

Angelina Nityasa SP

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Anita Novianty

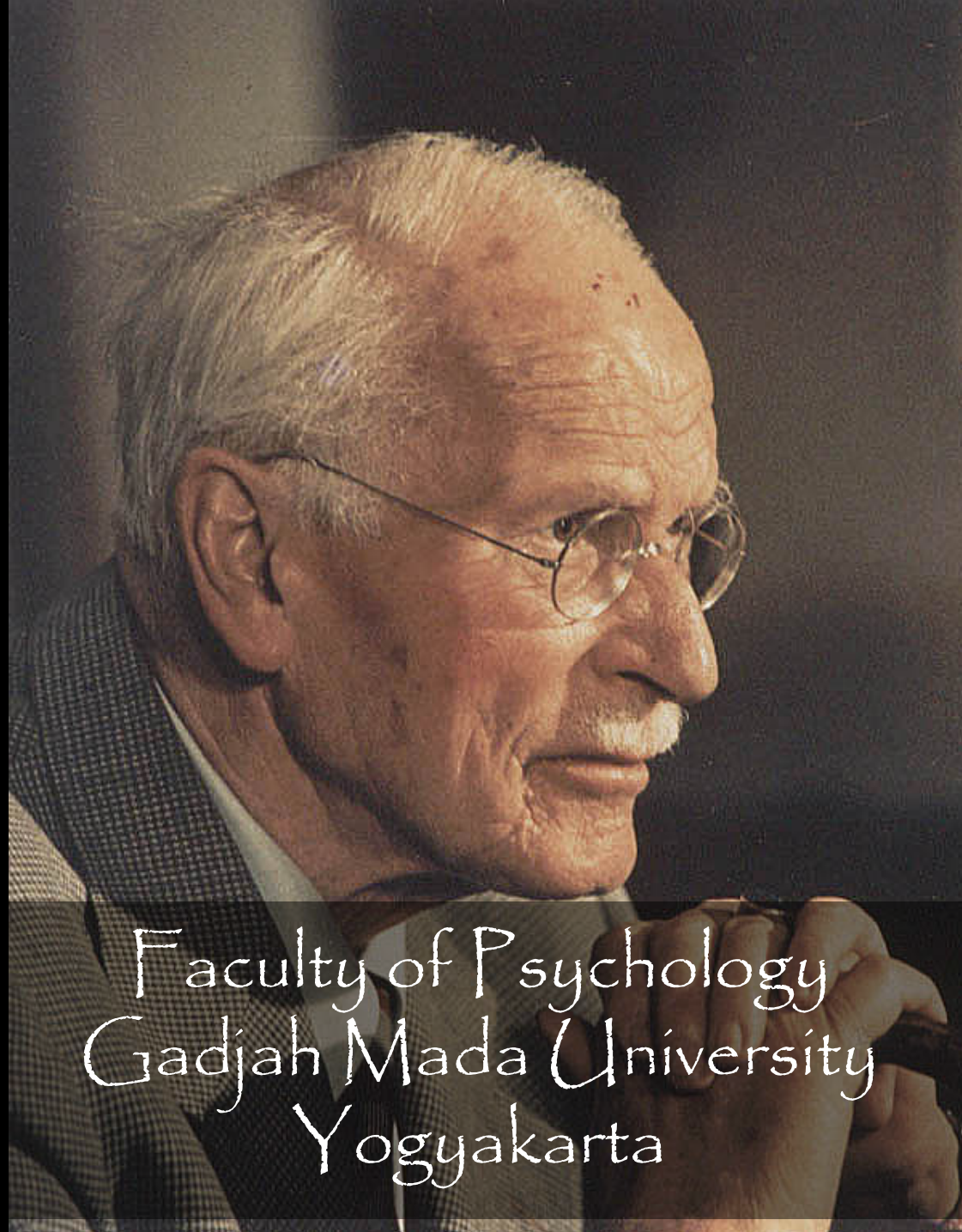
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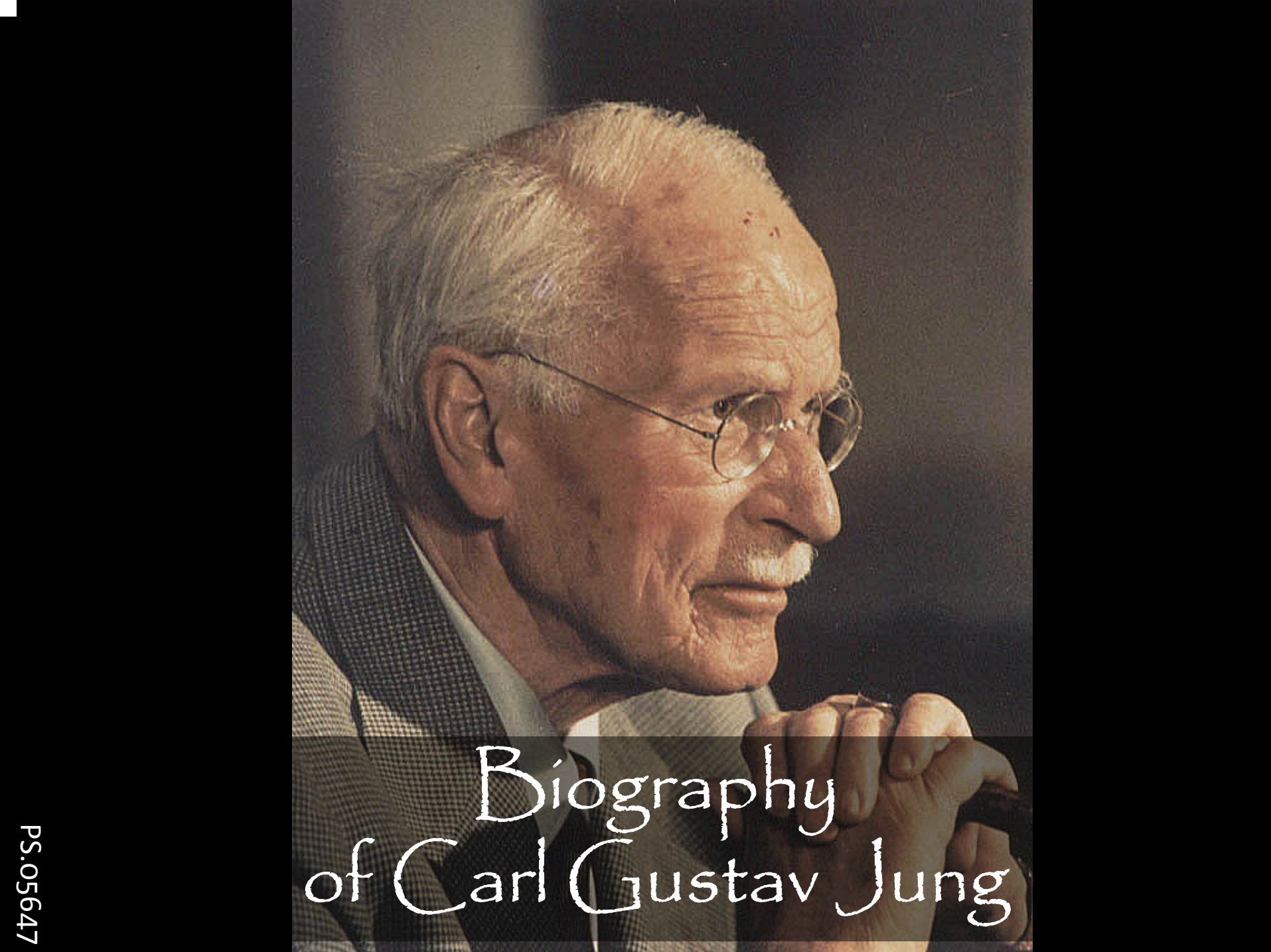
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Marhaeni Sekar FP

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Faculty of Psychology
Gadjah Mada University
Yogyakarta

A close-up, profile photograph of Carl Gustav Jung, an elderly man with white hair and a mustache, wearing glasses and a dark suit jacket. He is looking thoughtfully to the right with his hands clasped in front of him. The background is dark and out of focus.


Biography
of Carl Gustav Jung

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- Born in July 26, 1875 on Kesswil, Sweden, the second child of three. His elder brother lived for only three days, and his younger sister was nine years younger than him.
- His father was a priest in the Swiss Reformed Church, that Jung saw as a sentimental idealist with strong doubt on his religious belief.
- His mother, a daughter of a theologian, inherited mysticism and spiritualism from her family.
- He saw his mother having two different personalities—a realistic, practical, warm-hearted mother, yet unstable, mystical, clairvoyant, archaic, ruthless on the other side; the personality he called ‘night personality’.
- Later, he defined himself—and every human—as having two kinds of personalities as well: one that makes contact with the outer world and complies with the social demands, and the other, intuitive, archaic personality.

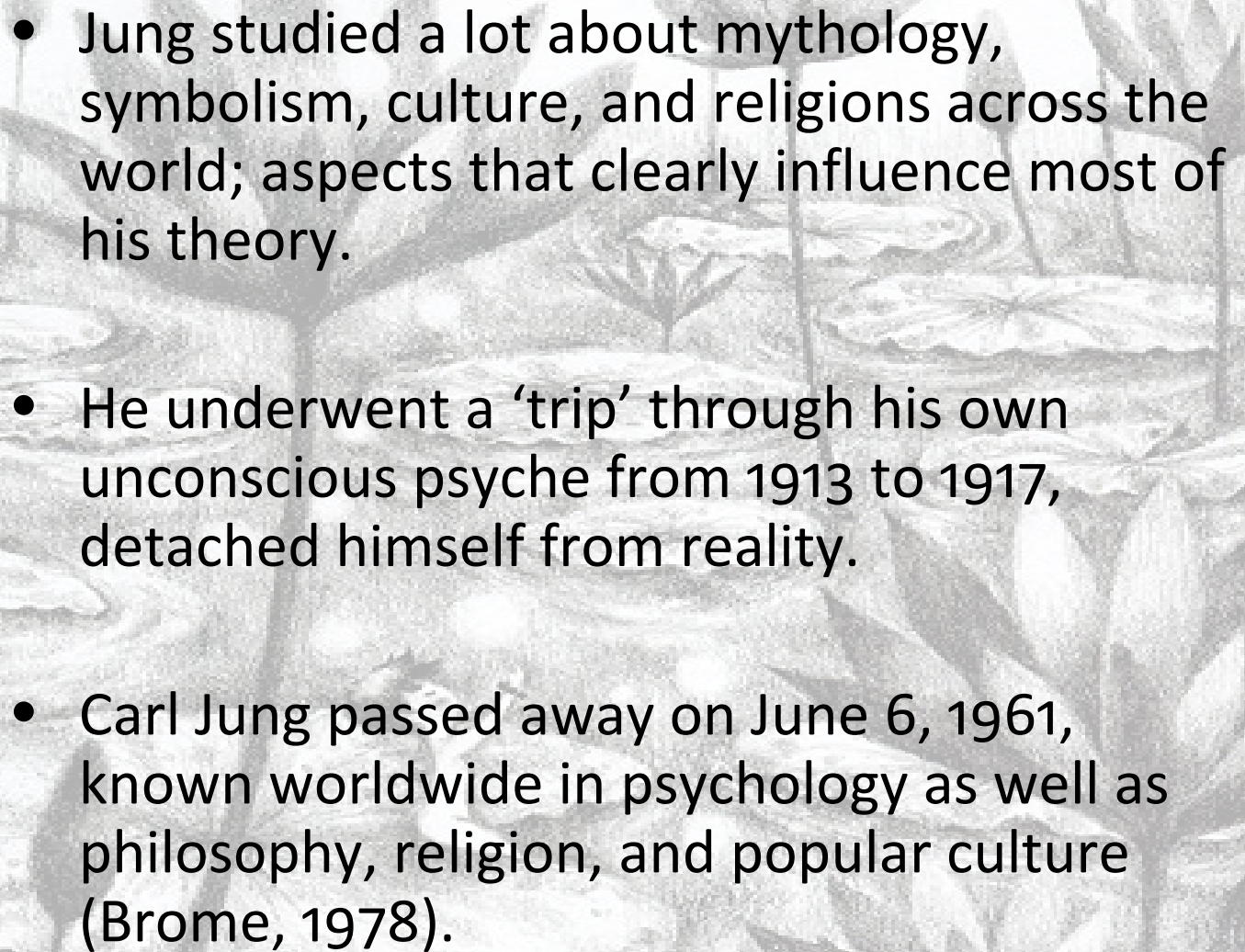


His correspondence with Sigmund Freud began in 1906. Freud invited Jung and his wife to Vienna the next year, and after 13-hours conversation that developed mutual respect and affection between the two, Freud realized how Jung is the best person to be his successor. Jung is afterwards chosen by him as the first president of the International Psychoanalytic Association.



Jung's conflict with Freud began in 1909 in their way to US to give some lectures in Clark University. They started to interpret each other's dream, but Freud refused to tell some details of his dream in an unpleasant way. Their interpretations about some dreams are also different.

With this theoretical difference, together with personal difference, Jung and Freud ended their correspondence on 1913 before Jung resigned his presidency and membership of the International Psychoanalytic Association and establish his own school of psychology, **analytical psychology**.

- 
- Jung studied a lot about mythology, symbolism, culture, and religions across the world; aspects that clearly influence most of his theory.
 - He underwent a 'trip' through his own unconscious psyche from 1913 to 1917, detached himself from reality.
 - Carl Jung passed away on June 6, 1961, known worldwide in psychology as well as philosophy, religion, and popular culture (Brome, 1978).



Levels of the Psyche

Conscious

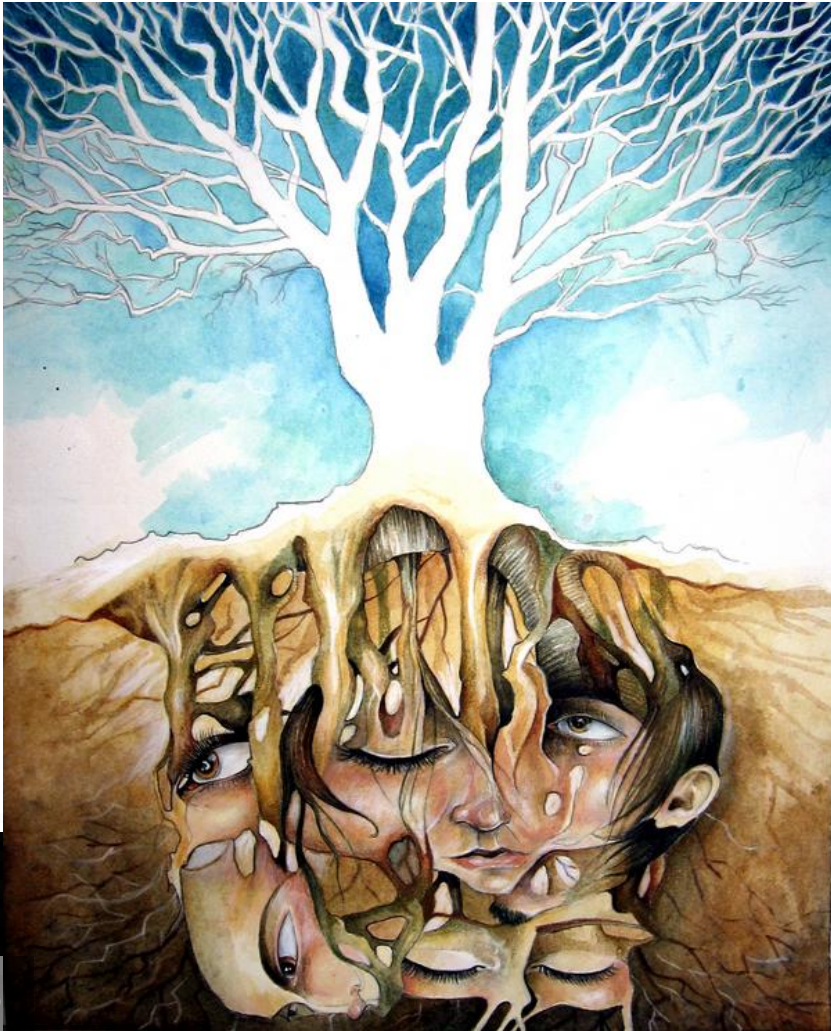
Conscious images are sensed by the ego. Unconscious elements, meanwhile, have no contact with the ego.

To embrace the whole personality, ego must be completed with the more comprehensive **self** as the center of personality, which is largely unconscious. The conscious thereby plays a minor role in analytical psychology.

A healthy individual is the one who able to maintain contact with the conscious world, but also allow themselves to reach the unconscious self. This condition makes it possible to reach **individuation**.



Personal Unconscious



- This aspect of psyche consists of what is generally known as 'unconsciousness' — repressed, forgotten, or subliminally perceived personal experiences, and repressed infantile memories and impulses.

- Inside the personal unconsciousness are **complexes**: emotionally toned conglomerations of associated ideas.
- An example of complex is the **mother complex** (differ from the Mother-Complex disorder) which is the result of a person's experience with a Mother figure, such that the person's mother, or the word 'mother' itself produces a certain emotional response. Beside from the personal experience with 'mother', this kind of complex also comes from the entire species' experiences with mother—in general term, from humanity's collective experience.
- Complexes, thus, are partly conscious, and they may stem from both the personal and collective unconscious (Jung, 1928/1960).

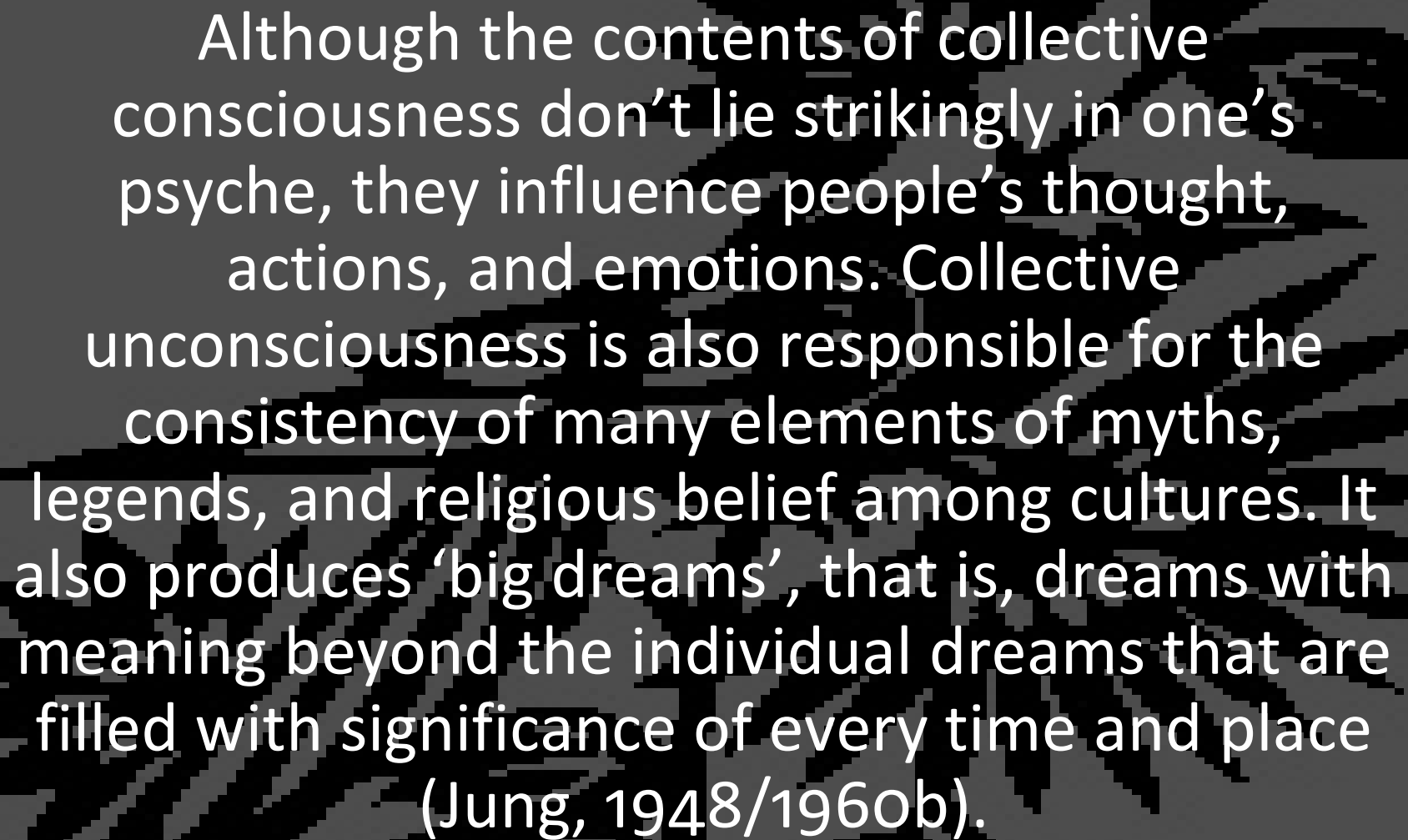
Collective Unconscious

Collective unconscious, according to Jung, results from the entire species' collective experiences.

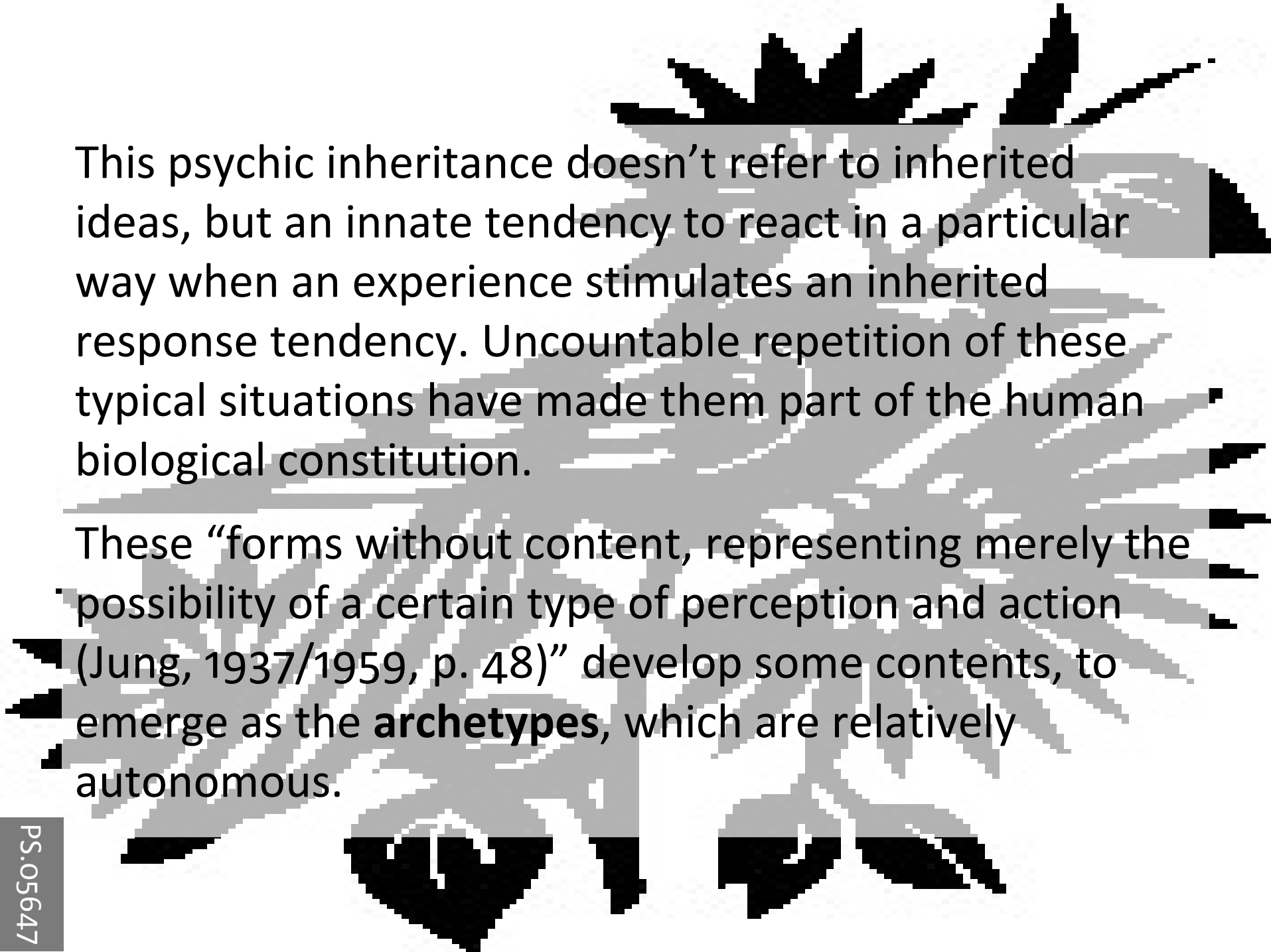
Inherited and passed from one generation to the next, it roots in the ancestor's experience with universal concepts such as God, mother, water, fire, earth, wind, etc.

This universal experiences make the collective unconsciousness relatively same for people across culture (Jung, 1934/1959).





Although the contents of collective consciousness don't lie strikingly in one's psyche, they influence people's thought, actions, and emotions. Collective unconsciousness is also responsible for the consistency of many elements of myths, legends, and religious belief among cultures. It also produces 'big dreams', that is, dreams with meaning beyond the individual dreams that are filled with significance of every time and place (Jung, 1948/1960b).



This psychic inheritance doesn't refer to inherited ideas, but an innate tendency to react in a particular way when an experience stimulates an inherited response tendency. Uncountable repetition of these typical situations have made them part of the human biological constitution.

These “forms without content, representing merely the possibility of a certain type of perception and action (Jung, 1937/1959, p. 48)” develop some contents, to emerge as the **archetypes**, which are relatively autonomous.

Archetypes

- Archetypes are ancient or archaic images that derive from the collective unconscious.
- Differ with complexes; complexes emerge from the personal unconsciousness and are emotionally toned ideas, whereas archetypes derive from the content of collective unconsciousness and are emotionally toned collections of associated images.
- Archetypes are also different from the instinct. According to Jung, an instinct is an unconscious physical impulse toward action. Archetype, meanwhile, could be said as the psychic version of instinct.
- Archetypes don't exist in their own self, but they act as a 'determining principle' of what human see or do. They subtly appear, for example, throughout history in human's myths, artworks, literatures, and religious beliefs.

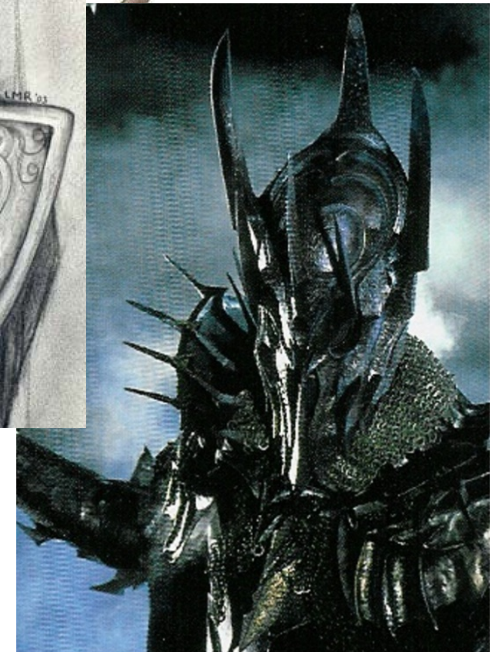
Persona



- Related to the word person a personality, a **persona** (*Latin: mask*) represents people's public appearance. The origin of this archetype in Jung's theory might be his interaction with his *No. 1 Personality*, who made accommodation to the outside world.
- Although persona is necessary on facing the social world, one who identifies himself too closely with his public face might be confused of his individuality and thus blocked from attaining self-realization. A psychologically healthy person strikes balance between the demands of society and who the person really is.

Shadow

- As the archetype of darkness and repression, **shadow** represents qualities that we hide from ourselves and others. Jung contended facing our persona as the *first test of courage*—that is, to come to know our darkest side and face it.
- Shadow archetypes appear as The Devil (Tarot card), Satan, Sauron (*The Lord of the Rings*), Voldemort (*Harry Potter*), etc.



Anima and Animus



- For human to face this archetype within, according to Jung, is even more difficult than to face the shadow, the *second test of courage*.

- On the belief that human are psychologically bisexual and possesses both masculine and feminine side, Jung proposed the *anima*, the feminine side of men, and the *animus*, the masculine side of women, as one of the archetypes. The anima and animus are called *syzygy*. This opposite-sex side originates in the collective unconsciousness, resistant to the consciousness. The anima represents irrational moods and feelings, while the animus is a representation of thinking and reasoning.
- When we fall in love at the first sight, we've found someone who 'fulfills' our anima or animus archetype.

- The anima is originated from early men's experiences with mothers, sisters, and lovers that combine to form a general picture of women. These experiences then embedded as an archetype in the collective unconscious. Today's men may view their wife or lover not only as the way they are, but also in the way his individual and collective unconsciousness have expected.
- The anima is often personified as a spontaneous, sensitive little girl, a witch or as Mother-Earth.





- Collaterally, the women ancestor's experiences with men—fathers, brothers, lovers, sons—originates the forming of animus. Woman's individual experience with men that lays in her individual unconsciousness should also be taken into account in a relationship with a man.
- The animus, on the other hand, is often personified as a Wiseman, a shaman, or a group of men who tend to be logical, rational, and argumentative.

The Great Mother



Demeter (Ceres)

- As a derivative of the anima, this archetype is a preexisting concept of mothers, representing both positive and negative feelings; fertility, nourishment and, at the same time, power and destruction. This view possibly described his own mother, whom he saw having two personalities.
- The fertility, nourishing aspect of the great mother is symbolized by a sea, tree, home, garden, and the kind. Because the great mother is also destructive and powerful, it's also symbolized by a witch, the Mother Nature, or the Mother of God.
- The great mother archetype appears in The Empress (Tarot card), Galadriel (*The Lord of the Rings*), Mother Mary, Demeter (Greek Mythology), etc.

The Wise Old Man

This archetype is a derivative of the animus. An archetype of wisdom and meaning, it symbolizes humans' preexisting knowledge of the mysteries of life. Religious, political, and social figures who appeal to reason as well as emotion are guided by this archetype. They use verbiages that seem profound but really make little sense. This view is possibly affected by Jung's personal view of his father whom he saw as a priest with hollow pontification, not backed by any strong religious conviction.

The wise old man is usually personified as a father, grandfather, teacher, philosopher, wizard, priest, or the life itself; appear as Merlin (British legend), Gandalf (*The Lord of the Rings*), Dumbledore (*Harry Potter*), Obi-Wan Kenobi (*Star Wars*), etc.



The Hero



- Basically represents the ego, this archetype is represented in literatures and myths as a protagonist figure who ventures, fights against great odds to vanquish evil. Some figures live a fantastic life to test their courage and heroic values, some other go through a great suffering for a heroic, noble goal. Some others suffer to reach a certain transcendental heroic level in a victory above effort and limitations. In the end, these figures usually are defeated by something that seems insignificant to the person. Thus, the 'hero' is could not be an immortal, flawless figure.
- The hero archetype appears in Achilles (Greek mythology), Macbeth (Shakespeare's *Macbeth*), Superman, etc.

The Trickster

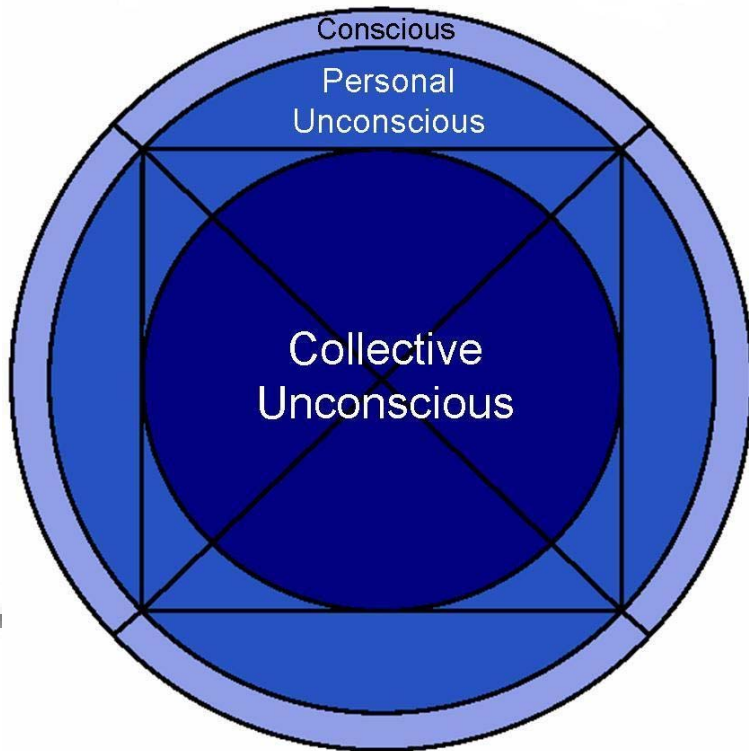
- This archetype represents rebellion to the authority, a figure that exists to question, to make us question, not accepting knowledge that is attained without comprehensive understanding. Making a breakthrough out of conservative thoughts and invent the new one, the trickster could become a destructor and a savior at the same time.
- This archetype appears as The Fool and The Magician (Tarot card), The Joker, Hermes (Greek mythology), and similar figures.



Self

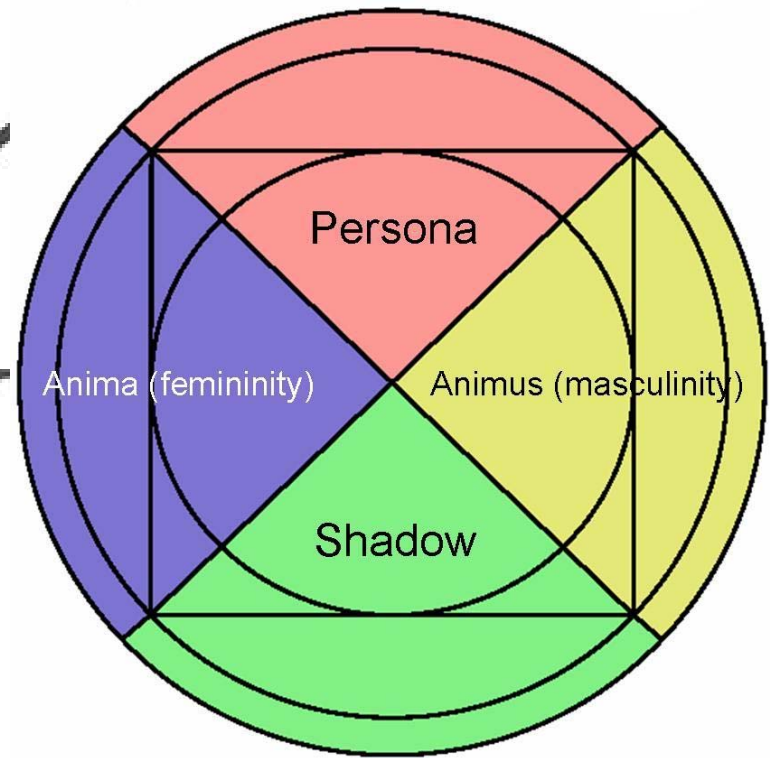
- This archetype is the most important among Jung's archetypes, known as the archetype of archetypes because it pulls the other archetypes together, unites them in a process of self-realization. It is symbolized by a person's ideas of perfection, wholeness, and completion, drawn as a mandala which is depicted as a square inside a circle, or any other concentric figure.





In the mandala structure, the **conscious** are the outermost circle—a small part of the comprehensive self, the **personal unconscious** is the middle circle, and the **collective unconscious** is the innermost circle.

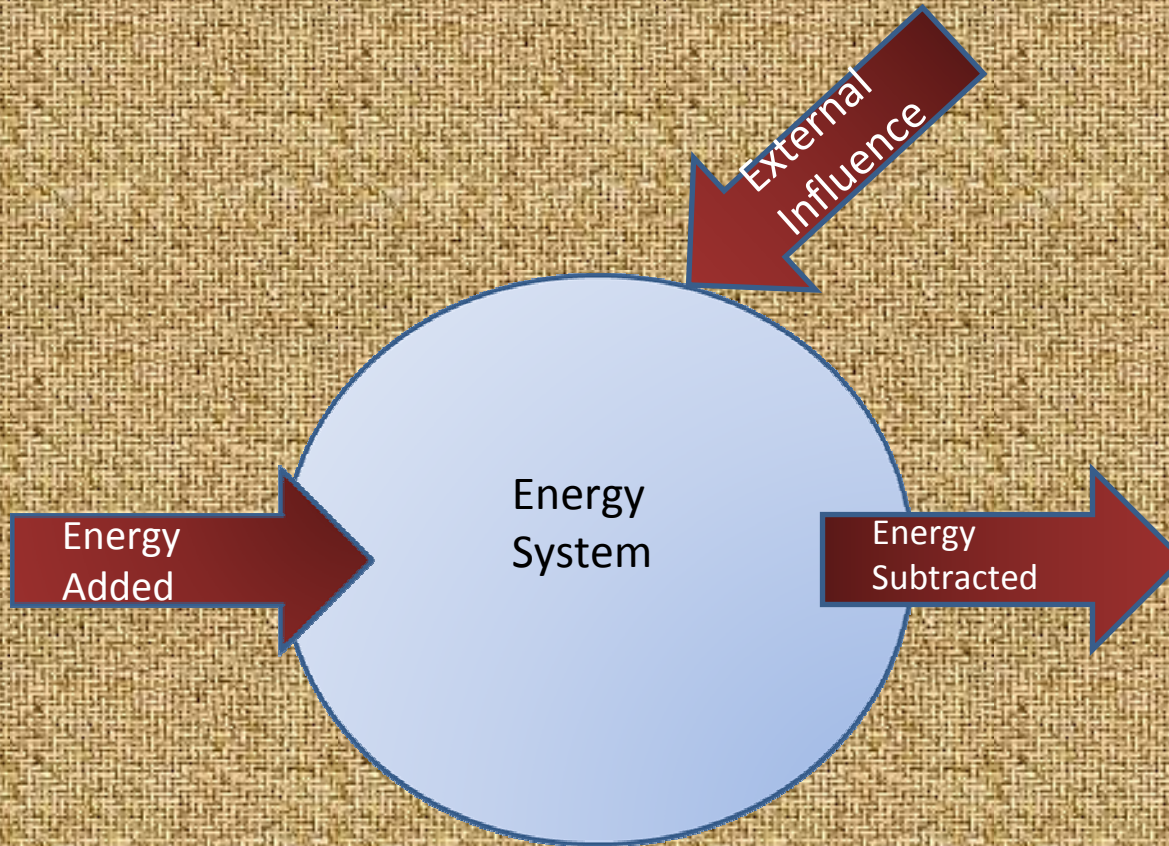
Four archetypes—anima, animus, persona, and the shadow—or more are shown having equally same size. The structure shows that they are partly conscious, partly personally unconscious, and partly collectively unconscious.





**THE DYNAMICS
OF PERSONALITY**

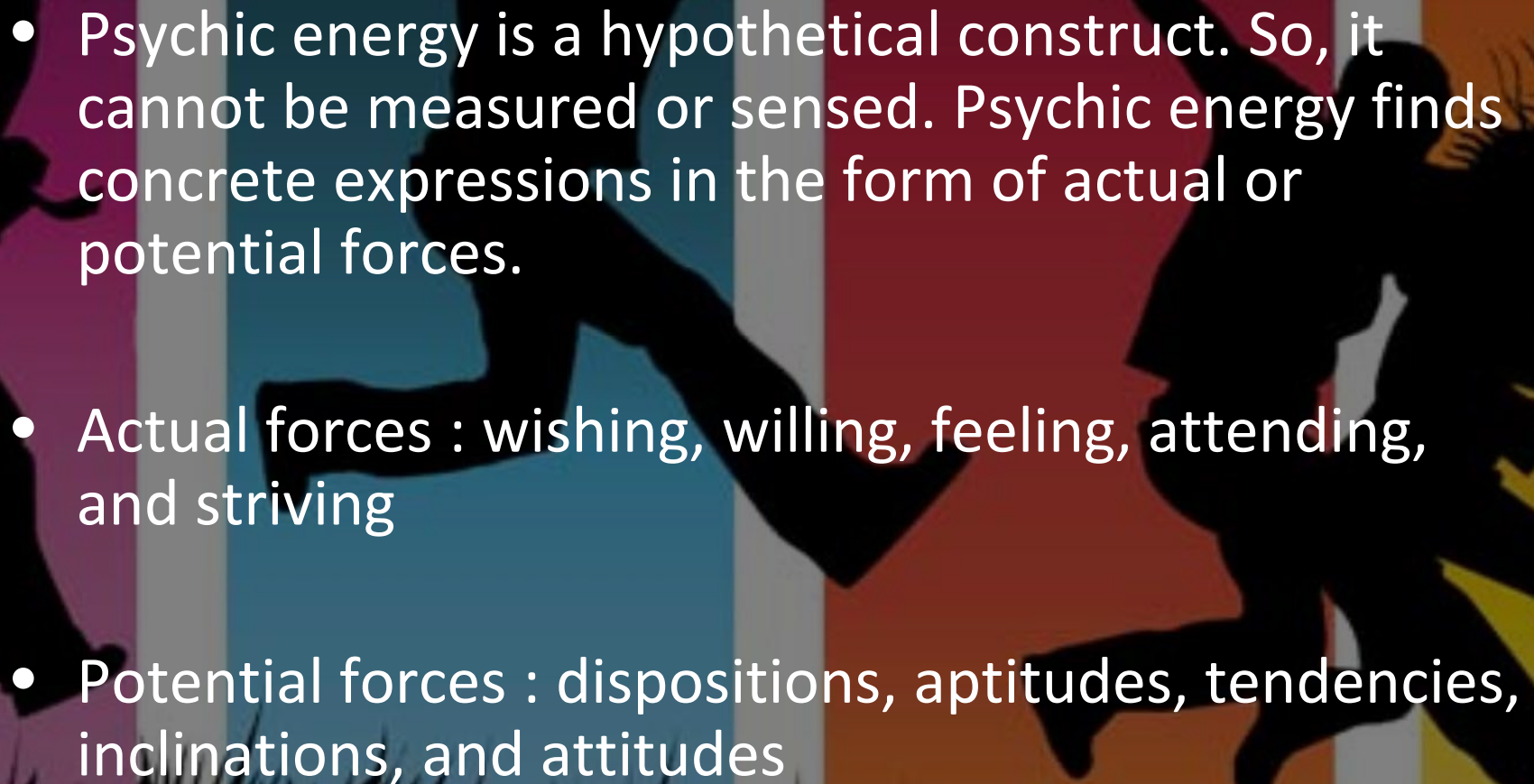
Psyche as a partially-closed energy system...



Psychic Energy

The background of the slide features silhouettes of three people in dynamic, dancing poses against a background of vertical stripes in shades of purple, blue, red, and orange. The overall mood is energetic and vibrant.

- *Psychic energy* :The energy by which the work of the personality is performed
- Psychic energy is a manifestation of life energy that is energy of the organism as a biological system. Jung's term for life energy is *libido*.

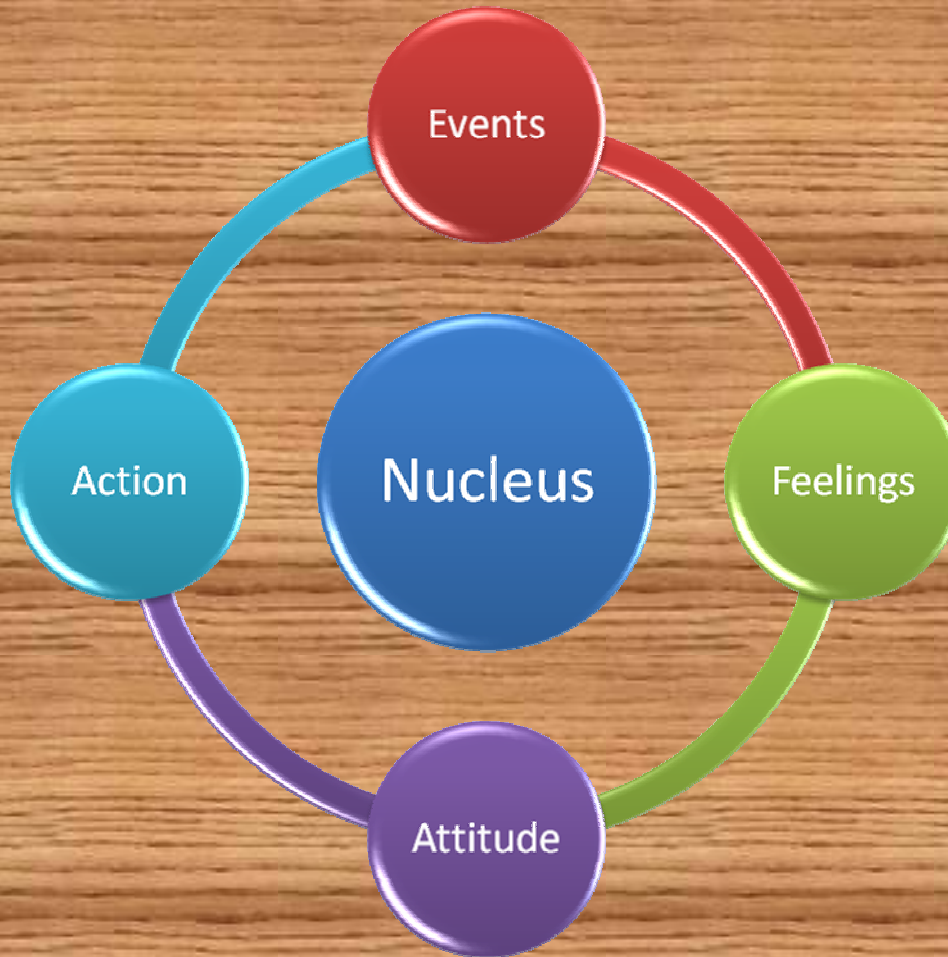
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- The background of the slide features silhouettes of several people in mid-air, jumping or dancing joyfully. They are set against a background of vertical stripes in various colors: purple, blue, red, orange, and yellow. The overall mood is energetic and positive.
- Psychic energy is a hypothetical construct. So, it cannot be measured or sensed. Psychic energy finds concrete expressions in the form of actual or potential forces.
 - Actual forces : wishing, willing, feeling, attending, and striving
 - Potential forces : dispositions, aptitudes, tendencies, inclinations, and attitudes

Value

- Value : The amount of psychological energy invested in an element of the personality
- The unconscious values can be determined by evaluating the “constellating power of a complex” which consists of the number of items that are brought into association by the nuclear element of the complex.



Constellating Power Of A Complex



Three methods for assessing the constellating power of a nuclear element

- Direct observation plus analytical deductions
- Complex indicator
 - disturbances of behavior
 - word association test
- The intensity of emotional expression



Jung's Fundamental Principle of Psycho-dynamics



- **The Principle of Equivalence**
Root : The First Law of Thermodynamics (The Conservation Of Energy)
- **The Principle of Entropy**
Root : The Second Law of Thermodynamics

The Principle of Equivalence

- As applied to psychic functioning, the principle states that **if a particular value weakens or disappears**, the sum of energy represented by the value will not be lost from the psyche but **will reappear in a new value**.
- In terms of functioning of total personality, the principle states that **if energy is removed from one system**, for example the ego, **it will appear in some other system**, perhaps the persona.

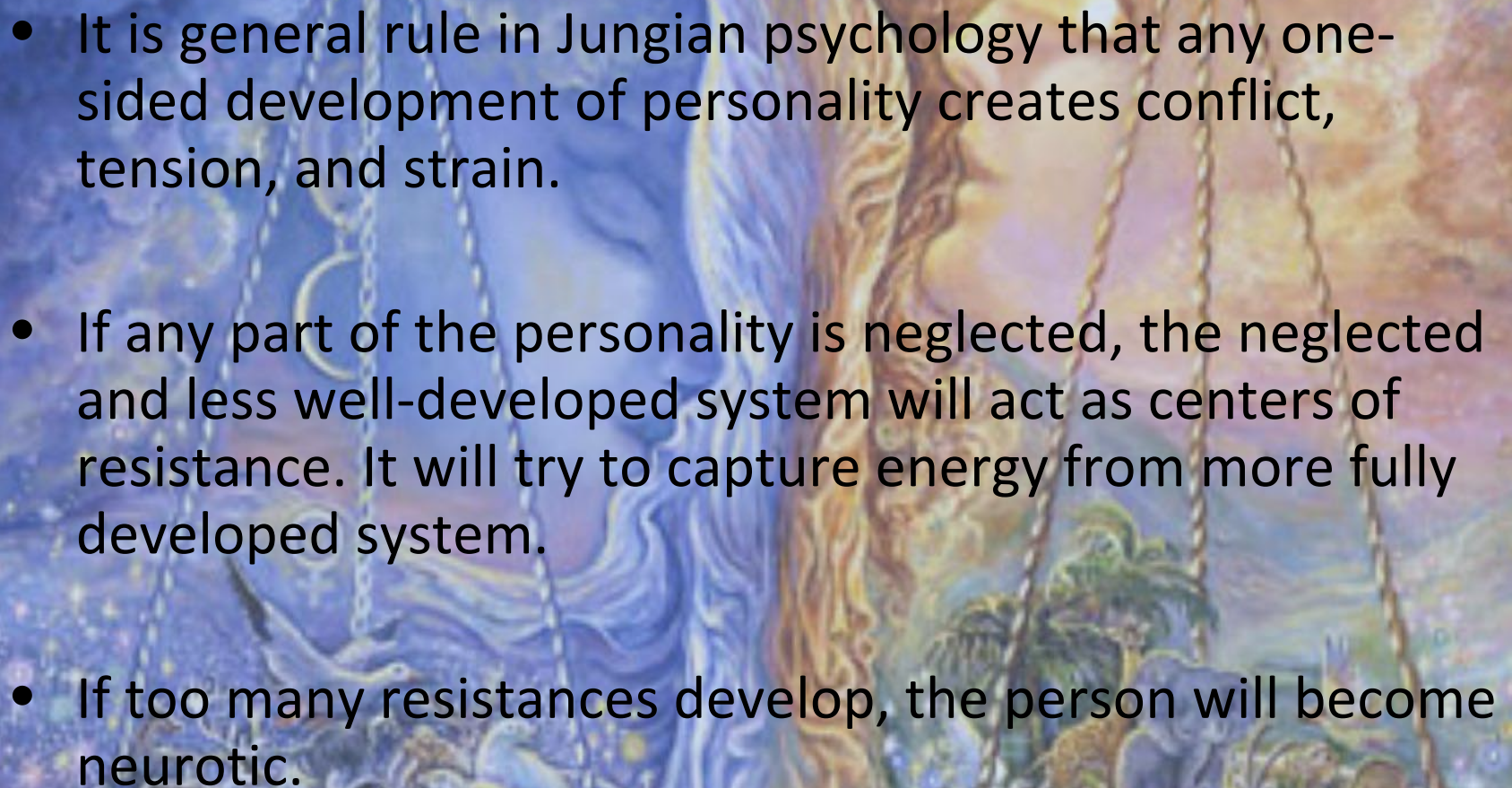
But...

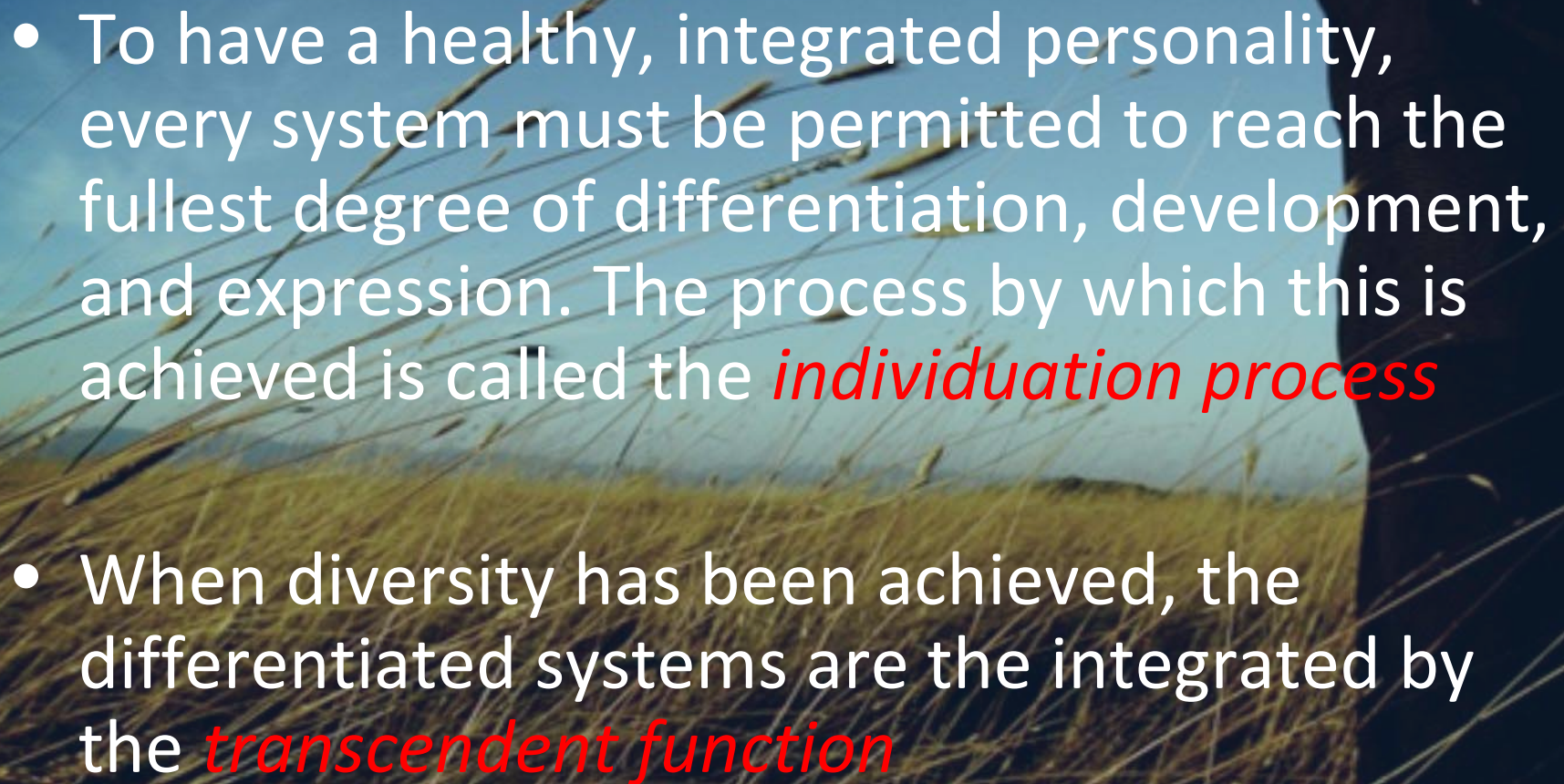
- The principle of the conservations of energy cannot apply in any strict manner to a system like the psyche that is only partially closed.
- The rise or fall of a value may be due to redistribution of energy within the psyche itself and the exchanges of energy between the psyche and the organism or the external world.

The Principle of Entropy



- It states that the distribution of energy in the psyche seeks an equilibrium or balance.
- Energy will tend to pass from the stronger value into the weaker value until a balance is reached.
- The ideal state in which the total energy is evenly distributed throughout the various fully developed systems is the *self*.

- 
- It is general rule in Jungian psychology that any one-sided development of personality creates conflict, tension, and strain.
 - If any part of the personality is neglected, the neglected and less well-developed system will act as centers of resistance. It will try to capture energy from more fully developed system.
 - If too many resistances develop, the person will become neurotic.

- 
- A person in a dark suit is standing in a field of tall, golden-brown grass. The background is a clear blue sky. The person is partially visible on the right side of the frame, looking towards the left. The grass is blowing in the wind, creating a sense of movement.
- To have a healthy, integrated personality, every system must be permitted to reach the fullest degree of differentiation, development, and expression. The process by which this is achieved is called the *individuation process*
 - When diversity has been achieved, the differentiated systems are the integrated by the *transcendent function*

Purposes of total psychic energy

- The maintenance of life and for the propagation of the species (inborn, instinctive functions)
- For cultural and spiritual activities that constitute the more highly developed purpose of life.

The Role of Heredity



- It is responsible for the biological instincts that serve the purposes of self-preservation and reproduction.
- The potentiality of having the same order of experiences as one's ancestors, are inherited in the form of *archetypes*. An archetype is a racial memory that has become a part of human hereditary by being frequently and universally repeated over many generations.

Sublimation and Repression



- Sublimation : The displacement of energy from the more primitive, instinctive, and less differentiated processes to higher cultural spiritual, and more differentiated processes.
- Repression : When the discharge of energy either through instinctual or sublimated channel is blocked. It takes up its residence in the unconscious.

According to the principle of entropy, highly energized unconscious will try to break through the repression, and if they succeed, the person will behave in an irrational and impulsive fashion.



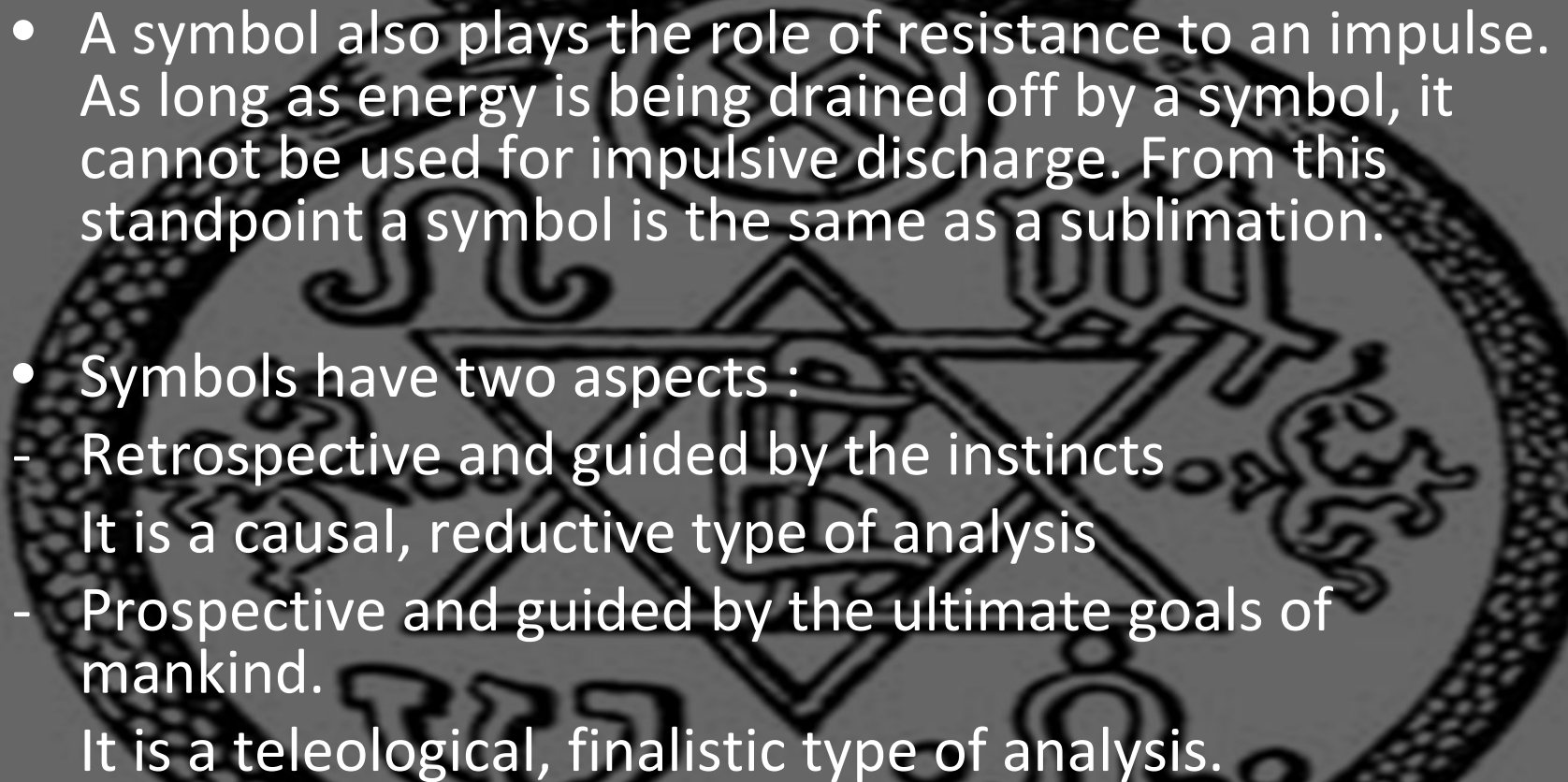
NO	SUBLIMATION	REPRESSION
1	progressive	regressive
2	causes the psyche to move forward	causes the psyche to move backward
3	serves rationality	produces irrationality
4	Integrative	Disintegrative



Symbolization



- A symbol in Jungian psychology has two major functions:
 - It represents an attempt to satisfy an instinctual impulse that has been frustrated.
 - It is embodiment of archetypal material.
- Jung believes that the discovery of better symbols, that is, symbols that discharge more energy and reduce more tension, enables civilization to advance to higher cultural levels.

- 
- A symbol also plays the role of resistance to an impulse. As long as energy is being drained off by a symbol, it cannot be used for impulsive discharge. From this standpoint a symbol is the same as a sublimation.
 - Symbols have two aspects :
 - Retrospective and guided by the instincts
It is a causal, reductive type of analysis
 - Prospective and guided by the ultimate goals of mankind.
It is a teleological, finalistic type of analysis.

A young girl with dark hair, wearing a black and white top and a large, voluminous pink tutu, is sitting on a wooden staircase. She is looking down and to the left. The background is a blurred outdoor setting with greenery.

Causality and Teleology

- *Causality* holds that present events have their origin in previous experience.
- *Teleology* holds that present events are motivated by goals and aspirations for the future that directs a person's destiny.
- Jung maintains that both standpoints are necessary in psychology if complete understanding of personality is sought

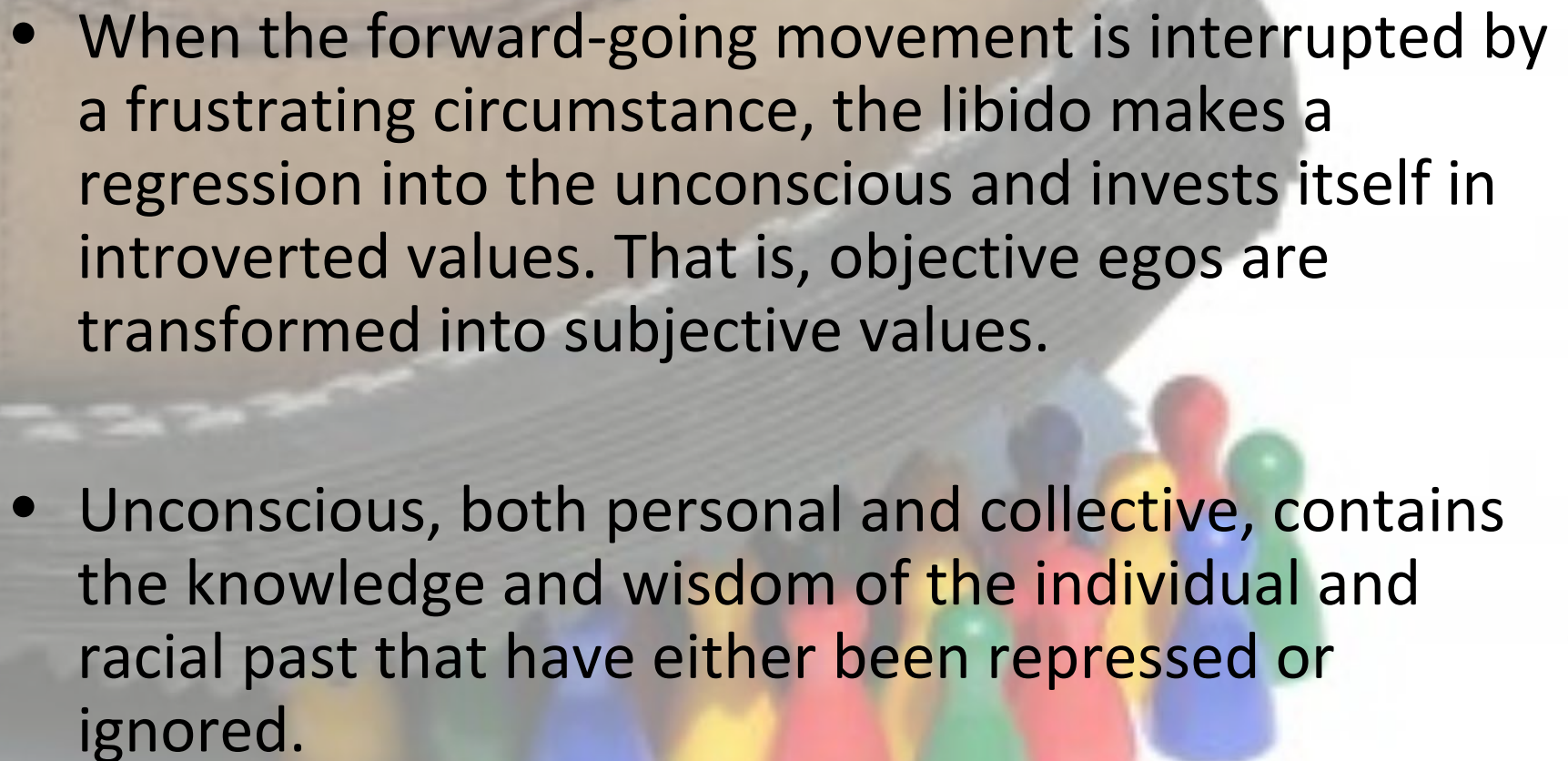


Synchronicity

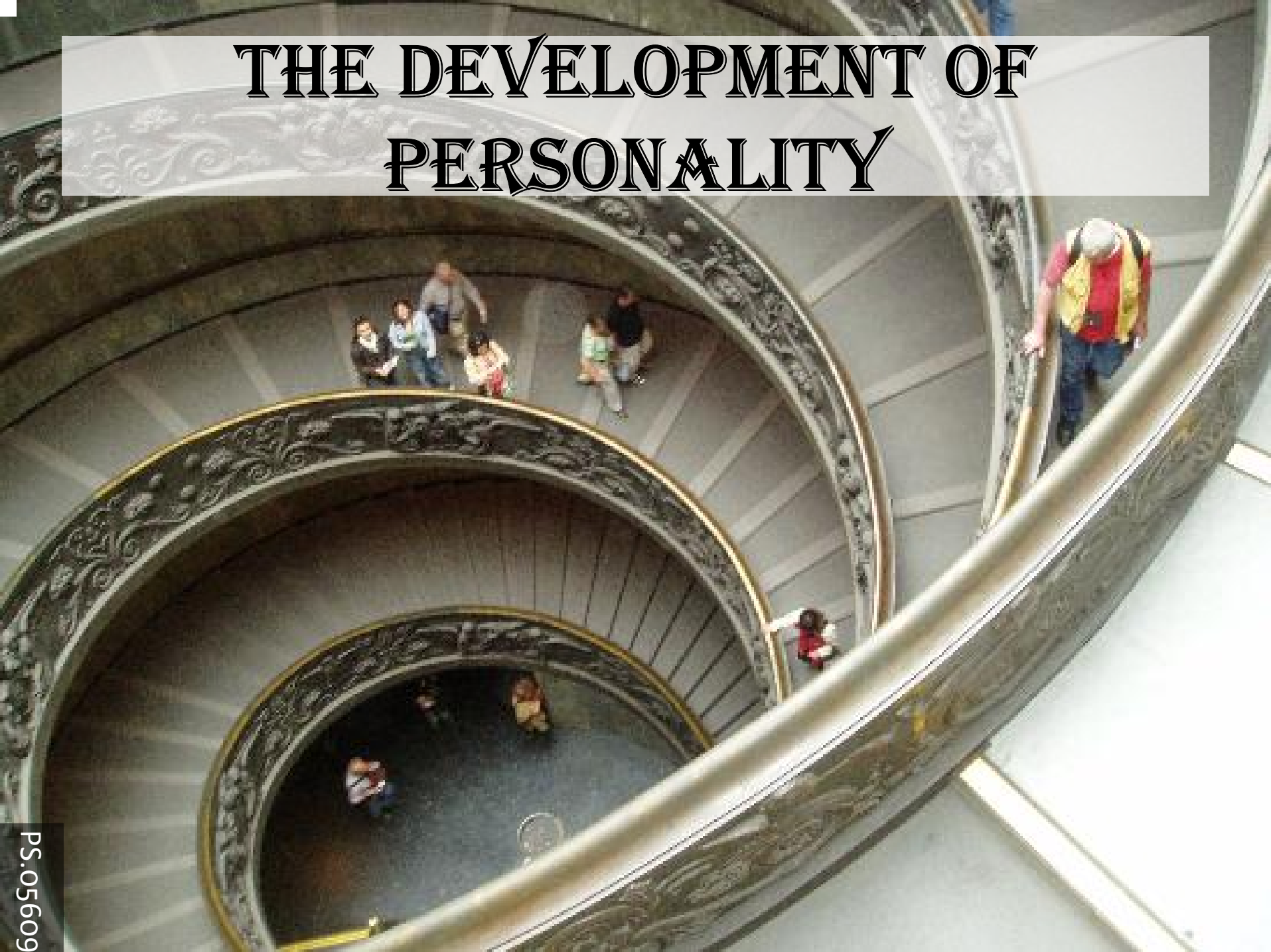
- Late in his life, Jung (1952a) proposed a principle that was neither causality or teleology. He called it the principle of *synchronicity*. This principle applies to events that occur together in time but that are not the cause of one another.

Progression and Regression

- Adaptation to the outside world involves the forward flow of psychic energy and is called *progression*, whereas adaptation to the inner world relies on a backward flow of psychic energy and is called *regression*

- 
- A close-up photograph of a hand holding a string of colorful beads. The hand is positioned at the top left, with fingers gripping the string. The beads are in various colors including red, yellow, green, and blue. The background is a plain, light-colored surface.
- When the forward-going movement is interrupted by a frustrating circumstance, the libido makes a regression into the unconscious and invests itself in introverted values. That is, objective egos are transformed into subjective values.
 - Unconscious, both personal and collective, contains the knowledge and wisdom of the individual and racial past that have either been repressed or ignored.

THE DEVELOPMENT OF PERSONALITY



Self-realization

- The ultimate goal of development is summed up by the term *self-realization*.
- Self-realization means the fullest, most complete differentiation and harmonious blending of all aspects of a human's total personality.
- It means that the psyche has evolved a new center, the *self*, that takes the place of the old center, the ego.

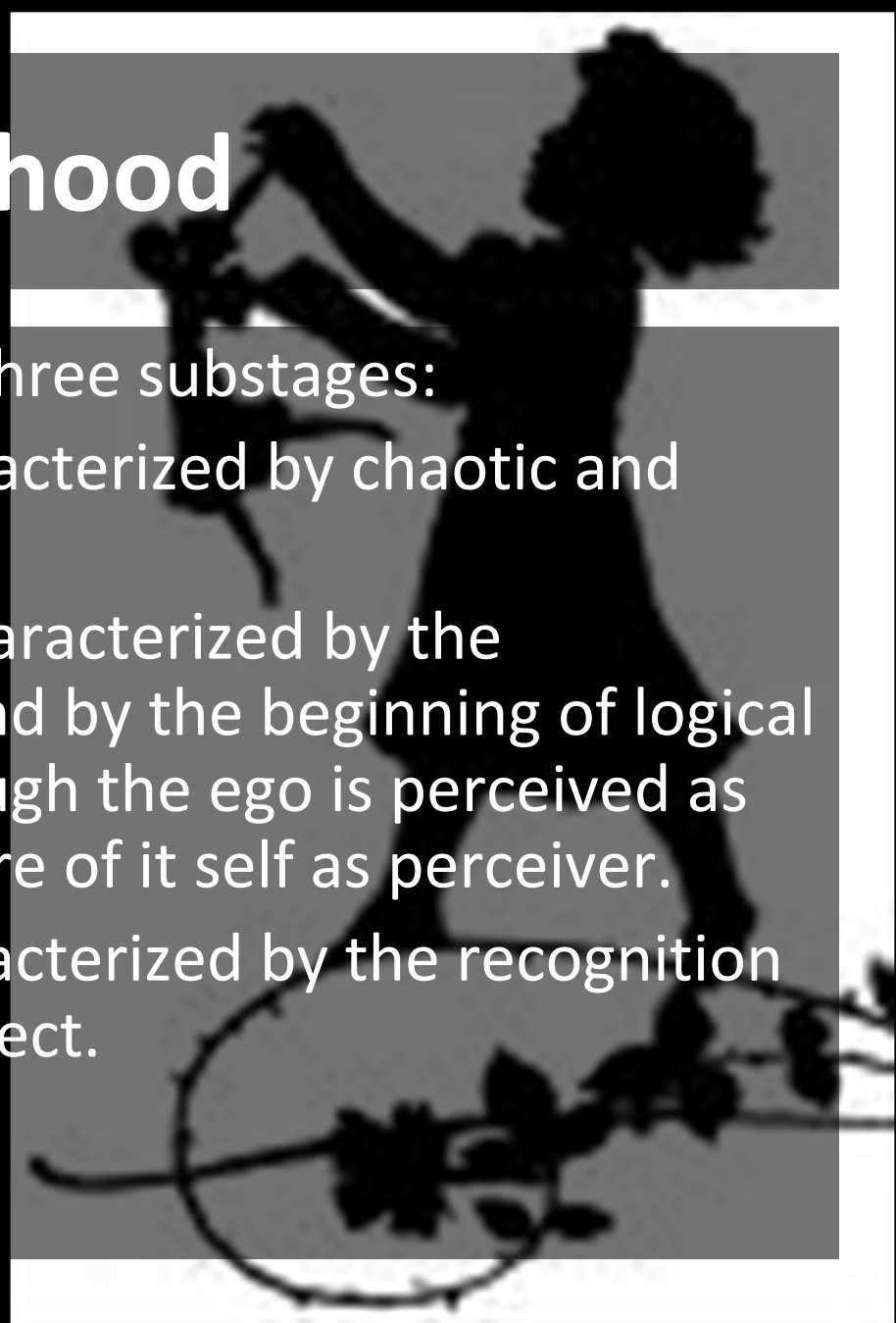
Stages of Development

- Jung grouped the stages of life into four general periods :
 - *childhood*
 - *youth*
 - *middle life*
 - *old age.*

Childhood

Jung divided childhood into three substages:

- The *anarchic phase* is characterized by chaotic and sporadic consciousness.
- The *monarchic phase* is characterized by the development of the ego and by the beginning of logical and verbal thinking. Although the ego is perceived as an object, it is not yet aware of it self as perceiver.
- The *dualistic phase* is characterized by the recognition of ego as a subject and object.



A black silhouette of a person walking from left to right, carrying a cane. The person is wearing a hat and a long coat. The background is a dark grey vertical band on the left side of the slide.

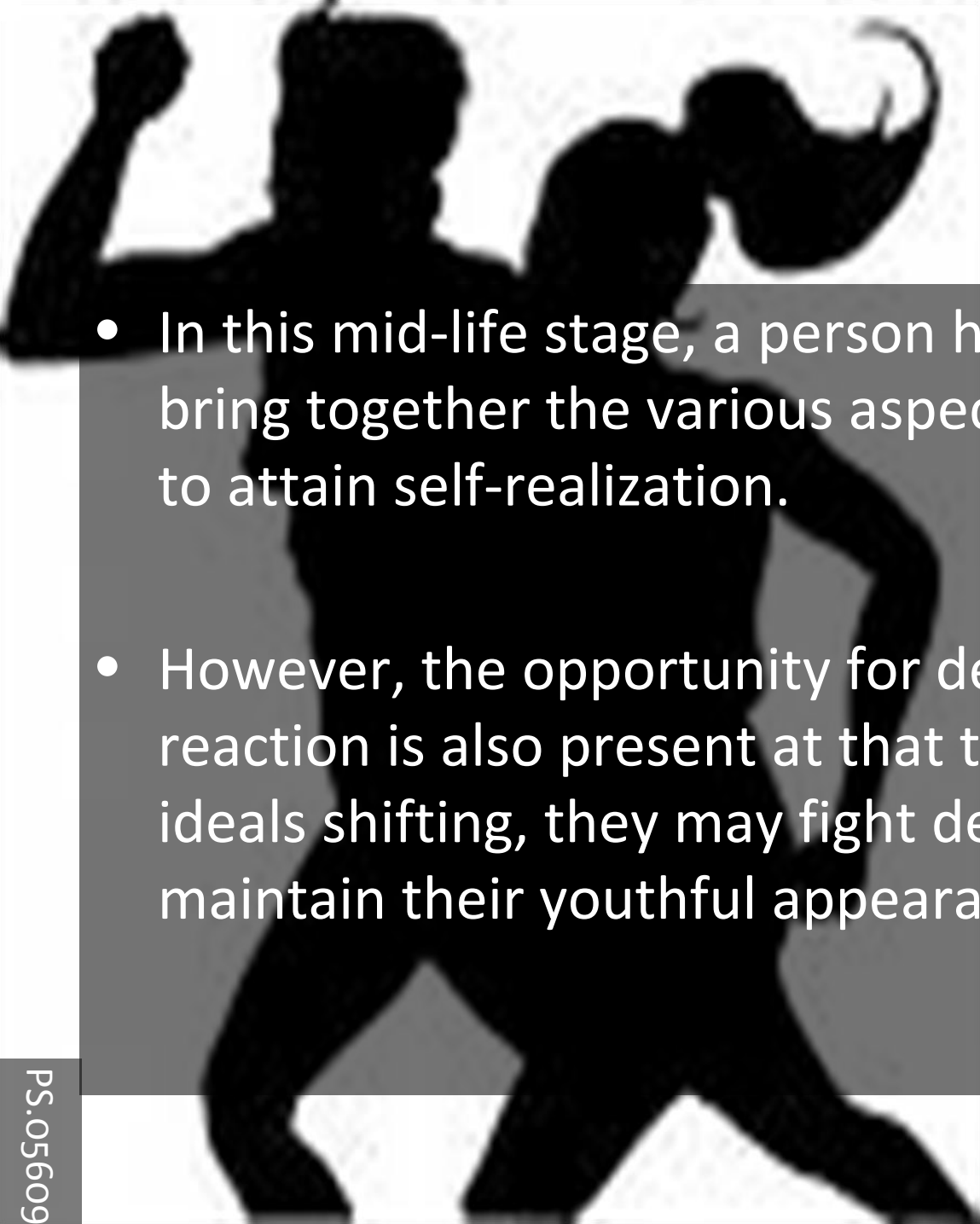
Youth

- The period from puberty until the middle life is called youth.
- In one's youth and early adult years, the basic life instincts and vital processes are in ascendance.
- The major difficulty facing youth is to overcome the natural tendency to live in the past (the *conservative principle*).

Middle Life

The background of the slide features a high-contrast, black and white image. On the right side, there are silhouettes of a man and a woman in dynamic, athletic poses. The man is in the foreground, leaning forward with his right arm raised and fist clenched. Behind him, a woman is also in a dynamic pose, with her right arm raised and hand near her head. The silhouettes are set against a light, textured background that appears to be a wall or a screen.

- Jung emphasized the second half of life, the period after age 35 or 40, when people reach a radical transvaluation.
- Youthful interest and pursuits lose their value and are replaced by new interest that are more cultural and less biological.

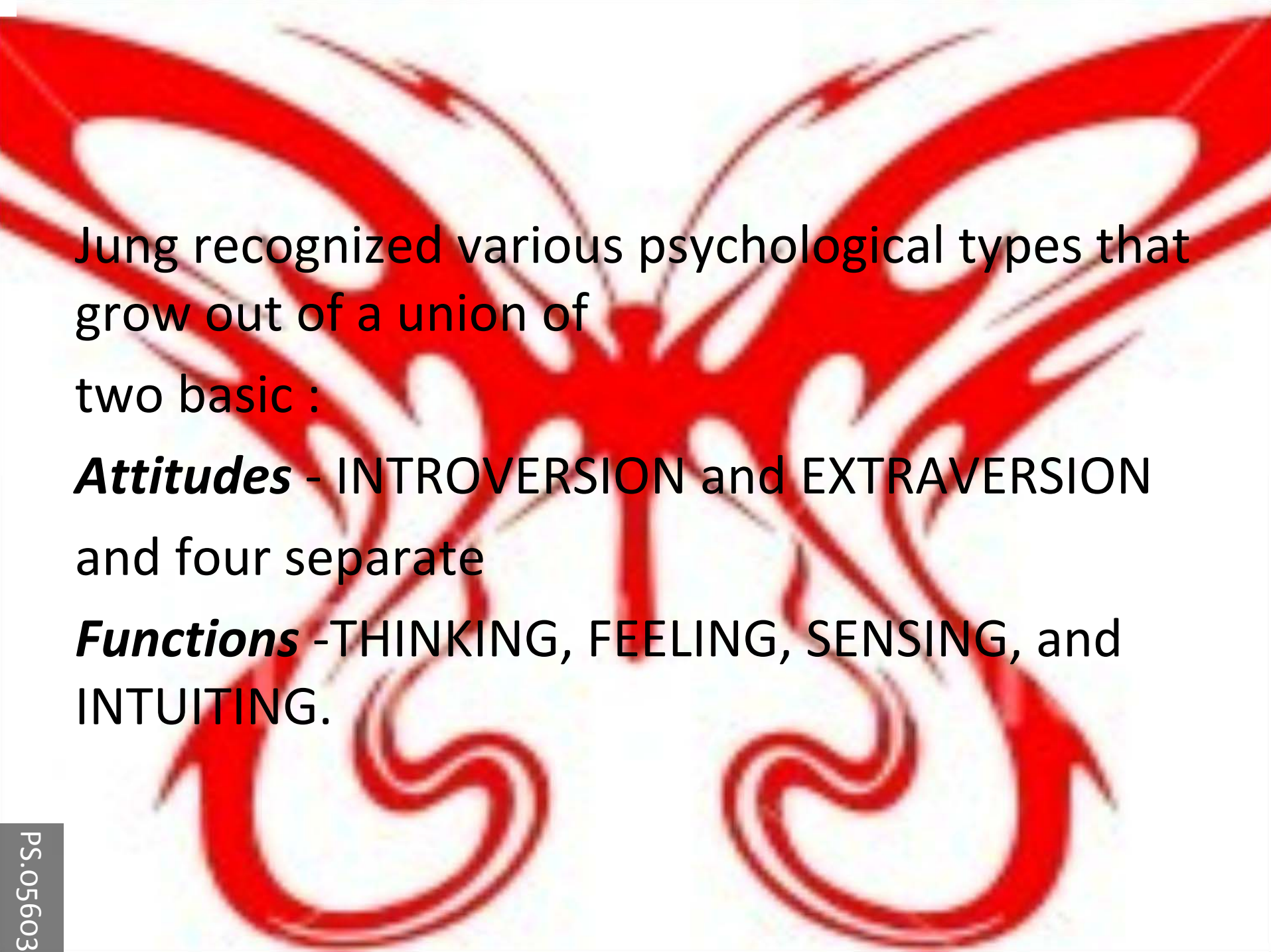
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- A black silhouette of a muscular man flexing his right arm, set against a white background. The silhouette is positioned on the left side of the slide, with its right arm raised and flexed. The man's torso is turned slightly to the right, and his left arm is bent at the elbow. The overall image is high-contrast and stylized.
- In this mid-life stage, a person has the opportunity to bring together the various aspects of personality and to attain self-realization.
 - However, the opportunity for degeneration or rigid reaction is also present at that time. Finding their ideals shifting, they may fight desperately to maintain their youthful appearance and lifestyle.

Old Age

- As the evening of life approaches, people experience a diminution of consciousness.
- Fear of death is often taken as normal, but Jung believed that death is the goal of life and that life can only be fulfilling when death is seen in this light.



Psychology Types



Jung recognized various psychological types that grow out of a union of two basic :

Attitudes - INTROVERSION and EXTRAVERSION
and four separate

Functions -THINKING, FEELING, SENSING, and INTUITING.

Attitudes

defined an attitude as a predisposition to act or react in a characteristic direction.

Introversion

is the turning inward of psychic energy with an orientation toward the subjective.

Extraversion

is the attitude distinguished by the turning outward of psychic energy so that a person is oriented toward the objective and away from the subjective.



In summary, people are neither completely introverted nor completely extraverted.

E.g. extraverted people are unbalanced in the other direction, with a heavy extraverted attitude and a very light introverted one

Functions

- **SENSING** tells people that something exists.
- **THINKING** enables them to recognize its meaning.
- **FEELING** tells them its value or worth.
- **INTUITION** allows them to know about it without knowing how they know.

Thinking

A woman with dark hair, wearing a red dress, stands on the edge of a rocky cliff. She is looking out over a vast, misty landscape with a large, dark tree trunk on the left. The scene is atmospheric and somewhat somber.

- ***Extraverted thinking*** people rely heavily on concrete thoughts, but they may also use abstract ideas if these ideas have been transmitted to them from without, for example, from parents or teachers.
- ***Introverted thinking*** people react to external stimuli, but their interpretation of an event is colored more by the internal meaning they bring with them than by the objective facts themselves.

Feeling

A woman with dark hair, wearing a red, patterned, long-sleeved dress, stands on a rocky cliff edge. She is looking out over a vast, misty, and somewhat desolate landscape. The background is filled with soft, grey clouds and a hazy horizon. The overall mood is contemplative and serene.

- ***Extraverted feeling*** people use objective data to make evaluations. They are not guided so much by their subjective opinion, but by external values and widely accepted standards of judgment.
- ***Introverted feeling*** people base their value judgments primarily on subjective perceptions rather than objective facts.

Sensing

A woman with dark hair, wearing a red, patterned, long-sleeved dress, stands on a rocky ledge. She is looking out over a vast, misty, and somewhat desolate landscape. The sky is filled with soft, grey clouds, and the ground below is a mix of rocks and sparse vegetation. The overall mood is contemplative and serene.

- ***Extraverted sensing*** people perceive external stimuli objectively, in much the same way that these stimuli exist in reality.
- ***Introverted sensing*** people are largely influenced by their subjective sensations of sight, sound, taste, touch, and so forth. They are guided by their interpretation of sense stimuli rather than the stimuli themselves.

Intuiting

A woman with dark hair, seen from behind, stands on a rocky cliff edge. She is wearing a red, patterned, long-sleeved dress. She is looking out over a vast, hazy landscape with large, rounded rock formations under a cloudy sky. The overall mood is contemplative and mysterious.

- *Extraverted intuitive people* are oriented toward facts in the external world. Rather than fully sensing them.
- *Introverted intuitive people* are guided by unconscious perception of facts that are basically subjective and have little or no resemblance to external reality.



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Jung's Methods of Investigation

- Jung asserted that the psyche could not be understood by the intellect alone but must be grasped by the total person.
- He said, “Not everything I bring forth is written out of my head, but much of it comes from the heart also” (Jung, 1943/1953, p.116).



In a letter to Calvin Hall, dated October 6, 1954, Jung argued:
“If you call me an occultist because I am seriously investigating religious, mythological, folkloristic, and philosophical fantasies in modern individuals and ancient texts, then you are bound to diagnose Freud as a **sexual pervert** since he doing likewise with sexual fantasies”
(Jung, 1975, p. 186).



Dream Analysis

- Jung agreed with Freud that dreams spring from the depths of the unconscious and that their latent meaning is expressed in symbolic form.
- He objected to Freud's notion that nearly all dreams are wish fulfillments and that most dream symbols represent sexual urges.
- Jung believed that people used symbols to represent a variety of concepts to try to comprehend the "innumerable things beyond the range of human understanding" (p.21).



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

➤ Dreams are often compensatory. Feelings and attitudes not expressed during waking life will find an outlet through the dream process.

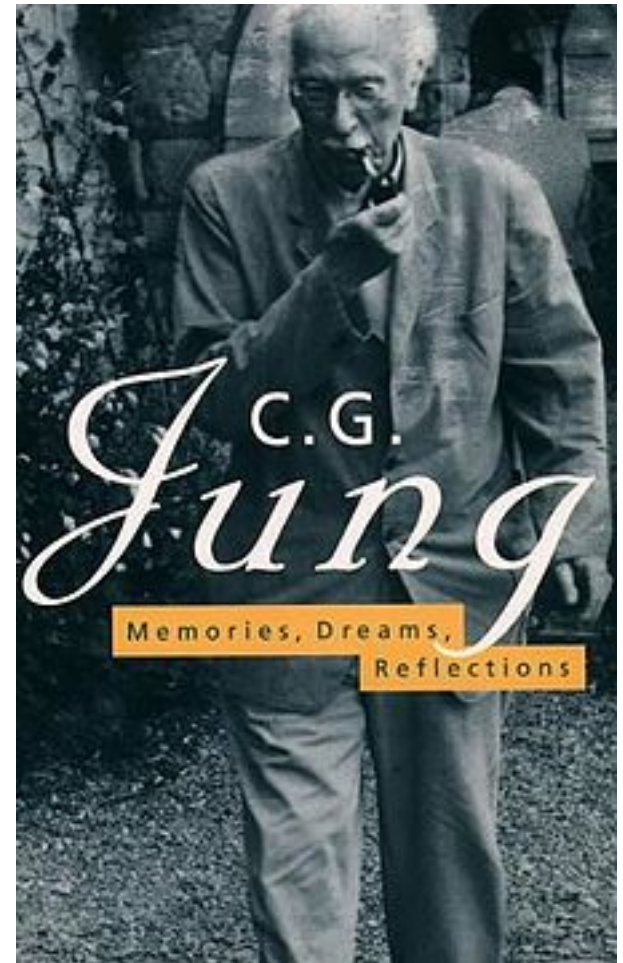


➤ Jung felt that certain dreams offered proof for the existence of the collective unconscious. These dreams included :

1) Big Dreams

Which have special meaning for all people.

e.g : In *Memories, Dreams, Reflections*, Jung (1961) wrote about a big dream he had while traveling to the United States with Freud in 1909.



2) Typical Dreams

Which are common to most people. These dreams include :

- Archetypal figures, such as mother, father, God, Devil, or Wise Old Man.
- Archetypal events, such as birth, death, separation from parents, baptism, marriage, flying, or exploring a cave.
- Archetypal objects, such as sun, water, fish, snakes, or predatory animals.



3) Earliest dreams remembered

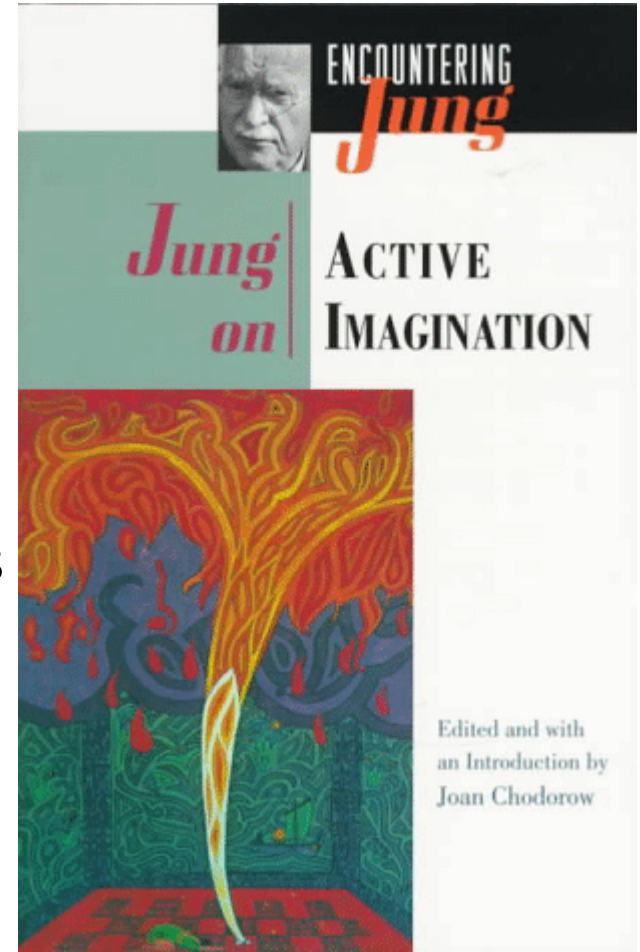
- These dreams can be traced back to about age 3 or 4 and contain mythological and symbolic images and motifs that could not have reasonably been experienced by the individual child.
- Jung (1948/1960b) wrote of these images and motifs :

“ Their frequent appearance in individual case material, as well as their universal distribution, prove that the human psyche is unique and subjective or personal only in part, and for the rest is collective and objective” (p.291)



Active Imagination

- This method requires a person to begin with any impression – a dream image, vision, picture, or fantasy – and to concentrate until the impression begins to “move”. The person must follow these images to wherever they lead and then courageously face these autonomous images and freely communicate with them.
- The purpose is to reveal archetypal images emerging from the unconscious.
- As a variation, Jung sometimes asked patients who were so inclined to draw, paint, or express in some other nonverbal manner the progression of their fantasies.



Word Association Test

➤ His original purpose in using the word association test was to demonstrate the validity of Freud's hypothesis that the unconscious operates as an autonomous process.

fruit

monkey

➤ However, the basic purpose of the test in Jungian psychology today is to uncover feeling-toned complexes.

nice

Banana

slip

➤ The word association test is based on the principle that complexes create measurable emotional responses.

peel

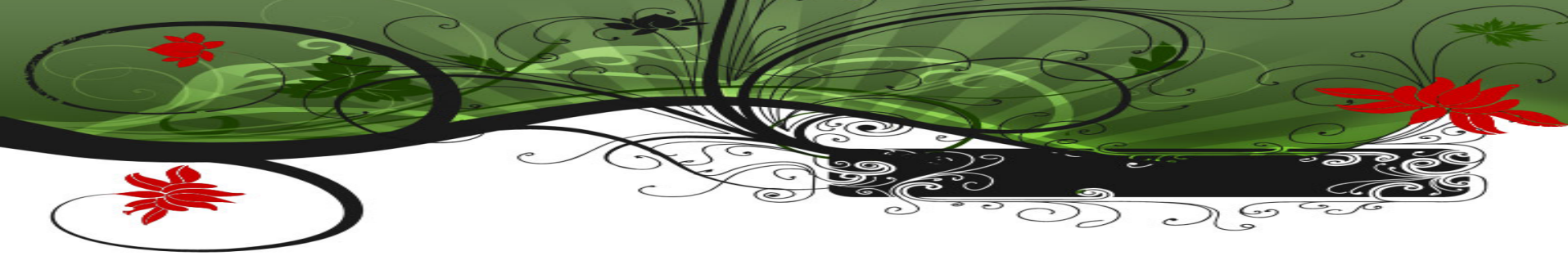
food

➤ In administering the test, Jung typically used a list of about 100 stimulus words chosen and arranged to elicit an emotional reaction. He instructed the person to respond to each stimulus word with the first word that came to mind. Jung recorded each verbal response, time taken to make a response, rate of breathing, and galvanic skin response.





- Certain types of reactions indicate that the stimulus word has touched a complex. Critical responses include restricted breathing, changes in the electrical conductivity of the skin, delayed reactions, multiple responses, disregard of instructions, inability to pronounce a common word, failure to respond, and inconsistency on test-retest.



Psychotherapy

- Jung identified four basic approaches to therapy, representing four developmental stages in the history of psychotherapy.
 - ❖ The first stage is confession of a pathogenic secret. This is cathartic method practiced by Josef Breuer and his patient Anna O.
 - ❖ The second stage involves interpretation, explanation and elucidation. This approach used by Freud, gives the patients insight into the causes of their neuroses.
 - ❖ The third stage is the approach adopted by Adler and includes the education of patients as social beings.

- ❖ Jung suggested a fourth stage, TRANSFORMATION, he meant that the therapist must first be transformed into a healthy human being, preferably by undergoing psychotherapy. Only after transformation and an established philosophy of life is the therapist able to help patients move toward individuation, wholeness, or self-realization. This stage especially employed with patients who are in the second half of life and who are concerned with realization of the inner self, with moral and religious problem, and with finding a unifying philosophy of life (Jung, 1931/1954b)



➤ The ultimate purpose of Jungian therapy is to help neurotic patients become healthy and to encourage healthy people to work independently toward self-realization.

➔ Transference

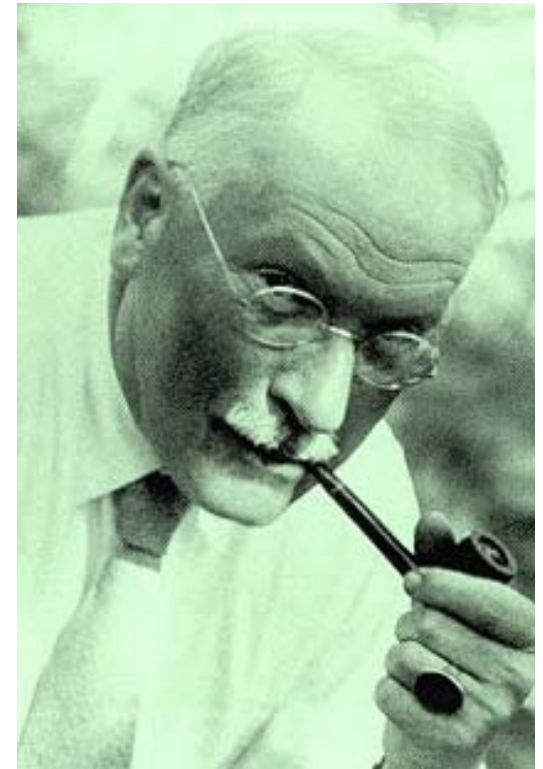
➔ Countertransference






Critique of Jung

- The collective unconscious, the core of Jung's theory, remains a difficult concept to test empirically
- is nearly impossible to either verify or falsify
- Low rating in practicality
- Low on internal consistency
- Low rating on parsimony





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