

1: Being Jungian In Today's World

Society of Analytical Psychology - Jungian analysis and psychotherapy, training, CPD, conferences and public talks.

Carl Gustav Jung was a Swiss psychiatrist, and founder of analytical psychology. Jung met Sigmund Freud in 1907, and became the first president of the International Psychoanalytic Association when it was formed. Under certain conditions these manifest themselves as archetypes -- images, patterns, and symbols that are often seen in dreams or fantasies and that appear as themes in mythology, religion, and fairy tales. In Psychological Types Jung elucidated extroversion and introversion. He held the most significant task for any person to be the achievement of harmony between the conscious and the unconscious. The definitive edition of his collected works in English translation was published between 1949 and 1957. What is Analytical Psychology? In 1957, the year when Jung left the psychoanalytic movement, he used the term analytical psychology to identify what he called a new psychological science seen by him as having evolved out of psychoanalysis. Jung always asserted that his psychology was a science and empirically based. Therefore, in general usage today, analytical psychology embraces theory, writing, and research as well as psycho-therapeutic practice. The international professional association of Jungian analysts is called the International Association for Analytical Psychology. These are the underlying precepts upon which a psychotherapy has developed which employs a synthetic and hermeneutic as opposed to reductive approach. Jung also wrote extensively in the field of the psychology of religion. At different times in his life he was interested in paranormal phenomena, individual typology, and alchemy as well as other more widespread cultural subjects. Hence, analytical psychology has become a term of wide-ranging application as well as of professional significance. New York, 1957, pp. The archetype is a psychosomatic concept, linking body and psyche, instinct and image. This was important for Jung since he did not regard psychology and imagery as correlates or reflections of biological drives. His assertion that images evoke the aim of the instincts implies that they deserve equal place. To give archetypal expression to something, however, may be to interact consciously with the COLLECTIVE, historic image in such a way as to allow opportunities for the play of intrinsic polarities: All psychic imagery partakes of the archetypal to some extent. That is why dreams and many other psychic phenomena have numinosity. Archetypal behaviours are most evident at times of crisis, when the EGO is most vulnerable. The archetypes can neither be fully integrated nor lived out in human form. We have many selves as we know from experience. It is also important to remember that complexes are quite natural phenomena which develop along positive as well as negative lines. They are necessary ingredients of psychic life. Provided the ego can establish a viable relationship with a complex, a richer and more variegated personality emerges. For instance, patterns of personal relationship may alter as perceptions of others undergo shifts. Current interest in the theory of complexes arises from its usefulness in describing how the emotional events of earlier life become fixed and operative in the adult psyche. A complex is a collection of images and ideas, clustered round a core derived from one or more archetypes, and characterized by a common emotional tone. They are particularly useful in the analysis of neurotic symptoms. Ego On his map of the psyche, Jung was at pains to distinguish the place of the ego from that assigned to it by Freud. He perceived it to be the center of consciousness but he also stressed the limitations and incompleteness of ego as being something less than the whole personality. Though the ego is concerned with such matters as personal identity, maintenance of the personality, continuity over time mediation between conscious and unconscious realms, cognition and reality testing, it also has to be seen as responsive to the demands of something superior. This is the Self, the ordering principle of the entire personality. Initially, the ego is merged with the self but then differentiates from it. Jung describes an interdependence of the two: The confrontation of ego and Self was identified by Jung as characteristic of the second half of life. Consciousness is the distinguishing characteristic of the ego but this is proportional to unconsciousness. In fact, the greater the degree of ego-consciousness, the greater the possibility of sensing what is not known. So far as psychopathology is concerned, there are a number of recognizable dangers: This leads to the splitting off of the complex and its dominating the life of the individual. Persona The term derives from the Latin word for the mask worn by actors in classical times. Hence, persona refers to the mask or face a

person puts on to confront the world. Persona can refer to gender identity, a stage of development such as adolescence, a social status, a job, or profession. Over a lifetime, many personas will be worn, and several may be combined at any one time. In any society, a means of facilitating relationship and exchange is required; this function is partly carried out by the personas of the individuals involved. Different cultures will establish different criteria for persona, and there will be alteration and evolution over time since the underlying archetypal pattern is susceptible to infinite variation. New York, , p. Please see them here under Bibliography for a complete list of these writings. Jung in English and German. In distinction to the widely known Collected Works, it is intended that the Complete Works will comprise manuscripts, seminars, and correspondence previously unpublished or believed "lost."

2: Carl Jung | Simply Psychology

Analytical Psychology is the term that Jung gave to his particular form of psychotherapy. Jung's views evolved over many years so it is difficult to give a succinct summary of them; furthermore, Jungian analysts' practice today builds on a century of thought and development in the field of psychotherapy and analysis.

About us Overview of Analytical Psychology Analytical Psychology is the term that Jung gave to his particular form of psychotherapy. However, this brief sketch provides an outline to the roots and trunk of analytical psychology as it is practiced. Other pages on this website elaborate certain elements of his work further follow the links in the text. He used word association tests to try to understand what it was that was problematic for the individual. In these tests the person is read a list of up to words and the time they take to respond with an associated word is noted down e. Complexes and archetypes These complexes can be associated with particularly difficult experiences in the past or with archetypal qualities, such as masculinity or aggression, that the individual has not been able to harness or deal with. In parallel, Jung discovered from working with psychotic individuals that their experiences fell into certain patterns and that, furthermore, each of our psyches are structured by these patterns. He called these patterns archetypes. He understood one or more archetypes to be at the core of each complex. Collaboration with Freud Jung came to collaborate with Sigmund Freud, the originator of psychoanalysis, in developing and popularising psychoanalysis in its early days. For a time their work complemented each other, however, after some years, the fundamental differences between their beliefs and their own personalities became manifest and, in , they each went their separate ways. For example, if someone becomes depressed, perhaps the way they are living their life means that they are not following a path that is natural and true to their particular personality. He understood this as being due to the purposive nature of the psyche. He thought that we need to listen to ourselves and to come to discover who we really are and what we really feel. Individuation He thought that the self acts as a guiding principle within the personality and that following its lead brings about a development of the personality. He described this natural process of development as individuation. This process involves moving toward the manifestation of all the natural elements of the personality. As Jung put it: This process is never complete as the individual is always reacting to the new, changing situation and must accommodate new parts and configurations of themselves in order to do so. The shadow Those elements of the self which have not been integrated into the conscious personality Jung called the shadow. These elements are sometimes in the shadow because the qualities and functions are denied or disowned because the person feels they are unacceptable. Type theory Another reason for particular qualities to remain in the shadow are that they are simply undeveloped. Jung thought that each of us developed certain functions of the personality as primary, which he saw as dominant or superior functions, whilst others were less well developed, which he called auxiliary functions, and those that were very little developed he called inferior functions. Much misunderstanding occurs between people who have different functions as primary and who will, consequently, see the world in very different ways. Jung understood that in the process of individuation a person will need to develop their inferior functions " whatever that was for the particular individual " so that they do not simply project those functions onto other people; for example, the intellectual, thinking type who looks down on the sensual, sports-loving, sensation type. Introversion and extroversion He also identified two different attitudes to the world " those individuals who reacted more overtly to the world, and who were more excited by and engaged with it, he called extroverts; whilst those who did not outwardly show their reactions but kept them inside and developed more of an interest in their inner world, he called introverts. Jung acknowledged that he developed his type theory partly in order to better understand the differences between himself and Freud, although he found it very useful in understanding people and, in particular, the way they relate to others. Dreams One way of understanding what is going on in the psyche, that Jung came to value almost above all others, are dreams. He believed that dreams do not disguise their content, unlike Freud, who thought dreams expressed forbidden wishes that are concealed in the dream. Jung thought that dreams express themselves through the use of symbols, and that it was the difficulty understanding these symbols that could make the dream hard to comprehend. He had a number of

characteristic ways of approaching dreams. Spirituality and religion Jung found that the experience of listening to and being guided by the self corresponds with what has been understood, over the millennia, as spiritual experience. This is a transformative experience for the individual and one that moves their centre of gravity away from petty, personal self-centredness towards a broader view of themselves, more in touch with and related to other people. The analytic relationship Jung wrote of the relationship between analyst and analysand the person in analysis that, The meeting of two personalities is like the contact of two chemical substances: He knew how deeply the analyst could be affected by the analysand and he understood that the analyst must struggle first-hand with these effects and that this struggle was an essential part of the work of the analysis. Jung was the first person to insist that the analyst should have analysis themselves as part of their training.

3: The Journal of Analytical Psychology - The Society of Analytical Psychology

The Society of Analytical Psychology (SAP) founded the Journal of Analytical Psychology in The SAP is a professional body for Jungian analysts and psychotherapists.

Last Updated on Sunday, 27 October I had to agree with her. I encounter Jungian terms in popular songs, movies, literature, and comic strips all the time. Even Madison Avenue has incorporated Jung. Nevertheless, I continue to hear the same story from university students: Jung is barely mentioned in most psychology departments. A colleague of mine has done an informal experiment asking college psychology students to associate to the stimulus word "Jung. Embarked on a search for meaning, more and more Americans are turning to the mythic psychology of the late Carl Jung. A Jungian View of Psychological Treatment Central to Jungian psychology is the concept of individuation, referring to the psychological evolution of an individual over time. Jung used the term to describe a lifelong expansion of consciousness, as well as the development of an increasingly differentiated personality. Individuation involves the growth of a whole and unique human being and a concomitant deepening and widening of awareness. Jung felt that this was accomplished through the integration of unconscious contents and the reconciliation of opposites within the psyche. Individuation is considered to be a process that occurs naturally over the course of life, though it can be enormously facilitated through analytic work. Such analytically-assisted individuation is not simply a luxury for individuals wishing to grow, however. From a Jungian perspective, psychological maladies often result from inhibited individuation. To the extent that we are unconscious and undeveloped, we are limited in our ability to respond productively, creatively, and adaptively to life. For Jung, then, psychological symptoms frequently signal the fact that our psyche is fragmented, unbalanced, and ill-adapted to reality. Jungian treatment requires us waking up to the unconscious dynamics creating our suffering. A unique aspect of Jungian analysis is the provocative notion that direction for what we need to deal with and who we must become to function fully comes from within ourselves. Jung felt that the unconscious Self is constantly communicating information to consciousness, but due to its symbolic nature, we usually fail to understand its meaning. Jung and his followers developed approaches to dream interpretation, creative expression, and the use of imagination to assist in the integration of unconscious contents, and thereby to restore harmony and wholeness to the psyche. From a Jungian perspective, symptom relief is most meaningful when it is part of this larger process of transformation, wherein we discover who we really are, as opposed to what we seem to be or others expect us to be. I will share my thoughts on this by listing three reasons I feel it is difficult to be Jungian today and three reasons I feel it is easy. As a clinical psychology doctoral student at the University of Arizona, I told my graduate advisor about being interested in taking some classes in religious studies. Aghast, my behaviorist advisor cautioned me that I was already studying the softest, least scientific area of psychology and that I needed to balance it with more positivistic, down-to-earth courses. In the age of health care reform, managed care, and brief solution-focused treatment, it has become increasingly difficult to practice in a Jungian fashion. The Jungian approach is not always lengthy or costly, but it can be. Therefore it has never appealed to people looking for a quick-fix or easy prescription for their problems. Jungian analysis involves the difficult, usually painful process of knowing ourselves and taking personal responsibility for the way we are. It is no wonder many people prefer the pain of their symptoms to the suffering inherent in living consciously. In a society that values practicality, rationality, and scientific proof, Jungian psychology is understandably questioned. Jung prided himself on being an empirical scientist. However, many of his theories and concepts are not provable in the way science can prove the laws of physics. While Jungian concepts are often experienced as intuitively correct, most of them have not been able to be scientifically tested and confirmed. It appears from the widespread popularity of Jungian concepts and books that the unique blend of psychology and spirituality in Jungian thought feeds this hunger in many of them. People from all walks of life are looking for more out of existence than simply adapting to society and living functionally. They want more inner fulfillment via authentically contributing to the world. It seems to me, the past few decades have given birth to an increased quest for both personal and spiritual well-being, and there is more interest than ever in the kinds of things

Jungian psychology has to offer. It is inviting and exciting to embark on a journey in which we look into the deeper realms of our inner self for wisdom and guidance. Even if they do not like all that they see in themselves, clients in Jungian treatment seem to derive an overall benefit from self-knowledge, self-acceptance, self-responsibility, and freedom from externally imposed models of wellness. Finally, Jungian psychology offers people an appealing blend of practical wisdom and far-reaching vision. Toub is a licensed psychologist and diplomate Jungian analyst in private practice in Denver, Colorado. He is also Director of Training at the C. Jung Institute of Colorado. For more information, see Dr. This article was originally published in in the Colorado Psychological Association Bulletin.

4: Analytical psychology | Revolv

The Society of Analytical Psychology, London. K likes. The Society of Analytical Psychology was founded in to offer Jungian analysis and.

Analytical psychology is distinct from psychoanalysis, which is a psychotherapeutic system created by Sigmund Freud. For six years, the two scholars worked together, and in 1909, they founded the International Psychoanalytical Association, of which Jung was the first president. However, early in the collaboration, Jung observed that Freud would not tolerate ideas that were different from his own. The two scholars continued their work on personality development independently: Unlike most modern psychologists, Jung did not believe that experiments using natural science were the only means to gain an understanding of the human psyche. He saw as empirical evidence the world of dream, myth, and folklore as the promising road to deeper understanding and meaning. As Jung said, "The beauty about the unconscious is that it is really unconscious. Although the unconscious cannot be studied by using direct approaches, it is, according to Jung at least, a useful hypothesis. His postulated unconscious was quite different from the model that was proposed by Freud, despite the great influence that the founder of psychoanalysis had on Jung. These patterns include conscious contents—thoughts, memories, etc. They are common for all human beings. His proof of the vast collective unconscious was his concept of synchronicity, that inexplicable, uncanny connectedness that we all share. The overarching goal of Jungian psychology is the attainment of self through individuation. Jung defines "self" as the "archetype of wholeness and the regulating center of the psyche". Humans experience the unconscious through symbols encountered in all aspects of life: By bringing conscious awareness to what is not conscious, unconscious elements can be integrated with consciousness when they "surface". The psyche is a self-regulating adaptive system. Humans are energetic systems, and if the energy gets blocked, the psyche gets stuck, or sick. If adaptation is thwarted, the psychic energy stops flowing, and regresses. This process manifests in neurosis and psychosis. Human psychic contents are complex, and deep. The aim of psychotherapy is to assist the individual in reestablishing a healthy relationship to the unconscious: To undergo the individuation process, individuals must be open to the parts of themselves beyond their own ego. The modern individual grows continually in psychic awareness through attention to dreams, the exploration of religion and spirituality, and by questioning the assumptions of the operant societal worldview, rather than just blindly living life in accordance with dominant norms and assumptions. Fundamentals Unconscious The basic assumption is that the personal unconscious is a potent part—probably the more active part—of the normal human psyche. Reliable communication between the conscious and unconscious parts of the psyche is necessary for wholeness. Also crucial is the belief that dreams show ideas, beliefs, and feelings that individuals are not readily aware of but need to be, and that such material is expressed in a personalized vocabulary of visual metaphors. Analytical psychology distinguishes between a personal unconscious and a collective unconscious. The collective unconscious contains archetypes common to all human beings. That is, individuation may bring to surface symbols that do not relate to the life experiences of a single person. This content is more easily viewed as answers to the more fundamental questions of humanity: Among these more spiritual concepts may arise and be integrated into the personality. To understand this concept, it is essential to understand Jungian archetypes. Archetypes The use of psychological archetypes was advanced by Jung in A group of memories and interpretations associated with an archetype is a complex, e. Jung treated the archetypes as psychological organs, analogous to physical ones in that both are morphological givens that arose through evolution. Archetypes are collective as well as individual, and can grow on their own and present themselves in a variety of creative ways. Jung, in his book *Memories, Dreams, Reflections*, states that he began to see and talk to a manifestation of anima and that she taught him how to interpret dreams. As soon as he could interpret on his own, Jung said that she ceased talking to him because she was no longer needed. Self-realization and neuroticism An innate need for self-realization leads people to explore and integrate these disowned parts of themselves. This natural process is called individuation, or the process of becoming an individual. According to Jung, self-realization is attained through individuation. His is an adult psychology,

divided into two distinct tiers. In the first half of our lives, we separate from humanity. This is why there is such a need for young men to be destructive, and can be expressed as animosity from teens directed at their parents. Jung also said we have a sort of "second puberty" that occurs between ages 35 and In the second half of our lives, humans reunite with the human race. They become part of the collective once again. This is when adults start to contribute to humanity volunteer time, build, garden, create art, etc. They are also more likely to pay attention to their unconscious and conscious feelings. Young men rarely say "I feel angry" or "I feel sad. A common theme is for young rebels to "search" for their true selves and realize that a contribution to humanity is essentially a necessity for a whole self. Jung proposes that the ultimate goal of the collective unconscious and self-realization is to pull us to the highest experience. This, of course, is spiritual. If a person does not proceed toward self-knowledge, neurotic symptoms may arise. Symptoms are widely defined, including, for instance, phobias, psychosis, and depression. Shadow The shadow is an unconscious complex defined as the repressed, suppressed or disowned qualities of the conscious self. According to Jung, the human being deals with the reality of the shadow in four ways: In its more destructive aspects, the shadow can represent those things people do not accept about themselves. For instance, the shadow of someone who identifies as being kind may be harsh or unkind. Conversely, the shadow of a person who perceives himself to be brutal may be gentle. This has been referred to as the "gold in the shadow". Jung emphasized the importance of being aware of shadow material and incorporating it into conscious awareness in order to avoid projecting shadow qualities on others. The shadow in dreams is often represented by dark figures of the same gender as the dreamer. However, this is rarely taken as a literal definition: Jung stated that the anima and animus act as guides to the unconscious unified Self, and that forming an awareness and a connection with the anima or animus is one of the most difficult and rewarding steps in psychological growth. Jung reported that he identified his anima as she spoke to him, as an inner voice, unexpectedly one day. Often, when people ignore the anima or animus complexes, the anima or animus vies for attention by projecting itself on others. This explains, according to Jung, why we are sometimes immediately attracted to certain strangers: Love at first sight is an example of anima and animus projection. Moreover, people who strongly identify with their gender role. Jung attributes human rational thought to be the male nature, while the irrational aspect is considered to be natural female rational being defined as involving judgment, irrational being defined as involving perceptions. Consequently, irrational moods are the progenies of the male anima shadow and irrational opinions of the female animus shadow. It is a search for the meaning of behaviours, symptoms and events. Many are the channels to reach this greater self-knowledge. The analysis of dreams is the most common. Others may include expressing feelings in art pieces, poetry or other expressions of creativity. Giving a complete description of the process of dream interpretation and individuation is complex. The nature of the complexity lies in the fact that the process is highly specific to the person who does it. While Freudian psychoanalysis assumes that the repressed material hidden in the unconscious is given by repressed sexual instincts, analytical psychology has a more general approach. There is no preconceived assumption about the unconscious material. The unconscious, for Jungian analysts, may contain repressed sexual drives, but also aspirations, fears, etc.

5: Jung & Analytical Psychology

Analytical psychology (sometimes analytic psychology), also called Jungian psychology, is a school of psychotherapy which originated in the ideas of Carl Jung, a Swiss psychiatrist. It emphasizes the importance of the individual psyche and the personal quest for wholeness.

Saul McLeod, published Carl Jung was an early supporter of Freud because of their shared interest in the unconscious. When the International Psychoanalytical Association formed in Jung became president at the request of Freud. The following year this led to an irrevocable split between them and Jung went on to develop his own version of psychoanalytic theory. Differences between Jung and Freud Theory of the Libido Jung disagreed with Freud regarding the role of sexuality. He believed the libido was not just sexual energy, but instead generalized psychic energy. For Jung the purpose of psychic energy was to motivate the individual in a number of important ways, including spiritually, intellectually, and creatively. The three main ones were the ego, the personal unconscious, and the collective unconscious. According to Jung, the ego represents the conscious mind as it comprises the thoughts, memories, and emotions a person is aware of. The ego is largely responsible for feelings of identity and continuity. Like Freud, Jung, emphasized the importance of the unconscious in relation to personality. However, he proposed that the unconscious consists of two layers. The personal unconscious contains temporality forgotten information and well as repressed memories. Jung outlined an important feature of the personal unconscious called complexes. A complex is a collection of thoughts, feelings, attitudes, and memories that focus on a single concept. The more elements attached to the complex, the greater its influence on the individual. Jung also believed that the personal unconscious was much nearer the surface than Freud suggested and Jungian therapy is less concerned with repressed childhood experiences. It is the present and the future, which in his view was the key to both the analysis of neurosis and its treatment. This is his most original and controversial contribution to personality theory. This is a level of unconscious shared with other members of the human species comprising latent memories from our ancestral and evolutionary past. These universal predispositions stem from our ancestral past. Fear of the dark, or of snakes and spiders might be examples, and it is interesting that this idea has recently been revived in the theory of prepared conditioning. However more important than isolated tendencies are those aspects of the collective unconscious that have developed into separate sub-systems of the personality. Jung called these ancestral memories and images archetypes. Archetypes Jung, are images and thoughts which have universal meanings across cultures which may show up in dreams, literature, art or religion. Jung believes symbols from different cultures are often very similar because they have emerged from archetypes shared by the whole human race. For Jung, our primitive past becomes the basis of the human psyche, directing and influencing present behavior. Jung claimed to identify a large number of archetypes but paid special attention to four. This is the public face or role a person presents to others as someone different to who we really are like an actor. Each sex manifests attitudes and behavior of the other by virtue of centuries of living together. The psyche of a woman contains masculine aspects the animus archetype, and the psyche of a man contains feminine aspects the anima archetype. Next is the shadow. This is the animal side of our personality like the id in Freud. It is the source of both our creative and destructive energies. Finally, there is the self which provides a sense of unity in experience. For Jung, the ultimate aim of every individual is to achieve a state of selfhood similar to self-actualisation, and in this respect, Jung like Erikson is moving in the direction of a more humanist orientation. Jung argues that these archetypes are products of the collective experience of men and women living together. However, in modern Western civilization men are discouraged from living their feminine side and women from expressing masculine tendencies. For Jung, the result was that the full psychological development both sexes was undermined. Together with the prevailing patriarchal culture of Western civilization this has led to the devaluation of feminine qualities altogether, and the predominance of the persona the mask has elevated insincerity to a way of life which goes unquestioned by millions in their everyday life. It may also be because his ideas were a little more mystical and obscure, and less clearly explained. Furthermore, Jung himself argues that the constant recurrence of symbols from mythology in

personal therapy and in the fantasies of psychotics support the idea of an innate collective cultural residue. He was the first to distinguish the two major attitudes or orientations of personality – extroversion and introversion. He also identified four basic functions thinking, feeling, sensing, and intuiting which in a cross-classification yield eight pure personality types. Psychologists like Hans Eysenck and Raymond Cattell have subsequently built upon this. As well as being a cultural icon for generations of psychology undergraduates Jung, therefore, put forward ideas which were important to the development of modern personality theory. The collected works of CG Jung, Vol. Modern man in search of his soul. On the Nature of the Psyche. The phenomenology of the spirit in fairy tales. The Archetypes and the Collective Unconscious, 9 Part 1 , How to reference this article:

6: Analytical psychology - Wikipedia

The Journal was founded by the Society of Analytical Psychology in Michael Fordham was our first editor and we are proud to host the annual Michael Fordham Prize for the best clinical paper in the Journal.

Unconscious mind , Collective unconscious , and Archetypes The basic assumption is that the personal unconscious is a potent part " probably the more active part " of the normal human psyche. Reliable communication between the conscious and unconscious parts of the psyche is necessary for wholeness. Also crucial is the belief that dreams show ideas, beliefs, and feelings that individuals are not readily aware of but need to be, and that such material is expressed in a personalized vocabulary of visual metaphors. Analytical psychology distinguishes between a personal unconscious and a collective unconscious. The collective unconscious contains archetypes common to all human beings. That is, individuation may bring to surface symbols that do not relate to the life experiences of a single person. This content is more easily viewed as answers to the more fundamental questions of humanity: Among these more spiritual concepts may arise and be integrated into the personality. To understand this concept, it is essential to understand Jungian archetypes.

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Shadow[edit] The shadow is an unconscious complex defined as the repressed, suppressed or disowned qualities of the conscious self. According to Jung, the human being deals with the reality of the shadow in four ways: In its more destructive aspects, the shadow can represent those things people do not accept about themselves. For instance, the shadow of someone who identifies as being kind may be harsh or unkind. Conversely, the shadow of a person who perceives himself to be brutal may be gentle. This has been referred to as the "gold in the shadow". Jung emphasized the importance of being aware of shadow material and incorporating it into conscious awareness in order to avoid projecting shadow qualities on others. The shadow in dreams is often represented by dark figures of the same gender as the dreamer.

Anima and animus Jung identified the anima as being the unconscious feminine component of men and the animus as the unconscious masculine component in women. However, this is rarely taken as a literal definition: Jung stated that the anima and animus act as guides to the unconscious unified Self, and that forming an awareness and a connection with the anima or animus is one of the most difficult and rewarding steps in psychological growth. Jung reported that he identified his anima as she spoke to him, as an inner voice, unexpectedly one day. Often,

when people ignore the anima or animus complexes, the anima or animus vies for attention by projecting itself on others. This explains, according to Jung, why we are sometimes immediately attracted to certain strangers: Love at first sight is an example of anima and animus projection. Moreover, people who strongly identify with their gender role e. Jung attributes human rational thought to be the male nature, while the irrational aspect is considered to be natural female rational being defined as involving judgment, irrational being defined as involving perceptions. Consequently, irrational moods are the progenies of the male anima shadow and irrational opinions of the female animus shadow. Wise old man "After the confrontation with the soul-image the appearance of the old wise man, the personification of the spiritual principle, can be distinguished as the next milestone of inner development. Psychoanalysis and Dream analysis Analysis is a way to experience and integrate the unknown material. It is a search for the meaning of behaviours, symptoms and events. Many are the channels to reach this greater self-knowledge. The analysis of dreams is the most common. Others may include expressing feelings in art pieces, poetry or other expressions of creativity. Giving a complete description of the process of dream interpretation and individuation is complex. The nature of the complexity lies in the fact that the process is highly specific to the person who does it. While Freudian psychoanalysis assumes that the repressed material hidden in the unconscious is given by repressed sexual instincts, analytical psychology has a more general approach. There is no preconceived assumption about the unconscious material. The unconscious, for Jungian analysts, may contain repressed sexual drives, but also aspirations, fears, etc.

7: International School of Analytical Psychology Zurich

The Society of Analytical Psychology was founded in to offer Jungian analysis and psychotherapy to adults, children and adolescents, to provide a rigorous training in Jungian analysis, and to develop the ideas of C.G. Jung.

8: Home | Society of Analytical Psychology

Marcus West is a Training Analyst of the Society of Analytical Psychology. He has taught widely in this country and abroad and was joint winner of the Michael Fordham Prize in He has taught widely in this country and abroad and was joint winner of the Michael Fordham Prize in

9: New School for Analytical Psychology | Jungian Psychoanalysts Seattle

WELCOME. Analytical Psychology Press is a new undertaking with a modest beginning. What it becomes will depend upon the response, engagement, and initiative of Jungian analysts and scholars who are being invited to join in creating an innovative publishing venture.

Scene 4: Jonah 2:1-11: Praising God in odd places Moon Handbooks Charleston and Savannah Fearless cooking for company Civil engineering interview questions and answers for freshers Marketing as a corporate function Happiness is an inside job The Knowledge Landscapes of Cyberspace Matlab tutorial for beginners with examples The story and freedom The autobiography of LeRoi Jones/Amiri Baraka. Law in the crisis of empire, 379-455 AD Barrington-Bernard correspondence and illustrative matter, 1760-1770 Applications of the Sylow theory The McGraw-Hill book of fiction G-8 and His Battle Aces #16 Suzuki boulevard c90 service manual 2013 Jim Farleys story Asrock 970 extreme4 manual The controversy between Lieutenant-Governor Spotswood Gideons Band a Tale of the Mississippi 5th reader. Looking forward. Facing turbulent times Geometry surface area and volume worksheet Omnibus Press presents the story of Alanis Morissette Of customs and excise Changing policing How to trim your hips and shape your thighs Jesus, symbol-maker for the kingdom Eblaitica Essays on the Ebla Archives and Elaita Language Greenville (Images of America) Calculus Early Tracendental Combined 7th Edition with Student Resource Manual Set Me talk pretty one day ebook Alphabetical list of the battles of the war of the rebellion Ensuring Quality Cancer Care Saint Andrew of Scotland Disneys Hercules 3-D Mask Book Puppets, masks, and performing objects at the end of the century John Bell The pioneer of struggle Quest diagnostics price list People That Time Forgot