

**JUNG'S PSYCHOLOGY AND EDUCATION**

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## INTRODUCTION

The whole modern system of education is based on psychological discoveries and theories which are relatively recent. The discovery of the unconscious represents a great addition to man's knowledge and the unconscious depths of the psyche have been incorporated into almost every phase of our lives. Psychology has taken an almost unnoticed part in the transforming of our lives especially through advertising.

The use of mass psychoanalysis to guide campaigns of persuasion has become the basis of a multi-million dollar industry. Professional persuaders have seized upon it in their groping for more effective ways to sell us their wares-whether products, ideas,<sup>1</sup> attitudes, candidates, goals, or states of mind.

Dr. Carl Gustav Jung, psychiatrist, and psychotherapist, recognized the inner world of the psyche and he related the conscious to the unconscious. Jung's contributions to social understanding and to education especially are becoming more valuable each day; his influence has spread far and wide.

The penetration of Jungian insight is attested in expressions of indebtedness by minds as brilliant and diverse as in Paul Radin, Lewis

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<sup>1</sup>Vance Packard, The Hidden Persuaders, (New York: The David McKay Company, Inc., 1957), p. 1.

Mumford, Philip Wylie, Paul Tillich, Karl Shapiro, and Arnold Toynbee. Harvard University for its Tercentenary Celebration in 1937, chose Jung along with Pierre Janet as outstanding contributors to the world's knowledge of the mysteries of the human psyche.<sup>1</sup>

Jung's approach in his psychology is different from those psychologists who regard society as being composed of many individuals. Jung's concepts evolve from man's social nature. His approach, therefore, is from a social definition of man rather than a biological definition. Jung's studies of history and societies, therefore serve his purpose in solving the problems of individuality. To understand Jung's concepts is to fix firmly in one's mind the way in which he thinks of society and the individual and of their relationship to each other.

At the beginning of his career, Jung was very confused as to exactly what he was looking for and he was even more confused about the approach which he should take. He studied the works of the prominent philosophers and psychologists who had preceded him and his position was still far from clear. When he later became the pupil and friend of Freud, his insights began to take on a pattern. Jung's intensive study of the habits and customs of primitive tribes of peoples also contributed greatly to the pattern of his thought.

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<sup>1</sup>Ira Progoff, Jung's Psychology and its Social Meaning, (New York: Grove Press, 1955), p. vii.

He remained allied with Freud for some time but found that he could no longer agree with Freud's theory that sexuality is the only active force in the psyche to which everything else can be traced back. Jung knew that sexuality was not the complete basis of personality.

Therefore, Jung came to realize that the central business of every human being is to be a real person and that we possess by nature the factors out of which personality can be made. Jung probed underneath the conscious level of man and he gave to the world some extremely interesting and useful theories which are of great practical value to all types of peoples today.

It is the purpose of this paper to look more closely at some of these theories and to find their applications for education. Jung's contributions to the field of education and teaching can be partly understood when we realize through depth psychology how much our actions are influenced by unconscious desires.

## CHAPTER I

### THE UNCONSCIOUS

While Freud has undoubtedly increased our knowledge of the variety of the secret mechanisms in the human psyche far more than Adler, the latter has possibly developed a deeper conception of human personality as a whole. A union of these two systems, with their partial truths, might mean a considerable increase in our psychological knowledge of man. Jung is known to have attempted it as soon as the school broke up.<sup>1</sup>

Throughout the centuries of civilization, many scientists, doctors, philosophers and teachers have been probing into that controversial and interesting realm of the non-material aspects of the human being. This topic has undoubtedly held a more prominent place than any other since the beginning of time. The reason is obvious because there is no study so stimulating as that of the human being.

Various approaches to the study of man have been taken but there always seemed to be something lacking. The intellect and will were given great importance with some minor recognition going to the emotions and unconscious desires. The significance of these latter factors was put on a reserve shelf, as it were,

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<sup>1</sup>Joseph Nuttin, Psychoanalysis and Personality, (New York: Sheed and Ward, 1953), p. 84.

even though they were recognized. There was, however, a fairly valid reason for this folly; social scientists seemed to have come up against a block with regard to the unconscious, that is, until the enlightening insights of Dr. Carl G. Jung.

The need was not only to get beyond rationalism and to reach the historical forces underlying consciousness, but to understand the unconscious in terms of its meaningfulness and in terms of its implications for man's spiritual life.<sup>1</sup>

Jung was the pioneer in the understanding of the unconscious. He did not even pretend to have the full and final answers. His greatest contribution lies in the fact that he opened those doors which had been locked for so long; the field for future psychologists was now open.

The joining of the conscious to the unconscious was the key to Jung's psychological thought. This was the methodical starting-point of his investigation of the human psyche as a whole. Jung recognized an inner world which was common to every human being, both sane and insane. Every degree of sanity in the human being displays this element which is both active and real.

Language has characteristic ways of expressing this fact in such expressions as: "I don't know what has come over him today; he acts like a man who is

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<sup>1</sup>Ira Prógoff, Jung's Psychology and its Social Meaning, (New York: Grove Press, 1953), p. 10.



possessed; he doesn't know what he is doing." It is a proven fact that our phrases, choice of words and inflections of voice will betray us every time. The individual's real thoughts seem to creep up through the layers of the unconscious and become conscious in his words.

Jung also noted very carefully the tendencies and customs of primitive tribes. These people, Jung thought, seemed to display their unconscious desires and thoughts more openly. The reason for this could be that their emotional life flowed forth more freely because they were not so restricted by the complexities of European society.

Jung observed the patterns of symbolism and he concluded that fantasy material was of some significance to him in his endeavor to study the unconscious. There was a basic similarity for Jung between the contents of the myth and those of the dream. It seemed to him that the dreams of an individual demonstrated a very definite pattern through various types of symbols.

He worked out his basic approach to symbols with the underlying premise that mythologic thought in general is to be described in terms of the same characteristics as the unconscious, and that the symbolic manifestations of the unconscious, from myth to dream, may be studied under a common frame of references.<sup>1</sup>

Jung chose the terms psyche and psychic, rather than mind and mental because the former refer to both

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<sup>1</sup>Ira Progoff, Jung's Psychology and its Social Meaning, (New York: Grove Press, 1953), pp. 33-34.

consciousness and unconsciousness whereas the latter are more or less restricted to conscious phenomena. Some of Jung's terminology has been misleading to his readers because he borrowed some terms from Freud. Jung, however, redefined these new words and phrases but they had already become popular under Freud's context. Therefore, they retained their former definition and some ambiguity has ensued.

Two distinctive divisions in the psyche were seen by Jung, that is, the conscious and the unconscious.

By consciousness I understand the relatedness of psychic contents to the ego in so far as they are sensed as such by the ego.<sup>1</sup>

By ego I understand a complex of representations which constitutes the centrum of my field of consciousness and appears to possess a very high degree of continuity and identity.<sup>2</sup>

Consciousness is defined in terms of its relation to the ego; the ego acts as the centre of consciousness. Unconsciousness has no connexion with the ego. Our consciousness occupies itself with objects; it concerns a knowing and willing action on our part. A conception of reality is formed within us through a daily encounter with the outside world in general and through our own activities.

<sup>1</sup>The unconscious aspect of the psyche is different

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<sup>1</sup>C. G. Jung, Psychological Types, (London: Kegan Paul, Trench, Trubner and Co., Ltd., 1933), p. 535.

<sup>2</sup>Ibid., p. 540.

from, but compensatory to the conscious."<sup>1</sup> The contents of the various layers of the unconscious are first found in the conscious psyche. For example, in the act of forgetting, our attention is simply turned to another subject and the previous contents of consciousness are suppressed. This, however, is a very simple example because we can return to that subject at any time. Many other things are suppressed so far into the unconscious that we do not know and many times do not want to know that they are there.

Jung calls the general psychic energy libido. This is a Latin word which means desire, longing, urge. The basic material with which Jung works is the libidinal energy in the psyche which manifests itself in psychic phenomena. Although this psychic energy is repressed with a content of consciousness, it continues to act in the unconscious. That which is repressed or forgotten forms the uppermost layer or "the personal unconscious" as it was termed by Jung. This layer is to Jung the "more or less superficial layer of the unconscious."<sup>2</sup>

The deepest and largest area of the psyche is called "the collective unconscious" by Jung. It is the unknown material from which our consciousness emerges.

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<sup>1</sup>Frieda Fordham, An Introduction to Jung's Psychology, (Great Britain: Richard Clay & Co., Ltd., 1959), p. 16.

<sup>2</sup>G. G. Jung, The Integration of the Personality, (New York: Farrar and Rinehart, 1939), pp. 52-53.

Because of the word "collective", it has often been understood to mean a kind of communal unconscious, something like a "group mind". But that is very far from Jung's meaning. Actually, the significance of the word "collective" in his thinking is as a contrast to the word "personal", and Jung uses it to convey the idea that the human being contains psychic materials whose reality is prior to the fact of individuality. The "collective" refers to a level of psychic contents that is deeper than, prior to, and more fundamental than the individual personality. It is not collective at all in the ordinary sociological sense of something that is a joint possession. It is collective rather in the sense that as something generically present in man, it is collectively held by all men.<sup>1</sup>

It should be noted here that the unconscious is a positive rather than a negative factor; it is the source of all conscious materials.

There are certain insane ideas which cannot be derived from the contents of any conscious mind.<sup>2</sup> They are not merely facts or ideas which have been forgotten and recalled in a moment, but they seem to have sprung up from "no-where". It is quite obvious that this is false for they must have had some origin. It is also obvious that the origin was not consciousness. These ideas, therefore, must have come from some independent, unknown mental functioning, that is, the unconscious.

Everything that is produced in the human mind is within our psychic range. Every idea must have had some origin, however deep and hidden it may have been.

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<sup>1</sup>Ira Progoff, Jung's Psychology and its Social Meaning, (New York: Grove Press, 1953), p. 53.

<sup>2</sup>C. G. Jung, The Integration of the Personality, (New York: Farrar and Rinehart, 1939), p. 7.

"Of course, the lunatic is the individual completely overcome by the unconscious."<sup>1</sup> The consciousness of average people can very easily be invaded by some strange unconscious activity. The individual and social lives of human beings can be radically altered because of a surprise attack from the unconscious.

"Groups and societies, even whole peoples, may have seizures of a similar kind; these are mental epidemics."<sup>2</sup> This type of unconscious invasion is usually extremely subtle and far more dangerous than that of an isolated case, although their sources are fundamentally the same. For instance, the Nazi movement which has occurred during our own times is a thing which is looked upon as if "it could never happen to us". Jung reminds us, however, that these movements are manifestations of the collective unconscious which is common to all mankind. In Essays on Contemporary Events, Jung says:

When such symbols (Wotan symbols) occur in a large number of individuals and are not understood, they begin to draw these individuals together as if by magnetic force, and thus a mob is formed; and its leader will soon be found in the individual who has the least resistance, the least sense of responsibility, and because of his inferiority, the greatest will to power. He will thus let loose everything which is ready to break forth, and the mob will follow with

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£ <sup>1</sup>C. G. Jung, The Integration of the Personality, (New York: Farrar and Rinehart, 1939), p. 8.

<sup>2</sup>Ibid., p. 9.

the irresistible force of an avalanche.<sup>1</sup>

At this point, the reader may become somewhat puzzled and state: "I now understand that the human psyche is composed of the conscious and the unconscious and that consciousness comes out of the unconscious, but what is the origin of the materials of the unconscious?" This question also posed itself to Jung whereupon he explained the archetypes of the collective unconscious. "They are in a certain sense the precipitates of all the experiences of all our ancestors, but not the experiences themselves."<sup>2</sup>

Jung maintains that man is prepared to enter the world into which he is born and as a psychic being he is adapted to his environment. There are various details which distinguish the collective unconscious; there seems to be an underlying law. We develop attitudes and adapt ourselves generally to do the things we are supposed to do and also those which we think we should do. "The process of civilizing the human being leads to a compromise between himself and society as to what he should appear to be, and to the formation of the mask behind which most people live."<sup>3</sup>

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<sup>1</sup>Ira Progoff, Jung's Psychology and its Social Meaning, (New York: Grove Press, 1953), pp. 205-206.

<sup>2</sup>Josef Goldbrunner, Individuation, (London: Hollis and Carter, 1955), p. 105.

<sup>3</sup>Frieda Fordham, An Introduction to Jung's Psychology, (Great Britain: Richard Clay and Co., Ltd., 1959), p. 47.

The persona is a function-complex which has come into existence for reasons of adaptation or necessary convenience, but by no means is it identical with the individuality. "The function complex of the persona is exclusively concerned with the relation to the object."<sup>1</sup> This mask which people wear serves the purpose of trying to fool others and themselves, but this does not present a true picture of the characteristic singularity of that person. Each man plays his particular role in life; it is as if he was an actor who adopts the characteristics expected of him in his position.

This "false front", as it is called in current terminology, operates much differently in the various types of human beings. One can easily be swallowed up by the collective unconscious identifying himself with an inner image of some sort which might even lead to delusions of grandeur. A good balance and proper functioning of the persona, however, is necessary for psychic health.

Jung regards dreams with great importance because they are manifestations of psychic activity. The dream is difficult to understand because it is expressed in symbols and pictures. It is not a product of the will, but a spontaneous projection of the psyche. "The conscious mind allows itself to be trained like a parrot,

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<sup>1</sup>C. G. Jung, Psychological Types, (London: Kegan Paul, Trench, Trubner & Co., 1933), p. 591.

but the unconscious does not - which is why St. Augustine thanked God for not making him responsible for his dreams".<sup>1</sup>

Up to this point, there has been no mention of the emotions nor their function in the psyche. Emotions, like dreams, are not voluntarily produced but they can and do leap up from the unconscious at any given moment. Jung defines emotions as "instinctive, involuntary reactions that upset the rational order of consciousness by their elementary outbursts".<sup>2</sup>

It is not possible to go into the various aspects of Jung's Psychology in great detail in this paper, I am therefore hoping that the brief sketch which is being given will enable the reader to understand the basis for future generalizations and judgments to be found in this paper.

It seems to me that a very appropriate way to close this chapter is to let Jung's own words say in summary:

Normally, the unconscious collaborates with consciousness in a smooth and unobtrusive way, so that one does not even realize its existence, but if an individual deviates too much from the original instinctive pattern, then he realizes the full impact of the unconscious forces. What is true of the individual holds also for the social group.

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<sup>1</sup>C. G. Jung, The Collected Works of, (Volume 12; London: Routledge and Kegan Paul, 1953), p. 45.

<sup>2</sup>C. G. Jung, The Integration of the Personality, (New York: Farrar & Rinehard, Inc., 1939), p. 10.



The collaboration of the unconscious is intelligible and purposive. Even when it is in opposition to consciousness, it acts in a compensatory or complementary way, as if it were trying to re-establish the lost balance. The more serious the mental difficulty, however, the more incomprehensible are the manifestations of the unconscious. This is particularly the case in neuroses and psychoses. <sup>1</sup>

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<sup>1</sup>C. G. Jung, The Integration of the Personality, (New York: Farrar & Rinehart, Inc., 1939), pp. 14 - 15.

## CHAPTER II

### PSYCHOLOGICAL TYPES

The problem of typing individuals has a history as long as that of the human race. There is no perfect category for any one group, but it is possible to classify individuals in a tentative and hypothetical way. This classification, of course, depends on the more important factors in the individual's personality; it could not possibly include every aspect of personality. If human beings were to be classified accurately, there would be as many categories as there are human beings.

Jung's study of the individual is based on the movement of libidinal energy in the psyche and on its manifestations in psychic phenomena. It is obvious to the most amateur observer that there are many different types of people. When the expression of libido manifests itself as the individual makes his adjustment to experience, certain aspects of this movement tend to follow similar patterns within particular individuals. This provides us with a starting point on which we can construct some hypotheses.

Jung pursued the problem of types by studying the great personalities of history and distinguishing between two opposing types. They are clearly defined in the persons of Plato and Aristotle.

Plato constructs his world from his own mind; he is an introvert, whereas it is the clarity of the object that is evident in all Aristotle's definitions; he represents the extravert type. Both accord with two trends which run through the history of the human mind from Classical times and the Middle Ages right into our own age (considered from the psychological, not the epistemological angle). The antitheses is repeated in St. Augustine and St. Thomas.<sup>1</sup>

Jung saw the necessity of knowing a great deal more about the way in which the individual reacts. He wanted to know how a person reacted to an obstacle for it is very clear that every individual has his accustomed way of meeting decisions and of dealing with difficulties. Jung says:

For instance, we come to a brook where there is no bridge. The stream is too broad to step across, and we must jump. To make this possible, we have at our disposal a complicated functional system, namely, the psycho-motor system. It is completely developed and needs only to be released. But before this happens, something of a purely psychic nature takes place, that is, the decision is made about what is to be done. This is followed by activities which settle the issue in some way and are different for each individual. But, significantly enough, we rarely, if ever, recognize these events as characteristic, for we cannot as a rule see ourselves at all, or only at the very end. This is to say that, just as the psycho-motor apparatus is automatically at our disposal, so there is an exclusively psychic apparatus ready for our use in the making of decisions, which works also by habit and therefore unconsciously.<sup>2</sup>

Jung observed that there were two distinct types which he called extraverts and introverts. The former

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<sup>1</sup>Josef Goldbrunner, Individuation, (London: Hollis and Carter, 1955), p. 45.

<sup>2</sup>C. G. Jung, Modern Man in Search of a Soul, (London: Routledge and Kegan Paul Ltd., 1953), p. 93.

class is characterized by a positive relation to the object and the latter by a negative one. These classifications show certain typical characteristics of a person's general behaviour but they have very little meaning or value unless we realize all the other characteristics which go with the type.

"Extraversion means an outward turning of the libido."<sup>1</sup> When frequent decisions and actions are determined by a turning to the object or to objective facts, we speak of an extraverted attitude. However, when this pattern is habitual, we speak of an extraverted type. His entire consciousness looks outward to the world; his determination always comes to him from without.

An extraverted man is one who lives so as to correspond directly with objective conditions and their claims. The objective rather than the subjective plays the greater role as the determining factor of his consciousness. He does not expect to find any absolute factors in his own inner life since he knows only those which are outside himself. Some subjective values are present but they hold less prominence than the external objective conditions.

Everyone in the state of extraversion thinks,

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<sup>1</sup>C. G. Jung, Psychological Types, (London: Kegan Paul, Trench, Trubner and Co., 1933), p. 542.

acts and feels in relation to the object. His actions clearly indicate his dependence on the object and his entire attitude is indicated by his transfer of interest from subject to object. He never expects to find any absolute factors in his own inner life since the only ones he knows are outside himself; his entire consciousness looks outwards toward the world.

"Mere adjustment is the limitation of the normal extraverted type."<sup>1</sup> This particular type of individual can accustom himself to the normal conditions of his environment but he is not necessarily adapted. Adaptation requires more than a frictionless participation in the immediate environment. It requires that the individual follow far more universal laws than those which are prescribed by purely local and temporary conditions.

There is a tendency in the extraverted attitude that the subjective factor will be repressed because of the controlling power of the object. When Jung attempts to divide human beings into recognizable types, he is dealing mainly with the psychology of the conscious individual. Therefore, when a person is described as either extraverted or introverted, it means that his habitual conscious attitude is either the one or the other. A balanced attitude would include both extraversion

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<sup>1</sup>C. G. Jung, Psychological Types, (London: Kegan Paul, Trench, Trubner & Co., 1933), p. 419.

and introversion. It is often very clear, however, that one attitude is developed while the other remains unconscious.

The extravert is greatly influenced by his environment and outside factors in general. He is sociable and confident in both strange and familiar situations; he is usually interested in everything and he likes groups, organizations and parties. This type is also optimistic and enthusiastic, but the enthusiasm is easily lost. This is just a brief description of the general extraverted type; a more complete description will be given in the following pages. It is obvious, however, that this type has some disadvantages because of his outgoing personality.

The weakness of extraverts lies in a tendency to superficiality and a dependence on making a good impression; they enjoy nothing more than an audience. They dislike being alone, and think reflection morbid, and this, together with a lack of self-criticism, makes them more attractive to the outer world than to their family or immediate circle where they can be seen without disguise.<sup>1</sup>

It is easily seen that the strong and weak points in the extravert's personality are both desirable and necessary in society. There seems to be a preference for this type of individual in North America, especially in the business world, but it is good to note his weakness

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<sup>1</sup>Frieda Fordham, An Introduction to Jung's Psychology, (Great Britain: Richard Clay & Company Ltd., 1959), p. 32.

as well as his strength.

Now let us turn to the introverted type and briefly survey his general characteristics. "Introversion means a turning inwards of the libido whereby a negative relation of subject to object is expressed."<sup>1</sup> The subject is the chief factor of motivation for the introvert while the object receives only a secondary value. Introverted consciousness views all the external conditions of the environment but the decisive determinant in selecting is definitely subjective. "Whereas the extraverted type refers pre-eminently to that which reaches him from the object, the introvert principally relies upon that which the outer impression constellates in the subject."<sup>2</sup>

Because the term "subjective" sometimes can lead the reader to the wrong meaning, Jung cautions us against its misuse.<sup>3</sup> The "subjective factor" is understood by Jung to mean that psychological action or reaction which, when merged with the effect of the object, makes a new psychic fact. The really fundamental subject, the Self, is far more comprehensive than the ego, because the former also embraces the unconscious, while the latter

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<sup>1</sup>C. G. Jung, Psychological Types, (London: Kegan Paul, Trench, Trubner & Co., 1933), p. 567.

<sup>2</sup>Ibid., p. 472.

<sup>3</sup>Ibid., pp. 473-474.

is essentially the focal point of consciousness. The ego and the Self are, therefore, far from being identical; it is the psychological structure of the subject that precedes any development of the ego.

Introverted people prefer their own thoughts to conversation and books and they are at their best when alone or in a small familiar group; they do not like noisy activities. A generally acceptable opinion would be much more attractive to the extravert than to his opposite, the introvert, who values his own judgment. This independence of judgment and lack of conventionality can be very valuable if it is not present in exaggerated degrees.

The normal introverted attitude has just as much right to existence as the normal extraverted attitude. Both types are valuable to any form of society. Each type, however, tends to misunderstand the other because of the different manner each has of approaching any given situation. With introversion, the object is not given the importance which really belongs to it while it plays too great a role in the extraverted attitude. Conversely, the subjective factors are almost ignored by the extravert while they play too great a role with the introvert. "The superior position of the subjective factor in consciousness involves an inferiority of the objective factor."<sup>1</sup>

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<sup>1</sup>C. G. Jung, Psychological Types, (London: Kegan Paul, Trench, Trubner and Co., 1933), p. 477.



Jung distinguishes four basic functions, that is; thinking, and feeling, sensation and intuition. He classifies the two former ones as the rational factors and the latter are the irrational factors.

By psychological function I understand a certain form of psychic activity that remains theoretically the same under varying circumstances. From the energetic standpoint a function is a phenomenal form of libido which theoretically remains constant, in much the same way as physical force can be considered as the form, or momentary manifestation of physical energy.<sup>1</sup>

The general grouping of extraverts and introverts is so superficial and inclusive that it permits no more than a rather general discrimination. A more exact investigation of the individual psychologies which fall into either group at once manifests great differences between individuals who belong to the same group. Therefore, when Jung made a further step in an attempt to refine his theory of types, the four basic functions resulted.

These basic functions are genuinely and essentially differentiated from other functions. If one of these functions habitually prevails, a corresponding type results. Everyone of these types can be introverted or extraverted according to his relation to the object.

Let us now look more closely at these functions. From Jung's classification of people, we can distinguish

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<sup>1</sup>C. G. Jung, Psychological Types, (London: Kegan Paul, Trench, Trubner & Co., 1933), p. 547.

eight general categories:

1. The extraverted thinking type.
2. The extraverted feeling type.
3. The extraverted sensation type.
4. The extraverted intuition type.
5. The introverted thinking type.
6. The introverted feeling type.
7. The introverted sensation type.
8. The introverted intuition type.

"Thinking is that psychological function which, in accordance with its own laws, brings given presentations into conceptual connection."<sup>1</sup> Thinking evolves from two sources, that is, either from objective data or from subjective data. Thinking types may be either extraverted or introverted.

The direction of the extraverted thinker's thought is towards the outside world. He is interested in facts and materials and if he is interested in ideas, they will be derived usually from tradition or from the current trend of thought. He often has a strong sense of duty and he usually has difficulties in putting forth his good qualities to his acquaintances because his deeds do not fit into his formula of life.

The extravert's type of thinking is positive,

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<sup>1</sup>C. G. Jung, Psychological Types, (London: Kegan Paul, Trench, Trubner and Co., 1933), p. 611.

that is, it is continually producing new ideas or facts.

Even when it analyzes, it constructs, because it is always advancing beyond the analysis to a new continuation...It is, in any case, characteristic that it is never absolutely depreciatory or destructive, but always substitutes a fresh value for one that is demolished. This quality is due to the fact that thought is the main channel into which a thinking type's energy flows.<sup>1</sup>

The merits of extraverted thinking are at the same time its limitations. An admirable quality of this type is its down-to-earth nature. He also has a tremendous power of concentration on objects which results in a rigid discipline for him. He likes logic and order and lives his whole life in a formula-like fashion. This leads him to think that others should live their lives in a similar fashion and he has a strong tendency to think that he is absolutely right. He becomes too easily tied down to facts and he tries to escape from this situation by inventing formulae and concepts which appear to remedy the situation.

On the other hand, the introverted thinker is not so much interested in facts as he is in ideas.

Eternal facts are not the aim and origin of this thinking, although the introvert would often like to make it so appear...It formulates questions and creates theories; it opens up prospects and yields insight, but in the presence of facts it exhibits a reserved demeanour. As illustrative examples they have their value, but they must not prevail. Facts are collected as evidence or examples for a theory, but never for their own

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<sup>1</sup>C. G. Jung, Psychological Types, (London: Kegan Paul, Trench, Trubner & Co., 1933), p. 442.

sake...its actual creative power is proved by the fact that his thinking can also create that idea which, though not present in the external facts, is yet the most suitable abstract expression of them.<sup>1</sup>

What is important to the introverted thinker is the development and presentation of the "primordial image" and its shaping into an idea. He is thought by the outside world to be an odd character because he limits his attention to inner realities. His type is not much concerned with the thoughts and feelings of other people and because of this, he is usually quite shy or else he will make some inappropriate comments which make people who are not alert misunderstand him. The absent-minded professor is a good example of this type.

The functions of thinking and feeling mutually exclude one another. Therefore, the thinking types have an under-developed feeling function. Jung warns us against the misinterpretation of his meaning of the word "feeling". This word, as do many others in our language, has several variations of meaning so we must state specifically what Jung means by the feeling function.

Feeling is primarily a process that takes place between the ego and a given content, a process, moreover, that imparts to the content a definite value in the sense of acceptance or rejection ('like' or 'dislike'); but it can also appear, as it were, isolated in the form of 'mood', quite apart from

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<sup>1</sup>C. G. Jung, Psychological Types, (London: Kegan Paul, Trench, Trubner & Co., 1933), pp. 480-481.

the momentary contents of consciousness or momentary sensations. This latter process may be causally related to previous conscious contents, though not necessarily so, since, as psychopathology abundantly proves, it can take origin equally well from unconscious contents.<sup>1</sup>

In a feeling type of situation, one judges and behaves accordingly. These people are at their best in situations where personal relationships are important. Feeling is specifically concerned with human relationships and the ways in which people behave toward one another.

The extraverted feeling type is found more often among women than among men. She is equally comfortable in small groups and in large social gatherings; she is usually sympathetic, charming, thoughtful and helpful. This type is the one who can smoothe over the most awkward of situations for she is especially tactful.

She is a woman who follows the guiding-line of her feeling. As the result of her education her feelings have become developed into an adjusted function, subject to conscious control. What she cannot feel, she cannot consciously think but this does not necessarily mean that she cannot think properly. As far as feeling permits, she can think very well but every conclusion, however logical, that might lead to a disturbance of feeling is rejected from the start. To

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<sup>1</sup>C. G. Jung, Psychological Types, (London: Kegan Paul, Trench, Trubner & Co., 1933), p. 543.

her, everything which corresponds with objective evaluations is good while the rest merely exists. So long as her feeling remains personal it is genuine, but if it is pushed to extremes, it becomes artificial.

Introverted feeling is determined principally by the subjective factor. This means that the feeling-judgment differs quite as essentially from extraverted feeling as does the introversion of thinking from extraversion. It is unquestionably difficult to give an intellectual presentation of the introverted feeling process, or even an approximated description of it, although the peculiar character of this kind of feeling simply stands out as soon as one becomes aware of it at all. Since it is primarily controlled by subjective pre-conditions, and is only secondarily concerned with the object, this feeling appeals much less upon the surface and is, as a rule, misunderstood. It is a feeling which apparently depreciates the object; hence, it usually becomes noticeable in its negative manifestations.<sup>1</sup>

Introverted feeling types often give the feeling of coldness; they are not demonstrative. However, while appearing to be very reserved, they usually have great sympathy for close friends or those who are in need. They make constant and reliable friends but they are generally unadaptable especially if they are forced to play a role which is not genuine.

Practically everything that was said of introverted thinking can also be said here about introverted feeling except that here everything is felt while there it was thought. Sometimes this type creates the impression of self-love; the truth is, their feelings are intensive

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<sup>1</sup>C. G. Jung, Psychological Types, (London: Kegan Paul, Trench, Trubner & Co., 1933), pp. 489-490.

rather than extensive. "Assailed by rumours, he must make convulsive efforts to convert, if possible, a threatened inferiority into a superiority".<sup>1</sup>

Now we have seen that it is a general distinguishing mark of the rational types that their life is, to a large extent, subordinated to reasoning judgment. Let us now turn to the irrational types and observe some of their general characteristics and behaviour patterns. It would be well to point out again, as Jung so often did, that this manner of classification is far from being completely accurate because of the fact that we are dealing with human beings. With such complex subject matter as this, it is obvious that there is no one, completely correct category for any group; the groupings with which we are dealing here are general and are of value only if this fact is understood.

The first point at which the individual meets the outside world is through the senses. When sensation has priority, instead of merely seconding another function, it is said to be a function type. This type takes life as it comes and he doesn't become involved in any serious, logical thinking. The exploration of the unknown mysteries around this type would seem dull, uninteresting and worthless to him.

The extraverted attitude of sensation is

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<sup>1</sup>C. G. Jung, Psychological Types, (London: Kegan Paul, Trench, Trubner & Co., 1933), p. 495.

conditioned by the object; this type's sense for objective facts is extraordinarily developed. "No other type can equal the extraverted sensation-type in realism."<sup>1</sup>

For this reason, he is sometimes confused with the thinking type, but the difference is unmistakable.

Upon the lower levels this is the man of tangible reality, with little tendency either for reflection or commanding purpose. To sense the object, to have and if possible to enjoy sensations, is his constant motive. He is by no means unlovable; on the contrary, he frequently has a charming and lively capacity for enjoyment; he is sometimes a jolly fellow, and often a refined aesthete.<sup>2</sup>

The limitations or dangers in this type are found in his jolly nature. This is a commendable attribute to a man, but the over-evaluation of the senses is not a particularly desirable human trait. He is forever looking for new thrills to satisfy his constant pleasure-seeking.

Either he develops into a crude pleasure-seeker or he becomes an unscrupulous, designing sybarite. Although the object is entirely indispensable to him, yet, as something existing in and through itself, it is none the less depreciated. It is ruthlessly violated and essentially ignored, since now its sole use is to stimulate sensation. The hold upon the object is pushed to the utmost limit. The unconscious is, accordingly, forced out of its metier as a compensatory function and driven into open opposition. But, above all, the repressed intuitions begin to assert themselves in the form of projections upon the object.<sup>3</sup>

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<sup>1</sup>C. G. Jung, Psychological Types, (London: Kegan Paul, Trench, Trubner and Co., 1933), p. 457.

<sup>2</sup>Ibid., p. 458.

<sup>3</sup>Ibid., p. 460.



While the extraverted sensation-type is determined by the intensity of the objective influence, the introverted type is orientated by the intensity of the subjective sensation - constituent released by the objective stimulus. Most of these introverted sensation types suffer from a difficulty in expressing themselves and they are difficult to understand. Many artists and musicians are examples of this type.

The actions of this type have a very strange and odd character. When the objective influence cannot force its way into the subject, even the normal example of this type will act in accordance with his unconscious model. This action, of course, has an illusory quality in relation to objective reality. He is an extremely doubtful and suspicious type; he may even wonder why he should exist at all.

The subjective factor is always working within these people. Such people cannot look at ordinary objects without "reading in" some thought of their own. An introverted sensation-type, for instance, would look at a tree and see horrible dragons or faces in it. They are also overwhelmed by impressions and it takes time to assimilate them; he readily becomes a victim to the aggressiveness and ambitions of others. In general, he is greatly misunderstood by others and he does no better in understanding himself. His deficiency in comparative judgment keeps him wholly unaware of the fact that his

consciousness is orientated by subjective perceptions. Gradually he does, however, begin to discover that his sensations are totally different from reality but the ordinary case will remain true to his irrationality.

Finally, we move on to observe the traits of the function of intuition in the introverted and extraverted attitudes. Intuition is the opposite function of sensation, though they are both irrational functions.

In consciousness, the intuitive function is represented by a certain attitude of expectation, a perceptive and penetrating vision, wherein only the subsequent result can prove, in every case, how much was perceived-into, and how much actually lay in the object.<sup>1</sup>

Both extraverted sensation and extraverted intuition strive to attain the highest point of actuality because this seems to be the way to create a complete life. Therefore, intuition tries to attain the greatest possibilities; it seeks them in the objective situation. Actual situations become like prisons to the intuitive because they challenge this type with a compelling need for a solution. When these types attain success in the solution, they immediately discard this task as having no further value. A fact is acknowledged only in so far as it opens up fresh possibilities because the intuitive type must always dwell under compelling motives from which his intuition cannot escape.

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<sup>1</sup>C. G. Jung, Psychological Types, (London: Kegan Paul, Trench, Trubner and Co., 1933), pp. 461-463.

The morality of the intuitive is governed neither by intellect nor by feeling; he has his own characteristic morality, which consists in a loyalty to his intuitive view of things and a voluntary submission to its authority.<sup>1</sup>

He doesn't have much regard for his neighbour's convictions and customs and in a great many cases, he is thought by his associates to be immoral and a ruthless adventurer. Merchants and politicians are common examples of this type.

This type, therefore, would dislike anything that is familiar and safe; he lives in the realm of possibilities. It is not at all uncommon for this type to overlook other people's feelings completely when he is in the midst of a new adventure.

"The danger of this type of man is that he sows but never reaps".<sup>2</sup> He wastes his life in the pursuit of every possibility which passes by. In the meantime, others are undoubtedly reaping the rewards of all of his abandoned projects. He rarely carries his energies through to the end or at least not beyond the point of success. This type of individual finds it extremely difficult to settle in an established-type of situation, such as, a home and marriage; his personal relationships are very weak.

<sup>1</sup>C. G. Jung, Psychological Types, (London: Kegan Paul, Trench, Trubner & Co., 1933), p. 465.

<sup>2</sup>Frieda Fordham, An Introduction to Jung's Psychology, (Great Britain: Richard Clay & Co., Ltd., 1959), p. 43.

While the extraverted intuitive is concerned with the world of reality, the introverted intuitive is concerned with the deep regions of the collective unconscious, which in turn, is strange and unusual to the extravert.

The peculiar nature of introverted intuition, when given the priority...produces a peculiar type of man, viz. the mystical dreamer and seer on the one hand, or the fantastical crank and artist on the other. The latter might be regarded as the normal case, since there is a general tendency of this type to confine himself to the perceptive character of intuition. As a rule, the intuitive stops at perception; perception is his principal problem, and - in the case of a productive artist - the shaping of perception. But the crank contents himself with the intuition by which he himself is shaped and determined.<sup>1</sup>

The world of today does not seem to hold a place for this particular type. He is the sort of person who has weird fantasies, prophetic dreams or religious revelations quite often. These visions, moreover, are very real to him; he has no doubts whatsoever as to their validity. Therefore, these types seem very strange, that is, unless they can relate their experiences with life.

Jung tells us that most people use one function while a very highly differentiated person might use three of them. It is very common among neurotic people to have developed one function so perfectly that the others are

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<sup>1</sup>C. G. Jung, Psychological Types, (London: Kegan Paul, Trench, Trubner & Co., 1933), p. 508.

totally neglected. The last group, intuitives, for instance, may neglect sensation, and consequently their own bodies, so that they really become physically ill. The thinking types, also, might neglect feeling to the extent that their personal relationships will suffer.

The sphere of activity of our psychic functions is meant to be represented thereby so that the superior function belongs wholly to the light, the conscious side, whilst its opposite, which we shall call the undifferentiated or inferior function, lies wholly in the unconscious, and the two others lie partly in consciousness, partly in the unconscious.<sup>1</sup>

Therefore, if a person is primarily a thinking type, he will have repressed the feeling function or the feeling type would repress thinking. It is impossible to have both of the rational functions in the conscious simultaneously.

For all the types appearing in practice, the principle holds good that besides the conscious main function there is also a relatively unconscious, auxiliary function which is in every respect different from the nature of the main function.<sup>2</sup>

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<sup>1</sup>Jolan Jacobi, The Psychology of C. G. Jung, (London: Kegan Paul, Trench, Trubner & Co., Ltd., 1943), p. 12.

<sup>2</sup>C. G. Jung, Psychological Types, (London: Kegan Paul, Trench, Trubner & Co., 1933), p. 515.

## CHAPTER III

### IMPLICATIONS FOR EDUCATION

In the previous chapters of this paper, an attempt has been made to give a brief sketch of some of the central themes of Jung's psychology. Several factors have been omitted for the sake of brevity but it is hoped that the sketch is clear enough to enable the reader to agree, at least in part, with the conclusions which follow.

To say that Jung's works hold the key to great possibilities for educators is a vast understatement. Jung literally opened the doors to the dark regions of the mind for all human beings who will be educating others daily through their contacts with other people. His tremendous depth in the understanding of the human psyche has the potentiality of being transmitted to the educator for his use in every aspect of his own living and that of his profession.

Jung himself, throughout his works, has paid tribute to those scholars who furnished the insights for his tasks. For instance, the Aristotelian types gave Jung valuable information, even though he could not accept their total results. Freudian psychology

is characterized by one central idea, namely the repression of incompatible wish-tendencies. Conversely, Adler's psychology is characterized by the central idea of ego-superiority. The individual appears pre-eminently as an ego-point which must under no circumstances be subjected to the object. With Freud, everything aims at the superiority of the subject; with Adler, everything was directed toward the objective; Jung took the middle road.

It is obvious, then, that Jung owes a great deal to these men, Freud and Adler especially, and the first person to admit this is Jung himself. This is an excellent example for educators. During the process of our self-education, we should know how to go about it. We should study as much about a subject as we can, even though we do not completely agree with all of the final results. It seems to me that, if we are to understand ourselves and our students, this type of open-mindedness is an absolute necessity. It is a very unusual situation when one can completely disagree with every aspect of it; it is almost certain that there will be at least a few elements of truth involved.

At the beginning, I should like to point out that three general classes of educators will occupy the following pages - the parent, the clergy and the teacher. Everyone is an educator of some sort due to his daily

encounters with other people. It seems to me, however, that these three types of educators hold the greatest degree of prominence in the influencing of human beings. The essence of their vocations justifies this position for them.

Whosoever wishes to educate should himself be educated. But learning by heart and the mechanical application of methods, which is still practised today, is no education, either for the child or for the educator himself.<sup>1</sup>

By the term "educated", Jung does not necessarily mean that one is educated when he has successfully completed so many courses in college. On the contrary, education is a self-process. These courses, however, usually constitute the necessary steps in the right direction. Through formal education, the student's thinking is directed through the proper channels so that he may develop a systematic process whereby he can educate himself. Education provides the tools; the individual must use them of his own volition.

Jung reminds us that we ourselves are still children in some ways. The educator is usually only too willing to expound all his energy in an attempt to unravel the faults of his charge. This is a highly commendable task and it should be encouraged, but perhaps it would be profitable for us as educators to cast an objective glance, in so far as we can be objective,

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<sup>1</sup>C. G. Jung, The Integration of the Personality, (New York: Farrar & Rinehart, Inc., 1939), p. 282.



in the direction of our own personalities. "If there is anything we wish to change in the child, we should first examine it and see whether it is something that could be better changed in ourselves".<sup>1</sup>

Therefore, the educator must first examine his own faults. Jung's theory of the unconscious supports the old saying "actions speak louder than words". Children, after all, are not stupid; they can "see through" us. Traits of the unconscious of necessity will show themselves even though we do not realize it. It would be sheer folly, then, to try to "teach" something we do not "know"; example is the best teacher.

Individuation occupies the central position in Jung's theory of education.<sup>2</sup> By "individuation", Jung means the psychological process which makes the human being a whole man, including the sum total of all his mental contents, both conscious and unconscious. The human being's behaviour reveals itself even though the ego tries to deny the existence of unconscious phenomena.

Teachers, then, must have sound personalities if they wish to be really successful. There is no influence which can replace a well-developed personality. Clever techniques and preaching become useless when they

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<sup>1</sup>C. G. Jung, The Integration of the Personality, (New York: Farrar & Rinehart, Inc., 1939), p. 285.

<sup>2</sup>Josef Goldbrunner, Individuation, (London: Hollis & Carter, 1955), p. 194.

are not supported by that priceless attribute of personality.

No one can educate to personality who does not himself have it. And not the child, but only the adult can attain personality as the mature fruit of an accomplishment of life that is directed to this end. The achievement of personality means nothing less than the best possible development of all that lies in a particular, single being. It is impossible to foresee what an infinite number of conditions must be fulfilled to bring this about. A whole human life span in all its biological, social, and spiritual aspects is needed. Personality is the highest realization of the inborn distinctiveness of the particular living being. Personality is an act of the greatest courage in the face of life, and means unconditional affirmation of all that constitutes the individual, the most successful adaptation to the universal conditions of human existence, with the greatest possible freedom of personal decision.

To educate someone to this seems to me to be no small matter. It is surely the heaviest task that the spiritual world of today has set itself.<sup>1</sup>

Jung points out that this important aspect of developing the personality cannot be accomplished in a short time. In fact, a lifetime is hardly long enough. However, the average person can attain a status whereby his personality is fairly well integrated at about middle age. In the meanwhile, he must consciously work toward that final goal.

The personality begins to unfold even before the child is subjected to formal education. The possibilities are unpredictable and it is with great

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<sup>1</sup>C. G. Jung, The Integration of the Personality, (New York: Farrar & Rinehart, Inc., 1939), p. 286.

caution that the parents should proceed in their contribution to the child's education. It is not the purpose of this paper to set forth a guide book for parents, but only to repeat the cardinal rule for the teacher. This rule simply states that the child will follow example rather than mere words. Symbols come up from the parents' unconscious and display themselves in a very real manner to the child. Many times, unfortunately, the parents do not realize what they are telling their children through the symbol.

One practical consequence for parents of this unconscious influence on children is that the personality of the former will have far more effect in shaping the child's character than any precepts; what they say is less important than what they are. This is not a new idea, but rather an example of ancient wisdom strikingly confirmed by modern knowledge. <sup>1</sup>

The more we can acknowledge our frustrations, the better our personalities will develop. Jung advises that parents should accept life as it is and confront the joys and disappointments of each day. The hidden things are the harmful elements.

Thus far, I have limited my comments to teachers and parents. The next question is: How can Jung's research help the priest? It seems to me that, because of the particularly important role which the priest must play, he above all people should have a sound knowledge

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<sup>1</sup>Frieda Fordham, An Introduction to Jung's Psychology, (Great Britain: Richard Clay & Co., Ltd., 1959), p. 109.

of psychology.

I think that it bears repeating that the priest, like the parent and teacher, should teach above all by example. Since Jung's educational theories are directed mainly toward the adult and his self-education, it seems to me that the priest should play a prominent role in education.

Knowledge of Jung's types and the general functions of the psyche will be of great value in helping him to examine situations as objectively as possible.

To examine the spiritual situation, to intervene redemptively, and to open the patient's eyes to all the natural conditions of the spiritual life, is the most important groundwork towards the formation of a right conscience and a religious outlook in general.<sup>1</sup>

Let us now turn to the classroom teacher as a particular kind of educator. When children go to school their teachers become, during school hours, substitutes for the parents. A child's ability to learn is continually hampered if the relationship between them is unsatisfactory. Therefore, it is a definite advantage for the teacher to know as much about the student as possible.

The concept of types has great practical value as an aid to understanding in personal relationships and in education. It is of benefit to husbands and

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<sup>1</sup>Josef Goldbrunner, Individuation, (London: Hollis and Carter, 1955), p. 202.

wives to realize that their partner "works" in a different way and to teachers to realize that an introverted child, for instance, is not unhappy or unadapted if it does not join in activities with the same zest as extraverted pupils.

Each September we, as teachers, are faced with about thirty-five psyches of which we know little or nothing. If we are to fulfill our roles as teachers in the manner which is intended, this situation must be remedied as quickly as possible. The sooner we get to know our students and the better we get to know them, the more effective will be our teaching.

Every teacher should have a systematic method of typing the students. As each day passes, of course, the system should become more refined. We classify tentatively at first, and then we re-classify later as more bits of information come forth.

This system of classifying affords the teacher great powers of prediction. After all, it is common knowledge that we do not communicate to everyone in exactly the same way. This is also true of our students in the classroom. What would "work" with one would probably be better if left unsaid with another.

It is true that nearly everyone has some sort of a system of classification but these systems are not as valuable as, for example, Jung's theory of types. These haphazard systems evolve from common sense, but

psychology has proven beyond doubt that common sense is not always right. We try to be objective but this is impossible because it is a human being who is making the attempt. Thus, the subjective factor is always involved.

Jung has given us a theory of types which is based, not on common sense, but on scientific data. The subjective factor is involved here also, but not to such a great extent. Jung's clearly defined types tend to make the classification more objective. As Jung pointed out many times, the phrase "a completely objective judgment" involves a contradiction of terms.

I have started to use this system in the classroom and I find that it works tremendously well. It is amazing to see the great number of predictions which have turned into reality.

I should like to conclude this paper with a reminder that Jung made frequently for his readers. This is the fact that Jung fully realizes that we cannot all be professionally trained psychiatrists, but we do have a role to play in life. We must do our part in dealing with other human beings and we should be able to recognize similarities and differences if we wish to attain any degree of success at all. Jung also pointed out through his theory of opposites that we can never be perfect, that is, we can never become a

"complete man" with all four functions (thinking, feeling, sensation, intuition) fully conscious at one time. Our task in life is to keep on trying in spite of failures and to try to understand ourselves realistically for what we are - not what we think we are or what we would like to be.

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