The Unconscious

• Personal Unconscious
  – Freud vs. Jung
  – The personal unconscious contains repressed memories, painful ideas, and subliminal perceptions from an individual's life.

• Collective Unconscious
  – Just as animals are guided by instincts, Jung feels there are universal archetypal images which we are programmed to respond to.
  – The collective unconscious is an impersonal or transpersonal unconscious. The collective unconscious contains those elements common to the tribe, the family, the nation, the race.
  – Jung noticed the similarities in the myths and fantasies of different times and places. These concepts account for such similarities and for the fact that mythological elements crop up in dreams, psychotic fantasies, and so on in individuals who have not been exposed to these mythic ideas in their lives.
The Self

• The little “s” self
  – Ego has limited view
  – Ego thinks it sees the big picture

• The big “S” Self
  – The whole
    • Includes both conscious and unconscious
    • Personal and the collective
Persona

• Face we present to the world
• Mask from Greek theater
• Ego has limited grasp of whole Self
  – The psyche cannot be reduced to the ego. It embraces a much wider reality that Jung called the collective unconscious, and the lowest level of that unconscious is nature.
• Dreams of nakedness, clothing, cosmetics, etc. may reflect persona issues
The Shadow

• Dark shadow
  • The dark side of our nature... the part we disown and tend to project onto others

• Bright shadow

• Personal and collective

• Dreams with negative, scary people of your same gender may express shadow issues
Relationship Between Persona and Shadow

- **Persona** refers to the outer mask of the personality— that which a person wishes to show the world while the shadow represents those feared and unknown parts that the person chooses to hide both from self and others. Both persona and shadow have collective and personal components.

- The persona is a compromise between the individual and society.

- The more rigid our persona, the darker our shadow.

- The shadow is a necessary aspect.
Anima

• The mostly unconscious feminine aspect in men
  – “The whole nature of man presupposes woman, both physically and spiritually. His system is tuned into woman from the start, just as it is prepared for a quite definite world where there is water, light, air, salt, carbohydrates etc. .”
  – “Every man carries within him the eternal image of woman, not the image of this or that particular woman, but a definite feminine image. This image is fundamentally unconscious, an hereditary factor of primordial origin engraved in the living organic system of the man, an imprint or "archetype" of all the ancestral experiences of the female, a deposit, as it were, of all the impressions ever made by woman-in short, an inherited system of psychic adaptation. Even if no women existed, it would still be possible, at any given time, to deduce from this unconscious image exactly how a woman would have to be constituted psychically. The same is true of the woman: she too has her inborn image of man.”
  – “Woman always stands just where the man's shadow falls, so that he is only too liable to confuse the two. Then, when he tries to repair this misunderstanding, he overvalues her and believes her the most desirable thing in the world.”
Animus

• The mostly unconscious masculine aspect in women
  - “The conscious side of woman corresponds to the emotional side of man, not to his ‘mind.’ Mind makes up the soul, or better, the ‘animus’ of woman, and just as the anima of a man consists of inferior relatedness, full of affect, so the animus of woman consists of inferior judgments, or better, opinions.”
  - “For a woman, the typical danger emanating from the unconscious comes from above, from the ‘spiritual’ sphere personified by the animus, whereas for a man it comes from the chthonic realm of the ‘world and woman,’ i.e., the anima projected on to the world.”
  - “Unconscious assumptions or opinions are the worst enemy of woman; they can even grow into a positively demonic passion that exasperates and disgusts men, and does the woman herself the greatest injury by gradually smothering the charm and meaning of her femininity and driving it into the background. Such a development naturally ends in profound psychological disunion, in short, in a neurosis.”
Archetypes

- Notion similar to Platonic idealism
- The archetypes are certain regular motifs or consistently recurring types of situations or types of figures which arise from the collective experience and which can be found in mythology, e.g.
  - The wise old man or woman
  - The Great Mother
  - The Divine Child
  - The Trickster
  - The Hero
  - The Fool
- To some extent, Jung regarded these as a priori and to some extent inherited.
- They give rise to our fantasy lives. Or
The Complex

- Complexes are certain constellations of psychic elements (ideas, opinions, convictions, etc.) grouped around emotionally sensitive areas.
- There is a (1) nuclear element and (2) cluster of associations attached to the nucleus.
- Often the nucleus is a deep unconscious wound, deep enough to lay bare the archetype. Thus, an archetypal image often forms the nucleus of a complex. e.g.
  - Oedipus complex
  - Inferiority complex
  - Power complex
  - Savior complex
  - Healer complex
  - Mother complex
  - Ego complex
- Dreams tell us about them
Jung’s Typology

• Introversion
  – Consciousness flows inward

• Extraversion
  – Consciousness flows outward

Intuition

Feeling

Sensation

Thinking
Synchronicity

• Meaningfully related coincidences
• Golden scarab dream of resistant patient
• Based on 1952 essay, "Synchronicity, An Acausal Connecting Principle”
  – Corresponded with Einstein and others on quantum physics
  – Also with J.B. Rhine, famous ESP researcher at Duke University
• "'Causality is only one principle and psychology essentially cannot be exhausted by causal methods only, because the mind (=psyche) lives by aims as well.'"
Individuation

• Maslow: Self-Actualization
• Eastern spirituality: Enlightenment
• Process rather than end-state
  – The development, unfolding, or maturation of the Self, particularly when this is consciously tracked through introspection
• The Inner Marriage
  – Refers to the coming to terms with inner male and female and generally signifies a coming to terms with opposites-- anima and animus-- the contra-sexual side is unconscious and needs to be integrated.
• Jung sees psyche as purposive
  – i.e. not just driven by the past
  – Tree/seed metaphor
Symbols of Transcendence

• In *Man & His Symbols* by Jung *et al*, mention is made of a number of common symbols of transcendence

• They include:
  – Trickster, shaman, bird, lonely journey or pilgrimage, an ancient tree or plant, animals, rodents, lizards, snakes, ascending to a mountain top, winged horse or winged dragon, etc.
Jung and Dreams

- Language of the dream
- Function of the dream
- Dream Interpretation
Language of The Dream

• Freud
  – Censorship
  – Primary process thinking

• Jung
  – Dreams speak in language of metaphor
  – It is a learnable language
  – Dream seeks to reveal, rather than to conceal
    • Not trying to hide its meaning
    • Not trying to trick us
Function of The Dream

- Freud
  - Wish fulfillment
  - Protect sleep
- Jung
  - Compensatory function
    - Correcting biases of the conscious mind
    - Jung’s “crick in the neck” dream
  - Prospective function
    - Agrees with Freud that dreams may look backward
    - But they also may provide a vision of the future
    - Jung’s dreams foreshadowing WW I
Interpreting The Dream

• Freud
  – Free association
• Jung
  – Critical of free association
    • Always goes back to childhood
    • Always leads to neurotic “hang-ups” (i.e. complexes)
  – Amplification
    • Must begin with an open mind, willingness to discover something new
    • Examine context of the dreamer’s life
    • Amplification keeps circling around the dream image
      – Personal associations
      – Functional associations
      – Mythical, archetypal, literary, anthropological, and historical associations
Interpreting The Dream, Cont.

- Jung, Cont.
  - Objective vs. Subjective level of meaning
    - The dream is a theater “in which the dreamer is himself the scene, the player, the promoter, the producer, the author, the public, and the critic…”
  - Active Imagination
    - Dreaming the dream onward
    - Dialoguing with the dream and/or dream elements
    - Giving concrete expression to the dream, e.g. painting, poetry, dance, etc.
  - Interpretation of archetypal symbols
    - No fixed meanings to symbols. No “dream books.”
    - Archetypal symbols with universal meanings transcending individual’s consciousness
    - Archetypes not specific images but blueprints for images that are filled in with material from individual’s life
The Break Between Jung and Freud

- Breaking point was Jung’s belief in archetypal symbols
- 1909 trip to Clark University in the U.S. to receive honorary degrees
- They share dreams on the steamship trip across the Atlantic
  - Jung’s dream: Finds himself in second story of a house which he feels is his house; going down to ground floor, he sees medieval furniture and decorations. He then follows a stone stairway down to the cellar, which turns out to be from ancient Rome. Finds a stone slab in the floor, opens it, and descends into a dark cave strewn with bones and the remains of a primitive culture. On the dusty floor of the case, he sees two human skulls, very old and half disintegrated.
  - Freud saw this dream as a primitive death wish against Jung’s parents
  - Jung saw the dream as a structural diagram of the human psyche, showing a collective unconscious below the personal unconscious
The End