

VOLUME 17: THE DEVELOPMENT OF PERSONALITY  
Abstracts of the Collected Works of C. G. Jung

Volume 17: The Development of Personality

Psychic conflicts in a child.

In: Jung, C., Collected Works of C. G. Jung, Vol. 17. Princeton University Press, 1970. 235 p. (p. 1-35).

Observations of a 4-year-old child's curiosity about and eventual discovery of the facts of life are the basis for a discussion of the development of sexuality in children. Although a scientific explanation of the mechanics of birth was presented to the child, she preferred her own fantasies which involved the use of sublimation, compensation, logical reasoning and myth making. In explaining this preference for fantasy, it is suggested that the scientific presentation restricted the development of the thinking function whereas the fantasies stimulated it. The Freudian interpretation of infantile sexuality as "sexuality" pure and simple is presented and debated, As a replacement for the Freudian theory of "polymorphous perverse" a theory of a "polyvalent" disposition is proposed to explain the origin of the thinking function: according to the Freudian view, the thinking function develops out of sexual curiosity; according to the theory of polyvalent disposition the development of the thinking function coincides with sexual curiosity. Reducing the origins of thought to mere sexuality is considered to be antithetical to the basic facts of human psychology. 3 references.

Introduction to Wickes's "The Inner World of Childhood." Introduction to Wickes's "Analyse der Kinderseele."

In: Jung, C., Collected Works of C. G. Jung, Vol. 17. Princeton University Press, 1970. 235 p. (p. 37-46).

The study of Mrs. Wickes' "Inner World of Childhood" is recommended as an aid to understanding the effects of the parental unconscious in the psychic development of children. The difficulties in child-rearing, outlined in the introduction, are examined in the light of the thesis that the unexamined portions of the unconscious psyches of parents can cause psychic disorders in their children. To cope with this problem, parents are urged to develop a profound self-knowledge. The collective unconscious is also seen as an important factor in the child psyche prior to the development of ego consciousness; the dreams of very young children contain a high incidence of mythological symbolism, evidence the perennial content existing in the human soul and passed from generation to generation. After the development of ego consciousness a small portion of this collective unconscious survives and is considered as the mysterious spiritus rector of our weightiest deeds and our individual destiny.

Child development and education.

In: Jung, C., Collected Works of C. G. Jung, Vol. 17. Princeton University Press, 1970. 235 p. (p. 47-62).

A brief history of analytic psychology is provided as a basis for examining the role of the school in the development of the psyche. An analysis of the difference between Freudian psychoanalysis and analytic psychology reveals that the former recognizes only the sexual instinct as a cause of nervous disorders, whereas the latter maintains that other factors, including the parental unconscious, play important roles in the development of both the normal and abnormal personality. In applying the biogenetic law that ontogeny recapitulates phylogeny to the development of the psyche, four stages are noted: animal unconsciousness, identification with the family, primitive intelligence, and finally civilized individual awareness. The individual psyche that develops between the ages of three and five when the child first grasps the significance of "I," does not gain a significant degree of independence from instinct and environment until after puberty. Consequently the influence of the parental unconscious on the child's unconscious and the child's identification with the family lasts well into the early school years. Schools, therefore, serve an important psychological function in that they assist the child in freeing himself from unconscious identification with the family, thereby allowing him to become properly conscious of himself. Since this type of education is basically psychological, it is transmitted, in large part, through the example of the teacher who must present a model of healthy behavior to the child. Because teachers are so influential in developing the child's psyche, they are urged to gain a deeper self-understanding by making use of methods of dream analysis. 1 Reference.

Analytical psychology and education. Lecture one.

In: Jung, C., Collected Works of C. G. Jung, Vol. 17. Princeton University Press, 1970. 235 p. (p. 63-80).

A brief outline of the development of psychology is provided and its major accomplishments -- dream analysis, the discovery of the unconscious, and the role of the unconscious in mental disorders -- are listed. A knowledge of analytic psychology and dream analysis is recommended to educators who wish to understand their pupils. Since the findings of abnormal psychology illuminate normal behavior, five case studies of disturbed children are used to illustrate the five main groups of psychic disturbances: backward children, psychopathic children, epileptic children and the various forms of psychotic and neurotic children. In addition, because the analysis of children is difficult, educators are urged to view such constructs as the Oedipus complex figuratively, not literally, and to reject Freud's theory that the relationship between parent and child is primarily sexual. Instead

of regarding the child's sexual longings for its parents as a primary causal factor of neurosis, it is suggested that the repressed material in the parents' unconscious causes neurosis in the parent which, in turn, radiates out to the child's unconscious. Neurotic states are thus passed from generation to generation via contagion. It is proposed that this situation be remedied by having parents willingly face the repressed material in their own unconscious. 4 references.

Analytical psychology and education. Lecture two.

In: Jung, C., Collected Works of C. G. Jung, Vol. 17. Princeton University Press, 1970. 235 p. (p. 81-107).

The psychological hypotheses of Freud and Adler are analyzed and contrasted with the methods, aims, and purposes of analytic psychology. Freud's theory based on the ramifications of the sexual instinct in the human psyche, and Adler's concept of self-preservation, are both rejected as explanations of the ultimate causes of human behavior because such single broad hypotheses ignore complexities. The differences between the Jungian and Freudian concepts of psychic development are illustrated by reference to religion and to parent-child relationships. Scientific psychology is then examined and judged to be both a human and a natural science by virtue of its subject matter and methodology. Its role among the sciences is to investigate the investigative tool itself. In response to those critics who maintain that, due to the arbitrary nature of the ego, the subject matter of psychology is beyond scientific study, it is argued that the psyche, in relation to consciousness, is pre-existent and transcendent. Attention is given to the aim of analytic psychology, namely to understand life as it appears in the human soul in order to help the individual to adapt his behavior to the demands of external life and to those of his own being. To accomplish this goal, the investigative methods of association, symptom analysis, anamnestic analysis and the analysis of the unconscious are suggested as means of probing the unknown in the patient. The first two methods are only briefly described, while the second two are presented in detail and illustrated by several examples. 10 references.

Analytical psychology and education. Lecture three.

In: Jung, C., Collected Works of C. G. Jung, Vol. 17. Princeton University Press, 1970. 235 p. (p. 108-132).

Theories concerning the causes of neurosis are examined, with a distinction made between suppression and repression. The tendency to explain every neurosis in terms of repression of infantile sexuality is rejected, because it neglects the individual's willingness to repress discordant knowledge and experiences and interprets neurosis as having its causes in the distant past or in present cultural conditions. Consequently, instead of a doctrinaire Freudian approach to psychotherapy, it is suggested that

each case be treated according to its own peculiarities. In order to justify this latter approach, four case histories, two of which are mirror opposites, are presented. Further enlightenment about the causes of neurosis is derived from an analysis of the composition of the unconscious. It is theorized that the unconscious has two parts: the personal and the collective: the contents of the personal unconscious consist of everything forgotten or repressed by the individual, consciously or unconsciously; those of the collective unconscious consist of the structural deposits of psychic activities that were repeated innumerable times in the lives of our ancestors. Although neither the conscious mind nor the personal unconscious is usually aware of the existence of the collective unconscious, material from the collective unconscious will occasionally break through into the personal unconscious by means of a dream with mythological content and meaning that is beyond the intellectual horizons of the individual. 3 references.

The gifted child.

In: Jung, C., *Collected Works of C. G. Jung*, Vol. 17. Princeton University Press, 1970. 235 p. (p. 133-145).

The education and the most beneficial means of developing the psyche of the gifted child are discussed. The fact that schools too often neglect the gifted child in their preoccupation with educating the slow, is not considered harmful to the former, since genius, unlike talent, can neither be hindered nor helped. However, grouping school children according to ability is considered detrimental to the gifted child. Insofar as the gift of genius in one intellectual area is often balanced by inferiority in another, such grouping would produce one-sided products and would deprive the gifted child of the beneficial moral effects of observing that average children are his betters in certain areas. The development of the child's psyche is influenced more by the warmth and personal example of the individual teacher than by the school curriculum. Within the curriculum, the humanities are recommended over the sciences in developing the child because it is believed that they inculcate the sense of cultural continuity and form the bridge between the past and the future.

The significance of the unconscious in individual education.

In: Jung, C., *Collected Works of C. G. Jung*, Vol. 17. Princeton University Press, 1970. 235 p. (p. 147-164).

Three types of education are presented, and dream analysis is discussed as an aid to individual education. The first of the three types, education through example, is considered the basis for all education, deriving its strength from the phenomenon of psychic identity. Collective education, the second type, is based on principles, methods and rules, and has as its aim the checking of the destructive, anti-social impulses in man. If students

resist collective education because of attitudes acquired at home that render them unfit for collective education, the third type, individual education is required. It is here that dream analysis is recommended: since the child's consciousness develops from the unconscious state, it is understandable that early environmental influences often reside in the unconscious and remain unchanged by collective education. Since dreams are the product of unconscious psychic activity, dream analysis is seen as a vehicle for bringing to the light of consciousness the hidden contents of the unconscious that must be changed. As an example of the therapeutic benefits that can be derived from dream analysis, a case history, including the analysis of two dreams is provided.

The development of personality.

In: Jung, C., *Collected Works of C. G. Jung*, Vol. 17. Princeton University Press, 1970. 235 p. (p. 165-186).

The origin, development, purpose, and components of personality are examined and discussed. Personality, defined as the individualization of the objective psyche shared by all men, is developed by submitting to the personal law of one's own being. This personal law is likened to a vocation or an inner voice that calls one from the life of the herd to an individual life; only the man who can consciously assent to the power of this inner voice becomes a personality. Though the term "inner voice" is used figuratively, it is intended to represent a powerful psychic factor that has an objective existence. The call of this inner voice is not seen as completely pleasant: both great evil and great good are contained therein. The negative aspects of this force are illustrated by reference to the Gospel account of the temptation of Christ by the devil. Myths that present the threatening forces surrounding the birth of the hero and the heroic life are seen as expressions of an awareness of the dangers surrounding the attempt to become a personality. Failure to heed the inner law of one's being, however, is considered to result in condemning one to ignorance concerning the purpose of one's life. In classical Chinese philosophy this psychic law is expressed through the concept of "Tao," an interior way likened to the flow of water and considered as the source of fulfillment. It is concluded that, because of the resemblance between the Tao and the psychic state resulting from individuation, personality may be defined as Tao. 1 Reference.

Marriage as a psychological relationship.

In: Jung, C. *Collected Works of C. G. Jung*, Vol. 17. Princeton University Press, 1970. 235 p. (p. 187-201).

The effect of the psychological development that occurs in marriage partners during middle-age is discussed, and the resultant change in the marital relationship is analyzed. Prior to middle-age, the marital

relationship is governed by biological imperatives; at middle age the force of these imperatives diminishes and the partners are free to become themselves. This transformation influences the psychological relationship of marriage, since changes occur in the roles that the partners have played. It is considered likely that marital friction will develop during this transformation process, since the confusion that accompanies growth breeds feelings of disunity and discontent. If the real cause of the difficulty is not recognized, each of the partners may hold the other responsible for the discontent. In addition, the different needs of each partner complicate this growth period. A detailed explanation of these changing needs is presented and it is observed that usually a woman feels wholly contained spiritually in her husband, and the man wholly contained emotionally in his wife. 2 references.