The Nature of Myth

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Proposal

In the last century or so increased globalization has presented anthropologists the opportunity to access societies and cultures outside the western world with much greater ease. This expansion grants researchers a much larger body of knowledge for studying the nature of human beings and society. Though it is true that some elements of culture are attributable to the individual/group's environment, most behavior has root in or is facilitated by our biological make up. Our lifestyles predominately arise from human nature. Mythology, and religious beliefs rooted in it, is commonly viewed as something cultural, specific to a particular society or tradition. However when we take a cross-cultural perspective we find that not only do myths appear in all human societies, but that they embody similar themes and casts of characters. This universality implies that mythology must either be a reflection of or provide a function for something that is innately human.

For this paper I intend to explore the body of work regarding the nature of mythology in light of this pervasiveness. Myths have been shown to have several functions including explaining the universe, maintaining social order, aiding in group recognition, and personalizing one's experience of reality. I am most interested in focusing on mythology's relationship to the human psyche: the interaction between our biology and the features of mythology recognized across cultural boundaries. The basis of this paper will be the work of Joseph Campbell, the mythologist who researched, lectured, and authored books on topics of comparative mythology and religion. He draws influence from Carl Jung's work in psychology and I will explore Jung's theory of archetypes and the collective unconscious. Work in this field also extends into dream interpretation, psychosis, and drug experimentation, although the constraints of this paper may not allow for a full investigation of these components. The writings of these men and their

cohorts compose the foundation of my investigation. I hope that by using mythology as a lens to examine the human psyche that I can come to a better understanding of what is human.

Annotated Bibliography

(1976). *Abstracts of the Collected Works of C.G. Jung: A Guide to The Collected Works Volumes I-XVII*. Rockville, MD: Princeton University Press.

This guide of the collected works of Jung is incredibly helpful as it would be extremely time consuming for me to try reading and comprehending the work of Jung in such a short period of time. It would be especially challenging because I am not extremely familiar with the work of his contemporaries, so I don't think I would understand the references to their work either. Several chapters of this book (or abstracted volumes) will be much more useful to me than other portions. The first is chapter 5, Symbols of Transformation, where Jung discusses two modes of thought and how various symbols relate to them. In chapter 7, Two Essays on Analytical Psychology, we're introduced to Jung's idea of the unconscious, its relationship to the ego, and the process of individuation. Chapter 8, The Structure and Dynamics of the Psyche focuses on psychic energy and then moves into discussions on dreams, spirits, and synchronicity. Chapter 9, The Archetypes and the Collective Unconscious, describes some of the specific archetypes he has identified while 9.2, Aion: Researches into the Phenomenology of the Self, looks at these ideas in western/Christian theology. These are the only chapters I've read so far, but I expect that the abstracts on Psychology and Religion and The Spirit in Man, Art, and Literature will also contain some material relevant to my topic. Jung's ideas of archetypes and the collective unconscious are probably the most in depth concepts I hope to explore in the body of my paper.

Campbell, J. (1988). *The Power of Myth*. New York: Anchor Books.

This book is essentially an edited transcript of a series of interviews between Bill Moyers and Joseph Campbell which took place in the mid-eighties toward the end of Campbell's career. The book gives an overview of Campbell's work and research in mythology. It's unique because the dialogue delves into areas of inquiry that Campbell may not have clarified without such solicitation. It's also interesting because it allows Campbell to survey his body of work with a hindsight perspective, filling out ideas that he may have left incomplete in his earlier years. The overarching theme is the relevance of myth to humanity throughout history, to modern society, and to the individual. It is Campbell's work on the unifying nature of myth, its cross cultural themes, and its relevance to the individual journey through consciousness that most pertain to my research. These ideas come up in each chapter of *The Power of Myth* and offer not only Campbell's educated opinion, but also where one can find more on that specific topic within his body of work.

Campbell, J. (1972) *Myths To Live By*. New York: Bantam Books.

In Myths To Live By, Joseph Campbell discusses his ideas of man's relationship with his mythology. He uses research and conclusions from his body of work to support the connections he draws. The chapters of the book are a selection of the lectures he gave in New York between 1958 and 1971. Within this time frame his focus shifted and ideas developed, but the underlying question of myth's functions for humanity remains. In its conclusion Campbell muses what

myth's role is in present and future society. Some sections of this book are more relevant to my topic than others. Chapter 2, The Emergence of Mankind, focuses on the universals of mythology, how it unifies and where the divisions arise. Chapter 3 discusses the importance of rites and rituals and the pedagogical function of myth. The remaining chapters largely focus on comparisons between Eastern and Western mythology and ideology. Chapter 10 relates schizophrenia to the journey undertaken in hero myths. This chapter interests me especially as it shows a relationship between myths and the psyche, which I am focusing on.

Ellenberger, H. F. (1970). *The Discovery of the Unconscious*. New York: Basic Books, Inc.

This book examines the psychological systems of Pierre Janet, Sigmund Freud, Alfred Adler, and Carl Gustav Jung. It begins by describing dynamic psychiatry and its history. These first five chapters are helpful in providing the history and context which set the stage for the work of C.G. Jung. About ninety pages of this book are devoted to Jung and his analytical psychology. It takes us through his life, informing us of his influences, episodes, personality, and the emergence of his ideas. While my research paper is not on Jung exclusively, I think it's very important to understand where the ideas came from. For example, Jung's work concerning archetypes stems from his own transcendental experiences. The methods he used for his own individuation provide the basis for his clinical work for the rest of his life. From this we can see that Jung had a personal relationship with his work, and so one might question his true motives in advocating their truth and effectiveness. However, we also learn that Jung was always using new information and discoveries to modify his previous notions, so then again, perhaps we can trust that his body of work was not completely skewed in any particular direction. The information gathered here gives us a background and better understand of his published works.

Felser, J. M. (1996). Was Joseph Campbell a Postmodernist? *Journal of the American Academy of Religion, 64* (2), 395-417.

This is a pretty dense article that explores the question of whether Joseph Campbell was a postmodernist. Felser firsts explains his conception of postmodernism, then looks to the work and influences of Joseph Campbell to determine his classification. Ultimately he decides that Campbell is not. Postmodernists question our notion of an objective reality because we have no way to escape our subjective view. We project ourselves upon the world around us and therefore can never take a completely unbiased view. Postmodernists usually regard this filtration negatively, but Campbell's stance is one of utilizing a full experience of one's unique self as a path toward deeper understanding. This article is valuable as I develop my paper because it addresses some of the philosophies and canons that composed the scholastic mood of Campbell's time as well as specifically identifying several of his influences. Understanding such a background allows me to study his ideas with a more critical eye. I now have a clearer idea of where his biases may lie.

Freilich, M. (1975). Myth, Method, and Madness [and Comments and Replies]. *Current Anthropology, 16* (2), 207-226.

This journal article addresses the possibility of structural analysis of myth. It draws upon the work of anthropologist Claude Levi-Strauss in devising a methodology for studying myths and determining their function. Freilich uses a non-sense-in-myth method of revealing a myths structure. He makes a distinction between smart norms, or norms that guide adaptive behavior, and proper norms, which guide actions not founded upon reason. Proper norms relate to culture and smart norms relate to nature. This duality parallels dualities found in all aspects of humanity. Between every opposition there must be a mediator and myths function as a mediator transforming smart into proper. In discovering human universals, we can analyze the structure of myths using the idea of oppositions and mediators to come to a clearer understanding of their universal message. Freilich analyzes the Judeo-Christian creation myth of Adam and Eve in Eden as an example of what this methodology can accomplish. I can use this article toward my paper in several ways. First I can use his analysis of this creation myth in comparison to Joseph Campbell's interpretations. Their ideas seem similar and both pertain to the emergence of self consciousness which pertains to my focus. Second the article shows insight into and application of the ideas of Claude Levi-Strauss whose ideas I plan to explore. Finally, this article includes comments and criticisms at the end which can guide my further inquiry into the topics presented.

Henderson, J.L. (1958). Jung and the Living Past. *British Journal of Educational Studies, 6* (2), 128-139.

In this article Henderson emphasizes the role he believes Jung's archetypes should play in education. In doing so he addresses the relationship of these archetypes to the psyche, which makes the article relevant to my paper. He describes history as having two forms: horizontal and vertical. The horizontal form of history is our normal conception of it. The vertical form consists of the experiences of our ancestors engrained within us. He describes these not as "inherited ideas but inherited possibilities of ideas" or pathways; within our minds are "preexisting traces" which are "filled out by individual experience." What is most interesting about this article is the suggestion that the reason archetypes resonate with humanity is because in our evolution the pathways facilitating these ideas have become hardwired within our minds. He implies that some individuals may have inherited brains with greater vertical history which may put them more in touch with the collective unconscious manifested through archetypes. Inheritance of abilities to tap into this unconscious means that there is a biological/evolutionary connection to mythology and the archetypes.

Levi-Strauss, C. (1979). *Myth and Meaning*. New York: Schocken Books.

This short book consists of Levi-Strauss's responses to some questions posed to him off the basis of some of his preexisting work. The first question he addresses is the meeting of myth and science. He argues that contemporary science and scientific thinking can be used in the study of mythology. While he does not think we can reduce culture to nature, but if we switch from a reductionist point of view to a structuralist one in order to discover the order. This first section is the most relevant to my topic because he proposes a scientific approach to myth. He recognizes that the universality of myths and mythical themes lends itself to a methodological study, as long as one takes a structuralist approach. In the remainder of the book he argues that the thinking of civilized man is different but not inherently better than "primitive," analyses some specific myths, and outlines the parallels he sees between myth and music. While I thought his last topic

was interesting, he spoke mostly of their parallel in structure while I expected him to go into their similarity in experience. I hope to use his structuralist perspective as another approach to myth analysis in my paper.

Segal, R.A. (1987). *Joseph Campbell An Introduction*. New York: Garland Publishing, Inc.

This book summarizes the greatest works of Joseph Campbell, but goes beyond a simple abstraction through deeper analysis of Campbell's notions and implications. It is useful both as a guide or abbreviation of his expansive work and as an explanation of Campbell's concepts. The majority of the book looks at *The Hero with a Thousand Faces*, *The Masks of God*, *The Mythic Image*, and the *Historical Atlas of World Mythology*. In the last few chapters the author examines the Campbell's role as a comparativist, as well as the origin and function of myth. Chapter 11 relates Campbell to Jung, drawing some parallels but also highlighting differences. In this work Segal attempts to expound the views of Joseph Campbell without allowing his respect for the work to cloud his perception of inconsistency and weak arguments. This book is valuable to my paper because it consolidates the work of Joseph Campbell under a critical lens. My own skepticism in reading Campbell's work is diminished due to my admiration for him, so a book which forces that into light can only broaden my perspective.

Smyers, K. A. (2001). "Shaman/Scientist: Jungian Insights for the Anthropological Study of Religion." *Ethos, 29* (4), 475-490.

In this article Smyers proposes that Jung's ideas could be useful in anthropology even though he's been "marginalized." It's been proposed by several anthropologists that humans have different modes of thinking, one that thinks in causal terms and another in participatory terms. The causal, scientific mode of thinking cannot give us a full picture of religion or mythology because it cannot be observed directly. In looking for a new way to undertake she recommends at least considering the work of Jung in areas exploring the "irrational." Although far from proving his points correct, science of the last half century has moved closer and closer to supporting some of his ideas. This paper helps give the work of Jung some relevance in the field of anthropology, moving it out of the psycho-philosophical category it was in for me. This is important as in my paper I am trying to explore human nature and the psyche in relation to mythology, not just a philosophical ideology.

Outline

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Scholars of varying disciplines aim to answer the question “What is human?” Philosophers attempt through intellectual inquiry, using logic and reason to analyze human existence and nature. Mystics focus on individual feelings and experiences with higher awareness and the spiritual side of existence. Mythological traditions serve as guides toward or revelations of such experience, and the two (mysticism and mythology) form the underpinnings of religion. Scientists diverge from both disciplines, focusing on observable phenomena and utilizing the scientific method to transform these observations into theoretical frameworks. These three areas, philosophy, mysticism, and science, are seen as distinctly separate and often conflicting disciplines. Each was described by sociologist and philosopher Auguste Comte in his Law of Three Stages as a stage in the development of methods of cognitive inquiry that individuals and society pass through (Schmaus, 1982). The first stage is the theocratic one, in which one explains the world by attributing phenomena to spirits or gods. The second stage is the metaphysical stage where one rationalizes the world and human experience through intellect. The final stage is the positivist stage in which one focuses on the empirical and describes the world scientifically with laws and associations (Ibid). These stages are paralleled in Western society’s journey through a pre-Enlightenment theocratic worldview, the Enlightenment age of reason, and into the present paradigm of science and postmodern ideology. Though it is overarching to say the academic community has not made a full transition through each, awareness of these stages helps in analyzing responses to our original question of humanity. Comte also believes his stages can be used to explain present understanding of particular subjects of science. He purports that knowledge passes through these stages, with the simplest and most distant from us passing through to the positivist level of scientific examination first, while topics closest to us and of greatest complexity remain at a lower stage in the hierarchy. We find this in the conflict between

science and religion apparent in society today. People hesitate to subject their beliefs to scientific scrutiny because those notions are so close to them and personal. As scholars address the question “What is human?” individuals address the question “Who am I?” A reduction of mystical experience to science might deprive a person of their self actualization. On the other hand, many scientists hesitate to dissect religion and spiritual experience because the subject is so complex. Religious beliefs and practices vary and the majority of information is subjective and therefore not acceptable evidence for scientific inquiry. Despite these hindrances, some scientists have explored aspects of spirituality in fields such as physics, looking for a godlike energy found in everything, neuropsychology, finding which parts of the brain are stimulated by spiritual thoughts, and cultural anthropology, observing religious practices around the globe. This research paper aims to explore some of the work in the sciences that addresses mysticism and religion. Because scientific inquiry relies upon recordable facts and not individual experience it is fitting to focus this inquiry on mythology. The paper begins with an examination of the scholarship of Joseph Campbell, a well known mythologist with writings in comparative mythology and religion. His ideas and explanations then lead to the work of 20th century psychologist Carl Jung, whose relative work discusses the human unconscious, archetypes, and collective consciousness. Because the positivist ideology entails a postmodern attitude the background of Campbell and Jung will be discussed in order to understand how their own experiences and learning may have affected their research and interpretations. Globalization over the past century and expansion of the archeological record has increased our access to knowledge of past and present human societies, revealing that religion is universal and all societies have some form of mythology. This prevalence suggests that these phenomena can reveal at least part

of the answer to “What is human?” Using the occurrence and themes of mythology as a lens for examining the human psyche will bring us closer to determining what it means to be human.

The definition of “myth” has shifted over the past century with increases in the ethnographic and archaeological record expanding our view of the role myths play in diverse societies. What once were viewed as fictional stories are now seen to encompass a history, model, and justification of behavior within a tradition (Eliade, 1967). By enacting or retelling the myth members of society revive a true history belonging to a sacred time and place (Ibid). The reality of these tales is held collectively by the social group which accounts for the necessity of outside observation for objective analysis and explains why such study has only taken hold in the past century or so. Occidental religions framed the worldview of the West and as the West’s influence increased so did efforts to convert the masses under rule. But accompanying colonialism was also the Age of Enlightenment from which emphases on reasonable inquiry, an informed public, skepticism, and individuality gradually led to positivism. By increasing communication with others, the availability of literature, and knowledge of societies and culture besides its own, the West transitioned into postmodernist thought. We realize that the stories we regard as factual are simply our own mythology and our worldview is a subjective, rather than objective one. This awareness gives us hope that we can suppress our biases and study aspects of mythology objectively. As Joseph Campbell stated more eloquently, “Just as science of biology came to maturity only when it dared to reckon man among the beasts, so will that of mythology only when God is reckoned among the gods” (1959, p. 234). However within the discipline have arisen different ways to approach this study. In the nineteenth century myths were believed to explain general phenomena of the human environment with differences rooted in differences in language and local forms of expression. Around the turn of the century a new model of structural

functionalism gained popularity (Doty, 2000). Proponents of these two models (contextual and functional) tend to be particularists or those who believe the qualities of a myth should be examined within the society they exist. They negate the importance of similarities among myths of different cultures and believe the most valuable lessons are garnered from the differences, or specifics within a society. Functionalists look at how myths function in a society to provide a structure to guide social interaction, norms, and values. Members of this school often focus on rituals as they believe myths are the verbal expression of a ritual within a society (Puhvel, 1987). Myth not only functions to maintain social norms and hierarchies but also to integrate an individual into a society, to help them fill their role and feel included in the social body (Doty, 2000). There are also some structural functionalists that cross over from the particular view to the universal. These scholars recognize the overarching pattern, functional similarities, and analogous ritual formulas observed between myths of different societies (Puhvel, 1987). In summing up the functionalist view of myths, W. G. Doty writes: "Myths provide a mechanism for enabling holistic interaction between individuals who otherwise might remain independent and disengaged…hence myths and rituals mean culture." Essentially whether one favors the particular or the universal, a functional examination of mythology reveals myth's role in integrating a group of peoples so a distinct society and culture may arise. Though some functionalists focus on universal qualities of myths, universalists in general tend to exercise a more interpretive or symbolic analysis of mythology. They look for similarities in myths across cultures to derive common origins, meanings, and/or function. They believe these similarities reveal qualities common to all humans and that differences are byproducts of different environments and are insignificant. Even within this school there are many divisions. Some believe that the similarities in mythology are a result of diffusion; just as languages and ancestry

may be traced back to a common area, so can the underpinning ideas of mythology. Others believe that similar myths have arisen independently and therefore must be a product of our common biological make up or psyche. Joseph Campbell falls under the latter category and we will continue our look at comparative mythology by delving into his theories and work.

Joseph Campbell began publishing his work on mythology in the 1940s and continued to exude an enormous presence up to his death in the late eighties. Within that time frame he published several books, most notably The Hero With A Thousand Faces, The Masks of God, The Flight of the Wild Gander, Myths to Live By, The Mythic Image, in addition to authoring numerous essays, editing work of others, and participating in some very publicized interviews and discussions. He taught for forty years at Sarah Lawrence College and lectured outside the classroom as well. Many of his ideas became very popular although his work was not always held in esteem by members of the academic community who criticize his methods, sweeping generalizations, and bias infused analysis. We will come back to these criticisms later but presently aim to establish what Campbell contributed to the study of comparative mythology.

Campbell's work regarding the origin and meaning behind mythology can be difficult to understand however he addresses myth's function in society quite straightforwardly. According to him, myths serve society in four ways. The first is the mystical or metaphysical function which puts an individual in awe of the universe (Campbell, 1988). Creation myths especially serve this function in the way they make one ponder their own being and the reality of their surroundings. The second function is the cosmological which forms an image of the universe and the way in which things work (Doty, 2000). Campbell most often discusses this function when explicating the reason the myths of the past no longer serve a function in modern times. The stories of old do not fit into current theories and scientific discoveries and therefore do not

provide us with a believable model of the universe. The third function is the sociological function which is to support and validate the existing social order (Campbell, 1988). This is the function most emphasized by the structural-functionalists but receives the least amount of attention from Campbell. This is probably because it is under this function that we find the most differentiation between societies. Campbell studies similarities and universals so naturally would not focus on this topic. His sees these differences arising from differing environments, manifestations of the way a local culture as adapted to its surroundings and constructed society. He recognizes that humans in the context of differing ecologies will come up with different modes of production and ways of life and these differences will be reflected in the particulars of each culture's mythology, including the organization of society. In this regard myths identify social norms and values, which we can find present in the ethical codes of many of the world's religions. The fourth and final function is the psychological or pedagogical function, which Campbell describes as instructions for how to live a human life under any circumstances (Campbell, 1988). In this way, myths guide each individual through life, helping one to address life stages, tensions, and fit into their social group (Doty, 2000). These four functions then provide the basis for Campbell's comparative mythology study. The cosmological and sociological functions receive the least attention from him except in his criticism of the modern world. He emphasizes that the myths endorsed by religions are no longer cosmologically relevant with our modern conception of the universe through science, nor are they sociologically relevant with shifting norms and globalization. Campbell devotes most of his energy to the psychological and metaphysical functions of myth, though the line drawn between these functions is blurry at best. He presents these functions in his first big work, *Hero With A Thousand Faces*, specifically conceptualizing the hero myth. We should continue our discussion of Campbell with a closer

look at *Hero*, as it received a great deal of scholarly attention and set the stage for his future work.

In *Hero With A Thousand Faces* Campbell identifies the mythological story of the hero's journey as a monomyth. In making this classification he contends that the hero myth is a story found invariably throughout human societies, though its shape and particulars transform. The prevalence of the myth is due to its origins. Although Campbell sometimes suggests the possibility of diffusion, he primarily argues that myths, including this one, are products of the human psyche. "Hero myths are all the same because the mind which creates them is" (Segal, 1987, p. 3). With this assertion Campbell sets up his discussion of the relationship between the human psyche and myths. He views the mythic hero as a representation of the human mind and illustrates the parallels using theories derived from psychoanalysis. The basic structure of the hero myth consists of separation, initiation, and return, and each stage is further comprised of common elements which Campbell claims are either manifestly present or omitted but implicit. In relation to the foundational theories of psychoanalysis this journey could represent the challenges focused upon by either Freud or Jung. Freud would characterize this journey as a coming of age experience which seems in accordance with the coupling of myths and initiatory rites that Campbell identifies in primitive and traditional societies. Myths are relevant to the first half of life in guiding one through their coming of age experience and establishing independence. Campbell argues that the human necessity for such instruction stems from the unique human circumstance. Human beings in relation to other animals are born too soon, forcing us to spend significantly more time at our mother's breast and developing to an age of maturity and independence. Upon reaching adulthood one must separate themselves from their mother and the security of youth to undergo a transformation of mind and consciousness so they may emerge an

individual. There must be a severance of ties with infantile fixations, which may be achieved through initiation rituals or stimulated by retelling the hero journey. Likewise, the frequently encountered hero myth of the Father Quest reveals the need to separate from one's mother and discover the father who represents the formation of individual character. In Freudian psychology, issues arise when one does not fully undergo this transformation and instead clings to the complexes of a dependent youth. Campbell's position on whether hero myths mirror this particular transitory stage in life is ambiguous. He frequently alludes to initiation rites when comparing hero myths to behaviors and practices, however when he delves deeper into the hero's journey his interpretations match more closely with Jungian theory. Jung's psychology focuses on the second half of life, when one must come to terms with the unknown. In this phase of life one reconciles with notions of death, being, and the unconscious within themselves. This unconscious is not the repressed infantile memories of the Freudian school, but a deep inner realm of archetypes common to all mankind yet known to few. Campbell indirectly addresses his inconsistency in *The Power of Myth* when he says "… we learn them as a child on one level, but then many different levels are revealed. Myths are infinite in their revelations" (1988, p. 183); as myths facilitate the transition into adulthood they also facilitate other important life transitions.

The journey Campbell deems the most relevant is that which Jung was concerned with. In the prologue of *Hero* he writes "The first work of the hero is to retreat from the world of secondary effects to those causal zones of the psyche where difficulties reside, and there to clarify the difficulties, eradicate them, and break through to the undistorted direct experience and assimilation of what CG Jung has called the archetypal images" (1949, p. 17). The individual journey is personified in the monomyth. The type of quest varies; the hero's achievement may be a physical one, an obvious demonstration of courage and commitment, or it may be a spiritual

one, wherein he undergoes a spiritual realization and returns to his people with a revelation (Doty, 2000). The latter journey is a vision quest and heroes of such include the prophets and leaders of both tribal religions and the great world religions we are familiar with. Though outwardly different, Campbell argues these achievements are essentially the same; a key element of the myth is the hero's return with some sort of boon or benefit for his people. This boon might be physical (such as food), dynamic (energy), or spiritual (divine grace) (Campbell, 1949). Regardless of form each of these represents a life force which the hero bestows upon his people. Before returning to the world he knows, the hero is tempted to stay where he is, to forgo responsibility and enjoy a life of bliss. However a true hero relinquishes his own desires and returns to the world where he may bestow his discovery upon his people. The hero quest performs the pedagogical function of myth in how it guides the individual in living a human life under any circumstance. To Campbell, the metaphor instructs individuals who feel a yearning for completion to answer the call and embrace the journey of self discovery. The individual embarks on a separation from the constructed ego and worldly attachments for a journey into the unknown realm of the unconscious. Challenges arise because it is incredibly difficult for one to disassociate themselves from their established identity and worldview. The ego clings to the individual, presenting a challenging threshold to be crossed. Images opposing that of the hero would appear as a tyrant, an inflated ego, or a vanquished hero who failed his people because his own worldly attachments. The arduous journey is heroic because not everyone is able to undertake it; the hero is answering a call and submitting to a duty to retrieve something that might benefit himself or his people. Within the unconscious lay all human potentialities and deeper knowledge which cannot be achieved but through an inward campaign. Once achieved the individual is tempted to stay absorbed in this blissful state of detachment and awareness, but

should return and reintegrate their discoveries into their new version of self. This description, which is the summation of how Campbell's various explanations of the hero journey, leads to some confusion. First in relating the inward journey to the hero myth, it is confusing whether the community which the hero returns to represents the entire individual or the community in which the individual resides. It seems that in discovering the unconscious the individual brings back up into himself an expanded awareness that benefits his entire understanding and worldview. On the other hand, in many of his writings Campbell refers to shamans, mystics, and spiritual leaders who have undergone this journey and brought forth knowledge and truth which they have shared with the rest of the world. Though any reader of his work would question the distinction made, it is most likely that Campbell does not distinguish between the two at all. The benefits of the heroic quest yield positive results whether for the individual or their community and the specific ends, in this case, are not as important as the means.

Another reason why a strictly psychological analysis of the hero myth is elusive is because Campbell crosses into the metaphysical meaning unapologetically. Though in Hero he writes, "the journey takes one to a deeper human world and a deeper cosmic one," and asserts that "the psychological source of symbols (is) distinct from the metaphysical meanings" it is difficult for an audience to perceive the separation (Campbell, 1949, p. 25). The line of demarcation between the unconscious and the cosmos is imperceptible in his work. The psychological journey leads to metaphysical understandings such as the dissolution of separateness and realization of oneness. Despite the challenge we will try to understand Campbell's rendering of the psychological function of myths beyond just the hero myth, realizing that this may encompass aspects of the metaphysical function as well.

Joseph Campbell tries to find the psychological root of why man does not exist without some form of mythology accompanying him. He purports that the motifs found common in all systems of mythology arise from the same place, the human psyche, "as a function of the biology of the human body" (Campbell, 1959, p. 235). The hero monomyth suggests that in a quest of self actualization one must journey into the depths of the unconscious realm of the human psyche to the source of these mythical motifs. In his essay "The Historical Development of Mythology" he claims that as the scientists trace mythological themes through time they will recognize the motifs in early civilization (through archeology), in primitive man (paleontology and ethnology), until reaching the dawn of humanity stemming from the animal world (1959). This essay foreshadows his later work, *The Masks of God*, which examines symbols and themes of primitive, oriental, occidental, and creative myth. This volume of work focuses more on the particular manifestations of mythological themes and how they may be reduced to the archetypes of the human psyche. Campbell's agenda continues to be a reduction of myth to psychological underpinnings. Before going further it is important to understand what is meant by the word archetype and where the concept has appeared before Campbell's usage.

The notion of archetypes is not new to philosophical or psychological theory. The most common understanding of the term stems from the work of Carl Jung and his conception of the collective unconscious. As Jung's work is most manifest in Campbell's premises we will explore it in further depth later. The school of psychoanalysis supposes the presence of symbols in the human psyche and thus other psychologists, such as Sigmund Freud, align the foundation s of their work with this idea of archetypes. Archetypes to Adolf Bastian, a German anthropologist of the 19th century, were "elementary ideas" which were "expressions of certain psychic activities inher(ent) in the human mind and largely of unconscious character" (Radin, 1929, p. 14).

Variation in these ideas rests upon geographic and historic factors which result in “Ethnic Ideas” or their local manifestation. The uniformity in human patterns of thinking receives attention from other anthropologists and ethnologists like Franz Boas, Sir James Frazier, and Geza Roheim. Philosophers also devote a fair portion of their discourse to the analysis of the universals. The most famous expounder of such notions would be Plato whose dialogues consider the nature of forms and ideas. The Platonic theory of anamnesis accounts for uniformities by suggesting the inheritance of knowledge of truths (Scott, 1987). Descartes also touches upon innate ideas in his work and Immanuel Kant devotes many of his writings to discussion of *a priori* or transcendental knowledge. The concept of universal knowledge and ideas is one observed across the disciplines of psychology, anthropology, and philosophy, and it is on this foundation Campbell constructs his scheme of mythology. He explicates this in *Primitive Mythology* (1959) where he writes ”We may therefore think of any myth as a clue to what may be permanent of universal in human nature” (as cited in Doty, 2000, p. 311).

Though archetypes, universal ideas, and symbols are the basis of Campbell’s psychological rendering of mythology, his account of their origin is unclear. Sometimes it seems archetypes presuppose the physical body and transcend space and time. But then as Campbell specifically considers myth’s pedagogical utility we find the archetypes shaped by biological facts of human life. In his essay titled “Bios and Mythos” Campbell describes mythology as a second womb. The human infant is born much earlier in its development than all other mammals, emerging much less capable of self sufficiency (1959). He compares human birth to marsupials; once an infant is born it climbs up into the mother’s pouch to nurse and continue its development before entering the world as an independent being. Borrowing from Dr. Roheim, who (in *The Origin and Function of Culture*) wrote “civilization originates in delayed infancy and its function

is (a) security…network… that attempts to protect mankind," Campbell believes that society and culture function as a pouch to nurture the development and provide security for the individual psyche (as cited in Campbell, 1969, p. 52). In this light, mythology and other cultural constructs are a response to the traumatic birth experience (the fear and anxiety upon separation from the mother) anchoring one's place in society and providing substitutions for the mother that the individual may grasp. Once again citing Roheim, Campbell characterizes myth as a "symbolic mode of mastering reality" (Campbell, 1969, p. 54). A key reason why we encounter universal symbols is because the human birth experience and subsequent desire for security is everywhere the same In all traditions, mythology aids the individual in dealing with the birth trauma and establishing their place in the world, thus fulfilling the pedagogical function of guiding one to live a human life under any circumstance. In most mythologies this leads one to the threshold of adulthood, where the individual can be born from the second womb or marsupial pouch and take on the world as an independent being. Cross-culturally this means different things. In most primitive and Eastern traditions the mythological second birth and corresponding rituals are meant to free one from the constructs of society, transitioning into a new mode of thinking and being all together. In Western religions however a second birth secures one's place in the mythological world of their tradition (i.e. with baptism one is born again as a true Christian). As Campbell argues that great religions have lost their relevance in the world today by failing to fulfill the cosmological and sociological functions, he views birth out of the mythological world more favorably.

In his essay "The Importance of Rites" Campbell points to rites as evidence of psychological guidance provided by myths, as rites are the "physical enactment of myths" (1973, p. 45). When one reaches adulthood the transition from dependency to self sufficiency requires a

transformation in mode of thought, perception, and being. We see this in the coming of age rites present in every cultural tradition. As Campbell describes in the hero myth, one must "kill the infantile ego and come forth as an adult" (1949, p. 167). Rituals are not limited to coming of age but also appear in ceremonial occasions such as celebrations and funerals. These experiences involve community participation and put individuals back into accord with nature, their society, or universal human experiences like life and death. Rites provide us with visible manifestations of myth's psychological function.

Campbell uses other work in psychology to further enumerate this function. At the conclusion of "Bios and Mythos" he touches upon mis-birth from the second womb and the resulting neuroses and psychoses. "Psychoanalysis represent(s) an effort to restore the biologically necessary spiritual organ" (Campbell, 1949, p. 59). This school of psychology addresses areas where culturally constructed second womb has failed to adequately guide the individual through development. By delving into the dream world psychoanalysts, most notably Freud and Jung, may use the symbols to bring the unconscious forces into consciousness to be confronted or utilized for development. In this approach "'mythological' is used to indicate the presence of a comprehensive and inclusive worldview incorporating deities of primal forces and providing an overarching framework and interpretive coding for individual components" (Doty, 2000, p. 159). The work of psychoanalysts to uncover repressed anxieties and misappropriate direction of energy also uncovers the symbols of psychic functions reflected in myth. For example, the motif of slaying one's father and ascending to power parallels the Oedipus complex as do, though less literally, many traditional rites of passage. Psychoanalysis reveals that many psychological setbacks lay upon maladjustments to development occurring at an unconscious level. It tends to support Campbell's idea that myths as revelations of unconscious archetypes

can guide one to maturation and release from the constructs for youth. Previously ignorant to a connection, Campbell was surprised when in 1968 he was invited to speak at a conference in conjunction with Dr. J.W. Perry about schizophrenia. Upon researching Dr. Perry's work in preparation, he discovered that "the imagery of the schizophrenic fantasy perfectly matches that of the mythological hero journey" (Campbell, 1973, p. 208). In essential schizophrenia (there are several types) the individual's withdrawal from the real world and envelopment in the unconscious aligns with Campbell's hero formula of separation, initiation and return. Dr. Perry believed that recovery from schizophrenic episodes would be more likely and more positive if a therapist allowed the individual to embark on their dissent and behaved as a guide through the crisis rather than a hindrance. Inspired, Campbell continued to research connections between shamanism and schizophrenia. In shamanistic societies an individual undergoing a schizophrenic episode is not viewed as having a problem, but as embarking on an intense spiritual experience. Because there is still "synthesis between his internal symbology and the symbology of his culture" he is prepared for and capable of undergoing the hero journey which will lead him to revelation and then back to reality as a boon bringer, a teacher or shaman. His experience may be congruent to that of the prophets or mystics of more advanced traditions. These ideas have also been used to analyze the effects of LSD and drug induced experience, as well as the psychological benefits of yoga. Though Campbell is no expert in these areas of research, he uses these investigations to demonstrate the relevance of mythology to the human psyche.

Archetypes for Campbell seem biologically founded at his suggestion that they are innate. He addresses this topic most thoroughly in the volumes of *Masks of God.* Here he clarifies archetypes to mean not only common themes of mythology, but elements which "stir emotions and propel behavior" (Segal, 1987, p. 103). He refers to Jung for his definition of

archetypes and so suggests that archetypes are the elements of culture which are inherited and thus instinctive. To explain the relationship between symbols, archetypes, and the incitement of action he discusses “innate releasing mechanisms” (IRMs) observed in the animal kingdom. These are defined as the “readiness to respond to specific triggering stimuli and the ensuing patterns of appropriate action… which are constitutional to the central nervous system” (Campbell, 1973, p. 218). Campbell describes IRMs present in animals with no life experience, such as a chick’s reaction to the shape of a hawk, and compares these reactions to the human response to archetypal symbols. The archetypes lay in the unconscious psyche and are brought forth by symbols and motifs, resulting in a reaction of energy and emotion. However with humans these responses are influenced by the early birth experience; the brain is not fully developed and is much more susceptible to influence and imprinting from the environment than other species. This, he says, leads to the difficulty in distinguishing the root of releasing mechanisms in humans because we are so heavily influenced by our cultural environment in cognitive development. Furthermore though the symbols of mythology have been defined by Campbell as “energy-evoking and energy- directing signs” they are absorbed through the brain and where they may be intellectualized and robbed of their true quality (Ibid, p. 220). The impressions imprinted by culture on the psyche are a part of the psychological function of myth because they allow the individual to feel comfortable and stimulated by his environment and social interaction; he is “attuned to the system of sentiments of the culture… able to appraise its values and align themselves with its life-fostering elements” (Ibid). Essentially, Campbell believes that our early birth grants our environment and culture the ability to imprint the symbols upon our brains which will invoke archetypes and their accompanying sensations. However it is unclear whether Campbell believes that the archetypes too are a product of human experience or

part of something larger. Some examples he gives of experiences resulting in archetype construction are “suffering, gravity, light and dark, male and female, birth, breast feeding, excreting, puberty, and old age” (Segal, 1987, p. 104). It makes sense that a mythological system would need to provide psychological support for such experiences, and as these occurrences are common to every human life, the psychological underpinnings of myths would produce similar material. In an essay titled “Mythogenesis” Campbell relates the archetypes to bricks and local culture to the architecture; though the building blocks are all the same it is the local design that makes one feel at home (Campbell, 1969). For all the emphasis Campbell places on the role of environment in cognitive development, one thinks he would have a higher regard for the particular features of local mythology. But throughout his examination of the psychological function of myth, he heavily emphasizes the similarities over local characteristics.

A good portion of Joseph Campbell’s writings, especially work in the latter half of his career, centers round the mystical or metaphysical function of mythology. Myths help one make peace with the unknowable. In “Primitive Man as Metaphysician” Campbell refers to Paul Radin’s distinction between tough minded and tender minded men (1969). Tough minded individuals think in literal terms while tender minded men think philosophically, looking for the metaphorical implication of symbols rather than strict doctrine (Campbell, 1969). It is the tender minded men who, in primitive society and the present, utilize imagery to ponder and answer questions of the true nature of the world and one’s place within it. By examining the meaning of relationships over the objects themselves, philosophers through history have come to similar conclusions and “predicate a unity behind changing aspects and forms” (Radin, cited in Campbell, 1969, p. 62). Myths are a composition of symbols which in addition to their psychological references have metaphysical revelations as well. The metaphysical exists

somewhere outside the sphere of space and time, in a place outside the physical world. The metaphysical is not articulable or knowable and can be only lightly grasped through metaphor and poetry. Campbell discusses Kant's four term analogy as a formula for reading metaphysical symbols (Campbell, 1969). In the analogy, *a* is to *b* as *c* is to *x* where *x* is absolutely unknowable (Ibid). One mystery that myths address appears in the analogy: "As many (a) proceed from one (b), so does the universe(c) from God(x)" (Ibid, p. 71). Although *a*, *b*, and *c* provide no definition of x, by illustrating analogous relationships using familiar symbols and forms the tender minded architect of myth can quiet an individual's apprehension of the unknown. We find these relationships around phenomena humans cannot elucidate through reason, consequentially producing myths of creation, origins, and the afterlife. In *Hero With A Thousand Faces*, Campbell's hero discovers not only the archetypes in his unconscious but also finds an unknown part of the cosmos, the supernatural; a happy ending involves "transcendence of the universal tragedy of man" (Campbell, 1949, p. 28). This tragedy, the suffering experienced by all, is owed to a life lived in the dimensions of space and time, in a world of dualities that impress their tension upon the individual. Our awareness of the dualities such as the opposition between being and non-being causes our suffering and separates us from the gods. Campbell points to the story of Adam and Eve as a Western manifestation of this concept. The pair lived in a blissful state until they ate from the tree of knowledge and became aware of the dual nature of reality and opposing forces. Only then did they see they were not the same, but two different beings, that they were human and not god, doomed to die rather than live eternally. These concepts are not unique to Western mythology. The image of the primordial one has many representations (God, life energy, etc) but is always a metaphor for what goes beyond oppositions and resides in eternity. Other oppositions such as male versus female, good versus evil, light versus dark, past

versus future, source the tensions of our internal struggles and external relations with society. Myths can reveal a unity behind the dualities and a synthesis of reality, what is sometimes referred to in New Age jargon as “oneness.” In this way myths fulfill their mystical function: “reconciliation of consciousness with the preconditions of its own existence” (Doty, 2000, p. 141), “always addressing the transcendent mystery through the conditions of your actual world” (Campbell, 1949, p. 28).

Though well received by the general public Campbell’s work is not as highly regarded among academics and has received many criticisms. After outlining the functions of myths he is vague in delineating these particular functions through methodological analysis. He is accused of reductionism and ignoring “cultural holism… in effort of fitting together a piecework of individualism” (Marc Manganaro, quoted by Doty, 2000, p. 147). His modernist method of dichotomizing in order to relate to and analyze transcendental notions reduces complexities into points so that we may find that the Other is in fact the Same (Doty, 2000). These flaws become apparent to any skeptical reader who gets through a substantial portion of his work. William G. Doty, Professor of Humanities and Religious Studies at the University of Alabama, admits Joseph Campbell’s work originally excited him and sparked his interest in the field of mythology. However in pursuing his study further he found Campbell’s work plagued with many biases, including a focus on individual based mythology over community based and an “exclusive scholarship” which rarely acknowledged or expanded upon contemporary research in his academic field (Doty, 2000). Given his own emphasis on how impressionable the developing human mind is, it is ironic that he does little to acknowledge his own subjective worldview. Campbell grew up in a comfortable home in the United States where he was raised Roman Catholic and. Early in life he was exposed to a culture of individualism and notions of a higher

power. The problems he identifies in the world today seem to mirror his own personal struggles. Perhaps he perceives the failure of the cosmological and sociological in contemporary society because his own religion lost pertinence when his worldview and knowledge expanded. But the impression left upon him from his religious upbringing compelled him to learn about and compare mythologies to rationalize the demand he felt to have one. Sometimes he seems in search of an ultimate myth, reflected in his frequent call for a new global mythology. At times he appears to examine every system in search of the best one, which he finds in Kundalini Yoga, described in detail in several of his later writings. If we look at his body of work it progresses from mythical analysis in his early years, to sweeping generalizations more appropriate for self help or life guidance books than examinations of mythology. His hero monomyth seems to proscribe his own journey; we might gather from the writings of his research, travels, and life experience that he believes he has endured trials and brought back some boon of knowledge worth hearing. His study has been a journey of self-actualization, which is incredibly admirable as most people would love their life work to consist of such a triumph. But in pursuing this ambition, Campbell contributes little to the body of scientific study of mythology. He has focused only on relatable elements of mythology and culture. His work may bring about spiritual awakening among those imprinted with similar stimuli who are dissatisfied by the confines of their mythology but yearn for a relevant transcendental experience. However, instead of discovering the root of all mythology in an empirical way, he has utilized his scholarship to create a new mythological system that feels all encompassing but really serves his, and his followers, subjective needs.

The concept of archetypes was not unique to Campbell and was developed extensively in the work of Carl Gustav Jung. To better understand Jung's conjectures, it is helpful (and

fascinating) to look at his life history. He was named after his grandfather, a well liked physician most known for his contribution to the medical school at University of Basel, Switzerland, and running a home for retarded children. His grandfather on his mother's side was a theologian and Hebraist, president of the company of pastors at Basel Church (Ibid). Despite his religiosity, he was known to converse with spirits, and his second wife (Jung's grandmother) was gifted with second sight (Ibid). Jung's father was also of religious employment, first as a pastor in the country and then as chaplain of a mental hospital in Basel. Though he was well regarded among his colleagues, his son criticized his immaturity and lack of intellectual development (Ibid, p. 662). Jung may have reached these conclusions after religious discussions with his father in his late teen years, preceding the start of his university education and his father's passing. Jung describes his mother as difficult, unattractive, and a participant in an unhappy marriage with his father. These elements of his family life influenced his future work. His opinion of his parents probably spurred his opposition to Freud's Oedipus complex; he neither could relate to sexual attraction to his mother, nor to regarding his father as a combative force. He associated himself with his esteemed grandfather, foreshadowing an emphasis on heritability of traits. The activity of the men in his family in religious occupations, medicine, mental health, and scholarship set the stage for his lifelong pursuits in psychology.

By most accounts, including his own, Jung was a strange child. The middle child of three, he felt different from his siblings as well as the other children in school. He closely identified with the inner working of his own mind and feigned fainting spells to ditch school. This apparently changed when he overheard his father worrying about whether young Jung would be able to succeed in life (Ellenberger, 1970, p. 663). He snapped out of his reclusion and devoted himself to his studies and independent scholarship. His extensive reading in philosophy and other

subjects were exposed in evening discussions of the Swiss Student Society at the University of Basel, where Jung studied medicine (Ibid., p. 665). A series of supernatural experiences around this time incited him to investigate the parapsychological abilities of his extended family, leading to his mediumistic cousin. He attended several of her sessions and used them as the basis for his medical dissertation. It is interesting that at about the same time Jung rejected religion, another form of transcendental reality entered his life. Jung's reaction to his father's religious convictions may have shaped his own negative perception of life, doubts in reality, and feeling of isolation. When Jung got back into his studies he focused on philosophers like Nietzsche and Schopenhauer whose pessimistic writings centered on the metaphysical and rejected the religious conception of God. However, like Joseph Campbell, Jung had religious ideas imposed upon him from birth, and remained interested in spiritual experience throughout his studies and work.

After completing his degree, Jung became an assistant at the mental hospital in Zurich. Under the direction of Dr. Blueler he began his work in psychiatry in an environment focused on individual cases and complete dedication to patients (Ellenberger, 1970, p. 667). Jung was equally devoted to his personal study of psychiatric literature in order to become fully acquainted with his chosen field (Hall & Nordby, 1973, p. 22). Dr. Blueler was well known for treating psychoses and developing the concept of schizophrenia (Ibid); managing these types of patients gave Jung insight into the rawest, deepest workings of the mind and augmented his interest in deciphering the psyche further. Jung took a short leave of absence to work with Pierre Janet in Paris where he was introduced to psychoanalysis and idea of there being levels of the mind beneath consciousness. Eventually he advanced in his position, began teaching, and published his work on the Word Association Test (Ibid, p. 23). This work began his exploration of complexes, antecedent to the theories of archetypes and the collective unconscious for which he

is most famous. As his popularity grew in the burgeoning field of psychoanalysis he caught the attention of Sigmund Freud who began regarding him as a son-like disciple and advocate for his theories. Their collaboration diffused when Jung dissented from several of Freud's key assertions, including the Oedipus complex and the purely sexual drive of the libido. Following this split Jung stopped teaching, left the hospital, and devoted himself solely to his private practice for about five years, during which he published very little (Ellenberger, 1970, p. 670). In this period he explored the revelations of the unconscious not only through his patients, but in experiments with himself. By bringing the turmoil of his unconscious into consciousness, through dream analysis and creative free-writing experiments, he underwent a process of individuation, from which he emerged a revitalized and, in his opinion, more whole version of himself. Emerging from this internal metamorphosis he utilized his experience and findings from his practice as the foundation for his future work. In his first great publication *The Psychological Types* he introduced his new approach to the structure of the human psyche, including introversion and extroversion, the psychological functions, and theories of the unconscious. He spent the remainder of his career expanding upon these ideas in numerous writings and teachings, traveling extensively, and maintaining his private practice. His scholarship remained diverse and he was not opposed to incorporating new findings and improving upon his own ideas.

Looking at Jung's attitudes, activities, and postulations with his personal individuation process as the focal point gives us the most insight into his ideas. In his early years he was extremely critical of religion and any study that was not empirical. However his research interests consistently revolved around areas beyond material science. He authored an essay titled "On the Limits of the Exact Sciences" which called for and defended objective study in the

metaphysical realm (Ellenberger, 1970, p. 687). He desired a scientific approach in studying a person's "soul" even though he defined it as "immaterial and transcendent" (Ibid, p. 689). As a scientist he believed one could garner the most knowledge by relying upon observable facts instead of sitting back and conceiving big theories (Hall & Nordby, 1973). When he belonged to the school of psychoanalysis he began exploring mythology, interpreting myths psychologically and conversely using myths to decipher dreams. He used mythological images to analyze his own dreams, especially noting his own identification with a hero image. This led to his comparison of the hero journey to the process of individuation, which was we saw fully developed by Joseph Campbell. Jung described the process further as a bout of introversion, in which inner exploration allowed him to assimilate qualities that would revitalize and expand his consciousness, fueling him into extroversion. These attitudes of introversion and extroversion comprise the individual personality and ideally are in balance. If one dominates the other is liable to lash out or cause deeper strife in its repressed state. Also in this time he explored Gnostic writings. The Gnostics "replaced pure faith by knowledge and considered their visions realities" (Ibid, p. 699). By adopting this mindset Jung could approach the metaphysical world in an empirical way. He was then able to view his own experiences as true and thus meaningful. Likewise in his practice, Jung regarded each case as a unique personality, treating patients' visions as real in the context of the individual. We see this ideology reflected in a quote from Jung, "society does not exist, there are only individuals" (Ibid, p. 682). For an individual, it is the psyche's perception and attitude that renders reality, not society, though culture influences perception. Although Jung realized that the images encountered by individuals vary he came to believe that the source of these images must be the same. He noticed the similarities between frequent images in his own dreams and symbols of other traditions, such as the mandala. The

similarity in form and attitude between his own, his patients', and mythological symbols fueled his conviction of some primal source. He supported this theory by exploring comparative mythology, world religion, Eastern philosophy, ethnology, archaeology, and alchemy (Ibid, p. 680). These interests expanded Jung's postulations of the human psyche.

The development of Jung's over-arching theory of personality is fairly easy to trace. His scholarly background infused his brain with many of the ideas he later expanded. His first main contribution to the field centered around the Word Association Test, which psychologists used to unveil complexes within a patient. A complex is defined as "a feeling toned group of representations in the unconscious" (Jacobi, 1959, p. 6). At the time the idea of an unconscious layer to the psyche beneath conscious thought was still fairly new. Furthermore, the unconscious layer was believed to be composed of ideas and experiences that were once conscious, but for some reason or another had been discarded or repressed. By giving someone word associations to make, a psychologist could identify complexes through hesitations in response. This indicates that somewhere within the unconscious psyche are emotions, feelings, and images that were aroused by that word and require further probing. A complex is made of two components; there is a nuclear element, which is a "vehicle of meaning beyond the realm of conscious will", and associations, which "come from personal disposition and conditioned experience" (Ibid, p. 8). In working on this project Jung came to believe that some of the complexes he discovered were not a result of personal experience, but came from a deeper level of the unconscious realm. In working with Freud the idea of the 'imago' came up; Freud emphasized the child's subjective image of their parents is the influential in their relationship (Ellenberger, 1970, p. 705). This led to Jung to question the effect of differences between a boy's real mother and the imago he has of a mother (Ibid). The possibility of the psyche containing images or ideals independent of

environment and experience helped Jung build his theory of archetypes. His work with patients experiencing psychoses and schizophrenia, his dissertation on his cousin's mediumistic performances, and the rumblings within his own psyche proved to him the existence of an unconscious that had never been known to the individual mind.

"The contents of the personal unconscious are chiefly the feeling toned complexes. The contents of the collective unconscious are known as archetypes" (Jung, quoted in Jacobi, 1959, p. 30). As complexes consist of feelings and experiences associated with a hidden meaning, archetypes are revealed by associations through metaphor. On this level of the unconscious, the archetype is the nuclear element and the images and symbols in the dreams and fantasies of the individual are the associations. The archetypes cannot be observed directly, but their presence is known by their metaphorical representations in the mind. At this time most theories of the psyche focused on the environment's role in shaping personality, but Jung introduced the concept of an inherited collective unconscious, a part of human evolution perhaps traceable to our animal roots. This explains its presence in every individual, the universality of archetypes, and the similarity of great motifs and symbols, as manifestations of these archetypes, cross culturally. The archetypes composing the unconscious are not inherited images per se, but "predispositions" for the way we interact and identify with the world (Hall & Nordby, 1973, p. 40). The life experience has been imprinted upon the mind of our ancestors so that over time these imprints have become engrained in the brain we have inherited[1]. In the ninth volume of his collected work, Jung points out that though psychology focuses on the personal psyche of an

[1] In *A Primer of Jungian Psychology*, Hall & Nordby note that Jung adopted the Lamarkism view of evolution, or doctrine of acquired characteristics, which contends that over generations habits can become instincts. The more widely accepted view, that mutations which favor adaptations are passed on, may still be contoured to explain Jung's theory. In this case, a mutation resulting in certain predispositions might make one more capable of living a human life and successfully reproducing.

individual, the psyche is based on biological factors which are not unique attributes (Jung, 1959, p. 43). These motivating forces are passed on to every human mind so we may conclude that the archetypes are patterns of instinctual behavior (Ibid, p. 44).

Although an exact definition of an archetype difficult to articulate, Jung explains how they function within the psyche. Jung differed from Freud in regarding the libido not as sexual drive, but as a deeper psychic energy that may be tapped into by different elements of the psyche. This energy resides in the collective unconscious and is never depleted, but gets directed toward progression or regression, similar to the balance between extroversion and introversion. Symbols are transformers of the energy, "liberat(ing) psychic energy to be used on a conscious level" (Ellenberger, 1970, p. 704). The archetypes are "nodal points" charged with energy and stimulated by associated symbols (Jacobi, 1959, p. 34). Their energy underlies "the transformation of psychic processes into images…and makes it possible to translate physical factors into psychic forms" (Ibid, p. 46). By these descriptions the collective unconscious is the source of physic energy fueling our apprehension of the world around us and conversely integrating our psyche into that world. Images, experiences, and symbols from our environment can arouse this energy by stimulating an archetype, which if permitted by the ego may be integrated into consciousness to expand our concept of self. This is why Joseph Campbell would say mythology is so important; myths provide the symbols and rites to stimulate the archetypes and thus expand our perception of ourselves and the world. He would argue that primitive societies and Eastern doctrine foster a friendly environment for self actualization because they provide the symbols and nurture the ego in bringing them into the conscious realm. This contrasts Western society where culture no longer closely identifies with a mythological system associated with archetypes. Jung also sees the role mythology plays in stimulating psychic

energy. He recognized the parallels between dream images and mythological images early in his work; as dreams are revelations of the individual psyche, myths are revelations of man's psychic unity.

In outlining the most important archetypes Jung utilized his knowledge of mythology, his experiences with patients in his personal practice, and his own process of individuation. In the course of his work he described many: "birth, rebirth, death, power, magic, the hero, the child, the trickster, God, the demon, the wise old man, the earth mother," and more (Hall & Nordby, 1973, p. 41). However in structuring the psyche, he focused on just a few: the persona, the anima/animus, the shadow, and the self. The persona is the mask we wear to the rest of the world; it is the element of conformity. We may take on different roles and our persona is the accumulation of all our masks. When the ego identifies too closely or entirely with one's persona it leads to feelings of isolation and alienation as there is no foundation for actualization the unconscious is not nurtured. The next archetype is the anima (in males) or animus (in females), which is the inward face of the psyche that bears qualities of the opposite sex (Hall & Nordby, 1973, p. 46). These inner qualities have been created through years of interaction between males and females leaving impressions on the psyche which help one relate to and identify with the other gender. The archetype is inherited at birth and then, in a male for example, the female image is projected upon his mother and later used to identify potential mates. The archetype of the shadow is a person's dangerous, animalistic side which most influences one's relations with members of the same sex (Ibid, p. 48). The shadow is the source of a person's instinctual impulses and inspirations. A relationship between the persona and the shadow, where the animal energy of the shadow is tamed and utilized for activity, leads to creativity and vigor (Ibid, p. 49). The final archetype of the self is wholeness, the integration and synthesis of all archetypes into a

complete being. Identifying with this archetype is self realization, which to Jung may only be achieved by learning about oneself and recognizing the archetypal forces influencing thoughts and action. The self is an “inner guiding factor” which governs the personality and compels one toward actualization (Ibid, p. 53). Jung observed these archetypes in his patients and in his study of mythology and culture. For example the shadow usually takes the form of a repulsive creature that cannot merely be avoided but must be conquered; in the case of the patient, it must be recognized as part of oneself and assimilated into the personality (Ellenberger, 1970, p. 717). Jung identifies the symbols of the quaternity, mandala, and divine child as representations of the self archetype; these he found in his study of dreams as well great religious teachings and Eastern meditation practices (Ibid, p. 712). Jung finds that the characters and themes of mythology around the world are manifestations of the archetypal forces engrained within the human psyche inherited from our ancestors.

Jung and Campbell ended up in a similar place theoretically though their initial approaches placed them on different trajectories. Campbell began with an interest in cross cultural mythology, searching for common themes and universal functions. His study took him to the individual level and much of his work came to focus on reflections of the individual psyche in myth and how myths might be used for self betterment. Jung on the other hand began with the study of individuals and developed theories based on the similarities he observed and personal experience. He was then turned to mythology and culture to support his postulations. Both claim to base their conclusions on empirical data so it seems that their work may render a scientific examination of the spiritual side of human existence. However both men have been accused of projecting their own ideologies on their work. Each was raised in religious homes and had spirituality impressed upon them from a young age. Their intellectual pursuits led them to

question their faith and myths of their religion, which damaged their worldview and sense of purpose. Jung recognized in his patients the shortcomings he identified within himself. After undergoing individuation, he used his personal discoveries as a basis for curing others as well. He identified his personal experience with universal truth based on his interaction with patients of similar life experience. As he studied mythology and culture outside of his own, it is likely he filtered his observations and focused attention on features that complemented his theories or developed them further. Campbell in his own studies seems to be on a quest for one great myth, one that can be applied to the entire world. However by ignoring the variations in local mythology so unashamedly, he only incorporates into his study those elements which fit into the universal myth he is creating. Even after their ideas are expounded, both men continue to allude to aspects of the psyche transcendent of the individual that may not be known. If a positivist study of spirituality is possible, neither Jung nor Campbell succeeded in such. Neither severed their personal experience and worldview from their observations and analysis. Both fell back on referring to metaphysical underpinnings of archetypal images, even as their study narrows to psychological sources. For example, Campbell talks about human's early birth and how the environment leaves strong impression on the malleable infant psyche. Most elements of human life the psyche must react to are everywhere the same: darkness, lightness, birth, metabolic systems, growth, social activity, etc. Campbell even says that we find similar myths because the human mind, same throughout our species, is creating them in reaction to these common experiences. This explanation seems adequate enough, so then why must Campbell continue to investigate the metaphysical roots of mythology? His theories may have an empirical basis, but his inquiry stems not from a desire for objective analysis but a personal journey toward fulfillment. Campbell and Jung's references to the unknowable, transcendent, and mystical side

to mythology and the archetypes prevent their scholarship from reaching the level of objectivity necessary to be scientific. Although their writings fail to meet this aim, the idea of archetypes and Campbell's functions of myths may be useful in studying mythology in the future. However, it appears unlikely that a truly objective study can be made using their universal assumptions as a starting point, as these universals are so infused with subjective experiences from their own upbringing and culture.

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