

THE PHENOMENOLOGY OF LOVE RELATIONSHIPS IN THE CONTEXT OF C.G. JUNG'S THEORY

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Abstract. *The topic of love, despite the rich phenomenology of this phenomenon, is poorly studied. This article examines only one aspect of the concept of love, namely love between a man and a woman. An attempt is made to explain this phenomenon from the standpoint of the theory of C.G. Jung who believed that the base of the human psyche was a subconscious mind that consisted of archetypes. Archetypes are the most ancient representations of the most significant phenomena of the external and internal world. The article summarises scientific data, descriptions of the phenomenon of love in fictional literature and simple analysis of life experiences such as my own, as well as other people's. The hypothesis about the psychological mechanisms of the emergence of love between a man and a woman is substantiated. The proposed hypothesis is based on the theory of C.G. Jung about archetypes as unconscious contents of the human psyche. In order to substantiate this hypothesis, works of fiction are considered, examples from the practice of psychologists and the personal life of people are given. As a result, conclusions were drawn that the source of love is not outside, but inside a person, the need to love is inherent to one degree or another in every person (and, probably, in every living being); the trigger that starts the processes of falling in love are certain events that find an emotional response in a person who is psychologically ready for a relationship of love; the projection (transfer, in Jung's words) of the content of the corresponding archetype onto another person is often carried out unconsciously and leads to disappointment in love relationships. Separately, cases of a person's awareness of their gender as not coinciding with the biological characteristics of sex are considered. It can be assumed that intersex variations are echoes of the distant past, a regression to that period of evolutionary development, when hermaphroditism was observed in creatures preceding the appearance of the species homo sapiens. It is no coincidence that C.G. Jung, an adherent of the idea of evolutionary-biological and socio-historical development of mankind, considers the archetype of "love" as consisting of two "halves" - Anima (feminine) and Animus (masculine), - and available both in men and in women. But at the biopsychological level, hermaphroditism makes itself felt in women, along with the feminine, the masculine principle is archetypally represented, and in men, along with the masculine, the feminine. In love, the archetypal components of gender are actualized in men and women in different ways: in cases of uncomplicated ("traditional") gender identification, the Animus (her idea-image of a Man) is activated in a woman, and in men - Anima (his idea-image of a Woman), but with all possible individual differences.*

Keywords: *unconscious, archetype, trigger, transfer.*

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Introduction. Falling in love has characteristics like no other human mental state. Love can break down any barriers and make people that previously had no connection whatsoever become very close to each other to the point where this connection could be stronger than the one, they have with their family. Love may be more important than relationships with relatives and may even make one disregard them altogether (such as in the story of Romeo and Juliet). Love is selfless. For those in love, the greatest value lies in the person they love, regardless of their social status, financial situation and so on. Even though the appearance of the person they love matters, it is still not a decisive factor. Much is written about love. They say that love is blind, but at the same time they note that love is developed gradually, as people get to know each other.

Literature review. Love between a man and a woman was not the subject of special studies by C.G. Jung. However, its conceptual apparatus allows us to explain many of the phenomena of love. The basic element of the mental Jung considered the unconscious, the contents of which are archetypes. Anima (the image of a Woman in a man) and Animus (the image of a Man in a woman) are of particular importance in the context of the stated topic. We believe that these archetypes are activated under the influence of the need for love, which is inherent in every person to one degree or another. This activation occurs under the influence of certain events that act as triggers. After the activation of the archetypes, what Jung called transference occurs the content of the archetype is addressed to a specific person, a specific man or woman. Further, processes take place that are well described in fiction, in particular, in the works of Somerset Maugham, Andre Maurois, M. Kundera, Honoré de Balzac, Stendhal. The psychotherapeutic experience of C.G. Jung and other psychologists, the experience of individuals whose stories are referenced in this article, also proved to be useful in the analysis of the psychological mechanisms of love.

Aims. The purpose of this article is to conduct a study of the psychological mechanism of love relationships in the context of C. G. Jung's theory using data gathered by modern scientific researches as well as data available in fiction.

Methods. Theoretical analysis of scientific sources, fictional literature sources as well as personal and other people's life experiences.

Results. Love is an experience, but unlike any other experience, it is persistent in its nature with elements of ownership towards someone or something in accordance with the traditional distinction made between emotions and feelings. That is to say, love is an experience of attitude.

The most mysterious type of love is the one that happens at first sight when there is no relationship formed yet. A. F. Bondarenko describes love at first sight as a "unique phenomenon" and compares it with lightning strike. This is the case when "a man and a woman feel an inexplicable connection and extra strong attraction for each other since the moment they see each other".

Such a swift feeling of falling in love, which Bondarenko refers to as "love lightning" doesn't seem to depend on any factors in particular, no matter whether one is satisfied with their personal life or not, no matter what their traits or level of intelligence are; the love story does not always end, figuratively speaking, with the union of two hearts. The phenomenon of "rapid love" is often accompanied by delusion or, using Bondarenko's definition, "a syndrome of failure to acknowledge your own life situation, where your entire life up to now loses its meaning and everything that previously seemed to be important now becomes insignificant. Not everyone can manage to control such moments in their lives and a person can find themselves getting burnt to ashes by the feeling of love (just as Bondarenko writes: "not all can cope with the enormous pressure of such a voltage") ('WOMEN'S MAGAZINE' presents: "Conversations with a psychologist". 2003:178-183).

Such an emotional rollercoaster can charge one with the vitality of life that would last a long time and enable them to understand who he/she is, while at the same time encouraging positive changes in their life. Such a type of love, love at first sight, is

described in the novel “Red” by Somerset Maugham, where this type of love is named as “true love”. It refers to the type of love that “wasn’t born as a result of mutual sympathy, common interests, spiritual connection, but rather love that is non-complicated, primeval. This is the way Adam fell in love with Eve when he woke up and saw her in the garden for the first time, looking at him with her soft eyes. It was the kind of love that attracted animals and gods to each other. It was the kind of love that makes the world magical. It was the kind of love that gives existence its inner meaning” (Somerset Maugham, 1986: 80).

The lovers broke up due to the circumstances in their lives and the woman’s heart was, afterwards, forever empty and the energy of life and joy left her. It can be assumed that love at first sight is indeed possible between people who are “charged” with love and who have a strong need for love or a high degree of preparedness to love that lies in their unconscious. In ‘Letters to a Stranger’ André Maurois notes: “After works of Stendhal and Proust, the idea that the source of love lies within us rather than in the person we love became common knowledge” (Maurois, André, 1989:69). Love at first sight is irrational and, in the words of C. G. Jung, “corresponds to the archaic part of our personality” (Jung, 1995:17).

With such love, the unconscious plays a key role. In other words, love at first sight is the result of overflowing vital energy that in turn creates a “high-voltage field” between two beings – a man and a woman – when their subconsciouses resonate with each other. According to C. G. Jung, “Consciousness can be deceived, but not the subconsciousness” (Jung, 1997:13).

It can be assumed that in the case of “love lightning”, the unconscious of two people is united as one and “when the unconscious brings together the male and female principles, things become completely indistinguishable and we are no longer able to say where the male and female characteristics are...” (Jung, 1995:123).

After all, “the greatest depth that we can achieve in the study of the unconscious is the layer of the soul in which a person ceases to be an individual and his soul merges with the soul of all humanity – not the conscious part of the soul, but the unconscious part, where we are all the same” (Jung, 1995:41).

Perhaps this is why we understand the meaning of the works of art of different cultures and different eras. In order to understand the psychological mechanism of love, both at first sight and the one that develops gradually and refers to feelings rather than emotions, in our view, three concepts play an important part: the concept of archetype, trigger and transfer. The archetype “originates in the matrix of the unconscious” (Jung, 1995:39). It captures the entire history of mankind in the same way as our physical body reflects the biological evolution of the species *Homo sapiens* (if we accept the theory of evolution proposed by Ch. Darwin). On one hand, “an archetype is a hypothetical and unimaginable model”, “an innate, preconscious and unconscious individual structure of the soul”, a form that is “hereditary and already present in our chromosomes”, a kind of crystalline grid that predetermines the “stereometric structure (but not the individual shape) of a particular crystal” (Jung, 1997:174-181). In other words, the archetype has “its own in-built structure that precedes any lived experience”

(Jung, 1997: 199), “the immutable core of meaning – but always only in principle, never as a concrete phenomenon” (Jung, 1997:180-181).

On the other hand, this primordial image – the archetype – is filled with the material of conscious experience. Thus, the female’s animus which is based on the archetypal image of a male, includes three components: “the collective image of a man, the individual perceptions about masculinity and the male principle hidden within a female” (Jung, 1997:320).

The male’s anima includes the same components: the collective (archetypal) image of a woman, the individual perceptions and qualities of a female by a man and the female principle hidden within a male himself. Anima and animus are archetypes that are triggered when there is a willingness to love. In this context, cases where a person’s awareness of their gender is not in line with their biological characteristics are of interest. I came across a case where a three-year-old girl insisted that she was a boy, which was very disturbing for her parents. In this day and age, it is obvious that the phenomenon of one’s gender identity that contradicts their biological features does exist which is not related to sexual perversion and people within this category are not different to others in any other aspects. Gender binary in the definition of gender nowadays is being replaced with an awareness of existence of intersex variations (according to some data, there are about forty of them). The emergence of these variations is explained in different ways: we are talking about “gender formation disorder”, “genetic mutations” or “point mutation” (Being Intersex in Russia: A BBC Documentary, 2020).

Much is known about transgender people – people who biologically belong to one gender, but psychologically identify themselves as another. I would dare to suggest that intersex variations are echoes of the distant past, atavism, regression to that period of evolutionary development, when hermaphroditism was observed in creatures that preceded the appearance of the species homo sapiens. It can be assumed that the separation by gender in these species occurred during the evolution process over a long period of time, when the most effective methods of reproduction were being naturally selected. It is known that hermaphroditism can be found in various species of plants and animals, and for some of them hermaphroditism is a vital norm (for example, crustaceans and worms) (S. Afonkin ‘And why aren’t we hermaphrodites?’, 1997). It’s no coincidence that C. G. Jung, who is a supporter of evolutionary biology and the idea of the social development of mankind, views the archetype of “love” as consisting of two “halves” – anima (female) and animus (male) – available to both men and women. It is my assumption that in the course of biological evolution, the separation of the sexes – male and female – has been consolidated as the most effective mechanism of procreation.

However, hermaphroditism reveals itself at the biopsychological level: masculinity in females is archetypically present alongside femininity, and in men along with masculinity - femininity. When it comes to love, the archetypal components of gender are triggered in men and women in different ways: in cases of uncomplicated “traditional” sex identification, the animus gets activated in females (her image of a male), and in males – the anima (his image of a female), with all possible individual

differences, of course. The next important element for understanding love is the concept of a trigger as a mechanism for activating an archetype. In general, the sex drive of males is much stronger than that of females. The purpose of males is to continue the species by fertilising as many females as possible. The biological purpose of females is the gestation and nurture of offspring (exceptions to the rule can, of course, take place). The modern saying “sex is not a reason for dating” is more relevant to men than women. Sex is not connected to the feeling of love as a

unique experience of emotions towards a particular woman. Sex is simply satisfying sexual needs, it is not actual love, although there are different ways to satisfy that need, just as with hunger – with a well-served table and variety of (gold and silver) cutlery or using just claws and teeth. Just as there are food enthusiasts, there are also sex addicts. It seems that M. Kundera was right when he wrote: “Love begins with a metaphor. In other words, love begins in the moment when a woman fits into our poetic memory with her first word” (Kundera, 2004: 232).

The stories of two men come to mind (one was an Arab (**H**), the other was Ukrainian (**V**) and how they met their future wives. **V** met his future wife in an archaeological expedition when its participants were transported in the open bed of a truck. The girl was shivering from the cold and sniffing. This touched **V**'s heart and he wrapped her in warm clothes as if she was a child. **H** met a girl, invited her to a bar and ordered a few drinks. When the drink order was delivered, the girl burst into tears. It turned out that she had never been to a dive bar like that before! This type of innocence made **H** look at her from a different perspective and not as an object of lust, but rather as a sister in need of protection. As Honoré de Balzac writes, “Isn't the advantage of a woman you love is that she can silence sensuality?” (Honoré de Balzac, 1982: 121).

However, no doubt there are different ways to “fit” into poetic perception of the world and it depends on the personality of the man himself. A trigger is a kind of starting mechanism, almost a hook that helps a female “catch” a male and vice versa. The “figure” appears from the “background” if we look at this process in line with the language used by gestalt psychologists – the “launch” of the activation of the corresponding archetype occurs. Figuratively speaking, Cupid drew back his bow and let the arrow go. The further development of events could be described with the help of the famous metaphor by Stendhal, who called the process of unfolding the archetype crystallisation and compared it with what happens in the salt mines of Salzburg. When placed into mines, a tree branch gets covered with salt crystals and starts looking unusually attractive (Stendhal, 2011).

Something acts as a trigger that launches the crystallisation process. This something could be anything: a word, a gesture, certain features of appearance or demeanor, etc. One of my (now deceased) girlfriends once said that when she meets a guy for the first time and simply stands opposite him, the outcome is usually that he invites her to spend the night with him; but if she takes him by his arm and they walk side by side, then she would be invited to the theatre. The most important part is to correctly direct the imagination of the person to make him/her ready to fall in love. According to M. Komissarova, the more the person thinks about the object of his/her

emerging feeling of love, the more he/she falls in love (especially if the “object” intentionally or unintentionally reinforces this flow of imagination in the right way) (Komissarova, 2016).

My hypothesis is that, in fact, a person may fall in love with their anima (or animus), which includes representational images created based on their individual experience, therefore images of a loved one differ for different people. These images may have little or even nothing in common with the person (object) in real life. Roman Chervinsky who was working as a secret service agent at the Main Directorate of Intelligence of the Ministry of Defense of Ukraine, tells a story about a woman that was a subject of interest for the National intelligence agency who was made to “fall in love” with a person with whom this woman was communicating with through technology, without actually meeting or seeing him (“Spies in government, syringes of methadone, undercover work. Ex-secret service agent of the Main Directorate of Intelligence”, 2021).

Such imaginary love can reach a high degree of feeling passion and lust. In connection to this, M. Komissarova refers to such a concept as *Lyarva*, known in Kabbalah. *Lyarva* is a kind of image and entity that occupies all of the inner space of a person who is in love; it’s a kind of phantom that takes over that person’s will and draws all the energy from the person (Komissarova, 2016:16). The process of “crystallisation” of love could be interrupted if the person shifts his/her attention to something else that is very important to him/her. In one of the epigraphs in Stendhal’s novel *The Red and the Black* it says: “What a noise! There’s a huge amount of people and everyone is busy with something! Any kind of plans for the future could emerge in the head of a twenty-year-old boy! What a distraction this is from love!” (Stendhal, 1990: 125). However, if a person enjoys his/her feeling of being in love and gives the feeling a lot of thought, the mechanism works, the process of revival of the archetype continues. It is believed that artistic people are more inclined to be deeply involved in the state of love, since it gives them inspiration to be more creative (see Petrarch’s love for Laura or Dante’s for Beatrice). The psychological mechanism of redirection of anima (for males) or animus (for females) to the “object” is driven by a process of projection or transfer.

Transfer is the process of projection or shifting the contents of the unconscious. Any archetype can manifest itself in a projection on objects of any kind, such as animals or inanimate objects (Jung, 1995: 146) (maybe this could help in understanding the phenomenon of fetishism? – author’s note). As already indicated, the transfer can be spontaneous and unprovoked (“love at first sight”), providing the person has a strong unconscious need to love, or provoked, when an object of love consciously or unconsciously awakens the feeling and encourages hopes by their ambiguous statements or actions, or both. Something like this happened to a friend of mine, who for a while responded to letters from her former university mate (partly she was doing this out of courtesy and partly out of her kindness, since he was not very popular in his university social circle). This university mate was of no interest to her and there was no relationship between the two of them. Such “charity” led to a situation where this person would not leave her alone for many years, periodically reminding her of himself

in various ways (including the stories of his acquaintances about his great love for her, although he himself never makes such confessions, perhaps understanding that there would not be any reciprocity). The intensity of transfer is “equivalent to the importance of its content to the subject” and this content leads to the subject experiencing strong emotions, especially if they are of an archetypal nature (such as anima or animus) (Jung, 1995: 146-148).

Jung writes that similar situations occur between psychoanalysts and their patients and that this kind of transfer is similar to an illness. The cure may lie in the disruption of the transfer itself by understanding what this process is about. In a real-life scenario, due to the lack of knowledge of psychology, such transfer could end dramatically (e.g. unhappy marriage) or even tragically (e.g. murder or suicide), since “a powerful transfer, with elements of fury, is equivalent to a fiery passion” (Jung, 1995: 157).

In such situations when the trigger has been activated (and this occurs at the level of the subconscious or even unconscious), and when the activation of the archetype has occurred and the process of crystallisation has begun, it is important not to lose the ability of critical thinking. In such situations it becomes important to have the capacity to see the merits and shortcomings of the object of your love and to ask yourself the question of whether you could accept the person for who he/she actually is. The development of feeling in love, as well as the state of experiencing high emotions can be stopped by a power of will. In both cases, there is a “point of bifurcation” when a person can take control of him/herself and decide to either continue with the further development of this state or to put a stop to this process (Dalai Lama, Ekman, 2011: 244-250). It becomes apparent that the more the person is aware of the state of his feelings and recognises them, the less likely they are to make a mistake in their choice of their object of love. When we talk about “relationships of convenience”, we should not confuse conscious calculations (which is not love, of course) with those cases when a person in love (this is likely to be a woman) acts as though they have been hypnotised by the subject of their love. Nowadays in mass media we often see a beautiful woman accompanied by her husband who might be thirty years older than her, of average height, who is not very attractive and could even be described as ugly.

The question here is whether the woman is in love with this man or not. She does love him, but this love is of a certain kind. In the XIX century, G. Lebon wrote about the mysterious power of such a quality as charm. He distinguished between acquired and inherent charm (the definition of charm is close to the modern concept of charisma). Lebon believed that charm is equivalent to hypnosis and “it probably belongs to the same kind as the entity of human magnetism”, continuing to say that “charm is the most powerful tool of all kinds of domination: gods, kings and women could never rule without it”. The acquired kind of charm (power, wealth, personal success) “may not be linked to inherent charm at all” and inherent charm (the charm of beauty, mind, talent) may exist without the acquired kind. Often, a person’s loss of their popularity, wealth, successful living, intelligence or talent could lead to the disappearance of their own charm and, consequently, loss of love life (Lebon, 1896: 258-259). While such kind of love is different from “archetypal” kind of love, the latter may also result in making wrong decisions. Taking into account only our own anima

or animus means loving your own archetype, loving yourself. In cases when a person in real life does not meet the requirements set by the unconscious archetype, the approach of “if I created an image of you, you’d have to become the person I want you to be” does not work, as proclaimed in a well-known song.

Even though the unconscious (archetype) is the main component of love, which could be described as something like intuition, anticipation, imagining, conscious perception and assessment of another person, in most cases it goes unnoticed by the one in love. In some cultures (for example, in those where parents choose a match, like in Pakistan), the unconscious of the people preparing to be wed is not taken into account at all. In others, customs and traditions suggest a long-term acquaintance and even cohabitation of lovers before marriage itself (in events of engagement). However, even these kinds of attempts to socially regulate the unconscious also fail at times.

Conclusions. The most important conclusions are:

1. The source of love is not found outside, but rather inside each person. The need for love is very natural (not only for humans, but also for all living creatures).
2. Human nature is indeed dualistic in the sense that it contains both feminine and masculine beginnings. Perhaps, the very distant predecessors of the Homo sapiens may have been hermaphrodites, like many plants and animals.
3. The main psychological mechanism of love is the activation of the anima archetype in men and the animus in women. The activation of the archetype occurs due to the perception of the other person’s characteristics which carry emotional significance.
4. Unconscious application of an archetype on to another person in combination with turning a blind eye to the true traits and characteristics of the person you are in love with leads to misunderstanding, disappointment and loss of faith in love itself.

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