

Please note these are largely unedited transcriptions done by an undergraduate from my lectures a few years ago.

Carl Jung was born in 1875 and died in 1961 which means that he was still alive in the modern era but he came of age in the 19th century. He was nineteen years younger than Freud so they were almost of a different generation. He grew up in the Victorian era as the son of a clergyman who he described as a man who had a religion derived from his reading of the Christian Bible and other writings on Christianity but not from any personal religious experience. For most of his early life he held his father in rather well-rounded contempt. He thought his father knew nothing about true religion which he conceived of as based on numinosity or the actual experience of god or the sacred. He thought that his father's ideas of Christianity actually kept people away from any real religious experience. Jung himself had many religious experiences both in his youth and as an adult. He thought these were extremely important and he thought that any psychology that didn't attempt to explain them in a scientific way was inadequate. Carl Jung was a brilliant but lonely student. He felt set apart from other students and this sense of being different lasted his whole life. He made friends as a medical student but his younger days were mostly spent alone. He described himself as being picked on at school until one day when he was eleven. Two bullies were picking on him and he flew into a rage and knocked one of the bullies down, grabbed him by the ankles and spun him around and smashed him into the other bully. After that he was not picked on again. He was quite a large muscular man and he spent lots of time walking in the hills. By the time he was twelve, it was not unusual for him to go walking in the hills after school on Friday and, instead of going home, stay there all weekend and go back to school Monday morning.

Jung's thought his mother was two different people in one. One was warm, caring and hospitable and the other cold and ruthless. He reported that she would talk to herself and that he learned more from listening to her talk to herself than from speaking with her directly. His parents lived in tension with one another and he often desire to be out of the house. Jung also had two aunts who supported themselves by being psychics.

Jung was preoccupied by religion during his early adolescence and particularly the question of how God could be all powerful and still there was evil ion the world. He connected this evil particularly with sexuality and his own masturbation. When he was 12, he went through a period of intense agony over his sense of personal impurity. Finally he had a dream which he reported as “

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own what he considered dreams. And then he had this dream, I am quoting from his autobiography here: I saw before me 1 ' the cathedral, the blue sky . God sits on His golden throne, high above the world--and from under J--:), / the throne an enormous turd falls upon the sparkling new roo~ shatters it, and breaks the walls of ~ ~f the cathedral asunder. So that was it! I felt an enormous, an indescribable relief. Instead of the i:~' I expected damnation, grace had come upon me, and with it an unutterable bliss such as I

had never

, \ known. I wept for happiness and gratitude.

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Well, what he's doing here is the shattering of this kind of glass cathedral that is conventional religion. He thought that conventional religion was because it ? part of life so God dropped a turd on it. And both the well a.~ theJight side of life. God included in the sacred sexuality the body ass~-; the things we usuallyt And he had several experiences of the resenc God. Most notably one in which he approaches a giant phallus then the theme is what is usually considered profane.

He thought that going to church his father and other people preaching prevented people from actually seeing the reality of religion and having the actual experience of the presence ofGod ...really the basis of all religion- ... He was contemptuous of conventionality in a number ofways. Church thought teachers were in generallittle-minded people more interesting in controlling the students than in actually teaching them anything.

He was a brilliant student as I said By the time he was in his early teens was already planning what kind of career he would have He had a dream that directed him to go into science and another dream that directed him to medicine So he went to Medical school and had another dream that directed him to psychiatry or psychology and schizophrenia so he began studying schizophrenia, which led to contact with the works ofFreud when he was in his mid 20's(?) Jung was very taken with Freud's ideas, particularly Interpretation of Dreams and he wrote treatises, books on psychoanalytic... and Freud thought his work was brilliant. The two then began a correspondence ... lasted years Freud annointed Jung as his heir, he arranged for him to become the first president of the International Psychoanalytic Association. They had a very close relationship, which included doing things like psychoanalyzing each other . Freud came to the United States in 1906 and he brought Jung along because Jung was going to lecture on t~e. word association te~t that he had deve!oped. .word~socIatlontest)pot a Freudian. and on the ship COrnIng over, Fr~accordmg to Jung

now, Freud had several religious dreams that he refused to have Jung analyze because he said they contradicted his theories and went beyond the proper boundaries of science. This was Jung reporting, Freud reported no such thing. The two men quickly began to have friction, although they still thought highly of one another and increasingly Freud thought that Jung had given up science in order to pursue a religious career whereas Jung thought Freud both was extremely narrow minded and ignoring a necessary and important part of psychology by not talking about religious, what we might call occult

phenomenon and he thought also that Freud was doctrinaire and unscientific in that he was

unwilling to hear other people's opinions. Now some folks thought it was two guys with big egos and Freud wanted an heir and Jung wanted a colleague. so they split up and Freud forbid other people in the circle from having any ... with Jung. Just before they split up according to Jung again, not according to Freud, the last time they met they were sitting in Freud's office. Freud had huge old bookcases that would kind of creak, crack,

and groan and again according to Jung . . . relationship breaking up and just then the bookcases gave a loud crack and he said Huh

I was thinking relationship was breaking up loud noise, not a coincidence, many things happen trace causality but at the same time they fit together. So Jung just like Freud was welcomed into the world of academia in his twenties (see notes) published prolifically, wrote about 60 books give or take and he wrote over a period of 70 years.

now in his private practice affairs with clients - especially one long-term affair; wife felt she got more love from him not less, when he was involved with this client.

Did not feel psychoanalysis needed to follow set format.

After break-up with Freud - went through "creative illness" -- profound shift in mind
Discovered more than one person in self -- more than one voice -- explored his own psyche man/woman - spirit like creatures -- neighbor reported mad doctor Jung walking down the street and carrying on three parts of conversation in three slightly different voices

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1 Jun : "I have no the~~;ies,--;~diSCoveries.' He wasn't doing what Freud did - develop theories as part of intellectual heritage of science, instead -.~~~~~</i>:~g~~~~
J~~~~~f~~~~ Looking at things in particular like religious and occult phenomena were particularly dangerous. Many people think they understand them, but ...we truly don't understand them.

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~ i He was particularly struck by the-s~it~2!}!!:eas across cultures ... ~:ffQm5]i.e.;argy- these pre structure the way we perceive and understand the world. So that we have preexisting structures into which we tend to fit our experience. Are you born with mental structures and then you have the experience that you have not only because of the reality of whatever that experience is but because the mind is structured in a particular way so you are predisposed to the particular

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experiences that you have.

Archetypes: "The form of the world into which man is born is already inborn in him as a virtual thing...(?)

He thought we had a whole bunch of archetypes; these images of mother and father; male and female; animals, wolf, bears, cats and dogs, owl; ... man; ... woman; trickster, all kinds of things.

Try it on; helps you think of the world in different ways.

One archetype called the Shadow, which was the prehuman part of our ancestry

archetypes come from repeated experiences -lots of times

evolution or whatever you want to call it; different idea of evolution than Darwin did

Darwin said quite similar things

intellectual climate of his day

archetypes - most universal -- but different according to locality , family, etc. -- structures in mind.

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Read from the quotes, you may be able to understand the idea of archetypes a little better. This one is about God, but I want to talk about archetypes in general and use this one as an example.

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In other words he's saying that just because we have an archetype of something that does not tell us anything about the real world. It's that we tend to see the world in terms of our archetypes.

So he sees us as seeing the real world through these pre existing structures which in part make it easy for us to understand the world but also distort the world. So he thinks we could perceive reality in different ways than we do and we see it in the way that we do because of these pre existing structures. Now, this is not to say they are wrong, it's just that this is the way we do it and it is hard to get outside of this framework that is built into us to see it otherwise. Kind of like this: do you guys know what a zinnia is? (see notes) whole bunch of petals, different colors...It looks that way because of the way your eyes are. If you look at the zinnia in the ultraviolet like bees, butterflies do they look very different. They have different patterns so they look very different for the creatures who see in ultraviolet than us so that because we see zinnias as we do that doesn't mean that that's its basic nature, it means that's the way we see it. and it could be and actually is seen differently by other creatures.

So reality is related to but independent of our archetypes. So that when we look at a zinnia and see a solid magenta color, it's not that it's not magenta but it could be seen differently. Magenta means that it reflects certain wavelengths of light but it reflects other wavelengths of light we don't see as well. So if you think about the way that you see things you could always see it differently. When you are thinking about mother/father you are seeing things through these pre-existing mental structures and you are seeing things in terms of the repeated experiences of our ancestors but not things as they are in some kind of objective point of view. So what he's saying is that we see things from a particular point of view and because we see them that way does not mean that's the way they really are. So we kind of do see things in an idealized way which may or may not fit the way things are that we are really looking at. It is immensely difficult to get outside of these ideas and these pre-existing ideas that we have and see things as they are just like we can't see the bullseye on the center of the zinnia, that's very difficult for us to do. They come because we have inherited them from our ancestors -- genetic.

Let me give you a few examples of archetypes.

He never gave an exhaustive list, in part because he thought there was no exhaustive list. but there are some that are common to every one.

1. Persona (Latin for mask) Persona IS our public self. So he says we're built, we have built-in the idea that people are different from the way they act. So we all naturally expect people to have a surface that is one way and something underneath that is another way. He claims this is true world-wide all cultures all types. This is kind of useful. This is useful in two ways. a. useful to have - act in some way - socially appropriate - this is your public self, and then you don't have to deal with the full complexity of every moment because the truth is there aren't any rules, and you don't want to fully relate with

every person. When you go up to buy a ticket at the theatre you don't want to have a complex interaction with that person. You want the person to play a particular role and have a particular persona at that time and you want to have one. You also don't want all of your variabilities and vulnerabilities exposed all of the time. Wouldn't you hate it if the people all around you all of a sudden knew all of the things you are embarrassed and ashamed about and wish were different about yourself? We don't want to go around with that kind of rawness, at least all the time.

b. it also serves us well in understanding other people. How would you get along with folks if you always took them at face value? it's simply a fool and their money are soon parted. We would get taken in constantly by other people. So it is very useful both as a person having one and as a person dealing with others to have such an archetype.

2.

We have archetypes for feminine and masculine

a. Anima - feminine

b. Animus - masculine

We all have both masculine and feminine within us. And he thought that in order to grow and develop as people we need to develop both of these within ourselves. So that a well-developed person has both masculine and feminine parts that are in active both conscious and directing our actions.

3. The Shadow: the shadow ~ the animalistic part of our nature. He once described it as all ~the reprehensible thoughts and feelings we try to push from our minds. This is where our ideas of evil and original sin come from and when we project it out it is the shadow becomes the devil. The shadow has a tremendous amount of energy. We need the shadow to enliven our personality. We need our animal side to have a healthy physicality in our lives.

4.

The Trickster –

~}J 5. The Self: We are born with an ideal that there is a true me and other people have true cores to themselves which is kind of midpoint of our personality it is that point where you are *I*

really asking all the things that change you, He once described it as the midway between conscious and unconscious. The development of self he believed is the goal of our lives.

Wise old man/woman/great mother

7. God/Devil/Heroes/Energy/Rebirth/Prophets/Spirits/Disciples/Teah and a whole variety of animals and other things. We have literally dozens of these pre-existing structures in our mind. Born with an intuitive understanding of the eternal triangle/of a fateful relationship/of betrayal.

Archetypal situations and symbols are extremely powerful because they speak to us in a way that kind of short circuits our rational mind. So when we experience a situation that calls for an archetype, a thing or a person or whatever, we have some kind of understanding that precedes our intellectual understanding so that our intellectual understanding which he saw as a strong point of Western civilization is not the only understanding nor is it necessarily the most important. He didn't denigrate it but he suggested that intuitive understanding was equally important as was feeling.

Not everything calls forth an archetype so we can think in ways that aren't dependent on them, but when they are involved then we do have pre-existing structures.

Sometimes when we think we are thinking rationally sometimes we are thinking within the

structure of an archetype it is very difficult to see. Catch 22.

Archetypes predispose us to direct our libido in particular directions. Now he borrowed the term libido from Freud but for him it means something a little different it's not necessarily sexual. Libido is simply our psychic energy. He thought that we have not only sexual instincts but many instincts including sex, but we also have an instinct simply to be active, exploratory drive, power, food, creativity, religion, developing ourselves, never gave exhaustive list. He thought the libido was simply the energy of mind, not necessarily sexual and certainly not sexual in many cases. Now what we do is we invest our energy in particular directions. He called this valuation. So rather than cathecting what you do is you value something. This valuing is partially directed by the archetypes, by the situation, and by our own decision.

Example: if you've grown up in Ethiopia within the last 20 years you probably value nutrition very highly more highly than most of us do. You would probably care a lot, think a lot, and act a lot with the idea of ... and feeling secure about getting enough to eat.

PROCESS OF VALUING

Valuation is sort of choice, whereas archetypes are not.

This libido is directed and valued differently in different places, obeys some of the same laws as physical energy does.

So one of Newton's laws of energy is that it is conserved, that is it doesn't change in amount. So what Jung thought is that you have some kind of given point in time you have a fixed amount of energy and if you value or direct that energy in one way that means you are depriving other parts of your mind or other things of value. So that if you are valuing aggression, then you are probably not valuing gentleness. So that what happens is that we get these dichotomies. We get energy directed in some ways which means its opposite is being deprived of energy. So one of the most common ways this is done is we tend to value male or female more. So what happens is that
s e ve
masculine

If we have a limited amount of energy and it is conserved and we call this the Principle of Equivalence. Energy is finite and conserved that is you can't increase it. You can't value one thing more without valuing another thing less. So there's a full amount of energy at any given time. Now, he thinks our psychic energy changes. So you don't always have the same amount of energy but at any point in time you only have so much to direct.

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~ e ne IS t e rm IP e of Entropy. This is the idea that closed physical systems tend to move towards their lowest energy state. If you get some hot water and cold water and pour it in the same container pretty soon it's all lukewarm water. You don't have half hot water and half cold water. They move ---when-we-aevarue""SO~ething there is a tendency to move towards valuing it. And when we emphasize or value something highly there is a tendency over time to reinvest or redirect that value, energy, somewhere else. reaches

state of balance. state of least differences.

Opposites. Derived from Newton's idea of opposites, for every action there is an opposite and equal reaction. So that whenever we have psychic phenomena there are opposites male/female, etc. mind is made up of dichotomies, sets of opposites. We tend to value one more than the other. Some people value their intuitive side more than their more specific or concrete side. What happens is because of entropy we have a natural tendency to balance those out. It doesn't happen quickly. But there is that tendency and it's part of our natural development.

Jung: There is no energy unless there is a tension of opposites and where one pole is consciously emphasized the other pole is unconsciously emphasized. So when we do one thing, we have a tendency to do its opposite. And the dynamics of our personality largely are these tensions between opposites, so that when we value or emphasize one opposite there is a tension in us to move the other way.

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What else is there in the mind besides the Collective Unconscious?

There is our consciousness, which he called ego and for him the ego was not the grand executive as it was for Freud it was simply our consciousness and nothing else. He called the consciousness a small island in a vast sea. One of the things that the consciousness or the ego does do is it fashions our persona. And this fashioning of the persona usually is accomplished by selecting an archetype that we find particularly useful in dealing with other people. So you can think about your friends and think about the way they act and you'll see consistency in the way they act that in some way disguises their inner variation and feeling and thought. You can recognize in them an archetype of some sort so that what they present to the world is this thing that their consciousness is using as a way of self-protecting.

qt(.SJ1' collective unconscious, there is a personal unconscious as well. This is relatively small compared to the collective unconscious and is composed of all your repressed, suppressed, forgotten and weak thoughts and impressions. Like Freud's preconscious, but a little more complex.

One of the things the personal unconscious does is it helps us to stretch our experience in idiosyncratic ways. So that while much of what goes on in our minds is prestructured that is we are bringing into development the pre-existing forms of the archetypes in the collective unconscious. If there were nothing else then we would be very mentally rigid and locked in place and there would be no mechanism for further evolution. However, that's not the case. We also have a personal part of our unconscious. Here we organize things for ourselves. One of the common things that occurs in the personal unconscious is the formation of what we call complexes.

Complex is a constellation of feelings, thoughts, perceptions, and memories which are organized around a central archetype. It is our personal organization of things although we borrow from the collective unconscious in order to do that. There is an unlimited number of complexes, each one is personal to the one who has it.

For instance, you can imagine someone having a mother complex. What this means is that their ego, their self will refer back to an unconscious in which most things or many

things are related to mother. So that you can think about what someone might be like who has a mother complex. A mother complex would mean that most of experience would in some way be related to the mother role, the mother archetype. So people would be evaluated in terms they would be seen first of all in terms of whether or not they were something related to a mother, either a spouse or a child or another mother and so they would be reacted to accordingly. And you know some people who are like this. They take care of you. No matter what. 'you shouldn't do it this way, should you?' and 'don't you want to this and that.'

The stronger the complex is, the more things are associated with it. So for someone with a complete or very large mother complex they would react in almost all circumstances in terms of the mother archetype. They would have a great deal of difficulty breaking away and having other sorts of relationships. So you see people who are like this in romantic relationships say, in which they are constantly caretaking. They take care of their partner, they take care of their children, they take care of their friends. It is very difficult to relate to them on an equal or one to one level because they are constantly thinking it is their duty to take care of you. They also probably think they have an idea of how you should behave and are irritated if you don't. Although will also tend to be forgiving. Some people might have a trickster or joker kind of complex.

If you have a large complex, then a whole bunch of archetypes get related to it. So if you have a mother complex for instance what does the trickster archetype become? It becomes an unruly child. What do the masculine and feminine archetypes become? Little boys and little girls. What does anything become? It becomes an object needing care. Now we all have complexes to some degree. We all organize our own internal mind to some degree, but for most of us there is a lot of flexibility. That is we don't have a single archetype which dominates our personal unconscious. Most of us have a large number of things in there and we have relationships that make sense in everyday life. Everybody is unique and you need to look at the individual person. He never made a list of these but the implication is that any archetype could serve for the basis of a complex. Having a complex that organizes lots of things is generally not a good idea. Because to fully relate with the world what we have to do is be there with whatever and whoever is going on.

And if we have already put everything into a particular limited set of boxes then there is going to be a mismatch.

(Developed by thinking about things in stereotyped way, withdrawal from world; way of avoiding, . **lifying**. . )

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Always possibility for change in Jung's point of view. Can dissolve complex by reinvesting the energy in other directions, leads to thinking about things in more flexible ways.

So we have the different parts here. One of the important things that Jung suggested is that you cannot predict what is going to happen in the mind or what a person is doing from their previous experience. Now you can to some extent, but you cannot fully do that. The mind is not causally predictable. You cannot say in full what's going to happen by what has gone before. The reason for that is what's primarily going on with us is that

we are beings with potentials to develop. In order to understand what is happening with a person, you have to understand the capacity to develop --- teleology .

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Teleology is understanding not from the past but from the point of view of future possibilities. As Jung said in metaphor: You cannot understand the acorn without first understanding the oak tree. What is going on with us all the time is that we are affected by things around us and things in our past, but what he finds consistently is people breaking from their past and from their circumstances in order to develop their inherent capacities. We do as we do not just because of the past, but more importantly because there are things into which we are turning which we are becoming so we have capacities to become some things and it's those capacities to become that are most important in understanding the why and what we do and think.

It's not like Freud where our past determines our future, but the past has some influence but it is as if we have an independent course from our circumstances. Our circumstances can influence us, but they cannot really detour us other than delaying us from a preestablished direction. This is kind of reminiscent of recent humanistic psychology and he is sort of the grandfather of this point of view.

Jung very much from the point of view that we have predestined capacities and a lot of our goal in this life is to develop these capacities. Maybe that's the whole thing.

Incidentally this is what is prominent in many disciplines of psychology today. Most obvious is psycholinguistics, the study of the learning and development of language.

Almost all modern linguists and psycho linguists take a teleological point of view. As well as experimental and modern cognitive psychologists.

Negative: life is predestined - where is free will. Jung doesn't think that most people fully develop because it is not an easy thing to do to develop your potentials. It takes lots of determined effort. Most of us are too faint hearted to ... Jung felt that most neuroses were failure to develop. There's kind of a laziness or fear that prevents us from doing the things we have to do in order to develop ourselves further. You have to develop and follow your natural inclinations.

teleology: we get what we need when we need it (part of this idea).

Jung didn't think there were any formal stages of development; what he talked about were general changes. So that early in life what happens is we are primarily focused on physical things.

we are focused on nutrition on sex on procreating on children. Then when we grow older we become

again. In the age, around 40, we have a second adolescence. Which is actually more profound than the first adolescence. What happens is we begin to switch our valuation our investment of energy, our direction towards one of personal growth and fulfillment which inevitably leads us in the direction of spiritual and cultural values, aesthetic values. So we switch from early in life being interested in physical sexual and procreational things to more spiritual

and cultural interactions. The sun reaches its zenith and begins to descend and when this happens there's a change in perspective.

Now this second adolescence if you want to call it that is a very important aspect in the process he called individuation. Individuation is the development of the self. This is the self not only as an archetype but as the whole personality.

The process of individuation necessarily involves four things. § ~ ~ ~

1. An examination of the shadow. You recall that the shadow is all the pre... things in us. He once described as the reprehensible thoughts and feelings we wish to deny. So you have to look inside yourself and realize you are really creepy hostile horny and other things. You realize that everything you have ever disliked in someone else you have too, is there in you. So you begin to see this not only on an intellectual level, but on a personal level. For example, when you see someone playing some kind of status game and you think how creepy and small minded of them, you also begin to think well I guess I do that too. Whatever I don't like, I do too. This is one of the reasons why lots of people don't do it. We don't want to admit all of these things about ourselves. We don't want to admit that underlying every bout of anger we have that there is fear and underlying every fear we have is a sense of sadness and loss.

2. Tearing down of persona. Whoever it is you consciously think you are, you've got to let go of it. You've got to let go of this being who you think you are to discover more possibilities than that. So you may have used your persona, I think I used the example of you don't want to have a relationship with the person who sells tickets at the movie theater, your persona lets you act in a particular way, you just go buy your tickets and that's that. What happens is as you tear down your persona, you actually do recognize your relationship with this other person, there's a human being there, it's not just some... that pushes money. . . there's a real person there. What happens is that whoever you think you are, you end up letting go of it. You have to do this consciously. It just doesn't dissolve without some actual effort. You have to recognize what your usual patterns are and begin to see other possibilities and to act on them. This is a dramatic change in personality .

3. Reversal of sex roles. --emergence of anima and animus. Male/Female split. women become more masculine; men become more feminine. You have to acknowledge both aspects of yourself and move towards androgyny, being both. Jung sees this as a positive as it is not taking away.

Reinvestment of energy in both ways. Where does energy come from? The personality is whole bunch of balances. Almost everything in the mind has two sides. We have natural tendency to balance out. That's a lot of what individuation is. We have more energy that we can put into developing ourself. As we bring parts of our personality into balance it liberates energy which gives us more capacity for individuation, for further development of self. We also get more energy as we don't have to put energy into taking care of kids; chasing sexual partners; making a place for ourselves in society. For most people there is a tendency to be less imbalanced over time and have more energy for self development.

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4. Emergence of archetypes of wisdom. So this could be the wise old man or crone or great mother. So we begin to discover in ourselves wisdom and begin to understand our own capacity for wisdom. There is great danger in this -- megalomania. If you begin to experience yourself as this person of wisdom and you really haven't got it, what happens?

( example - busybody nutcase ) As we discover ourselves we gain increased self-knowledge and knowledge of archetypes brings us into balance and liberates the libido. This libido comes to rest between the conscious and the unconscious so there is this pool of energy that's no longer invested in either the personal or collective unconscious but is also something that is not exactly in our conscious. There's just this huge amount of energy that's not imbalanced. This energy goes into developing our true self. (identical twins separated at birth and raised separately. give personality tests. found: personality tests when 25 - somewhat similar; as they get older become more similar at 35 and even more at 45) The natural personality emerges. We become more and more ourselves over time. More of our energy goes into developing our self.

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Darwin, "The Expression of Emotions in Man and Animal". Darwin talked about servicable

actions made habitual. That's very much the way Jung is seeing things. It's not actions, though, it's perceptions. So what becomes part of the collective unconscious is not the unique experience of the individual, but the repeated experiences across generations. He doesn't say how it happens, but it obviously does, because we have pre-existing forms in our mind and unless you are willing to adopt a creationist point of view, it must have come about gradually through some process of accretion of forms and because this is a process that is part of evolution it is ongoing. So we probably are in the process and have in the past few hundred years created some new mental forms. Probably by now we have an archetype for machines and probably soon we will have archetypes for computers and other similar kinds of things.

We also can take your experience and see it from the point of view of old archetypes. So if the old archetypes fit then you don't need new ones. But again he didn't specify exactly how many kinds. . . but many, many generations.

CO~~~ are something we individuals create and build and can tear down. ~~~e the ~~tlthrough which we experience the world. It's like most people see color and they seem very real to us. But that's not exactly what reality is. That's the way we experience that part of reality but it could be different, we could be color blind and then we would have experience of seeing things differently. Or we could have some partial color vision, another version of the same thing. The way we experience the world also has forms like this color vision. We perceive reality from certain points of view and there are others we can see it just as well from. So we get at reality , but it's through a glass.

POLARITIES

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1. Basic attitude towards ~~~~~ffi~~t is important in life. The duality is basically between inside of us and outside of us. So people who find meaning inside themselves are introverts; and people who find meaning outside themselves are extroverts. This is different than how we use introversion/extroversion in everyday life. What do you value; where do you invest your psychic energy .

Jungian test: Meyer Briggs -- introversion/extroversion; for psych students --introversion average - interested in what's going on in mind

Cal Psych Inven. -- behavioral -- what do they do -- extroversion on this test -- actively involved insocial world

2. Polarity - mental function - Thinking/Feeling: this is just the kind of thing we think about all the time. We say you think but you don't feel; you're too caught up in your emotions, you don't think things through.

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3. Sensing/Intuiting: ~ has to do with p~ying attention to .th~ ra~ dat~ of ~xperience, that is putting your emphasIS on what's there. It's kind of a very realistic onentatlon m a very concrete sort of way. Whereas~~ emphasizing the meanini! extracted from experience or a sense of going beyond the data; going beyond the experience.

example: Grand Canyon reactions; if you watch people they're very different. There was one guy he kind of looked at the canyon but was saying come on we have 15 minutes, take a walk and then we'll take a group picture. What is he paying attention to? Is he inside his head; is he paying attention to his own emotions? He's trying to organize that out there.

Somebody else: they just kind of stood there, ignored this guy trying to take the picture and just kind of looked. What's that person doing. We don't know, could be doing more than one thing. They could be looking out there and taking in the grandeur of the whole thing or they could be reacting they could be noticing what their reaction is in this situation. On one hand you've got this superficial nuisance just blabbing away and here you have something that's sort of timeless over here. They could have been thinking about the situation and the juxtaposition of the two --which is extroverted or they could have been noticing what's going on with them. They could have been paying attention to their own thoughts or feelings or sense of the whole thing. That's the difference between the whole extroversion/introversion thing. Now, what's the thinking person doing?

What's the:!!!~&:~doing? The steepest part is 6,274 feet, at the rate of 1/14th of an inch per year how many ..... They are paying attention to that and that's what they're thinking about.

Now what's an~~~doing? Wow ...

What's th~~~ doing? You know here I am and I am standing here and expect to have a certain experience.... what's going on with me, what am I feeling

What's the~~~ doing? They're noticing what's going on with them. What does it feel like What's thete-xti6Vert--eQSe~ person doing? If anyone's noticed when they're there there are about 3 7 d~erenisliade:sOij;'j;mk and if you look real close, the distance gets a little hazy so the pink over here ....

What's th~~~\$doing? Getting a feel for the contours of the place, the physical situation. They tend to do very good at things like finding their way.

What's the~~~~person doing? They're noticing the way their stomach tenses up when they are standing... They're noticing whether it's warm or cold.

What's th~~~~~person doing? They're getting a feel for the meaning of it all.

15

So Jung thought that we all tended to be unbalanced. So if you take the Meyers Briggs, its on the internet, for 3 bucks. You can find out what type you are because we are all typed. Because we tend to exercise one or the other's polarities. So you could be an extroverted sensing thinking person or one of the other types.

Now, the Meyers-Briggs ... have added another dimension, which they said was inherent in Jung's work and that's the dimension -- Judging/perceiving. This is the difference between being involved in an experience and arriving at some kind of evaluation.

Meyers- Briggs is the most widely used personality test in the world.

We've got these pre-existing structures; we've got this urge to develop ourselves; we've got a bunch of different instincts; we're directing our energy in particular ways so that we are emphasizing some aspects of the dichotomies which relieves tension in us. We go through life and what we try to do is to reduce this energy; which liberates energy to help us develop more. Of course it's very unpleasant at some point. We all have different ways of doing things because we emphasize different attitudes and different functions. We may be trying to develop the same part of ourselves, but we would be doing it very differently.

Unless you understand the person thoroughly, you can't really tell what they are about without understanding their polarities and their emphasis of evaluation and their tendencies to develop including where they are going from here. You have to know where a person is going from here in order to understand what's going on with them now and in their past. As much as the past predicts the future, the future predicts the past as well as the present.

One interesting way of looking at all this is to look at people's dreams. Jung found dreams very useful. He said that Freud was too limited in his outlook on dreams. He was right sometimes. There are some dreams that are wish- fulfillment. But these are a small proportion of dreams and actually there are lots of kinds of dreams. Some dreams are personal and some dreams are collective. Some dreams have meanings just for us and others would mean the same thing to anyone. Our dreams are not disguises, but forms of symbolic thought.

Dreams have many purposes.

You have to analyze the person as well as the dream; they are not separable. Freud would agree with that but he wouldn't agree with the symbolic part.

Jung also found out that dreams have many purposes. Sometimes they are wish- fulfillment; they restore mental balance; balance polarities; express our fears; provide warning; premonitory; tell future; simply mirroring life; reflecting teleological orientation - could be shown symbolically the directions in which we need to develop - anticipating future - need to develop; search for ethical/moral/spiritual direction; telepathic.

16

What do you think psychopathology is from Jung's point of view? the primary thing is it's a

failure to develop the self. a failure to develop your natural tendencies to grow; a failure to individuate. Isn't it the case that you could see your friends are simply avoiding in some way dealing with things? what they are avoiding dealing with may be situational but more often it's dealing with themselves in some way that they need to in order to develop themselves as persons. So that what pathology is includes very large as well as common

everyday ones, is the unwillingness to go through the pain of growth. A kind of avoidance of that. This is not something you can blame someone for because the truth is it's a very difficult process for all of us and most of us don't fully make it and so rather what you need to do is help that person discover their natural path of growth and in a large part you can do this by helping them discover what they are not doing in their own minds. This is what this version of analyses is. They are not developing some capacities they may have and it could be a whole bunch of different ones. It could be that they are avoiding balancing thinking/feeling so they are lost in a wash of a sea of emotions so they can't think through their life and their situation and make reasonable plans or they could be so intellectual and rigid that they are unable to access their feelings and pay attention to what is really valuable for them, so they get caught up in lives that really aren't exactly to their liking or their benefit because they are acting only on ideas. They really aren't getting everything.

introversion/extroversion - not paying attention to anything inside or anything around you.

You could be ignoring some archetypal aspect of yourself. We need to bring all our archetypes in into actualization that is actually experience the world through the archetypal form that is experience the world as archetype in order to develop some of these parts of ourselves and maybe we are avoiding some situations that would lead us there.

Jung: I try to clear my mind of the rubbish of theories. (when doing therapy)

Synchronicity is the idea that things are more than just coincidence. In various times Jung wrote differently about it. There are stronger and weaker forms of synchronicity. In the weak form it is that we recognize the symbolic similarity of things so that something happens in the external world just when you are ready for it to happen. So we are just recognizing the coincidence. In a stronger version it is almost as if the universe gives us what we need to grow not always what we want. So it's a type of synchrony of internal and external things. People talk as if they know, but they really don't understand why this occurs, but it's clear that it does.

Similar to Theravadan Buddhist idea of karma.

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