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Research Paper Individuation in Carl G. Jung's Theory of Analytical Psychology

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Origins of Analytical Psychology

The Swiss-born psychologist, Carl Gustav Jung received an M.D. from the University of Basle in 1902, then studied under Pierre Janet in Paris. Jung served as physician to the psychiatric clinic at the University of Zurich from 1900 to 1909, where he became a follower of Freud. Carl Jung and Alfred Adler were among Sigmund Freud's inner circle of students until around 1912 when they came into disagreement with Freud's emphasis on sex motivation as the central theme of human behavior. Jung's theory, which came to be known as Analytical Psychology, describes the libido as a generalized life energy rather than a sexual energy. He saw the libido as a type of psychic energy that expresses itself through universal symbols. Jung also disagreed with Freud's view that personality is determined by childhood experiences. Jung believed that personality is shaped by one's goals and aspirations, and can change throughout life. Jung's theory of individuation depicts man striving toward integrity of the innermost self. To understand this process requires an understanding of Jung's theories concerning the psyche and personality.

Psyche (Mind)

According to Analytical Psychology, the psyche, or mind, consists of the conscious and the unconscious, with unconscious being further categorized as the personal unconscious and the collective unconscious. The personal unconscious consists of forgotten or repressed experiences. The collective unconscious, sometimes referred to as the transpersonal unconscious, contains the cumulative

experiences of previous generations (man's ancestral past), and forms the basis of personality. The conscious is centered on the ego, which forms one's perceptions, memory, thoughts, and feelings. The personal unconscious is comprised of one's repressed or forgotten personal experiences and desires. These thoughts and experiences may be brought into consciousness by a simple act of will, or may never be brought into consciousness at all. The collective unconscious operates beyond conscious awareness, and is the most influential psychic system. It is the inherited foundation for the structure of personality. In Jung's extensive research of alchemy, anthropology, archaeology, art, dream analysis, history, literature, mysticism, mythology, occultism, religion, he found symbols that seemed to be spontaneous products of collective mankind. He theorized that no individual was responsible for this universal symbology; rather it was a symbology that evolved with mankind. It belongs to the species. The collective unconscious is comprised of archetypes. Jung's concepts of archetypes and the collective unconscious stemmed from his theory that the libido is psychic energy which expresses itself through universal symbols. Jung states that he called the collective patterns of mankind archetypes to use an expression of Saint Augustine. An archetype is an inherited idea or mode of thought that is derived from the experience of the race and is present in the unconscious of the individual. An examination of some of the archetypes Jung theorized follows. Many other archetypes also exist. Persona ----- The persona veils the ego with the values of socialization. The ego inevitably will find this veil; but may fail to achieve self-realization if it identifies itself too strongly with its persona or fails to develop its persona adequately. The persona is socially acceptable and exposed. The counterpart of the persona is the shadow.

Anima & Animus -----

The image constitutes the feministic part of a man or the masculinistic part of a woman, which Jung called "anima" and "animus". Anima (from Latin, meaning "spirit") in the male determines how he perceives the opposite sex. It is a collective image of woman which he has inherited. Anima is connected strongly with the function of feeling. Anima is often symbolized as a hermaphrodite figure. Myths illustrating the male need to rescue the female in himself can be found in stories where the hero rescues a female in distress. Animus (from Latin, meaning "mind") is connected strongly with the function of thinking. Animus is symbolized in Greek mythology by Psyche, who lost her beloved Eros and had to win him back after she did as she was forbidden by looking upon Eros. Myths illustrating the female need to be reawakened by her male side can be found in stories of the prince being awakened by the loving female kiss. The masculine qualities of animus include courage, initiative, intuition, objectivity, and spiritual wisdom.

Shadow -----

The shadow is the dark counterpart to the persona. The shadow is like an infant, immature and uneducated. The shadow represents the repressed consciousness, therefore it belongs to the personal unconscious. Jung called the dreams of heroes or monsters the battle for deliverance. These shadow selves are generally the same sex as the dreamer. Jung believed that this was an indication that we are more tolerant of the shadow in the opposite sex.

Self ----

The self can be contrasted with the ego. The self is the center of the unconscious. It is what gives one the drive to strive toward psychic wholeness through individuation, the realization of self-hood. If one is able to achieve individuation in middle or late adulthood, one experiences a sort of rebirth of the self. The Mandala has come to represent this self in unity at the center of the unconscious.

Personality Jung's theory of personality divides personality types into two categories: extroverts and introverts. Extroversion is from the Latin, meaning "turning out". Introversion is from the Latin, meaning "turning in". Each individual has qualities of both types, with one being dominant over the other, or, in other words, one type predominates consciously, the other unconsciously. Jung felt that we should have both qualities in balance. The extrovert's behavior is largely determined by objective factors. He is concerned with the environment. If his objectivity is unbridled, he may even deny his own inner needs to fulfill external necessity. Jung sees the extrovert as sociable, outgoing, and optimistic. The introvert's behavior is determined by subjective factors. He focuses on absolute standards and inner values. His lack of flexibility may interfere with adjustment to his surroundings. Jung sees the introvert as less sociable, more withdrawn, and absorbed in his own inner life. Extroverts and introverts can also be divided into subtypes according to which function predominates in their approach to the universe. The four basic functions that comprise the set of subtypes are: thinking, feeling, sensation, and intuition. Extroverts can be divided into the four subtypes, and introverts can be divided into these four subtypes as well. Thinking is the function whereby the individual attempts to apply reasoning to his environment. He thinks in terms of logic and facts. Feeling is the function associated with experiencing pleasure or unpleasantness. This individual subjectively applies personal values to his experiences. Sensation is the function connected to perceptions themselves. This individual relies on aesthetic appreciation to relate to the world. Intuition is the function seen as pertaining to psychic, mystic, or unconscious inner perception. This individual relies on "hunches" or inner promptings to navigate through life.

Summary

Individuation, the pattern of human growth, Jung compared to the growth of a pine tree. No two trees grow in an identical way. Each grows toward unique realization. Life is ever changing, unpredictable, and challenging. The seed from which the structure of consciousness springs forth is the psyche. Jung's final legacy, "Man and his symbols", was completed only a few days before his death. This book explains Jung's theories of the universal symbolic representations of man's collective unconscious. Jung placed emphasis on the balance between the conscious and the unconscious. He believed that this symbology was a conscious representation of the unconscious, realized in dreams and visions. These symbols, then, represented a key to the unconscious. Jung said that consciousness is an intermittent phenomenon that we experience in early childhood and in the phases between waking and sleeping. Jung tells us that our conscious scientific mind started in the matrix of the unconscious mind. Through the lifelong process of individuation, we peel away the layers of the conscious, like the layers of an onion, until at last we reach the inner core of self-realization.

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