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The Red Book and Jung's Typology

Steven Galipeau

Jung's writings in *The Red Book* challenge us to revisit his psychological works and find deeper meaning in them. For instance, his exposition of typology can more clearly be appreciated, not as simply attempting to identify what type each of us might be, but as a means through which we might find, engage, and embrace the unknown aspects of ourselves and where life might still be lived. Jung's typology, as expressed in *The Red Book* and key chapters of *Psychological Types*, seeks a way to reconcile the irreconcilable and recognize the less developed parts of ourselves. In *Psychological Types*, Jung tracks the roots of typological opposition occurring throughout Western history and why these issues continue to confound our own age. Jung's writing in typology is a challenge to embrace the less heroic aspects of ourselves and others so that we might more authentically touch divinity and nurture the core of our humanity as well.

The spirit of the time in me wanted to recognize the greatness and extent of the supreme meaning, but not its littleness. The spirit of the depths, however, conquered this arrogance, and I had to swallow the small as a means of healing the immortal in me. It completely burned up my innards since it was inglorious and unheroic. It was even ridiculous and revolting.

—C. G. Jung, *The Red Book* (2009, p. 230)

The publication of C. G. Jung's *The Red Book* has opened whole new vistas for those who have been interested in, or even curious about, the work of C. G. Jung. We see his previously published work in a whole new light, for *The Red Book* offers the "inside" story in a way that his autobiography, *Memories, Dreams, Reflections*, and his published letters do not. In

his introduction to Jung's most personal work and in public forums since its publication, Sonu Shamdasani, the editor of *The Red Book*, suggests that the biggest contribution *The Red Book* makes to Jungian psychology is to afford a deeper appreciation of Jung's *Collected Works*. Having experienced this personally in a number of ways, I address some of the impact of the material in *The Red Book* on our understanding of Jung's work in typology.

The history of the psyche as reflected in typology was critical to Jung, as evidenced by his major work on the subject, *Psychological Types*, Volume 6 of *The Collected Works*. *The Red Book*, or *Liber Novus* (New Book), gives *Psychological Types* a richer and deeper context. During this creative inner work, Jung was confronted with his own type issues in dramatic ways; he reveals how his own typology created problems for him as reflected by a number of the figures he encountered within himself. During this interior process Jung was also struggling with how typological conflicts posed problems for humanity as a whole, not just for individuals.¹ The historical context of his typology was extremely important to Jung, because it served as part of the foundation for understanding the dynamics of the psyche that were erupting at that time in his life and in our current age.²

Before we consider selections from *Liber Novus* related to typology, I review the basics of Jung's ideas on the subject. Jung begins with the two directions that psychic energy or libido can flow. Either it flows out into the world toward external objects or it flows internally into one's thoughts, feelings, fantasies, and bodily sensations. Generally this energy will flow both ways in any individual, but when the outer direction is predominant, we have an extraverted personality, and when the inner direction predominates, we have an introverted personality.

Jung also describes four functions of consciousness. Two of them, sensation and intuition, help us perceive the world around us, both the external and internal worlds: One uses concrete, sensory level elements as the source of information, and the other perceives more imaginatively, perhaps as a "hunch" about something. We sort out or evaluate our sense perceptions and intuitions using either feeling or thinking, which Jung described as the rational functions. We make decisions about life with these functions. Feeling

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makes value judgments about our perceptions: “This is good or this is bad; I like this, I don’t like that.” Thinking processes perceptions through logical analysis and seeks to order life in this way.

In his theoretical writing Jung identifies eight types, four extraverted, and four introverted, with one of the functions of consciousness predominating over the others.³ Typological problems will usually arise when we come up against an opposite attitude or function. By nature, we do not easily understand or care to understand the other. This can prove problematic within the individual personality, in interpersonal relationships, and in theoretical and cultural differences. The extraverted and introverted attitudes conflict and don’t reconcile easily; thinking and feeling don’t see eye to eye; and sensation and intuition perceive very different worlds. *The Red Book* depicts some of Jung’s personal inner drama in this regard, how some of these psychological polarities played out in his unconscious, especially those of thinking and feeling. In the foreword to the first Swiss Edition of *Psychological Types*, Jung writes:

This book is the fruit of nearly twenty years’ work in the domain of practical psychology. It grew gradually in my thoughts, taking shape from the countless impressions and experiences of a psychiatrist in the treatment of nervous illnesses, from intercourse with men and women of all social levels, from my personal dealings with friend and foe alike, and, finally, from a critique of my own psychological peculiarity. (p. xi)

The Red Book shows us how deeply this critique of his own psychological peculiarity goes and helps elucidate more clearly what Jung was most deeply concerned about when he wrote *Psychological Types*. In his autobiography, *Memories, Dreams, Reflections*, Jung (1967) indicates:

This work [*Psychological Types*] sprang from my need to define the ways in which my outlook differed from Freud’s and Adler’s. In attempting to answer this question, I came across the problem of types: for it is one’s psychological type which from the outset determines and limits a person’s judgment. My book . . . thus constitutes a psychology of consciousness regarded from what might be called a clinical angle. (p. 207)

This description in Jung’s autobiography contributes, I believe, to the current general sense today that typology is most concerned with the psychology of consciousness and not necessarily with unconscious processes, and thus has left an open question in Jungian circles concerning just how important

the consideration of typology is, especially when the task of analysis is to explore the deeper and more dynamic aspects of the psyche. Over the years various analysts have tried to address this issue, John Beebe (2004) and John Giannini (2004) probably most extensively.

In between the publication of the original *Psychological Types* and his autobiography, Jung briefly addresses this question himself in the foreword to the 1936 Argentine Edition of *Psychological Types*. Here he reacts to the fact that

... far too many readers have succumbed to the error of thinking that Chapter X ("General Description of the Types") represents the essential content and purpose of the book. ... Indeed ... the opinion has got about that my method of treatment consists in fitting patients into this system and giving them corresponding "advice." This regrettable misunderstanding completely ignores the fact that this kind of classification is nothing but a childish parlour game. ... My typology is far rather a critical apparatus serving to sort out and organize the welter of empirical material, but not in any sense to stick labels on people at first sight. (p. xiv)

I would therefore recommend the reader, who really wants to understand my book to immerse himself first of all in chapters II and V. He will gain more from them than from any typological terminology superficially picked up. (p. xv)

I discuss some of the content of the first of these two chapters, Chapter II, after we delve into to *The Red Book* so that we might better understand what Jung was saying here, as Jung's writings in *The Red Book* help clarify what is so important about these chapters of *Psychological Types*. We will also see in Jung's more personal writing how much typology eventually involves the encounter with the "spirit of the depths." In one of *The Red Book* footnotes the editor quotes Jung from his 1925 seminar: "I drew all my empirical material from my patients, but the solution of the problem I drew from the inside, from my observation of the unconscious process" (Note 241, p. 255). Now we get to see firsthand what that solution is.

For those who may not be too familiar with *The Red Book*, the volume is divided into three parts. The first part is called Liber Primus, and the second (not surprisingly) is Liber Secundus, the largest of the three. The final section is called Scrutinies, but it also can be considered Liber Tertius. Here we consider writings in Liber Primus and the beginning of Liber Secundus, the *prima materia* most relevant to Jung's work on typology.

LIBER PRIMUS

In the beginning of *Liber Primus* Jung contrasts two aspects of life that reside in him, the “spirit of this time” and “the spirit of the depths,” the latter being the voice of his soul. The spirit of this time “would like to hear of use and value,” whereas the spirit of the depths “took my understanding and all my knowledge and placed them at the service of the inexplicable and the paradoxical” (p. 229). “The spirit of the time in me wanted to recognize the greatness and extent of the supreme meaning, but not its littleness. The spirit of the depths, however, conquered this arrogance, and I had to swallow the small as a means of healing the immortal in me. It completely burned up my innards since it was inglorious and unheroic. It was even ridiculous and revolting” (p. 230).

Jung is discussing the issue of the superior function coming to grips with the reality of the inferior function, which is the central theme of Chapter II in *Psychological Types*. Also, in the background of *Liber Novus* are the numerous visions Jung had prior to the outbreak of World War I, which he feared might refer to his own psychological state rather than to the situation, he came to realize, of Western Europe and the horrible sacrifice of human life about to ensue. The spirit of the depths tells Jung, “Sacrifice is not destruction. Sacrifice is the foundation stone of what is to come” (p. 230). His inner work revealed to Jung that sacrifice was necessary, and if it wasn’t realized consciously, it would happen unconsciously even on collective levels. Personally, he was faced with the sacrifice of his superior function, and collectively he realized that since we did not know how to sacrifice the heroic within ourselves, we sacrificed the heroic around us.

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In *Liber Novus* we hear from Jung that “the wealth of the soul exists in image” (p. 232). This internal revelation was later expressed in *Psychological Types* when Jung declared that “*esse in anima* [existence of the soul] . . . is a psychological fact” (par. 67). According to Jung, “the highest value operative in the human soul is variously located” (par. 67). The reconciling element for the compelling typological polarities of extraversion and introversion,

superior and inferior functions, lies in the imagination, in the life of the soul. If this bridge is not found, then it will be acted out concretely, as it had been in the World War through devastating destructive events. One side would insist on not only dominating the other, but destroying it.

In *Liber Primus* Jung also writes about the specific typological dilemma he faced. Consider these statements: "I am still a victim of my thinking." Or "Help me so that I do not choke on my own knowledge. The fullness of my knowledge threatens to fall in on me." Or "Keep it far from me, science that clever knower, that bad prison master who binds the soul and imprisons it in a lightless cell" (p. 238). As he gains a grasp of his personal dilemma, Jung writes about the collective situation that "they should sacrifice the hero in themselves, and because they do not know this, they kill their courageous brother" (p. 239). The material that emerges from Jung's unconscious has far-reaching repercussions, which he tries to express in *Psychological Types*. The consequences of not relinquishing the power of the superior function can have dire, destructive outcomes. We do not have to look far, nationally or internationally, at the entrenched political stances around us to see this dynamic at work today.

In *Liber Novus* Jung subsequently writes that we create great virtue "by learning to live with our incapacity." Furthermore, "incapacity will overcome us and demand its share of life. Our ability will desert us, and we will believe in the sense of the spirit of this time, that it is a loss" (p. 240). The inferior function "incapacitates" us; we don't perform so well when are in its domain. We might even be a little less than human and certainly not operating at a high level of functioning. In *Liber Novus* we see Jung's encounter with his inferior function, one that symbolically remains in a theriomorphic stage of development, less humanized than the others. So Jung reports, "It seems to me that I have become a monstrous animal form for which I have exchanged my humanity" (p. 240). Yet this must be, and later he writes concerning the sacrifice of the superior function, "I must say that the God could not come into being before the hero had been slain" (p. 244). In psychological terms Jung is saying that a sense of the divine comes from that part of us that is most basically human and not highly specialized.

At this point in *Liber Primus* the style changes. Various fantasy figures appear and Jung engages them in dialogue, followed by his personal reflections. This style of inner work continues into *Liber Secundus*. In the first vignette, titled *Mysterium Encouter*, Jung meets an old man, one of the prophets, and a beautiful maiden, the prophet's daughter, who is blind. Jung alluded to these figures in *Memories, Dreams, Reflections*, but now we meet them directly. The old man is Elijah, the great, if not greatest, Hebrew prophet, and paradoxically his daughter is Salome, the woman who danced for King Herod in the Christian Gospel stories and demanded the head of John the Baptist. Jung associates with these figures the notions of

predetermination and pleasure, and he writes that “the forethinker is a seer, but pleasure is blind” (p. 245). Jung also associates forethought with thinking and introversion and pleasure with feeling and extraversion.

At this point Jung drops into a deep and at times poetic interplay between the functions of thinking and feeling as he understands and experiences them at this point in his life. He writes:

A thinker should fear Salome, since she wants his head, especially if he is a holy man.

Because I was a thinker and caught sight of the hostile principle of pleasure from forethinking, it appeared to me as Salome.

The thinker’s passions are bad, therefore he has no pleasure. The thoughts of one who feels are bad, therefore he has no thoughts. He who prefers to think than to feel, leaves his feelings to rot in darkness.

He who prefers to feel than to think leaves his thinking in darkness, where it spreads its nets in gloomy places, desolate webs in which mosquitos and gnats become enmeshed. The thinker feels the disgust of feeling, since feeling in him is mainly disgusting. The one who feels thinks the disgust of thinking, since the thinking in him is mainly disgusting. So the serpent lies between the thinker and the one who feels. They are each other’s poison and healing.

In the garden [mentioned in one of his fantasies] it had to become apparent to me that I loved Salome. This recognition struck me, since I had not thought it. What a thinker does not think he believes does not exist, and what one who feels does not feel he believes does not exist. You begin to have a presentiment of the whole when you embrace your opposite principle, since the whole belongs to both principles, which grow from one root.

Salome loved the prophet, and this sanctified her. The prophet loved God, and this sanctified him. But Salome did not love God, and this profaned her. But the prophet did not love Salome, and this profaned him. And thus they were each other’s poison and death. May the thinking person accept his pleasure, and the feeling person accept his own thought. Such leads one along the way. (p. 248)

Further in the text Jung writes: “Forethinking is singleness, love is togetherness. Both need one another, and yet they kill one another” (p. 253). The

functions are apt to totally negate each other. In particular, the superior function would predominate, but the inferior one must also have its place.

Although Jung is primarily writing here of his internal experience, it is important to note that the same happens outwardly in the interactions of people who are of different typology. In such “extraverted” situations this same balance has to be worked out in relationship. To do this each person within a couple has to recognize the personal components of his or her typology and that of the partner in order to reconcile the external conflict. In this regard Jung reminds us, “Since men do not know that the conflict occurs inside themselves, they go mad, and one lays blame on the other” (p. 253). So we have to find balance. “If you go to thinking, take your heart with you. If you go to love, take your head with you. Love is empty without thinking, thinking hollow without love” (p. 253). What we haven’t developed in ourselves, the partner may carry for us. But eventually we too have to carry it as well.

LIBER SECUNDUS

Liber Secundus begins with a number of Biblical quotes (p. 259) that also appear in *Psychological Types*. Jung proceeds to narrate a number of fantasies that emerged in him during this time and comments on them. The first is his encounter with the Red One. In this fantasy Jung stands as a tower guard wearing a green garment. A red horseman approaches. Jung wonders who it is, and in particular, wonders if it is the devil. They discuss Christianity and who each of them is to the other and what they each represent. The Red One tells Jung that “life doesn’t require any seriousness. On the contrary it’s better to dance through life” (p. 260). During their mutual engagement the red rider’s red becomes flesh color—that is, he becomes more human—and Jung’s green garments “burst into leaf.” These transformations may very well reflect the humanizing of Jung’s inferior function energy (feeling) as a way of growth. Then the Red One says to Jung, “Don’t you recognize me, Brother, I am joy” (p. 260).

Jung comments: “Surely, this Red One was the devil, but my devil. That is, he was my joy, the joy of the serious person” (p. 260). Jung then offers further comments on the need for this dialogue, in his case between the serious Jung and his joy devil:

The devil as the adversary is our own other standpoint, he tempts you and sets a stone in your path, where you least want it.

Taking the devil seriously does not mean going over to his side, or else one becomes the devil. Rather it means coming to an understanding. Thereby you accept your other standpoint.

The devil always seeks to saw off the branch on which you sit.
That is useful and protects you from falling asleep and from vices
that go along with it. (p. 261)

Here Jung captures how much the inferior function serves as a trickster, which is often how it is experienced. This function *has us*, and not the other way around, as is usually the case with our more developed functions. We will see, when we discuss *Psychological Types*, how Jung felt that one of the reasons for the horror and intensity of his visions was that our own age had lost the spirit of sacrifice that could facilitate this process.

Jung titles the next section of *Liber Secundus* “The Castle in the Forest.” This time Jung arrives in an old remote castle and encounters an old man, a scholar of science. The man is in a room full of books and is rather oblivious to his guest. We learn that the old man has hidden his beautiful daughter (2009, p. 262). Struck by the nature of his fantasy and its unfolding, Jung wonders if he has a “novelistic” soul. While reading these stories, I had a sense that just as Jung reported in *Memories, Dreams, Reflections* that an inner voice had challenged him to see the painting he was doing as art (pp. 185–188, 195), the richness of these fantasies suggests that he could have just as easily become a writer. Each of these pieces of imagination had the potential to be developed into a story of some kind.

Jung himself wonders, “Have I held the men of my time and their taste in such contempt that I must live in Hell and write out the novels that I have already spat on long ago?” (2009, p. 262). He questions whether this inner woman, the beautiful daughter, is real, and she assures him that she is. She tells Jung that she is the only child of her father and the image of her mother, who died young. Later she tells him, “Only what is human and what you call banal and hackneyed contains the wisdom that you seek” (p. 262). And later, “So—you see: even banal reality is a redeemer. I thank you, dear friend, and I bring you greetings from Salome” (p. 263). This new fantasy becomes linked to the one at the end of *Liber Primus*. Salome and Elijah now reappear as the old scholar and his pale, locked-up daughter. Jung writes further material here related to typology:

If no outer adventure happens to you, then no inner adventure happens to you either. That part that you take over from the devil—joy, that is—leads you into adventure. In this way you will find your lower as well as your upper limits. It is necessary for you to know your limits.

You achieve balance, however, only if you nurture your opposite. But that is hateful to you in your inner most core, because it is not heroic. (p. 263)

Once more Jung is faced with, and asking his reader to face with him, the fact that the heroic superior function must leave a place for the nonheroic, banal, everyday, inferior function.

The next story, the last we consider from *The Red Book*, Jung titles "One of the Lonely." In this fantasy Jung meets a tramp, a one-eyed, out-of-work locksmith. The figure mentions the work

William Tell by Friedrich Schiller. Schiller, as we will soon see, is given a great deal of attention in a far-ranging chapter of *Psychological Types* that examines the individual and cultural consequences of the superior and inferior functions. In the story, after they have met and retired for the evening, Jung arrives in the tramp's room at night and watches him die, coughing up significant amounts of blood along the way. Jung makes these comments after his encounter with this figure:

A man who can no longer climb down from his heights is sick, and he brings himself and others to torment.

At your low point you are no longer distinct from your fellow beings.

Therefore you need your bottom most, since there you are. But therefore you also need your heights, since there you become.

Everything is riddlesome to one who is becoming, but not to one who is. (p. 266)

Jung later took his own words to heart, and the work that went into his journals shifted toward the building of his tower in Bollingen, a process that began in 1922 when he purchased the land, but continued throughout his life. "At Bollingen I am in the midst of my true life, I am most deeply myself" (1967, p. 225).

PSYCHOLOGICAL TYPES

With this survey of selections from *The Red Book* in mind, we can now turn to Jung's major work on typology, *Psychological Types*. We can see more

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clearly here why for Jung typology was far more than a parlor game, but was a pathway to understanding the depths of ourselves and how we can come to terms with the drama we find there. Similarly, typology is a pathway to understanding the developments of Western culture and why the unconscious eruptions took place in Europe at the time Jung was working on *The Red Book* and continue noticeably in our own era.

In the first chapter of *Psychological Types* (1971) Jung introduces two figures from the early Christian Church, Tertullian and Origen. He begins with Tertullian, who, Jung concludes, was an introverted thinking type, a figure who mirrors his own typology as presented in *The Red Book*. Jung's assessments of Tertullian included these statements: "He was a fanatic, brilliantly one-sided in his defense of a recognized truth," and "His impassioned thinking was so inexorable that again and again he alienated himself from the very thing for which he gave his heart's blood" (par. 17). Jung's description of Tertullian echoes his own confrontation with his feeling opposite in *Liber Novus*. We can also see another personal link to Tertullian when Jung quotes him on his inner experience:

But I summon you not, O soul, as proclaiming wisdom, trained in the schools, conversant with libraries, fed and nourished in the academies and pillared halls of Athens. No, I would speak with you, O Soul, as wondrous simple and unlearned, awkward and inexperienced, such as you are for those who possess nothing else but you, even as you come from the alleys, from the street-corners, and from the workshops. It is just your unknowingness that I need. (1971, par. 18)

Undoubtedly Tertullian is a kindred spirit for Jung who emerged from his inner journey in search of such similar personalities in Western history, in Tertullian's case, not only a man of similar typology, but also with similar inner experiences.

Jung addresses the "*sacrificium intellectus*" that came to Tertullian as a result of his encounter with his soul back in the second century C.E. For Jung the spirit of that time drove those in the grip of the emerging new god-image to sacrifice their primary function. In Tertullian's case, a brilliant man rejected any contemporary philosophical or Gnostic knowledge of his time. According to Jung, "The psychological process of development which we call specifically Christian led him to the sacrifice, the amputation of the most valuable function—a mythic idea that is also found in the great and exemplary symbol of the sacrifice of the Son of God" (1971, par. 20). But for Jung such a sacrifice went too far; the superior function was totally rejected.

Jung then proceeds to discuss Origen, an extraverted type. Origen's sacrifice, the "*sacrificium phalli*," involved the literal castration of the organ that most represented the extraverted drive to be connected to the object. For Jung, such drastic sacrifice signified the psychological transition to another attitude. Jung also noted that these personal sacrifices in the lives of two central figures of that era were in keeping with a concretistic age. *Liber Novus* makes clear why Jung brought up this material from an earlier age in *Psychological Types*. Although these men went too far in their sacrifices, in our own age, when the myth of the Son of God is diminishing, the heroic superior function goes unchecked, and if we don't understand how to make that sacrifice, it will be enacted in the world around us either in assassinations or war. The necessary drama of the sacrifice of the superior function to allow space for the inferior attitude and function can have dire consequences, for individuals and cultures, if it is not engaged consciously.

In the foreword to the Argentine edition Jung stated that Chapters II and V were the most critical in *Psychological Types*. Chapter II, "Schiller's Ideas on the Type Problem," begins with a consideration of the issue of the superior and inferior functions. As previously noted, Frederick Schiller's name is mentioned in *The Red Book*, and in *Psychological Types* Jung explores Schiller's book *On the Aesthetic Education of Man*. Jung surveys this work in relationship to the problem of the superior and inferior functions. Schiller was born in 1795, eighty years before Jung. Jung remarks that Schiller was an introverted thinking type, like Tertullian, whom Jung discussed in the first chapter. Thus Jung begins Chapter 2 of *Psychological Types* with a discussion of another historical figure whom he saw as similar in type to him. Jung (1971) sums up this aspect of the type issue with these words: "The breakdown of the harmonious cooperation of psychic forces in instinctive life is like an ever open and ever healing wound, a veritable Amfortas' wound, because the differentiation of one function among several inevitably leads to the hypertrophy of the one and the neglect and atrophy of the others" (par. 105). Jung then brings Schiller's thinking into the mix: "Can we then wonder that the remaining aptitudes of the mind become neglected in order to bestow every attention upon the only one which brings honour and profit?" (par. 106). Jung is updating the typological drama from ancient times to our own:

Just as the enslavement of the masses was the open wound of the ancient world, so the enslavement of the inferior function is an ever-bleeding wound in the psyche of modern man.

The mass organizations of our present day culture actually strive for the complete extinction of the individual, since their very existence depends on a mechanized application of the privileged

functions of individual human beings. It is not man who counts, but his one differentiated function. (par. 108)

Thus modern man is debased to a mere function because it is this that represents a collective value and alone guarantees a possible livelihood. (par. 109)

We certainly see here that Jung was not trying to assign typology to people, but that he was concerned with the overdevelopment of personal identity with what people do best, the superior function, to the detriment of the whole personality. In *Liber Novus* we witness how important the meeting and reconciliation of this opposite side in Jung is for the realization of this goal. Similarly, Jung (1971) was concerned with cultural health as well as that of individual balance:

Hence no culture is ever really complete, for it always swings towards one side or the other. Sometimes the cultural ideal is extraverted, and the chief value . . . ; sometimes it is introverted. (par. 110)

We possess today a highly developed collective culture which in organization far exceeds anything that has gone before, but which for that very reason has become increasingly injurious to individual culture. There is a deep gulf between what a man is and what he represents, between what he is as an individual and what he is as a collective being. His function is developed at the expense of his individuality. (par. 111)

Jung writes equally poignantly—even as we today mull over many of our current worldwide dramas—that “the time will come when the division in the inner man must be abolished, in order that the undeveloped may be granted an opportunity to live” (1971, par. 112). Although Jung is writing about the situation of an individual within a culture promoting balanced development for each person, these sentiments also reflect political situations where only a small number of people are allowed to prosper and develop, and others are not permitted to do so. The imbalance eventually will want to redress itself. We see this being played out in the current political unrest of numerous Middle Eastern countries today.

The modern typological dilemma Jung (1971) outlines implies that there are values for the whole of life and humanity that we have not yet been able to embrace: “It may well be, as I have said, that beneath the neglected

functions there lie hidden far higher individual values which, though of small importance for collective life, are of the greatest value for individual life, and are therefore vital values that can endow the life of the individual with an intensity and beauty he will vainly seek in his collective function" (par. 113). Jung talks of finding a *joie de vivre* in life, which seems to have been carried for him in *Liber Novus* by the figure of the Red One, who at one point introduces the serious Jung to joy.

Without a doubt Jung's writing concerning typology is more than a parlor game to determine what type people are, as evidenced by the themes he addresses in *Psychological Types* and by his fantasy dialogues and reflections in *Liber Novus*. The other chapter of *Psychological Types* that Jung tells us is also of primary importance is Chapter V, "The Type Problem in Poetry." Here Jung, having discussed the work of a philosopher, shifts to consider the work of the Nobel prize-winning Swiss poet Carl Spittler, who was born a generation before Jung. The main theme of this chapter, Jung writes, is "the relativity of the symbol" (par. 412). He expounds on the introverted and extraverted lines of development and finding the reconciling symbolic element that can bridge the two:

To be effective, a symbol must be by its very nature unassailable. It must be the best possible expression of the prevailing worldview, an unsurpassed container of meaning; it must also be sufficiently remote from comprehension to resist all attempts of the critical intellect to break it down; and finally, its aesthetic form must appeal so convincingly to our feelings that no argument can be raised against it on that score. (1971, par. 401)

Jung is calling our attention to typology not just to show how different we are, but to help us find, as he attempted to do in *The Red Book*, the dynamic symbolic balance that would be satisfactory to all the typological functions. Extraversion and introversion, thinking and feeling, intuition and sensation must find a common imaginal ground in order for these polarities to be reconciled. Such an effort would preclude the diminution or extinction of a particular typology and allow an individual to come to terms with all

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aspects of his or her personality, both the best and least developed. Socially such an approach would challenge cultures to reconcile imbalances within our societal structures so that a common ground is found for a diverse and equitable civilization. Jung's work in typology, as reflected in *The Red Book* and a rereading of *Psychological Types*, is a challenge, not to identify what we are, but to push forward to what we yet need to embrace. The fate of the soul of the world is at stake.

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NOTES

1. During this time Jung was in correspondence with Hans Schmid around the issues of typology, an association that Jung broke off. This correspondence has recently been published by the Philemon Foundation, which published *The Red Book*. I've wondered, reading this material, if Jung had to break off this correspondence—an extraverted and feeling activity—because the inner dialogues had gotten so intense and demanded all his attention. We can look forward to what the editors (John Beebe and Ernst Falzeder) of this volume of letters offer extensive commentary on the two men and their relationship.
2. Curiously and, for me, synchronistically, *Psychology Today* magazine published a cover story in its October 2010 issue, about the same time I started delving more deeply into *The Red Book* and working on this material. The article was titled, "Revenge of the Introverts: How to Thrive in an Extraverted World." The author, Laurie Helgoe, is an assistant clinical professor at the West Virginia School of Medicine, and her article is certainly a product of "the spirit of the times." She leaves out any reference to Jung and his work, even though Jung himself was a psychiatrist and taught and wrote widely. Nor did the editors of the magazine seem to catch this oversight.
3. Isabel Briggs Myers and Katherine Briggs later developed Jung's ideas to identify sixteen types, based not only on one's attitude and primary function, but adding a secondary function, called the Myers-Briggs Type Indicator. That would point the direction to which primary typology a person might be. John Giannini demonstrates how various archetypal themes express symbolically these various type "couplings."

FURTHER READING

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