

# Overview

- These slides come from a training session created by OKA Associate Bill Roberts.
- Starting from the key ideas of Self and Identity, the slides compare and contrast some of the key ideas and experiences of Jung (Psychological Type Theory) and Fromm (Relationship Awareness Theory).
- The work of Jung and Fromm ultimately inspired two popular instruments used by OKA: the Myers-Briggs Type Indicator® (MBTI®) Assessment, and the Strength Deployment Indicator (SDI).
- These slides provide history and context about the theorists that inspired these popular instruments.

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• SDI, Strength Deployment Inventory, the triangle logo and Personal Strengths Publishing are all registered trademarks of Personal Strengths Publishing.

# Self and Identity

<b>Self and Identity</b> Human Beings Leaders	<b>Self / No Identity</b> Yahweh Ontos
<b>No Self / Identity</b> Fictional Characters	<b>No Self / No Identity</b> "Schizophrenic in Bed 13"

## The SELF

By 1921 Jung was writing about the relationship between the ego, which he described as the center of consciousness, and the Self, the corresponding center of the unconscious, indeed of the whole being.

*By ego I understand a complex of representations which constitutes the center of my field of consciousness and appears to possess a very high degree of continuity and identity.... But, inasmuch as the ego is only the center of my field of consciousness, it is not identical with the totality of the psyche..... Hence, I discriminate between the ego and the self, since the ego is only the subject of my consciousness, while the self is the subject of my totality. Hence it also includes the unconscious psyche.*

## The SELF

Edwin Edinger, a very wise Jungian analyst, struggles to explain the ambiguous nature of the Self.

*There is in the unconscious a transpersonal center of latent consciousness and obscure intentionality. The discovery of the center, which Jung called the Self, is like the discovery of extraterrestrial intelligence. Man is now no longer alone in the psyche and in the cosmos. The vicissitudes of life take on new and enlarged meaning. Dreams, fantasies, illness, accident and coincidence become potential messages from the unseen Partner with whom we share our life.*

*At first the encounter with the Self is indeed a defeat for the ego: but with perseverance....light is born in the darkness. One meets the "Immortal One" who wounds and heals, who casts down and raises up, who makes small and makes large, in a word, the One who makes one Whole.*

## The SELF

Angelo Spoto is another Jungian analyst and the only one I know who writes about and uses Typology.

*The Self may be viewed (paradoxically) as both the center and circumference of the whole of one's personality. Ego-Self relations are therefore always thought of as ongoing and never complete.*

*The Self as an archetype is most commonly represented through unifying images that convey the awe and wonder of the "wholly other," or in more obvious language, "the God within." As such, the Self also acts meaningfully in directing an individual's life or shaping a person's individual destiny.*

## Circumambulating the Self

**MBTI**

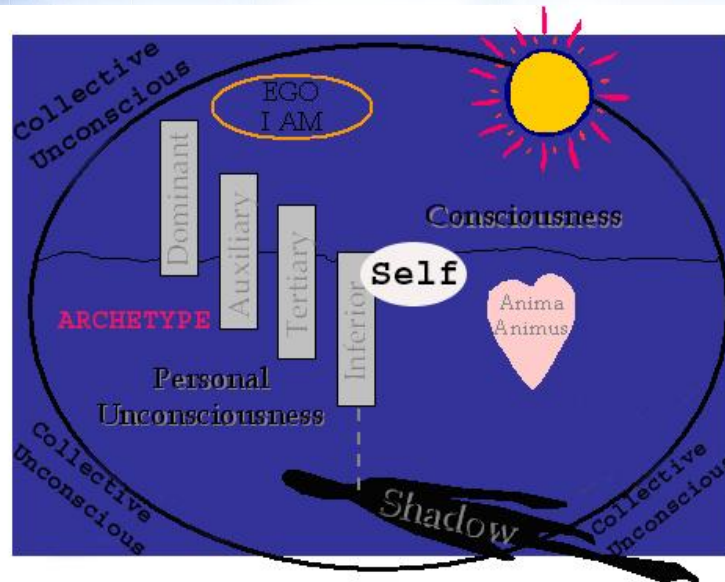
Theory of  
Psychological  
Type (Jung)

**SDI**

Relationship  
Awareness  
Theory (Fromm)



## The Genius of Analytical Psychology (Jung)



## The Genius of Analytical Social Psychology (Fromm)



**Sigmund Freud**  
(1856 – 1939)

**Carl Gustav Jung**  
(1875 -- 1961)

**Erich Fromm**  
(1900 -- 1980)

**Sigmund Freud**  
(1856 – 1939)

*There is no more fundamental discovery of Freud's than that of the unconscious. Psychoanalysis can be defined as a system which is based on the assumption that we repress the awareness of the most significant experiences; that the conflict between the unconscious reality within ourselves and the denial of that reality in our consciousness often leads to neurosis, and that by making the unconscious conscious, the neurotic symptom character trait can be cured.*

**Carl Gustav Jung**  
(1875 -- 1961)

**Erich Fromm**  
(1900 -- 1980)

**Sigmund Freud**  
**Psychoanalysis**

**Carl Gustav Jung**  
**Analytic Psychology**

**Erich Fromm**  
**Analytic Social Psychology**

**Sigmund Freud**  
Called himself "a godless Jew"

**Carl Gustav Jung**  
Steeped in the Protestant  
pietistic tradition of the  
Swiss Reformed Church

**Erich Fromm**  
Steeped in  
Orthodox Judaism

## Family History

### Carl Gustav Jung

Maternal grandfather, Samuel Preiswerk, was Dean of the Cathedral at Basel.

Father was local pastor.

Mother was a Swedenborgian spiritualist.

### Erich Fromm

Great-grandfather, Rabbi Seligmann Bar Bamberger, was a highly respected Talmudic scholar in southern Germany.

His grandfather was Rabbi Seligmann Fromm.

His father was a wine merchant.

## As Children

### Carl Gustav Jung...

....didn't fit in the world.

*Somewhere deep in my background I always knew I was two persons. One was the son of my parents, who went to school and was less intelligent, attentive, hardworking, decent and clean than many other boys. The other was grown up – old in fact – skeptical, mistrustful, remote from the world of men, but close to nature, the earth, the sun, the moon, the weather, all living creatures, and above all, close to the night, to dreams, to whatever “god” worked directly in him.*

### Erich Fromm...

....didn't fit in the world.

*For me modern life was really not quite understandable; I didn't understand why people lived that way; I felt sorry for them. So, my spiritual home was – one has to say – a medieval atmosphere, in which everything was directed to traditional learning, to the perfection of man, to spiritual values; and while I went to a German school and took part in German culture as every other boy or student did who lived in Germany, I was a stranger – very definitely so – and I indeed never regretted that.*

## As Adolescents (Pre-adolescents)

### Carl Gustav Jung...

...was intrigued by the behavior of a young woman.

He attended séances with his cousin, Helen Peiswerk, who channeled the spirit of their grandfather, who had been the Dean of the Cathedral at Basel.

### Erich Fromm...

...was intrigued by the behavior of a young woman.

He was deeply affected by the suicide of a twenty-five year old painter, a friend of the family, whom the twelve-year-old found beautiful and fascinating. The young woman, however, was strongly attached to her unattractive, widowed father and committed suicide shortly after he died. In her will, she declared that she wanted to be buried with her father. Fromm notes that he dwelt on this incident more than on anything he had experienced to date. "How is this possible?"

**That is the essential question that both Jung and Fromm asked.  
"How is this possible?"**

## Each went through a time of rebellion

### Carl Gustav Jung...

.... as a way of pushing back on his pietistic upbringing, drank so much in college that he was called "The Barrel."

### Erich Fromm...

...in an act of deliberate defiance of his Orthodox Jewish background, ate leavened bread at Passover.

**Both men were deeply influenced by the thinking of  
Classical Education,  
Sigmund Freud,  
Martin Buber (I-Thou)  
and  
Meister Eckhart**

**Carl Gustav Jung was...**

... also intrigued by the writings of  
Goethe.

**Erich Fromm was...**

... also deeply affected by the thinking of  
Karl Marx.

**Each wrote theses that anticipated the  
direction of their intellectual pursuits.**

**Carl Gustav Jung's thesis was...**

*THE PSYCHOLOGY AND  
PATHOLOGY OF SO-CALLED  
OCCULT PHENOMENON*

**Erich Fromm's thesis was...**

*JEWISH LAW: A CONTRIBUTION  
TO THE SOCIOLOGY OF  
DIASPORA-JUDAISM*

## Each man had complex relationships with women.

**Carl Gustav Jung** married Emma Rausenbach, the daughter of a wealthy industrialist, but...

...had a rather public relationship with his anima figure, Toni Wolfe....

...and an embarrassing and inappropriate relationship with Sabrina Spielrein.

**Erich Fromm** was married three times..... to Frieda Fromm-Reichmann (a psychoanalyst whose patient wrote, *I Never Promised you a Rose Garden*), Henny Garland, and Annis Freeman, and also...

...had an ongoing relationship with Karen Horney, the famous analyst.

## Each continued to be active as a therapist throughout their lifetimes.

**Carl Gustav Jung** was famous for his skillful therapy with some significant international personalities, including Bill W. and Wolfgang Pauli.

Erich Fromm developed a therapeutic style which was contrary to Freud's model of the "neutral observer."

*The knowledge of another person requires being inside him, to be him. The analyst understands the patient only inasmuch as he experiences in himself all that the patient experiences. In this productive relatedness between analyst and patient, the act of being fully engaged with the patient, in being fully open and responsive to him, in being soaked in him, as it were, in this center-to-center relatedness lies one of the essential conditions for psychoanalytic understanding and cure.*

Each arrived at old age with a way of understanding the completeness of the human being, which relied greatly on the wisdom of other cultures.

Carl Gustav Jung's understanding of "the end" of life was Individuation.

Erich Fromm's life was full of his commitment to major social issues....and to what he called "*the most fundamental idea of humanism – the idea that all of humanity is contained in each man....Making the unconscious conscious transforms the mere idea of the universality of man into the living experience of this universality; it is the experiential realization of humanity.*"

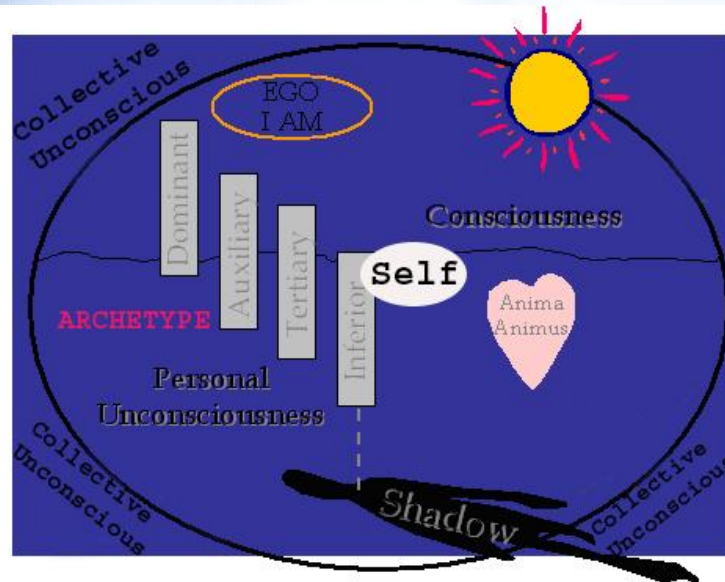
Each developed a school of thought, which was built on the work of Sigmund Freud, but then went in very different directions.

Freud's school was called  
**Psychoanalysis**

Jung's was called  
**Analytic Psychology**

Fromm's was called  
**Analytic Social Psychology**

## The Genius of Analytical Psychology (Jung)



## Jung's Collective Unconscious

*For Jung an individual's consciousness, though shaped by time, culture, and unique elements particular to the personality itself, grows out of what he viewed as the virtually timeless, transcultural matrix of the unconscious; that is, the unconscious, as an autonomous and independent factor was, early on in Jung's career, considered to be the "mother" to consciousness.*

*The unconscious, said Jung, was not simply a repository of repressed, unwanted memories and emotions cast off in the course of one's early psychosexual development, thereafter to infiltrate and frustrate future living – as Freud's work suggested. Such a pessimistic drama certainly could be viewed as a significant aspect of unconscious processes in general and was indeed referred to by Jung under the rubric of the personal unconscious.*

## Jung's Collective Unconscious

*But the unconscious likewise included a plethora of archetypal aspects that transcended one's personal biography, and tangled one up even more dramatically and meaningfully in the development and history of the human species as a whole. It was the archetypes, a few of which have had the occasion to mention in this study (shadow, anima/animus, Self), that would hold Jung's lifelong attention and establish the richness of his larger psychological model. These particularly compelling, transpersonal, transcultural configurations of psychic energy were brought together by Jung under the rubric of what he termed the collective unconscious.*

## Fromm's view of Jung's Collective Unconscious

*Since there are certain similarities between the concepts used here (social character and social unconscious) and those used by Jung, a word of explanation seems indicated. First of all, it should be mentioned that Jung emphasizes the social character of neurosis more than Freud did. He believed that "neuroses are in most cases not just private concerns but social phenomena."*

*He furthermore held that underneath the personal unconscious is a deeper layer, the "collective unconscious," which "is not individual but universal."*

*In contrast to the personal psyche it has contents and mores of behavior 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 substitute of a super-personal nature which is present in every one of us.*

## Fromm's Social Unconscious

*I agree with Jung in this very central issue of the universal character of the psychic substance present in every one of us. The difference between Jung's term "collective unconscious" and my "social unconscious" is this: "collective unconscious" directly denoted the universal psyche, much of which cannot even become conscious.*

*The concept of the "social unconscious" starts with the notion of the repressive character of society and refers to that specific part of human experience which a given society does not permit to reach awareness; the social unconscious is the socially repressed part of the universal psyche.*

## Fromm's Social Unconscious

*For any thought to come into awareness, it must be comprehensible in accordance with the categories in which conscious thought is organized. I can become aware of any occurrence, inside or outside of myself, only when it can be linked with the system of categories in which I perceive.*

*This conception system is in itself a result of social evolution. Every society, by its own practice of living and by the mode of relatedness, of feeling and perceiving, develops a system, which determines the forms of awareness.*

*This system works, as it were, like a socially conditioned filter: experience cannot enter awareness unless it can penetrate this filter.*

## How does the socially conditioned filter work?

1. **Language: Verb tenses:** *“For example, in Hebrew the main principle of conjugation is to determine whether an activity is complete (perfect) or incomplete (imperfect), while the time in which it occurs – past, present, future, is expressed only in a secondary fashion.”*
2. **Logic: Paradoxical Logic** is difficult in our society.
3. **Society’s Values:** *“While language and logic are parts of the social filter, the third part is the most important for it is the one that does not permit certain feelings to reach consciousness and tends to expel them from this realm if they have reached it. It is made up by the social taboos which declare certain ideas and feelings to be improper, forbidden, dangerous, and which prevent them from even reaching the level of consciousness.”*

## Fromm’s Social Unconscious

*The repression of the awareness of facts is, and must be, supplemented by the acceptance of many fictions. The gaps which exist because we refuse to see many things around us must be filled so that we may have a coherent picture.*

## Fromm's Social Unconscious

*Why do people repress the awareness of what they would otherwise be aware of? Undoubtedly the main reason is fear. But fear of what?*

- Is it fear of castration, as Freud assumed?*
- Is it fear of being killed or imprisoned?*
- Is it fear of starvation?*

*The most powerful motive for repression: the fear of isolation and ostracism.*

*For this reason the individual must blind himself from seeing that which his group claims does not exist, or accept as truth that which the majority says is true, even if his own eyes could convince him that it is false.*

## Fromm's Social Unconscious

*The main difference in my theory from that of Freud is that the fundamental basis of character is not seen in various types of libido organization but in specific kinds of a person's relatedness to the world. (That is what Personal Strengths calls this Relationship Awareness Theory.)*

*These orientations, by which the individual relates himself to the world, constitute the core of his character; character is defined as the (relatively permanent) form in which human energy is canalized in the process of socialization.*

## Fromm's Social Unconscious

*The most deeply rooted habits and opinions which are characteristic of a person and resistant to change grow from his character structure; they are expressive of the particular form in which energy has been canalized in the character structure. The character system can be considered the human substitute for the instinctive apparatus of the animal.*

*Once energy is canalized in a certain way, action takes place "true to character."*

## Fromm's Social Unconscious

*How does this character structure get formed?*

- 1. The Family – "The psychic agent of society"*
- 2. Constitutional differences of the individual*
- 3. The Socius*

**Within a page after he writes this, Erich Fromm goes into the Non-productive Orientations:**

- ✓ **Receptive (Freud's Oral Receptive) BLUE**
- ✓ **Exploitive (Freud's Oral Aggressive) RED**
- ✓ **Hoarding (Freud's Anal Retentive) GREEN**
- ✓ **Marketing (Not in Freud) HUB**

## The Genius of Analytical Social Psychology (Fromm)



## The Last Words

### ***Respect***

*Without respect for and knowledge of the beloved person, love deteriorates into domination and possessiveness. Respect is not fear and awe; it denotes, in accordance with the root of the word (respicere – to look at) the ability to see a person as he is, to be aware of his individuality and uniqueness.*

***Tashi Deley***