

Carl Jung: Analytical Psychology

Broke from traditional psychoanalysis and rests on the assumption that occult phenomenon can and do influence the lives of everyone.

Jung believed that each of us is motivated not only by repressed experiences but also by certain emotionally toned experiences inherited from our ancestors. These inherited images make up the *collective unconscious*. The *CU* includes those elements that we have never experienced individually but which have come down to us from our ancestors.

This theory includes:

- Archetypes – The most inclusive archetype is self-realization and can be viewed as a balance between various opposing forces of personality. It is a compendium of opposites (introverted/extraverted, rational/irrational, male/female, conscious/unconscious, past events/future expectations).

Background

- Born in 1875 in Switzerland
- Religious upbringing (10 pastors)
- Occult background on mothers side
- Middle of three children; oldest died after 3 days; sister was 9 years younger
- Experienced an early separation from his mother; had positive/negative feelings toward mother
- Became interested early in dreams, during childhood
- Identified separate personalities early on in his life (#1 & #2)
- Interested in archeology as a young student but settled for medicine
- Experienced séances as a child
- Befriended Freud; had a long training period with many of the pillars of psychology including Bleuler and Janet
- First president of the International Psychoanalytic Association
- Multiple trips to America
- Interested in dreams and interpreted Freud's dreams while in America
- Dissatisfied with relationship with Freud and they went their separate ways
- Had an apparent *mother complex* which was based on his volatile relationship with his mother.

- Spilled over into his relationships with women in his life
- Had multiple relationships with women while married and with the knowledge of his wife
- Had erotic feelings toward Freud which may have been a factor in the termination of their relationship. Was also sexually assaulted by an older man who was his confidant as a young man.
- Went through a deep period of isolation and searching which ultimately helped him better understand himself and help his theory develop
- Taught medical psychology at the University of Basal
- Died on June 6, 1961

Levels of the Psyche

- Like Freud, Jung believed that the mind had both conscious and unconscious levels.
- Unlike Freud, Jung strongly asserted that the most important part of the unconscious springs not from *personal* experiences of the individual but from the distant past of human existence, a concept called the *collective unconscious*.
- Of lesser importance to Jung are the *conscious* and the *personal unconscious*.

Conscious

- Images are those that are sensed by the ego
- The unconscious elements have no relationship to the ego
- Jung's notion of the ego is more restrictive than Freud. For Jung, the ego is not the whole personality but must be completed by the more comprehensive *self*, the center of the personality is largely *unconscious*
- In a psychologically healthy person, the ego takes a secondary position to the unconscious self
- Consciousness plays a relatively small role in analytic psychology
 - An overemphasis on expanding one's conscious psyche can lead to psychological imbalance
 - Healthy individuals are in contact with the conscious world but also allow themselves to experience their unconscious self
 - When this happens the individual can then achieve *individuation*

Personal Unconscious

- The *personal unconscious* embraces all repressed, forgotten, or subliminally perceived experiences from *one* particular individual
- The *personal unconscious* is similar to Freud's view of the unconscious and the preconscious combined
- Contents of the personal unconscious are called *complexes*
 - These are emotionally toned conglomerations of associated ideas
 - For example, the concept of "mother"
 - Complexes may be partly conscious and may stem from both personal and the collective unconscious

Collective Unconscious

- Has roots in the deep ancestral past of the *entire* species
- These include distant ancestor's experiences with universal concepts like God, mother, water, earth, that are transmitted through the generations so that people in every time have been influenced by their primate ancestor's primordial experiences
- The contents of the *collective unconscious* are the *same* (more or less) for people of every culture!
- These influence many peoples' myths, legends, and religions
- It is human's innate tendency to react in a particular way whenever their experiences stimulate a biologically inherited response tendency (like a mother's unlearned or unlikely response of *love* toward her newborn)
- Initially contact with these images are *forms without content* but with practice the content emerges and become relatively autonomous images called *archetypes*

Archetypes

Archetypes are ancient or archaic images that derive from the collective unconscious. They are similar in that they are emotionally toned collections of associated images. While complexes are individualized components of the personal unconscious, archetypes are generalized and derive from the contents of the collective unconscious.

- The potential for countless numbers of archetypes exists within each person, and when a personal experience corresponds to the latent primordial image, the archetype becomes activated.
- Archetypes are expressed indirectly and, when activated, it expresses itself through dreams, fantasies, and delusions.
 - Dreams are the main source of archetypal materials and offer what Jung considered *proof* for the existence of archetypes.
 - Dreams produce motifs that could not have been known to the dreamer through personal experience
- Examples of archetypes include:
 - *Persona* which is the side of personality that people show to the world.
 - Not necessarily the same as the public face that one shows others.
 - Jung believed that, to be psychologically healthy, one must strike a balance between the demands of society and what we really are.
 - To be oblivious to one's persona is to *underestimate* the importance of society, but to be unaware of one's deep *individuality* is become societies puppet.
- *Shadow* is the archetype of darkness and repression, representing the qualities that we do not wish to acknowledge but attempt to hide from *ourselves* and *others*.
 - The shadow consists of morally objectionable tendencies as well as a number of constructive qualities that we are reluctant to face.
 - We must continually strive to know our shadow and this is our *first test of courage*. It is easier to project this dark side onto others that we refuse to see in ourselves.
 - To come to grips with the darkness within ourselves is to achieve the *realization of the shadow*. Most of us *never* realize our shadow and this leads to tragedy in our lives and feelings of defeat and discouragement.

- *Anima* is the feminine side of men and originates in the collective unconscious as an archetype and remains extremely resistant to consciousness.
 - Few men become well acquainted with the anima because this task requires great courage and is even more difficult to become acquainted with than their shadow.
 - To master the projection of the anima, men must overcome intellectual barriers, delve into the far recesses of their unconscious, and realize the feminine side of their personality.
 - Jung believed that the anima originated from early men's experiences with women including mothers, sisters, and lovers which combine into the concept of *women*.
 - At times the archetype of anima is an image and at other times it is represented as a *feeling* or a *mood*.

- *Animus* is the masculine side of women and originates in the collective unconscious as an archetype that, too, is resistant to consciousness.
 - The animus is symbolic of thinking and reasoning and is capable of influencing the thinking of women yet it does not *belong* to her.
 - It belongs to the collective unconscious and originates from the encounters of prehistoric women with men.
 - Animus originates from early women's experiences with men including fathers, brothers, and lovers that are combined into the concept of *men*.
 - Both the anima and animus can influence the relationship of men and women with partners.
 - The animus appears in dreams, visions, and fantasies in a personified form.

- *Great mother* is a derivative of the animus and anima.
 - Every man and women possess a *great mother* archetype.
 - The pre-existing concept of mother has both positive and negative feeling which extends to this archetype.
 - The great mother represents the opposing forces of fertility and nourishment on the one hand and power and destruction on the other.
 - It is also known as godmother, Mother of God, Mother Nature, Mother Earth, the stepmother, and even a witch.

- Fertility and power combine to form the concept of *rebirth* which, itself, may be a different archetype altogether.
- Rebirth is represented in the process of reincarnation, baptism, resurrection, and individuation.
- *Wise Old Man* is also a derivative of the anima and animus.
 - The archetype is representative of wisdom and meaning, and symbolizes human's pre-existing knowledge of the mysteries of life.
 - This archetype is unconscious and cannot be directly experienced by the individual.
 - The collective unconscious cannot directly impart its wisdom to an individual.
 - The wise old man archetype is personified in dreams as father, grandfather, teacher, philosopher, guru, doctor, or priest.
 - It can be a king, sage, or even a magician in tales and stories.
- *Hero* is an archetype that is represented in mythology and legends as a powerful person, sometimes part god, and one who fights evil.
 - Heroes are always mortal because an immortal person has no weaknesses and cannot be a hero.
 - The image of the hero touches an archetype within us, as demonstrated by our fascination with heroes in movies, novels, plays, and on television. When the hero conquers the villain, he or she frees us from feelings of impotence and misery.
 - At the same time the hero serves as a model for the ideal personality!
- The *self* is the most powerful archetype.
 - Jung believed that each person possesses an inherited tendency to move toward growth, perfection, and completion, and he called this innate disposition the *self*.
 - The most comprehensive of all archetypes, the self is the *archetypes of archetypes* because it pulls together the other archetypes and unites them in the process of *self-realization*.

Dynamics of Personality

- Jung insisted that human behavior is shaped by both causal and teleological forces and that causal explanations must be balanced by teleological ones.
- Adaptation to the outside world involves the forward flow of psychic energy called *progression* while adaptation to the inner world relies on a backward flow of psychic energy is called *regression*.
- Progression inclines a person to react consistently to a given set of environmental conditions, whereas regression is a necessary backward step in the successful attainment of a goal.
- Balance of both regression and progression leads to health personality development

Psychological Types

Various psychological types grow out of the union of two basic *attitudes* (introversion and extraversion) and four separate *functions* (thinking, feeling, sensing, and intuiting).

Attitudes

Attitude is a predisposition to act or react in a characteristic direction.

- *Introversion* is the turning inward of psychic energy with an orientation toward the subjective
- *Extraversion* is the turning outward of psychic energy so that a person is oriented toward the objective and away from the subjective
- People are neither one nor the other but, rather, a balance of both

Functions

These four functions are combined with the two attitudes to form eight possible orientations.

- *Sensing* tells people that something exists
- *Thinking* enables them to recognize its meaning
- *Feeling* tells them its value or worth
- *Intuiting* allow them to know about it without knowing how they know

Functions	Attitudes	
	Introversion	Extraversion
Thinking	Philosopher, theoretical scientist, some inventors	Research scientist, accountants, mathematicians
Feeling	Subjective movie critics art appraisers	Real estate appraisers, objective movie critics
Sensation	Artists, classical musician	Wine tasters, proof-readers, popular musicians, house painters
Intuition	Prophets, mystics, religious fanatics	Some inventors, religious reformers

The four functions usually appear in a hierarchy, with one occupying a *superior* position, another a *secondary* position, and the other two *inferior* positions. Most people cultivate only one function, so they characteristically approach a situation relying on the one dominant or superior function. Some people develop two functions, and a few very mature individuals have cultivated three. A person who has theoretically achieved self-realization or individuation would have all four functions highly developed.

Development of Personality

- Jung emphasized the second half of life
 - The person can bring together various aspects of life to gain self realization
- Childhood
 - Early morning... full of potential
 - Lacks consciousness
 - Anarchic phase (chaotic, disconnected islands of consciousness, primitive images of consciousness)
 - Monarchic phase (development of the ego, logical & verbal thinking, see themselves objectively in the third person, islands are larger, more numerous, but still disconnected)
 - Dualistic phase (ego is both objective and subjective, refer to themselves in the first person, aware of the existence of other people as separate, islands are now continuous land, complex self with ego that recognizes both the object and subject)

- Youth
 - Morning sun
 - Climbing toward zenith toward impending decline
 - Young people strive to gain psychic and physical independence from their parents, find a mate, raise a family, and make a place in the world
 - Middle aged people that attempt to hold on to youthful values face a crippled second half of life, unable to self-realize and to establish new goals and seek out new meaning in life
- Middle life
 - Brilliant late morning sun but heading toward sunset
 - Begins at 35 or 40 and is filled with much anxiety and periods of tremendous potential
 - Discover new meaning in life and often have a new religious orientation and deal with life/death
- Old age
 - Evening sun
 - Once bright conscious that is now markedly dim
 - Fear of death, meaning of death

Self-realization

Analytical psychology is essentially a psychology of opposites, and self-realization is the process of integrating the opposite poles into a single homogeneous individual. This process of “coming to selfhood” means that a person has all psychological components functioning in unity, with no psychic processes atrophying. People who have gone through this process have achieved realization of the self, minimized their persona, recognized their anima or animus, and acquired a workable balance between introversion and extraversion. In addition, these self-realized individual have elevated all four of the functions to a superior position, an extremely difficult accomplishment.

Psychotherapy

- Word Association Test (responses reveal complexes)
- Dream Analysis (reflect a variety of complexes and concepts)
 - Proof of the collective unconscious

- Active Imagination (requires the person to begin with an impression like a dream, image, vision, picture, fantasy, and to concentrate on it until the impression begins to move). Follow the image and try to communicate with it no matter where it goes.
- Psychotherapy – Four basic approaches
 - First, confession of a pathogenic agent
 - Second, interpretation, explanation, and elucidation (insight, too)
 - Third, education of the patient as social beings
 - Fourth, transformation of the patient into a healthy human

Critique

- Nearly impossible to verify or falsify
- Difficult to test empirically
- Generated a moderate amount of research
- Moderate rating on organizing research
- Low rating on practicality
- Has some internal consistent but terms can have more than one meaning
 - Low internal consistency
- Low rating on parsimony
- Neither optimistic nor pessimistic
- Neither deterministic nor purposive
- Both conscious and unconscious
- Motivation is both causal and teleological
- Has a clear biological orientation
- Emphasizes highly the similarities among people
- Low on individual differences