

COURSE MATERIAL (E – CONTENT) OF PSYCHOLOGY

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JUNG’S ANALYTICAL THEORY

What Is Analytical Theory

Swiss psychiatrist Carl Jung (1875-1961) was interested in the way in which symbols and common myths permeate our thinking on both conscious and subconscious levels. Jung initially worked with fellow psychoanalyst Sigmund Freud.

However, Jung and Freud later took different paths, with the former disagreeing with Freud's emphasis on the influence of biological factors such as libido on behavior and personality.

Analytical psychology is the name Carl Jung, gave to his new "empirical science" of the psyche to distinguish it from Freud's psychoanalytic theories.

Among widely used concepts owed specifically to Analytical psychology are: anima and animus, archetypes, the collective unconscious, complexes, extraversion and introversion, individuation, the Self, the shadow and synchronicity.

Level Of Psyche-

Jung saw the human psyche as being divided into a conscious and an unconscious level, with the latter subdivided into a personal and a collective unconscious.

Conscious

Images sensed by the ego are said to be conscious. The **ego** thus represents the conscious side of personality, and in the psychologically mature individual, the ego is secondary to the *self*.

Personal Unconscious

The unconscious refers to those psychic images not sensed by the ego. Some unconscious processes flow from our personal experience and are repressed, forgotten, or subliminally perceived. These experiences make up the personal unconscious, a concept analogous to Freud's notion of an unconscious. Contents of the personal unconscious are called **complexes**, which are emotionally toned groups of related ideas.

Collective Unconscious

Ideas that are beyond our personal experiences and that originate from the repeated experiences of our ancestors become part of our collective unconscious. Collective unconscious images are not inherited ideas, but rather they refer to our innate tendency to react in a particular way whenever our personal experiences stimulate an inherited predisposition toward action.

He believed that the psyche operated on three main principles which were:

The principle of opposites: In every psyche there is an energy flowing from contrasting desires.

The principle of equivalence: There is energy that is equally available to both desires, one is fulfilled and the unfulfilled one must be acknowledged for balance and growth.

The principle of entropy: Much like in physics, the psyche also had a concept wherein the opposing poles that create this energy become less contrasting as we age leading to a more stable personality.

Archetypes-

Jung described and listed various archetypes that constitute the psyche and personality of an individual. These included the Persona, the self, the anima, the animus and the shadow to name a few.

The persona refers to those masks we wear which allow us to act differently according to the constraints and expectations of society and individual situations. The persona is not simply a mask but also defines how an individual connects to others and fulfills the roles and responsibilities conferred upon them on various occasions.

The self is the true nature and propensities of the individual; it is believed to be the archetype of the psyche that is believed to be the main cause of wholeness and centrality. Jung believed the self to be the area that could lead to a reconciliation, acceptance and awareness of the opposing nature and forces that are constantly creating a struggle in the individual. When a person has acquired proper understanding and has come to terms with the many opposites or polarities of their nature, then they are growing closer to the process of complete understanding.

The Anima was the feminine side or instincts that may occur in a male while animus was the male side that is seen in females.

The Animus was the masculine side that is there in females and it would define how women relate to males around them.

The projection of the anima is what Jung believed decided the kind of woman a man would fall in love with. Too much anima in a man can lead to effeminate habits while in a woman a greater expression of animus contributed to predominantly male traits such as aggression, dominance and so on.

The shadow refers to what in layman's terms would be called the dark side. It consists of all those repressed urges and instincts; it is the inferior being who we do not allow out. It is a primitive, uncontrolled part of us that is almost animal like in its responses and urges. There is often a personification of the shadow that occurs in many cases. This is why sometimes we develop an unexplained dislike of some traits in others of other individuals. On exploration it may be found to be a certain habit or urge that we have locked away in us. Jung does not condemn the shadow in man; he does not believe it needs to be locked away. Just as commonly we would always suspect something that is too good to be true, man must live with his dark side, accept that there is the 'other side' rather than live in the strain of denying it's very existence. There are conflicts created when we strive to live with ideals and illusions of perfection creating an irritability and lack of acceptance in the individuals. The danger of continually repressing the shadow is that it grows in strength in the unconscious until in one opportune moment it bursts out in a fit of uncontrollable rage and leads to many grave consequences.

Jung's archetypes were many more and he believed that there wasn't a fixed number to the different archetypes that are seen. There are many others seen and each of these contributes to the individual, his or her learning, understanding and functioning in the world around them.

Complexes-

Jung was also well known for his work on what he termed 'complexes' and how a word association test was developed to draw out these complexes in individuals. He is said to have arrived at the idea of complexes from word association tests conducted while recording galvanic skin responses. Jung stated that a complex is a set of suppressed feelings and thoughts that will gather around a certain theme of the archetype.

He said that complexes in themselves did not create neurosis. It is the reactions or behavior caused by the complexes that were problematic. Understanding their effects on behavior and acknowledging them was important for the process of growth and self fulfillment.

Synchronicity and Teleology-

Another interesting concept that Jung propagated was that of Synchronicity and Teleology. These were both derived from his study of mythology and his own exploration of parapsychology. Synchronicity refers to two events that occur coincidentally, have different causes or origins but are connected in a meaningful manner. Through teleology Jung spoke of how the past has bearing on the future by how it determines how we are led into the future by certain ideas we have about how it should be. Such esoteric and distinctive concepts are underlined and emphasized greatly in Jungian analytics which looks at weaving together psychology and spirituality in a manner of speaking. It is in this respect that he greatly differed from Freud's theories which were more carnal and expounded heavily on everything being driven by sexual desires.

Psychological Types-

Jungian Analytics discusses various psychological types. Every individual has differences in temperament and perceptions that will make them see and react to situations differently. The primary distinction is based on attitude which can be classified as Extraverts and Introverts.

Extroverts are said to have an outward flow of their energy or libido. The extrovert responds highly to external stimuli, situations, people, objects and is comfortable with interactions, relations and external accomplishments. Being a loner or a social isolate is not suited to people with such temperaments. The opposing pole of this is the introvert who is more in tune with the internal processes in the psyche and thus more open to feelings, fantasies, dreaming. These individuals prefer the subjective realm of images and thoughts and will function better individually than in large groups and also when free from external pressure to conform to the environment. People belonging to both categories hold one another beneath themselves. Extroverts would feel introverts to be restricted and self centred. Introverts would feel extroverts to be opportunistic, shallow and hypocritical. In every individual both tendencies are present but in different degrees. For example an extrovert would have underdeveloped introverted tendencies which can be seen in the form of depression.

An additional insight was that people have different ways of perceiving the world which Jung classified into four categories. These included thinking, sensing, intuiting and feeling.

Thinking: this involves individuals who take information into their system and evaluate, analyse and arrive at conclusions and ideas in a logical or rational manner. The thinker thus assesses and evaluates the raw information that he takes in from the outer and inner world.

Sensing: Sensing individuals gather information about the inner and outer world around them by gathering the inputs through their senses. A sensing individual gets to know the world and perceives what is around him by listening to what he can hear and looking at information.

Intuiting: Intuition is a level of perception that is beyond the usual level of consciousness, it involves putting together large amounts of information rather than what is just seen in the immediate environment.

Feeling: Feeling is much like thinking but it involves weighing the emotional responses that are evoked to the information that is gathered by an individual.

Each individual has each of these functions but uses them in different ways or to different degrees in their daily life.

Individuation-

Jung believed that by acquiring the qualities of an archetype from the collective unconscious, we repress those attributes of our true self which do not conform to the archetype. To achieve individuation and realise our true self, he claimed that, rather than repressing these traits, we must 'integrate' them by allowing them to surface from the shadow and to coexist with those in the *ego*, or true self. Analytical psychologists may encourage this integration, or individuation, through therapy including **free association**.

Development Of Personality-

Jung was unique among personality theorists with his emphasis on the second half of life. He saw middle and old age as times when people may acquire the ability to attain self-realization.

Jung divided development into four broad stage

- **Childhood**

Childhood has three substages: (1) **the anarchic**, when an infant has little awareness of self; (2) **the monarchic**, when the young child begins to form an ego and to develop verbal communication; and (3) **the dualistic**, when children begin to identify themselves as separate individuals.

- **Youth**

Youth, the period from puberty until middle life, is a time for extraverted development and for being in touch with the real world of schooling, occupation, courtship, marriage, and family.

- **Middle Life**

If people have courageously solved the problems of childhood and youth, they will probably have a successful middle life—that period from about 35 or 40 until old age. Jung believed that people should adopt a more introverted attitude during this time and prepare themselves for old age.

- **Old Age**

Jung saw old age not as a time for despair but as an opportunity for psychological rebirth, self-realization, and preparation for death.

Jung's Methods of Investigation

Jung used the word association test, dream analysis, and active imagination during the process of psychotherapy, and all these methods contributed to his theory of personality.

- **Word Association Test**

Jung used the word association test early in his career to uncover complexes embedded in the personal unconscious. The technique requires a patient to utter the first word that comes to mind after the examiner reads a stimulus word.

- **Dream Analysis**

According to Jung, dreams have both a cause and a purpose and thus can be useful in explaining past events and in making decisions about the future. *Big dreams* and *typical dreams*, both of which come from the collective unconscious, have meanings that lie beyond the experiences of a single individual.

- **Active Imagination**

Jung also used active imagination to arrive at collective images. This technique requires the patient to concentrate on a single image until that image begins to appear in a different form. Eventually, the patient should see figures that represent archetypes and other collective unconscious images.

- **Psychotherapy**

The goal of Jungian therapy is to help neurotic patients become healthy and to move healthy people in the direction of self-realization. Jung was eclectic

in his choice of therapeutic techniques and treated old people differently than young people.

Critique Of Jung

Although Jung considered himself a scientist, many of his writings have more of a philosophical than a psychological flavor. As a scientific theory, the authors give it a moderate rating on its ability to generate research but a very low rating on its ability to withstand falsification. Jungian theory is about average on its ability to organize knowledge but low on its ability to guide action. The authors also rated it low on internal consistency and parsimony.