Collective Unconscious:

An Annotated Bibliography

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This online encyclopedia article provides a brief background on Jung’s life and an overview of his works on the personal and collective unconscious, archetypes and personas, and extroverted and introverted personality types. It also discusses Jung’s analytical psychotherapy and concepts of mental health as a balance of various archetypes, as well as their applications to the field of psychology.

The article does a good job of simplifying Jung’s theories for the average reader, but does not go into great deal about the collective unconscious. It serves as a starting point for research because it is factual, well-written, and includes a brief bibliography.


This encyclopedia article describes Carl Jung’s background, including his family, his education, and his relationship with Freud. It also discusses his development of theories about archetypes, including the idea of the psyche as the central archetype of the collective unconscious, as well as his publications and their influence on culture.

The article contains a lot of personal information about Jung, but also has some good summaries of his theories. The article is old, but not necessarily outdated, and it is published by the APA, which gives it a good deal of authority. Citations are mentioned throughout the article and in a short annotated bibliography at the end.

(archetypal) memory. *Journal of Analytical Psychology, 36*(2), 211-228. doi:
10.1111/j.1465-5922.1991.00211.x

The authors summarize archetype experiments conducted by Jung and other psychologists before describing their own studies of having people correctly match symbols and their meanings. They conclude that the actual meanings of the symbols are not consciously known, but people are more likely to remember correct meanings than incorrect ones, suggesting the existence of archetypal memory.

This article is moderately easy to read and provides a good overview of Jung’s work with the collective unconscious, as well as examples of the experiments done by him and his successors. The authors, especially the first one, have written other articles in the field, and are very knowledgeable about the topic. On the other hand, this article is old and somewhat dated by its use of slides. While the studies conducted by the authors lack the multicultural insight necessary to provide concrete evidence of Jung’s theories, they are an interesting example of how such theories might be tested empirically.


This eBook contains an alphabetical list of psychological and Jungian terms, their definitions, and examples of their use in Carl Jung’s work. Each entry has “see” and “see also” references to help the reader find other terms.

The compiler is a Jungian analyst who has written a number of books on the subject, and is highly praised for simplifying Jung’s psychological concepts for the general public. This eBook neither critiques nor analyzes Jung’s thoughts and theories, but instead neatly organizes the terminology and presents it with examples from Jung’s
own writings, which are clearly identified and cited. It is an excellent quick reference for locating primary source information, but because it does not contain any input about or by other writers, it lacks context and discussion of psychological implications.


This book examines Jung’s writings concerning the collective unconscious and its applicability to the modern scientific age. Shelburne argues that Jung’s theories are best approached when the logos (science, rational knowledge, and literal truth) and mythos (mysticism, imagination and metaphorical truth) are not considered separate domains, but together create a unified picture of the world. Shelburne goes on to explore, among other things, Jung’s interpretation of the collective psyche, the symbolic nature of archetypes as links between the conscious and the collective unconscious, and the synchronicity of common archetypes that appear with altered states of consciousness. It also discusses common critiques of the theory of archetypes, as well as its reinterpretations by others, before it finally tackles Jung’s attitudes towards science and mysticism and how the concept of archetypes can be scientifically examined.

Although the book is quite old, the subject matter does not seem outdated when compared to similar sources. The book is published by a university, geared to a college-aged audience, and does a good job of defining terms and concepts. It is fairly in-depth in terms of defining the collective unconscious and providing examples, and seems like it will be one of the most useful resources on the topic.