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- ⇒ Jung worked with Freud in his early stages of career, but later on he broke away from Freud.
- ⇒ Jung saw human beings guided ~~by~~ as much by aims and aspirations as by sex and aggression.

Analytical Psychology.

- ⇒ Jung developed his own theory of personality, called analytical psychology.
- ⇒ The basic assumption of his theory is that personality consists of competing forces and structures within the individual (that must be balanced) rather than between the individual and the demands of society, or between the individual and reality.
- ⇒ A major point of difference between Jung's analytical psychology and Freud's psychoanalysis concerns the nature of libido.
- ⇒ Whereas Freud defined libido in predominantly sexual terms, Jung regarded it as a generalized life energy, of which sex was only one part.
- ⇒ For Jung, this libidinal life energy expressed itself in growth and reproduction, and in other activities as well, depending on what was most important for a person at any given time.
- ⇒ Jung rejected the Freudian Oedipus Complex.
- ⇒ He explained a child's attachment to its mother in terms of a dependency need associated with the mother's ability to provide food.
- ⇒ As the child matures and develops sexual functioning, this nourishing function becomes overlaid with sexual feelings.
- ⇒ He didn't deny the existence of sexual forces in childhood, but he reduced the role of sex to one of several drives.

The collective Unconscious :

- ⇒ The deepest level of the psyche containing the inherited experiences of human and prehuman species.
- ⇒ Jung described two levels of the unconscious. Just beneath the level of consciousness is the personal unconscious - which consists of all the memories, impulses, wishes, faint perceptions, and other experiences in a person's life that have been suppressed or forgotten.
- ⇒ This level of unconsciousness is not very deep. Incidents from the personal unconscious can easily be recalled to conscious awareness.
- ⇒ The experiences in the personal unconscious are grouped into complexes, which are patterns of emotions, memories, wishes, and the like with common themes.
- ⇒ Complexes are manifested in the individual by a preoccupation with some idea, such as power or inferiority, that will influence behaviour.
- ⇒ Thus a complex is essentially a smaller personality that forms within the total personality.
- ⇒ Below the personal consciousness is a deeper level, the collective unconscious - which is unknown to the individual and which contains the cumulative experiences of previous generations, including our animal ancestors.
- ⇒ The collective unconscious consists of universal evolutionary experiences, and it forms the basis of the personality.
- ⇒ Experiences within the collective unconscious are, indeed, unconscious; we are not aware of them, nor do we remember them or have

images of them, as we do of the experiences within the personal unconscious.

ARCHETYPES

- ⇒ Inherited tendencies within the collective unconscious, called archetypes - are innate determinants of mental life that dispose a person to behave in a manner not unlike that of ancestors who confronted similar situations.
- ⇒ We experience archetypes in the form of emotions and other mental events. Archetypes are typically associated with such significant life experiences as birth and death, with stages of life such as adolescence, and with reactions to extreme danger.
- ⇒ Jung investigated the mythical and artistic creations of earlier civilisations and uncovered archetypal symbols that were common to all, even in cultures so widely separated in time and place that there was no possibility of direct influence.
- ⇒ He also found what he considered to be traces of these symbols in the dreams reported by his patients. All of this material supported his conception of the collective unconscious.
- ⇒ Four of the archetypes seemed to occur more frequently than others:
 - the persona
 - the anima and animus
 - the shadow and
 - the self.

Persona

- ⇒ The persona is the mask each of us wears when we come in contact with other people; it presents us as we want to appear to society.

The persona may not correspond to an individual's true personality.

The notion of the persona is similar to the sociological concept of role playing, in which we may act as we think other people expect us to act in different situations.