

binding together single human individuals, then families, then tribes, races, nations, into one great unity, that of humanity. Why this has to be done we do not know; it is simply the work of Eros. These masses of men must be bound to one another libidinally; necessity alone, the advantages of common work, would not hold them together. The natural instinct of aggressiveness in man, the hostility of each one against all and of all against each one, opposes this programme of civilization. This instinct of aggression is the derivative and main representative of the death instinct we have found alongside of Eros, sharing his rule over the earth. And now, it seems to me, the meaning of the evolution of culture is no longer a riddle to us. It must present to us the struggle between Eros and Death, between the instincts of life and the instincts of destruction, as it works itself out in the human species. This struggle is what all life essentially consists of and so the evolution of civilization may be simply described as the struggle of the human species for existence. And it is this battle of the Titans that our nurses and governesses try to compose with their lullaby-song of Heaven!

CARL JUNG: *On the Collective Unconscious* *

Next to Freud, Carl Jung (1875–1961) is probably the best known modern psychologist. Originally associated with Freud—he was in fact the first president of the International Psychoanalytic Association—he broke with the master early in his career and developed, in Zurich, his own “analytical psychology.” Among his most original conceptions is that of the collective unconscious which is, among other things, the source of man’s religious life. The following selections are from two essays by Jung, “Archetypes of the Collective Unconscious” (1934) and “On the Nature of the Psyche” (1946).

THE HYPOTHESIS of a collective unconscious belongs to the class of ideas that people at first find strange but soon come to possess and use as familiar conceptions. This has been the case with the concept of the unconscious in general. After the philosophical idea of the unconscious, in the form presented chiefly by Carus and von Hartmann, had gone down under the overwhelming wave of materialism and empiricism, leaving hardly a ripple behind it, it gradually reappeared in the scientific domain of medical psychology.

At first the concept of the unconscious was limited to denoting the state of repressed or forgotten contents. Even with Freud, who makes

* *The Collected Works of C. J. Jung*, vol. 8, *The Structure and Dynamics of the Psyche*, pp. 365–7, 372, 375, 380–1; vol. 9, *The Archetypes and the Collective Unconscious*, pt. 1, pp. 3–7. Copyright 1959 and 1960 by Bollingen Foundation; New York, N. Y. Reprinted by permission of Bollingen Foundation, New York, N. Y., and Routledge & Kegan Paul, Ltd.

the unconscious—at least metaphorically—take the stage as the acting subject, it is really nothing but the gathering place of forgotten and repressed contents, and has a functional significance thanks only to these. For Freud, accordingly, the unconscious is of an exclusively personal nature, although he was aware of its archaic and mythological thought-forms.

A more or less superficial layer of the unconscious is undoubtedly personal. I call it the *personal unconscious*. But this personal unconscious rests upon a deeper layer, which does not derive from personal experience and is not a personal acquisition but is inborn. This deeper layer I call the *collective unconscious*. I have chosen the term “collective” because this part of the unconscious is not individual but universal; in contrast to the personal psyche, it has contents and modes of behaviour that are more or less the same everywhere and in all individuals. It is, in other words, identical in all men and thus constitutes a common psychic substrate of a suprapersonal nature which is present in every one of us.

Psychic existence can be recognized only by the presence of contents that are *capable of consciousness*. We can therefore speak of an unconscious only in so far as we are able to demonstrate its contents. The contents of the personal unconscious are chiefly the *feeling-toned complexes*, as they are called; they constitute the personal and private side of psychic life. The contents of the collective unconscious, on the other hand, are known as *archetypes*.

The term “archetype” occurs as early as Philo Judaeus, with reference to the *Imago Dei* (God-image) in man. It can also be found in Irenaeus, who says: “The creator of the world did not fashion these things directly from himself but copied them from archetypes outside himself.” . . . For our purposes this term is apposite and helpful, because it tells us that so far as the collective unconscious contents are concerned we are dealing with archaic or—I would say—primordial types, that is, with universal images that have existed since the remotest times. The term “représentations collectives,” used by Lévy-Bruhl to denote the symbolic figures in the primitive view of the world, could easily be applied to unconscious contents as well, since it means practically the same thing. Primitive tribal lore is concerned with archetypes that have been modified in a special way. They are no longer contents of the unconscious, but have already been changed into conscious formulae taught according to tradition, generally in the form of esoteric teaching. This last is a typical means of expression for the transmission of collective contents originally derived from the unconscious.

Another well-known expression of the archetypes is myth and fairy-tale. But here too we are dealing with forms that have received a specific stamp and have been handed down through long periods of time. The term “archetype” thus applies only indirectly to the “repré-

sentations collectives," since it designates only those psychic contents which have not yet been submitted to conscious elaboration and are therefore an immediate datum of psychic experience. In this sense there is a considerable difference between the archetype and the historical formula that has evolved. Especially on the higher levels of esoteric teaching the archetypes appear in a form that reveals quite unmistakably the critical and evaluating influence of conscious elaboration. Their immediate manifestation, as we encounter it in dreams and visions, is much more individual, less understandable, and more naïve than in myths, for example. The archetype is essentially an unconscious content that is altered by becoming conscious and by being perceived, and it takes its colour from the individual consciousness in which it happens to appear.

What the word "archetype" means in the nominal sense is clear enough, then, from its relations with myth, esoteric teaching, and fairy-tale. But if we try to establish what an archetype is *psychologically*, the matter becomes more complicated. So far mythologists have always helped themselves out with solar, lunar, meteorological, vegetal, and other ideas of the kind. The fact that myths are first and foremost psychic phenomena that reveal the nature of the soul is something they have absolutely refused to see until now. Primitive man is not much interested in objective explanations of the obvious, but he has an imperative need—or rather, his unconscious psyche has an irresistible urge—to assimilate all outer sense experiences to inner, psychic events. It is not enough for the primitive to see the sun rise and set; this external observation must at the same time be a psychic happening: the sun in its course must represent the fate of a god or hero who, in the last analysis, dwells nowhere except in the soul of man. All the mythologized processes of nature, such as summer and winter, the phases of the moon, the rainy seasons, and so forth, are in no sense allegories of these objective occurrences; rather they are symbolic expressions of the inner, unconscious drama of the psyche which becomes accessible to man's consciousness by way of projection—that is, mirrored in the events of nature. The projection is so fundamental that it has taken several thousand years of civilization to detach it in some measure from its outer object. . . .

Primitive man impresses us so strongly with his subjectivity that we should really have guessed long ago that myths refer to something psychic. His knowledge of nature is essentially the language and outer dress of an unconscious psychic process. But the very fact that this process is unconscious gives us the reason why man has thought of everything except the psyche in his attempts to explain myths. He simply didn't know that the psyche contains all the images that have ever given rise to myths, and that our unconscious is an acting and

suffering subject with an inner drama which primitive man rediscovers, by means of analogy, in the processes of nature both great and small.

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Does this theory and this conception of man [the Freudian] contain anything valuable for our *Weltanschauung*? I hardly think so. It is the well-known rationalistic materialism of the late nineteenth century, which is the guiding principle of the interpretive psychology underlying Freud's psychoanalysis. . . .

Psychoanalysis has removed the veil from facts that were known only to a few, and has even made an effort to deal with them. But has it any new attitude to them? Has the deep impression produced lasting and fruitful results? Has it altered our picture of the world and thus added to our *Weltanschauung*? The *Weltanschauung* of psychoanalysis is a rationalistic materialism, the *Weltanschauung* of an essentially practical science—and this view we feel to be inadequate. When we trace a poem of Goethe's to his mother-complex, when we seek to explain Napoleon as a case of masculine protest, or St. Francis as a case of sexual repression, a sense of profound dissatisfaction comes over us. The explanation is insufficient and does not do justice to the reality and meaning of things. What becomes of beauty, greatness, and holiness? These are vital realities without which human existence would be superlatively stupid. . . .

Thus man is born with a complicated psychic disposition that is anything but a *tabula rasa*. Even the boldest fantasies have their limits determined by our psychic inheritance, and through the veil of even the wildest fantasy we can still glimpse the dominants that were inherent in the human mind from the very beginning. . . .

I have called the sphere of our psychic heritage the collective unconscious. The contents of consciousness are all acquired individually. If the human psyche consisted simply and solely of consciousness, there would be nothing psychic that had not arisen in the course of the individual's life. In that case we would seek in vain for any prior conditions or influences behind a simple parental complex. With the reduction to father and mother the last word would be said, for they are the figures that first influenced the conscious psyche to the exclusion of all else. But actually the contents of consciousness did not come into existence simply through the influence of the environment; they were also influenced and arranged by our psychic inheritance, the collective unconscious. . . .

If, in this lecture, I have helped you to recognize that the powers which men have always projected into space as gods, and worshipped with sacrifices, are still alive and active in our own unconscious psyche, I shall be content. This recognition should suffice to show that the

manifold religious practices and beliefs which, from the earliest times, have played such an enormous role in history cannot be traced back to the whimsical fancies and opinions of individuals, but owe their existence far more to the influence of unconscious powers which we cannot neglect without disturbing the psychic balance. . . .

Seen in this light, analytical psychology is a reaction against the exaggerated rationalization of consciousness which, seeking to control nature, isolates itself from her and so robs man of his own natural history. He finds himself transplanted into a limited present, consisting of the short span between birth and death. The limitation creates a feeling that he is a haphazard creature without meaning, and it is this feeling that prevents him from living his life with the intensity it demands if it is to be enjoyed to the full. Life becomes stale and is no longer the exponent of the complete man. That is why so much un-lived life falls into the unconscious. People live as though they were walking in shoes too small for them. That quality of eternity which is so characteristic of the life of primitive man is entirely lacking. Hemmed round by rationalistic walls, we are cut off from the eternity of nature. Analytical psychology seeks to break through these walls by digging up again the fantasy-images of the unconscious which our rationalism has rejected. These images lie beyond the walls; they are part of the nature *in us*, which apparently lies buried in our past and against which we have barricaded ourselves behind the walls of reason. Analytical psychology tries to resolve the resultant conflict not by going "back to Nature" with Rousseau, but by holding on to the level of reason we have successfully reached, and by enriching consciousness with a knowledge of man's psychic foundations.

ERICH FROMM: *Man for Himself* *

Erich Fromm (1900–), born and educated in Germany, was one of a number of European psychiatrists who migrated to the U. S. A. in the '30's. In demand as a university lecturer, he has also written a number of influential books, including *Escape from Freedom* (1941), which analyzed the psychological appeal of totalitarianism. Often classified as a neo-Freudian, he nevertheless differs significantly from Freud in his conception of the nature of man.

THE CONTEMPORARY human crisis has led to a retreat from the hopes and ideas of the Enlightenment under the auspices of which our political and economic progress had begun. The very idea of progress is called a childish illusion, and "realism," a new word for the utter lack of faith in

* From Erich Fromm: *Man for Himself*, pp. 4-5, 7, 210-12, 217. Copyright 1947 by Erich Fromm. Reprinted by permission of Holt, Rinehart and Winston, Inc.

man, is preached instead. The idea of the dignity and power of man, which gave man the strength and courage for the tremendous accomplishments of the last few centuries, is challenged by the suggestion that we have to revert to the acceptance of man's ultimate powerlessness and insignificance. This idea threatens to destroy the very roots from which our culture grew. . . .

I have written this book with the intention of reaffirming the validity of humanistic ethics. . . .

The position taken by humanistic ethics that man is able to know what is good and to act accordingly on the strength of his natural potentialities and of his reason would be untenable if the dogma of man's innate natural evilness were true. The opponents of humanistic ethics claim that man's nature is such as to make him inclined to be hostile to his fellow men, to be envious and jealous, and to be lazy, unless he is curbed by fear. Many representatives of humanistic ethics met this challenge by insisting that man is inherently good and that destructiveness is not an integral part of his nature.

Indeed, the controversy between these two conflicting views is one of the basic themes in Western thought. To Socrates, ignorance, and not man's natural disposition, was the source of evilness; to him vice was error. The Old Testament, on the contrary, tells us that man's history starts with an act of sin, and that his "strivings are evil from childhood on." . . .

These two threads remain interwoven in the texture of modern thought. The idea of man's dignity and power was pronounced by the enlightenment philosophy, by progressive, liberal thought of the nineteenth century, and most radically by Nietzsche. The idea of man's worthlessness and nothingness found a new, and this time entirely secularized, expression in the authoritarian systems in which the state of "society" became the supreme rulers, while the individual, recognizing his own insignificance, is supposed to find his fulfillment in obedience and submission. The two ideas, while clearly separated in the philosophies of democracy and authoritarianism, are blended in their less extreme forms in the thinking, and still more so in the feeling, of our culture. Today, we are adherents both of Augustine and Pelagius, of Luther and Pico della Mirandola, of Hobbes and Jefferson. We consciously believe in man's power and dignity, but—often unconsciously—we also believe in man's—and particularly our own—powerlessness and badness and explain it by pointing to "human nature." . . .

According to Freud destructiveness is inherent in all human beings. . . . It would seem [however] that the degree of destructiveness is proportionate to the degree to which the unfolding of a person's capacities is blocked. I am not referring here to occasional frustrations of this or that desire but to the blockage of spontaneous expression of man's