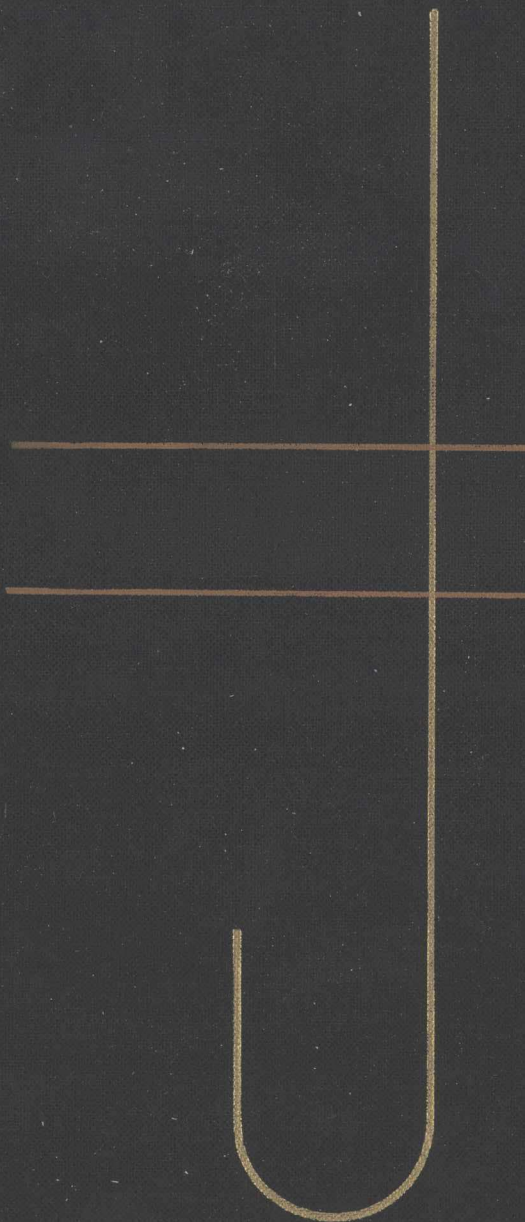


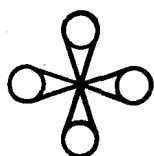


C.G. JUNG • THE DEVELOPMENT OF PERSONALITY • 17



THE DEVELOPMENT
OF
PERSONALITY

C. G. JUNG



TRANSLATED BY R. F. C. HULL

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EDITORIAL NOTE

Personality as the expression of the wholeness of man is defined by Jung as an adult ideal whose conscious realization through individuation is the aim of human development in the second half of life. It is to the study of this aim that Jung has devoted his main attention in all his later work. It is manifest that in childhood and adolescence the ego is brought into being and firmly established; no account of individuation, therefore, would be complete without a psychological outline of the early formative period of development.

The present volume is a collection of Professor Jung's papers on child psychology and education, of which the three lectures on "Analytical Psychology and Education" are the chief item. Jung regards the psychology of parents and educators as of the greatest importance in the maturation and growth to consciousness of the children—especially so in the case of those who are unusually gifted. He emphasizes that an unsatisfactory psychological relationship between the parents may be an important cause of psychogenic disorders in childhood. It has been thought relevant to include Jung's paper on "Marriage as a Psychological Relationship" and, finally, to link up the problems of childhood with those of individuation in the adult by adding the essay which gives the present volume its title.

The essay "Child Development and Education" is presented here for the first time under this title. It previously appeared as one of the four lectures on "Analytical Psychology and Education," published in *Contributions to Analytical Psychology*; yet it had been delivered on a different occasion from the three others, its subject-matter is different, and it is not included by Jung in *Psychologie und Erziehung*, which contains the three other lectures. It contains a significant textual change by the author: an important statement in paragraph 106 on the subject

of archetypal images in the dreams of children. Editorial reference is given to the privately printed record of Jung's seminars on the subject.

Only the essay "The Gifted Child" and the introduction to Frances Wickes's book *Analyse der Kinderseele* have not previously been translated into English, apart from the brief alteration mentioned above. But the author has considerably revised the essays on education, so that much new matter is to be found in this volume, which will, it is hoped, help to set forth Jung's position in regard to child psychology.

TRANSLATOR'S NOTE

With the exception of the "Introduction to Wickes's *Analyse der Kinderseele*" and "The Gifted Child," all the papers in the present volume were previously translated by various hands and published in *Collected Papers on Analytical Psychology* (2nd edition, London, 1917, and New York, 1920), *Contributions to Analytical Psychology* (London and New York, 1928), and *The Integration of the Personality* (New York, 1939; London, 1940). Several of them, as indicated in the footnotes at the beginning of each paper, have since been revised and expanded by the author. I would like to express my thanks to the late Dr. A. A. Brill, Mr. Stanley Dell, and in particular to Mrs. Cary F. Baynes, for permission to make full use of the earlier texts in preparing the present revised versions.

TABLE OF CONTENTS

| | |
|--|-----|
| EDITORIAL NOTE | v |
| TRANSLATOR'S NOTE | vi |
| I. Psychic Conflicts in a Child | 1 |
| Translated from "Über Konflikte der kindlichen Seele," <i>Psychologie und Erziehung</i> (Zurich: Rascher, 1946). | |
| II. Introduction to Wickes's <i>Analyse der Kinderseele</i> | 37 |
| Translated from the German edition (Stuttgart: Hoffman, 1931). | |
| III. Child Development and Education | 47 |
| Translated from the unpublished German original. | |
| IV. Analytical Psychology and Education | 63 |
| Translated from "Analytische Psychologie und Erziehung," <i>Psychologie und Erziehung</i> (Zurich: Rascher, 1946). | |
| <i>Lecture One, 65—Lecture Two, 81—Lecture Three, 108</i> | |
| V. The Gifted Child | 133 |
| Translated from "Der Begabte," <i>Psychologie und Erziehung</i> (Zurich: Rascher, 1946). | |
| VI. The Significance of the Unconscious in Individual Education | 149 |
| Translated from the unpublished German original. | |

| | | |
|-------|--|-----|
| vii. | The Development of Personality | 165 |
| | Translated from "Vom Werden der Persönlichkeit," <i>Wirklichkeit der Seele</i> (Zurich: Rascher, 1934). | |
| viii. | Marriage as a Psychological Relationship | 187 |
| | Translated from "Die Ehe als psychologische Beziehung," <i>Seelenprobleme der Gegenwart</i> (Zurich: Rascher, 1931). | |
| | BIBLIOGRAPHICAL NOTE | 205 |
| | INDEX | 207 |

I

PSYCHIC CONFLICTS IN A CHILD

[The third of a series of lectures on "The Association Method," delivered on the 20th anniversary of the opening of Clark University, Worcester, Massachusetts, September, 1909. The original version was published under the title "Über Konflikte der kindlichen Seele," *Jahrbuch für psychoanalytische und psychopathologische Forschungen*, II (1910), 33ff. It was translated by A. A. Brill and published in the *American Journal of Psychology*, XXI (1910), in a Clark University anniversary volume (1910), and in *Collected Papers on Analytical Psychology* (1st edn., London, 1916; 2nd edn., London, 1917, and New York, 1920). The revised version, of which this present essay is a translation, appeared in *Psychologie und Erziehung* (Zurich, 1946). The first two lectures comprising "The Association Method" were never published in German but were included in the aforementioned 1910 and 1916 publications. See Vol. 2 of the *Coll. Works.*—EDITORS.]

FOREWORD TO THE SECOND EDITION

I am publishing this little study just as it is, without making any alterations for the second edition. Although in point of fact our conceptions have been considerably modified and extended since these observations first appeared in 1910, I do not feel that the subsequent modifications would justify me in describing the views put forward in the first edition as basically false, an imputation that has been laid against me in certain quarters. On the contrary, just as the observations here recorded have retained their value as facts, so also have the conceptions themselves. But no conception is ever all-embracing, for it is always dominated by a point of view. The point of view adopted in this work is psycho-biological. It is naturally not the only one possible, indeed there are several others. Thus, more in accord with the spirit of Freudian psychology, this little piece of child psychology could be regarded from the purely hedonistic standpoint, the psychological process being conceived as a movement dominated by the pleasure principle. The main motives would then be the desire for and the striving towards the most pleasurable, and hence the most satisfying, realization of fantasy. Or, following Adler's suggestion, one could regard the same material from the standpoint of the power principle, an approach which is psychologically just as legitimate as that of the hedonistic principle. Or one could employ a purely logical approach,

with the intention of demonstrating the development of logical processes in the child. One could even approach the matter from the standpoint of the psychology of religion and give prominence to the earliest beginnings of the God-concept. I have been content to steer a middle course that keeps to the psycho-biological method of observation, without attempting to subordinate the material to this or that hypothetical key principle. In so doing I am not, of course, contesting the legitimacy of such principles, for they are all included in our human nature; but only a very one-sided specialist would think of declaring as universally valid the heuristic principle that had proved its particular value for his discipline or for his individual method of observation. The essence of human psychology, precisely because so many different possible principles exist, can never be fully comprehended under any one of them, but only under the totality of individual aspects.

The basic hypothesis of the view advanced in this work is that sexual interest plays a not inconsiderable role in the nascent process of infantile thinking, an hypothesis that should meet with no serious opposition. A contrary hypothesis would certainly come up against too many well-observed facts, quite apart from its being extraordinarily improbable that a fundamental instinct of such cardinal importance for human psychology should not make itself felt in the infantile psyche from the very beginning.

On the other hand I also lay stress on the significance of *thinking* and the importance of concept-building for the solution of psychic conflicts. It should be sufficiently clear from what follows that the initial sexual interest strives only figuratively towards an immediate sexual goal, but far more towards the development of thinking. Were this not so, the solution of the conflict could be reached solely through the attainment of a sexual goal, and not through the mediation of an intellectual concept. But precisely the latter is the case, from which we may conclude that infantile sexuality is not to be identified outright with adult sexuality, since adult sexuality cannot be adequately replaced by concept-building, but is in most cases only satisfied with the real sexual goal, namely the tribute of normal sexual functioning which nature exacts. On the other hand, we know from experience that the infantile beginnings of sexuality can

also lead to real sexual functioning—masturbation—when the conflicts are not resolved. The building of concepts, however, opens out to the libido a channel that is capable of further development, so that its continual, active realization is assured. Given a certain intensity of conflict, the absence of concept-building acts as a hindrance which thrusts the libido back into its initial sexuality, with the result that these beginnings or buddings are brought prematurely to an abnormal pitch of development. This produces an infantile neurosis. Gifted children in particular, whose mental demands begin to develop early on account of their intelligent disposition, run a serious risk of premature sexual realization through the suppression of what their parents and teachers would call an unsuitable curiosity.

As these reflections show, I do not regard the thinking function as just a makeshift function of sexuality which sees itself hindered in its pleasurable realization and is therefore compelled to pass over into the thinking function; but, while perceiving in infantile sexuality the beginnings of a future sexual function, I also discern there the seeds of higher spiritual functions. The fact that infantile conflicts can be resolved through concept-building speaks in favour of this, and also the fact that even in adult life the vestiges of infantile sexuality are the seeds of vital spiritual functions. The fact that adult sexuality grows out of this polyvalent germinal disposition does not prove that infantile sexuality is "sexuality" pure and simple. I therefore dispute the rightness of Freud's idea of the "polymorphous-perverse" disposition of the child. It is simply a *polyvalent* disposition. If we proceeded according to the Freudian formula, we should have to speak, in embryology, of the ectoderm as the brain, because from it the brain is ultimately developed. But much also develops from it besides the brain, for instance the sense organs and other things.

December, 1915

C. G. J.

FOREWORD TO THE THIRD EDITION

Since this paper first appeared, almost thirty years have gone by. Yet it would seem that this little work has not given up the ghost, but is in increasing demand with the public. In one or two respects, certainly, it has never grown stale, firstly because it presents a simple series of facts such as occur repeatedly and are found to be much the same everywhere; secondly because it demonstrates something of great practical and theoretical importance, namely the characteristic striving of the child's fantasy to outgrow its "realism" and to put a "symbolic" interpretation in the place of scientific rationalism. This striving is evidently a natural and spontaneous expression of the psyche, which for that very reason cannot be traced back to any "repression" whatsoever. I stressed this particular point in my Foreword to the second edition, and my mention of it there has not lost its topicality, since the myth of the polymorphous sexuality of the child is still sedulously believed in by the majority of specialists. The repression theory is as grossly overestimated as ever, while the natural phenomena of psychic transformation are accordingly underestimated, if not entirely ignored. In 1912, I made these phenomena the subject of a compendious study, which cannot be said even now to have penetrated the intellects of psychologists as a class. I trust therefore that the present modest and factual report will succeed in rousing the reader to

reflection. Theories in psychology are the very devil. It is true that we need certain points of view for their orienting and heuristic value; but they should always be regarded as mere auxiliary concepts that can be laid aside at any time. We still know so very little about the psyche that it is positively grotesque to think we are far enough advanced to frame general theories. We have not even established the empirical extent of the psyche's phenomenology: how then can we dream of general theories? No doubt theory is the best cloak for lack of experience and ignorance, but the consequences are depressing: bigotry, superficiality, and scientific sectarianism.

To document the polyvalent germinal disposition of the child with a sexual terminology borrowed from the stage of fully-fledged sexuality is a dubious undertaking. It means drawing everything else in the child's make-up into the orbit of sexual interpretation, so that on the one hand the concept of sexuality is blown up to fantastic proportions and becomes nebulous, while on the other hand spiritual factors are seen as warped and stunted instincts. Views of this kind lead to a rationalism which is not even remotely capable of doing justice to the essential polyvalence of the infantile disposition. Even though a child may be preoccupied with matters which, for adults, have an undoubtedly sexual complexion, this does not prove that the nature of the child's preoccupation is to be regarded as equally sexual. For the cautious and conscientious investigator sexual terminology, as applied to infantile phenomena, can be deemed at most a professional *façon de parler*. I have my qualms about its appropriateness.

Apart from a few small improvements I am allowing this paper to appear once again in unaltered form.

December, 1938

C. G. J.

PSYCHIC CONFLICTS IN A CHILD

- ¹ About the time when Freud published his report on the case of "Little Hans," ¹ I received from a father who was acquainted with psychoanalysis a series of observations concerning his little daughter, then four years old.
- ² These observations have so much that bears upon, and supplements, Freud's report on "Little Hans" that I cannot refrain from making this material accessible to a wider public. The widespread incomprehension, not to say indignation, with which "Little Hans" was greeted, was for me an additional reason for publishing my material, although it is nothing like as extensive as that of "Little Hans." Nevertheless, it contains points which seem to confirm how typical the case of "Little Hans" is. So-called "scientific" criticism, so far as it has taken any notice at all of these important matters, has once more proved overhasty, seeing that people have still not learned first to examine and then to judge.
- ³ The little girl to whose sagacity and intellectual sprightliness we are indebted for the following observations is a healthy, lively child of emotional temperament. She has never been seriously ill, nor had she ever shown any trace of "nervous" symptoms.

¹ "Analysis of a Phobia in a Five-year-old Boy," *Standard Edition of the Complete Psychological Works of Sigmund Freud*, X (1955; first pub. 1909).

- 4 Livelier systematic interests awakened in the child about her third year; she began to ask questions and to spin wishful fantasies. In the report which now follows we shall, unfortunately, have to give up the idea of a consistent exposition, for it is made up of anecdotes which treat of one isolated experience out of a whole cycle of similar ones, and which cannot, therefore, be dealt with scientifically and systematically, but must rather take the form of a story. We cannot dispense with this mode of exposition in the present state of our psychology, for we are still a long way from being able in all cases to separate with unerring certainty what is curious from what is typical.
- 5 When the child, whom we will call Anna, was about three years old, she had the following conversation with her grandmother:
"Granny, why are your eyes so dim?"
"Because I am old."
"But you will become young again?"
"Oh dear, no. I shall become older and older, and then I shall die."
"And what then?"
"Then I shall be an angel."
"And then you will be a baby again?"
- 6 The child found here a welcome opportunity for the provisional solution of a problem. For some time she had been in the habit of asking her mother whether she would ever have a real live doll, a baby brother, which naturally gave rise to the question of where babies come from. As such questions were asked quite spontaneously and unobtrusively, the parents attached no significance to them, but responded to them as lightly as the child herself seemed to ask them. Thus one day she was told the pretty story that children are brought by the stork. Anna had already heard somewhere a slightly more serious version, namely that children are little angels who live in heaven and are then brought down by the said stork. This theory seems to have become the point of departure for the little one's investigating activities. From the conversation with the grandmother it could be seen that this theory was capable of wide application; for it solved in a comforting manner not only the painful thought of dying, but at the same time the riddle of where children come from. Anna seemed to be saying to herself: "When somebody

dies he becomes an angel, and then he becomes a child." Solutions of this sort, which kill at least two birds with one stone, used to be tenaciously adhered to even in science, and cannot be undone in the child's mind without a certain amount of shock. In this simple conception there lie the seeds of the reincarnation theory, which, as we know, is still alive today in millions of human beings.²

- 7 Just as the birth of a little sister was the turning point in the history of "Little Hans," so in this case it was the arrival of a baby brother, which took place when Anna had reached the age of four. The problem of where children come from, hardly touched upon so far, now became topical. The mother's pregnancy had apparently passed unnoticed; that is to say, Anna had never made any observations on this subject. On the evening before the birth, when labour pains were just beginning, the child found herself in her father's room. He took her on his knee and said, "Tell me, what would you say if you got a little brother tonight?" "I would kill him," was the prompt answer. The expression "kill" looks very alarming, but in reality it is quite harmless, for "kill" and "die" in child language only mean to "get rid of," either actively or passively, as has already been pointed out a number of times by Freud. I once had to treat a fifteen-year-old girl who, under analysis, had a recurrent association, and kept on thinking of Schiller's "Song of the Bell." She had never really read the poem, but had once glanced through it, and could only remember something about a cathedral tower. She could recall no further details. The passage goes:

From the tower
The bell-notes fall
Heavy and sad
For the funeral. . . .

Alas it is the wife and mother,
Little wife and faithful mother,
Whom the dark prince of the shadows
Snatches from her spouse's arms. . . .

² [In the light of Professor Jung's later researches these theories can be understood as based upon the archetype of rebirth, in the unconscious. Several other examples of archetypal activity are to be found in this essay.—EDITORS.]