it according to their personal preferences. For this reason, it is impossible to be totally free of bias in reflection, but it is nevertheless possible to control it by suspending or phenomenological reduction. The conscious effort to suspend one's own and a respondent's preconceptions makes the researcher more aware of what they in fact are, and the influence they might have upon interpretation. *Analysis* involves a process where memory and self-reflection bring particular experiences related to the phenomenon to mind. *Intuiting* is about detecting an implicit or explicit "attitude of mind" towards the experience in question. In the same way as the researcher needs to bracket personal presuppositions when formulating definitions or research questions, it should be appreciated that the experiential evidence given by the informants contains implicit perspectives. *Describing* is the final stage of the research process where the researcher pulls together all insights and tests these against descriptions of experience. The validity of a particular interpretation is tested both internally, through correspondence with the data which the informant's descriptions produce, and externally, by correspondence with the experience of other similar audiences, outside of the present informant group. (Lemon & Taylor, 1998.)

When applied to Jung's theory, socially constructed hermeneutical truths and beliefs are never completely relative. They *do have* a place in the "Platonic heaven" in the form of archetypes. Although the archetypal perception is subjective and time-typical, the archetype as such is timeless and universal. Its essence is unknowable, although the incomplete and in some respects distorted experience of it is manifested in everyday life, in the form of psychological complexes. The complex theory thus transcends the objectively given, which is the archetype, and the concrete and subjectively felt, which is the human experience. Consequently, it transcends the opposition between the absolute and relative.

The first two steps of the phenomenological method, bracketing and analysing in Lemon and Taylor's approach, correspond to identification and interpretation of complexes, whereas the two remaining steps, intuiting and describing, make explicit the frameworks in which the complexes are studied. It happens through the researcher's awareness and understanding of the interaction of the personal complexes, as well as the cultural and religious beliefs that reflect the collective complexes.

The final synthetic step in classical Jungian interpretation is amplification; the individual life situation is given cross-cultural and timeless connotations. Amplification has a parallel in Werner's (1957) comparative method that he outlined it during his time as professor at Clark University<sup>2</sup>. Werner studied the human ability to combine primitive and advanced thinking, a concept almost identical to Jung's *two kinds of thinking* (Crain, 1992; Jung, 1911–12, pars. 6-57). Werner was also interested in how developmental patterns across various cultures, species, and pathological states are related to each other (Werner, 1948). Werner studied the nature of human development and whether it proceeds along a single line or separate lines, and if it is continuous or discontinuous (Werner, 1957). This comparative view has been applied in some research, for example in political (Antal *et al.*, 1987) and social sciences (Clasen, 2004).

The “Platonic heaven” of metaphysic ideas logically co-exists with the relative and concrete, because it is impossible even to define concretism without its conceptual opposite. Archetypal representations transcend, among other things, the concrete and abstract, and thus enable *mobility of the libido*. In this capacity for metamorphosis and transference lies the secret of all human development (Jung, 1911–12, par. 25; Study III). The Jungian interpretation of the Implicit Personality Theory (Study I) illustrates this mobility, and makes the transcendent function as well as the concepts of psychological opposites tangible and easily understandable. The model provides a system of interrelated values which allows for determination of the dominating complex, and moral point of view (Study II). This system of values can be used as a method of measurement, bearing in mind that every cultural comparison is relative, dependent on its point of reference. In practice, an identity is presented so that the relative difference is accentuated. The father complex rises in value when the reference is one-sidedly characterised by the mother complex; and the other way around, a dominating father complex in the reference underlines the importance of the mother complex' values in the own identity. The collective values that underpin individual psychology are however only indirectly available, after the specific quality of the personal complexes has been taken into account.

### 3. Gnostic and Alchemic Parallels to the Jungian Theory of Mind

The search for a personality theory is by no means a modern invention. The ancient Gnostic theory, a combination of Greek philosophy and Semitic religion, is based on a dualistic view, separation of spirit and matter, light and

2. In 1909, on the occasion of the twentieth anniversary of Clark University, Jung was invited, along with Freud, to present some lectures at the university and receive an honorary degree (Jung, 1961/1989).

darkness. The spirit of man is imprisoned in the darkness of the material world and can be rescued therefrom only by knowledge, gnosis, and reunited with its light, spiritual and good origin. The alchemist theory is a continuation of the study of all matter and its common origin. With the right method, even impure materials, like human characteristics can be transformed into pure gold. For Jung, the alchemist studies represented the projection of psychological drama in “laboratory terms.” Their *opus magnum* had a twofold aim: the rescue of the human soul and salvation of the cosmos. The alchemist “matter” was the human being, or the self, and the aim to free the matter and save the soul of the world - in other words, to find the Philosopher’s Stone (Jung as cited by Eliade in McGuire & Hull, 1977.)

*Naassenes of Hippolytus*, a Gnostic, worked with geometry and arithmetic, trying to impose them on the symbolism that describes the human personality. Of these figures especially the *Moses Quaternion* was of a great interest to Jung (Figure 4). The “Lower Adam” in the quaternion corresponds to an ordinary mortal man, whereas the “Higher Adam” is his superior spiritual counterpart. The corners of the diamond-structure symbolise parental and contrasexual identifications, of which two are masculine and two feminine (Jung, 1951d, pars. 358–360). If the pyramids that form the diamond structure were rotated so that their points were superimposed, while their bottoms were parted, the “Higher” and “Lower Adam” would be brought into one person, whereas the masculine and feminine identifications would be divided to their “higher” and “lower” aspects. The result would be a double pyramid with a strong resemblance to the Jungian interpretation of the Implicit Personality Theory.

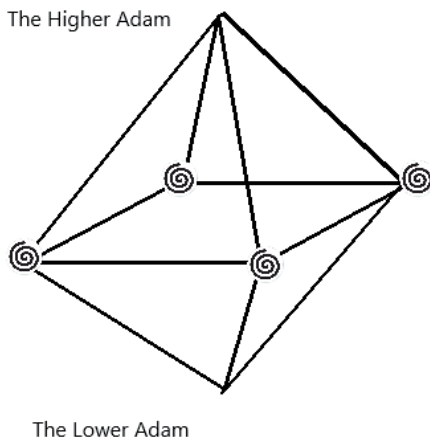


Figure 4. *The Moses Quaternion* (Jung, 1951, par. 359).

The Gnostic philosophy found its continuation in alchemy. Jung argued that the Holy Grail describes a psychological theory in which the unconscious explains itself (E. Jung & von Franz, 1970). With the help of the transcendent function personality is transformed through “a blender and fusion” of the “noble and differentiated” with the “undifferentiated and inferior.” (Jung, 1951, par. 360). The “noble metal” that is sought is not an ordinary mineral but philosophical gold, or the “elixir of life.” The alchemist “matter” is described as an essence consisting of body, soul, and spirit, or a winged hermaphrodite, the spirit imprisoned in the darkness of the world. The matter and its container are in fact the same thing, and, according to Maria Prophetess, the whole secret of Grail lies in knowing about the Hermetic vessel. (in Jung, 1951, par. 378.)

Jung proposed that even *lapis philosophorum*, the Philosopher’s Stone, can be represented as a diamond-like double pyramid; it’s a symbol of the self (Jung, 1951d, par. 387) as well as “blessed God” (1951d, par. 389). In Jung’s opinion, the *lapis* is not a mere allegory, but a direct parallel to Christ, an institution that rests on the four elements of *prima materia*. (Jung, 1951d, pars. 374–6.) The ground elements are given several connotations in Gnostic literature, they typically denote the four natural elements earth, fire, air, and water - or family relations. Some of the elements have a masculine character, others feminine. Morienus, an ancient Arabian alchemist, says “This thing [*lapis philosophorum*] is an extract of *you*; you are the mineral...” (von Franz in Jung, 1964/1992, p. 210, the author’s translation).

Jung maintained that the self has a paradoxical, *antinomial* nature, it is male and female, old and young, powerful and helpless, large and small. The paradoxes within the self however just reflect changes in the conscious attitude. (Jung, 1951d, par. 355.) Quaternion, a system of coordinates that people almost instinctively employ to divide up and arrange chaotic multiplicity, became gradually the most important geometric schema for Jung (Jung, 1951d, par. 381). Squaring of a circle is traditionally understood as the symbol of a town, but it can also denote the container as well as content of a personality, *i.e.* the self.

The structure of the human personality must according to Jung be paradoxical, because there is no reality without polarity. However, this polarity acquires its moral value only within the sphere of human endeavour and action, which means that definitions of good and evil spring from the needs of the human consciousness. While good and evil always exist, as ever-present possibilities for action, the responsibility for the choice between them rests on the individual being. (Jung, 1951d, par. 423.) Evil thus becomes a distortion, misinterpretation, or misapplication of traits that in themselves are natural. Human perceptions of God, like other perceptions, can spontaneously develop to favourable or unfavourable, light or dark, good or evil. (Jung, 1951d, par. 423.)

By oversimplifying Plato's original theory (Jung, 1942/1948, pars 183, 188–190), Jung forces the three-dimensional human personality into a two-dimensional *mandala* figure, with the result that perceptions of the masculine and feminine as well as good and evil become distorted. He then claims that the masculine represents consciousness and feminine unconsciousness (Jung, 1951d, par. 426). Convinced of the superiority of the quaternion structure to the trinitarian concepts (see Kärkkäinen, 2014 and McGarth, 2003), Jung wants to find “the fourth element” that makes the Christian Trinity to a quadrant and completes the religious opposition by making it “truly adversary” (Jung, 1942/48, par. 188). Jung disqualifies any *descriptive* opposition in Trinity and establishes Satan as the *evaluative*, negative counterpart to Christ, arguing that this reveals a “new freedom” in God's being and makes God “whole” in the psychological sense (Jung, 1938b/1940, par. 103).

In contrast, the conventional Christian view is dualistic, God is entirely good, and represents the principal of *Summum bonum* (Kärkkäinen, 2014; McGarth, 2003; Storr, 1983, p. 299). In 1944, Jung complained that Christianity had made the antimony of good and evil into a world problem by formulating it dogmatically, and raised it to an absolute principle (Jung, 1944a, par. 25). His attempt to reconcile pairs of opposites in the two-dimensional mandala figure does not solve the problem. It just destroys the moral axis of good and evil.

The anonymous alchemist writer of *Rosarium Philosophorum* makes a proposition that includes three geometrical elements: “Make a round circle of man and woman, extract therefrom a quadrangle and from it a triangle. Make the circle round, and you will have the *Philosopher's Stone*”. (Jung, 1938/1940, par. 92.)

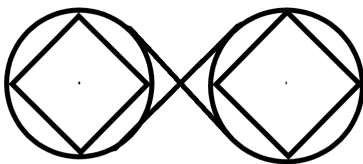


Figure 5. *The Philosophers' Stone, according to Rosarium Philosophorum.*

If the second “make the circle round” were interpreted as “do it again” or “repeat,” the result would be very close the structure of the Jungian interpretation of the Implicit Personality Theory (Figure 5). This time the Jungian interpretation (Study I) differentiates between the feminine and masculine without placing consciousness, or unconsciousness, exclusively on one side (Study III). It also makes evident that the opposite of Plato's “undivided,” in other words



individual, must be the “other(s)” or conscious collectiveness (Jung, 1942/1948, par. 180; Study II). As importantly, good and evil retain their places as the essential pair of opposites which separates constructive human behaviour from chaos and destruction.

The Nicene-Constantinopolitan creed maintains that the son, Christ, and Holy Ghost both proceed from the Father, and represent different aspects of God. To believe in the Son of God is to believe in the person of Jesus of Nazareth whose whole life proclaimed a God of love and mercy. And to believe in the resurrected Christ is to believe that this reality was not extinguished at death, and that Jesus’ love and forgiveness were stronger than the forces which killed him (Richards, 1976). Given that Jesus represents the material and emotional aspect of God, Holy Ghost depicts the abstract and spiritual aspect. Jung however argues that Trinity represents the progressive transformation, or procession, of one and the same substance, namely the psyche as whole, rather than a personification of psychic processes in three roles, or one God in three persons (Jung, 1942/1948, par. 189).

Because Jung saw the religious symbolism and humanity as “functions” of each other, caught up in a single process of mutual completion, he predicted that the final and complete stage of religious evolution would be Holy Ghost; “As history draws nearer to the beginning of our era, the gods become more and more abstract and spiritualised” (Jung, 1942/1948, par. 205). A God-image – in the widest meaning of the word – people believe in, it symbolises the *highest value*. Therefore, we get the Gods and religions we deserve or need. (Armstrong, 2001; Jung, 1938b/1940 par. 142; Goodwyn, 2013; Peterson, 2018; Tacey, 2015.)

#### 4. Metamorphoses

Jung predicted that when civilisation develops, the archetype of self that is in its essence *bisexual* turns into the symbol of psychological unity (Jung, 1940, par. 294). This is, in my view, presently happening in the world, but regrettably only on the most concrete, sexual level. The symbolic, transcendent meaning of bisexuality is nevertheless much wider; it refers to the nascent goal of psychological wholeness. The human experience is acquired, and also best understood, in the context of the biologically, socially, and symbolically feminine and masculine in the culture.

We speak of “human relationships” presupposing that they are conscious ones. However, there is often a considerable degree of unconsciousness involved, and the psychological relationship is limited, or even prohibited, in the degree to which that unconsciousness exists (Jung, 1925, par. 325.)

Instead, unconscious affects take place where the conscious adaptation is weakest and often reveal inferiority or lower level of personality development. As natural and inevitable as that may be, identification with the undeveloped part makes the personality unconsciously collective and less capable of moral judgement. Identification is a secondary phenomenon while *identity* is a pre-existing undifferentiated collective *oneness* that has yet never appeared as an object for the consciousness. (Jung, 1921, pars. 741-2.) Therefore, any “change of identity” is a much more difficult and deep process than people generally anticipate. One does not “make” identifications, or “identify oneself,” the feeling of identity is experienced in an unconscious way, and the person is unwittingly possessed by the archetype (Stephenson, 2009).

On the other hand, collective identity makes possible the social attitude that underlies conscious collectivity (Jung, 1921, par. 742). An individuation process – the process of becoming who we really are, distinct from others as individuals and yet in relationship to them – is invariably started with us becoming conscious of the *shadow*; the unrecognised or neglected part of the personality and culture that is often projected onto “another” (Casement, 2008; von Franz, M.-L., 1968; Jung, 1961; Kast, 1994). Integration of the rejected part of the personality actualises a moral problem that requires coming to terms with what is unreasonable, senseless, and evil.

It is not unusual in mythology that a female figure is born from a male figure – and the opposite is naturally possible as well. The change of gender happens when a psychological function that belongs to the inside, to the I, is projected outside, to the non-I (Jung, 1934b/1954, par. 58). The symbolically masculine, logic, may emerge from a female figure symbolising emotion, or the other way around. However, when the gendered figures sometimes denote transcendental perception of archetypal functions or partial personalities, and may, other times, represent just occasional normal perceptions. (Jung, 1911–12, par. 571). Similar to dream images, the meaning of symbolic images ranges from concrete to metaphysical, since the non-conscious or sleeping brain cannot discern between self-created and remembered images. Perceptions of self and others are easily blended for the same reason, they are produced by the same neuronal structures – both when it comes to concrete perceptions and anticipated internal states of self and others (Damasio, 2001 Jung, 1951, pars. 2–3 Uddin, Iacoboni *et al.*, 2007).

The ancient story of *Amor and Psyche* by Apuleius, is a classic example of the metamorphose and maturation of the “feminine psyche” (from 125 B.C., cited in Neumann, 1952). The story goes: A young girl with the name Psyche has insulted the vanity of the Great Mother by becoming too involved with her soft-hearted but reckless son Amor. A conflict arises when Psyche wants to

know him better, instead of settling for a purely sexual relationship. Amor is hurt by her curiosity, and this makes the Great Mother still more enraged. She prepares four impossible tasks for Psyche in order to humiliate her and break her down.

First, Psyche must sort out an enormous disordered heap of small seeds and lentils. When she falls in despair with her work, small ants come to help her to complete the task. Then, she is asked to fetch some golden wool from the terrible sheep who borrow their fierce temper from the blazing sun. The sheep symbolise the stubborn and inflexible nature of the collective mother complex: with sharp horns and foreheads hard as stone, and sometimes even with venomous bites, they vent their fury to the destruction of mankind (Neumann, 1952; Ayers, 2011). Psyche decides to wait until sunset and then picks the golden wool left clinging on the crooked twigs of a bush. In her third trial Psyche is ordered to bring an urn of water from the topmost peak of a rock of measureless height. The rock is rough, slippery, and inaccessible, surrounded by fierce dragons whose eyes keep watch all the time. From jaws that gape in the middle of the rock it vomits a hideous stream of insecurity and warnings. The description characterises the unloving and negatively experienced side of the Great Mother (Kast, 1994). The bird of Jove, an eagle, symbol of the father complex flies by and helps Psyche to get the required amount of water. After completing these three tasks, traditional in number, Psyche gets yet a fourth one: a portion of beauty must be brought from the depths of the underworld, for Venus' looks are worn and perished through watching over her sick son. In this last task, Psyche is asked to sacrifice her own being for the vanity of the narcissistic mother complex, and Venus, revealing her unconscious and undeveloped side, "bursts into a wild laugh, such as men will utter when mad with wrath", when she realises that the young girl is in her power.

Notwithstanding, Psyche is stronger than expected. She comes to terms with the injustice she must suffer. First, in sorting the disordered heap of seeds, she learns diligence and industry, and to acknowledge differences. After that, she gains self-discipline and endurance by waiting for the right moment to pick the valuable golden wool from the terrible sheep. In the third task, she overcomes the non-loving side of the mother complex with the help of the "bird of Jove" a symbol of spirituality and the masculine function. In completing the tasks Psyche becomes conscious of her own individual will and capacity. She realises that something valuable can be found in every misfortune and that nature often helps her to overcome seemingly impossible challenges. Before the final trial in the unconscious, Psyche is told that *pity is not lawful*. Feelings of pity and empathy are interpreted as typical for women and the feminine, by Neumann (1952), but they may also denote unconscious self-sacrifice and self-compassion. Vischer (1873) originally understood the difference between

pure understanding and “feeling-into” (Verstehen and Einfühlung) through architectural design, and called it “sympathetic aesthetics”. Lipps (1905) made the term “feeling into” psychological. It characterises a person who appreciates another person’s reactions by projecting oneself into the other. The difference between sympathy and empathy is the identification with the object, with all that may happen in terms of psychological contamination and transference.

On her return from the underworld, Psyche opens the casket that hides the secret she has brought from the underworld. At once, deep Stygian sleep escapes from it and possesses her where she stands. This time, Amor, who has recovered from his wounds comes to her rescue. He hastens to her side, and carefully wipes the sleep off Psyche’s back, calling her “my poor child.” Amor’s feminine side makes the death like sleep symbolising a lack of relatedness go away. Continued possession, *i.e.* identification with the narcissism of the mother complex, would have left Psyche sleeping in unconsciousness, dead as an individual (Stephenson, 2009). In breaking free from the spell of the almighty mother complex, Psyche receives help, indirectly, from the negative side of the mother complex, and directly, from the contrasexual symbolised by Amor. The masculine in her, and the feminine in him solve the riddle of the contrasexuality and make further relationship possible.

*The Legend of the Grail*<sup>3</sup> is another tale of psychic maturation. It belongs to the worldwide fairy tale theme of a simpleton, the youngest or most stupid of a bunch of brothers accomplishes a great deed, or gains the treasure that is hard to attain (von Franz, 1980). In about 1180, Chrétien de Troyes rendered the story into verse, using a book which his patron Count Philip of Flanders loaned him for the purpose. The story of the Grail was already widely known, at least in its general outlines: a mysterious, life-giving and life-preserving object is guarded by the King in a castle that is difficult to find. The King is either lame or sick, and the surrounding country is devastated. The King can only be restored to health if a knight of excellence finds the castle, and at the first sight, asks a certain question. Should he fail everything will remain as before, the castle will vanish, and the knight will have to set out upon a new search. But if after much wandering and many adventures he succeeded in finding the Grail Castle again, and asked the right question, the King would be restored to health, the land would begin to grow green and the knight would become the guardian of the Grail from that time on.

The quest of the Holy Grail is one of the greatest adventures in the Arthurian legends. The name of the hero varies in different versions: Perceval, Gawain,

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3. The first known versions of the legend are from the 12th century A.D.; they, and some later versions until the 18th century, are cited here in accordance to Emma Jung’s and Marie-Louise von Franz’ presentation and interpretation of the Grail legend.

Galahad. Originally, the Grail was a platter or dish rather than a chalice, each person was served from it with the food he desired. The content being more important than the vessel. Later stories are more concerned with the material value of the vessel, it becomes a golden vase adorned with precious stones. Wolfram von Eszenbach (c. 1210) described the Grail as a stone that had fallen out from heaven. More importantly, bearing the pairs of opposites in mind, the Grail was guarded by those angels that had remained neutral in the fight between God and Satan. The angels had refused to rend apart the divine opposites of good and evil, seeking to maintain a state of balance. The vessel and its contents become one in the Medieval Mercurius, only to be separated again in the Christian symbol of communion chalice. Christ's influence in the material world is carried on by preserving his "soul substance." This becomes a quest that concerns every human being and can be understood as the innate pattern of individuation, an archetypal concept that emerges from the unconscious as a result of observing it with painstaking care. (E. Jung and von Franz 1970).

Like so many fairy tale heroes, Perceval grows up in a forest. With its plant and animal life, its twilight and restricted horizon, the forest aptly illustrates the barely conscious condition of the child, close to nature as he is. The primitive, *i.e.* undifferentiated, state of Perceval's mind is expressed by the fact that he is fatherless and "knows only his mother," who raises him in isolation, far from the world. At the time when he leaves his mother's house and sets out for the important journey to the Grail Castle, Perceval behaves in a boorish manner. He comes to a splendid tent, but mistakes it for a church. When he surprises a young woman asleep inside, he kisses her by force and robs her of her ring, with the explanation that he has been instructed to do so by his mother. Later, Perceval kills the formidable Red Knight who is disputing the King's title to his lands, strips the knight's armour, and puts it over his Welsh garment from which he does not wish to be parted. An identification with a famous knight does not replace Perceval's old identity, it nevertheless provides him with the style he is aspiring to.

Finally, in the Grail Castle, Perceval finds the world of fathers he has been looking for. Surprisingly, the lofty men, admired from the distance, all belong to the mother's side of the family. It turns out that Perceval's mother is the sister of the mysterious Hermit and old Grail King. The brothers are characterised as utterly unworldly; the Hermit lives on bread and grapes that are brought to him every day by an angel. Of the old Grail King, it is said that he is so spiritual that for his life nothing more is required than the Host that is brought in the Grail. The matrilineal, though admittedly spiritual, pedigree is stressed throughout the tale. This kind of spirituality does not describe real men but the idealised world of the fathers, outside the motherly realm. It should be recognised as an expectation of a *higher state of consciousness* that has heretofore been lacking in

Perceval. Until then he had been driven solely by his instincts, imitating other men. (Jung E. & von Franz, 1970, p. 80.)

Theoretically, consciousness is capable of indefinite extension. The ego is a specific content of consciousness, it rests on two seemingly different bases: the somatic and psychic (Jung, 1951, pars. 2–3). Consciousness is the psychic function capable of orientating in the worlds of inner and outer images. With the help of the faculty of *sensation*, it establishes the fact that something is there. *Thinking* then interprets what is perceived, assimilating and transforming perceptions into psychic content. Simultaneously, a *feeling* establishes the value of the object. These three psychological functions would be sufficient for orientation if the observations were isolated in space and time. However, every object is only a transition from a former state to a succeeding one, endlessly connected with other objects and other periods of time. Therefore, space and time relations are necessary if we want to understand the whole meaning of an object, and so is the fourth psychological faculty of *intuition* necessary, as well. (Jung, 1937, pars. 256–257.)

In practice, consciousness finds its limits when it comes against the unknown. The unknown falls in two groups of objects: those which are outside and can be experienced by the senses, and those which are inside and are perceived directly. A considerable proportion of these stimuli occur unconsciously, that is, subliminally. Sometimes this material is capable of crossing the threshold of consciousness, that is, becoming perceptions. (Jung, 1951, pars. 2–3.) Symbolic understanding of the material, for example archetypal images, happens simultaneously with all four primary functions; thinking, feeling, sensing, and intuition (Rauhala, 1972). Normally there are marked differences in the relative strength of these four psychological functions between individuals. As the rule, one of the psychological functions is more developed, and thus gives the personality its characteristic stamp. (Jung, 1921, par. 7.) Each archetypal image connects with at least one of the psychological functions, and that function may be integrated into the consciousness along with the content of the image.

People often fail to see that a one-sided attitude embodies a complex, and that conversely, complexes tend to cause a certain one-sidedness. Nevertheless, some amount of unconditionality is necessary in life, and in the same measure psychological complexes are unavoidable, too. Looked at in this light, complexes are comparable to modified instincts. (Jung, 1937, par. 255; Ravaisson, 1838/2002; Stevens, 2008; Tiger & Fox, 1972.) The radiant immortal quality of the complex-image points to psychic activity that takes place beyond the limits of consciousness. (Jung, 1966, par 302; Miller, 1979; Shaw, 2006.) But the cause for a one-sided attitude can be transformed into a means to an end, a symbolic

expression of the path that lies ahead. The attraction of the symbol whose energetic value exceeds that of the cause becomes the driving force of the process. (Jung, 1928, pars. 46–47.)

Notably, the initiative that prompts Perceval's spiritual development comes from the motherly realm, of which the Grail Castle forms a part. But it is Bearer of the Grail, his own anima, who supplies him with the necessary equipment for the completion of his skills. She gives Perceval a sword which is a metaphor of the further development of his consciousness. As a cutting weapon, it serves to separate, or differentiate one thing from another; it stands for the power of the intellect, the "incisive" quality which it symbolises. The sword provided by the female anima is, however, known to break in critical situations. It is expected of the knight, worthy to guard the Grail, that he will overcome those situations and thus restore the sword to wholeness. When healed to psychological wholeness, it signifies still greater wisdom, capability for reflection and judgement. This requires integration of the unconsciously feminine into the male consciousness, and reappraisal of the perceptions where appropriate. To complement the sword, Perceval also receives a javelin. Its essential qualities are aim, direction and impact. The javelin symbolises perception of the goal, awareness of one's intention, keeping one's eye on and reaching towards further possibilities. It is a metaphor for intuition (Jung E. & von Franz, 1970, pp. 82–3; Pilard, 2015).

In the Grail legend, instructions are given of what is expected at arrival to the Grail Castle, and what will follow if its unsuccessful:

You were with the Fisher King  
and saw the bleeding lance.  
Was it so irksome then  
to open your mouth and ask  
the reason why those drops of blood  
spilled from the white iron?  
And of the Grail you saw  
you equally did not inquire  
and did not ask  
what rich man was served therewith.  
Had you asked the wealthy king,  
who is in such great distress,  
then his wounds would have been healed  
and he would possess his land again  
which he will never more regain.

Do you know what will happen  
if the King should forfeit his land  
and he should not be healed?  
Women will lose their men,  
countries be laid waste,  
maidens will be helpless and abandoned  
and many knights on that account will perish – all this through you.

Verses 4652 and 4675 from the Grail Legend (Jung E. & von Franz, 1960/1998, p. 176).

“Was it so irksome then to open your mouth and ask?” The archetypal image ought to be confronted with a question that *objectifies* it, making the unconscious content logically available. This is the first and crucial step in making it conscious. As soon as the power of the projection is broken, the individual “would possess his land again which he will never more regain”. Archetypal representations of the feminine, in men as well as in women, correspond to emotional capacity and social competence, in the same way as masculine representations correspond to intellectuality and individuality (Hamon, 2000; Jung, 1951b, par. 29). “Just as the anima becomes, through integration, the Eros of consciousness, so the animus becomes a Logos; and in the same way that the anima gives relationship and relatedness to a man’s consciousness, the animus gives to woman’s consciousness a capacity for reflection, deliberation, and self-knowledge” (Jung, 1951b, par. 33).

The quest of the Grail is timeless and archetypal, every individual in every generation confronts it in some form (Asikainen, 2006). Today, the goal of personality development can be problematic because of the discussion climate that worships eternal youth, psychological maturation is not the first priority. Then, the contrasexual projections just grow stronger and more extreme. The unconsciously feminine in men, the anima, stays projected and continues to block the emotional and intellectual development in men. The animus, the source of stereotypic rationality, stands in the way of authentic female intellectuality and social competence (Figure. 6 and 7, respectively). This inner conflict from which every man and woman suffers is on the collective level amplified to “the battle of the sexes” (Fattaroli, 2006, Study III). Where the open-hearted and sincere dialogue between the sexes is lacking, because of cultural taboos or aggressive domination, asking the “right question” becomes difficult or impossible. The continued battle has the capacity to destroy, as well as renew, the emotional and intellectual foundations of society.



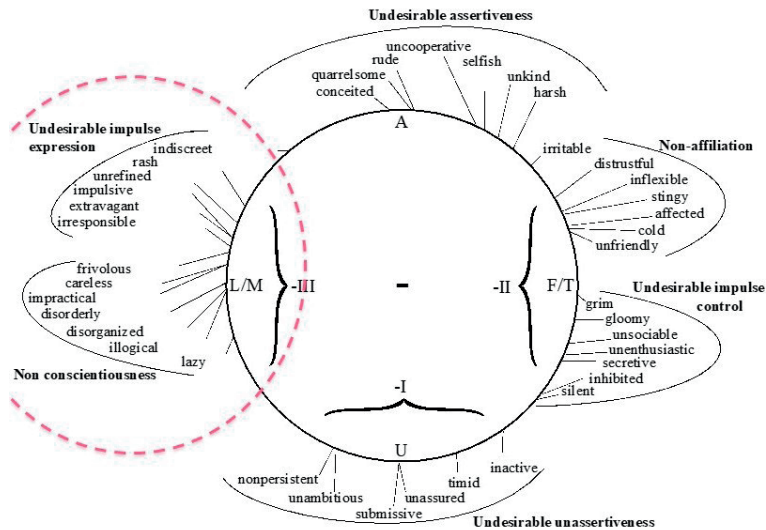


Figure 6. The anima, the feminine in men, often unconsciously projected on women.

A quite ordinary situation may unexpectedly release a process where the unconscious contents gather together and prepare for an action of their own. As soon as the unconscious complex is constellated, it exerts a disturbing effect on the consciousness: intentions of the will are impeded or made impossible, and memories are affected. In terms of energy, the contrasexual complex – like other psychological complexes – possesses a psychological value that exceeds that of the conscious intention (Jung, 1934a, par. 200.)

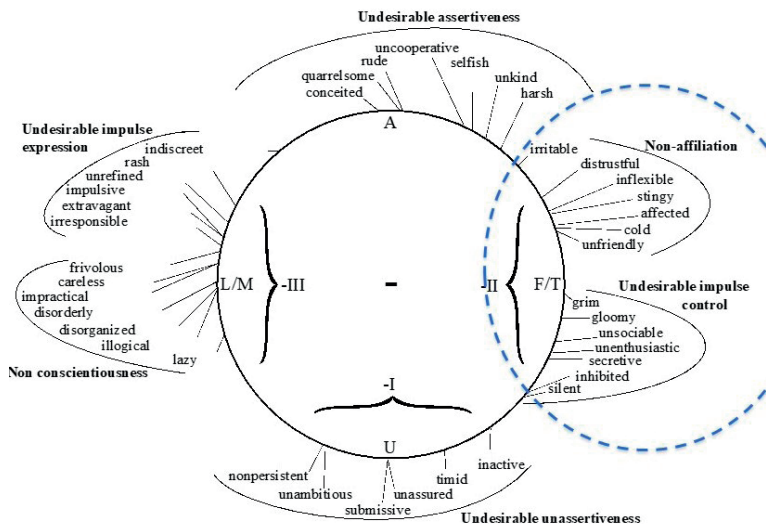


Figure 7. The animus, the unconsciously masculine in women, often projected on men.

## 5. Transcendence of Values

In contrast to qualitative concepts, like sexuality, Jung's understanding of value is quantitative and its reference is energy. The total of psychological energy includes all drives and finds its momentary expression in their relative strength. Values in general, are at their most basic established in relation to a pain-pleasure reaction that underpins all feeling. The act of feeling marks the subject's relationship to an object with the highest degree of subjectivity by bringing the object and subject into such a close relationship that the subject must choose between acceptance and rejection. (Damasio, 2000; Jung, 1928, pars. 46–51; May, 1950/2015.)

In 1906, Jung's teacher Bleuler wrote:

Thus affectivity, much more than reflection, is the driving force behind all our actions and omissions. It is likely that we act *only* under the influence of pleasure/unpleasure feelings; our logical reflections get their power only from the affects associated with them. (Quoted by Jung, 1907, par 78, p. 38n.)

In the same year, Godfernaux repeated the old Sophists' position:

[...] the affective state is the ruling power, ideas are nothing but its subjects [...] Below the cold and rational laws of association of ideas there are others which conform more to the profound needs of life. This is the logic of feeling. (Quoted by Jung, 1907, par. 78, p. 38n.)

Jung defined feeling as an identification of certain aspects in the subject's personality with similar qualities in the object. Inasmuch the subject is interested in the object, the subject's whole being is placed into relationship with it, and a part of the subject is, in a psychological way, conveyed into the object. Jung owes this explanation partly to Schiller who described the duality of "person and condition" as the condition of the ego and its changing affectedness; the ego is characterised by relative constancy, whereas its relatedness (*i.e.* its affectedness) is variable.

Jung underlined that there are, in addition to concrete and abstract feeling, two fundamentally different ways of feeling. For the *introverted type*, the idea of the self is the abiding dominant note of consciousness and relatedness or affectedness is the antithesis. For the *extrovert*, much more stress is laid upon the continuity of the relationship, and less upon the idea of the self. While for the introvert the person is exclusively the ego, for the extrovert it lies much more in the sheer feeling of affectedness than the affected self. (Jung, 1921, pars. 154–5.) This difference in feeling makes the emotions of an extrovert spectacular and dramatic in comparison to the emotions of an introvert that lie deeper and are more stable.

The most powerful form of feeling however is the *transcendent feeling*. It has the power to reform a conscious attitude by bringing it together with material from the unconsciousness. Along the process, the ego must acknowledge and get in contact with the shadow side of the personality. The psychological content and emotional value of the shadow is usually in direct conflict with the conscious standpoint, which makes it rationally incompatible. (Jung, 1951a, pars. 13–19.) Integration of the shadow is therefore demanding; it requires development of the personality and growth of emotional competence. Integration of the shadow can be dangerous, too, since ego is momentarily weakened under the pressure of conflicting affects, a situation reminiscent of the beginnings of schizophrenia. In any case, the necessary development is not accomplished by a turn of the conscious stance to an unconscious one, but by a recapitulation of the old perspective under the guidance of the originally conflicting values. This process is archetypal and sometimes perceived as images, described as a rebirth, a new level of being, or a new life situation (Brodersen & Glock, 2016; Jung, 1916b/1957, pars. 131–193; Jung, 1961).

The irrational transcendent function thus mediates deep non-logical changes. According to Jung, it is analogous to the mathematical transcendent function which combines real and imaginary numbers but instead of the union of numbers there is a union of conscious and unconscious material (Jung, 1916b/1957; pars. 131). The psychological transcendent function facilitates a transition from one attitude to another without any loss of psychological information (Jung, 1916/b1957; pars. 132 and 145; Pilard, 2015). It is essential for the successful adaptation of an individual to her or his environment that the positive and negative evaluations of one's own person and other people reach a state of interaction and mutual influence. This does not mean that one should always strive towards the mainstream, or settle for a compromise. In fact, stoppages of the libido occur precisely when the positive and negative evaluations reach an equal value and hinder any progression of the life energy. Neither a neutral compromise nor a one-sided extremist view allows for the continued flow of the psychic energy.

In transcendence or dreams, *two kinds of thinking* are constellated so that until now unconscious facts become conscious and enable a new type of attitude (Jung, 1911–12, pars. 6–57). The first kind of thinking is associative thinking. It consists of a flow of subjective images which provides an automatic play of free associations and ideas. It is a sort of passive dream-state, where series of images create each other, and of which the higher animals are also capable. Associative type of thinking can lead to reasonable conclusions on the practical as well as theoretical level. However, as soon as we enter an intensive track of thought, like when a difficult problem asks to be solved, we are suddenly thinking in words. We may begin to mumble aloud, write down our thoughts, or draw a sketch. This intensive kind of thinking is directed, or logical thinking. It arranges

the flow of images in our mind so that they follow each other in the same strictly causal succession as historical events do. In opposition to associative thinking, thinking with directed attention is tiring. The purpose of this effortful activity is not subjective but to adapt the individual to the environment. As long as we think directedly, we think for others and speak to others; it is the communicative form of thinking. The definiteness and directedness of the conscious mind are according to Jung (1916b, par. 135) extremely important acquisitions which humanity has bought at a very high sacrifice, and which in turn has rendered humanity the highest service. Without them science, technology and civilisation would be impossible.

In the view of the author, the associative thinking is characterised by the kind of subjectivity that is typical for the mother complex, while directed thinking describes the father complex thinking, with an ambition to see things objectively. In productive creativity and progressive personal development, the two kinds of thinking are combined so that new kinds of solutions can be found. The mother and father complexes' ways of thinking are thus not just alternative options, but two parallel strategies that are applied at almost every level of the personal and social development.

## 6. Psychological Opposites and their Political Correlations

The law of psychic opposition is inherent in human nature, for the psyche is itself a self-regulating system, and there can be neither a balance, nor a system of self-regulation or consciousness without psychological opposition. The greatest and most important questions in life are unsolvable, and must be so, because they themselves are an expression of the polarity inherent in the system of self-regulation. Their polarity can never be solved, only outgrown, or transcended. (Jacobi, 1942/1973.) Everything that is human is *relative* just because it rests on, or is an expression of, the tension between pairs of absolute opposites. Notwithstanding, reason always seeks to avoid uncertainty and take a stand exclusively on one side or the other, be for or against, and compulsively hold fast to the side it has chosen (Jung, 1928, par. 47). This natural tendency of consciousness leads to discriminating judgements where one of the opposites is preferred, while the counterpart is seen as a negative, or simply left out of the picture. As a result, relative differences readily become *absolute* and inhuman.

Discrimination and generalisation are the principal methods of the consciousness. At its root, discrimination is awareness of a *difference*; for example, a touch of something warmer or colder than the environment, a sound that is shorter, longer, louder, or of deviant pitch, a silence in the middle of noise. All these comparisons, however subtle, eventually boil down to pairs of absolute opposites, and consciousness is built on the recognition of this opposition. (Jung,

1951c, par. 383; Näätänen, 2003.) Generalisation, on the other hand, requires that differences are downplayed, while similarity is enforced. Sometimes this goes beyond the actual nature of the objects and the moral sense of what is right; our knowledge of the true nature of the object and its moral value become obscured.

Peterson (2018), goes as far as to claim that rationality is too manipulative and deceitful a method to be trusted as a process that leads to greater clarity and progress. It resembles more of an unkind personality than a competence. The moral value of its motives and actions become validated by the announced goals that are usually egoistic. Therefore, people should be very specific and honest about their goals, instead of falling into manipulation of themselves and others. (Peterson, 2018). The deficits of rationality can also be seen as feedback loops, leading to more primitive psychological states. Discrimination causes absolute perspectives and generalisation politically correct compromises. In their extreme form, both methods, alone, cloud perception. There are thus two major *pathways back to unconscious collectivity* built-in the very nature of consciousness.

In China, both of them have been used in a systematic way. Mao Tsetung proclaimed that because every pair of opposites is bound together by an intrinsic meaning each of the opposites forms the condition for the existence of the other. This makes all opposition in fact sameness, an “identity.” Dictatorship thus becomes the precursor for democracy, and the forced creation of a one-party system the preliminary stage for extinction of all parties. Any political and psychological condition predicts a development to its opposite, a momentary balance between the opposites is possible, but is never a stable state. Every pair of opposites is defined by the side that is stronger. The intrinsic movement from one side to another is continuous and inevitable, and begins as soon as the right conditions are in place. (Tsetung, 1937.) Mao underlined that the “law of mutually exclusive opposites” is the same as the “law of the unity of opposites,” which also constitutes the ground for the materialistic worldview (Tsetung, 1937, p. 76).

Much of the appeal of the Socialist theory in Russia derived from the perpetual longing for a perfect and just world. However, when the ideology developed into radical materialism, and Lenin’s person the only point of moral reference, his ethics and practises started closely resemble Hitler’s fateful formula: “*I liberate you from the chimera of conscience*” (Volkogonov, 1994, p. 229). The Russian bureaucracy and newspapers were placed under extensive control, whereas the secret police got an omnipotent position. The peasants, who formerly were allies, were defined as dangerous savages from the countryside that should be tamed by the rationalism of the town. After a failed assassination attempt on Lenin’s life, a period of merciless red terror against millions of peasants and intellectuals began. (Courtois, 1999; Volkogonov, 1994.)

In Hitler's Germany, the Darwinists thought that they were bringing biology into the line with historical, rather than the physical, sciences, and, therefore, could describe laws of social and national development in the terms of biology (Corsi & Weindling, 1985). Darwin's theory was interpreted from the perspective that best promoted the political goals. From the five of Darwin's theories only "survival of the fittest" was chosen as the truth. Hitler did not want to establish a new party but a new world view. He was convinced that propaganda works, in his case and in all other cases, best on the uneducated masses, and should therefore be uncomplicated and focused on *emotion*. The nature of the emotion should be simple and demarcated, *only one yes or no*, a truth or a lie, an accusation or praise, but never half of one or the other. Legality could only be of secondary interest in the process, because people who failed to defend themselves were destined to be removed from the earth by the greatest justice of all, the Natural Selection. (Hitler, 2002).

Hitler planned for a *nation*, built on feeling and ethnicity, whereas Lenin spoke for a *state*, based on rationality and law (Gerner, 2004). While Hitler drew from the glorious *past* of the German race Lenin appealed to intellectualism, superior consciousness, and a better *future*. With the Germans, the unconsciousness of the mother complex was used against them, whereas the people of the Soviet Union were lured to believe in values from the side of the father complex. Still, totalitarianism and destruction of the opposite view was the method of both ideologies. Regardless of the goal, both dictators shared the view that neutral, "dry" facts were of no use in politics because they cause no spontaneous movements in people. Only when the difference between two things is made negative and absolute enough, are the right circumstances for a radical change in place (Lenin, 1930).

About a century before, De Tocqueville spent a year (1831–1832) in the United States of America and, among other things, studied the nature of democracy. He became convinced that democracy is impossible without individuality, and individuality is impossible without democracy. A great supporter of democracy as he was, he could not help noticing that extreme individualism sometimes makes people weak and lonely, due to their constant striving for personal success in competition with virtually everybody else, including family and friends. On top of that, people become to accept quite lot of state control in the name of equality, which makes political power centralised and individual freedom restricted. As the only goal in life, equality leads extreme privatism, materialism, and envy - to a new kind of class society. On the other hand, democracy may also fail because of too much personal freedom. Unrestricted freedom becomes anarchism which calls for a "strong leader." (De Tocqueville, 1835–40/2006.)

In the USA the republican party has traditionally used “state tyranny” as an argument against democrats, whilst democrats have been less explicit in blaming republicans for creating anarchism and expectations of a “strong leader”. The divide between the political views is growing, to everybody’s disappointment. The truth is that neither democracy nor individualism, alone, solves the problem. The question in the end is: what kind of individuality, and which democracy? True individuality, in the Jungian sense, has a social anchorage in the rights of other people, while authentic democracy allows for individuality, in fact, it presupposes it. At least one more perspective, or a point of reference, must be added to the discussion before the opposite views can be transcended. The remedy suggested by De Tocqueville is religion, the highest value outside the political system, an opinion he shares with Peterson (2018). According to Jung, even people who in good faith believe that they have no religious ideas are never so far away from humanity that they no longer have any supraordinate *représentation collective*, be it materialism, atheism, feminism, liberalism, or some other ideology, environmentalism, intellectualism, existentialism, and so for (Jung, 1936b/1954 par. 125).

## 7. Conclusions

The aim of this study is to cross-validate C. G. Jung’s psychological theory by comparing it with other psychological schools and disciplines. It is argued that the suggested Jungian personality theory, based on pairs of opposites and their shadows, is archetypal, in other words, universal. The relationship between individuality and collectivity is one of the most important pairs of opposites. It forms the vertical axis of the Figure 1 (Study I). The pair of good and evil has a special place among the pairs of opposites, as it is involved in all other appraisals, and is the forerunner of individual consciousness as well as collective morality. Feeling, the innate morality (Damasio 2000) includes the intentionality of an emotion as well as the point of rationality from which we interpret ourselves and others. It includes a moral dimension that goes beyond mere questions of rationality and allows for considerable cultural variation through the education of the emotions. (Goldie 2002, see also Cook 1999; Merleau-Ponty 1945/1962 and Montgomery 1994; Study II.) A unique personality however, only develops when the individual chooses her or his way in the society, consciously and with moral deliberation (Jung 1934b par. 296). A personality theory that helps to find characteristics that are relevant to the process, and to arrange them in the order of importance, provides the sense of self, and the source of orientation to other people and the world. (Garcia, Hart, and Johnson-Ray 1997; Rogers 1959; Study I.)

Until recently, Western psychology has unconditionally supported self-assertiveness as the highest goal for human development. From this perspective, opposite characteristics have been seen as a form of self-rejection or submission, instead of consideration of others or capacity for co-operation, which would be as accurate (Gilligan, 1982; Study III). This evaluative perspective has been normative, for example in defining desirable characteristics for people in leading positions. Attempts to construct the definite trait profile to a “great leader” have however met with very limited success (Paulus & Garcia, 1991). In reality, the stereotypical, collective, definition of a leader corresponds to a person who is likely to *assume* leadership: “higher than average in self-confidence, dominance, and need for achievement; lower than average in the tendency to seek emotional support from others, and to engage in self-criticism” (Costantini & Craik, 1980). The very same profile has successively got the status of a narcissistic personality disorder (NPD), but inasmuch psychological profiling and popular personality tests present the opposite social attitude as negative, or typical for a looser, the situation cannot be improved.

Narcissism should be healed, rather than banned, by the integration of the descriptively opposite personality traits, traditionally perceived as “feminine” (for example in Hofstede, 1991). The *symbolically* feminine, in men as well in women, does however not equal with a failure to defend one’s rights. Regardless of whether the feminine is perceived as weak or strong, it stands for the single most important attitude supporting institutions such as family, society, and humanism at large. (Gilligan, 1982; Kast, 1994; Nuber, 1998.)

Perceptions of gender *always* transcend the male-female pair of opposites (Jung, 1936b/1954, par. 141). Sometimes the masculine side of the male-female pair is emphasised, and other times it is the feminine, but there is however a measure of contrasexuality in every representation (Jung, 1936b/1954, par. 134; Jung, 1951c, par. 100; Kast, 1994). Insofar as the gender of an archetypal representation is interpreted solely according to its apparent sex, the image and its interpretation are unconsciously confounded with contrasexual projections (Colman, 1996). As a result, perception of gender as well as gender-roles become distorted, which gradually escalates the battle of the sexes. There are two such outcomes from the battle of the sexes: one based on discrimination of the sexes and the other based on generalisation. In the first case, all gendered differences are seen as natural and unchangeable, and this discriminatory view is materialised as *segregation of the sexes*, in the later case, gendered differences are seen as artificial products of cultural conditioning, and a new kind of cultural conditioning aiming at gender similarity sets in. Actual individual feeling and personal development are impaired in both cases, because the contrasexual projections are set in stone and the individual experience of authentic emotional life is prohibited.



The time-typical relationship between opposites – gendered or otherwise – should be carefully contemplated, transcended, and integrated instead. The Jungian interpretation of the Implicit Personality Theory makes the process of transcendence and concepts of psychological opposites tangible and easily understandable (Study III). Perceptions of pairs of opposites are in many cases defined as much by the human tendency to interpret relationships in terms of opposites, as by actual properties of the opposites (Study I). When the opposition becomes evaluative, whether negative or positive, the label makes any discussion of the multifaceted nature of phenomena impossible, as taking a side is expected from the start. Jung's cross disciplinary theory, with an inner dynamism that transcends the opposition, proves that such approach is meaningless (Study II). Consequently, a comparative perspective is used throughout this thesis, and, insofar as it has been possible, the comparison is between descriptive opposites.

Collective values that constitute the unconscious national identity are the greatest treasure of individuals in any given tradition. However, because the values are unconscious, and thus beyond conscious control, they also hide the greatest weakness: they may become too one-sided and absolute. The Jungian interpretation of the Implicit Personality Theory presents a set of the most common values in a context, which provides a system of interrelated human values and allows for determination of the personal and cultural complexes and moral point of view. The model illustrates how one-sided attitudes, such as subordination, fanaticism, and other extreme modes of behaviour are established, and how they can be moderated so that the individual moral sense stays uncompromised. The key to development lies in the ambivalence of all personality traits manifesting human values. Any value or manifested personality trait can become harmful if it is not related to its opposite. Conversely, any destructive behaviour can be moderated by its archetypal opposite. (Study I-III).

Development of personality is at once a blessing and a curse; we pay dearly for it with feelings of insecurity, isolation, and loneliness. However, to stand alone is not a solution, we should find our proper place in the society and learn to listen to our "inner voice". Only then, we become an integral part of the human race, instead of just a number in the mass. For, unlike the living community, the masses can never become an organism that receives and bestows life. (Jacobi, 1973.) Through the process of individuation, one's identity and tradition become understood from a new perspective, which is that reality does not consist of absolute opposites but relative ones. There is often some good in things that we consider evil, and equally, good things sometimes have evil implications. This insight should not fill us with despair, or confound the distinction between good and evil, but should help us to see the world and ourselves in a more realistic manner.

Several of the most important themes of Jung's theory are discussed in this thesis, but the bodily aspect of the archetype is barely mentioned. Being a physician, the reality of body was a well-known fact to Jung (Kradin, 1997). Neurons exist throughout the human body, not only in the brain. Stoppages of the libido, life energy, create real or imagined physical conditions, tensions, and aches. The Jungian approach to *subtle bodywork* (Dale, 2013) provides a therapy in which the body image is experienced and adjusted with the help of the therapist's subtle touch. Archetypal images and implicit memories can arise under the process and be analysed as a part of the treatment.

Another theme not directly addressed in this presentation is the *psychoid*, *i.e.* extra-psychic, aspect of the archetype. Jung proposed that not only is the archetypal structure fundamental to the existence and survival of all living organisms, but that it is continuous with the structures that control the behaviour of inorganic matter. Embracing Jung's conception, Pauli wanted to prove that archetypes are themselves products of an objective order that transcends human beings as well as the external world (Gieser, 2005; Pauli, 1955; Stevens, 2008). A German astronomer, Johannes Kepler (1572–1630), worked on a similar construction of matching “inner ideas” with external events in mind. He actually referred to the “inner ideas” as “archetypal” and saw them as the foundation to all knowledge (Kepler 1619 as quoted in Pauli, 1955). Heisenberg, a physicist, argued that the fundamentals of nature do not reside in particles themselves, but in the “symmetries” formed by the particles. According to Peat (1987) the fundamental symmetries can be thought of as archetypes of all matter and the ground of material existence. (in Stevens, 2008.) They form the “dance of energy” that transcends mind and matter, and appears as *synchronicity*, the “coincidence in time of two or more causally unrelated events which have the same or similar meaning” (Jung, 1952, par. 849).

The meaning and collective power of the archetype does not disappear with secularisation, or a change of politics. Knowingly or unknowingly, the collectively unconscious values influence the structure and content of a culture: its institutions, politics, education and system of law. Insofar they remain unconscious, the values tend to grow increasingly one-sided, cause intolerance and become ever more negative, until they collapse by becoming devalued and dissipated. The opposite values then rise in esteem, only to successively face the same fate. This is frustrating and demoralising to people, and the pendulum just continues to swing from side to side, generation after generation, unless we become able to perceive and transcend pairs of opposites. Civilisation and progress do not consist of the mechanical and mindless destruction of the old values, after all, but of developing and refining the good that has been won (Jung, 1942/1948, par. 292).

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I



## Collective complexes—total perspectives

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*Abstract:* A much greater part of our identity than we generally believe is collectively determined. Awareness of the causal link between identity, its connected values and the influence exerted by these values on perception is therefore crucial. In the implicit personality model of Peabody and Goldberg (1989), the apparent wide variety of human characteristics is broken down into three broad dimensions: general evaluation, impulse control and assertiveness. My hypothesis is that the regulation of impulses can be equated with the Jungian concept of the mother and father complexes, and assertiveness with the relation between individualism and collectivism. I have utilized Montgomery's perspective theory and Jung's concepts of the union of opposites, the complex and the shadow in order to provide an alternative interpretation of the implicit personality model. According to my interpretation, the traditional values of any culture can be read against these three dimensions. These values can be seen as the greatest treasure of a culture but, at the same time, they can also be devastating if they become complex-like.

*Key words:* complexes, identity, individuality, shadow, values

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### Introduction

As a psychiatrist, the observation of mental illness was of great importance for C.G. Jung in the construction of his theory of the human psyche. It was, however, the behaviour of normal people rather than that of his patients, which convinced him of the presence of unconscious mechanisms. A 'normal' personality does not necessarily involve differentiation of consciousness; it can be a non-personal adaptation to the outside world, a collectively defined persona with only a loose resemblance to the individual's true personality. Hence, a self-chosen and thereby conscious individuality may never come into place. This is why unconscious, and often collective, motives may determine daily decisions, especially in matters of vital importance. Some degree of collective mentality is present in every individual's psyche. It forms the common ground for the continuity of society and tradition, the collective elements actively influencing everyday life, and in the longer term, the course of history (Jung 1921, 1939; Storr 1983).

From a Jungian point of view, religious and philosophical concepts lose their autonomy when studied as psychic phenomena. Even the concept of good and

evil, the basic condition for any judgement, can be seen as products of psychic processes that are at least partially unconscious (Jung 1961). The fact that the fundamental distinction between good and evil seems not to be entirely under the command of the conscious psyche, is one of the deepest sources of mystery in Jungian psychology. The illusory ‘individualism’<sup>1</sup> of modern man, another theme proposed by Jung, has not achieved the same attention, even if Jung claimed that the modern concept of individualism is only a new, socially defined expression of the collective psyche (Jung 1928; Storr 1983).

### Aim of the paper

In this paper I argue that a much greater part of our personality than we generally believe is collectively determined. Moreover, there is at least to some extent a causal nexus between cultural values, the collective identity and the personality traits that dominate in a particular culture. This causality remains unrecognized because it is not active in the same way or for the same reasons in all people, but there are still strict and implicit rules for when, and how, these unconscious mechanisms become activated. This means that we are not as free as we believe to choose or change our identity, our values or our ‘way of life’.

Like many psychodynamic theorists, the neo-Jungian Kast claims that the life of an individual is affected by the early experiences of maternal and paternal attention, or neglect (Kast 1990, 1996). The subjective experience of the world that emanates from the early parental contacts forms the primary qualitative ground for conscious and unconscious perception. The ability to relate to, and govern, emotional and social development is associated with the experiences of maternal care, the mother complex, while spiritual and logical maturity is influenced by the paternal aspects of life, the father complex. In Jungian psychology, the maternal and paternal archetypes have, however, a wider meaning. Experiences of maternal care include, in addition to the relationship with the mother, experiences of other meaningful caretakers and relatives, such as the father, siblings, grandparents, as well as other members of the family and society. Nature, with its animals and plants, as well as man-made surroundings also has its contribution.

In opposition to the maternal world of symbiotic relatedness and dependence, the archetypically paternal consists of experiences that separate the individual from the undifferentiated and unconscious state of subjectivity. In other words, the paternal engages us in objective knowledge of the surrounding world and understanding of abstract concepts, comprising the spiritual and intellectual in both men and women. The psychic disposition, as well as the functional

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<sup>1</sup> Jung himself uses the word *individuation* to refer to the life-long differentiation of the human psyche, covering both the collective and individual aspects of the personality.

dynamics of the personality, consist of the partly unconscious constellations of condensed experiences and fantasies, centred on similar themes and loaded with a strong emotion (Jung 1934; Kast 1996).

In this paper the relationship between an individual and his/her culture is studied in reverse: Is it possible to understand a tradition in terms of the Jungian mother and father complexes? The theoretical thinking wells from the ideas of Emma and Carl Jung, Jolande Jacobi, Verena Kast and the object relation theorists, even if they are not directly quoted. The interrelations of the complexes are then studied by applying psychodynamic ideas to a cognitive model of the implicit personality theory (Peabody & Goldberg 1989).

### Definitions of archetype and complex in this context

According to Knox, archetypes are generally understood in four ways: firstly, as biological entities, in the form of information hardwired in genes, providing a set of instructions to the mind as well as to the body. Secondly, archetypes can be explained as organized mental frameworks of an abstract nature, with no symbolic or representational content, so that they are never directly experienced. Thirdly, the archetype can be seen as a core meaning which does contain representational content, and therefore provides a central symbolic significance to our experience. Finally, the archetype can be thought of as a metaphysical entity, which is eternal and therefore independent of the body (Knox 2003).

Knox's own definition of the archetype proceeds from the second of her models, in which the brain is regarded as a self-organizing, self-regulating and self-correcting organism within its environment. The most primitive form of psychic self-organization is the formation of *image schemas*, conceptual organizations mapped from spatial structures of the brain. These earliest representational frameworks are not innate, but the result of learning at a very basic level (Knox 2003). Further development requires a greater variety of objects and events, as the metaphorical extensions of the primary concept lead to more abstract realms. According to Knox the image schema offers a developmentally sound description of the archetype-as-such as well as of the archetypal image. She claims that symbolic representations, such as the Mother Archetype, require too much representational content to fit in her definition of the archetype and prefers to call the archetype a process, an emergent pattern of relationship that provides meaning for the infant's perception of the physical world and human relationships. Knox does not see the archetype as a form of complex, even if she suggests that the complexes can be understood as early products of developmental self-organization.

Jung regarded complexes as more or less unconscious parts of the dissociated personality, clusters of emotionally loaded representations that exist in the frame of both normal and psychopathologic personality. The mental representations forming the content of a complex are, according to him, organized around

an archetypal nucleus that contains both the innate readiness for action and at the same time distinctive images and emotions (Jung in Knox 2003). Every *constellation* of a fixed complex postulates a disturbed state of consciousness, because the intentions of consciousness are impeded or made impossible by the unconscious part of the personality. The activated unconscious material usually becomes conscious in a symbolic form as an archetypal image, for example in dreams.

The problem with the archetype is that it can be understood in so many ways: as a structure or a process, a belief, symbol, image, the central figure in a complex or a religious confession, and probably many more. Even if the biological aspect of the archetype, presumably the image schema suggested by Knox, does not contain any innate or preformed imagery, the actual brain tissue as well as the type of neural organization, or wiring, might inherently set the psychic qualifications for the material required for the image schema.

In the following, I am going to apply the third of Knox's models, the one which favours a symbolic approach to the archetype, and where the archetype is seen as a *core meaning* that provides significance to human experience. The biological or transcendental (metaphysical) aspects of the archetype are not going to be discussed in this presentation, although I do assume that they exist in some form. In my opinion it is the human *experience* that is archetypal, and all that is human is a modification of the Mother and Father Archetypes, which we will never perceive consciously. The complexes consist of more or less incomplete reproductions of the archetypes formed by *instinctual* and thus, archetypal, needs to have them. The definition of the mother complex as the symbol of social ability does not have to contradict the biological idea of the archetype as the emergent pattern of relationships, produced by the image schema. It is not the image of the archetypal Father or Mother that is innate, but the emotional and intellectual disposition of the brain.

Regardless of the apparent genus of the archetypal symbol, for example male associated with the father complex, the actual psychic material can, in fact come from female caretakers. Correspondingly, a man can contribute to the mother complex to a greater extent than a woman. The apparent genus of the archetype is determined by the sum of biological, social and personal factors. All human quality can theoretically be experienced even in the frame of one person, provided that every personality consists partly of the mother and partly the father complexes.

In my opinion, the emotionally loaded and 'unscientific' words *mother* and *father* in the names of the archetypal complexes are well motivated, because these words, better than any others, describe the ambiguous phenomenon of being bonded to other people across time and space. Furthermore, the central images symbolizing the aspects of the complexes can, with equal ease or difficulty, be understood in all cultures and by most people, independently of age or of level of education.

## Human characteristics

In cognitive psychology, personality representation and personality traits<sup>2</sup> (human characteristics) are traditionally studied in two ways, either as judgements about the characteristics of actual people, or as judgements of the interrelations among the characteristics themselves. Most studies of personality structure have relied on the first approach, while internal judgements about the characteristics have been recorded in person perception, where they are assumed to reflect the implicit personality theory of the perceiver. Peabody and Goldberg (1989) suggested that any particular personality characteristic can be best interpreted in the context of a comprehensive structure. In the quest for such a personality-trait structure they categorized common trait adjectives according to similarity of meaning. As Peabody was working with these adjectives he found that each category could generally be paired with a contrasting category, one that included terms that are opposites both descriptively and evaluatively. He selected 57 antonym pairs, shown in Figure 1 below, to represent the paired categories (Peabody & Goldberg 1989; Peabody 1967, 1984, 1987).

Factor analysis, in the broadest sense of that technique, was used to determine both the size and the content of the dependent variables. It was found that the factor similarities were strongest for the three largest factors, and these factors were transformed into three main dimensions shown in Figure 1. After the transformation the apparent great variety of personality characteristics could be adequately summarized by the dimension of general evaluation and two descriptive dimensions: the amount of impulse control and assertiveness. The implicit personality model represents these three dimensions as well as the relationships among them.

## A Jungian interpretation of the implicit personality theory

The factors marked I, II and III in Figure 1 have been given broader definitions here than in the original model from 1989, but the angular locations of the personality characteristics, and thereby also the interrelations between them, are the same. Looking at the factors we can state that

Factor I is roughly equivalent to the conventional definition of a self-reliant person, or the dimension of assertiveness in Figure 1. Personality traits such as active, bold, self-confident, forceful, ambitious, and persistent belong to Factor I.

Factor II has a strong resemblance to Kast's (1996) definition of the originally positive *mother complex*. The adjectives describing this personality dimension are: flexible, generous, natural, warm, friendly, light-hearted, cheerful, sociable.

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<sup>2</sup> A personality *trait*, *characteristic* and *adjective* can sometimes be the same thing, but usually a trait describes a psychic disposition, and has a broader meaning than a single personality characteristic, while a characteristic has a wider meaning compared to an adjective.

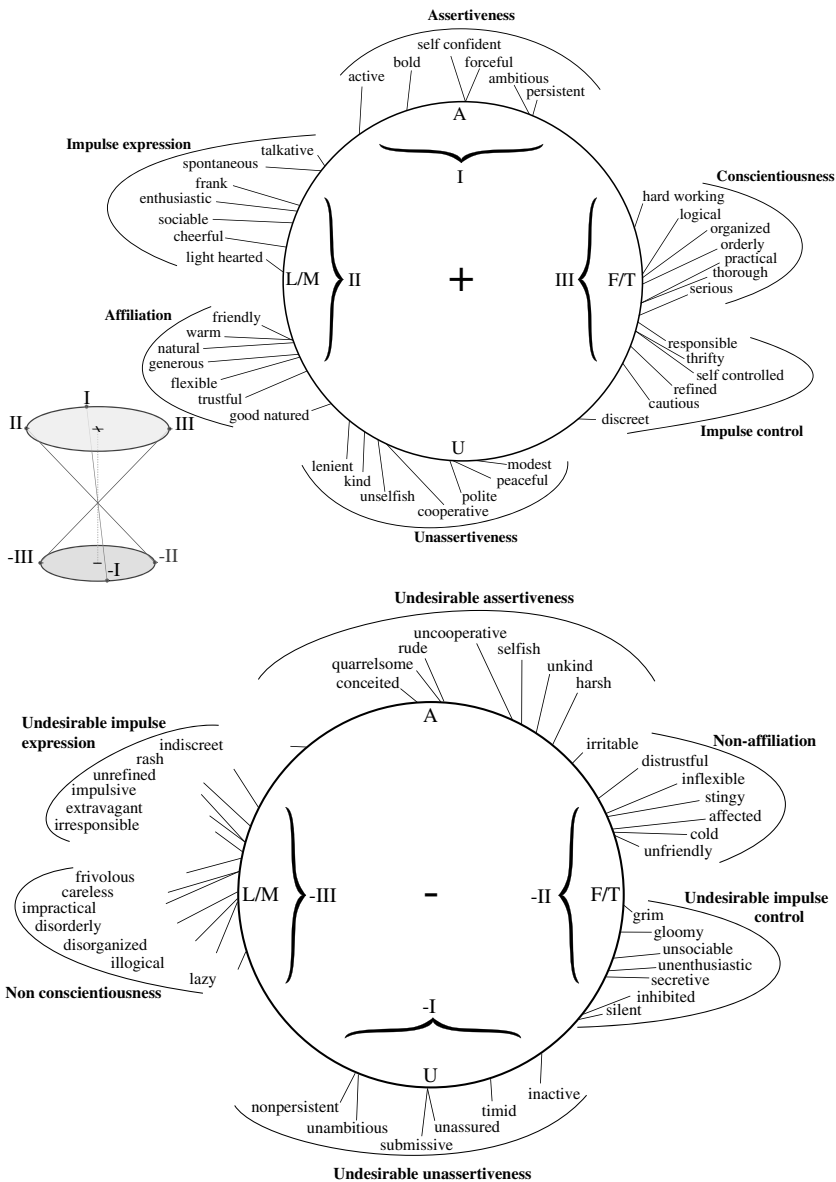


Figure 1: The implicit personality theory showing the archetypal personality and the value system projected on the world (based on Peabody & Goldberg 1989, p. 558).

Factor III is equivalent to Kast's definition of the originally positive *father complex* with the trait-adjectives: hard working, logical, organized, orderly, practical, thorough, serious, responsible, thrifty, self-controlled, refined.

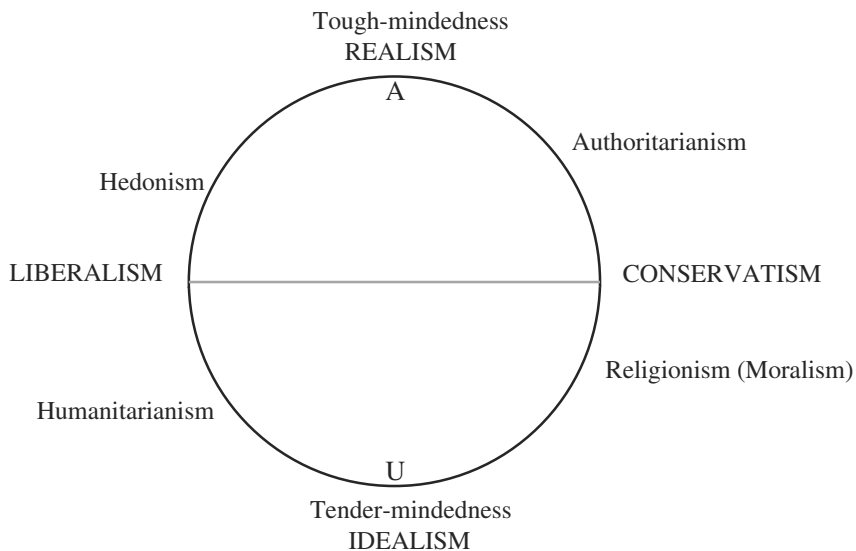


Unassertiveness is seen simply as the opposite pole to assertiveness in the original model (1989). This end of the dimension contains characteristics such as lenient, kind, unselfish, co-operative, polite, peaceful and modest.

There are two kinds of opposites in the model, namely descriptive and evaluative (Peabody 1985; Peabody & Goldberg 1989). The descriptive opposite of Factor II, or the positive mother complex, is Factor III, the positive father complex. On the other hand, the evaluative opposite of Factor II is Factor -II which indicates the absence of the positive mother complex. Characteristics like irritable, distrustful, inflexible, stingy, affected, cold, unfriendly, grim, gloomy, unsociable, unenthusiastic are typical consequences to what Kast calls the originally negative mother complex, i.e., disappointments and failures in experiences of affection and of safe dependence.

Peabody suggests that the dimension of assertiveness could be expressed as well through the characteristics pragmatic *versus* unrealistic, or opportunistic *vs.* idealistic, which would correspond to the dimension of materialism *vs.* idealism in Eysenck's two dimensional attitudinal space (Brand 1981) presented in Figure 2. In Jungian terms, the dimension of assertiveness could be called individualism-collectivism, keeping in mind that the word individualism refers here to an attitude that brings out individuality and subjectivity at the expense of objectivity and consideration of others.

Analogous with Peabody's fascinating discovery of how human characteristics can be covered by only three psychological dimensions, it seems possible to claim



**Figure 2:** The interrelations of political attitudes shown in Eysenck's two dimensional attitudinal space (based on Brand 1981, pp. 10 & 22).

that two of the dimensions can be expressed by the individual and collective aspects of the Jungian mother and father complexes (Fig.1). The third, which is an evaluative dimension, contains the distinction between good and evil, and thus separates the shadow and the complexes.<sup>3</sup>

### Causality between identity and perception

How we perceive the world, or discover our position in it, is a subjective modification of the objective truth, brought about by personal experience. In his tentative theory on mental perspectives Montgomery (2001) assumes that every judgement we make is primarily intended to investigate whether the things we come upon can be defined as good or bad, that is, whether they suggest *positive* or *negative* values to us.

Even abstract things, such as human characteristics, can be perceived as either positive or negative, depending on the subjective standpoint of the perceiver (Merleau-Ponty 1945/1962; Peabody 1967, 1984; Montgomery 1994, 2001). This is due to the subjective angle of perception, but it also represents the true or at least potential nature of the object. The assumption that an object in itself, as a source of the information underlying a judgement, is not as unambiguous as it might at first sight seem to be, allows for multiple interpretations of the nature of the object (Anderson 1995; Johnson-Laird 1983; Montgomery 2001).

According to perspective theory, an individual always strives to observe an object from a certain position. The perspective is found when the individual, the subject, identifies with a psychic entity with a given position in the mental space around the object. These psychic entities are called *subject identifications*.<sup>4</sup> The subject identification indicates from *whose* perspective the individual perceives the object and it is bound to specific values the identification stands for. Therefore, the continued life of the partial subject identity is ultimately dependent on the credibility of both the values and the perspective. A change of the perspective, or the values, would seriously threaten the personality of the subject. Hence, it is only natural that people hold their own perception of the world as the most correct one (Montgomery 2001).

The Jungian definition of *identity* presupposes its unconsciousness (Hark 1997; Jung 1921). To be identical with something or someone is to be one with the object, a state of psychological non-differentiation between the subject and the object. Familial identity is an example of this phenomenon.

As the individual gradually develops out of the original family identity, his or her process of adaptation and development brings him or her up against

<sup>3</sup> Note that the shadow of a complex (a partial subject identity/identification) is not the same as the shadow of the whole personality (the subject).

<sup>4</sup> Even if the perspective theory does not make the distinction in level of consciousness between the *identity* and *identification*, there is good reason to assume that the perspective model reflects the nature of unconscious identities as well as more conscious ones produced by identification.

an obstacle which cannot immediately be mastered; a damming-up of libido, accordingly, takes place and gradually seeks a regressive outlet. The regression brings about a revivification of earlier states, among others the state of familial identity. The identification with the members of the family corresponds with this regressive revival of a state of identity which has actually almost been overcome (Jung 1921).

A more or less deliberate *identification* with the object may proceed from the identity when the equality has been perceived on the conscious or preconscious level. The identification may prove a successful strategy as long as the individual does not want to go her/his own way, but reveals its obstinate nature when new and challenging life situations appear (Sharp 1993). In such situations the contents of the collective identification should be interpreted because only then can the individual capture the psychic energy hidden in the tradition, and escape the unconscious automatism in judgement connected with it. The foregoing is, in short, the symbolic treasure buried in every culture: the individual challenge of making the richness of the cultural tradition one's own, without getting swallowed by the totalitarian dragon watching over it.

In the following vignette, a woman of Indian origin describes a regressive dream that illustrates an identification rising from this state of identity. The dream provides a beautiful example of identification with the familial tradition, in a situation where she goes into analysis with a Swiss analyst.

I am wiping clean a mud floor in a simple hut to prepare to serve food to guests. To my surprise I notice that tiny silver jewellery are studded on the inside skin of each of my ten fingers. I'm concerned that the jewellery may scratch if I touch faces.

(Roy in Singer & Kimbles 2004, p. 68)

The dream example could represent the dreamer's unconsciously perceived ambivalence towards aspects of the primitive, both when it comes to her own tradition (the mud floor) and in the Western culture (the analyst). In the challenging situation she, at least initially, identifies with her family tradition and looks for protection in *Durga*, the fierce goddess of the ten weapons. She now feels slightly stronger to fight the primitive demon born of a water buffalo, but she also feels hesitation as the miniature weapons might scratch faces. Removing a 'mask' or losing a 'face' is the kind of psychological phenomena that inevitably will happen during the analysis. The dreamer is afraid of hurting herself or the guests she has invited (the analyst, representations of the two traditions etc.) in the fight for her rightful share of individualism.

### Total perspective

It is obvious that real objects are perceived differently from different visual perspectives, as they are seen from above, behind, in profile, from afar or close by. In a sense, the same is true about mental perspectives: a psychological object, for example a human characteristic or a certain situation is seen differently from

different mental positions. Furthermore, the understanding of the object varies with the orientation, some aspects of the object may diminish, while others are emphasized depending on the position (Montgomery 2001).

When studied as a mental object every human trait is in practice limited by an opposite trait. A generous person cannot be infinitely generous; sooner or later there will be a situation in which this person is perceived as stingy, for example, when asked to give money for a harmful purpose, or simply, if a misunderstanding takes place. The amount of generosity and the amount of stinginess in the personality might actually be constant, but are perceived differently depending on whether the perspective brings out the generosity or the stinginess. From a certain perspective the person looks just stingy, rather than stingy in a specific situation or from a specific perspective. This perspective is called the total perspective (Montgomery 2001).

### Complex-like behaviour and the shadow

There is a good reason why Jungian personality development strives for a plurality of personality characteristics, whereas many other schools in psychology tend to proclaim a rather more one-sided development. If already strong personality traits are further emphasized, or some other traits are deprived of their meaning all together, then the corresponding psychic perspective moves towards the total perspective that justifies a *complex-like* and absolute attitude.

One of Kast's examples of the originally positive mother complex is about a middle aged male artist with pronounced sensuality, a man who appreciates good food and regards himself as splendid company. He is enthusiastic, talented and creative, but seems to lack the final effort that would make the multitude of his ideas and initiatives come true. In other people's judgement he is a warm, empathetic, jovial and helpful person, who nevertheless fails to build up long term relationships. When his mother dies he starts to despise the world, and falls into a depression, seeking comfort in alcohol. He has several dreams with two main themes: dreams centred around a schoolmaster-like figure and suffocation. He interprets the first theme as *lack of will* and the second as being voluntarily or involuntarily *shut in*. It is some aspect of the Mother that suffocates him, even if the dream figure does not look like the artist's real mother. During the therapy Kast draws the conclusion that it is of greatest importance for the artist to learn to make decisions and to gain responsibility over his own life (Kast 1996).

According to the implicit personality theory (Fig.1) the artist has *loose impulse control*. His personality is clearly on the mother complex side, characteristics referring to *impulse expression* being the most dominant. In a situation where he has to defend himself, he relies on the dimension of assertiveness: he proves himself active, bold and self-confident.

It is obvious that the artist would need some support from the positive father complex (Fig.1) to acquire such personality traits as forcefulness ambition

or persistence, which would also solve his actual problems. Probably this is why he interprets many of his dreams as *disciplinary*. With a personality so well anchored in the mother complex he, however, despises hard-working and responsible people whom he finds unenthusiastic and inhibited, or *suffocated*. From his perspective he sees only the shadow of the father complex, not the positive characteristics. Adding something to his personality, a strain of impulse control in this case, would probably still be a more tempting effort for him than criticizing the immensely valuable mother complex. This is, in fact, the solution suggested by Kast.

Generally, the confusion between descriptive and evaluative opposites takes us to the very heart of psychological phenomena. The combination of characteristics that by definition (Peabody 1985; Montgomery 2001) forms the most natural pair of opposites, is the evaluative one. The comparison includes the unconscious assumption that *if something is good, the opposite of it must be evil*. A union of the opposites would thereby really dissolve the distinction between good and evil, which would lead to a more or less uncontrolled invasion of the mind by unconscious material. Any integration of the psychic contents is, however, impossible in the frame of the complex-like personality. The one-sided attitude just grows stronger, until the identity is undermined, devalued, by the contents of its shadow, i.e. the unrecognized counterpart of the personality characteristics the attitude was originally based on.

Jung claimed that the shadow was foremost the problem of the personal unconscious. On the other hand, being one of the most frequently used motifs in mythology, the shadow should also refer to the collective unconscious. The symbolic representations of the personal shadow are, according to Jung, of the same gender as the 'owner' of the complexes, male in his case, while the contents of the collective shadow (deeper unconsciousness) are mediated by the opposite sex (Jung 1928, 1951). Given that in Western culture both women and men are dominated by the father complex as well as by the shadow of it, Jung's assumption might be biased, which also would explain why so many of Jung's intellectual female patients were already dealing with the masculine aspect of their shadow, the Animus. Since the Animus represents the logical side of the unconscious, it is also more readily directed by questions or reflections than the Anima, which needs to be confronted emotionally.

I use the term shadow to cover the unrecognized aspects of the more or less deliberate personal identifications, together with the completely unconscious collective parts of the personality. Consequently, the shadow of the over-emphasized, alternatively depicted or rejected characteristics of the personality is gradually transformed to represent the same gender as the complex to which the most dominant traits of the shadow personality are related (mother or father complex). The complex-like fixation in itself is a result of the individual's life history and may, hence, have more complicated origins. The unrecognized positive aspects of a strong negative mother complex may originally be female in gender, but can, when projected onto an idealized father

complex result in a 'male' representation of the shadow. During the analysis the archetypal figure symbolizing the unconscious part of the personality can therefore change gender or context. The projection of the characteristics occurs because the positive personality aspects cannot be placed in the negative complex, and are therefore regarded as properties of the descriptively opposite gender.

A dream series of my own started as a typical children's nightmare dealing with the over judgemental aspects of my mother. The dream episodes escalated until I decided to wake up every time the dream started, which I managed to do. I could now control the nightmare, which made me feel strong, but strangely guilty at the same time. After some years when I was leaving home, a new dream started to repeat itself. In the dream I knew that I had murdered a person and hidden the body in the big wardrobe in my sleeping room. Somehow I also knew that the body belonged to a man. After my father suddenly died the dream disappeared. A third dream series began when I moved to live together with my future husband. In the dream a friendly, good looking and powerful man advised me about the present situation. After a while I recognized the man: he was the dead body in the wardrobe, a person I had never seen before. Somehow I also knew that there was a connection between this pleasant man and the terrifying woman in the childhood nightmare. My conclusion is that even if some aspects of the idealized father complex were related to my father, most of them had their origin in the negative mother complex, the shadow of which contains the idealized father complex, as schematically shown in Figure 1.

A personality is always a combination of a mother and father complex (Kast 1996). The shadow of a personality produced by a dominant mother complex consists of some negative aspects caused by the weak, nearly non-existent father complex (-II). The strong mother complex causes a negative perspective on the descriptively opposite characteristics, the father complex (-III), as is shown in Figure 1. The warm and flexible personality produced by the originally positive mother complex (left side of the upper circle) turns into irresponsible and careless behaviour; joyfulness becomes frivolous, and so forth (left side of the lower circle). A person who unselectively responds to every situation with an attitude founded on the mother complex side is soon perceived as notoriously disorderly and impulsive. Whenever the undeveloped father complex is activated it responds with irritation and intolerance. Correspondingly, a personality one-sidedly based on the complex-like Father archetype produces a distrustful, stingy, unfriendly and gloomy personality with a shadow that refers to a weak or negative mother complex.

The shadow cast by the total perspective explains the traditional conflict between feminine and masculine standpoints. While feminine characteristics, on the *positive* mother complex side, are seen as warm and social, the opposing masculine characteristics are very easily judged negatively as cold and rigid. A masculine attitude that claims to have a monopoly on logic and self-control characterizes the typically feminine as irrational nonsense. What I am trying to

show is that these total perspectives that bring about the opposing values as something plainly dangerous or despicable, can be integrated instead of being regarded as mutually exclusive.

### **Union of opposites**

Even the most obvious of the pairs of opposites, the concept of good and evil, belongs to the category of human values. Things that are called good by one person are evil to another (Jung 1959). Jung exerted himself to the utmost in trying to fit the concept of evil to his idea of good, and in so doing became reconciled with both his personal life and the collective trauma after the World Wars. His final conclusion was that God was not only good but also evil. This corresponded with his presumption that the unconscious is neutral and the self, being the nearest to an image of God, an unfathomable union of good and evil. According to Jung, these assumptions were in agreement with the earlier Christian belief: God ruled the world with a right and left hand, the right being Christ, the left Satan (Storr 1983; Jung 1951).

Jung blamed Christianity for making the antinomy of good and evil into a world problem and, by formulating the conflict dogmatically, raising it to an absolute principle. For Jung God has an existence, but no moral dimension. He left the moral decision as well as the responsibility for it with human beings. Jung advocated a revision of the prevailing western God-image, one-sidedly based on the Father complex and goodness, and he required an individual development that involved nothing less than the 'crucifixion' of the ego and a suspension of the irreconcilable opposites, including the concept of good and evil. The fact that this process would lead to serious conflict with conventional morals, or force an individual to act against his/her conscience, was a cost that should be paid. Jung warned of the total extinction of the ego in the process, which made this kind of individuality seem even more risky or troublesome for most people (Storr 1983; Jung 1951).

Suppose that the union of opposites is performed with the descriptive opposites, instead of the evaluative ones, so that the positive mother complex (Factor II) is combined with the positive father complex (Factor III). This should be a less dramatic integration, at least in theory. Warmth, joy and natural friendliness, characteristics of the positive mother complex, are joined together with the characteristics of the positive father complex: being organized, hard working and responsible. The personality becomes, in Jungian terms, whole—and this happens deliberately, without turning consciousness into a defenceless playground for unconscious impulses.

### **Collective complexes—Discussion**

The cultural unconscious, as Henderson (1990) sees it, is an area of historical memory that lies between the collective unconscious and the manifest pattern of

the culture. It contains an identity arising from the archetypes of the collective unconscious, which assists in the formation of myth and ritual and also promotes the process of development in individuals. Families and individuals are immersed in the culture and the cultural unconscious as a fish in the ocean. This makes objectivity an illusion when we try to view our own culture from the standpoint of 'another'. Just as individuals may be neurotic, cultures may be off balance or one-sided (Sandner in Henderson 1990).

Peabody characterizes the cultural attitude as national stereotypes that embody more or less simplified generalizations of the modal personality in the culture. The modal personality is a composite entity, which probably does not give a true picture of anybody in a certain culture, but still provides a better description of the typical personality traits in that culture than any other description. Even with exceptions, individuals who would 'fit' better in some other culture than their own, there is clear proof of the existence of the modal personality or national stereotypes. In a multinational study from 1985, Peabody established that national stereotypes persisted over different cultural perspectives.

Singer and Kimbles argue that what they call the *cultural complex* is not the same as cultural identity or national character, though the conceptions can be intertwined. According to them, for some people complexes—cultural and personal—are their identity, but for many others there is a healthy cultural 'identity', a cultural ego that is clearly separate from the more negative and contaminating aspects of the cultural complexes that will resist every attempt to renew or change the group identity (Singer & Kimbles 2004).

It is obvious that Singer and Kimbles use the word *identity* for the mainly conscious identification with collective material, whereas the word *complex* refers to the unconscious shadow of the identification. This is probably because of their definition of the cultural complexes as on-going collective traumata, rather than a fixed collective disposition influencing the perception and interpretation of reality. However, from the point of view of the anthropologist, what becomes tradition, in being important enough to be preserved for the future generations, tells us about the values people want to keep alive, as well as about the way they like to present themselves in reference to 'the old times'. More important than the story being exactly true or false is the fact that just these values or this version of the history was chosen (Frykman & Löfgren 1991).

Jung believed that ethnic differences in characteristics were at least partly ontogenetic, while Peabody assumes that differences among ethnic groups are a result of the course of history, and therefore open to change. Kast emphasizes that any psychological development, individual or collective, can be restricted by the prevailing complexes. Neither memories of the past, nor plans for the future are free of the typical emotion that colours the complex (Jung 1907, 1934; Kast 1990/1996). According to Montgomery's perspective theory,



the endurable causality between perception and identity cannot be altered without seriously questioning the basic values. In conclusion, an ethnic or traditional complex is very durable in time, regardless of whether or not it is considered ontogenetic.

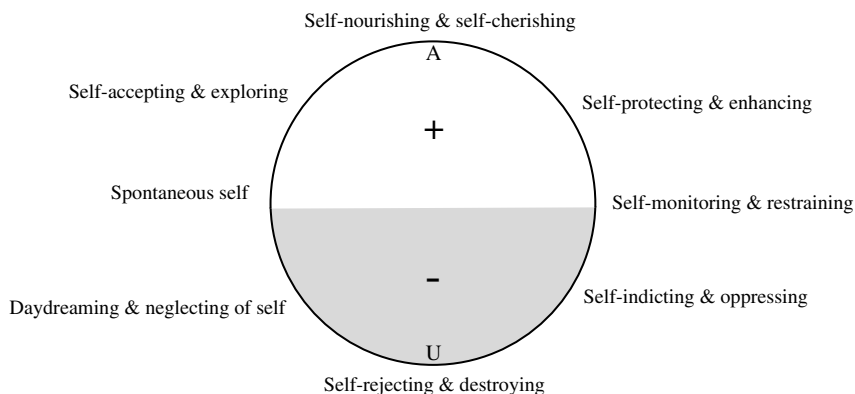
Adaptation of one cultural tradition into another, challenges identity and calls for re-evaluation of value systems. Collective complexes, things collectively perceived from a more or less total perspective, form the greatest obstacle for that development. However, the complex-like attitude ought not to be despised, ridiculed or neglected, because it stands for 'the last resort' of collective or personal values. Only the rightness of the fundamental judgement should be re-evaluated, not by confounding the opposite principles of good and evil but by discussing the process of the construction of these definitions.

The collective complexes always play a part in ethnic conflicts, as well as in the individual tragedy of maladjustment to a foreign culture or tradition. The perspective given by collective values reveals the context in which the opposing values, along with the people cherishing these values, or bearing certain personality traits, are perceived. An individual perspective tends to be challenged and modified by slightly or completely different perspectives of other individuals, and hence is more easily challenged and questioned, whilst a collective perspective is most probably verified by other members in the society, and therefore more resistant to change.

Denise Ramos (in Singer & Kimbles 2004) states that the widespread corruption in Brazil is a visible symptom of the Brazilian cultural complex. She defines corruption as the misuse of power for private benefit. Being corrupt is silently accepted as a means of being smart or for making a living, while honesty is rarely rewarded. The origins of corruption are commonly traced to social, economic and educational indicators, but Ramos assumes that the behaviour could be rooted deeply in the Brazilian collective mentality. She interprets what she calls 'the compulsive and chronic behaviour of tricking the law and authority' as a cultural inferiority complex.

In a cross-scientific study commissioned by export companies, Brazilians were portrayed as light-hearted, optimistic, social and creative, whereas the following were mentioned as cultural weaknesses: lack of confidence in authorities, contempt in relation to technical questions, taking advantage of the poorest, arrogant personalism that is placed above the law, lack of commitment to agreements made, dishonesty in the name of family and friends. In jokes the Brazilians are portrayed as incompetent, ignorant, arrogant and corrupt. The world famous Samba Carnival is not only a joyful opportunity to compete in dance and creativity, but also a yearly celebration of the complex-like narcissism, exhibitionism and excessive permissiveness (Ramos 2004).

In my interpretation, the majority of Brazilians 'suffer' from a warm and liberating mother complex, a fact that makes people neglect or look down on the organized qualities of the father complex (Fig.1). The Swiss male artist,



**Figure 3:** An example of total perspective towards assertiveness  
(based on Humphrey & Benjamin 1986, page 982).

already mentioned, would surely feel at home in the Brazilian culture. Strangely enough, lack of self-esteem was still the first mentioned deficit of the nation. The traditional differences in social status, intimately connected with ethnicity, certainly contribute to lack of social coherence. The only national element most Brazilians seem to share is (Mother) Nature. To enjoy and caress the Brazilian natural resources, instead of short-sightedly exploiting them, would probably produce the self-discipline and assertiveness Brazilians are longing for. When arrogant selfishness (*Boi-Bumba*, yet another bull-related symbol for negatively perceived individualism) is put into the service of society, corruption that in fact is an economic means of maintaining social inequality will no longer be regarded as either a smart or creative solution.

Until recently, modern Western psychology has unconditionally supported self-assertiveness as the highest goal for human development, an attitude that undoubtedly materializes a total perspective (Fig.3). From that point of view self-rejection or submission is seen as the only alternative to assertiveness, even though consideration of others in many ways is a valuable trait. The negative shadow of excessive self-reliance risks developing into primitive narcissistic individuality that completely lacks self-criticism and is conceited, quarrelsome and uncooperative.

The collective attitudes protecting certain values form the ground for conventional morals as well as the unity of the society. But, at the same time, the complexes cause stereotypic perspectives on many questions prohibiting the necessary evolution of culture. The shadow of the powerful complexes has the capacity to undermine the culture from inside, if the total perspective distorting the implicit personality structure and interpretation of life is not recognized in time. This is because total perspectives always restrict the process of individuation, the implicit mission of every human being.

The implicit personality model presented in Figure 1 comprises the most usual personality characteristics, but it can also be adapted to the characteristics of cultural groups. Two cultures, or the discrepancy between an individual and a collective standpoint, create two different perspectives towards the world as well as towards personality. Dealing with the multiple cultural values favouring different types of conduct has definite consequences for the individual personality. A successful integration of the values in a demanding situation proceeds to a more developed personality, whilst a failure leads to a collapse of the personality, or results in a narrow minded single attitude causing a total perspective towards the world.

My ambition has been to present and, with the help of the implicit personality model, exemplify the interrelations between cultural value systems and individual personality. Though the model, according to Peabody (1985), probably omits some personality characteristics that are not prominent in manifest behaviour, the structure clearly catches a psychological truth profound enough to be interpreted in several ways, one of them being the Jungian interpretation put forward in this presentation.

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#### TRANSLATIONS OF ABSTRACT

Une partie beaucoup plus importante de notre identité que ce que nous croyons généralement est déterminée par le collectif. Il est par conséquent crucial d'avoir conscience du lien causal entre l'identité, les valeurs qui lui sont associées et l'influence de ces valeurs sur les perceptions. Dans le modèle de personnalité implicite de Peabody et Goldberg (1989), la variété apparemment très grande de caractéristiques humaines est réduite à trois larges dimensions: évaluation générale, contrôle des impulsions, et affirmation. Mon hypothèse est que la régulation des impulsions équivaut aux concepts jungiens de complexes maternel et paternel, et l'affirmation à la relation entre individualité et collectivité. J'ai utilisé le point de vue théorique de Montgomery et les concepts de Jung de l'union des opposés, du complexe et de l'ombre, pour donner une alternative dans l'interprétation du modèle de personnalité implicite. Selon mon interprétation, les valeurs traditionnelles d'une culture quelle qu'elle soit, peuvent être regardées selon ces trois dimensions. Ces valeurs peuvent être considérées comme le trésor le plus grand d'une culture en même temps qu'elles peuvent aussi être dévastatrices si elles deviennent un complexe.

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Ein viel größerer Anteil an unserer Identität, als wir im Allgemeinen glauben, ist kollektiv bestimmt. Ein Bewusstsein über die kausale Verbindung zwischen Identität, mit ihr verbundenen Werten und dem Einfluss dieser Werte auf die Wahrnehmung ist deswegen entscheidend. Im Modell der impliziten Persönlichkeit von Peabody und Goldberg (1989) wird die anscheinend große Vielfalt menschlicher Eigenschaften auf drei grobe Dimensionen zurückgeführt: allgemeine Wertbestimmung, Impulskontrolle und Durchsetzungsfähigkeit. Meine Hypothese lautet, dass die Impulsregulierung dem Jungianischen Konzept des Mutter- und Vaterkomplexes gleichgesetzt werden kann

und die Durchsetzungsfähigkeit wiederum der Beziehung zwischen Individualismus und Kollektivismus. Ich habe Montgomerys Perspektiventheorie aufgegriffen sowie Jungs Konzepte der Vereinigung der Gegensätze, der Komplexe und des Schattens, um eine alternative Interpretation des Modells der impliziten Persönlichkeit bereitzustellen. Entsprechend meiner Interpretation können die traditionellen Werte jeder Kultur auf der Grundlage dieser drei Dimensionen verstanden werden. Diese Werte können als größter Schatz einer Kultur angesehen werden. Gleichzeitig können sie aber verheerende Wirkungen entfalten, wenn sie komplexhaft werden.

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Una parte della nostra identità molto maggiore di quanto noi crediamo è determinata dal collettivo. E' quindi fondamentale avere consapevolezza del legame causale tra l'identità e i valori ad essa connessi e l'influenza esercitata da tali valori sulla percezione. Nel modello della personalità implicita di Peabody e Goldberg (1989), l'apparente ampia varietà delle caratteristiche umane si riduce a tre ampie dimensioni: valutazione generale, controllo dell'impulso e affermazione di sé. La mia ipotesi è che la regolazione degli impulsi può essere equiparata al concetto junghiano dei complessi materni e paterni e l'affermazione di sé con la relazione tra individuale e collettivo.

Ho utilizzato la teoria della prospettiva di Montgomery e i concetti di Jung dell'unione degli opposti, il complesso e l'ombra in modo da fornire una interpretazione alternativa del modello della personalità implicita. Secondo la mia interpretazione i valori tradizionali di ogni cultura possono essere letti come contrari a queste tre dimensioni. Tali valori possono essere visto come il più grande tesoro di una cultura, ma nello stesso tempo possono essere molto devastanti se diventano come dei complessi.

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Una gran parte de nuestra identidad, mayor de lo que generalmente creemos, es determinada colectivamente. Tomar conciencia de la relación causal de la identidad, su conexión con los valores y la influencia ejercida sobre la percepción de estos valores, es por lo tanto crucial. En el modelo implícito de personalidad de Peabody y Goldberg (1989). La aparente amplia variedad de características humanas es disminuida a tres grandes dimensiones: evaluación general, control de impulsos y asertividad. Mi hipótesis es que la regulación de los impulsos pueden ser equiparada con le concepto Junguiano de los complejos materno y paterno, y la asertividad con la relación entre individualismo y colectivismo. He utilizado la perspectiva de la teoría de Montgomery y los conceptos de Jung sobre la union de los opuestos, el complejo y la Sombra para proveer una interpretación alternativa para el modelo de la personalidad implícita. De acuerdo con mi interpretación, los valores tradicionales de cualquier cultura pueden ser léidos desde cualquiera de estas tres dimensiones. Estos valores pueden ser vistos como los grandes tesoros de una cultura pero al mismo tiempo pueden ser devastadores si se convierten en un complejo como sí.

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II





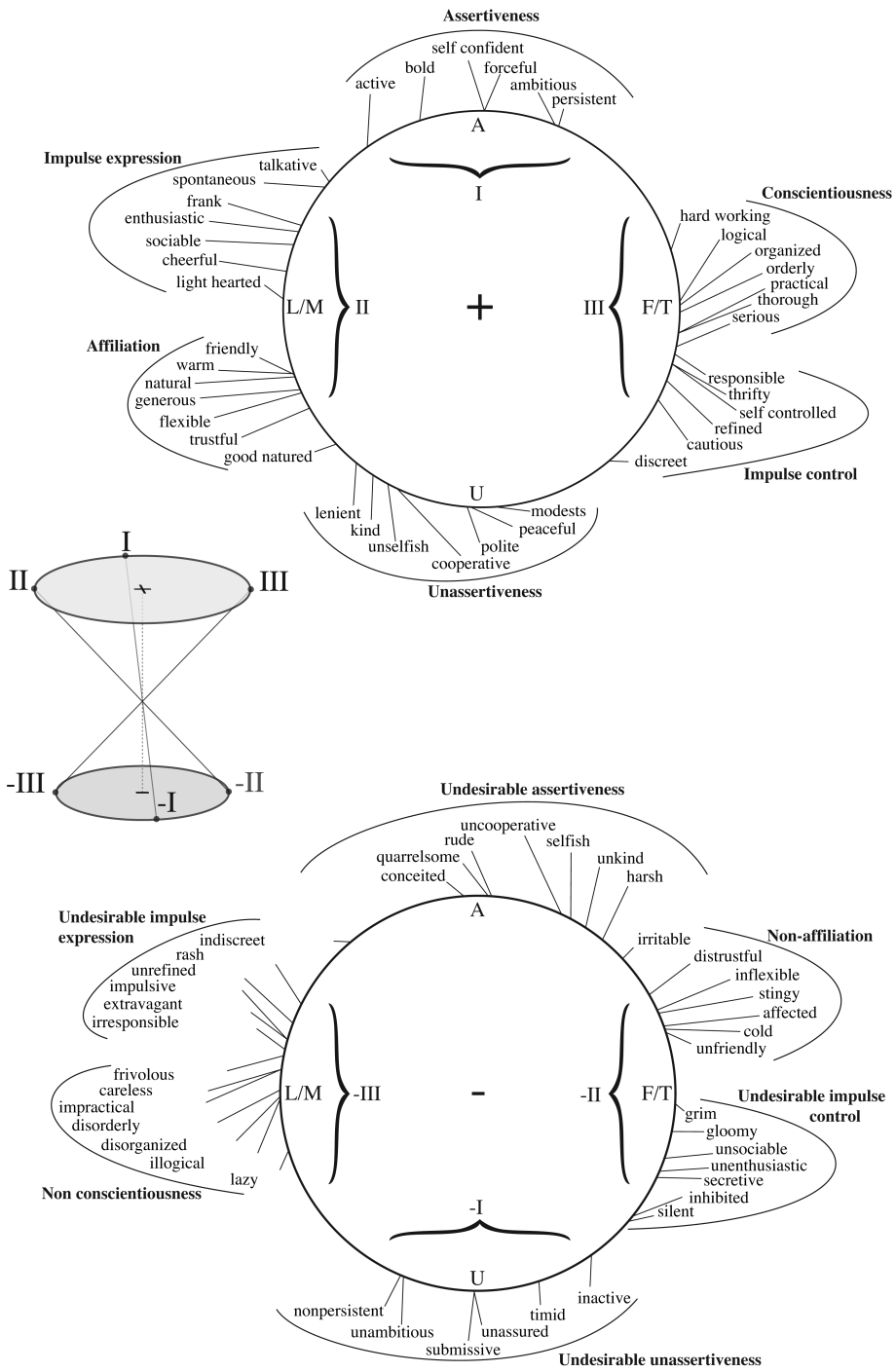
# The Role of the Feeling Function in Moral Judgments

PÄIVI ALHO

Morality is not always acquired by conscious rational processes, but at least in part by *acculturative conditioning*. Moral principles are impressed upon people in subtle ways by the surrounding culture, often communicated by the emotional reactions of significant adults (Rokeach 1973; Kagan and Lamb 1990; Bruner 1992). People learn that a specific mode of conduct or personality trait is instrumental or even necessary to achieve a specific goal, and they come to value that conduct or trait. During a lifetime, these evaluations become successively organized along a continuum of relative importance to form a value system. The process of organizing these values has definite consequences for the individual's personality, which, from a personality psychologist's view, is seen as a cluster of fixed traits, but from an internal perspective, could be reformulated as a system of values (Figure 1).

The enduring quality of a personal value system initially arises in an absolute form. Children are taught that a certain behavior or goal is, or is not, desirable, yet only later will the child be able to understand that the behavior is sometimes desirable and sometimes not. It is the isolated, and absolute learning of values that guarantees the stability of the value system. However, any system of values, if it is to be fruitful, should account both for the *changing* and the *enduring* character of the values. If the values were completely unstable, the continuity of human personality and society would not be possible. On the other hand, with completely rigid values, individual and social development would be impossible (Cook 1999; Rokeach 1973).

Two kinds of changes happen in the value system, which implicitly shape the personality: destructive changes and constructive ones. A destructive change takes place when the value system becomes too extreme or one-sided. Then the shadow of the



*The implicit theory of mind (Peabody and Goldberg 1989, 558) interpreted as the archetypal personality (Albo 2006, 666), or basic system of values, consisting of positively and negatively valuated personality characteristics related to the mother complex (II), the father complex (III), individualism (I), and collectivism (U) as defined in Kast (1996)*

distorted system, that which has gone unrecognized or been rejected, takes over the originally positive characteristics and devalues or even destroys them. A constructive change is accomplished by reflecting upon one's value system, an enterprise that requires psychological sensitivity and differentiation of feeling.

## Emotion and Feeling

In *Psychological Types*, Jung states, "I use *emotion* as synonymous with *affect*." (CW 6, ¶411) In contradistinction, he identifies "feeling" as one of "the four basic functions"<sup>1</sup> (¶723). Jung regards affect/emotion to be associated with body-based sensations. At the neuronal level, bodily emotional experiences belong to the bioregulatory systems with which our species comes equipped to *survive*. At their most basic level, they participate in homeostatic regulation, poised to avoid the loss of integrity that is a harbinger of death, as well as to identify sources of energy, shelter, or sex. In addition, the origins of emotions are inseparable from experiences of reward or punishment, pleasure or pain, approach or withdrawal, personal advantage or disadvantage. It has also been proposed that emotional reactions are inseparable from the individual's ideas of good and evil (Damasio 2000; Eisenberger and Lieberman 2004).

On the other hand, "Feeling is primarily a process that takes place between the *ego* (q.v.) and a given content, a process, moreover, that imparts to the content a definite *value* in the sense of acceptance or rejection ('like' or 'dislike')" (Jung CW 6 ¶724). Jung then used "feeling" to denote a more complex psychological process, in relation to the *feeling function*, which

... may in every respect [be] independent of external stimulation. . . . Hence feeling is a kind of *judgment*, differing from intellectual judgment in that its aim is not to establish conceptual relations but to set up a subjective criterion of acceptance or rejection. Valuation by feeling extends to *every* content of consciousness, of whatever kind it may be. (¶725)

In contrast to Kant (1785/1991), who saw feeling as altogether sensual and concrete due to its empiric nature, Jung maintained that only "ordinary, simple feeling is concrete . . ." (CW 6, ¶725).

Feeling may sometimes be experienced as "mood" or a feeling-state, one related to earlier conscious or unconscious experience (Jung CW 6, ¶724). In opposition to bodily feelings, a completely abstract feeling no longer coincides with the specific and individual in things: it has to do with the similarity and universality of psychological content. Just as thinking organizes conscious content under concepts, feeling arranges content according to its value. In other words, the more *concrete* the feeling, the more affect-laden and subjective the evaluation it confers, whereas the more *abstract* the feeling, the more general and objective is the evaluation it bestows (¶¶726–727). Differentiation of the feeling function and personal

capacity for inner dialogue are the touchstones of outer objectivity and moral maturity (CW 8, ¶187).

## Culturally Modified Feeling

According to Damasio, consciousness begins with *the feeling of what happens* (2000). He distinguishes among “three distinct although closely related phenomena: an *emotion*, the *feeling of that emotion*, and *knowing that we have a feeling of that emotion*” (8). Here, Damasio is using “feeling” in a way quite different from, but related to, Jung’s concept of the feeling function. Damasio’s “distinct . . . phenomena” represent different levels of consciousness of emotional experience. The increased capacity to be aware of and reflect upon one’s emotional life contributes to one’s ability to access Jung’s “abstract feeling” with its greater objectivity and reliability in making value judgments.

Goldie (2002) has argued that it is, in particular, the emotional experience that begins as a feeling, for without the act of *feeling toward* there would be no emotion at all and even less the conscious experience of it. For Goldie, feeling includes the intentionality of the emotion and creates the personal point of view. This is, at least in part, the point of view from which we interpret ourselves and others (Uddin et al 2007). Goldie also contends that it is important to allow for cultural variation in considering ethical points of view (Goldie 2002).

People in every cultural tradition have more in common than language or history; their culture also comprises a way of living, feeling, and thinking. The collective value system plays an important role in the creation of this social order. The values are often unspoken and implicit, making them even more powerful and unquestionable. They serve an adaptive purpose: to get along well with others. Needs, feelings, and actions that are socially unacceptable are recast into more acceptable forms of behavior (Rokeach 1973). Provided that the collectively shared values are determinants of virtually all social behavior, attitudes, ideology, evaluations, moral judgments, and justifications of self and others, they must execute a massive power on personality as well as on morals. The conceptual relationship between the emotional reaction and the beliefs behind the reaction is faster than thought; it is that of recognition and response (Goldie 2002, 28; Sherwood, forthcoming, 12, 17). Anyone who can make use of unconsciously perceived collective values possesses the power to influence the collective mentality of the crowd.

## Two Post-Religious Political Systems Based on Collective Feeling

Jung maintained that evidence of religious activities have existed throughout human history. Although he saw religious hegemony breaking down successively throughout the second half of the nineteenth century, he pointed out that the need for solemnity

rites did not disappear, even if the spiritual contents changed from religious to ideological. Along with many of Kant's thoughts, Jung agreed with Kant that great problems arise when people are deprived of the metaphysical foundations of their life (von Franz 2008, 9). Just as humans as social beings cannot in the long run exist without a tie to community, the individual will never find spiritual and moral autonomy except in an extramundane principle capable of transcending the powerful influence of external factors. As Jung stated "... it is possible to have an attitude to the external conditions of life only when there is a point of reference outside them" (CW 10, ¶506).

Socialist philosophers viewed morality as outside the purview of religion and metaphysics. This possibility was supported, in their view, by Darwin's theory of evolution and the subsequent loss of a sacred origin myth:

In direct contrast to German philosophy, which descends from heaven to earth, here we ascend from earth to heaven. . . . We set out from real, active men, and on the basis of their real life process we demonstrate the development of the ideological reflexes and echoes of this process . . . Morality, religion, metaphysics, all the rest of ideology and their corresponding forms of consciousness, thus no longer retain the semblance of independence (Marx 1845/1978, 295).

In Marx's and Engel's interpretation, the struggle for life within human societies essentially involves group rather than individual dynamics, taking place through cultural rather than biological selection (Scudo and Acanfora 1985).

Lenin firmly believed that it was his responsibility to reveal the extent to which the class society had spoiled the economical and political consciousness of Russian workers. He appealed to two disenfranchised populations: the industrial workers strategically concentrated in the most important towns and the starving peasants in the countryside. Lenin advocated the dictatorship of the proletariat and a social revolution that would guarantee freedom and equality for all people. Ironically, he proposed that the leadership of the revolutionary organization should consist of a few self-appointed persons working in complete solidarity. But when it came to the political activity of the Russian people, he, however, preferred large meetings to small discussion groups in which alternative "illegal" ideas could easily arise. Any broader opinion calling for *freedom of criticism* was labeled as dangerous opportunism (Lenin 1902/1971). Lenin declared, "The Marxist doctrine is omnipotent because it is true" (1913/1977, 21).

By the time of Lenin's death, a second post-religious political system had begun, this time in Germany. Hitler had started to write his combined biography and political tract, *Mein Kampf* (1935-27/2002), in which he interpreted Darwin's ideas from a perspective that promoted his own political ideology. The theory of natural selection through "survival of the fittest" became the most dominant concept for Hitler, whereas he disregarded Darwin's other ideas, such as the importance of biological diversity. Hitler appropriated the theory of evolution to his

political aspirations for a uniform nation. German Darwinists believed that they could thereby prescribe the laws of national development in biological terms (Corsi and Weindling 1985).

Hitler criticized Lenin's regime for denying the importance of individuality, national spirit, and race, bringing about a reality that would, in a few generations time, deprive the world of nations and cultures. The Soviet Union had converted the virtues of self-sacrifice, loyal friendship, contentment, and unpretentiousness to the most negative forms of behavior—the opposite of a *forceful man*. A missing conscience on one side, and the sheepish patience of ordinary people, assured the desired socialistic politics (compare this with the  $\pm$  dimensions of individualism and collectivism in Figure 1). Generally, Hitler believed that democracy was a sign of weakness, a system that fostered harmful compromise. The democratic subversion of the “natural order” had to be stopped. In so doing, Hitler claimed he was acting in the true spirit of the almighty creator (1935-27/2002).

When Hitler's feelings toward Jews became exclusively negative, he stated that his intelligence had won over his emotions. According to Hitler, this changed his perception and his social perspective. Before he had not realized that Jews looked so different from Germans. He decided that to be a German was a racial, not a political matter.

## Collective Feeling and Thinking

According to Peabody (1985), the Germans were more likely to get involved in sentimental romanticism, whereas the Russians were more inclined toward idealistic illusions. In terms of collective complexes, the initially suppressed *unconscious* values to which Hitler appealed were on the collective mother-complex side (*M/affiliation* in Figure 1), whereas Lenin made use of the unconscious father complex (*F/impulse control* in Figure 1). In political language, Hitler's ideal of a political system was a *nation* held together by real or imagined ethnic affiliation; Lenin wanted a *state* built on the consciousness of the people who ruled together (Gerner 2004). Hitler appealed to the glorious past and Lenin to the glorious future, but in both cases, the nameless “longing of the heart” was recast into a collective urge, and the growing desire for individual freedom was projected onto one person—the leader.

Collective feeling and thinking often appeal instantly to people, bypassing the psychological effort generally required to form a personal point of view (Jung CW 7, ¶239). Obviously, Lenin and Hitler could intuitively interpret, and profit from, this quality of the human mind, even as they spoke of increasing individualism. They both had multicultural backgrounds that were helpful in detecting the collective values of their respective citizens (Hitler 1935-27/2002; Volkogonov 1994). Experience of several cultural perspectives tends to reveal a diversity of moral values. Substitution of tradition by a private view, however, is not automatically a better solution, especially

when the moral point of reference is degraded to the idealization of an actual person or social order, rather than the values themselves.

There is plenty of evidence that critical voices with adequate analysis of the political situation were present internally in both the Soviet and Nazi systems (Courtois 1999; Lenin 1902/1971; Speer 1982; Volkogonov 1994). The critics clearly proved that the revolutionary measures did not always serve the announced goals and that they sometimes even reversed them. These kinds of comments typically had no positive effect, because any doubts about the rightness of actions taken were immediately compensated by a reassertion of the correctness of the system, as is customary in totalitarian societies.

Within their own worldview, with an adapted system of legality, the moral judgments made by these leaders were seemingly valid. Anything was allowed, so long as it served the idealized goals defined by the leader. A state of readiness to react with a definite attitude was skillfully built on selected collective contents from the psyche. No place for uncertainty, sensitivity, or reflection existed. The absolute authority of God was replaced by the authority of a secular leader, creating a collective mentality that left little place for the moral self or individual personality. People who did not voluntarily join the movement were forced into compliance by an atmosphere of fear. What was demolished on the way—at all levels of the social hierarchy—was the individual sense of feeling and, with it, the sense of self and honest perception of the inner processes as well as the outside world.

## Discussion

According to the moral absolutist's view, morality is human by endowment and social by practice, but its origin is sought beyond the individual and society. If the source of all morality is God, which provides both the absolute desirability of the standards and the unquestionable authority for following them, then the distinction between right and wrong is absolute and universal and moral standards have the character of being thought desirable in themselves—the character of goodness. The absolutist view does not hold that the same set of moral standards is accepted in all cultures, but rather that morality consists of a single set of true moral standards that should apply to people in every culture (Cook 1999).

In Lawrence Kohlberg's (1981) six stages of moral development, the lower stages in his scale seem to refer to relative morals, whereas the higher stages describe morals in absolute terms. This would mean that development of moral personality automatically leads us away from society and the social norm. This, in fact, is what happened to Lenin and Hitler, and, in a way, also to Kohlberg himself, when the alienation from social life along with escalating theoretical ideals ended with suspiciousness, depression, and suicide. In different ways and for very different reasons, these three men each

proved that a person as a social being cannot exist without a tie to the community—a tie that is social, as well as moral (Jung CW 10, ¶511).

Regardless of religious and ideological affiliations, we have both individual and social needs. This suggests to me that moral judgments should carefully weigh both a relativist and an absolutist view, with a transcendental point of reference—be that reference God or some other symbolic entity worth striving for. In any case, proper balance between collective and individual needs is found only through the honest and careful contemplation of one's personal relationship to those needs.

In this process, the feeling function is crucial. Feeling is not moral in itself; it signifies a value, but the feeling is, nevertheless, the source of all evaluative discrimination, from the bodily feelings to recognition of emotions to the most abstract decision-making. Cultural traditions that explicitly or indirectly suppress individual feeling by being too authoritative or one-sided are bound to be underdeveloped because they fail to make use of people's diversity and creativity. Blind obedience distorts feeling, diverting emotions away from meanings where the individual experience or reflection is not allowed and projecting them on artificial situations where the emotion is not regulated. The opposite, a one-sided tough and uncaring attitude, may make the individual invulnerable and capable for the moment, but empty and emotionless in the longer term, forced to seek extreme experiences to overcome the insensitivity of feeling.

Sensitivity in feeling more does not mean becoming more emotional—we are emotional enough—but in unconsciously enacted reactions and actions. What if we realized the power of emotions and reflected on them more? The unconscious emotionally loaded beliefs, often asserted as absolute and moral, are intensified in cultural conflicts, such as the ones associated with national minorities. Evolving problems are at times solved according to absolute morals, whereas at other times they are dealt with according to relative principles. One absolute solution maintains that all people ultimately feel for the same things, in the same way, and for the same reasons. On the other side, an extreme relativist stance holds that every cultural group has its own way of living that should not be changed.

Both moral systems include double moral codes and, too often, *no dialogue* occurs between them. The absolutist's wish that every person in any society has the same opportunity for success is as much an illusion as the relativist's doctrine built on conservation of traditional values that suppresses every true aspiration for individuality within a group. An individual's choices are and have always been limited by various social and psychological factors. The effort made to conserve the collective value system is unavoidably bound with the promotion of cultural stereotypes, whereas the inevitable loss of at least part of the tradition is the effect of the absolute view. Conservative idealists speak of preserving the old tradition, while also claiming that stereotypes are nothing but the primitive prejudices of outside groups. And, on the other



hand, people who defend universal rights for all disregard the fact that what makes one person happy may not always be what the others want. In a time when cultural conflicts have increased in alarming numbers, we must make an effort to address cultural differences as well as similarities.

My hope is that this insight into the ambivalence of *all* human values, preferred goals, and personality traits needed for obtaining these goals (Figure 1) encourages people from different cultural and social backgrounds to greater self-knowledge. Understanding the strengths as well as the weaknesses of different cultural views is vital. Any conception of human values must account for the enduring as well as the changing nature of values. This is, no doubt, what Jung meant when he maintained that the meaning and value of personality resides not only in what is constant and permanent, but also in changing, becoming, and developing. Or, as Murdoch puts it, morality is essentially concerned with change and progress in a person's capacity for insight and understanding (Cook 1999).

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#### ENDNOTE

1. Thinking, feeling, sensation, and intuition

#### NOTE

References to *The Collected Works of C. G. Jung* are cited in the text as CW, volume number, and paragraph number. *The Collected Works* are published in English by Routledge (UK) and Princeton University Press (USA).

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**PÄIVI ALHO, MSc**, has a university degree in chemistry and worked as a chemist before moving from mainland Finland to Åland, a group of autonomous islands between Sweden and Finland. When the author came upon Verena Kast's book on the mother and father complexes, she "discovered" the personal and collective unconscious and began working toward a doctorate in psychology, first at the University of Stockholm and then in Helsinki. She attended *The Journal of Analytical Psychology's* 50th Anniversary Conference in Oxford, United Kingdom, in April 2005, and The Intensive Study Program at C. G. Jung Institute in Küsnacht, Zürich, in July 2007. Previous articles include "Collective Complexes—Total Perspectives" in *The Journal of Analytical Psychology. Correspondence: Päivi Alho, Parkstigen 8, AX-22100 Åland/Finland*.

**ABSTRACT**

Morality is, at least to some extent, defined relative to every culture, even relative to each individual. This article discusses culture-bound collective value systems and their impact on personal moral judgments. An individual moral judgment is sometimes clearly situational, but more typically, it is dependent on the person's psychological development and differentiation of the feeling function. Just as thinking organizes conscious content under concepts, feeling arranges it according to its value. Because of the basic need for shared togetherness and identification among people, collective feelings and opinions tend to appeal to us more quickly than mentally taxing individuality. The carefully weighted balance between collective and individual views is, however, the beginning of all wisdom.

**KEY WORDS**

collective, cultural complex, Darwinism, feeling, Germany, Adolf Hitler, identity, individuality, Vladimir Lenin, Carl Marx, Marxism, morality, Soviet Union, values







# Jung's Theory of Mind Individuality: Lost, Gained, and Transcended

## **Päivi Alho, PhD-student**

Päivi Alho originally studied to be a chemist and even worked as such, first in Rovaniemi, in the Finnish Lapland, and then on Åland, Swedish speaking autonomy of islands. After getting married in Åland she started to wonder about the cultural differences between Ålandians and Finns, on one hand, and Ålandians and Swedes on the other hand. It went so far that she started to study psychology at the University of Stockholm where she wrote her Bachelor's thesis for Dr. Suzanne Gieser, later engaged by the Philemon Foundation, and Master's thesis for Henry Montgomery, professor in cognitive psychology. She then continued working towards a doctoral dissertation at the University of Helsinki, tutored by Juhani Ihanus, docent in psychology and doctor in philosophy. She spent a couple of weeks in Küsnacht, Switzerland, meeting other Jungians and learned Subtle Body therapy, participated in the 50-years anniversary conference of the Journal of Analytical Psychology in Oxford UK, and the Jungian conferences in Braga, Portugal, and in Cambridge, UK. For many years she has been the member of the Jungian discussion forum IAJS and participated in the organisation of the conference in Phoenix, Arizona, 2014. Two previous articles by her have been published in leading Jungian journals (Alho 2006 and 2009). However, Jungian thought should be brought outside the Jungian circles, she has presented some of the ideas on several occasions at the University of Helsinki and at the European sociologist' conference in Prague in 2015.

## ABSTRACT

The perception of Jung's psychology as superstitious, mystical, or out of date is largely an illusion. My aim is to show that Jung's theory still stands out, endures the test of time, and needs to be acknowledged as an integral and indispensable part of modern academic thinking. This paper deals with individual and collective attitudes, how they are represented to the brain as personified images, projected and identified with, and finally, transcended in order to be renewed. Jung showed that higher states of consciousness are not possible without the transcendence of psychological opposites. This thought is still fairly unknown, although it could solve many problems related to identity and fanaticism. A failure to transcend means a return to unconscious collectivism, as shown by Lenin's radical materialism, a large-scale experiment with human consciousness. The tendency towards materialism is nevertheless viable also in the Western World and has dominated interpretation of psychological theories and religious symbolism for generations. Literal interpretation of religious symbolism, together with confounding the distinction between descriptive and evaluative opposites, actualises the unrecognised, or neglected shadow of all human characteristics and values. The rise and fall of nations and cultures, as well as ideology and the psychology of an individual are influenced by it.

## KEYWORDS

Individuality, Consciousness, Collectivism, The battle of the sexes, Pairs of opposites, Transcendence, God-image.

## **Consciousness And The Unconscious Psyche**

Contrary to behaviorist theories, the existence of universal and timeless themes that appear in dreams and fantasies, visions, and in the delusions of the insane, prove that the "inside" of our heads, which is so eagerly derived from the outside "outside," has a structure of its own. The preconscious psyche – for example, that of a newborn baby – is not an empty vessel into which practically anything can be poured, but a tremendously complicated and also sharply individualized entity, which appears intermediate to us only because we cannot see it directly (Gray, 1996). Lot of the brain structure and its functioning are inherited, but the functions need to be properly activated in interaction with other people and environment, under the influence of *archetypal* patterns.

Archetypes constitute according to Jung the basis of the conscious as well as unconscious psyche, while in Freudian theory the unconscious contains deposits of previously conscious but presently repressed material, fiercely



guarded by personal defenses and unconscious censorship. In dreams the unconscious motives become visible, forming ambiguous and metaphysical, in other words, symbolic images that can be interpreted in various ways. Each interpretation reveals something of the meaning of the archetypal representation. One interpretation may be related to the subject's actual life situation, and another refer to the mythological themes common to all people.

The word psychic refers to the physiological and psychological functioning of the brain, whereas *psyche* denotes the psychological personality. Consciousness is not the same as the psyche, because the totality of psychic contents is not bound to the ego, or related to it, in such a way that it would be conscious. A considerable amount of the psychological material belongs to partly or entirely unconscious complexes that consist of emotionally loaded memories and associations, grouped according to similarity around the complex' themes. In for the individual vital situations, the unconscious material often becomes constellated so that it can be presented to the ego in a form that is understandable to it, as subjectively coloured images of primordial patterns of action and relationship (Jung 1921, par. 700).

The consciousness is based on two basic psychological methods, discrimination and generalization, that is, recognition of objects and situations and relating or assimilating them into already known classes of psychological phenomena. It's about awareness of a *difference*; for example, a touch of something warmer or colder than its environment, a sound that is shorter, longer, louder, or of deviant pitch, or a silence in the middle of noise (Näätänen 2003). Jung argued that all these comparisons, however subtle, boil down to pairs of absolute opposites, and consciousness is built on the recognition of this opposition (Jung CW9i, par. 178). Accordingly, with no difference there is no consciousness.

Aside from the split between the consciousness and unconscious psyche, the human mind is constantly divided between the subject and object, a part that stands for the knower and another part that stands for the known (Damasio 2000). These dissociative tendencies become clearly observable

in psychopathology, but can also be recognized in the projections of the undifferentiated, in other words *primitive*, mind. Jung adopted Lévy-Bruhl's concept of primitive psychology, but, at the same time, altered it in three ways. First, Jung psychologized the originally sociological concept. Primitive people think as they do because they live through their unconscious, not because they live in a certain kind of society. Secondly, he universalized primitive mentality; for Lévy-Bruhl primitive thinking is evermore replaced by modern thinking, while for Jung primitive thinking is the initial psychological state of all human beings. Thirdly, Jung valued primitive thinking. Whereas for Lévy-Bruhl primitive thinking is false, for Jung it is true – once it is recognized as an expression not of how the world but of how the unconscious works (Segal 2007).

Sometimes a dissociated part of the personality becomes detached from the conscious personality to such an extent that it not only appears foreign but seems to lead an autonomous life of its own. This doesn't have to go so far as a multiple personality, or schizophrenic alteration; psychological complexes come entirely within the scope of the normal (Jung 1934, par. 209; Jung 1937 par. 253). The archetypal image portraying the complex presents the dissociated and disowned part of the self as the "other," which provides a possibility for the ego to free itself from the compulsiveness dictated by the unconscious meaning, or meaninglessness of the representation. When the dissociated part is deemed unreal, and rejected to the extent that it is not only disowned but also disembodied, it ironically acquires an ontological status that is "more real than real," and insistently overwhelms the consciousness with its imaginary reality (Stephenson 2009).

The behavior of *new* psychological ideas, constellated in the unconscious but not yet assimilated to consciousness, is similar to complexes. Their contents lead a life of their own, insofar as they are not made conscious. The inherent tendency of the psyche to split divides the personality into multiple structural units and provides the possibility of widening the conscious personality through analysis and *integration* of the unconscious parts; it allows certain parts of the psyche to be singled out so that they can be reflected and developed (Jung 1937, par. 255). Like a French philosopher a generation before Jung put it: active differentiation of the subject from

the object, an act of will instead of passive being, is characteristic for the consciousness. The consciousness recognizes separate entities with definite boundaries in the manifold world, which indicates knowledge and possible intelligence. However, only synthesis, deeper understanding of how the separated parts belong together, signals the power of personal judgement and wisdom (Ravaisson 1838/2002).

The processes so characteristic for the conscious mind also have their weaknesses. There is always an element of evaluation involved in discrimination as well as generalization, which means that emotion, and consequently the dimension of good and evil is activated (Damasio 2000). Reason that always seeks to avoid unbearable moral antinomy, strives to take a stand exclusively on one side or the other, be for or against, and convulsively hold fast to the side it has chosen. This automatically leads to judgements where one of the opposites is preferred while its counterpart is left out of the picture. As a result, the *relative* difference as well as the conscious judgement are perceived *absolute*. On the other hand, generalization entails that differences and evaluations are downplayed instead, while similarities are enforced, sometimes beyond the actual nature of the objects and sense of morality. When the tension between pairs of opposites is abolished consciousness is clouded and differences forfeited. The opposition should be transcended instead.

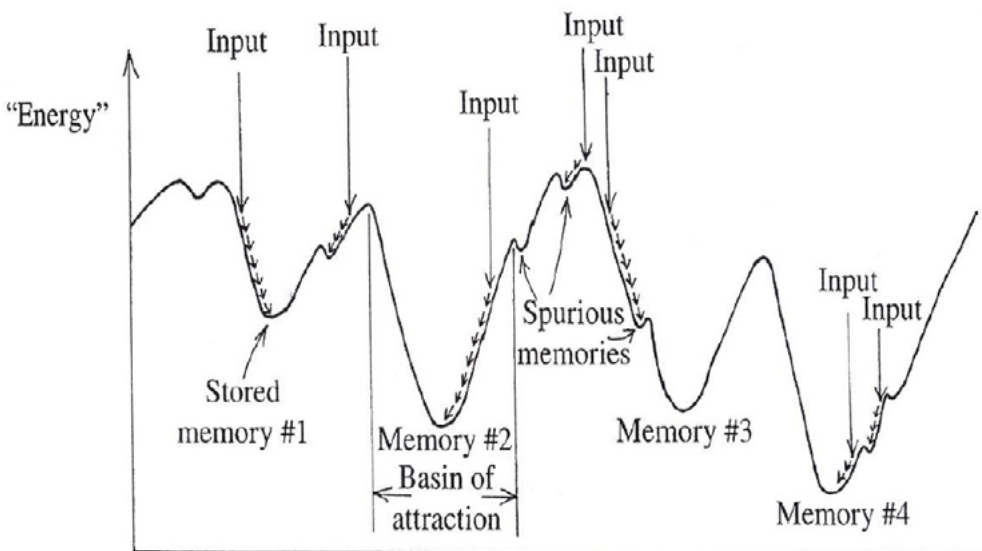
In the following, I am going to jump between grand topics; from dreams and biology to cultural and religious symbolism, perceptions of femininity and masculinity, in order to show how they influence consciousness and individuality. I will argue that the interaction is partly inherent and partly learned, like most psychological phenomena.

### **Self-Created Symbolism**

Why are dreams symbolic? Because they are not literally true but psychologically true. The "why" can be broken into two questions: For what purpose are dreams symbolic, and how does this symbolism come about? Dreams are symbolic because they represent something that is not fully understood, and because there is a hidden resistance towards the source of the dream becoming conscious. But which method is autonomously

active in the unconscious, picks up and organizes the unconscious material to meaningful images? Christos (2003) has suggested a memory based model for self-created images, whereas Jovet (1999) maintains that there must be some amount of inheritance in the way the images are created and perceived. The memory based model draws on some of the main contemporary conclusions regarding the way memories are stored in the brain: the storage of memories is distributed, a particular memory has a number of components to it, and the memory is simultaneously stored in several places in the brain. In addition, components of individual memories overlap, and varying combinations of the components may reproduce most of the memory. In consequence, different patterns of memories can be simultaneously stored in the same network. Another consequence of this type of storage is that the brain may generate sets of self-created *spurious memories* (Fig. 1).

These spurious memories have until recently been regarded as nuisance, stuff that the brain should get rid of during sleep. They can, however, also

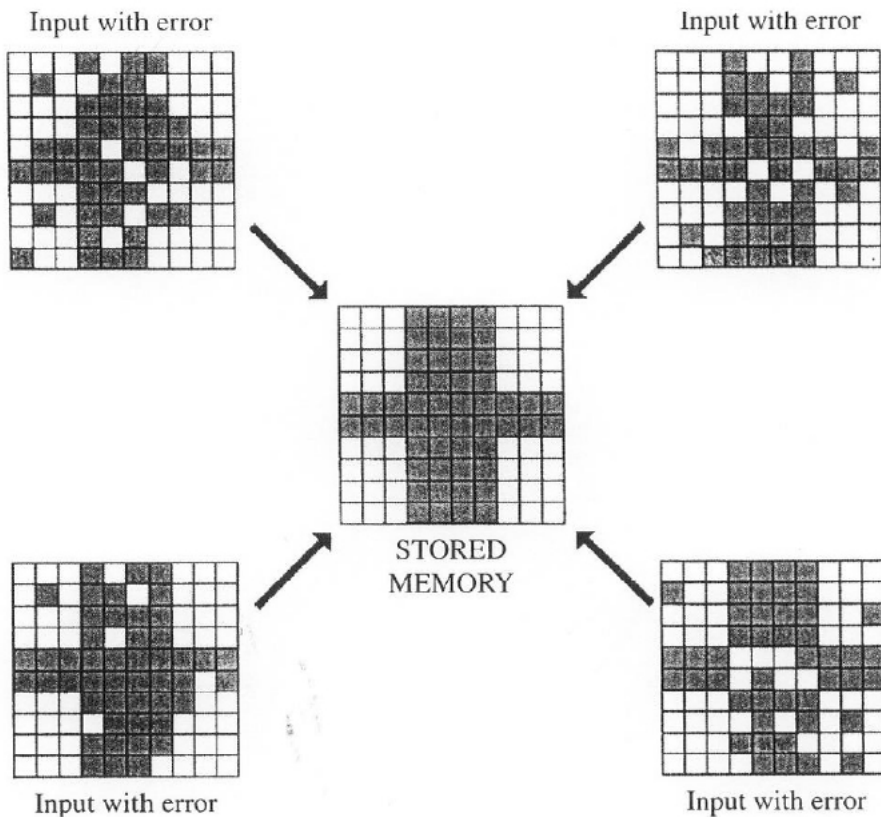


*Fig. 1 - A memory landscape*

(© "Spurious memories": Hopfield, 1982 in Christos, 2003)

be thought of as useful, or even essential material for creativity; because they provide us with those intermediate stages of mixed memories that allow us to generalise and make new associations by combining similar themes in novel ways (schematically shown in Fig. 2).

The same mechanisms could describe the processes by which archetypal representations are created and perceived.



*Fig. 2 - A self-created image*

(© "Method of correcting": Hopfield, 1982 in Christos, 2003)

Jouvet (1999) underlines that dream sleep, and a state closely resembling it, active sleep before birth, reinforce the inherited personality by restoring functional synaptic circuits responsible for heredity. Suppose that individual

development were to rely exclusively on environmental adaptation, inherited personal characteristics would ultimately disappear. On the other hand, there is not enough time for the neural structure required for the personality of an adult individual to develop; the genetic information and the amount of time to make all the neural connections present in the adult brain is simply not enough. (Jouvet 1999; see also Gieser 2005). In dreams, however, there is an interaction between the memory based and self-related representations. Sometimes it produces an image of a totally new person that according to Jungian theory represents a new attitude, or until now unknown personality characteristics.

Jung never posited the existence of a metaphysical God, which for him was a religious and not a psychological question, but he did posit the existence of God-images. Jung saw religious symbolism and humanity as "functions" of each other, caught up in a single process of mutual completion. A God-image is the symbol of the *highest value* of people: we get the Gods and religions we deserve and need (Jung 1944, pars. 11, 15; Goodwyn 2013; Tacey 2015).

Provided that the unconscious is the source of the numinous archetypal images, there is no need to posit a God beyond the human psyche. On the other hand, were it merely the medium for the numinous images, then we should posit the reality of God beyond the humanity. Jung's understanding of the matter rests on the Vedic notion of a residual identity existing between the divine and the human, within the human. Even this intermediary view is far more individualistic than the idea of a wholly objective God and underlines the active role of the individual in the relationship. Consequently, religious phenomena, such as the incarnation of Christ, no longer refers to a past event but the ever present and ongoing process of the collective idea of God, the highest value, becoming conscious in the human mind (Dourley 2006).

Many absurdities in this world originate from the fact that God is credited with a similar, anthropomorphic, consciousness as humans. The moral ambivalence of the Hellenistic Gods upset people even in Antiquity, gave rise to serious criticism, and finally devaluation of the Olympians and their philosophical and moral interpretation (Jung 1936, par. 26). That is something we can readily fathom and make psychological and cultural

interpretations of, but what if the same is true about the present God-images? Similarly to the Gods of Antiquity the Judeo-Christian deity in the Old Testament often behaves with a capricious and sometimes terrifying manner, while the exclusively good God makes entrance in the New Testament and everything evil is united in the devil.

We should also remember that the patriarchal legends of the Bible didn't come about in a cultural vacuum, but as a counteraction against the matriarchal Mesopotamian culture dominated by the Mother goddess. The whole Judeo-Christian myth of creation is based on the ancient Mesopotamian mythology but *antithetical* to it (Goldman 1988, pp. 20-29). The incarnation of Christ takes place as a virgin birth which underlines its symbolic and unearthly nature and the relationship between God and a simple woman (Jung 1940, par. 282). More to the point, several of the most influential men of the Bible were born to women who, for different reasons, were unable to get pregnant. It was nevertheless just these women who give birth to sons with far reaching meaning to the whole Judeo-Christian world (Goldman 1988, pp. 11-19).

Were the stories of the Bible understood in Jungian terms of individuation, they would depict a path of individuation that starts in the Old Testament and continues throughout the Gospels of the New Testament, describing the development of a personal relationship to God. After Jesus' death, the God-image gradually develops to Holy Trinity; one God divided into three aspects. In my interpretation, the image of God differentiated so that the emotional side is represented by the Son, whereas the abstract and spiritual aspect is represented by the Holy Ghost.

The Holy Ghost has from time to time had feminine connotations, and the Virgin Mother was eventually canonised by the Roman Catholic Church, but the fact remains that there is no explicitly feminine aspect in the Judeo-Christian God-image. However, provided that the course of psychological development, in women as well as men, proceeds from the unconscious identity with the mother archetype to an identity with the father archetype, and continues with differentiation of the "masculine" function that symbolizes logical capacity, the gendered images make a

different picture. They describe the archetypal development of individuality. The historical decision of the Russian Orthodox Church to emphasise the union with Father and Son and downplay the meaning of the Holy Ghost, wasn't without a cause or consequences; it was a decision to value emotion on the expense of abstract thinking and logic. On the other hand, literal interpretation of the male image has left emotionality and feminine values in the shadow of the masculine in much of the Western world.

### **Personal, Collective, And Contrasexual Complexes**

Without the archetypal, universal, brain structure it would be impossible for people to understand each other, yet, without personal variation in the expression of archetypal themes there would be no individuality. Human psychology is established through individual as well as collective ingredients. The archetypal imagination portrays this reality, transcending the individual and collective, which produces the sometimes scary, sometimes fascinating, superhuman figures that appear in dreams, arts, religion, politics, and mythology. Despite some resemblances to Platonic ideas, Jung's archetype is not linked to the light and good, or the clear and rational; the archetype is bipolar, irrational, and beyond good and evil (Gieser 2005). Unlike Lévy-Bruhl's *représentations collectives*, the archetype is defined by its psychological meaning or structure, instead of a specific image. Culture and family tradition generate their characteristic complexes in relation to the mother and father archetypes (Kast 1997). Singer and Kimbles (2004) give their *cultural complex* a more Freudian turn, by defining it as formerly conscious but presently repressed, or forgotten material.

Complexes, like archetypes, and human psychology in general, are established as *pairs of opposites*. One of the opposites is in the focus of the consciousness, while its counterpart fades in the background, or remains unconscious. Whereas the developing of consciousness and personality equals with growing awareness of this psychological opposition, and the relativizing of it without loss of the qualitative and evaluative nuances, an extremist view simplifies the situation and makes the opposition absolute by choosing only one of the opposites. An insensitive compromise however belittles the significance of characteristic differences, which in the end promotes moral relativism and greater unconsciousness. To achieve



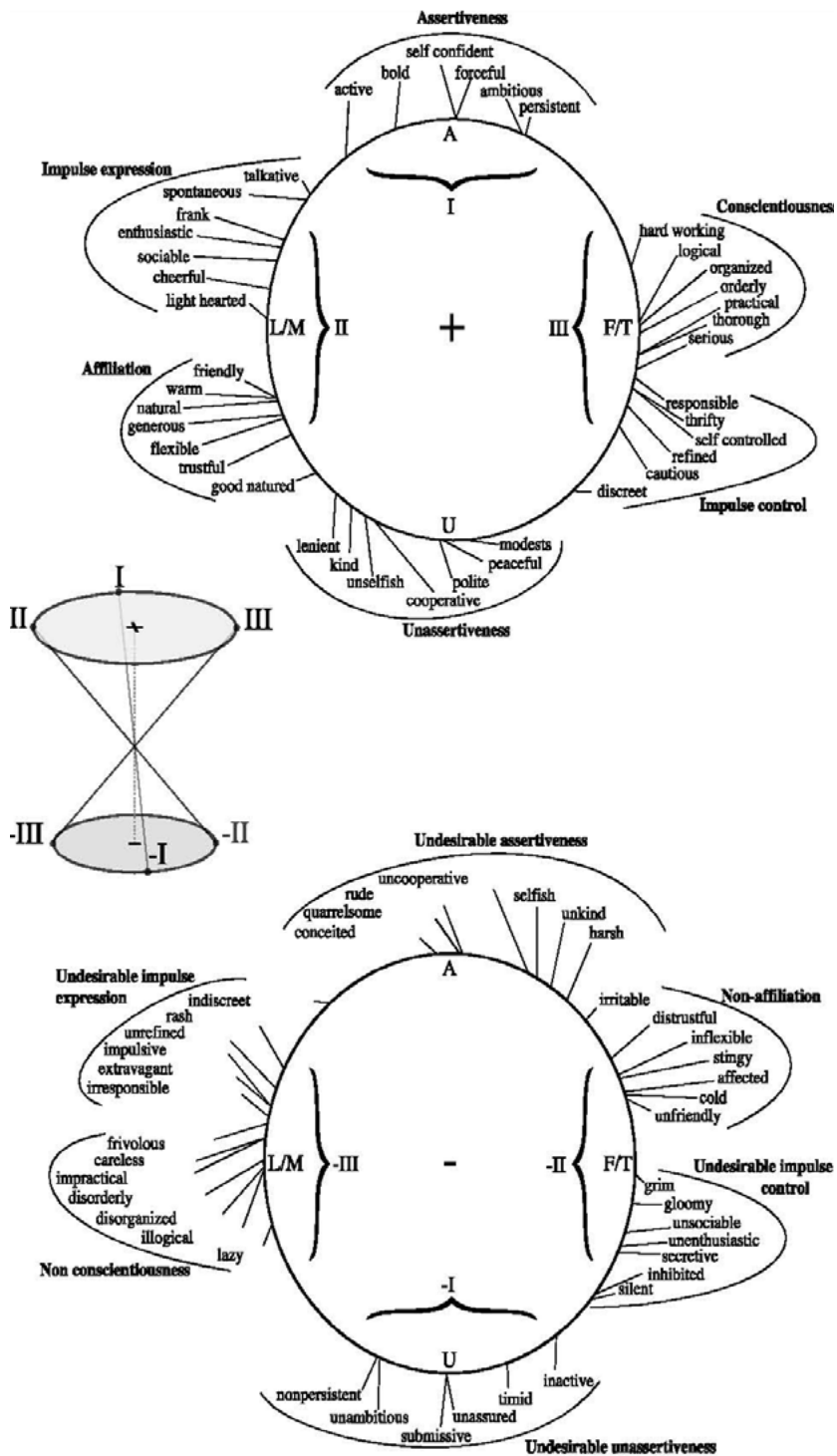


Fig. 3 - The implicit personality theory

higher consciousness, or more profound understanding, the opposition must be transcended. How this can be done is exemplified by the Jungian interpretation of the Implicit Personality Theory (Fig.3, previous page), which is interpreted as a Jungian theory of mind of human personality traits and their descriptive and evaluative counterparts.

The upper circle of Fig. 3 presents some of the most common positively evaluated personality traits. In principle, all of them have a negatively evaluated counterpart, a shadow, schematically shown in the lower circle. The shadow of an originally positive personality trait is negative and realized in the *absence* (-) of the descriptive opposite; while the positive shadow of an originally negative personality trait is realized in the *presence* (+) of its balancing opposite. For example, the shadow (-III) cast by a dominating mother complex is realized in the absence of the father complex, whereas the shadow of an extreme father complex (-II) is made more positive by integration of some of the mother complex' characteristics into the personality.

The Fig. 3 is founded on Peabody's finding (1984) that the multitude of human characteristics can be adequately expressed by only three large dimensions, which are loose *versus* tight impulse control, assertiveness *versus* unassertiveness, and the dimension of general evaluation (+/-). Hofstede's research group (1997) came to a similar conclusion about national or cultural values: they generally reflect only two underlying main dimensions: individualism *versus* collectivism and masculinity *versus* femininity. In the Jungian interpretation (Alho 2006) assertiveness is equated with individualism, and impulse control *versus* impulse expression with the dimension of the mother and father complexes. A person with loose impulse control is usually sociable, warm, and generous. Or, in cases where these characteristics go too far, irrational, frivolous, and lazy, when the shadow is realized. This kind of personality is said to reflect the *originally* positive mother complex in Jungian psychology (left side of the upper circle in Fig. 3). Conversely, a person distinguished by the descriptive opposite, with tight impulse control, is logical, organized, and thorough, and said to have the *originally* positive father complex (right side of the upper circle, with the "up-tight" shadow below).

However, the gendered "parental" complexes should not be interpreted literally, women seldom equal with the mother complex alone, or men with the father complex. The correlation with the gender is much more complicated; the mother complex denotes a general feeling of safe belonging and relationships, and can be found in men as well as women. The symbolically masculine image of the father complex refers to its opposite: separation from the motherly sphere of togetherness, and differentiation to an individual being.

The unconsciously masculine in women is called the *animus*. In an unconscious form it bounces between the extremes of idealization and the *shadow* (-II) of the originally positive father complex. The intrinsic image of the complex is masculine, which makes the harshness in attitude dictated by the animus appear as typical for men. Therefore it's disowned by the female psychology and projected on the "other".

In men, the corresponding contrasexual *anima*-identification that is a symbol of ambitious feelings of dependence and domination, is associated with the feminine and women. The battle of the sexes then culminates in these projected shadows of essentially contrasexual origin. An anima complex that is not related to its descriptive opposite, the father complex, becomes illogical, impulsive, and disorganized. On the other side, an extreme animus complex, lack of the mother complex values, presents itself as cold and stereotypic intellectuality, schematically shown in the Fig. 3.

There are two potential outcomes of the battle of the sexes that lead to increasingly collective mind set and disappearance of individuality: total separation of the anima and animus, which concretely appears as *segregation of the sexes*, and disregard of contrasexual complexes, which has its origin in *denial of gendered differences*. The first outcome conserves the perceptions of masculinity and femininity, while the latter delivers an unselective and insensitive compromise. The disregard, or prohibition, of natural tendencies in the behaviour of men and women, has, in the last instance, to do with emotional and intellectual development.

The richness of human experience is acquired, and best understood, through the multitude of personal combinations of the biologically

as well as symbolically feminine and masculine. Jung predicted that as civilization develops the self, or the archetype of human personality that in its essence is *bisexual*, it turns into a symbol of psychological unity (see Fig. 3; Jung 1940, par. 294). This is, in my view, presently happening in the Western world, but regrettably, only on the concrete, sexual, level. The symbolic meaning of bisexuality is however much wider: the nascent goal of psychological wholeness, and integration of the unconsciously contrasexual into the gender typical consciousness. This is made impossible if there is no dialogue between men and women, or discussion of what is truly masculine or feminine. Those differences should be acknowledged and transcended, though, instead of neglected or made absolute.

### **Transcendence Of Opposites**

In philosophical and religious texts spirit and renewal always come from above, while everything sordid and worthless comes from below. But water that is earthly and tangible is also the fluid of the instinct-driven body, connected to blood and the flowing of blood it provides the medium of carnality heavy with passion. Water is universally known as the symbol of the unconscious that reaches down from the morally lucid consciousness into the nervous system that for ages has been known as *sympathetic*. The sympathetic system doesn't govern perception and muscular activity, like the cerebrospinal system. It functions without sense-organs, but still manages to maintain the physiological as well as psychological balance of life, and, through mysterious paths of sympathetic excitation, not only gives us knowledge of the innermost life of other beings but also has an effect upon them (Jung 1936, par. 41).

Deep going changes in attitude are non-logical. They transcend spirit and passion, and have to be mediated by the irrational *transcendent function*. It's analogous to the mathematical transcendent function that combines real and imaginary numbers, but instead of union of numbers there is a union of conscious and unconscious material. This process cannot be rational, or logically linear, because it combines rationality with unconscious, forgotten or imaginary material. Together, the sometimes quite opposite tendencies however facilitate a transition from one attitude to another without any loss (repression) of psychological material (Jung 1934, par. 524; Jung 1916/1957; pars. 131-2 and 145).

Translation from one language to another is an example of the concrete practice, through which differences between cultural traditions can be examined and transcended. This happens by incorporating the perspective of the other into one's own life, with a focus not on what is lost but what is gained. A good translation transcends the opposition between the particular and universal through genuine openness to the other, which leads to a radical form of self-questioning and, as a consequence, self-transformation. In that way the process amounts to much more than a literal transfer of information from one language to another (Bielsa 2014).

The philosophical roots of transcendence originate from Hegel's notion of *dialectical change*, which has been subsequently applied to theories of social, political, and economic change by Marx and his followers. According to Hegel, transcendence is based on the tension between a thesis and an antithesis. A third position, which is the transcendent position, provides a synthesis, a new perspective that covers them both. In practice, this third position is often missing, or only vaguely anticipated in the background. While, for example, "becoming" actually withholds the opposition and transcendence of what already "is," and what "is not," the situation changes when the word "become" is degraded to an all-around transcending agent, as in "one becomes many" and "private becomes public," like Lenin (1930:155-195) wished for in his version of Hegel's transcendence. This kind of dialectical change causes an arbitrary *transformation* of meaning, without any ambition for transcendence; it merely abolishes the opposition between two things, after which the opposites lose their context and meaningfulness.

Lenin (1930:114) was however very aware of the emotional power of opposites, and knew exactly how they should be used in the most effective way to influence collective mind-set. According to his observations, neutral "dry" facts cause no dialectical movements in people. Only when the opposition is perceived as absolute, it becomes alive, autonomous, and negative enough to cause spontaneous emotional reactions in people. According to radical materialism every argument includes some kind of an opening for its negation or at least completion, and it's therefore possible to take any claim and replace it with another, even with the opposite (Lenin 1930:186). Without the third, transcendent position, and tension

between pairs of opposites, there is no reference frame, or direction, for the dialectical change. This means that the logical structure, and, in the last instance, morality can be endlessly manipulated.

When Hegelian transcendence works as it should, it combines two opposite qualities, without destroying their mutual relationship or trivializing it. It was this kind of transcendence, with a direction and purpose that Jung had in mind. Unfortunately, there are post-Jungians who think differently. Transcendence just "occurs" spontaneously when a psychological conflict produces a powerful image in which the opposing forces become united. The image is taken for its face value, and there is no ambition to interpret, or translate it into words (Rowland 2002). The theory of opposites is in this context seen more as a curse than boon (Samuels 1985). Under these circumstances the post-Jungian theory is prone to materialistic collectivism and *participation mystique*, an idea diametrically opposite to Jung's individuation.

The tendency of the mind to form symbolic images brings together *two kinds of thinking* (Jung 1911-12), associative thinking, fed by subjective images, and more formal directed thinking. The first is an automatic play of associations and ideas, which consists of a series of images that create each other. It's a sort of passive dream-state of which the higher animals are also capable, and leads to reasonable conclusions of a practical as well as theoretical nature. This kind of thinking isn't tiring, but just leads away from reality into fantasies of the past and future. Image grows upon image, feeling upon feeling, and more and more clearly one sees a tendency which creates and believes, not in reality as it is, but as one might wish it to be. There is nothing symbolic in the subjectively coloured *associative thinking*, but most conscious processes proceed according to it.

However, as soon as we start to follow an intensive track of thought, like when we strive to solve a difficult problem, we notice that we are thinking in words. We may even begin to speak, or write down our thoughts, and sometimes we draw a sketch. This intensive kind of thinking is *directed or logical thinking*, which arranges the images in our mind so that they follow each other in the same strictly causal succession as historical events do. In opposition to free associations, thinking with directed attention is tiring. The purpose of this effortful activity is to adapt the individual to the

environment. As long as we think directedly, we think for others and speak to others; it is the communicative form of thinking. In dream sleep, or when we are day dreaming, the two kinds of thinking are constellated so that up till now unconscious perceptions and associations can become conscious. The secret of individual and social development lies in this mobility of the libido, in creation and interpretation of archetypal images and ideas.

Individuation falls into two main parts. The first part of life aims at the adaptation of the individual to the demands of the society. The second half is concerned with the inner reality, deeper self-knowledge and knowledge of the humanity, and turning back to the part of personality that has remained unconscious or become so. Introspection brings an influx of unconscious material into the realm of consciousness, and along with it, a reduction of its ruling power. The chaos can however be channelled into a new balance, provided that the consciousness is capable of doing its part. It's precisely this endurance of tension, the ego's ability to hold out in the midst of psychic disorder, that provides the possibility of new psychic life. As the result, the individual consciousness is widened through interpretation of previously unconscious material, or – to be more accurate – could be widened if it took the trouble to integrate them (Jacobi 1942/1973; Jung 1916/1957, par. 193).

Individuation, the emergence of the individual consciousness from the collective state of identity, implies always some kind of opposition to the collective norm, since it means separation and differentiation from the general and building up the particular. This should nevertheless lead to something else than mere opposition or isolation. It should bring up an individual who is an integral part of the society, and not only a number in the collective mass that can never, like a real community of individuals, become a living organism that receives and bestows life. In a healthy society, there is a personal relationship and anchorage of the collective norm, instead of ruthless egoism or blind submission to a leader, both of which undermine morality. The transcendent function, alone, with the power to transcend the subject and object, as well as the individual and collective, provides that line of psychological development which would be quite unattainable if only the ways dictated by the collective norm were followed (Jacobi 1942/1973; Jung 1921, pars. 757-62).

### **Return To Collectivism**

Return to unconscious collectivism is an ever-present, and initially alluring, alternative to the effort of individual development. It stands for an energetic, creative, and occasionally very necessary regression to the archaic identity with others. However, it also embodies an escape from the responsibilities of an individual. A person, who were already on her or his way to leave the state of unconscious identity, say, with the family or cultural tradition, may encounter a psychological or practical obstacle that seems to hinder all further prospects, and reuptake the former familiar attitude, often in an even more extreme form. Imitation of other people that facilitates early adaptation may however be an obstacle for later development. Taking up certain behaviour, or a definite stance, is nevertheless often required, except by family and friends, also by cultural, political, and religious institutions (Jung CW8, par. 425).

Absolute submission to the power of the others is in a way comfortable: it provides one with clear-cut decisions and frees from ambivalence and insecurity. This offers a peace of mind and welcomed vacation from moral dilemmas. These tempting and seemingly unproblematic qualities are the true "opium to people", whether the word is understood literally or symbolically. It represents an escape from the circumstances of everyday life rather than an adequate understanding of it (James 1931: 52).

Voluntary or forced submission to the absolute is not the only reason for collective mind-set. According to Riesman (1955:28) people become naturally drawn to a group that satisfies their longing for connection with others. Sometimes this attachment goes so far that people resign their own will and opt totalitarianism. After studying social cohesion in different cultural environments Riesman (2001) presented the so-called S-curve theory. The bottom curve of the "S" denotes a society with a low level of income and a high growth potential. Conformity is ensured by the members' tendency to follow the cultural tradition; this is the *tradition-directed* society where the overwhelming majority of the members are alike and individuality is projected on a few members of a privileged elite. The steep middle part of the S-curve characterizes a society in a transitional population growth. Increase of population and the level of social and



economic activity are high, whereas social conformity is ensured by a set of internalized family-related goals. This kind of society is *inner-directed*, and it corresponds to the situation in many 20th Century industrialized European countries. The inner-directed culture has inspired psychoanalytic theory and other psychodynamic theories. The uppermost part of the S-curve describes a society with an incipient population decline. Social conformity is ensured by the members' tendency to become sensitized to the expectations and preferences of others. The *other-directed* society is characterized by "groupism", which denotes small groups with inner coherences. Individualistic behaviour is limited to the possibility of choosing, or changing, one's group of personal reference. The main difference to the tradition-directed society is that the culturally monotone signal is replaced by multiple signals from near and far; the sources are many and the changes rapid. What becomes internalised in this stressful environment are not specific values, but the elaborate equipment to attend to and receive sometimes contradicting messages. The need for approval and "direction" from contemporary others - rather than family or ancestors - goes beyond the reasons that lead most people in any era to care what others think of them. The question is not about being accepted but about being popular – and there is a huge difference!

While it is clear that a person in the tradition-directed society has very little individual freedom, it can be argued that this also applies to an other-directed society, although less obviously so. Even the inner-directed person is far less independent than it first appears; he or she may have less conformism when it comes to contemporary groups but attend to more distant voices, of an older generation. Nevertheless, unlike the members of other-directed and tradition-directed societies, the inner-directed person has the capacity to stay in balance when left *alone*. Often groups of people as well as single individuals are exposed to requirements pertaining to all three types of societies. Conflicts arise between different values and perspectives, and they can be solved in two ways, through progression or regression.

In both cases regression, return to a former stage in life, is usually the first step. It means a return to the archetypal identity with basic values, which may then be reevaluated and initiate a fresh start and perspective.

However, when the regressive step is collective, or institutionalized by a religious or political rule, the development is permanently turned back to a more collective level and prone to totalitarianism. This initially strengthens feelings of togetherness and makes people feel good about themselves, but, in the long term, identification with earlier stages of historical or psychological development stops all personal, social and economic development. This leads to a second, worse, standstill which will at some point explode into an uncontrollable conflict.

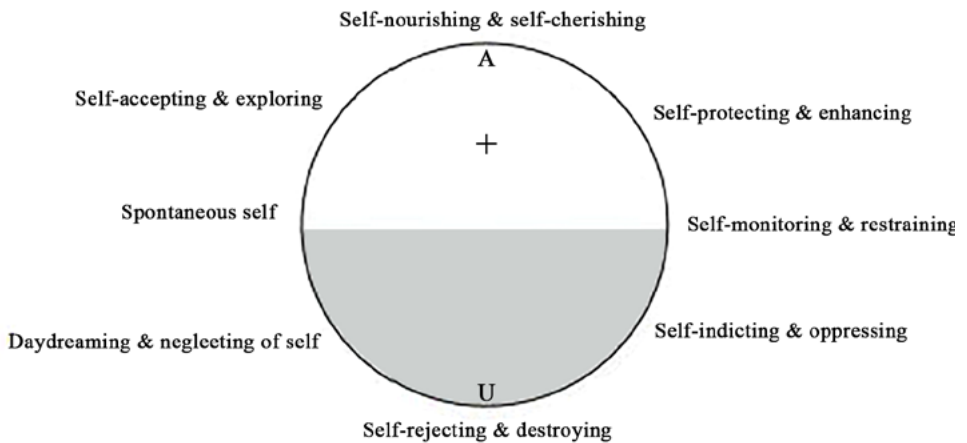
### **Adaptation To Society**

It is essential for progression, in other words, the successful adaptation of individuals to their environment, that positive and negative evaluations of the own person and the environment reach a state of interaction and mutual influence. This does not mean that one should always strive towards the mainstream, or settle for a neutral compromise. In fact, stoppages of the libido, or the life energy, occur when opposite evaluations have reached an equal value, which hinders every movement of energy.

It is the continued flow of the psychic energy that is crucial, and neither a neutral compromise nor a one-sided extremist view allows for that. Since Freud underlined the importance of sexuality as the most genuine form of the libido, he spoke about "sublimation" whenever it was channelled in any other way. But the libidinal energy is displayed in many other forms as well. It is automatically involved in every process of evaluation that defines a value, a possibility for the energy to display itself. Unfortunately, negative, destructive or self-destructive values provide an equal possibility for the energy to find an expression. This is because energy in itself is neither good nor bad; its positive or negative quality is decided by the form into which it passes (Jung 1928, par. 71). The form is defined by the personality trait that embodies a means for an individually or collectively valued end (Alho 2006).

The making of a symbol is as important a psychological interest as it is a satisfaction of an instinct. In the course of personal development, the concrete world of sense-conditioned experiences gradually exchanges into an abstract world of symbolic representations. Along the way, one's true

individuality then emerges from behind the veil of collective images, which become replaced by individual meanings and references that pertain to personal life. Progression, personal development and continuation of the flow of the libido, requires that the psychological conflicts stopping the flow of the libido are transcended, instead of ignored, or decided in the favour of one of the conflicting views. When we take out unassertiveness from Fig. 3 we get narcissism, which is the shadow of unbridled individualism. This has, accidentally, been the indirect or openly declared goal of much modern psychology (Fig. 4).



*Fig. 4 -The unwittingly narcissistic perspective*

On the other hand, if we take away individuality we get the shadow of conscious collectivism, which is submission. In the end, there is no society without individuality, or individuality without a functioning democratic society. The essence of society is morality, such a disciplining force that is perceived as commanding but yet lovable (Durkheim in Aron 1967). Jung argued that these qualities are fulfilled and regulated in relation to the collective mother and father complexes, two opposite attitudes that at the same time define and limit each other. These attitudes are traditionally gender related but not necessarily gender bound, and the individual

experience of these archetypes is never entirely positive, or even entirely conscious. The blender of conscious and unconscious experiences, emotions and associations, crystallize therefore in complex-like representations of the collective archetypes. In an unconscious form, they make us vulnerable to all kinds of beliefs and manipulation, whereas they in a conscious form constitute the basis for society, morality, and individual development.

All psychological development leads automatically to a conflict with the unconscious, the "mother." It forms images of perfect people that usually fail to be realised in normal life, and also contains an opposite trend that will in due time emerge to destroy the idealised images. Thus are developed the terrible mother, and other gigantic, frightening, or doubtful, figures that at some point have to be overcome by the hero that symbolizes consciousness and individuality. The paramount question then arises: will the "mother" allow the hero to be born? And what has to be sacrificed for this to happen? Mythological themes imply that it's the childhood and past ideals that have to be sacrificed, before new phases of development can take place (Jung 2012, pp. 30-31). More to the point, the old ideals need to be analysed by the conscious ego and *revalued*, rather than repressed or abandoned altogether. During this process the libido, psychological energy, will split into new images. The energy in itself doesn't split but flows between several ideas, and one could say that it's one, or many, depending on whether one concentrates on the flow of energy or the representations (Jung 2012, p. 89).

### **Interpretation And Integration Of The Psychologically Controsexual**

It is not possible to get to know unconscious images without giving oneself to them. This is relatively easy to do as the images have so much reality that they recommend themselves, and such an extraordinary meaning that one is caught by them. These are the images that form part of our ancient cultural and religious mysteries; in fact, it is such figures that *made* the mysteries. However, if the meaning of the image is not reflected upon but the image is taken literally and identified with, then one lives in "the society of the gods or, if you will, the lunatic society" (Jung 2012, p. 107). Anybody who is caught by archetypal representations can become lost in them – or throw the experience away and say it is all nonsense, and thereby lose their best value.

Development of personality has crucial implications, not only for the emotional and intellectual capacity of an individual, but for the development of the society as a whole. Perceptions of the gender roles, and the feminine and masculine at large, embody vital but often unconscious elements in this process. The feminine or masculine nature of an archetypal representation is determined, as much by the human tendency to interpret interrelationships between human characteristics in terms of qualitative and evaluative opposites, as by actual properties of certain men or women. The representation derives from the *male-female pair of opposites* (Jung 1936, par. 141). Sometimes the masculine side of the male-female pair of opposites is emphasised and other times the feminine, but there is, nevertheless, always a measure of contrasexuality in every representation (Jung, 1936, par. 134; Kast, 1997).

Since masculinity and femininity are united in human nature - biologically as well as psychologically - a man can live in the feminine part of himself and a woman in the masculine part of herself. But a person who *unconsciously* lives out identifications with the opposite gender lives in his or her past, without ever reaching the individual capacity (Jung 1927, par 243).

There is growing evidence in neuroscience (see Stevens and Hamann, 2012) that regional brain activations elicited during emotional experience differ between the sexes. The results from varying kinds of experiences underscore the importance of considering sex as a potential factor modulating emotional processing (for critical view, see Bluhm, Jacobsen, and Malbom 2012). Greater activation for negative emotions and stressors may contribute to mechanisms underlying the greater prevalence of depression and anxiety disorders in women, whereas greater emotional activation for positive emotions is found in men. Exaggerated, men are deemed more assertive while women are more prone to subordination! Or, could it be that women are just more likely to take other people's needs into account (U in Fig. 3)?

Sublimation of the libido into more intellectual or altruistic forms has until recently been regarded as essentially harmful for self-confidence and personal development. It is supposed to lead to a false "as-if" personality, which superficially responds to the needs of the surroundings, but

at a deeper level, forces the self to live within an artificial personality. Accordingly, the personality of a psychologically sound and self-secure individual has been attributed to the spontaneously arising assertiveness, an opinion shared by the majority of psychological schools. But what if this opinion is one-sidedly polarized?

The trends guiding personality development have in large adopted male emotionality for girls, disregarding the possibility that there might be profound differences in emotional and associative maturation. When emotional reactions typical for men are promoted as the only authentic emotional response, the possible development is prohibited in women, but also in men, as it is the transforming animus that confronts the anima, symbol of unconscious emotionality in men. Salmela (2005) points out that the concept of primary emotions as the only authentic reaction is flawed, because it leaves out two important emotional phenomena, namely the recalcitrant emotion and re-worked emotion. Using the terminology of Damasio (2000), focusing on spontaneously arising primary emotions leaves out second order feelings and self-reflection. The re-worked, reflected emotion can also be authentic, having to do with the deeper feeling of what we are and think. This kind of self-reflection is in fact very similar to other studied cognitive reappraisal processes, which suggests its instinctual origin (Lieberman 2007).

Exchange of the concept of similarity for the concept of gender equality prohibits consciousness of the true nature of the feminine (Gilligan 1982). The collective identification with the masculine checks it effectively, while also the masculine suffers in the process because it appears as the reason for the maltreatment of the feminine. It's true that gender never totally complies with the male-female dichotomy (Savic and Lindström 2008), but neither should the dichotomy be completely ignored, or one-sidedly generalized in favour to men. The relative differences between men and women should be carefully studied instead, and transcended, with a focus not on what is lost but what is gained.

### **Supplementary Information About Images**

*Fig. 1* - A memory landscape. The intentionally stored stable memories correspond to the lowest energy minima at the bottom of the valleys.

The smaller local minima correspond to less stable, spurious, memories that are generated in the neural network because of the distributed and overlapping storage mechanism (the diagram comes from Christos, 2003).

*Fig. 2* - An intrinsically created image. During dreaming, the stimuli that the brain usually receives through eyes, ears, and other sensory organs are replaced by what appears to be a random signal emanating from a small set of neurons in the brain stem. The brain processes this noisy input as if it were real. Provided that the signals represent an internal image of the self, contrasted with other familiar or unfamiliar figures, (Christos 2003; Damasio 2000; Northoff and Bermpohl 2004) the images can be perceived as morphs, psychic representations without exact equivalent in reality, like the "ideal" figure in the middle (Hopfield 1982; Uddin et al. 2007).

*Fig. 3* - The implicit personality theory (Peabody and Goldberg 1989) interpreted as the archetypal personality (Alho 2006), consisting of positive and negative personality traits related to the mother complex (II), father complex (III), individualism (I) and collectivism (U).

*Fig. 4* - An example of a diagram that includes an unwittingly adopted evaluation which produces a narcissistic perspective.

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Päivi Alho

## A Jungian Theory of Mind

According to Jungian theory, the “inside” of our heads, which is so eagerly derived from the “outside” has a structure of its own. A lot of the brain and its functioning is inherited but needs to be activated in interaction with other people and the environment, under the influence of archetypal patterns. Without the archetypal structure it would be impossible for people to understand each other, yet, without cultural and personal variations in archetypal patterns there would be neither culture nor individuality.

Culture is not something that’s added to a society after everything else is in place. Culture is actually the foundation onto which everything else – such as economy, education, and legislation – are constructed. Therefore, it’s important to think twice before we ban, neglect, or ridicule cultural values. On the other hand, they, like all values are ambiguous; they have a bright and dark side.

Integration of personality traits, or a culture, can be painstaking because it often requires integrating something we have perceived as negative. An orderly person does not want to become irrational, or a talkative person secretive. Assertive people look down on submission and polite folks avoid rudeness. Obviously, there is no way integrating evaluative opposites. Try the descriptive opposites instead! Transcending the pairs of opposites stimulates integration of new wisdom on the personal and collective level. This truth was eagerly studied already by alchemist and philosophers of Antiquity.