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PSY 441

21 February 2023

Essay Questions-Jung

#2

Archetypes are a theme that has been present in all cultures throughout history. Jung mentions the themes of "image" (imagery), "primitive imagery," "root imagery," "dominant" and "patterns of behavior". Archetypes are essentially thought forms or ideas that generate a vision of the current experience. Not all archetypes are equally developed in the psyche. Jung identified four major archetypes - the role, the shadow, the anima or animus, and the ego. These are the result of collective, shared ancestral memories that may persist in art, literature, and religion but are not apparent to the eye. Jung suggests that men and women in every culture have inherited a tendency to respond to ambiguous and threatening situations with some form of an omnipotent being, which we call god. God is an irrational absolute, necessary function that has nothing to do with the question of God's existence.

The Persona

In Jung's theory, the persona is "a compromise between the demands of the environment and the necessities of the individual's inner constitution. Persona is the universal person with whom we try to deal appropriately with others. But this persona also has a negative character. In Jung's view, a rigid person needs to be more accepting of his own and other people's feelings, to recognize and accept the limits of his reason and intellect, and in

Jung's system, over-identification with this role may have harmful effects on personal development.

The Shadow

Jung chose the word shadow to represent the dark side of our nature. The shadow represents the evil, maladaptive, unconscious, and lower parts of our psyche. One relates to the individual unconscious and the other to the collective unconscious. Jung argues that the shadow combines Freud's sexual instinct with Adler's will to power. Jung insists that we may never fully understand this maladaptive side of our personality because we can never bring ourselves to face absolute evil. The positive side of the shadow can be seen when one feels unquestionably vital, spontaneous, and creative.

Anima and Animus

Like Freud, Jung believed that all men and women have a heterosexual element. This concept is based, at least in part, on the fact that both men and women have different amounts of testosterone and female hormones. The feminine archetype in man Jung was called anima; he labeled the masculine archetype of woman as animus.

The Self

The self is the archetypal potential of us all. Jung sees it as an innate blueprint that, in theory, but not in practice, can be realized. This "destiny within us" involves a process. "

An "individualized way"-a "process by which [a person] becomes his de facto definite, unique being. Jung believed that the self is the ultimate goal of our struggle. The

movement toward self-realization is a very difficult process that can never be fully realized. The self provides stability and balance to the various systems of the personality.

As individuals explore the unconscious aspects of their psyche, they learn more about this

aspect of their nature and its function and begin to feel more comfortable with it. Much of Jung's interest in symbols (such as shadows and anima) stems from his search throughout history for ways to describe and express the self in various religious and theological systems, psychology, art, and philosophy. Even medieval goldsmithing appears in Jung's search for a unique expression of the self. For Jung, the most important expression of self is the mandala or magical circle found in the writing and art of all cultures. The mandala represents the synthesis or combination of opposites that occur in the psyche when an individual realizes the self. Thus, using an incredible variety of material from a variety of sources, Jung believes he has discovered a universal synesthesia that transcends individual experience.

#5

The two basic attitudes of Jung's typology are extroversion and introversion.

Extroversion means "an outgoing, frank and accommodating nature that adapts easily to given situations, forms attachments quickly, and sets aside any possible doubts, often venturing into the unknown with careless confidence." In contrast, introversion implies "a hesitant, reflective, retreating nature that keeps to itself, retreats from objects, is always slightly on the defensive, and tends to hide behind a distrustful scrutiny."

Jung points out that people are not simply introverted or extroverted; everyone has introverted and extroverted aspects. These include dominant characteristics (consciousness) and disadvantageous characteristics (unconsciousness). The dominant side compensates for the inferior side, and vice versa. Jung's typology is based on his idea

of the flow of desire within the psyche. Energy can flow outward into life and inward into secondary experiences. However, for Jung, outward and inward cannot be simply equated with the outward sexual flow, progression, inward flow, or regression. As with all Jungian concepts, introversion, and extraversion have good (healthy) and bad (unhealthy) consequences for our development. Jung also postulated four functions: perceiving, thinking, feeling, and intuition. He labeled the irrational functions of sensing and intuition because they involve the passive recording of experiences without the need to evaluate or explain them. Jung notes that both thinking and feeling involve assessing the value of experience.

The Typology

Out of the two basic attitudes and four functions, Jung developed an eight-fold classification theory of psycho types. If one considers that any member of a supplementary pair can exist in some differentiated and conscious form, then there are 16 possible personality types. Jung focuses on eight possibilities - introverted and extroverted thinking, feeling, perceiving, and intuitive types.

Extroverted Thinking Type

According to Jung, the extroverted thinking type is characterized by the need to make all of his life activities dependent on intellectual conclusions, which are always guided by objective data in the end. Jung insists that a person who develops in such a negative way may seem to be concerned with the well-being of others, but in reality, is only concerned with achieving personal goals.

The introverted thinking type

The "introverted thinking type" is as strongly influenced by thought as the extroverted thinking type. The secondary foundation of the introverted thinker is the collective unconscious. Because of this focus on inner forces, the introverted thinker appears aloof, indifferent, and inconsiderate. In addition, he or she tends to be socially incompetent and inarticulate when trying to communicate ideas.

The extraverted feeling type

Jung describes the extraverted feeling type as a person who lives according to "objective circumstances and general values". Jung believes that women are the best example of this type. On the plus side, Jung believes that outgoing feeling women can make satisfying marriages. "These women make good partners and excellent mothers, as long as [their] husbands and children have a traditional psychic constitution. According to the "traditional psychic constitution," Jung seems to have meant obeying the rules and regulations that society prescribed to accommodate good families.

The introverted feeling type

According to Jung, women are also typical examples of the introverted feeling type. They are mostly reticent and unapproachable, and they neither shine nor reveal themselves. But in reality, they are capable of strong emotions, stemming from the collective unconscious, which may erupt in religious or poetic forms.

The extraverted sensing type

Jung conceived of men as being of the extroverted sensing type. This type is primarily reality-oriented and usually avoids reflection and contemplation. Experiencing feelings is

almost an end in itself. These people are usually outgoing and happy and have a considerable capacity for enjoyment.

The introverted sensing type

In Jung's view, the introverted sensing type is an irrational type guided by "the intensity of subjective sensations - stimulated by objective stimuli". These people seem to overreact to external stimuli. They may receive harmless comments from others and interpret them in imaginative or bizarre ways. They may also appear rational and have complete control over their behavior.

The extraverted intuitive type

Taking advantage of external opportunities is a major concern of the extroverted intuitive type. They are "eager for anything new and incubating". Women are more likely to have this orientation than men. On the positive side, these individuals are the initiators and drivers of promising businesses and often inspire others to achieve great things. But while they may be active and encouraging to others, they do little to help themselves. Because they are impatient and always looking for new ties of possibility, they often fail to see their actions through to completion.

The introverted intuitive type

The reinforcement of the introverted intuitive type's intuition often leads to a detachment from external reality. Even with close friends, these people may be perceived as enigmas. On the positive side, they may become great

I believe my personality is primarily introverted. If I were to use Jung's personality types, I would say that I am somewhere between the introverted intuitive type and the extrovert type. I agree with Jung that everyone should practice developing introverted and extroverted attitudes in order to be more adaptable in today's society. I've spent many years practicing how to be an extrovert, adopting various attitudes in various situations. The most obvious example is that I am a person who does not want to play in class or be a leader, but I know in my heart that when I have to give a presentation or a proposal, I will be very unhappy and have a lot of regrets, but if I at least give my opinion, I don't have to bear the regrets and "If I had at least given my own opinion, I wouldn't have had to feel regret and "why did I not give my own opinion?" Although the general public believes that introverts have no advantage in society, their inner delicacy frequently complements the details that extroverts overlook. My introverted friends, including myself, frequently take on a listening role and provide comfort to those around them in ways that extroverts may not notice. So, if we can maintain these two attitudes, it will be beneficial to both our own and others' mental health.