

# ASPECTS of JUNGIAN PSYCHOLOGY

*A brief overview of key Jungian concepts*

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*“My life is a story of the self-realisation of the unconscious”*

Carl Gustav Jung

*“The sole purpose of human existence is to kindle a light in the darkness of mere being”*

Carl Gustav Jung

## OBJECTIVE

At the end of this (supplementary) learning session, delegates will have learned the basics of Jungian psychology theory about the structure, dynamics and development of personality and the psychological types and importance of symbols and dreams as described by Carl Gustav Jung.

## 1. WHO WAS CARL GUSTAV JUNG (1875-1961)?

- ▶ Jung was Swiss and was educated as a medical doctor and became a Psychiatrist. He was for a number of years closely associated with the Freudian school of Psychoanalysis but broke from Freud and developed his own system which he later called *Analytical Psychology*. The system included a body of theory and concepts as well as methods for treating people with psychological problems. Jung was a scholar and extended his fields of study in analysis of social problems, religious issues, and trends in modern art; besides reading various languages. He was a talented writer, a devoted husband and father and a modern free-thinking citizen. But foremost he was a Psychologist
- ▶ Jung's knowledge of psychology was primarily obtained from his treatment and contact with his patients. Yet his knowledge also derived substance from observations of other cultures and studies of comparative religions, mythology, symbolism, alchemy and the occult. Jung did not subscribe to any one scientific method or theory and for that we should realise that there is no standard guiding Jungian therapeutic method. His views were very broad. Jung rejected the concept of his work being defined as "*Jungian Psychology*"
- ▶ Jung did not reject the Freudian concept of *causality* (linking childhood traumas with adult neuroses) but he recognised the validity of other scientific orientation which he termed *teleology or finalism*. As applied in psychology it means that man's present behaviour is determined by the future, although past events also need to be taken into account. Many of Jung's ideas in the development of the psyche are finalistic in the sense that they are goals – *individuation, integration and selfhood* as example. There is intention in the behaviour, even if it is not always displayed consciously. Even dreams serve a prospective function – they are images of the future lines of development as often as they are memories of the past.
- ▶ Jung proposed a principle late in his life which was neither causality nor finalism: he called it *Synchronicity*. This principle applies to events that occur together in time but are not the cause of one another. Jung points to the vast literature on mental telepathy, clairvoyance, and other types of paranormal phenomena as evidence of the need for invoking a synchronistic principle in psychology. He believed that many of these experiences cannot be explained as chance coincidence and that there is some other kind of order in the universe in addition to causality.
- ▶ Jung wrote:  
*"The principle aim of psychotherapy is not to transport the patient to an impossible state of happiness, but to help him acquire steadfastness and psychological patience in the face of suffering"*

### The Courage to 'Be'

***"Personality is the supreme realisation of the innate idiosyncrasy of a living being.  
It is an act of high courage flung in the face of life;  
It is the absolute affirmation of all that constitutes the individual;  
It is the most successful adaptation to the universal conditions of existence,  
It is coupled with the greatest possible freedom for self-determination"***

Carl Gustav Jung

- ▶ Jung's writings are an amazing font of wisdom and inspiration which we can turn to repeatedly to learn something new about ourselves and the world. Readers of Jung will inevitably come to realise that he wrote with a superior logic and common sense, with deep passion and compassion, about the basic truths of the human spirit. Readers will again and again recognise with shock the truths they have known but have not been able to put into words.



- We are all privileged by the body of work that Carl Jung created. Investigating it will not only give relevance and presence to our spirit, but will **EMPOWER** us with our unique relevance.

## 2. THE STRUCTURE of PERSONALITY

*What are the constituents that make up personality and how do these components interact with one another and with the external world?*

- The personality is an exceedingly complex structure. There are numerous components and their interactions are intricate and involved. Personality is not a stable fixed thing (like a tree) – it is a dynamic system which is constantly changing.

### The PSYCHE

In Jungian psychology, **the personality as a whole** is called the *Psyche*. The Latin word originally meant 'spirit' or 'soul'. *The psyche embraces all thought, feeling and behaviour both conscious and unconscious*. The psyche functions as a guide that regulates and adapts the individual to their social and physical environment. The psyche affirms Jung's primary idea that a person is a whole to begin with. Wholeness of personality may seem obvious yet many psychological theories suggest that personality is acquired part by part. Jung rejects this jigsaw concept of personality. Man does not strive for wholeness – he already has it; he is born with it. Jung explains man's challenge throughout his life span for developing this wholeness to its greatest degree of differentiation, coherence and harmony; and to guard against its fragmentation into separate, conflicting or autonomous systems. A dissociated personality is a deformed one.

Three levels in the psyche can be distinguished:

1. *The Conscious*
2. *The Personal Unconscious; and*
3. *The Collective Unconscious*

#### 2.1 The CONSCIOUS

Consciousness is the only part of **the mind that is known by the individual**. It appears early in life and probably before birth. Conscious awareness grows through the application of four mental functions that Jung called: *Thinking; Feeling; Sensing; Intuiting*.

Our predominant use of one function more than another is what differentiates the observable character from others.

In addition to these mental functions there are two attitudes that determine orientation of the conscious mind. These are: *Extraversion and Introversion*

### The Conscious

#### ► Individuation

The process by which **individual consciousness becomes differentiated** from another person is known as *Individuation*.

Individuation plays a major role in psychological development. The goal of individuation is for knowing oneself as completely as possible. This is also known as self-consciousness. The beginning of consciousness is the beginning of individuation. From the process of the individuation of consciousness a new element is produced which Jung called EGO.

### The Conscious

#### ► Ego

The Ego is the name Jung uses for **the organisation of the conscious mind**. It is composed of conscious perceptions, memories, thoughts and feelings. The ego occupies a small portion of the total psyche but plays the important role of gatekeeper to the conscious mind. Unless the ego acknowledges the presence of an idea, a feeling, a memory, or a perception, it cannot be brought to awareness. The ego is highly selective about the information it receives. The ego provides identity and continuity for personality as a result of its selectivity for processing that information which matters to the individual. It is by the ego that we feel we are the same person today as yesterday. A person becomes individuated to the extent that the ego permits incoming experiences to become conscious. The mental functions (*Thinking, feeling etc*) are the primary determinants of our ego's receptivity.

## 2.2 The PERSONAL UNCONSCIOUS

Experiences that fail to gain recognition by the ego are stored in the personal unconscious. All **disregarded experiences** are held in the personal unconscious. Often they are forgotten simply because they were irrelevant at the time of experience, but they can also be repressed for whatever reasons. The contents of the personal unconscious are ordinarily readily available to consciousness when the need arises. Some experiences that pass unnoticed in the day may appear in dreams at night.

### The Personal Unconscious

#### ► Complexes

An important feature of the personal unconscious is its ability to clump together **groups of contents** to form a cluster. Jung discovered through word-association tests that there were *associated groups of feelings, thoughts and memories in the unconscious* that he named **complexes**. When we say a person has a 'complex' we mean he is so strongly preoccupied by something that he can hardly think about anything else. Jung recognised that complexes were deeply implicated in the neurotic condition of patients ('*A person does not have a complex – the complex has him*'). An aim of analytical therapy is to dissolve complexes and free the person of the tyranny. But in certain cases, complexes are sources of inspiration and drive achievement. (E.g. an artist obsessed with beauty will settle for nothing less than a masterpiece). Jung was **not** convinced that all complexes originated from early childhood trauma (as Freud believed) and so developed his theory of a much deeper level of human nature and the psyche which he called the *collective unconscious*.

## 2.3 The COLLECTIVE UNCONSCIOUS (Jung's differentiation and mark in psychology)

Jung was the first to break free from a strictly environmental determinism of the mind. He showed that **evolution and heredity** provide the blueprints of the psyche just as they do for the body. The mind through its physical counterpart – the brain, has inherited characteristics that determine the ways in which a person will react to life's experiences and will even determine the kind of experiences he will have. The mind of man is prefigured by evolution. Thus the individual is linked with the past of his species.

The placing of the psyche within the evolutionary process was Jung's *pre-eminent achievement*. The collective unconscious is that portion of the psyche which can be differentiated from the personal unconscious because it's *not dependent on personal experience*. Its contents have never been conscious in the lifetime of the individual. Jung said the collective unconscious was a reservoir of latent images which he referred as primordial. Primordial images refer the earliest development of the psyche inherited from man's ancestral past - both human and animal. The contents of the collective unconscious are responsible for the selectivity of perception and action. The more experiences we have the greater the chances that latent images become manifested. That is why a rich environment and opportunities for education and learning are necessary for individuating (making conscious) all aspects of the collective unconscious.

### The Collective Unconscious

#### ► Archetypes

The **contents of the collective unconscious are called archetypes**.

Among the many archetypes Jung identified were: *birth / rebirth / death / power / magic / the hero / the child / the trickster / God / the demon / the wise old man / the earth mother / the giant / and many natural objects like trees, the sun, the moon, wind, rivers, fire, animals, and many man-made objects like rings and weapons etc.* Jung did not regard archetypes as fully developed pictures in the mind but rather like a 'negative' that has to be developed by experience. Some archetypes are of such importance in developing personality that Jung devoted special attention to them. These are the **persona, anima, animus, shadow and the self**.

Archetypes can form combinations (e.g. hero + demon = ruthless leader). Everyone inherits the same archetypal images – they are universal.

When the archetype acts as a centre of attention it attracts relevant experiences that can form a complex. With additional experiences the archetype complex can penetrate into consciousness.



## The Collective Unconscious

### ► Archetypes

#### ►► The Persona - *The outward face of the Psyche*

Persona originally denoted a 'mask' worn by an actor which enabled him to portray a specific role in a play. The persona archetype **enables one to portray a character that is not necessarily their own**. The persona is the mask a person wears with the intention of presenting a favourable impression so that society will accept him.

The persona is necessary for survival and enables us to get along with others – even those we dislike. It can lead to personal gain and achievement. It is the basis for social and community life. A person will usually have more than one mask and collectively these represent their persona.

#### ►►► Inflation

If a person becomes too preoccupied with the role they are playing and their ego begins to identify solely with this role, the other sides of personality are pushed aside and the person can become alienated from their nature and live in a state of tension due to the conflict between their overdeveloped persona and underdeveloped parts of personality.

The **ego's identification with the persona** is called inflation.

- (i) The person with exaggerated sense of self-importance often tries to project this role on others and demands their compliance. People in authority (e.g. parents) over assert their authority often with bad results. Laws relating to personal conduct are an expression of group persona (e.g. smoking bans). They attempt to impose uniform standards of behaviour on the whole group without regard to the needs of the individual.
- (ii) The victim of inflation can suffer feelings of inferiority or failure when they are incapable of living up to the standards expected or imposed. They may become alienated from the community and experience feelings of loneliness and estrangement.

#### ►► Anima (male) and Animus (female) - *The inward face of the Psyche*

Every person has qualities of the opposite sex in the biological (hormone secretion) and the psychological sense (attitudes and feelings) through continuous exposure to each other.

The anima is the feminine side of the male and the animus the masculine side of the female.

A well-adjusted personality requires that anima and animus are allowed expression in conscious behaviour. If either is repressed they remain unconscious and the traits undeveloped. That gives the unconscious a quality of weakness and impressionability.

Man inherits his image of woman and unconsciously establishes standards that will influence his acceptance or rejection of any specific woman. The same applies to woman. The primary reasons of attraction to the opposite sex are therefore set in the unconscious. When a relationship is attempted with the opposite sex that is contrary to the anima/animus image, it will invariably result in dissatisfaction and antagonism.

Jung says the anima has preconceived liking for everything that is vain, helpless, uncertain and unintentional in a woman. The animus chooses to identify with men who are heroic, intellectual, artistic, or athletic.

The anima and animus are often deflated – underdeveloped. This is due largely to social conditioning from childhood (sissies and tomboys are ridiculed). A consequence of this imbalance is rebellion by the anima or animus and an over-reaction that accentuates one or the other. Some transvestites and homosexuals fall into this category.

#### ►► The Shadow

The **Shadow represents one's own gender** and influences a person's relationship with their own sex. Rooted deeply in evolutionary history, the Shadow is a powerful archetype with strong influence in both men and women. In order for a person to function normally in society it is necessary to tame their *animal instincts*. This is accomplished by suppressing manifestations of the shadow and developing strong persona. The person who suppresses the animal side of their nature may become civilised but does so at the expense of their spirit, instincts, spontaneity, creativity, emotions and insights. A 'shadow-less' life tends to become shallow and spiritless.



Inspirations are always the work of the shadow. The shadow has the capacity to retain and assert ideas or images that can turn out to be advantageous to the individual. And by its tenacity it can thrust a person into more satisfying and creative activities.

When the ego and the shadow work in harmony the person feels full of life and vigour. The ego channels the forces arising from the instincts. Consciousness is expanded and there is vitality to mental energy. There is some truth to the relationship between genius and madness and the shadow of the very creative person may overwhelm their ego on occasions, causing the person to appear temporarily insane.

When a person is faced with a crisis or difficult situation, the shadow exerts its power over the ego and can be malevolent. An example is a compulsive alcoholic facing the stress of a crisis and reverting to alcohol abuse. Jung observed that *“the animal in us only becomes more beastlike when it is repressed”*. Strong (religious) beliefs imposed in societies are very repressive of the shadow which will strike back with behaviour that sometimes engulfs people in wanton bloodshed. And men and women tend to project shadow impulses onto similar sex relationships so that bad feelings often arise.

The shadow contains the basic instincts and is thus the source of realistic insights and responses for survival. When one is faced by situations of immediacy the ego is stunned and the shadow deals with the matter in its own way. If the shadow is allowed to individuate, its reactions to threats and dangers will be effective. If it is repressed it may overwhelm the ego and cause the person to collapse into helplessness.

### ►► The Self

The **organising principle** of the personality is an archetype that Jung called ‘Self’. The self is the central archetype in the collective unconscious (like the sun is centre of the solar system). It organises and unifies and harmonises all the archetypes with their various manifestations, complexes and consciousness. It provides a sense of ‘oneness’ and assurance. When a person feels that they are in harmony with themselves and the world, we can be sure it is the self archetype performing effectively. If one feels are ‘out of sorts’ or ‘going to pieces’, the self is not working effectively.

The ultimate goal of every personality is to achieve a state of self-realisation and this is a long and difficult undertaking which is rarely if ever completed effectively by anyone.

The self archetype does not become until about middle age since the personality must become fully developed through individuation before the self can manifest with any degree of completeness. Achieving a state of self-realisation depends on the ego recognising messages from the self archetype and become conscious to effect individuation of the personality.

*Knowledge of the self is accessible through the study of one’s **dreams**.*

Self knowledge is the path to self realisation. One cannot fulfil oneself without knowledge of self. By making conscious that which is unconscious one can live in greater harmony with their own nature and will experience fewer frustrations. A person who does not know their unconscious projects repressed elements thereof onto others by blaming and accusing their own unrecognised faults through criticism and judgements.

The self archetype is an inner guiding factor quite different from the outer conscious ego. Through development of the self, man becomes motivated to increase his awareness, perceptions, understanding and direction in life.

***“The Self is our life’s goal, for it is the most complete expression of that fateful combination we call individuality”***

Carl Gustav Jung



### EXERCISE: TRUE or FALSE?

State which of the following statements is True or False and if False provide explanation:

STATEMENT	True or False? If FALSE, please explain why?
1. Once established, Personality is stable and fixed.	
2. The psyche embraces all thought, feeling and behaviour both conscious and unconscious.	
3. The 3 levels of Personality are (i) the Conscious; (ii) the Unconscious; and (iii) the Collective Unconscious	
4. Consciousness is one of 2 parts of the mind known to the individual	
5. Individuation is the process by which individual consciousness becomes differentiated from others	
6. The ego is the organisation of the unconscious mind	
7. All disregarded experiences are stored in the personal unconscious mind	
8. Complexes are associated groups of feelings, thoughts and memories in the unconscious	
9. According to Jung, heredity and evolution plays no part in the personality or unconscious mind	
10. The contents of the collective unconscious are called archetypes	
11. The Persona archetype is the inward face of the psyche	
12. The ego's identification with the persona is called inflation.	
13. The Anima and Animus are the inward faces of the psyche	
14. The Shadow represents the animal side of a person's nature	
15. The organising principle of the personality is an archetype that Jung called 'Self'.	



### 3. THE DYNAMICS of PERSONALITY

*What are the sources of energy that activate the personality and how is the energy distributed among the various components?*

- ▶ In order for the Personality Structures to carry on their activities, they must be **energised**. (3.1). Where does the energy come from? What is its nature? How is it used? How does it distribute itself amongst the various parts of personality?
- ▶ The psyche is a relatively *closed energy system*. (3.2). It derives energy (**libido**) primarily from experiences which enter the psyche via the sense organs. A secondary source is instinct energy which drives task and survival activities unconsciously. The amount of energy invested in an element of the psyche is called its **value** (3.3) which can be estimated relatively but cannot be measured absolutely.

The distribution of energy throughout the psyche is determined by the principles of

- (i) **Equivalence** (3.4) – which states that when energy is lost from one psychic component, an equivalent amount of energy will appear in another component or components; and
- (ii) **Entropy** (3.5) – which states that energy will tend to move from a component of high value to one of low value until the two values are equalised

Energy (Libido) can flow in one of two directions:

- (a) **Progressively** (3.6) – towards adapting to external situations; or
- (b) **Regressively** (3.6) – towards activating unconscious material

Instinct energy can be diverted into a new activity when it is analogous or like the instinct energy and this is called **Canalisation**. (3.7)

The key concepts in Jung's personality dynamics are therefore:

Psychic energy (libido) / Value / Equivalence / Entropy / Progression / Regression / Canalisation

#### 3.1 The ENERGY of the PSYCHE

Jung saw the total psyche as a **unitary system within itself** – as a self-contained energy system *apart from any other energy system*.

As the psyche receives energy from external sources, once acquired, that energy belongs exclusively to the psyche. In other words, the fate of this energy is determined by an already existing energy system which is the psyche (and not by the nature of the external sources). The energy acquired externally comes through our senses – touch, smell, taste, hearing and sight. This provides a continuous stream of information and is why the psyche is in a continually changing state and cannot attain a state of perfect equilibrium – it can only achieve *relative stability*. Stimuli from the environment and the body produce a never-ending redistribution or shifting energy within the system.

The slightest stimulus has the potential for far-reaching consequences on one's mental stability. It is not the amount of energy that's added but rather the disruptive effects that added energy produces within the psyche. These are caused by large redistributions of energy within the system. It takes only a slight addition of energy to an unstable psyche to produce large effects in behaviour – like when an innocuous remark produces an overheated emotional response from the person to whom it is addressed.

Jung said it was folly to think a person can prepare themselves for every possible contingency. New experiences will crowd into the psyche and disrupt its balance – which is why Jung prescribed periodic withdrawal from the world in order to recover one's balance. Meditation is one such method but other contained activities like Yoga or Golf or Surfing (anything that commands a variation to the person's usual patterns) that shut out the world, are valid methods for restoring equilibrium. (Catatonia [and Autism] is a drastic and permanent method of withdrawal).

On the other hand there is also a need for stimulation when a person's life may become so routine and cut off from new experiences that they succumb to boredom and inertia.

*If the psyche were completely open there would be chaos, if the psyche were completely closed it would stagnate.*



### 3.2 PSYCHIC ENERGY – LIBIDO

The energy by which the ***work of the personality is performed*** is called psychic energy (Jung also used the word Libido – different from Freud's use in relation to sexual energy) Libido in its natural state is appetite – and is manifested as *striving – desiring – willing*.

Psychic energy cannot be measured quantitatively as physical energy, and expresses itself in the form of actual or potential forces which perform psychological work. Perceiving, remembering, thinking, feeling, wishing, willing, attending, and striving are all psychological activities. Potential forces of the personality are such things as predisposition, tendency, and inclination. The psyche is always doing something.

Jung said it is impossible to prove scientifically there is a relationship between psychic and physical energy but he believed that there is some reciprocal action between the two systems. Drugs that produce chemical effects in the body also produce changes in psychological functioning; and thoughts and feelings appear to affect physiological functioning. That is the basis on which psychosomatic medicine is founded.

### 3.3 PSYCHIC VALUE

Psychic Value is a measure of the amount of ***energy that is committed*** to a particular psychic element. When a high value is placed on an idea or feeling it means that it exerts considerable force in influencing and directing behaviour. The absolute value cannot be determined but relative value can be weighed. We can ask ourselves whether we prefer one value (e.g. power, wealth, beauty etc) over another. The amount of time, effort and energy invested in a particular value interest will yield its comparative value to other values. In this way we can observe values as hierarchical.

The psyche is dynamic and is constantly evaluating and changing its priorities. Today we may spend our time and effort studying for an exam, tomorrow we may spend our efforts playing golf or travelling. Comparative evaluations reveal conscious values.

*Unconscious values* require other methods such as *determining the power of a complex*. As described earlier, a complex consists of a central element around which a large number of secondary associations are grouped. The number of the secondary associations is a measure of the unconscious values. For example, in a case of a 'strong leader' complex, the nucleus is the need to rule others. That draws associations like admiring heroes, identifying with outstanding people, assuming responsibilities others evade, getting decisions accepted, being consulted on trivial matters, expression of one's ideas, seeking respect and admiration etc. Jung said '*one complex has a higher value when its power of assimilation (association) proves stronger than others*'

Jung proposed 3 methods for assessing energy value of complexes:

- (i) Direct observation with analytical deductions;
- (ii) Complex indicators; and
- (iii) Intensity of emotional expression.

#### Psychic Value

##### 3.3.1 ► Direct Observation and Deduction

A complex does not necessarily exhibit its characteristics in conscious behaviour. It may appear in the form of dreams or other ways which require attention to circumstantial evidence. That is what is meant by analytical deduction.

For example, control over others is often exercised through manipulation. Like a mother who sacrifices herself to her family and then becomes an invalid so she is waited on and pampered. Any strongly negative attitude towards something may hide a positive interest in the very thing being rejected. Someone who says "I don't care about the pay" may be the first to complain. Analytical psychology seeks to find what lies behind face value behaviour.

### 3.3.2 ► Complex Indicators

Any disturbance of behaviour may be indicative of a complex. For example a person may call someone who knows them well by a wrong name. Repressed memory may have some connection with an unconscious complex. An exaggerated emotional reaction may indicate a connection with a complex.

Overcompensation occurs when the nucleus of a complex is obscured by another complex with temporary higher value due to the deliberate attempt by the person to disguise it. An example is a man with inferiority complex about masculine virility and who exhibits a strong physique and boasts of sexual prowess. As long as one tries to treat the disguising complex little progress can be made.

### 3.3.3 ► Emotional Reactions

Strong emotional responses to words or ideas can indicate underlying complexes. Strong expression may also reveal complexes. The analyst must listen intently and read the body language for understanding

### 3.3.4 ► Intuition

The natural and spontaneous capacity of a person to perceive any emotional fluctuation in another can reveal complexes. Intuition becomes more sensitive as familiarity with others increases.

## 3.4 EQUIVALENCE

**The Principle:** *If the amount of energy consigned to a given psychic element decreases or disappears, that amount of energy will appear in another psychic element.*

**No energy is ever lost from the psyche.**

Psychic energy can be transferred from one structure to another only on the basis of equivalence. That means that if a person has an intense attachment to an object, a person, and activity or a substance, it can only be replaced by something of an equally intense value. Sometimes however when not all the energy is used by the new value the excess energy will go into an unconscious element.

## 3.5 ENTROPY

**The Principle:** *The distribution of energy in the psyche seeks a balance amongst all the structures of the psyche.*

**Energy will tend to pass from the stronger into the weaker value until equilibrium.**

Tension, conflict, stress or strain; are all feelings that arise from imbalances in the psyche.

Our conflicts with others are often projections of our inner conflicts. A husband who fights with his wife is fighting with his own anima. And when a structure becomes highly developed it can become independent from the rest of the psyche and consequently unbalanced.

Every extreme state contains its opposite and sudden conversion of the dominant value into the opposite can occur. Overdeveloped structures are thus invariably unstable.

## 3.6 PROGRESSION and REGRESSION

**Progression** is a person's daily experiences *that advance their psychological adaptation*. The progress of libido is in accordance with the demands of environmental conditions. From the beginning of life there is a predisposition to exercise a particular mental function which can become one-sided. If this becomes too dominant it can draw all psychic energy to itself. For example, if 'feeling' is dominant and new situations demand a 'thinking' orientation, the feeling attitude can lose its strength and the progression of psychic energy in that function would cease. The certainty that was present before would dissolve and be replaced by an assortment of chaotic psychic values. The person becomes 'all at sea'. (In transition) Subjective reactions accumulate and the psyche becomes filled with tension. To cure this it is necessary to unite the opposite functions (in this case feeling and thinking).

**Regression** is the **backward movement of libido**. Through the interactions of the opposites, they become deprived of their libido through regression. Regressions subtract energy from the psychic elements. In the example, thinking starts to replace feeling as activated by regression. By activating an unconscious regression, the new function (thinking in this case) is faced with outward adaptation. Through progression the new orientation can develop a sense of certainty. (Consider the example of 'choking' in sport when feeling gives way to thinking).

Jung says: "*Man can meet the demands of outer necessity in an ideal way only if he's adapted to his inner world and in harmony with himself*". Conversely, he can only adapt to his inner world when he is adapted to the environmental conditions. The interdependency of these adaptations means that a person cannot neglect the one for the other.

### 3.7 CANALISATION

The source of natural energy is the instincts which follows its own course but does no work itself. In order for work to be done the energy must be channelled into an *analogue* of the object of instinct. Jung refers this analogue as a symbol. By analogy, if one considers the flow of water in a river it has no value until channelled into a form of useful energy – like a PowerStation. The PowerStation is a 'symbol' of the flowing river and converts its energy into value. So man in his natural state would live by instincts like an animal – eat, sleep, drink etc. Man would have no culture, no technical development, and no social organisation in a natural state living by instincts. But when his natural energy is diverted into symbolic channels he performs work that delivers outcomes and development.

Ancient man performed rituals that symbolised things. (Dancing around a fire etc) Modern man depends more upon 'Will' than ceremony and resorts to rituals when he feels insecure about the success of his ventures. By channelling energy from instincts into scientific symbols man produces the work for effective outcomes.

#### EXERCISE: Complete the sentences:

1. The amount of energy invested in an element of the psyche is called its .....
2. The energy by which the work of the personality is performed is called ..... energy
3. Any disturbance of behaviour may be indicative of a.....
4. Strong emotional responses to words or ideas can indicate underlying.....
5. The natural and spontaneous capacity of a person to perceive any emotional fluctuation in another can reveal.....
6. If the amount of energy consigned to a given psychic element decreases or disappears, that amount of energy will appear in..... psychic element.
7. No energy is ever lost from the.....
8. The distribution of energy in the psyche seeks a balance amongst all the structures of the.....
9. Psychic energy will tend to pass from the stronger into the..... value until equilibrium
10. Progression is a person's daily experiences that advance their psychological.....
11. Regression is the backward movement of.....
12. In order for work to be done the..... must be channelled into an analogue of the object of instinct
13. An analogue of the object of instinct is referred by Jung as a.....
14. When man's natural energy is diverted into symbolic channels he performs ..... that delivers outcomes
15. Modern man depends more upon 'Will' than ceremony and resorts to rituals when he feels..... about the success of his ventures



#### 4. THE DEVELOPMENT of PERSONALITY

*How does the personality originate and what changes take place in it throughout the life of the individual?*

The growth of personality consists of two interwoven aspects: *Individuation* of the structures of the psyche, and *Integration* of the structures into a unified whole (selfhood).

These growth factors are influenced by conditions including heredity, childhood and parents, education, religion, society and age. There is radical change in the development during the middle years of life represented by the transition from adaptations to the external world to adaptations to one's inner being.

##### 4.1 INDIVIDUATION

The individual begins life in a state of undifferentiated wholeness. Then he becomes differentiated, balanced and unified in personality. Complete differentiation, balance and unity is exceptional and rare (Jesus / Buddha / Mohammed). Jung's **development concept** is *Individuation*. All the archetypes and complexes of the collective unconscious express themselves in intricate and subtle ways as they become individuated. Individuation is an autonomous, inborn process and does not require external stimulation to exist. Only by becoming conscious can systems of personality proceed to individuate. For healthy development, all facets of the personality must be given an equal opportunity to individuate.

##### 4.2 INTEGRATION

Individuation is the first step towards integration. The second stage is the *transcendent function* which unites all opposing trends in personality in working towards wholeness. The transcendent function is the means by which the self archetype is realised and is inherent in the person. Because perfection is rarely achieved, one must consider the factors that obstruct integration. Both heredity and the environment can inhibit or deform development.

###### 4.2.1 Parents

The child has no separate identity in early childhood so their psyche is a reflection of the parents. When the child goes to school the identity with parents weakens. Individuation will be hampered where parents prevent or try controlling the child's experiences or if they force their own psychic beliefs on the child. The mother's role will determine how a boy's *anima* develops and experiences with the father determine how their *shadow* develops. The reverse is true for a girl. Both parents are instrumental in forming the child's *persona*.

###### 4.2.2 Education

Teachers should know their own personality otherwise they can carry their own complexes into the classroom and project these onto pupils. Educators are potent influencers on the child's individuation. Jung believed that teachers should be trained to bring into the conscious ego of a student that which is unconscious. The most important function of the teacher is to recognise the individuality of each pupil and foster a balanced development of individuality.

###### 4.2.3 Modernity

Old forms of thought and behaviour cannot satisfy the personality requirements of modern man who needs more complex symbols by which to express a higher level of individuation.

##### 4.3 REGRESSION

Meditation and dreams are methods of retreating into and accessing the unconscious through regression.

#### 4.4 LIFE STAGES

Jung recognised 4 life stages

##### 4.4.1 Childhood

Birth to puberty: As problems require a conscious ego with organised perceptions, virtually no difficulties arise in early years during which psychic life is governed by instinct. There is no sense of identity. Later in this stage the ego will begin to form as a consequence of memory and the child will speak of them self in the first person.

##### 4.4.2 Youth

This stage comes at puberty when physiological changes are pronounced. The innumerable problems of youth usually have one feature in common: the clinging to a childhood level of consciousness. Some deep feeling within us (Child archetype) prefers to remain a child. The tasks confronting the person in the second stage of life have more to do with extraverted values when trying to make their place in the world. Strengthening of the Will is thus important for efficient decisions.

##### 4.4.3 Middle Age

Middle age begins between 35 and 45. This stage brings problems of adaptation peculiar to it and for which the person is unprepared. The main task is re-centering life around a new set of values where energy is redirected from external adaptations. The new values that demand recognition are primarily spiritual. It is a time of self-realisation through contemplation rather than activity.

##### 4.4.4 Old Age

This is the period of extreme old age when the aged individual sinks into the unconscious and eventually vanishes within it.

#### 5. PSYCHOLOGICAL TYPES

Jung's typology consists of two attitudes: **extraversion and introversion** and four functions: **thinking, feeling, sensing and intuition**.

Variations in the degree to which these are consciously developed or otherwise, can produce a wide range of differences among individuals.

##### 5.1 ATTITUDES

In **Extraversion**, psychic energy is channelled into representations of the **objective** external world and invests itself in perceptions, thoughts, feelings about objects, animals and people and other environmental conditions.

In **Introversion**, psychic energy flows towards **subjective** (inner and private world) structures and processes.

These two attitudes are mutually exclusive and cannot coexist simultaneously (they can alternate). Ascendency of one attitude over another is a matter of degree.

##### 5.2 FUNCTIONS

**Thinking**: consists of connecting ideas with each other in order to arrive at a general concept or solution to a problem. It is an intellectual function that seeks understanding.

**Feeling**: is an evaluative function; it either accepts or rejects an idea on the basis of whether the idea arouses a pleasant or unpleasant feeling.

*Thinking and Feeling are considered rational functions as they both require acts of judgement*

**Sensing**: is the sense perception. It arises from conscious stimulations arising through sights, sounds, taste, smell, and touch.

**Intuition**: is the experience that is immediately given rather than produced as a result of thought or feeling. Intuition differs from sensation as the subject knows not where it came from.

*Sensing and Intuition are considered irrational functions because they require no reason.*

*"The four functional types correspond to the means by which consciousness obtains its orientation to experience: Sensing tells us something exists; Thinking tells you what it is; Feeling tells you whether it is agreeable or not; and Intuition tells you whence it comes and where it is going."*

*Carl Jung (1964)*



### **5.3 TYPES**

#### **5.3.1 Extraverted Thinking Type**

This type elevates objective thinking as the ruling passion of their life. This type is typified by a scientist who devotes their energy to the technical details of a subject to master their knowledge. (Darwin and Einstein are examples). They generally repress the feeling side of their nature and can appear cold and impersonal even arrogant. [E.g. Specialised Experts / Scientists / Academics]

#### **5.3.2 Introverted Thinking Type**

Inward in their thinking, this type is typified by philosophers and psychologists who seek understanding of their own being. In extreme cases they can become schizophrenic if they break ties with reality. They also repress feelings (emotions) and may at times appear distant, emotionless and dissociated. They want to be left alone with their thoughts and remain unconcerned what others think of their ideas. [E.g. Psychologists / Academics]

#### **5.3.3 Extraverted Feeling Type**

More frequently found in women, they subordinate thinking to feeling. They can be capricious as their feelings change frequently with the situation. They are moody, ostentatious, emotional and exuberant. They form strong attachments to people which are transitory and love easily turns to hate. If they firmly repress their thinking function it becomes primitive and undeveloped. [E.g. Entrepreneurs / Managers / Educationalists]

#### **5.3.4 Introverted Feeling Type**

Also more common amongst women, they hide their feelings from the world. They tend to be silent, inaccessible, indifferent and inscrutable. They often have an air of melancholy or depression. And they may appear to some as having mysterious power or charisma. But their deep feelings can erupt sometimes in emotional storms. [Specialists who work alone]

#### **5.3.5 Extraverted Sensing Type**

More common amongst men, they take interest in accumulating facts about the external world. They are realistic, practical, and stubborn and not very concerned about what things mean. They accept the world as it is but can be pleasure seeking. Their feelings are shallow and they live for the sensations that life provides. They are susceptible to addictions, compulsions and sometimes perversions. [E.g. Accountants / Technical Specialists / Managers]

#### **5.3.6 Introverted Sensing Type**

They immerse themselves in their own psychic sensations and consider the world uninteresting in comparison. They have difficulty expressing themselves except through art, but what is produced tends to be devoid of any significance. They appear calm, passive, and self-controlled and not very interesting because of their deficiencies in thought and feeling. [E.g. Artists]

#### **5.3.7 Extraverted Intuitive Type**

More commonly women, this type is flighty and have instability as they jump from situation to situation to discover new possibilities in the external world. They are always seeking new worlds to conquer before they have mastered the last ones. Because they are deficient in the thinking function they cannot diligently pursue their intuition. They can render excellent service as promoters of new enterprises and causes but cannot maintain interest in them. They are not dependable friends and may unwittingly hurt others by lack of sustained interest. They take numerous hobbies but get bored easily and have difficulty keeping a job.

[E.g. Account Executives / Representatives]

#### **5.3.8 Introverted Intuitive Type**

The artist is representative of this type but it also contains dreamers, visionaries and cranks. They are often regarded as enigmatic by friends and as a misunderstood genius by themselves. They are not in touch with external realities or conventions and unable to communicate effectively with others - even those of the same type. They become isolated in a world of primordial images whose meaning they don't understand. They jump from image to image looking for new possibilities but never developing any of their intuitions. They cannot therefore make any profound contribution to an understanding of psychic processes. [E.g. Architects / Artists]



## 6. SYMBOLS & DREAMS

Archetypes can only express themselves through symbols as they are deeply buried in the collective unconscious and unknowable to the individual. It is only through interpreting and analysing symbols, dreams, fantasies, visions, myths and art that one can obtain knowledge of the collective unconscious.

### 6.1 SYMBOLS

Symbols are attempts to satisfy an instinctual impulse that's been frustrated (a wish that seeks fulfilment); and a transformation of primitive instinctual drives. Symbols attempt to elucidate by means of analogy, something that still belongs to the domain of the unknown (something that is yet to be). It is an attempt to recognise an archetype.

Symbols are representations of the psyche and projections of all aspects of man's nature. They not only try to express individually acquired wisdom but can represent levels of development that are predictions of the individual's future status. The future evolution of man's psyche (his destiny) is marked out for him by symbols. But because the knowledge contained in a symbol is not directly known to man, he must decipher it in order to discover its message.

The two aspects of the symbol (one retrospective and guided by instincts; the other prospective and guided by goals) can be analysed for relevance and meaning. Both are necessary for proper understanding.

The psychic intensity of a symbol is always greater than the value of the cause that produced the symbol as there is both a driving and attracting force behind the symbol.

### 6.2 DREAMS

Dreams are a clear expression of the unconscious mind. But many dreams are concerned merely with the day's preoccupations. Occasionally dreams occur that are very remote from one's life but are moving (numinous) and strange. These dreams occur when there are disturbances in the unconscious. Dreams are attempts to individuate the archetypes and unify them into a harmonious balanced whole. Dreams compensate for neglected aspects of the psyche. Jung said: *"The general function of dreams is to try to restore our psychological balance by producing dream material that re-establishes the total psychic equilibrium"*.

### EXERCISE: Choose the correct statement: A or B?

Statements	A or B?
1A. The individual begins life in a state of undifferentiated wholeness	
1B. The individual begins life in a state of differentiated fragmentation	
2A. Only by becoming conscious can systems of personality proceed to individuate	
2B. Only by becoming unconscious can systems of personality proceed to individuate	
3A. The child has separate identity in early childhood so their psyche is not a reflection of the parents	
3B. The child has no separate identity in early childhood so their psyche is a reflection of the parents	
4A. Jung recognised 5 life stages: Childhood, Adolescence, Middle Age, Senior Age and Old Age	
4B. Jung recognised 4 life stages: Childhood, Youth, Middle Age and Old Age.	
5A. Jung's typology consists of two attitudes: extraversion and introversion	
5B. Jung's typology consists of two attitudes: positive and negative	
6A. Jung's typology consists of four functions: projecting; listening; referencing; objecting	
6B. Jung's typology consists of four functions: thinking, sensing; feeling and intuiting	
7A. Archetypes can only express themselves through symbols as they are deeply buried in the collective unconscious and unknowable to the individual	
7B. Archetypes can only express themselves through activity as they are deeply buried in the collective unconscious and unknowable to the individual	
8A. Symbols are attempts to satisfy an instinctual impulse that's been forgotten	
8B. Symbols are attempts to satisfy an instinctual impulse that's been frustrated	
9A. Dreams are a clear expression of the conscious mind	
9B. Dreams are a clear expression of the unconscious mind	
10A. Dreams compensate for neglected aspects of the psyche	
10B. Dreams compensate for conscious aspects of the psyche	