

THEORIES of PERSONALITY - I

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Analytical psychology

Carl Jung

Analytical psychology

- Occult phenomena can and do influence the lives of everyone.
- Each of us is motivated not only by repressed experiences but also by certain emotionally toned experiences inherited from our ancestors.
- Inherited images make up what Jung called the ***collective unconscious***. The collective unconscious includes those elements that we have never experienced individually but which have come down to us from our ancestors.
- Some elements of the collective unconscious become highly developed and are called ***archetypes***.
- The most inclusive archetype is the notion of **self-realization**, which can be achieved only by attaining a balance between various opposing forces of personality.
- Thus, Jung's theory is a compendium of opposites. People are both introverted and extraverted; rational and irrational; male and female; conscious and unconscious; and pushed by past events while being pulled by future expectations.



BIOGRAPHY OF CARL GUSTAV JUNG

Carl Gustav Jung

- Born: July 26, 1875, in Kesswil, a town on Lake Constance in Switzerland.
- Jung's father, Johann Paul Jung, was a minister in the Swiss Reformed Church, and his mother, Emilie Preiswerk Jung, was the daughter of a theologian.
- Jung's mother's family had a tradition of spiritualism and mysticism, and his maternal grandfather, Samuel Preiswerk, was a believer in the occult and often talked to the dead.
- Jung's parents had three children, a son born before Carl but who lived only 3 days and a daughter 9 years younger than Carl. Thus, Jung's early life was that of an only child.

Carl Gustav Jung

- An emotional and sensitive child, Jung identified more with this second side of his mother (*unstable, mystical, clairvoyant, archaic, and ruthless*), which he called her No. 2 or night personality (Alexander, 1990).
- At age 3 years, Jung was separated from his mother, who had to be hospitalized for several months, and this separation deeply troubled young Carl.
- For a long time after, he felt distrustful whenever the word “love” was mentioned. Years later he still associated “woman” with unreliability, whereas the word “father” meant reliable—but powerless (Jung, 1961).

Carl Gustav Jung

- During his school years, Jung gradually became aware of two separate aspects of his self, and he called these his No. 1 and No. 2 personalities.
- In ***Memories, Dreams, Reflections***, Jung (1961) wrote of his No. 2 personality:
 - *I experienced him and his influence in a curiously unreflective manner; when he was present, No. 1 personality paled to the point of nonexistence, and when the ego that became increasingly identical with No. 1 personality dominated the scene, the old man, if remembered at all, seemed a remote and unreal dream.*

Carl Gustav Jung

- In Jung's own theory of attitudes, his No. 1 personality was **extraverted** and in tune to the objective world, whereas his No. 2 personality was **introverted** and directed inward toward his subjective world.
- After completing his medical degree from Basel University in 1900, Jung became a psychiatric assistant to Eugene Bleuler at Burghölzli Mental Hospital in Zürich, possibly the most prestigious psychiatric teaching hospital in the world at that time.
- Married Emma Rauschenbach, a young sophisticated woman from a wealthy Swiss family

Carl Gustav Jung

- Freud had warm personal feelings for Jung and regarded him as a man of great intellect. These qualifications prompted Freud to select Jung as the first president of the International Psychoanalytic Association.
- In 1909, G. Stanley Hall, the president of Clark University and one of the first psychologists in the United States, invited Jung and Freud to deliver a series of lectures at Clark University in Worcester, Massachusetts
- Jung also asserted that, during the trip to America, Freud was unable to interpret Jung's dreams, especially one that seemed to contain rich material from Jung's collective unconscious.

Carl Gustav Jung

- In this dream, Jung and his family were living on the second floor of his house when he decided to explore hitherto unknown levels of his house. At the bottom level of his dwelling, he came upon a cave where he found ***“two human skulls, very old and half disintegrated”*** .
- Jung associate the skulls to some wish. Whom did Jung wish dead?
- *“My wife and my sister-in-law—after all, I had to name someone whose death was worth the wishing!”*
- *“I was newly married at the time and knew perfectly well that there was nothing within myself which pointed to such wishes”* (Jung, 1961).

Carl Gustav Jung

- At that time, Jung was not “newly married” but had been married for nearly 7 years, and for the previous 5 of those years he was deeply involved in an intimate relationship with a former patient named Sabina Spielrein.
- Jung needed more than one woman to satisfy the two aspects of his personality.
- However, the two women who shared Jung’s life for nearly 40 years were his wife Emma and another former patient named Antonia (Toni) Wolff (Bair, 2003).
- Emma Jung seemed to have related better to Jung’s No. 1 personality while Toni Wolff was more in touch with his No. 2 personality.

Carl Gustav Jung

- In any event, little doubt exists that Jung needed women other than his wife. In a letter to Freud dated January 30, 1910, Jung wrote: ***“The prerequisite for a good marriage, it seems to me, is the license to be unfaithful”*** (McGuire, 1974, p. 289).
- In 1907, Jung wrote to Freud of his “boundless admiration” for him and confessed that his veneration “has something of the character of a ***‘religious’ crush***” and that it had an ***“undeniable erotic undertone”*** (McGuire, 1974, p. 95).
- Jung continued his confession, saying: ***“This abominable feeling comes from the fact that as a boy I was the victim of a sexual assault by a man I once worshipped”*** .
- Jung’s rejection of Freud’s sexual theories may have stemmed from his ambivalent sexual feelings toward Freud.

Carl Gustav Jung

- From December of 1913 until 1917, he underwent the most profound and dangerous experience of his life—a trip through the underground of his own unconscious psyche.
- Jung's period of "*creative illness*" was similar to Freud's self-analysis. Both men began their search for self while in their **late 30s or early 40s**: Freud, as a reaction to the death of his father; Jung, as a result of his split with his spiritual father, Freud.

Carl Gustav Jung

- A Christian, but did not attend church.
- Hobbies included wood carving, stone cutting, and sailing his boat on Lake Constance.
- In 1944, he became professor of medical psychology at the University of Basel, but poor health forced him to resign his position the following year.
- After his wife died in 1955, he was mostly alone, the “***wise old man of Küsnacht.***”
- He died June 6, 1961, in Zürich, a few weeks short of his 86th birthday.
- At the time of his death, Jung’s reputation was worldwide, extending beyond psychology to include philosophy, religion, and popular culture (Brome, 1978).

LEVELS OF THE PSYCHE

Conscious

- **Conscious** images are those that are sensed by the ego, whereas unconscious elements have no relationship with the ego.
- Ego as the center of consciousness, but not the core of personality.
- **Self**, the center of personality that is **largely unconscious**
- In a psychologically healthy person, ***the ego takes a secondary position to the unconscious self*** (Jung, 1951/1959a).
- Healthy individuals are in contact with their conscious world, but they also allow themselves to experience their unconscious self and thus to achieve ***individuation***.

Personal unconscious

- Embraces all repressed, forgotten, or subliminally perceived experiences of one particular individual.
- Formed by our individual experiences and is therefore unique to each of us.
- Contents of the personal unconscious are called **complexes**.
- A complex is an emotionally toned conglomeration of associated ideas.
- *For example, a person's experiences with Mother may become grouped around an emotional core so that the person's mother, or even the word "mother," sparks an emotional response that blocks the smooth flow of thought.*

Collective unconscious

- Has roots in the ancestral past of the entire species
- Inherited and pass from one generation to the next as psychic potential.
- Distant ancestors' experiences with universal concepts such as God, mother, water, earth, and so forth have been transmitted through the generations so that people in every clime and time have been influenced by their primitive ancestors' primordial experiences (Jung, 1937/1959).
- More or less the same for people in all cultures (Jung, 1934/1959).
- Responsible for people's many myths, legends, and religious beliefs.
- Humans, like other animals, come into the world with inherited predispositions to act or react in certain ways if their present experiences touch on these biologically based predispositions.

Archetypes

- Ancient or archaic images that derive from the collective unconscious.
- Archetypes have a biological basis but originate through the repeated experiences of humans' early ancestors.
- *Dreams* are the main source of archetypal material
- *Hallucinations* of psychotic patients also offered evidence for universal archetypes

persona

- The side of the personality that people show to the world.
- Refers to the mask worn by actors in the early theater.
- No.1 personality (Jung's life)
- Should project a particular role that society dictates to us
- To become psychologically healthy, ***must balance between the demands of society and what we truly are.***

shadow

- Archetype of darkness and repression, **qualities we do not wish to acknowledge** but attempt to hide from ourselves and others.
- Morally objectionable tendencies
- It is easier to project the dark side of our personality onto others, to see in them the ugliness and evil that we refuse to see in ourselves.
- Achieve the “realization of the shadow”

anima

- Feminine archetype in men
- Represents irrational moods and feelings
- To master the projections of the anima, men must realize the feminine side of their personality
- Originated from early men's experiences with women—mothers, sisters, and lovers
- Source of misunderstanding in male-female relationships, but also be responsible for the alluring mystique woman has in the psyche of men
- In ***Memories, Dreams, Reflections***, Jung vividly described this experience. Intrigued by this "woman from within," Jung (1961) concluded that
 - *she must be the "soul," in the primitive sense, and I began to speculate on the reasons why the name "anima" was given to the soul. Why was it thought of as feminine? Later I came to see that this inner feminine figure plays a typical, or archetypal, role in the unconscious of a man, and I called her the "anima." The corresponding figure in the unconscious of woman I called the "animus." (p. 186)*

anima

- The anima's deceptive qualities were elucidated by Jung (1961) in his description of the "**woman from within**" who spoke to him during his journey into the unconscious and while he was contemplating whether his work was science.
 - *What the anima said seemed to me full of a deep cunning. If I had taken **these fantasies of the unconscious as art**, they would have carried no more conviction than visual perceptions, as if I were watching a movie. I would have felt **no moral obligation** toward them. The anima might then have easily seduced me into believing that I was a misunderstood artist, and that my so-called **artistic nature gave me the right to neglect reality**. If I had followed her voice, she would in all probability have said to me one day, "Do you imagine the nonsense you're engaged in is really art? Not a bit." Thus **the insinuations of the anima, the mouthpiece of the unconscious, can utterly destroy a man.***

animus

- Masculine archetype in women
- Represent symbolic of thinking and reasoning.
- Like the anima, the animus appears in dreams, visions, and fantasies in a personified form.
- In every female-male relationship, the woman runs a risk of projecting her distant ancestors' experiences with fathers, brothers, lovers, and sons onto the unsuspecting man.

Great Mother

- This preexisting concept of mother is always associated with both positive and negative feelings.
- The great mother, therefore, represents two opposing forces—fertility and nourishment on the one hand and power and destruction on the other.
- The fertility and nourishment dimension of the great mother archetype is symbolized by a tree, garden, plowed field, sea, heaven, home, country, church, and hollow objects such as ovens and cooking utensils.
- Power and destruction, she is sometimes symbolized as a godmother, the Mother of God, Mother Nature, Mother Earth, a stepmother, or a witch.
- Legends, myths, religious beliefs, art, and literary stories are filled with other symbols of the great mother, a person who is both nurturing and destructive.

Great Mother

- Fertility and power combine to form the concept of ***rebirth***, which may be a separate archetype, but its relation to the great mother is obvious.
- Rebirth is represented by such processes as reincarnation, baptism, resurrection, and individuation or self-realization.
- People throughout the world are moved by a desire to be reborn: that is, to reach self-realization, nirvana, heaven, or perfection (Jung, 1952/1956, 1954/1959c).

Wise Old Man

- Archetype of wisdom and meaning, symbolizes humans' preexisting knowledge of the mysteries of life.
- Political, religious, and social prophets who appeal to reason as well as emotion (archetypes are always emotionally tinged) are guided by this unconscious archetype.
- Personified in dreams as father, grandfather, teacher, philosopher, guru, doctor, or priest. He appears in fairy tales as the king, the sage, or the magician who comes to the aid of the troubled protagonist and, through superior wisdom, he helps the protagonist escape from myriad misadventures.

hero

- Represented in mythology and legends as a powerful person, sometimes part god, who fights against great odds to conquer or vanquish evil in the form of dragons, monsters, serpents, or demons.
- Heroic deeds can be performed only by someone who is vulnerable. An immortal person with no weakness cannot be a hero.
- When the hero conquers the villain, he or she frees us from feelings of impotence and misery; at the same time, serving as our model for the ideal personality (Jung, 1934/1954a).

self

- Each person possesses an inherited tendency to move toward growth, perfection, and completion, and he called this innate disposition the **self**.
- *Archetype of archetypes* because it pulls together the other archetypes and unites them in the process of **self-realization**.
- Symbolized by a person's ideas of **perfection, completion, and wholeness**, but its ultimate symbol is the **mandala**, which is depicted as a circle within a square, a square within a circle, or any other concentric figure.
- It represents the strivings of the collective unconscious for **unity, balance, and wholeness**.

self

- **Mandala** (Sanskrit: मण्डल Maṇḍala, 'circle') is a spiritual and ritual symbol in Hinduism and Buddhism, representing the Universe. The basic form of most **mandalas** is a square with four gates containing a circle with a center point. Each gate is in the general shape of a T. **Mandalas** often exhibit radial balance.

self

- The self includes both the conscious and unconscious mind, and it unites the opposing elements of psyche—male and female, good and evil, light and dark forces.
- He later wrote:
 - *The essential thing is to differentiate oneself from these unconscious contents by **personifying** them, and at the same time to **bring them into relationship with consciousness**. That is the technique for stripping them of their power. It is not too difficult to personify them, as they always possess a certain degree of autonomy, a separate identity of their own. Their autonomy is a most uncomfortable thing to reconcile oneself to, and yet the very fact that the unconscious presents itself in that way gives us the best means of handling it.*

DYNAMICS OF PERSONALITY

Causality and teleology

- Human behavior is shaped by *both* causal and teleological forces and that causal explanations must be balanced with teleological ones.
- *Causality* holds that present events have their origin in previous experiences.
- *Teleology* holds that present events are motivated by goals and aspirations for the future that direct a person's destiny.

Progression and regression

- Jung (1961) believed that the regressive step is necessary to create a balanced personality and to grow toward **self-realization**.
- Adaptation to the outside world involves the forward flow of psychic energy and is called **progression**, whereas adaptation to the inner world relies on a backward flow of psychic energy and is called **regression**.

PSYCHOLOGICAL TYPES

2 basic attitudes: introversion and extraversion

4 functions: thinking, feeling, sensing,
and intuiting.

attitude

- **A predisposition to act or react in a characteristic direction.**
- Each person has both an *introverted* and an *extraverted* attitude, although one may be conscious while the other is unconscious

attitudes

Introversion

- Turning inward of psychic energy with an orientation toward the subjective.

Extraversion

- Turning outward of psychic energy so that a person is oriented toward the objective and away from the subjective.

functions

- Both introversion and extraversion can combine with any one or more of four functions, forming eight possible orientations, or **types**.
- The four functions—sensing, thinking, feeling, and intuiting—can be briefly defined as follows:
 - **Sensing** tells people that something exists;
 - **Thinking** enables them to recognize its meaning;
 - **Feeling** tells them its value or worth; and
 - **Intuition** allows them to know about it without knowing how they know.

thinking

- **Logical intellectual activity that produces a chain of ideas.**
- ***Extraverted thinking*** people rely heavily on concrete thoughts, but they may also use abstract ideas if these ideas have been transmitted to them from without, for example, from parents or teachers.
 - E.g., mathematicians, accountants, engineers
- ***Introverted thinking*** people react to external stimuli, but their interpretation of an event is colored more by the internal meaning they bring with them than by the objective facts themselves.
 - E.g., inventors, philosophers

feeling

- **The process of evaluating an idea or event.**
- *Valuing*
- Feeling is the evaluation of every conscious activity, even those valued as indifferent
- ***Extraverted feeling*** people use objective data to make evaluations. They are not guided so much by their subjective opinion, but by external values and widely accepted standards of judgment.
- ***Introverted feeling*** people base their value judgments primarily on subjective perceptions rather than objective facts.

sensing

- Simply the individual's perception of sensory impulses.
- **Extraverted sensing** people perceive external stimuli objectively, in much the same way that these stimuli exist in reality.
 - This facility is essential in such occupations as proofreader, house painter, wine taster, or any other job demanding sensory discriminations congruent with those of most people.
- **Introverted sensing** people are largely influenced by their subjective sensations of sight, sound, taste, touch, and so forth.
 - Portrait artists, especially those whose paintings are extremely personalized, rely on an introverted-sensing attitude.

intuiting

- **Intuition** involves perception beyond the workings of consciousness.
- More creative, often adding or subtracting elements from conscious sensation.
- ***Extraverted intuitive people*** are oriented toward facts in the external world. Rather than fully sensing them, however, they merely perceive them subliminally.
- ***Introverted intuitive people*** are guided by unconscious perception of facts that are basically subjective and have little or no resemblance to external reality.
 - Mystics, prophets, surrealistic artists, or religious fanatics

DEVELOPMENT OF PERSONALITY

emphasized the second half of life, the period after age 35 or 40, when a person has the opportunity to bring together the various aspects of personality and to attain self-realization.

Stages of development

- *childhood, youth, middle life, and old age.*
- The early morning sun is childhood, full of potential, but still lacking in brilliance (consciousness);
- the morning sun is youth, climbing toward the zenith, but unaware of the impending decline;
- the early afternoon sun is middle life, brilliant like the late morning sun, but obviously headed for the sunset;
- the evening sun is old age, its once bright consciousness now markedly dimmed

childhood

1. **Anarchic phase** is characterized by chaotic and sporadic consciousness
2. **Monarchic phase** of childhood is characterized by the development of the ego and by the beginning of logical and verbal thinking.
3. The ego as perceiver arises during the **dualistic phase** of childhood when the ego is divided into the objective and subjective.

youth

- From puberty until middle life
- Strive to gain psychic and physical independence from their parents, find a mate, raise a family, and make a place in the world
- A period of increased activity, maturing sexuality, growing consciousness, and recognition that the problem-free era of childhood is gone forever.

Middle life

- begins at approximately age 35 or 40
- Their psychological health is not enhanced by success in business, prestige in society, or satisfaction with family life.
- They must look forward to the future with hope and anticipation, surrender the lifestyle of youth, and discover new meaning in middle life.
- This step often, but not always, involves a mature religious orientation, especially a belief in some sort of life after death (Jung, 1931/1960a).

Old age

- Fear of death is often taken as normal, but Jung believed that **death is the goal of life** and that life can be fulfilling only when death is seen in this light.
- Jung treated these people by helping them establish new goals and find meaning in living by first **finding meaning in death.**

- In 1934, during his 60th year, Jung wrote:
 - *Ordinarily we cling to our past and remain stuck in the illusion of youthfulness. Being old is highly unpopular. **Nobody seems to consider that not being able to grow old is just as absurd as not being able to outgrow child's-size shoes.** A still infantile man of thirty is surely to be deplored, but a youthful septuagenarian—*isn't that delightful?* And yet both are *perverse, lacking in style, psychological monstrosities.* A young man who does not fight and conquer has missed the best part of his youth, and an old man who does not know how to listen to the secrets of the brooks, as they tumble down from the peaks to the valleys, makes no sense; he is a spiritual mummy who is nothing but a rigid relic of the past. (Jung, 1934/1960, p. 407)*

Self-realization

- Psychological rebirth, also called *self-realization* or **individuation**, is the process of becoming an individual or whole person.
- Process of integrating the opposite poles into a single homogeneous individual
- Extremely rare and is achieved only by people who are able to assimilate their unconscious into their total personality.
- The self-realized person is dominated neither by unconscious processes nor by the conscious ego but achieves a balance between all aspects of personality.

JUNG'S METHODS OF INVESTIGATION

Word association test

- He originally used the technique as early as 1903 when he was a young psychiatric assistant at Burghölzli, and he lectured on the word association test during his trip with Freud to the United States in 1909.
- To uncover feeling-toned complexes.
- Based on the principle that complexes create measurable emotional responses.
- In administering the test, Jung typically used a list of about 100 stimulus words chosen and arranged to elicit an emotional reaction. He instructed the person to respond to each stimulus word with the first word that came to mind. Jung recorded each verbal response, time taken to make a response, rate of breathing, and galvanic skin response. Usually, he would repeat the experiment to determine test-retest consistency.

Dream analysis

- The purpose of Jungian dream interpretation is to uncover elements from the personal and collective unconscious and to integrate them into consciousness in order to facilitate the process of self-realization.

Active imagination

- This method requires a person to begin with any impression—a dream image, vision, picture, or fantasy—and to concentrate until the impression begins to “move.” The person must follow these images to wherever they lead and then courageously face these autonomous images and freely communicate with them.
- To reveal archetypal images emerging from the unconscious.

- In 1961, Jung wrote about his experiences with active imagination during his midlife confrontation with the unconscious:
 - *When I look back upon it all today and consider what happened to me during the period of my work on the fantasies, it seems as though a message had come to me with overwhelming force. There were things in the images which concerned not only myself but many others also. It was then that I ceased to belong to myself alone, ceased to have the right to do so. From then on, my life belonged to the generality. . . . It was then that I **dedicated myself to service of the psyche: I loved it and hated it, but it was my greatest wealth.** My delivering myself over to it, as it were, was the only way by which I could endure my existence and live it as fully as possible.*

psychotherapy

- Four basic approaches to therapy, representing four developmental stages in the history of psychotherapy:
 1. Cathartic method (used by Josef Beuer)
 2. Interpretation, explanation, and elucidation
 3. Education of patients as social beings.
 4. Transformation (he meant that the therapist must first be transformed into a healthy human being, preferably by undergoing psychotherapy)
- The ultimate purpose of Jungian therapy is to help neurotic patients become healthy and to encourage healthy people to work independently toward self-realization.

Related research

- The **Myers-Briggs Type Indicator** (MBTI; Myers, 1962) is the most frequently used measure of Jung's personality types and is often used by school counselors to direct students toward rewarding avenues of study.
- The **MBTI** is a self-report measure with items that assess each of the eight Jungian personality types outlined in Table 4.1 page 126.
- Those who do best in certain professions are those whose personality type matches closest with those already in the profession (Schneider, 1987).

CONCEPT OF HUMANITY

Concept of humanity

- Neither pessimistic nor optimistic, neither deterministic nor purposive.
- People are motivated partly by *conscious* thoughts, partly by images from their personal *unconscious*, and partly by latent memory traces inherited from their ancestral past.
- Their motivation comes from both causal and teleological factors.
- Each person is a composition of opposing forces.
- The various complexes and archetypes cast their spell over people and are responsible for many of their words and actions and most of their dreams and fantasies.
- Ordinarily, a person who has achieved self-realization has reached middle life and has lived successfully through the stages of childhood and youth.
- The collective unconscious, which is responsible for so many actions, is part of our biological inheritance.
- Rated high on similarities among people and low on individual differences.

application

- Try to analyze your personality with regards to the archetypes within your collective unconscious such as the anima, animus, shadow, and persona by drawing and writing a brief explanation to it.