

ADLER'S & JUNG'S INTERPRETATION ON THE HUMAN PSYCHE

Nashline Cyrillien

Department of Psychology, Alliance University

PSY 441: Psychology of Personality

April 29, 2023

### Abstract

This literature review examines Alfred Adler's and Carl Jung's psychological principles of influences that dictates our personality. Sigmund Freud was the founding father of modern psychology, he invented psychoanalysis which influenced the way individuals viewed mental illness. Including his interactions of the id, ego, and superego that creates personality. Freud inspired Adler and Jung's theories. Adler and Jung were amongst the first to investigate how the mind works and how mental effects emerge physically. Adler and Jung were able to deal with people that had mental health problems, allowing them to experiment with and build theories. Their work encourages people to connect with humanity. Their insights on personality allows individuals to understand their thinking and behavior clearly. Although they both share the same motivation for psychology, they had different approaches to defining personality. Jung was more focused on the unconscious and conscious mind, whereas Adler saw the power within the soul.

*Keywords:* Personality, Jung, Alder, Psychology, Freud

### The impact of Adler and Jung

Adler's psychology theories and Jung's psychoanalytic theories interpret the significance behind every individual's personality. Personality consists of many layers that define a person from childhood experiences to the unconscious and conscious mind. One of Adler's infamous theories to personality psychology, the birth order, was the idea that birth order shapes our personality. He proposes that older siblings who became their parent's prime focus changes as soon as a new child joins the family. Jung believed there are two approaches towards life: a balance between extroversion and introversion. This literature review will examine the similarities of psychological factors between Adler's individual psychology and Jung's analytical psychology. However, Adler and Jung have different methods of creating their own theory and how it applies to the study of psychology.

#### *Adler's Individual psychology*

Adler's theory of birth order implications within a family setting dictates their personality. Whiteman, Mchale, and Crouter (2007) reveals that most children in the nation that grew up with at least one sibling share similar experiences including attention of parents based on a U.S census data. Siblings are often viewed as models or caregivers for their younger siblings, or in other words the social learning theory. Older siblings tend to be looked at as more dominant than their younger sibling because they have a better advantage to direct and control interactions. The younger siblings also have the advantage of interacting with the older sibling to promote development of their social-cognitive skills (Recchia, Nowe, and Alexander 2010). Recchia conducted research to propose the underlying birth order effects on sibling teaching. Second born teachers are more likely to involve the first born learner than vice versa because older children tend to be more controlling and demanding and often feel discouraged learning

from a younger sibling. In this generation many psychologists determine the prospect of a child's personality development based on the order of birth in the family.

### *Similarities of Jung's Analytical Psychology and Adler's Individual Psychology*

While Freud was the inspiration for Jung and Adler's work, they did not accept that sexual drive was the initial motivator in a person's life. Adler argued that feelings of inferiority in childhood motivates people to gain superiority. Striving is the force behind every emotion and behavior including thoughts. The human central approach is towards self-mastery, or in other words striving for perfection (Watts, 42). Watts illustrates the natural human desire is perceived from a negative position to a positive position for oneself and for the common good of humanity. Jung believed that motivation is not only repressed experiences, but it is emotionally inherited from ancestors in which he refers to as the archetypes. The collective unconscious is a universal experience of the personal unconscious that holds mental traces from archetypes. He integrates certain themes of archetypes as the aspects of self as part of self-realization in life. Certain themes of the archetypes such as art, literature and even dreams reflect common experiences that people go through such as becoming independent, or even striving for mastery. Caroline Myss continued with Jungian Archetypes, by emphasizing the energies and consciousness that are awakened. The New age movement has incorporated Jung's ideas and found ways to apply to them (Thomases,104). While views on inspiration of life constantly change, motivation in life is commonly rooted in the unconscious mind, childhood experiences, and even dreams.

### *Jung's Analytical Psychology*

Jung's proposal of extroversion and introversion was set to have a balance between extroversion and introversion as a goal of self-realization. Typically extroverts are adjusted to their environment which makes them more sociable, spontaneous and outgoing. Whereas

introverts derive their energy from being around others, which makes them reserved and quiet. Jung measures the degree of extraversion in a ratio: amount of libido, turned outwards/ amount of libido turned inwards and the degree of introversion is the ratio:amount of libido turned inwards/ amount of libido turned outwards (Marshall, 117). Libido has two components, the conscious and unconscious which represents the whole psyche. Within the libido consists of memories, ideas, social and political interests that the person has formed during his lifetime. Jung elaborates that a healthy balanced person would have a healthy interest in each of the four. However, neurotic behavior may be caused by inner conflicts. Catwell experimented with the sixteen personality factors of the external dangers of fear and how it is correlated negatively with the amount of anxiety from inward sources (Catwell 1957). Extraversion and introversion should have the dimension of sociability and unsociability in order to maintain stability.

## CONCLUSION

Carl Jung's and Alfred Alder's experiment on personality have made major contributions to the world of psychology. The study of personality consists of so many elements that need to be learned from environmental influences to the unconscious mind. With the inspiration of Sigmund Freud's analysis, Jung and Adler developed their own theories. Because of their theories and disagreements of Freud's work, their projects influenced other researchers to experiment and test their theories. Such examples of Jung and Adler theories is the birth order theory, which is the objective of our characteristics being influenced based on the sequence of our birth. The order in which a child is born determines the prospect of their personality traits. Adler also believed individuals have a huge need for perfection. The idea of being the best a person can be is the result of the motivation and hunger a person has in reaching their goals. Jung revealed an equilibrium between extroversion and introversion. He argues that extroverts are a product of

their community by getting along with others compared to introverts who shy away and close themselves from society. Jung also believed the level of libido can also have an impact on the behaviors of both an introvert and extrovert.

## References

Jon Carlson, & Michael P. Maniaci. (2012). *Alfred Adler Revisited*. Routledge.

Eckstein, D., & Kaufman, J. A. (2012). The Role of Birth Order in Personality: An Enduring Intellectual Legacy of Alfred Adler. *Journal of Individual Psychology*, 68(1), 60–74.

Marshall, I. N. (1967). Extraversion and Libido in Jung and Cattell. *Journal of Analytical Psychology*, 12(2), 115. <https://doi.org/10.1111/j.1465-5922.1967.00115.x>

Thomases, D. (2021). Appropriating Archetypes: Carl Jung, Hindu Statuary, and Spiritual Seeking in California. *Nova Religio*, 24(3), 96–120. <https://doi.org/10.1525/nr.2021.24.3.96>