



*Marriage as a Psychological
Relationship¹*

Regarded as a psychological relationship, marriage is a highly complex structure made up of a whole series of subjective and objective factors, mostly of a very heterogeneous nature. As I wish to confine myself here to the purely psychological problems of marriage, I must disregard in the main the objective factors of a legal and social nature, although these cannot fail to have a pronounced influence on the psychological relationship between the marriage partners.

Whenever we speak of a "psychological relationship" we presuppose one that is *conscious*, for there is no such thing as a psychological relationship between two people who are in a state of unconsciousness. From the psychological point of view they would be wholly without

¹ From *The Development of Personality. Collected Works*, Vol. 17, pars. 324-345. [First published as "Die Ehe als psychologische Beziehung," in *Das Ehebuch* (Celle, 1925), a volume edited by Count Hermann Keyserling; translated by Theresa Duerr in the English version, *The Book of Marriage* (New York, 1926). The original was reprinted in *Seelenprobleme der Gegenwart* (Zurich, 1931). The essay was again translated into English by H. G. and Cary F. Baynes in *Contributions to Analytical Psychology* (London and New York, 1928), and this version has been freely consulted in the present translation.—Editors of *The Collected Works*.]

relationship. From any other point of view, the physiological for example, they could be regarded as related, but one could not call their relationship psychological. It must be admitted that though such total unconsciousness as I have assumed does not occur, there is nevertheless a not inconsiderable degree of partial unconsciousness, and the psychological relationship is limited in the degree to which that unconsciousness exists.

In the child, consciousness rises out of the depths of unconscious psychic life, at first like separate islands, which gradually unite to form a "continent," a continuous land-mass of consciousness. Progressive mental development means, in effect, extension of consciousness. With the rise of a continuous consciousness, and not before, psychological relationship becomes possible. So far as we know, consciousness is always ego-consciousness. In order to be conscious of myself, I must be able to distinguish myself from others. Relationship can only take place where this distinction exists. But although the distinction may be made in a general way, normally it is incomplete, because large areas of psychic life still remain unconscious. As no distinction can be made with regard to unconscious contents, on this terrain no relationship can be established; here there still reigns the original unconscious condition of the ego's primitive identity with others, in other words a complete absence of relationship.

The young person of marriageable age does, of course, possess an ego-consciousness (girls more than men, as a rule), but, since he has only recently emerged from the mists of original unconsciousness, he is certain to have wide areas which still lie in the shadow and which preclude to that extent the formation of psychological relationship. This means, in practice, that the young man (or woman) can have only an incomplete understanding of himself and others, and is therefore imperfectly informed as to his, and their, motives. As a rule the motives he acts from are largely unconscious. Subjectively, of course, he thinks him-

self very conscious and knowing, for we constantly overestimate the existing content of consciousness, and it is a great and surprising discovery when we find that what we had supposed to be the final peak is nothing but the first step in a very long climb. The greater the area of unconsciousness, the less is marriage a matter of free choice, as is shown subjectively in the fatal compulsion one feels so acutely when one is in love. The compulsion can exist even when one is not in love, though in less agreeable form.

Unconscious motivations are of a personal and of a general nature. First of all, there are the motives deriving from parental influence. The relationship of the young man to his mother, and of the girl to her father, is the determining factor in this respect. It is the strength of the bond to the parents that unconsciously influences the choice of husband or wife, either positively or negatively. Conscious love for either parent favours the choice of a like mate, while an unconscious tie (which need not by any means express itself consciously as love) makes the choice difficult and imposes characteristic modifications. In order to understand them, one must know first of all the cause of the unconscious tie to the parents, and under what conditions it forcibly modifies, or even prevents, the conscious choice. Generally speaking, all the life which the parents could have lived, but of which they thwarted themselves for artificial motives, is passed on to the children in substitute form. That is to say, the children are driven unconsciously in a direction that is intended to compensate for everything that was left unfulfilled in the lives of their parents. Hence it is that excessively moral-minded parents have what are called "unmoral" children, or an irresponsible wastrel of a father has a son with a positively morbid amount of ambition, and so on. The worst results flow from parents who have kept themselves artificially unconscious. Take the case of a mother who deliberately keeps herself unconscious so as not to disturb the pretence of a "satisfactory" marriage. Unconsciously she will bind her

son to her, more or less as a substitute for a husband. The son, if not forced directly into homosexuality, is compelled to modify his choice in a way that is contrary to his true nature. He may, for instance, marry a girl who is obviously inferior to his mother and therefore unable to compete with her; or he will fall for a woman of a tyrannical and overbearing disposition, who may perhaps succeed in tearing him away from his mother. The choice of a mate, if the instincts have not been vitiated, may remain free from these influences, but sooner or later they will make themselves felt as obstacles. A more or less instinctive choice might be considered the best from the point of view of maintaining the species, but it is not always fortunate psychologically, because there is often an uncommonly large difference between the purely instinctive personality and one that is individually differentiated. And though in such cases the race might be improved and invigorated by a purely instinctive choice, individual happiness would be bound to suffer. (The idea of "instinct" is of course nothing more than a collective term for all kinds of organic and psychic factors whose nature is for the most part unknown.)

If the individual is to be regarded solely as an instrument for maintaining the species, then the purely instinctive choice of a mate is by far the best. But since the foundations of such a choice are unconscious, only a kind of impersonal liaison can be built upon them, such as can be observed to perfection among primitives. If we can speak here of a "relationship" at all, it is, at best, only a pale reflection of what we mean, a very distant state of affairs with a decidedly impersonal character, wholly regulated by traditional customs and prejudices, the prototype of every conventional marriage.

So far as reason or calculation or the so-called loving care of the parents does not arrange the marriage, and the pristine instincts of the children are not vitiated either by false education or by the hidden influence of accumu-

lated and neglected parental complexes, the marriage choice will normally follow the unconscious motivations of instinct. Unconsciousness results in non-differentiation, or unconscious identity. The practical consequence of this is that one person presupposes in the other a psychological structure similar to his own. Normal sex life, as a shared experience with apparently similar aims, further strengthens the feeling of unity and identity. This state is described as one of complete harmony, and is extolled as a great happiness ("one heart and one soul")—not without good reason, since the return to that original condition of unconscious oneness is like a return to childhood. Hence the childish gestures of all lovers. Even more is it a return to the mother's womb, into the teeming depths of an as yet unconscious creativity. It is, in truth, a genuine and incontestable experience of the Divine, whose transcendent force obliterates and consumes everything individual; a real communion with life and the impersonal power of fate. The individual will for self-possession is broken: the woman becomes the mother, the man the father, and thus both are robbed of their freedom and made instruments of the life urge.

Here the relationship remains within the bounds of the biological instinctive goal, the preservation of the species. Since this goal is of a collective nature, the psychological link between husband and wife will also be essentially collective, and cannot be regarded as an individual relationship in the psychological sense. We can only speak of this when the nature of the unconscious motivations has been recognized and the original identity broken down. Seldom or never does a marriage develop into an individual relationship smoothly and without crises. There is no birth of consciousness without pain.

The ways that lead to conscious realization are many, but they follow definite laws. In general, the change begins with the onset of the second half of life. The middle period of life is a time of enormous psychological importance.

The child begins its psychological life within very narrow limits, inside the magic circle of the mother and the family. With progressive maturation it widens its horizon and its own sphere of influence; its hopes and intentions are directed to extending the scope of personal power and possessions; desire reaches out to the world in ever-widening range; the will of the individual becomes more and more identical with the natural goals pursued by unconscious motivations. Thus man breathes his own life into things, until finally they begin to live of themselves and to multiply; and imperceptibly he is overgrown by them. Mothers are overtaken by their children, men by their own creations, and what was originally brought into being only with labour and the greatest effort can no longer be held in check. First it was passion, then it became duty, and finally an intolerable burden, a vampire that batters on the life of its creator. Middle life is the moment of greatest unfolding, when a man still gives himself to his work with his whole strength and his whole will. But in this very moment evening is born, and the second half of life begins. Passion now changes her face and is called duty; "I want" becomes the inexorable "I must," and the turnings of the pathway that once brought surprise and discovery become dulled by custom. The wine has fermented and begins to settle and clear. Conservative tendencies develop if all goes well; instead of looking forward one looks backward, most of the time involuntarily, and one begins to take stock, to see how one's life has developed up to this point. The real motivations are sought and real discoveries are made. The critical survey of himself and his fate enables a man to recognize his peculiarities. But these insights do not come to him easily; they are gained only through the severest shocks.

Since the aims of the second half of life are different from those of the first, to linger too long in the youthful attitude produces a division of the will. Consciousness still presses forward, in obedience, as it were, to its own inertia, but the unconscious lags behind, because the strength and

inner resolve needed for further expansion have been sapped. This disunity with oneself begets discontent, and since one is not conscious of the real state of things one generally projects the reasons for it upon one's partner. A critical atmosphere thus develops, the necessary prelude to conscious realization. Usually this state does not begin simultaneously for both partners. Even the best of marriages cannot expunge individual differences so completely that the state of mind of the partners is absolutely identical. In most cases one of them will adapt to marriage more quickly than the other. The one who is grounded on a positive relationship to the parents will find little or no difficulty in adjusting to his or her partner, while the other may be hindered by a deep-seated unconscious tie to the parents. He will therefore achieve complete adaptation only later, and, because it is won with greater difficulty, it may even prove the more durable.

These differences in tempo, and in the degree of spiritual development, are the chief causes of a typical difficulty which makes its appearance at critical moments. In speaking of "the degree of spiritual development" of a personality, I do not wish to imply an especially rich or magnanimous nature. Such is not the case at all. I mean, rather, a certain complexity of mind or nature, comparable to a gem with many facets as opposed to the simple cube. There are many-sided and rather problematical natures burdened with hereditary traits that are sometimes very difficult to reconcile. Adaptation to such natures, or their adaptation to simpler personalities, is always a problem. These people, having a certain tendency to dissociation, generally have the capacity to split off irreconcilable traits of character for considerable periods, thus passing themselves off as much simpler than they are; or it may happen that their many-sidedness, their very versatility, lends them a peculiar charm. Their partners can easily lose themselves in such a labyrinthine nature, finding in it such an abundance of possible experiences that their personal interests are completely absorbed, sometimes in a not very agreeable way.

since their sole occupation then consists in tracking the other through all the twists and turns of his character. There is always so much experience available that the simpler personality is surrounded, if not actually swamped, by it; he is swallowed up in his more complex partner and cannot see his way out. It is an almost regular occurrence for a woman to be wholly contained, spiritually, in her husband, and for a husband to be wholly contained, emotionally, in his wife. One could describe this as the problem of the "contained" and the "container."

The one who is contained feels himself to be living entirely within the confines of his marriage; his attitude to the marriage partner is undivided; outside the marriage there exist no essential obligations and no binding interests. The unpleasant side of this otherwise ideal partnership is the disquieting dependence upon a personality that can never be seen in its entirety, and is therefore not altogether credible or dependable. The great advantage lies in his own undividedness, and this is a factor not to be underrated in the psychic economy.

The container, on the other hand, who in accordance with his tendency to dissociation has an especial need to unify himself in undivided love for another, will be left far behind in this effort, which is naturally very difficult for him, by the simpler personality. While he is seeking in the latter all the subtleties and complexities that would complement and correspond to his own facets, he is disturbing the other's simplicity. Since in normal circumstances simplicity always has the advantage over complexity, he will very soon be obliged to abandon his efforts to arouse subtle and intricate reactions in a simpler nature. And soon enough his partner, who in accordance with her² simpler nature expects simple answers from him, will give

² [In translating this and the following passages, I have, for the sake of clarity, assumed that the container is the man and the contained woman. This assumption is due entirely to the exigencies of English grammar, and is not implied in the German text. Needless to say, the situation could just as easily be reversed.—TRANSLATOR.]

him plenty to do by constellating his complexities with her everlasting insistence on simple answers. Willy-nilly, he must withdraw into himself before the suasions of simplicity. Any mental effort, like the conscious process itself, is so much of a strain for the ordinary man that he invariably prefers the simple, even when it does not happen to be the truth. And when it represents at least a half-truth, then it is all up with him. The simpler nature works on the more complicated like a room that is too small, that does not allow him enough space. The complicated nature, on the other hand, gives the simpler one too many rooms with too much space, so that she never knows where she really belongs. So it comes about quite naturally that the more complicated contains the simpler. The former cannot be absorbed in the latter, but encompasses it without being itself contained. Yet, since the more complicated has perhaps a greater need of being contained than the other, he feels himself outside the marriage and accordingly always plays the problematical role. The more the contained clings, the more the container feels shut out of the relationship. The contained pushes into it by her clinging, and the more she pushes, the less the container is able to respond. He therefore tends to spy out of the window, no doubt unconsciously at first; but with the onset of middle age there awakens in him a more insistent longing for that unity and undividedness which is especially necessary to him on account of his dissociated nature. At this juncture things are apt to occur that bring the conflict to a head. He becomes conscious of the fact that he is seeking completion, seeking the contentedness and undividedness that have always been lacking. For the contained this is only a confirmation of the insecurity she has always felt so painfully; she discovers that in the rooms which apparently belonged to her there dwell other, unwished-for guests. The hope of security vanishes, and this disappointment drives her in on herself, unless by desperate and violent efforts she can succeed in forcing her partner to capitulate, and in extort-

ing a confession that his longing for unity was nothing but a childish or morbid fantasy. If these tactics do not succeed, her acceptance of failure may do her a real good, by forcing her to recognize that the security she was so desperately seeking in the other is to be found in herself. In this way she finds herself and discovers in her own simpler nature all those complexities which the container had sought for in vain.

If the container does not break down in face of what we are wont to call "unfaithfulness," but goes on believing in the inner justification of his longing for unity, he will have to put up with his self-division for the time being. A dissociation is not healed by being split off, but by more complete disintegration. All the powers that strive for unity, all healthy desire for selfhood, will resist the disintegration, and in this way he will become conscious of the possibility of an inner integration, which before he had always sought outside himself. He will then find his reward in an undivided self.

This is what happens very frequently about the midday of life, and in this wise our miraculous human nature enforces the transition that leads from the first half of life to the second. It is a metamorphosis from a state in which man is only a tool of instinctive nature, to another in which he is no longer a tool, but himself: a transformation of nature into culture, of instinct into spirit.

One should take great care not to interrupt this necessary development by acts of moral violence, for any attempt to create a spiritual attitude by splitting off and suppressing the instincts is a falsification. Nothing is more repulsive than a furtively prurient spirituality; it is just as unsavoury as gross sensuality. But the transition takes a long time, and the great majority of people get stuck in the first stages. If only we could, like the primitives, leave the unconscious to look after this whole psychological development which marriage entails, these transformations could be worked out more completely and without too much friction. So often among so-called "primitives" one comes across spirit-

ual personalities who immediately inspire respect, as though they were the fully matured products of an undisturbed fate. I speak here from personal experience. But where among present-day Europeans can one find people not deformed by acts of moral violence? We are still barbarous enough to believe in both asceticism and its opposite. But the wheel of history cannot be put back; we can only strive towards an attitude that will allow us to live out our fate as undisturbedly as the primitive pagan in us really wants. Only on this condition can we be sure of not perverting spirituality into sensuality, and vice versa; for both must live, each drawing life from the other.

The transformation I have briefly described above is the very essence of the psychological marriage relationship. Much could be said about the illusions that serve the ends of nature and bring about the transformations that are characteristic of middle life. The peculiar harmony that characterizes marriage during the first half of life—provided the adjustment is successful—is largely based on the projection of certain archetypal images, as the critical phase makes clear.

Every man carries within him the eternal image of woman, not the image of this or that particular woman, but a definite feminine image. This image is fundamentally unconscious, an hereditary factor of primordial origin engraved in the living organic system of the man, an imprint or "archetype" of all the ancestral experiences of the female, a deposit, as it were, of all the impressions ever made by woman—in short, an inherited system of psychic adaptation. Even if no women existed, it would still be possible, at any given time, to deduce from this unconscious image exactly how a woman would have to be constituted psychically. The same is true of the woman: she too has her inborn image of man. Actually, we know from experience that it would be more accurate to describe it as an image of *men*, whereas in the case of the man it is rather the image of *woman*. Since this image is unconscious, it is always unconsciously projected upon the person of the be-

loved, and is one of the chief reasons for passionate attraction or aversion. I have called this image the "anima," and I find the scholastic question *Habet mulier animam?* especially interesting, since in my view it is an intelligent one inasmuch as the doubt seems justified. Woman has no anima, no soul, but she has an *animus*. The anima has an erotic, emotional character, the animus a rationalizing one. Hence most of what men say about feminine eroticism, and particularly about the emotional life of women, is derived from their own anima projections and distorted accordingly. On the other hand, the astonishing assumptions and fantasies that women make about men come from the activity of the animus, who produces an inexhaustible supply of illogical arguments and false explanations.

Anima and animus are both characterized by an extraordinary many-sidedness. In a marriage it is always the contained who projects this image upon the container, while the latter is only partially able to project his unconscious image upon his partner. The more unified and simple this partner is, the less complete the projection. In which case, this highly fascinating image hangs as it were in mid air, as though waiting to be filled out by a living person. There are certain types of women who seem to be made by nature to attract anima projections; indeed one could almost speak of a definite "anima type." The so-called "sphinx-like" character is an indispensable part of their equipment, also an equivocalness, an intriguing elusiveness—not an indefinite blur that offers nothing, but an indefiniteness that seems full of promises, like the speaking silence of a Mona Lisa. A woman of this kind is both old and young, mother and daughter, of more than doubtful chastity, childlike, and yet endowed with a naive cunning that is extremely disarming to men.³ Not every man of real intellectual power can be an animus, for the animus must be a master

³ There are excellent descriptions of this type in H. Rider Haggard's *She* (London, 1887) and Pierre Benoit's *L'Atlantide* (Paris, 1920; translated by Mary C. Tongue and Mary Ross as *Atlantida*, New York, 1920).

not so much of fine ideas as of fine words—words seemingly full of meaning which purport to leave a great deal unsaid. He must also belong to the "misunderstood" class, or be in some way at odds with his environment, so that the idea of self-sacrifice can insinuate itself. He must be a rather questionable hero, a man with possibilities, which is not to say that an animus projection may not discover a real hero long before he has become perceptible to the sluggish wits of the man of "average intelligence."⁴

For man as well as for woman, in so far as they are "containers," the filling out of this image is an experience fraught with consequences, for it holds the possibility of finding one's own complexities answered by a corresponding diversity. Wide vistas seem to open up in which one feels oneself embraced and contained. I say "seem" advisedly, because the experience may be two-faced. Just as the animus projection of a woman can often pick on a man of real significance who is not recognized by the mass, and can actually help him to achieve his true destiny with her moral support, so a man can create for himself a *femme inspiratrice* by his anima projection. But more often it turns out to be an illusion with destructive consequences, a failure because his faith was not sufficiently strong. To the pessimists I would say that these primordial psychic images have an extraordinarily positive value, but I must warn the optimists against blinding fantasies and the likelihood of the most absurd aberrations.

One should on no account take this projection for an individual and conscious relationship. In its first stages it is far from that, for it creates a compulsive dependence based on unconscious motives other than the biological ones. Rider Haggard's *She* gives some indication of the curious world of ideas that underlies the anima projection. They

⁴ A passably good account of the animus is to be found in Marie Hay's book *The Evil Vineyard* (New York, 1923), also in Elinor Wylie's *Jennifer Lorn* (New York, 1923) and Selma Lagerlöf's *Gösta Berlings Saga* (1891; English translation by P. B. Flach, *The Story of Gösta Berling*, 1898).