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## FREUDIAN AND JUNGIAN PERSPECTIVES IN *DEMIAN*: ANALYZING THE 'UNCONSCIOUS MIND', THE 'COLLECTIVE UNCONSCIOUS', AND THE 'ARCHETYPES'

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### Abstract

This paper will analyze the novel *Demian*, by Herman Hesse, through the psychological theories of Sigmund Freud and Carl Jung. Hermann Hesse's novel is about the search for self-discovery through the character of Sinclair, who tries to discover his personality and the hidden parts of it. Significant concepts of psychology like the unconscious, the collective unconscious and archetypes are used in the research to explain the process of the character Sinclair's development and his relation with Demian. The paper draws on Freudian and Jungian theories to emphasize Hesse's exploration of the human psyche and the search for the authentic self. The research also shows how Demian inspires the readers to move beyond social conformity and develop an autonomous perspective of life and identity.

**Keywords:** Psychology, Psychoanalysis, Freud, Jung, Unconscious, Collective Unconscious, Archetypes, Self-Discovery, Identity, *Demian*, Hermann Hesse.

### Introduction

This paper focuses on the major premises of psychological perspectives that are essential when it comes to an interpretation of an important piece of literature like *Demian*. Hermann Hesse is considered as a significant writer for covering cultural, societal and psychological point of views in his novels. Literature reflects life and the ultimate goal of individuals is to discover or re-discover the inner parts of the self through the journey of life. When literature and philosophy are examined or scrutinized closely, we understand that many things we do basically take us away from the goal of finding our inmost selves and reduces the life of a human to merely be a part of something large or decided by a group. We, as human beings, are puzzled in finding reality in external world but it is believed that the meaning of life is hidden at mental level. The same is the motive of psychology in a wider perspective. Psychology, as a subject of human science and as a separate discipline, helps us tracing back our own roots, truly unexplored reality which Jung commonly refers as the 'Undiscovered self'.

Hermann Hesse, through his novels, tries to locate peculiar actions and decisions that are taken by various characters. It is believed that actions are the reflection of mind. This provides critics a space to apply Freudian and Jungian concepts of human psyche such as 'the unconscious', 'the collective unconscious' and the 'archetypes' and much more to Hesse's *Demian*. Psychology and artists are deeply related. Therefore, artists end up portraying the traits of society and life in a way majority of the people are unable. Most of the artists are always subjected to the psychological analysis after giving some of the best artifices of their life and Hermann Hesse is not an exception, the way he has portrayed about the world in *Demian* shows the part of society or human life which basically doesn't have any meaning. *Demian's* existential approach towards life shows us that artists are capable of portraying the part of human psyche very playfully and lively.

Sinclair, a central character who till the end of the novel keeps struggling with the boundaries and expansion of his comfort zone. He himself refers to this zone as the realms of 'darkness' and 'light'. The horizon of Sinclair's two illusional worlds was basically blurred by Demian who is nothing but the other side of Sinclair's own persona. This, in Freudian theories, can be interpreted as the 'Id' - instinctive drives hidden at unconscious state of mind. This development takes its form in our infantile years. However, same inmost self can be shaped by traditional and cultural values of the society as well which is commonly known as the 'collective unconscious'.



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‘The unconscious’ and the ‘collective unconscious’ are actually two different concepts of psychology. One talks about the role of innermost mentality at individual level and the other talks about the collective or shared way in which the psychological lens explores the unconscious of human mind. That basically is the underlying set of principles which talks about how and why a certain individual wants or desires something even without being aware of it and how it is affected by external or internal factors. Freud focuses on the unconscious of the individuals whereas Jung focuses on the collective effect of the situation, society, tradition and customs one is born and raised within.

Another segment is archetypes which focuses on the way of living adopted by a person because of the society in which s/he resides. Most of the novels of Hermann Hesse fall under the archetype of discovery of the purpose of human life. Central characters of his novels such as Siddhartha and Sinclair are in search of a life that gives them a purpose, both of the characters go through various incidents in their lives. And finally, they discover the purpose of life, which is the discovery of the inner self. In the novel Siddhartha, the main character Siddhartha understands the importance of life as the middle path between materialistic life and spiritual life. The character of Sinclair, who is trying to discover that light of the life, not only goes through the aspects mentioned above but also religious and political influences that shapes individuals.

The second half of novel highlights archetypal approaches which encourages the readers to avoid the ideas of ‘herd instinct’ and helps readers in developing independent thinking capacity which is free from external influences. With the reference to psychological theories, this particular paper will focus on the roleplay of Freudian and Jungian perspectives in analyzing the novel *Demian*.

#### Semi-autobiographical Traces in *Demian* Through Psychological Lens

It is believed that the decisions and actions of the characters reflect the mindset of their own creator’s psyche. Creator metaphorically means the author. Hesse’s *Demian* is the best example of this. When it comes to psychoanalytical interpretation of a text, an insight into author’s inner essence can never be ignored. As it is mentioned below,

Hesse went through depression due to his exhausting work for the prisoners of war between 1915 and 1919, along with personal misfortunes. Subsequently, he underwent psychiatric treatment in a private clinic in Lucerne. There, with the help of Dr. J.B. Lang, a student of Jung, Hesse was able to release himself from the psychic ailment through a closer relationship with the subconscious mind. These years came to be known as the “Sinclair period,” in his literary career, this being the pseudonym under which Hesse wrote *Demian* (Sheena 5).

Having been closely in contact with Jung and his student Dr. J. B. Lang, Herman Hesse curiously attempted to establish Jungian ideas of developing individualism that is free from external influence. Sinclair, as a character, depicts the dilemma of Hesse himself. For example, the most significant event of the novel is its warfare in the second half of the story. That is where the elements of autobiography are traceable the most. Though novel has been written immediately after the official years of World War I, its character Demian, through his intuitions, keeps hinting that a catastrophe is going to set its roots. Having closely experienced the traumatic part of a world war, the very idea of questioning existential realities starts making sense more and more.

Hesse grew up in a strict protestant household and in his later life, he got many mentors from whom he got influenced. It is stated by Freud that a personality of an individual takes its form in first few infantile years of childhood. Corrupted practices and misconceptions created by religion and mythology, therefore, caused a deep dent on Hesse’s persona forever. Religion is run by people with opposing opinions and where there is a clash between multiple minds, rational thinking capacity of an individual is often lost in the process. Same is the theory of Carl Jung under the terms ‘archetypes’ and the ‘collective unconscious’. Statement given by Hesse in *Demian* shows the lack of individual morality of the people during the years of the world war-I, “all men were capable of dying for one” (175).

In depth analysis of *Demian* can help researchers in tracing back Hesse’s own psychological roots. There is always a constant friction between the two selves of a human being. Jung called those selves the personal unconscious and the collective unconscious. Dominance of either of the self will display drastic results in personality. Very few can



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defend themselves from the societal influence and Hesse is one of these individuals. This can be observed where Hesse writes in *Demian*, “we, who were marked, believed that we represented the will of Nature to something new” (156). It can be observed that Hesse is trying to incorporate Jungian ideas profoundly in *Demian*.

“In 1918, for example, Hesse praised certain writings by Freud, Jung, Stekel and other psychologists, in part because these writings affirmed and improved Nietzsche's findings” (Reichert 90). The statement given above shows Hesse's affinity towards German philosopher Friedrich Nietzsche. Both, belonging from the same country, shared a similar philosophical lens to look at the journey of life. Hesse's attractions towards Nietzsche can be seen even in *Demian*. Philosophers are concerned with the part of thinking and psychologists are concerned with the concrete result with their respected field. Philosophers give direction to most of the ideas that take place in a concrete form by the work done by various scholars and researchers.

Philosophy, also known as the mother of life, can be seen as an umbrella under which literature and psychology set their roots side by side. Study of both is incomplete without knowing philosophy thoroughly. Nietzsche's philosophical concepts such as ‘Nihilism’, ‘Overman’ and ‘Death of God’ are unconsciously being applied to *Demian* by Hesse. Nihilism basically means that everything we do in life has nothing as an outcome and life in itself is pointless at the end. Nihilism, through Freudian lens of the unconscious self, can be interpreted that a life is worthless living and it results in futility if one does not attempt to know one's own inmost self. With the same motive, Sinclair keeps struggling to discover his unconscious nature till the end of the novel.

‘Death of God’ and an idea of being an ‘Overman’ has to more do with Jungian concept of the collective unconscious and the archetypes. When both philosophies are combined together, it can be commented that God created the world and then he philosophically left the world in the hands of human beings. Which formed various groups of people with same ultimate motive of self-discovery through different modes such as religion or war; however, the paths these groups took up to achieve their goal had many variations. Consequently, collective unconscious overlapped the idea of developing individual morality. On the other hand, an individual who goes above the herd mentality is known as the overman. Hesse, at unconscious level, was attracted towards this philosophy of Nietzsche as it matched with his own ideas. Therefore, the narrative techniques of the novel *Demian* reflects Hesse's personal influences.

#### Exploration of Freud's Concepts of The Unconscious Mind and The Soul

Freud theorizes the functionalities of the unconscious mind. He covers his majority of theories, which are related to psyche, under the umbrella term the soul. The soul, according to Freud, is the main controller of our own self and it guides the most of our actions indirectly. By referring to Freud, Bruno Bettelheim mentions, “His greatest concern was with man's innermost being, to which he most frequently referred through the use of metaphor—man's soul—because the word “soul” evokes so many emotional connotations” (xi).

The novel *Demian* is Emil Sinclair's journey of discovering the self. He keeps struggling to get his questions answered from the external world but the answers were hidden within his own soul only. Bettelheim further mentions, “What we think and feel about man's soul—our own soul—is all-important in Freud's view” (12). Freud wanted humans to realize the desires of their inmost self and for that, one needs to repeatedly keep in check the behavioral pattern of his/her unconscious mind.

However, it is never easy to release the darkest desires of the human mind. Hesse, being interested in Freudian psychology, knew how difficult it can become for an individual to listen to the unconscious mind. This is the reason why Hesse questions the reality of finding the inner self in the very beginning of the novel. As he says, “I wanted only to try to live in accord with the promptings which came from my true self. Why was that so very difficult?” (Hesse 10).

It becomes absolutely necessary to observe how an individual's unconscious mind takes shape. When we examine *Demian* from the psychoanalytical perspective, it can be noticed that the novel consists of individual characters, each shaped by their early childhood experiences within the family. These experiences give rise to the patterns of behavior in adulthood. When we compare Sinclair with his neighboring area, his family background was relatively better.



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Attending the Latin school provided him an easy environment. Whereas his neighboring families could earn bare minimum to sustain in life. This is the primary reason which caused Sinclair to set his boundaries between two realms of the light and the darkness. Resultant, every human activity outside his family becomes sinful or strange to Sinclair.

Looking inward is not as easy as it may appear to be. Sinclair had fearful and terrifying experiences with Franz Kromer in his early teenage years. As a result, certain emotions and feeling got repressed in Sinclair's unconscious mind. As it is discussed below about the unconscious mind, "The *unconscious* is the storehouse of those painful experiences and emotions, those wounds, fears, guilty desires, and unresolved conflicts we do not want to know about because we feel we will be overwhelmed by them" (Tyson 12).

It is quite noticeable throughout the text that Sinclair kept receiving certain episodes from unconscious mind. Those episodes were either in the form of the dreams or in the form of flashbacks. Many times, it was Demian who helped Sinclair to deal with those episodes. The end of the novel reveals that Demian is Sinclair's own personality and also a part of his unconscious mind. As it is confirmed that our unconscious self is our storehouse of emotions, the entire character of Demian gradually becomes brighter and clearer. Demian, who wanted to protect Sinclair, never wanted Sinclair to suffer from his own repressed emotions and that is the reason why Demian never reminded him of Kromer whenever they had a conversation.

This behavioral pattern of Demian leads us to another psychological concept of Freud which is also known as the defense mechanism. This theory is described as below by Tyson, "Our unconscious desires not to recognize or change our destructive behaviors— because we have formed our identities around them and because we are afraid of what we will find if we examine them too closely—are served by our defenses" (15).

The discovery of own self, in other terms, is an encounter with our inner truth. There is a hidden force within us which does not allow the secrets of our unconscious mind to be revealed to our conscious self. Sinclair's progress of self-discovery is being affected by his own defenses. If we interpret Demian as Sinclair's own unconscious mind or Sinclair's own personality then Demian can naturally be understood as the defense mechanism of Sinclair.

While reading *Demian*, it can be observed that Demian only reminded Sinclair of his dark experiences with Kromer at the end of the novel. The primary duty of the unconscious mind is to protect us from emotional outbreaks. This is the justifiable reason behind why Demian, in almost every chapter, appears with remedies to cure majority of Sinclair's dilemmas. Demian is always available whenever Sinclair is endangered.

However, the death of Demian is a symbol for the termination of Sinclair's defense mechanism. While being on a death bed when Demian asked Sinclair, "Can you remember Franz Kromer?" (Hesse 178), it was the indication that Sinclair is finally able to survive without his defense mechanism. And with that, every repressed feeling of Sinclair's unconscious mind is revealed to him. Demian's death metaphorically forces Sinclair to look within himself and recognize his own soul that he otherwise never preferred.

A particular incident is when Sinclair was in the midst of his drunken period, Demian dislikes this and tries to explain him the terrific consequences of over intoxication. This conversation makes Sinclair very uncomfortable as the very person Sinclair admired the most, was talking about something which Sinclair did not want to listen at all. It is only after Demian's death, Sinclair could understand the presence of Demian in his life.

What is hidden within the walls of our defense mechanism is commonly known in Freudian term as the Id. On the basis of this theory, the entire personality of Emil Sinclair has set its roots. Id is characterized as our pleasure principle which directs our choices. We can't always get what we consciously want, but we get what we unconsciously need and our id is responsible for that. Sinclair's defenses are always active. The grip defenses only loosens while he is asleep. Resultant, his repressed desires slip through the unconscious and becomes visible in the form of dreams. These dreams can be used as symbols for us to map Sinclair's psyche.

#### Analyzing Freudian Psychology of The Dreams

Through symbolic imagery and narrative, dreams provide insights into our fears, aspirations, and unresolved



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conflicts, shedding light on aspects of our psyche that may be hidden or overlooked in waking life. Dreams, akin to literature, often convey, messages indirectly rather than explicitly, using concrete representations of time, location, or individuals rather than direct statements.

This can be better understood with one of the dialogues delivered by Demian in the novel, "It's good to realize that within us there is someone who knows everything"(Hesse 96). This certain someone is a personification of our unconscious mind. Sinclair's unconscious mind tries to communicate with his conscious self through the dreams. For him, the dreams were his source of motivation throughout his journey of self-discovery. Last few chapters of *Demian* played a vital role in revealing the meanings of Sinclair's dreams. The interpretation of his dreams is possible with Freudian psychological concepts. One of the strangest dreams Sinclair that had is mentioned here, "The worst of these dreams, from which I awoke half-mad, had to do with a murderous assault on my father" (Hesse 41).

Freud's *The Interpretation of Dreams* introduces about the displacements in dream. It psychologically means that we see dreams in a symbolic way and in dreams, the true desires of our unconscious are displaced with something else. The murderous assault on his father displaces the assault of Sinclair at the hands of Franz Kromer. The life that Sinclair received from his father was the part of the world of the light and Franz Kromer was from the world of the darkness.

Incidents with Kromer was the very first experiences for Sinclair of the world he disliked. In fact, Sinclair never wanted to live outside his world of comfort. Sinclair had seen his father being murdered and the reason is this that he was unable to accept the real world which comprises both dark and light elements. But his dream indirectly projected the harsh reality to his conscious self. Sinclair gets to know more about himself when he is asleep. This shows us the importance of dreams to explore our inner self. It was his dream, which revealed him that he was unconsciously attracted towards Eva Frau.

#### Sinclair's Oedipal Inclination Towards Eva Frau

It is noticeable that Sinclair is affected by what is commonly known as the Oedipus complex in Freudian psychology. Freud emphasized the early years of childhood in his psychological theories and Sinclair's seeds of Oedipal attraction were planted in his early teenage years only. It commenced with the first chapter where Sinclair narrates that his mother provided him a sense of comfort. His mother used to protect him. As the narration develops further in the novel, it becomes quite visible that Sinclair is affinitized towards a figure which had a motherly physique. Moreover, Oedipus complex can be fruitful as well. This attraction led Sinclair one step closer to his discovery of the self.

As it is mentioned, "These affectionate impulses were originally sexual in nature but became inhibited or sublimated; such diversion of the sexual instincts has produced, according to Freud, some of the most important cultural contributions" (Habib 575). Sinclair sublimated his oedipal sexual drives to trace back his own unconscious mind to complete his discovery of the self. When Sinclair got separated from his parents and went for further education, it was obvious for him to suffer. Sinclair had a desire to forever remain within the four walls of the realm of light and for him, his mother was the source of that light. Thus, it was natural for Sinclair to develop Oedipus complex.

Sinclair was profoundly influenced by Demian. Demian states in one of his conversations with Sinclair, "If you hate a person, you hate something in him that is part of yourself. What isn't part of ourselves doesn't disturb us" (Hesse 123). Similarly, it can be seen the other way round also. If we love someone, there is a part of ourselves which is attractive in the person whom we admire. Eva, for Sinclair, is that part of his unconscious mind that reminds him of his mother. Sinclair spent majority of his life in the world of darkness, and during this chaos, it was his Oedipus complex which provide him a sense of comfort and belongingness.

It can be said that Sinclair developed Oedipus complex for a person whom he never met even a single time in his life. Hence, Sinclair collectively acquired the impressions of Eva Frau. Our collective unconscious is overpoweringly responsible for forming our overall personality. It was his collective unconscious which longed for the mother archetype.



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## Jungian Concepts of The Collective Unconscious and The Archetypes

Jung greatly admired Freud and considered him a mentor figure. However, their professional relationship eventually soured due to differences in theoretical perspectives. One of the main points of contention was indeed Jung's belief that libido, the psychic energy identified by Freud as primarily sexual in nature, encompassed a broader spectrum of life forces, including creativity, spirituality, and the pursuit of meaning. Jung also criticized Freud's focus on neurosis and the unconscious conflicts, arguing that psychoanalysis should also explore the positive and healthy aspects of the psyche, leading to their eventual split.

What lies beneath Freud's strict idea of the unconscious is called the collective unconscious by Jung. The collective unconscious is a shared reservoir of universal experiences, symbols, and archetypes common to all humanity. Thus, collective unconscious shapes our behavior, perceptions, and dreams, representing a deep, inherited aspect of the human psyche that connects us across cultures and time. Jung's emphasize on the optimistic characteristics of the collective unconscious rather than its negativities can lead us to the journey of our self-discovery. As it is stated below, "The collective unconscious is the Jungian region of collective psychic reality that contains a dynamic, living knowledge bank built up as a result of eons of experience as a species. This knowledge is partially expressed in the myths, fairy tales, religious symbols, and art artifacts of our race" (Sheena 41).

The idea is to achieve the wholeness of the self and the study of the myths is a way for one to reach this wholeness. It can be said that Demian has the habit of challenging the conventional mythological morality and religious authority. Demian, as the mentor, encourages Sinclair to look at religion but with changed perspective. So, if we see Demian as a part of Sinclair's inner self, it can be assumed that Sinclair himself is disturbed with the collective perspectives of the society.

The religious arguments pointed out by Demian leads the readers to believe that the mythologies are nothing but primitive fictions, illusions and opinions based upon false reasoning. Demian calls this "nothing but a priest's fairy tale" (Hesse 68). Thus, one might assume it to be true that myths do not meet our current standards of factual reality. However, Demian indirectly aims to argue that myths are not completely meaningless. The secrets that are held by the myths are beyond one's imagination and expectations. But one should be able to develop individual ethics out of the mythologies.

This can be understood from the comment given by Allen Tate, "Myth is the expression of the profound sense of togetherness of feeling and of action and of wholeness of living" (11). Allen Tate emphasizes the sense "of feeling" and "of action" in a person. Both the senses are indirectly motivated by the myths the person believes in. Thus, it can be said that our deeds are the results of our collective unconscious and because of that, it becomes essential to challenge our collective part of the inner self. For Sinclair, myths have become the obstacle to complete his journey of the self-discovery. Whenever he goes against what is collectively considered as a moral act, a part of Sinclair's mind starts troubling him.

What is common among all the myths are called archetypes and Demian is believed to be above all those archetypes. Consequently, Demian explains Sinclair that it is necessary to change the conventional methods of looking at religious and political aspects to discover inner identity. In almost every aspect of the novel, whenever something of mythical significance is mentioned, we see that Demian has his own interpretation of the same, which deviates from the popular interpretation of the mentioned phenomena. Jung philosophized this as the individuation. The individuation which is reflected in Demian's personality perfectly justifies the title of the novel *Demian*.

The perspective of Demian towards the story of Cain and Able was the first gradual step for Sinclair towards his journey of self-realization. It is traditionally believed to be sensible towards the other human beings and therefore, Cain's act of killing Able is seen sinful conventionally. But it is Demian who believed that Cain's jealousy towards Able is something that is commonly found in all the human beings. But it was necessary for Cain to survive on the Earth and he could survive only because he was stronger compared to Able. Thus, Cain's deed was not evil but his survival instinct. We humans have collectively believed that harming the other being is immoral. The aim is to accept the self



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which consists Jungian archetype ‘the shadow’. The Shadow is believed to be our repressed desires of the unconscious mind. It is always difficult to digest our true repressed wishes as our collective concept of morality does not allow hidden desires to be expressed.

Demian argues that it may not be ideal to kill someone but one should be open to accept what is being indicated to him by his own shadow. Knowing ourselves also means to accept the dark side of the mind. Only then one can live with harmony in life. This is only possible when we allow ourself to think above religious and collective beliefs. Those who are in the favor of Cain are called the ‘marked’ as per Demian. The marked personalities are believed to have developed their individual morality. Thus, being a marked individual does not mean to be forever on the Cain’s side, but it means to look at the same belief with an individualistic lens. Jung intended to establish the morality that is specific to individuals which is required to maintain peace in life.

One of the most popular anecdotes of the Bible is ‘The Two Thieves’. Demian unfolds deeper layer of the story and challenges the traditional distinction between what is collectively known as good and evil. Demian questions, “What’s the sense of repenting if you’re two steps from the grave?” (Hesse 68). The confession of the good thief just before his death cannot be enough to purify his actual identity and the other thief cannot be considered as evil for being loyal to his actual character. Demian uses this example to explain the purpose of Jung’s discovery of the shadow. The shadow archetype is not entirely dark but it might have the purpose that is different from the rest of the society.

We are attracted towards the personalities of another human beings. This leads to another archetype given by Jung which is known as the persona. The persona is a mask adopted by the person in response to the demands of social convention and tradition and to his or her own inner archetypal needs. As it is stated by Sheena, “The purpose of the mask is to make a definite impression upon others and it often, although not necessarily conceals the real name of the person” (13).

It can be said that the impression one tries to make upon the others can possibly not only mislead the other, but also shape his/her collective unconscious in a conservative manner. We observe and collect the pieces of people’s persona and try to create our own personality. However, while expecting this personality to be individualistic, we might again end up developing something that is not unique but again collective and societal. This argument is supported by Demian as he told Sinclair in the novel, “Your sanctioned world was only half the world and you tried to suppress the second half the same way the priests and teachers do” (Hesse 71).

This argument can be further associated with Jungian concept of the archetypes. The self is believed to be the center of the other major archetypes-the shadow, the persona and the anima. It is pointed out by Hesse, through Jung’s arguments, that the journey of the self-discovery is completed when one becomes successful to accept all the dark and light aspects of the psyche. This is only possible to achieve when one approaches individualistic approach which is free from the collective norms. The anima reveals itself through symbols which can be used to reach the journey of reaching the self.

### The Role of The Archetypes and Symbols in The Search of The Individual Identity

Jung further indicated that, “archetypes reveal themselves in the dreams of individuals, so that we might say that dreams are “personalized myths” and myths are “depersonalized dreams”.” (Wilfred et. al 179) Dreams disclose archetypes from our collective unconscious and myths represent our inherited morality. Thus, both, dreams and myths embody certain symbols which are required to flourish our individual morality. This can be exemplified by Sinclair’s statement in the *Demian*, “I have always been a great dreamer; in dreams I am more active than in my real life” (Hesse 41).

If one wants to pursue the path of the self-discovery, it becomes necessary for him to closely analysis his own dreams. Sinclair used to remain disturbed till he could find the meaningful understanding of the symbols he received from his dreams. And many times, various characters supported him to get closer to the final understating of his dreams. Each character embodies a particular role or archetype that guides Sinclair’s understanding of himself and the world around him. These symbols help him navigate through the complexities of his inner conflicts and ultimately lead him



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towards individuation.

The mentor and the mother archetypes assisted Sinclair significantly to reach his final destination. Pistorius serves as a mentor and spiritual guide to Sinclair, helping him to develop alternative perspectives on life, religion, and morality. One of the most important dreams seen by Sinclair is of the “bird of prey with a proud aquiline sparrow hawk’s head” (Hesse 98). The bird represented Sinclair and the direction in which the bird wanted to move was the god named Abraxas. This particular dream is very close to the Jungian philosophy of the self. It is Pistorius who explains Sinclair that “Abraxas was the god who was both god and devil” (Hesse 102). The Abraxas is the representator of the concept of the self.

Jung claims that to achieve individuation means to accept the self which consists both, dark and light sides of the psyche. The dream basically symbolized that Sinclair is willing to find his inner personality that has the wholeness of the psyche. But it was not easy to get to that conclusion without the guidance of the mentor archetype, Pistorius. It is believed that the self knows the hidden secrets that are particular and unique to every human being. Hesse takes the example of the story of Jacob’s wrestling with the Angel of the God to simplify Jung’s argument.

The story basically reveals that the Angel knew the weakness of the undefeatable Jacob and therefore, when they stepped inside the battlefield, Angel could manage defeat Jacob. However, it is the same Angel who later on helped Jacob to purify his identity. This incident from the mythological story can be taken as the symbol. It means that the self has the complete knowledge of an individual. And it is individual’s duty to find those secrets out from the self. The self can be responsible for the destruction of an individual and at the same time, it can be responsible for the construction of the individual. Every significant argument of the novel directly or indirectly claims that our unconscious self knows everything that is unknown to our conscious self.

Having said that the self consists all the aspects of the psyche, it can be also said that the self contains the reality that is beyond good and evil. As it is mentioned here by Jung, “If it were possible to personify the unconscious, we might think of it as a collective human being combining the characteristics of both sexes, transcending youth and age, birth and death, and, from having at its command a human experience of one or two million years, partially immortal” (349).

What is important here to have our focus on is “the characteristics of both sexes” in one individual. This argument highlights another major archetype given by Jung which is known as the anima and the animus. There are several occasions in the novel that essentially revolve around these two major archetypes. It begins when Sinclair witnesses a girl with “boyish face” (Hesse 88) whom he called Beatrice. Later on, when Sinclair tried to draw her portrayal, the image resembled both feminine and masculine features in one figure. The story takes an interesting turn when it is revealed that Sinclair unconsciously ended up painting down his own inner side of the psyche.

It can be said that Sinclair was attracted towards Beatrice for her masculine feature and not because of her physical beauty. Similarly, Sinclair was attracted towards the feminine features of Demian. It is essential to know the anima is responsible for shaping individual’s psyche. After seeing Beatrice, Sinclair said how she was responsible to change is personality, “Yesterday a precocious cynic, today I was an acolyte whose aim was to become a saint” (Hesse 90). Sometimes it is necessary to get the glimpses of the internal desires from the external world. The symbol that Sinclair received from Beatrice took him closer to his discovery of the self.

Sinclair believed Frau Eva to be his final destination. However, she merely turned out to be just the part of his psyche. Yet, she played a significant role in helping Sinclair exploring his self. Eva Frau was the figure of love for Sinclair. And, love is very major base of the anima archetype. As it is mentioned here, “The phenomenon of love may be explained at least in part by Jung’s theory of the anima: we tend to be attracted to members of the opposite sex who mirror the characteristics of our own inner selves” (Wilfred et. al 181-82).

It can be said the Sinclair was attracted towards Eva as she resembled his own personality. The anima is a kind of mediator between the conscious self and the unconscious self of the male individuals. Consequently, it becomes



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absolutely necessary to recognize the functionality of the anima to attain the individuation.

### Threats of Not Recognizing the Inner Symbols and The Archetypes

Jung was concerned with the communism and totalitarianism as both the systems are closely associated with the collective unconscious. Being a German, Hesse was highly influenced by Jung. Through his dialogues and narration techniques in the *Demian*, Hesse constantly reminds the readers to maintain individual standards of morality. Otherwise, the authoritative institutions such as the state and the religion can influence the unconscious of the individuals to their own selfish advantages.

It is Demian who keeps questioning the authority of the state and religion throughout the novel. Humans have been highly conditioned by the institutions not to question anything and accept everything. It was observed by Sinclair that “All men were capable of dying for one” (Hesse 175). Only Demian, along with Sinclair, could predict that the war was about to break out. It becomes possible to predict certain outcomes of the future only when one develops the individual morality rather than collective morality.

Analyzing the archetypes can help the individuals to discover the self. The self indicates the hidden messages and symbols from within. If we ignore these symbols, it can be disastrous for us. The collective unconscious contains darker and more repressed aspects of the psyche that is known as the shadow. Ignoring or repressing these aspects can lead to psychological disturbances on both individual and collective levels. Failure to acknowledge and integrate the shadow can result in projection, where individuals or groups attribute their own unconscious traits to others, leading to conflict and misunderstanding.

The collective unconscious contains archetypes and symbols that shape our perceptions, beliefs, and behaviors. However, these influences can sometimes lead to unconscious biases and prejudices. Individuals may unknowingly adopt stereotypes or judgments based on deeply ingrained cultural or historical patterns stored in the collective unconscious. And sometimes, certain stereotypes are deliberately imposed upon the individuals. As it is argued here, “In order to turn the individual into a function of the State, his dependence on anything beside the State must be taken from him” (Jung 13).

Governments and political entities can utilize collective symbols, myths, and narratives to shape public perception and gain support for their programs. By tapping into shared cultural archetypes stored in the collective unconscious, states can create compelling narratives that can make people feel united and loyal. However, it takes away the individual thinking capacities of the citizens. This was the major concern of Demian. He mentions in the novel that, “we, who were marked, believed that we represented the will of Nature to something new” (Hesse 156). Demian further argued that when the war ends, the psyche of the people will collapse drastically and the individuals who are marked will be required to support the new world. Those marked individuals are the ones who have achieved the self or the individuation.

Consequently, it can be stated that the collective unconscious can be very manipulative and dangerous if it is not used by individuals for their own benefits. The novel significantly highlights the philosophy of the individual morality given by Friedrich Nietzsche and Jungian concepts of the collective unconscious and the archetypes. Jung believes that the archetypes not only represent the inherited forms of psychic behavior, but also the future possibilities that mankind is bound to go through. Hence, ignoring the archetypal symbols can be devastating.

### Conclusion

The modern period was the time when people had begun to look at conventional ways of living with different perspective. The pity and futility of the war forced people to search for the meaning of life. The psychological theories, which were highly developing during the same time, assisted the society to look within to find the purpose of the life.

The Freudian psychology predominantly argues that our dreams and the unconscious self constantly try to communicate the inner truth with us but our defenses do not allow the reality to be revealed to our conscious self. As a result, certain emotions get repressed in the unconscious mind. Traumatic experiences with Kromer had significantly



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affected Sinclair's psyche. The Influence of Pistorius, Eva Frau and Demian helped Sinclair to release his repressed desires.

Jungian analysis claims that human psyche is collectively developed. Our choices and decisions are often affected by the societal needs. Thus, the individuality of the people is somehow lost in the process. Demian suggested Sinclair to think above the archetypes and the collective morality, and helped him to develop his individual morality. The persona is a mask adopted by a person in response to the societal need. However, the problem comes when the same person starts believing this mask to be his true self.

To sum up, when combined both Freudian and Jungian concepts together, it can be commented that everything in the life first happens within and then happens it outside. The truth lies inside the mind and very often external sources try to manipulate the truth. What is most important is to accept all the aspects of the mind. The journey towards the self-discovery by Emil Sinclair significantly highlights the multiple aspects of the same personality. The death of Demian makes Sinclair realize that the major characters that Sinclair came across during his journey of the self-discovery, were all the part of his own unconscious mind.

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