

CARL GUSTAV JUNG'S CONCEPT OF COLLECTIVE UNCONSCIOUS AND ARCHETYPE

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ABSTRACT

Carl Gustav Jung, the founder of the analytical psychology, is one of the leading figures in the field of psychology. Jung points out that the behaviors, feelings and thoughts that people show are not only based on the individual's own experiences or past experiences, but perhaps behind them there may be feelings, thoughts, behaviors or an inner instinct inherited from the individual's ancestors. Jung used the terms psyche and psyche (psychic) when talking about the structure and activities of the mind in his studies. According to the psyche, the mind is divided into consciousness and unconscious. The unconscious is analyzed in two sub-dimensions: the personal unconscious and the collective unconscious. The personal unconscious consists of complexes and the collective unconscious consists of archetypes. In this study, C.G. Jung's work on analytical psychology, concepts and theories are analyzed and compiled.

Keywords: Carl Gustav Jung, Analytic Psychology, Collective Unconscious, Archetype

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Introduction

Carl Gustav Jung was a Swiss psychiatrist and founder of analytical psychology. In order to understand his thoughts and approaches, it is very important to examine his life from a general perspective (Bair, 2004). Carl Gustav Jung was born on July 26, 1875 as the first child of Paul and Emilie in the town of Kesswil in the Canton of Thurgau, Switzerland. On June 6, 1961, he passed away in Küsnacht in Zurich. His father Paul Achilles, a Protestant priest, named Carl Gustav Jung after his grandfather, a professor of medicine at the University of Basel. Considering the social status of his family, both his father and mother had a traditionalist background. Jung, who learned Latin in his childhood under the influence of his father, was interested in literature, especially classical works, linguistics, archaeology, philosophy and theology (Bahadir, 2015). He was a child who wanted to be an archaeologist in the future, but due to the economic situation of his family, it was not possible for him to study in any city other than Basel. In 1895, he started his medical education at the University of Basel. His interest in psychiatry developed thanks to Krafft-Ebing's book 'Psychiatry' (Bair, 2004).

It is important to mention important works and individuals who guided Jung step by step to reach the position he deserved in history. Sigmund Freud is one of these names. Carl Gustav Jung, who was Freud's student and assistant at the beginning, started to oppose Freud's views in the later period and generally rejected Freud's views and teachings (Falzeder, 2020). In order to distinguish his views from Freud's, Jung used the concept of “analytic psychology” against Freud's concepts of “psychoanalytic psychology” and “psychoanalysis”. By accepting the existence of the unconscious, he adopted a three-dimensional structure of consciousness, personal subconscious and collective subconscious instead of id, ego and superego, which are the three basic elements of psychoanalysis and the mind (Fordham, 1998).

Analytic Psychology

Sigmund Freud's closed attitude towards other views in the field and Jung's critical structure later enabled Jung to leave the Freudian school and create his own theory (Ukray, 2014; Gülcan, 2020). This school, of which Jung was the founder, is “Analytical Psychology”. According to analytical psychology, libido affects the human mind, but it is not the only and most powerful factor as Freud reported. Jung defines libido as the energy source of the psyche. The source of libido is the tension created by

the elements in the psychic structure and the experiences of individuals (Jung, 2015). In addition, according to the Freudian school, the most important period in developmental processes is the “Childhood” period, while according to Jung it is the “Middle Age” period (Gülcan, 2020).

Jung used the terms psyche and psyche (psychic) when talking about the structure and activities of the mind in his studies. According to the psyche, the mind is divided into consciousness and unconscious. The unconscious is analyzed in two sub-dimensions: the personal unconscious and the collective (common) unconscious. The personal unconscious consists of complexes and the collective unconscious consists of archetypes (Kavut, 2020).

Consciousness

In Jungian psychology, consciousness is not viewed as a singular, homogeneous entity but rather as a complex interplay of different layers and functions (Dry, 2023). Defining consciousness as an emotional tendency that has the quality to dominate all weak thoughts due to unconscious reasons, Jung argued that thinking in a way other than the general thought today is a breach of custom, a disorder, playfulness; it is wrong, diseased, cursed, and will lead to serious social dangers (Jung, 2016).

The consciousness of the individual means both perceiving what is going on around him/her and recognizing oneself and realizing that one is in a relationship with his/her environment. According to Jung, consciousness, which is the part of the psyche directly known by the individual, is the part of the psyche that is formed by separating from the unconscious over time from the early ages of life (Stein, 1998).

Unconscious

The unconscious is a psychological borderline concept in psychology that encompasses all psychic contents or processes that are not conscious, that is, not perceptibly related to the Self (Cambray and Carter, 2004). Jung's view of the unconscious differs from Freud's. According to Jung's thinking, the unconscious is not only the source of childish, unapproved or brutal acts, but also the source of creativity, productivity and vitality (Fordham, 2001). Understanding and integrating unconscious content is an important step towards psychological health, liberation and personal integrity.

In analytical psychology, the concept of the unconscious falls under two headings: the personal unconscious and the collective unconscious. While the personal unconscious refers to the inner contents that are stored in the subconscious of the individual and remain beyond his/her conscious awareness, the collective unconscious includes universal elements such as symbols, myths and archetypes common to human history and cultures. These two areas interact with each other and contribute to the individual's personal development and social interactions (Stein, 1998).

Personal Unconscious

The personal unconscious, as elucidated by Jung, encompasses a reservoir of memories, experiences, emotions, and instincts unique to each individual. It is the repository of forgotten memories, repressed emotions, and unresolved conflicts that exert a profound influence on conscious thoughts, feelings, and behaviors (Hauke, 2012). The earliest impressions of life are eventually forgotten and form the childhood layer of what Jung called the "Personal Unconscious". The personal unconscious includes everything that has been acquired and forgotten, repressed or subliminal by the person in the conscious or unconscious. This material has an easily recognizable personal stamp (Jung, 2015).

Collective Unconscious

Freud's approach to the concept of the unconscious centered on sexuality and individuality led Jung to develop his own perspective. According to Jung, beyond the personal unconscious, there is a collective unconscious that we inherit, just like physical characteristics. The collective unconscious consists of images and Jung explains these images as archetypes (Serin & Engin, 2021). The collective unconscious is not limited to experiences like the personal unconscious, so it is not possible to understand and recognize its content, it is only possible to understand its symptoms and reflections. One of these reflections is myths, or archetypes. "It usually manifests itself in the form of abnormally excessive valorization or devaluation, often directed towards close people. Misunderstandings between people, fights, fanaticism and all kinds of glorification are reflections of this" (Jung, 2018).

Our collective unconscious consists of the feelings, thoughts and premonitions we have inherited from our ancestors (Roesler, 2021). These can be centered around a particular concept or event. Examples of these concepts or events are wars, God, motherhood, love or parenthood. Our

collective unconscious even influences our dreams and fantasies. For example, in a Jungian approach, we could argue that our dream of becoming rich also comes from our ancestors. Since our ancestors' experiences paralleled that wealthy people lived a more comfortable life in many ways, we may all have common feelings, thoughts and intuitions about wealth (Feist at all., 2008). Unlike other animals, humans pass on their experiences to the next generation in order to survive. Therefore, from a Jungian point of view, it would not be wrong to say that our reactions to survive come from the unconscious we inherited from our ancestors. The collective unconscious does not have a structure like Freud's preconscious, which lies dormant and wakes up when needed. The collective unconscious is always active and guides us not only in extreme events and situations but also in our daily lives. In addition, according to Jung, the reactions and behaviors recorded from our ancestors and in the collective unconscious become more and more a part of our lives as they are repeated (Williams, 2018).

Jung refers to the primordial images in the collective unconscious that emerge in fantasies that do not stem from personal experience as “archetypes”. Archetypes are the most important part of the collective unconscious and point to the existence of certain forms that mythology calls motifs (Jung, 2006). According to Jung, “Primordial images are the oldest and most universal thought forms of humanity. They are thoughts as well as feelings.” (Jung, 1936).

Archetypes

The concept of “archetype”, which Jung introduced to the psychology literature, is defined as the structures that determine individuals' perception of the external world and enable them to organize, change and develop the contents of consciousness (Jung, 2016). One of Jung's main criticisms of Freud is that everything Freud had in the human mind was limited to his own experiences. Jung's comment on this subject is as follows; “We are not people of today or yesterday, we are people of a vast age.” (Gülcan, 2020). Jung explains in his book *The Structure of the Psyche*: “All of the most powerful ideas in history are based on archetypes” (Jung, 2014). Before Jung used the term archetype, he used the expressions “Images from the beginning” and “Judges of the collective consciousness”. Subsequently, in his book *Psychological Types*, he found the name archetype inspired by St. Augustine (Doksat, 2014). “Archetype”, which was used before the time of St. Augustine, was synonymous with “idea” within the Platonic approach (Tekay, 2019).

Karakas (2017) states that archetypes are experiential structures consisting of ideas, images and symbols that accumulate over generations and are stored outside the collective consciousness. By becoming active, archetypes activate psychic qualities already present in the unconscious. Each archetype represents some psychic qualities (Jung, 2010). Jung emphasized the archetypes of persona, anima and animus, shadow and self more because they play a very important role in the formation of personality (Geçtan, 2014).

Persona

In Jung's analytical psychology, the concept of persona was inspired by the mask worn by actors in ancient Roman theaters (Jung, 2016). The mask that people consciously adopt, which meets the expectations of the society and is in accordance with moral structures is defined as “persona” (APA, 2015). Persona is one of the most important elements in the psyche. Overdevelopment and dominance of the persona archetype may lead to a neurotic state in the individual (Gülcan, 2020).

Shadow

Although the shadow archetype is similar to Freud's id concept, it has some differences (Gülcan, 2020). The shadow is the archetype of darkness and oppression; it represents the qualities that we do not want to accept and that we try to hide both from ourselves and from others (Petric, 2023). Jung thought that the first test of courage was to constantly try to recognize the shadow and that this was important for becoming whole (Zweig and Abrams, 1991). The ego, which is at the center of the psyche, keeps the shadow under control by suppressing it. In some cases, the shadow can have control over the attitudes and behaviors of the individual when the ego is out of the picture (Jung, 2005).

Anima and Animus

According to Jung, no human being is completely male or female. There is a woman in every man and a man archetype in every woman (Gülcan, 2020). According to Jung, the extraverted side of the individual is defined as persona, while the female archetype in men is anima and the male archetype in women is animus (Kavut, 2020). There are some assumptions that the anima and animus archetypes represent; “Anima is extremely resistant to consciousness and only a few people can recognize it thoroughly. Animus is the masculine archetype symbolizing thinking and reasoning in women. Jung believed that the animus was responsible

for thinking and ideas in women and that the animus produced emotions and moods in men.” (Petric, 2023).

Self

The Self archetype is a structure that is at the center of the psyche schema and represents the entire psyche (Gülcan, 2020). Carl Jung argues that the self develops gradually through an individualization process that is not completed until late maturity (APA, 2015). The self is the one that combines and makes sense of the opposing elements that make up the personality and enables the person to realize himself/herself (Fordham, 2019; Jung, 2006). Having a healthy and harmonious personality is directly related to the 'self'. According to Jung, the self archetype has a structure that extends towards both areas, the conscious and the unconscious. In this respect, Jung explained the conscious and unconscious as two opposite but complementary structures (Jung, 2006).

Conclusion

In this article, in which the collective unconscious and archetype concept of C.G. Jung's analytical psychology are examined, many different articles and studies have been analyzed and compiled. Despite being criticized in many respects, C.G. Jung took his place among the greatest social scientists of the 20th century and laid the foundation for many new perspectives that followed. Jung points out that the behaviors, feelings and thoughts that people show are not only based on the individual's own experiences or past experiences, but perhaps behind them there may be feelings, thoughts, behaviors or an inner instinct inherited from the individual's ancestors. In this context, the concepts of analytical psychology are important issues to be considered in understanding the human psyche and in the studies to be conducted on it. It is thought that this study will contribute to other studies on Carl Gustav Jung's concepts, theories or thoughts.

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