

# Jung Lecture

## Slide 1

Hello, everyone, and welcome to our lecture. Today we're going to talk about Carl Jung's analytic theory. If you listened to the lecture on Freud, you know that Freud would be the first of the theorists in the psychoanalytic tradition and Jung would be, perhaps after Freud, the most dominant and important theorist early on in the psychodynamic tradition. Jung called his theory "analytic theory" to distinguish it from Freud's. Jung is an interesting character. In some ways his theory has stood the test of time and is still around and useful and applied. There's a lot of reasons for that. One of them, clearly, that some have pointed out is that Jung's theory is very flexible and malleable in the sense that it lays out a theoretical structure, a general structure, but it leaves room for people, when they come at Jung's theory, to input a lot of their own. So for instance, Jung's theory has been popular in art therapy, Jung's theory has been very popular with people who want a personality theory that allows for, for instance, religious perspectives. In addition, we should say that Jung's theory is, as some have noted, less psychological on some levels and more philosophical. I don't know if you agree but as we go through, just keep those things in mind. Jung lays out his approach in a variety of ways. Let's continue as we go through and talk about them.

## Slide 2

The first foundational idea that Jung lays out, and clearly he follows Freud on this, is he calls what you and I might call the "self" or our "personality" Jung keeps Freud's term "psyche." Psyche is a great term, it's a Greek term, and it literally means the mind or soul or spirit. It kind of means that which makes us who we are, and so it's a perfect word, particularly for Jung's theory because he does have some elements of what we might call spiritual, metaphysical aspect to it. Jung wants to make the point that the psyche is real, it's as real as the brain, it's as real as your body, but it's a non-physical reality. Just a point here to make: when we look at science, science sometimes has a problem or difficulty dealing with non-physical realities. Of course not things like electricity that you can't see, but things that are metaphysical. And indeed, the scientific method doesn't work well with metaphysical realities because it's impossible to subject metaphysical whatever you want to call it to the scientific method. So God or religious belief or any number of other things fall in there. But Jung doesn't have this problem at all. He sees the psyche as real, a non- or metaphysical reality. The psyche according to Jung has one rule or command or principle and it's the principle of opposites. And as I go through this lecture I just put up images of various mandalas. These are artistic works which are designed to show that there are elements that fit into a larger whole and so if you look down in the right hand corner, you see the famous yin-yang symbol. It's a beautiful type of depiction, a mandala in that you have the separate elements which together make up a perfect whole. And indeed the yin and yang is a good way to talk about Jung's principles of opposites because you can't have one opposite without the other, so you can't have day without night, good or evil, male or female, whatever opposites you may want to think of, they both contribute to a larger whole and in some way, the opposite needs its opposite in order to make any sense. So that's the principle of opposites in the psyche. Jung likes this idea of balance so when you have two opposing forces, they provide a balance for you and that's the one principle of the psyche. So every element in the psyche has its opposite to give it balance, so for Jung, balance is a very, very important idea.

## Slide 3

The psyche has psychic energy which Jung calls life process energy. The word Freud used and we kind of still use is libido. But it's just this energy and for Jung, energy emerges out of conflict within the psyche. It's kind of like energy in the world: in order to get energy, for instance, we burn wood or we burn gasoline. We put it in an internal combustion engine and we burn it and that burning process for

Jung would be conflict. And conflict, if you think about it, does give rise to a reaction. When I have conflict with somebody, I'm usually a little more energetic, and not always rationally so. So psychic energy emerges out of conflict within the psyche and it has two basic principles: the psyche has the principle of opposites. Now psychic energy *within* the psyche has two basic principles.

#### Slide 4

The first principle which Jung based upon the first law of thermodynamics, but we don't care about that, but the first is the principle of equivalence. Namely that if you think of how we apply this to physics, there is a given amount of matter and/or energy in the universe and it doesn't disappear, it just changes form. So the Principle of Equivalence, according to Jung, is within the psyche—think of the psyche as a mini universe—there is a given amount, can we say, of possible psychic energy in the psyche and if it is dissipated or used at one point and the exact countervailing opposite point, it kind of shows up. So think about this. In the universe, when we chop a tree down and burn it with fire, it doesn't disappear, those molecules don't disappear, they change form from carbon to energy, but then eventually that energy is going to reform itself as matter somewhere else. So the Principle of Equivalence is just this kind of statement that there is this given amount or possibility of energy within the psyche overall.

#### Slide 5

The second is the Principle of Entropy based on the second law of thermodynamics. Simply, I guess the easiest way to explain this would be there is a constant process of equilibrating within the psyche. So think about a bowl of water and if you move the bowl to the left, what happens is the water sloshes to the left in the bowl, but then what immediately happens after the water sloshes to the left, it sloshes to the right, and then left, right, left, right. And as it sloshes back and forth, there is an evening out process and, again, if you let it sit for a few seconds, you know, 10, 15 seconds, what you see is that the sloshing has disappeared. So there is a kind of movement in one direction with a countervailing movement in the other, and as that process goes on, there is a kind of balancing out and evenness. That's the Principle of Entropy. Equivalence and entropy are simply Jung's state about how, once we look at the psyche and the various aspects of the psyche, how not only the psyche works according to opposites but within the psyche how psychic energy works according to these two principles.

#### Slide 6

One idea that's important to grasp, there are two big ideas in Jung's approach, the first would be that principle of opposites and balance. Another idea is this idea of "complex." Here's Jung's definition: a complex is a collection of thoughts, images, experiences, impressions, anything else you want to put in there that are unified by some central nucleus. And mandalas give us a good idea of this. The mandala always has a point in the middle which kind of unifies the whole picture. All of the parts in some ways that around that center point, so that if you're looking at this mandala to the right here, you can see the bull's eye there smack in the middle, it gives a kind of center point to which all of the other elements in the mandala kind of rotate around or circle around. So a complex is just a collection of things: ideas, experiences, images, sounds, you name it, which have some kind of center point which kind of pulls them together and gives them a coherence. So if we could give an example about this...

#### Slide 7

...if you were to take the idea of "apple", I just said the word "apple," and come up with something in your mind, an impression, or a word, or idea, or an object, or whatever it is, to the word "apple," you could get a bunch of them: apple pie, Apple computer, an iPod, apple juice, the Big Apple New York, maybe red apple, maybe sweet, maybe Adam and Eve, and you may wonder why razor blade is down there. This is one I would come up with probably. When I was a kid and my parents brought us here

from Ethiopia, I was in third grade and I remember for the first time in my life I had the opportunity to go trick or treating, and I remember hearing the warning from people that if someone gives you an apple, don't bite into it because they could have put a razor blade inside the apple. And I remember thinking "whoa, what a horrible thought that is, and how sick is that. What a weird country to put razor blades in apples and hand them out to kids at trick or treat." Now, that probably was an extremely rare occasion, so in my mind, my little complex here in which "apple" is the center point, I'd put razor blade, you probably wouldn't. So this is a complex. Now, we could take any one of those ideas and create a complex of its own. So if we took "New York," what comes to your mind when we say "New York?" Well, tall buildings, 9/11, traffic, I don't know—good food, Central Park, and on and on and on it goes. Again, we could take the idea of "red" and "red" would be the center point of another complex—what comes to your mind you think of "red?" Well, maybe blood, Valentine's Day, lipstick, bloodshot eyes, you name it, and on and on it goes. So a complex is just something that is at the center of a number of other things and it gives the complex a kind of coherence and serves as the organizing principle for that complex.

Now if you got this idea with Jung, you're in good...

### Slide 8

...shape. Think of a solar system, and here's another definition Jung gave. Complex is "a magnet encircled by a constellation of impressions" similar to our solar system. So the sun would be the organizing center of our solar system and then the planets and asteroids and whatever else is out there in our solar system, they circle around the sun and the sun kind of is the center point. So that's how you have to think of a complex. So why is this idea important? Because for Jung, the entire psyche is a complex and at the very middle of the psyche, the organizing principle of the psyche, Jung called the "self." And we'll get to that that here in a second. Each of the elements of the psyche, though, are a complex in and of themselves. So to understand Jung's idea of the psyche, it's a big complex, like the universe, and I don't know what's the center of the universe, but every element in the big complex is a complex in and of itself, and then the elements of those is a complex. Once you grasp this idea, you really can get Jung's theory...

### Slide 9

...pretty easily. Here's a depiction of his psyche. First of all, notice the balance. We have a little Hershey kiss at the top and a kind of a squashed Hershey kiss at the bottom. You can see that Persona at the top and Anima/Animus at the bottom are opposite; and the ego and shadow are opposites; and you have consciousness and unconsciousness as opposites. You can see that Jung depicts the psyche as a kind of mandala in which the self is the organizing principle, it's the bull's eye in the very, very middle in which the various elements of the psyche wrap around it in a kind of balanced, opposite type way. So we're going to go through each of these aspects step by step...

### Slide 10

...as we go through. Let's start with the ego first. The ego is not the center point, the ego is a complex, according to Jung, which is mostly conscious. So whatever you're mostly conscious of, your impressions, your thoughts, your experiences, the sounds, images, whatever, they all make up your ego. Your ego is mostly conscious to you, but of course there are aspects of your conscious that are not part of you. You're aware, let's say, it's Tuesday, you're aware that Donald Trump is the president, you're aware the sky is blue, etc. Those are in your consciousness but they're not you. So the ego is kind of your conscious self, mostly, but the ego also serves as the center point for complex of consciousness. You and I are kind of the center of our conscious life. If I'm sitting here recording this, I'm kind of in the

center of my world. My mother used to say when I would say something, she'd go, "What, do you think you're the center of the world?" and I'd go, "Yeah, I kinda am. I'm looking out of my eyes and I seem to be the center point." She didn't appreciate that response. So the ego is kind of the conscious part of you so if I asked you who are you, tell me about yourself and you told me this, that, yada, yada, blah, blah, that's you. But as most of us probably would agree that all of me is not necessarily conscious. In other words, there are aspects to myself that I am kind of a little unaware of; it's still me, but I'm not aware of it. So that's the ego.

### Slide 11

It's important to note that the ego is not synonymous with consciousness but it is a part of it. And clearly it is also not synonymous with the psyche but a part of it. The psyche is the big complex, and then consciousness within the psyche is a smaller complex, and then the ego is a complex that serves as the center point for the complex of reality out there or conscious reality. It's just kind of like wheels within wheels within wheels. So think of the ego like with Freud's ego, it deals with reality...

### Slide 12

...and the conscious world. Now Jung, like Freud, has an idea which he referred to as the personal unconsciousness. Freud just used the word the unconsciousness. So think of Freud's unconsciousness and Jung's personal unconsciousness as basically the same thing. They are the full sum total of everything we've ever done, thought, dreamed, tasted, experienced, heard. The personal consciousness is the kind of reservoir of all your personal memories, and you say they're memories, well, they're unconscious. Everything you've ever done is in your personal unconscious. And clearly there are times every once in a while where we had forgotten about something and then someone reminds us. Whenever I'm listening to the radio or my iPhone, there's a whole bunch of Elton John songs, I don't listen to them that much, but when they randomly come on, I always think of my girlfriend Beverly from tenth grade. And why is that? I don't think of Beverly much at all, quite frankly, except for when those songs come on and then all of a sudden I remember, "Ahh, Beverly. Oh, yeah, the good old days of tenth grade...you know, back when Lincoln was president." What's going on here is that I was listening to those songs with Beverly back in 1976 or whenever it was and so the memories of Beverly are in my unconsciousness but I'm not paying attention to them, I'm not consciously aware of them as I go through my day, but a song serves as a trigger and reminds me. I'm sure you've had that experience. So the personal unconsciousness is accessible to consciousness, we forget things but we can recall them through whatever means or triggers we're trying to recall them. That's the personal unconsciousness,

### Slide 13

There we go, we have the ego. There's consciousness and there's what we would call the unconscious. And again, the ego serves, kind of like with Freud, as the mediator between the conscious and the unconsciousness. Most of our ego is in our consciousness, but aspects of ego go back and forth constantly.

### Slide 14

Now, Jung is rightly famous for adding an aspect that Freud didn't talk about. He divides the unconscious into two parts, the personal unconscious which is your individual experiences that are no longer in your consciousness, and he added this idea of collective unconscious. This would be, according to Jung, and here's his definition: "the latent memory traces from the human ancestral past." All human beings basically, according to Jung, share the same collective unconscious. Since we all have the same ancestors, since on some level as human beings we're all related, if you go back far enough, either to Adam and Eve or to the first pond scum that crawled out of the primordial soup or whatever, but we all

have the same ancestors. And so Jung says we all share the same kind of memories. Jung simply says we are a lot more alike than different and no matter where you go in the world, human beings are surprisingly similar even though we have different cultural backgrounds, religious backgrounds and so on and so forth. We're kind of the same. So collective unconscious is kind of the shared memory system that we all have. Now how that actually works, I don't know. But according to Jung the collective unconscious has what he calls archetypes and these are just common themes, shared ideas, fears, you name it, that we all have: we're all afraid of the dark to one degree or another, most of us are afraid of spiders, afraid of snakes, we all have this idea of "mother," and so on and so forth. These shared ideas, experiences, emotions that all human beings have, Jung says, these are archetypes and the archetypes emerge out of the collective unconscious.

### Slide 15

Here's some other definitions that have been given for the collective unconscious. I like this one: "the psychic residue accumulated over generations of imprinting." It's kind of like genetic memory, if you will. Or I like this one, too, that archetypes are "predispositions to respond." That's really what archetypes are and that's what the collective unconscious would be, too. So as I said before, the collective unconscious is the source of all these shared archetypes...

### Slide 16

...in human beings. Jung's a little confusing when he writes, and if you ever read try and read Jung, get ready for frustration. He's certainly a brilliant man, but in my humble opinion, he was a pretty lousy writer. He's just a little obtuse. Anyway, in his various books, he uses all kinds of different words, but he means, by them, they all mean the same things which are archetypes. So he uses the word archetypes, dominants, root-images, imagoes, primordial images, mythological images, behavior patterns—pretty much archetypes so we'll just stick with archetypes. So these themes or these fears or these emotions, they're universal, every human being, all of us, share the same collective unconscious for Jung. And, indeed, many of the aspects of the psyche are archetypes. So why do we all have a self? Why do we all have an anima or an animus? Why do we all have a persona? Because they're all archetypes, they all emerge from the collective unconscious.

### Slide 17

Let's begin with some of these archetypes. At the top, you can see up here at the very, very top, is what Jung called "persona." I like this idea a lot. This is our public self, or public selves, mask or masks that we put on when we interact with the outside world. The reason that we probably have more than one persona/personae or so many is depending on who I'm interacting with, perhaps I show a different aspect, put on a different mask so if I'm with my parents at Thanksgiving, they're my parents so I'm the "with parents Stephen" at that point. If I'm hanging out with friends, it's different; if I'm at work, it's different; if I'm at a Muse concert, maybe I act differently; if I'm playing sports, and on and on and on it goes. The thing about a mask is sometimes we think we're just being hypocrites and Jung says no, that's not really what the persona would be. It's simply I bring my inner world to my outer world and kind of where those two interact with each other is the persona. So it is kind of a compromise between who I am and what the situation I'm in calls for. Now, I guess we could act as hypocrites and we could be fake and pretend that we're someone that we're not, but most of the time, you and I are just very selective about the aspects of ourselves that we show in this situation as opposed to that. So that's the idea of a persona. And as with Freud's ego, the persona is our kind of public selves. It's the part of us that deals with the world outside of me, the "outside of you" world. It is an archetype. It emerges out of my collective unconscious and your persona emerges out of your collective unconscious.

## Slide 18

At the bottom, opposite—remember the principle of opposites in the psyche—at the very bottom opposite is this idea of anima and animus, and the reason we have two words for it is the anima is the one for men and the animus is the one for women. This may inappropriate for the lecture, but I have to tell you a funny (I find it funny) joke is a number of years ago I was teaching this joke on campus and I gave test which involved a bunch of bunch of essays. Someone in answering the essays referred to this as the enima/enimus so that made me LOL. Jung says as human beings we've been living with each other, males and females, for as long as human beings have been around. Our species is one in which we do live together, not exclusively all the time, but like a lot of mammals, we don't separate. I just think of lions and other mammals maybe that males and females separate and then in mating season they come together. But as humans, we're together all the time. So we've kind of rubbed off on each other, so to speak, so men have become "feminized" and women have become "masculinized," and that's what the anima and animus is. It's simply as a male, it's the little woman inside of me and if you're a female, the little man inside of you. This is an archetype. If you're a woman, you develop...

## Slide 19

...an animus, and if you're a man, you develop an anima. So, here we go. Anima is the feminine archetype in males and we might give credit to Jung for being ahead of his time and being a feminist, but you might want to hold off on that because Jung's idea of male and female is highly stereotypical. As a man, when I can experience the emotions, when I can be inspired and I can tap into my intuitive self and I can get in touch with my feelings, I shouldn't take so much credit. That's actually the little woman in me allowing me to do that. On the other hand, and this is where Jung's theory is a little stereotypical, old school, on the other hand, whenever I am ever irrational or moody or vain or catty, it's kind of convenient, I can blame the little woman in me. "That's not you, Stephen, that's just the little woman inside of you." The same stereotypic ideas are in...

## Slide 20

...the animus, which is the masculine archetype in females. Again, ladies, women, when you are able to use reason, logic and intelligence, well, thank your little man (this is not my theory, okay? So blame Jung). However, women, whenever you're obnoxious, insensitive or aggressive, that's the little man inside of you. So this archetype, animus for women, anima for men, we all share it and it is opposite in the principle of opposites in the psyche from the persona.

## Slide 21

Moving right along here, we mentioned earlier that the complex of the entire psyche is centered on, according to Jung, the self. It is the bull's eye that pulls your whole psyche together. Now you can see that the self is pretty much unconscious, it's in the personal unconscious, and it is an archetype. I like this idea of the self. Jung simply says that the self represents unity which makes sense because it's smack in the middle and pulls everything together and gives your psyche a sense of cohesion and almost like a unifying like gravity, pulls everything together. And Jung describes the self as this "innate blueprint for greatness." The self is kind of like the ideal you. It's to quote some later humanist theories, "to be all you can be." This is just kind of like the self is the best possible "you." This would be the plans, the great plans, blueprints, for who you could be. Now, the fact that we are not necessarily living up to our potential, maybe you are, I don't know if I am or not, I don't know what my potential is, but theoretically, I'll speak for myself, I'm flawed, I have all these kind of things I wish I could do better, I wish I would stop doing this, so think of the self as just, "If Stephen could be better, greater, what's the capacity that I even have?" That's the self. It's this blueprint for greatness that is an archetype and is unique to each one of us. It's kind of interesting because remember archetypes we all share and the self is an archetype, but

here you get an interesting diversion because my self is different from your self, my blueprint for greatness is different from your blueprint for greatness, you and I are individuals. That's an important point for Jung because Jung says that the self expresses itself by way of what he called individuation. Jung is beloved by artists, his theory, and for good reason because Jung saw creativity as very, very important. Because your self is uniquely you and my self is uniquely me, my self is going to express itself, individuated self, different from your self. So individuation is seen in how we express ourselves: in art, in the way we talk, the way we dress, the way we that we think, the music we like/listen to, any way in which you express your individuality. Jung says that comes from the self. If you think about it, it makes a certain amount of sense. You know, we grow up in environments that we're consciously aware of and we are told don't do that, don't think that way, don't act this way, put your shoes on...there's a lot of conformity that affects our egos because we have to live out in the real world. The self doesn't have to conform. The self is this blueprint for greatness and when it expresses itself, it does it absolutely individually through individuation.

## Slide 22

Individual also shows up in symbols that we make. We are a symbol making species if ever there was one. What is a symbol? A symbol is just something that stands for something else, so whether it's the dollar sign, or the Mercedes Benz sign, or whether it's the two fingers, the index finger and middle finger pointed up to form the peace sign. After all, what are words but symbols? What is art but symbolic? Even photographs. Often we can see a photograph as being symbolic of something. We're constantly looking at things, turning them into symbols, and again, every society doesn't have the same symbols, but every society, every human group, comes up with symbols, things that mean other things. And those come from the self by way of individuation. Now, think about it. Symbols start off as an individuated sign, but we can share in the meaning of symbols by both agreeing, "Ahh, that's what that means." Now sometimes the symbolic nature of objects or stories or words is obvious, sometimes it's not. Sometimes we have to be told. I can read English and stumble along in a few other languages, but if you show me Korean, that's a symbol but unfortunately it's not one available to my understanding until I learn the letters in Korean and Korean. So, symbols are a way in which individuation is shared. I can make a symbol, I can wink, or I can give someone the thumbs up, or I can give someone the middle finger, those are all symbols that most of us get. But even then, even though there is kind of somewhat universality to that, it's not necessarily known by everybody. If you didn't grow up in a part of the world in which the middle finger means what most of us think it means, then you're not going to be in on that symbolic joke. Parables and stories, you know, Aesop's fables, these are also symbolic. Clearly the fox trying to get the grapes and he keeps jumping and jumping and finally give up and he walks away, and he says, "Well, they were probably sour," and we even use the word for someone having "sour grapes," you know, they're unhappy. Symbols and individual all ties up in the self.

## Slide 23

The Shadow, you can see is kind of in terms of the balance here of the psyche is an archetype which is balanced with the ego and it, you can see, is slightly in the unconscious, personal unconscious, but mostly in the collective unconscious. The Shadow is the part of us, according to Jung, I put evil in quotes here. It's kind of like the dark side, which makes sense, the "Shadow," the dark side but only dark in that it represents the animal part of us, Jung's definition, the "animal instincts from our ancestral past," and it's analogous to Freud's Id. It's the unadapted part of the psyche. Let me explain. If you're ever watching a show on the Discovery Channel, you're watching a show, I don't know, about hyenas, you know, an animal show, and inevitably on these shows, you know, hyenas going to have to eat, leopards have to eat, lions have to eat and so what do they do? They go out and kill something. Anyway, every once in a while on these shows, I used to watch a lot of them with my children when they were young, and they would get

upset. You know, there'd be a cute little baby gazelle that was just born an hour ago and all of a sudden hyenas come in and grab it because it can't run away and rip it to shreds and eat it. And my kids would say, "Oh, why didn't someone help the poor baby gazelle?" And you know, it's hard to watch but that's nature. Hyenas can't go to A&P or to Kings or to Whole Foods and buy their pre-packaged baby gazelle. You know, they have to kill their own food if they want to eat and if they don't do that, they're going to die. Nature isn't all snips and snails and puppy dog tails, nature is harsh. Things die. Things are killed. Survival of the fittest, right? But when we look at animals, we don't see animals as evil. We see animals as natural. Hyenas kill. Leopards kill. That's what they do. We don't put a moral overlay on it and say we should spank that hyena because it did something bad. My kids wanted to. So that's what Jung means when he talks about the Shadow, it's the animal part of us. Now in society and in culture, we do put a moral overlay on things. We do have this idea of not only something's good, something's bad, but something's right, something's wrong, something's morally good, something's evil. And Jung says that's society and culture, but the "Shadow" is evil, it's just the animal part of us. And again, we sometimes use the word "animal" in a negative sense and sometimes in a positive sense, right. So when you say about someone, "oh, he's such an animal," we could mean by that this person has no moral compass, they're selfish. On the other hand, we could use this in such an admiring way, "Oh, you such a beast! You're such an animal! You're really strong." Whatever. But that's the idea that Jung says that in order to be balanced as people, the ego's what is our public face, we have to worry about what people think with our persona, but it has to be balanced with the Shadow, this animal part of us, which we may not show to everybody but still Jung says is a very important part of who we are. Hence...the Shadow.

## Slide 24

Now, Jung is rightly famous for what he called his Theory of Psychological Types. In fact, if you've ever taken the Myers-Briggs Personality Inventory, the most widely used kind of psychological test out there, you may not have known it but it's based upon Jung's theory of psychological types. Myers and Briggs were both the inventors of that test, they were both women, and they kind of ripped this off from Jung and they didn't really give him credit as far as I know, so if Jung has some great-grandchildren out there, they should be getting a cut of the Myers-Briggs Inventory. Anyway, this idea of Psychological types is based on what Jung called 2 dimensions. The dimensions of all of our different types of personality are the attitudinal dimension and the functional. So these two dimensions interact and on the basis of that interaction, Jung said, that there are 8 personality types out there. There are two attitudes and 4 functions so 2 times 4 is 8. So let's talk about these.

## Slide 25

The attitudes, you and I are mostly probably familiar with this, extroversion and introversion. This aspect of Jung's theory has been part of kind of the cultural air we breathe. We all use this. "Oh, she's introverted." "He's extroverted." Or whatever. For Jung, though, introversion simply was does someone basically have an orientation inwards towards their inner world, the world of the psyche, as opposed to extroversion for him was an orientation toward the outer world, outside of the psyche. And so Jung simply says that all of us, remember the principle of opposites, all of us have both introversion and extroversion, right? Opposite sides of the same coin, kind of yin-yang. All of us have both of these, but for most of us, one of them...

## Slide 26

...dominates. So, the one that dominates is called the dominant one and it tends to dominate my conscious life. The other one is called the subordinate attitude and it is pretty much in my unconscious. So we both have both attitudes. The one that tends to be stronger is the dominate and the one that tends to

be a little weaker is subordinate. Or for some of us, Jung said, one is much, much stronger than the other one. But needless to say, all of us have both.

### Slide 27

The Functions, there are four of these and Jung divides them into two types. The first one, or what he called the Rational Functions, and again, you almost have to redefine what Jung meant as rational. We tend to think of rational very much as thinking. But for Jung, the rational functions involve judging, involve evaluation. Clearly if we read some argument and we say, "Oh, that makes sense, that's a good argument," or if we eat some spaghetti or something, "Oh, that was good." With thinking and feeling, we're always evaluating, judging: that was a good idea, that was a bad idea; that was a good movie, that was a bad movie; she's a good person, he's a bad person." So the rational functions of thinking and feeling are just called rational because they involve an active judging process, evaluative process. The...

### Slide 28

Irrational Functions again aren't irrational in the sense they don't make sense but irrational in that they involve a passive kind of experiencing, almost a receptive functionings. So when I sense the world, I'm taking in the sensory input into my head; when I'm intuiting something, I'm listening to my intuition. So again, their irrational not because they don't make sense, they're irrational because they don't involve evaluation and judgement. So we have thinking, feeling, sensing, intuiting...

### Slide 29

...and again, if you put all those together, you have extroverted thinking, introverted thinking, extroverted intuiting, introverted intuiting, and so on and so forth. As with the attitudes, we all have all four functions. One of them tends to be a little more, or in some cases, a lot more dominant, or what Jung called "differentiated." We call that the "superior function." Of the four, the one that is least developed or least evident, least differentiated, we would call the "inferior functions" and the other two we would just call the "middle functions." So we have all four and, if can go back to Jung's notion of balance here, the healthy person for Jung, the ideal healthy person is someone that is not extroverted or introverted but rather has introversion and extroversion in kind of perfect balance. The psychologically healthy person for Jung in the functions would be that someone's not highly differentiated but rather has all four functions kind of in a nice balance. Jung loves the idea of balance and you can see, even the way we use the word, if you describe someone as "oh, they're really balanced," you would probably mean that as a compliment, and indeed, Jung has that idea.

### Slide 30

So as I mentioned earlier, his typology, the 8 personality types, again, take each function, take the two attitudes and you get 8 personality types.

### Slide 31

The last thing I want to talk about with Jung, and thank you for listening this far (if you have), is the stages of his therapeutic process. I really like this part of Jung's theory. So think about therapy...Freud is very, very famous for clearly psychoanalysis, putting people on a couch, dream interpretation. Jung did basically the same thing, but Jung talked about psychoanalysis or therapy as a four-step process. And what's really interesting about Jung's notion of therapy is he uses almost religious language. I'm not Catholic but I certainly imagine what confession would be like to go for those of you that have gone to confession in which you are going with your problem, whatever sins you've done, and you're talking to a priest in a particular context and it's kind of like counseling except it's a short version. Way, way before psychology began, people went through the same process. In traditional Christianity, you had a confessor, again, or you had a mentor of some kind. So let's talk through these four stages. So Jung

simply says the way therapy begins is what he called “confession.” This is pretty much where you talk about what’s wrong. Again, in the religious sense what is confession is “I did this, I did this” so you’re getting it out there. You’re taking responsibility for it, you’re acknowledging it, you’re elaborating on what you did wrong. And, again, in therapy, you go to therapy, the therapist says, “what brings you here today?” “Well, you know, I’m anxious.” “Well, I’m struggling with X, Y or Z.” The second step would be what Jung called “elucidation.” This would simply be where the therapist just asks you questions, tries to get a better picture, follow-up questions, get some understanding, get some context, get the bigger picture, and clearly, I suspect that in a religious sense, you probably do the same thing. “I did this, this and this,” and again, you might get some questions: “Where were you? Were you alone? What are some of the things you think may have caused you to act that way this week?” If we’re going to ever change anything, most of us probably should step back and get an understanding not just of the behavior but of where and why and who and how and so on and so forth. And that’s what elucidation is, it’s just a kind of elaboration on what happened. Then the education would be where the therapist kind of puts in her or his two cents. And again, in a religious setting, this would be where the priest or whoever you’re confessing to would say, “well, here’s some advice,” or “do this, or do that.” So Jung called it education in that most of us expect, “I’m going to a therapist because they’re an expert on some levels, they know more than I do, so teach me.” And then finally, again, very much of a religious term, transformation (not just religious), but this process should lead to not becoming a different person but becoming a different version of you, a better version, if you will. Now Jung didn’t say that you have to go through stage 1 before you get to stage 2, and you have to finish 2 before you get to 3. No, all of these things are kind of going on simultaneously, but there’s a flow to most of our therapeutic-like interactions be they religious, or just with my friends or family, or in an official therapy situation which involves confession, elucidation, education, and transformation.

Well, thank you for listening. That’s it for our Jung lecture. Hope to touch base with you in our next one. Have a good day.