

TYPE AND ARCHETYPE

Part One: The Spine and its Shadow

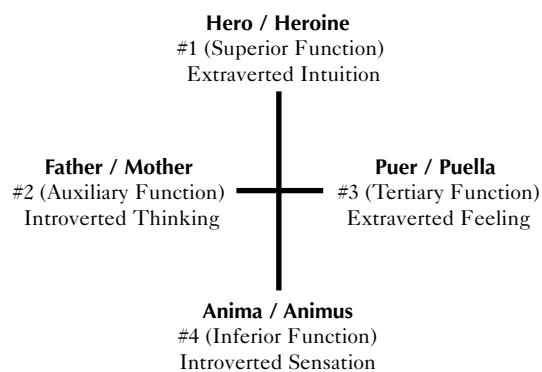
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The idea that each of us has the potential to access the full range of consciousnesses that Jung identified in *Psychological Types* is an appealing one, and one which, thanks in part to my own work, has been increasingly explored and accepted by a number of type practitioners in recent years.¹ Known as the eight-function model, the theory does not deny that each of us has just one superior and one auxiliary function on which most of us rely heavily, but it goes further, analyzing how our consciousness operates when we find that we must reach beyond these two favored ways of coming up with intelligent responses to life's demands.

The eight-function, eight-archetype model of psychological types is based on two observations that are fundamental to its understanding and application. The first observation is that in the course of our lives, *we each actually make use of all the function-attitudes*, those eight options of consciousness that Jung originally described in *Psychological Types*: introverted thinking, introverted feeling, introverted sensation, introverted intuition, extraverted thinking, extraverted feeling, extraverted sensation, and extraverted intuition. The second observation is that these function-attitudes, though having typical characteristics that eighty-six years of type research have repeatedly verified, *are not expressed in the same way by every individual who deploys them*. There is a normal variation not only in the strength and reliability of the functions, according to the degree of preference and practice the individual will bring to the expression of each type of consciousness, but also in the role the individual enters when expressing a particular consciousness.

This second observation moves type theory well beyond Jung's original discovery, clarified and amplified by Isabel Briggs Myers through her seminal insights into the nature of type development, that the function-attitudes arrange themselves as a series of numbered positions,

implying a hierarchy of differentiation, i.e. dominant function, auxiliary function, tertiary function, and inferior function. My own addition to type theory was to recognize that such a numbering of functions implies that there are, rooted in the structure of the psyche, eight positions, one for each function-attitude. This insight led me to postulate archetypal qualities adhering to each of the positions, rather in the way a local genius is said to preside over every town and city in Italy. Here is a diagram that shows the archetypes that preside over the expression of the first four function-attitudes, in function positions from superior to inferior. The diagram shows these relations for a person whose MBTI® type is ENTP, but the archetypes associated with the different numbered positions would be the same for the other fifteen MBTI® types as well, even though the function-attitudes occupying the four positions would vary according to the type.



Within this article, I will be concentrating on the pair of archetypes associated with the superior and inferior functions in this diagram, which define an axis (the vertical line in the diagram) that I call the “spine” of personality, and adding to them two archetypes not shown on this diagram, of the two function positions that form the normally invisible shadow to this spine. (Archetypes associated with the auxiliary and tertiary functions, which form the “arms” of the diagram, and with their shadows, will be



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discussed in the second part of this article, to be published in a subsequent issue of *TypeFace*.)

The function positions I am concentrating on here (the superior and inferior functions and their opposite-attitude shadows) together with the archetypes associated with them, form the core of any personality, which structures how the person's consciousness is most characteristically used, for better and worse. Most people who explore type start by locating their superior and inferior functions and develop a sense of how differently competent they feel when using one versus than the other. They find it much more difficult to recognize when they are using these same functions with the opposite attitudes, however, for then, whether they realize it or not, they are drawing upon archetypes that serve not to realize the aims of the personality but to defend it, usually by managing other people in oppositional and underhanded ways. Before we can explore the archetypal characteristics of this core axis of the shadow, and of the spine of greater integrity that it shadows, we have to get better acquainted with how an archetype, a figure of the unconscious, can be associated with a function of consciousness, which seems to many people like a paradox.

Let me trace my own history of developing this idea. Early in my analytic training, I heard from older analysts who seemed to have heard it from their analysts and supervisors, many, close associates of Jung - if not from Jung himself - that the "inferior function" is often associated with the archetype of soul, in a man, and spirit, in a woman.² For a man, it was said, the inferior function was carried by the Anima, the internal feminine figure that represents the instinct for soulful connection and reflection.³ In a woman, the inferior function was said to be carried by the Animus, the internal, masculine psychic figure that represents spirited standards.⁴ My teachers' expression 'carried by' I came to understand as 'personified by,' 'embodied by,' or 'in the charge of.' This association of the inferior function with a figure in the unconscious that was contrasexual was implicitly contrasted by my Jungian teachers with the ego control that appears in relation to the "superior function."

My primary contribution to the deeper understanding of Jung's typology was to ask and to try to answer the question: If the functions in these two positions - inferior and superior - are tied, as they seem to be, to specific archetypes within the psyche, to what archetypes are the functions in the other positions linked? By studying my own dreams, fantasies, and behaviors, and those of my patients over forty years of practicing individual psychotherapy, and by using the films of visionary directors as a projection of the psyche, I have identified what seem to me to be convincing and reliable patterns of association.⁵

From these studies, I have found four positions of consciousness to be at the core of the individual self: the superior function, the inferior function, the shadow of the superior function, and the shadow of the inferior function. By "shadow," a term Jung deliberately left imprecise, I mean having the same function but the opposite attitude. So, for example, when the superior function is introverted feeling, its shadow is extraverted feeling, the inferior function is extraverted thinking, and the shadow of the inferior function is introverted thinking. The following table shows these relations for all the different types of superior function, as well as the archetypes associated with the different type positions involved (these latter links will be explained later in this article).

Superior Function	Shadow of Superior Function	Inferior Function	Shadow of Inferior Function
<i>Hero/Heroine</i>	<i>Opposing Personality</i>	<i>Anima/Animus</i>	<i>Demonic/Daimonic Personality</i>
Introverted Feeling	Extraverted Feeling	Extraverted Thinking	Introverted Thinking
Introverted Intuition	Extraverted Intuition	Extraverted Sensation	Introverted Sensation
Introverted Thinking	Extraverted Thinking	Extraverted Feeling	Introverted Feeling
Introverted Sensation	Extraverted Sensation	Extraverted Intuition	Introverted Intuition
Extraverted Feeling	Introverted Feeling	Introverted Thinking	Extraverted Thinking
Extraverted Intuition	Introverted Intuition	Introverted Sensation	Extraverted Sensation
Extraverted Thinking	Introverted Thinking	Introverted Feeling	Extraverted Feeling
Extraverted Sensation	Introverted Sensation	Introverted Intuition	Extraverted Intuition

The superior function, not surprisingly, is the part of the ego that we are most ready to claim ownership of because it is associated with a sense of competence and potential mastery. The archetype that grants us this confidence in relation to the "superior" function (around which it is possible to develop a superiority complex) I have named the Hero in a man and the Heroine in a woman. This is a part of the psyche that welcomes facing challenges, that takes pleasure in recalling its past successful exploits, that revels in its unflagging reliability. The differentiation of the Hero/Heroine is usually the work of childhood, and the more the original family recognizes and values the superior function, the more the child is seen (at least in this area) as remarkable, competent, and gifted.

The inferior function, in contrast, is a perpetual source of shame for most people. Acknowledging and accepting this shame with a measure of humility is a first, necessary step towards knowing oneself, finding integrity, and beginning to make a meaningful connection to the unconscious.⁶ But

because the inferior function is usually so poorly developed, especially in a young person, to be forced to use it can be an agony and even calls forth a yelp of complaint, a cry that is often high-pitched in a man, full-throated in a woman. This sonic quality gives us a glimpse into the contrasexual nature of the archetype carrying the inferior function - the defensive, hysterical, helpless, irritated bird-like whining in a man is the voice of the Anima under pressure, while in a woman the growl of an animal cornered, embittered, and at the end of its rope can emerge from the pressed Animus.

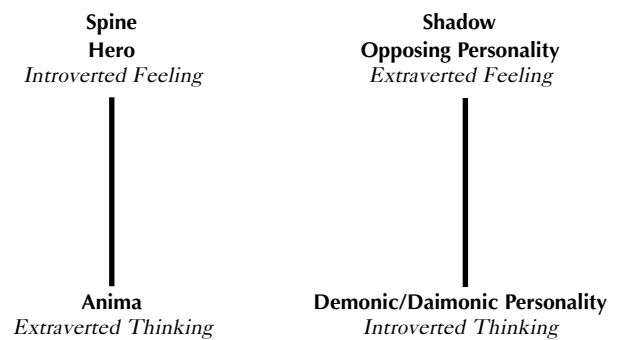
Despite its burden of shame, the inferior function with its connection to soul or spirit is also a place of great idealism in the psyche. The higher cause or mission that seizes our energy is often associated with this area of the psyche where we are ourselves rather weak and inept. Thus, a person whose superior function is introverted thinking will often put a very high value on the goal of everyone in a group getting along together, although this person may lack any of the feeling skills to facilitate such an outcome. Conversely, an introverted feeling type may be drawn to champion the most abstruse strains of philosophy, even as he or she has to struggle to follow the more intricate twists of thinking. The person who cares most passionately about the quality and safety of food may have superior introverted intuition and thus inferior extraverted sensation, while the person with superior introverted sensation may be the most concerned to maintain the quality of the future, for instance by acting now to reduce global warming, an extraverted intuitive precaution.

In Jungian psychology, Anima and Animus development are seen as the work of the second half of life, and the inferior function that is associated with Anima and Animus will start to appear in a much more creative and adapted way. Sigmund Freud, whom Jung regarded as an introverted feeling type⁷, developed the psychoanalytic theory after the age of 40. This was originally a sexual theory, in which the Anima value of connection was made biologically explicit. Freud even gave each of his closest supporters in Vienna a ring to wear, signifying their pledge never to be untrue to the sexual theory, at a time when Jung was already starting to deviate from this dogmatism. The analogy would be to Arthur's knights swearing fealty to Guinevere. The Jungian analyst Jane Wheelwright, an introverted sensation type by her own admission, began after the age of 50 to develop her creative Animus as a writer, addressing among other things how to counteract the fears of women as they grow older and exploring the possibilities of psychological development even in the face of death. Wheelwright's writings at this stage of her life, reflecting her own Animus development, had a strongly extraverted intuitive cast.

When there is development of both the superior and the inferior function (in Freud's case, the introverted feeling that

made him a sensitive psychotherapist when that was still a very new medical subspecialty was combined with an extraverted thinking ability to clearly articulate a theory that made sense of the dynamics of the cases he treated), we can speak of a "spine" of consciousness that gives a personality (like Freud's) backbone. We know that the person's consciousness is organized around a core of identity and integrity and that it stands for something.

On the other hand, such a well-differentiated consciousness will also cast a definite shadow. The "spine" of personality and its shadow for an introverted feeling man is shown in the following diagram:



Applying this model to the analysis of Freud's consciousness, about which there is a considerable literature since his standpoint has been so influential in the development of depth psychology generally, we are led to examine how Freud seems to have used his extraverted feeling and introverted thinking. It has been frequently documented how fraught with accusations of disloyalty, and examples of unrecognized unfaithfulness on his own part, Freud's relations with colleagues were. Recently it has come out that he was involved in a shadowy liaison with his sister-in-law, who lived with Freud and his wife. (Freud had begun "living in abstinence" with his wife when he was 37, since she did not want to have another child.⁸) The evidence of this long-rumored affair, which the sister-in-law may have confessed to Jung, is a hotel registration that has surfaced, which indicates that the two registered as husband and wife when traveling together.⁹ All this suggests shadow extraverted feeling.

What is the evidence for shadow introverted thinking? Introverted thinking involves naming things in fresh ways, in relation less to outer definitions already agreed upon than to an archetypal sense of the things' unconscious resonance. A non-shadowy introverted thinking can often find just the right name for something, but a shadowy introverted thinking may choose a name that gives the thing named a disagreeable association. Thus Freud named the normal attachment little boys have for their mothers the "Oedipus" complex, and the normal interest we all have in our own self-image,

“Narcissism.” But Oedipus actually slept with (and even married) his mother, and had to blind himself for the transgression of looking at her naked. And Narcissus fell in love with his image in a river and drowned trying to kiss it. Such archetypal names for normal processes of development seem to me misnomers that undermine our sense of the necessity of such processes for normal development. In fact, they slowed down psychology’s sense of the role of attraction to the parent of the opposite sex in the course of developing a well-functioning sexuality, as well as the role of self-esteem in enabling any personality to flower. For generations, analysts warned their patients off interest in their parents and in themselves as signs of psychopathology, when they were not. This was the shadow that qualified the enormous therapeutic possibilities of the new discipline of psychoanalysis.

Today, we can speak of the archetypes involved in the way Freud used extraverted feeling (the shadow of his superior function) and introverted thinking (the shadow of his inferior function). I have named them, the Opposing Personality (this was the archetype that led him to regard such former colleagues as Adler and Jung as “enemies”) and the Demonic Personality (this was the archetype that led Freud to distort and undermine the meaning of such universal aspects of child development as sexual interest in a parent, or intense fascination with oneself, that his scientific genius allowed him to discover in the fantasies and dreams of his patients - who assuredly were not dreaming of Oedipus and Narcissus).

I have found that the archetype I have named the Opposing Personality normally shapes the expression of the function-attitude associated with it in paranoid, avoidant, passive-aggressive, and seductive ways. For the introverted feeling Freud, this was how his extraverted feeling tended to manifest, and a similar fate awaits each of us in the function-attitude that is the shadow of our superior one. The Opposing Personality is a primary resource of defense, a part of us that tends to lurch forward first when we feel our heroic superior function and its most cherished values to be under attack.

We may also find ourselves thrown into the Opposing Personality when we are called upon to use the function-attitude that it carries. Thus, in writing about archetypes, which live most fully in the realm of introverted intuition, I, a person whose superior function is *extraverted* intuition, may find myself, as in this essay, using somewhat negative, oppositional examples, as above in my Jungian reading of Freud.

The archetype I have chosen to call the Demonic Personality shapes the expression of the function-attitude that shadows the Anima or Animus. We get a good image of the qualities of the Demonic Personality in the way Freud used language that twisted, in a pathologizing direction, our whole culture’s understanding of some normal aspects of unconscious

personality development, such that it has been the devil’s own work to rescue these areas of ourselves from the tendency within depth psychology to think about them negatively. Yet it would be ungrateful to Freud not to admit that he also uncovered the areas of infantile sexuality and of basic self esteem that no psychologist before him had explored nearly so accurately. For that reason, I often use the term Demonic/Daimonic Personality to convey that the archetype associated with the most unconscious of regions of the mind can deliver insights that are of the highest value, as well as depreciating and undermining ones. It is truly an area of ourselves that is both Devil and Angel.



The Demonic Personality is usually the locus of our most unyielding and unconscious flaws of character: when we act bestly it is often through this archetype and its associated function-attitude. I have interpreted the fairy tale *Beauty and the Beast* as a story about the struggle we all have with the worst part of our character.¹⁰ Beauty is the Anima, carrying the idealistic inferior function, with its anxious concern for connecting in a quality way with others. Beast is the Demonic/Daimonic Personality which in life, unlike the Beast at the end of most versions of the fairy tale, does not transform into a handsome Prince. This most incorrigible of our function-attitudes stays a beast, but one that to some extent be tamed through the Anima’s solicitous and energetic care.

It is important to realize that although we commonly feel excruciatingly self-conscious about the inferior function (the Anima and Animus can amplify that self-consciousness to the point of projecting that everyone else is noticing our clumsiness in this area), most of us are quite unconscious of the impact on other people of the functions carried by the opposing or demonic personality. These less-inhibited parts of our functioning are among those that others experience negatively. They form the realistic basis of the ‘unfair’ judgments we sometimes experience ourselves receiving from others. It would be wiser for someone receiving such a judgment to say to him or herself, “That person has seen my

shadow.” The question for the development of consciousness is, can we learn to see it too?

In this first part of “Type and Archetype” Dr. Beebe has looked at the archetypes of the spine, associated with the superior and inferior functions, and with their shadows (the same functions used with opposite attitudes). In the second part, which will appear in a subsequent issue of TypeFace, he will be looking at archetypes associated with the “arms” of personality - the auxiliary and tertiary functions - and with their shadows, which become evident when the functions in these positions are used with opposite attitudes.

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