

2.4.1.4.3 : C. G. JUNG (1875-1961)

Since it is practically impossible to understand the vast amount of intellectual thoughts of genius Jung in such a short space, we will try to get a very brief introduction about his views. This will help us to have an understanding of his basic personality theory.

In Analytical Psychology, as propagated by C.G. Jung, human psyche is divided into three parts - the ego (the conscious mind), the personal unconscious (includes anything, except instincts, which is not presently conscious, but can be), and the collective unconscious (the "psychic inheritance"). The contents of the collective unconscious are called archetypes. An archetype is an unlearned tendency to experience things in a certain way. There are a great number of archetypes. The most important ones are —

- The persona, one's social mask or public personality.
- The shadow, the repulsive personal characteristics.
- The anima or animus, the female aspect present in the collective unconscious of men, and the male aspect present in the collective unconscious of women, respectively.
- The hero, basically the person's ego identified with some story character.
- The self, the final and most central archetype, the striving for unity of all parts of personality. The goal of life is to realize the self.

Jung's motivational theory introduced the concept of general complexes which are formed by clustering repressed desires, memories, and emotions in the personal unconscious. You have acquainted with this concept in Module-1, Unit-3.

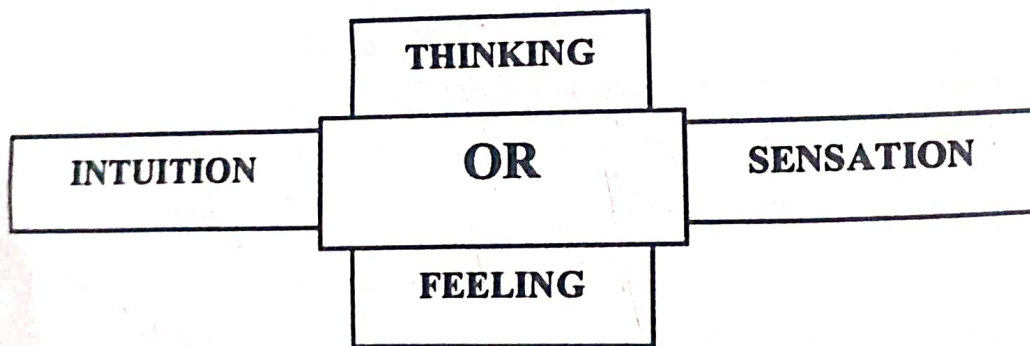
His psychological theory fundamentally underpins most of the popular and highly regarded personality systems today. His theory of Psychological Types was part of a wider set of ideas relating to psychic energy.

Jung asserted that a person's psychological make-up is always working on two levels: the conscious and the unconscious, and that a person's 'psyche' (a person's 'whole being') is represented by its conscious and unconscious parts. Moreover, a person's conscious and unconscious states are in a way 'self-balancing', that is to say, if a person's conscious side (or 'attitude') becomes dominant or extreme, then the unconscious will surface or manifest in some way to rectify the balance.

Jung divided psychic energy into two basic 'general attitude types': Introverted and Extraverted. The word 'attitude' here means a deeper more settled mode of behaviour than the common day-to-day use of the word. Both attitudes - extraversion and introversion - are present in every person, in different degrees. No-one is pure extravert or pure introvert, and more recent studies indicate that a big majority of people are actually a reasonably well-balanced mixture of the two types, although with a preference for one or the other. In extraverts, psychic energy is directed out of the person to the world outside them, where as in introverts the person's psychic energy is internally

directed. Thus, Jung's 'general attitudes' of Introverted and Extraverted are clearly quite different.

In addition to the two attitudes of extraversion and introversion, Jung also developed a framework of 'four functional types'. Jung's Four Functions of the psyche are thinking and feeling which, he said, are the functions that enable us to decide and judge, (Jung called these 'Rational'), and sensation and intuition which, Jung said, are the functions that enable us to gather information and perceive (Jung called these 'Irrational'). In Jung's theory, Thinking and Feeling are 'Rational' because both of these functions evaluate experience. Intuition and Sensation are 'Irrational' since they are concerned with perception and do not evaluate. Significantly Jung also asserted that each of us needs to be able to both perceive and to judge (gather information and decide) in order to survive and to carry on normal functioning behaviour. And he also said that in doing this, each of us prefers or favours one of the functions from each of the pairings. Jung accordingly arranged his four functional types as two pairs of opposites -



Jung said that each person has a main natural conscious orientation towards one of the four functions (their 'superior' or most 'differentiated' function), in which case the opposite function (the 'inferior' or unconscious function) would be represented and compensated within the person's unconscious. Of the other two functions, either one could be next dominant, depending on the person, or generally would 'serve' as an auxiliary function in support of the person's 'superior' function. The point here is that the auxiliary functions are not as polarised - into conscious-unconscious - as the superior and inferior functions, which are more strongly polarised into conscious-unconscious. So, a personality would generally be represented by a conscious-

dominant function from each opposite pair: one of these dominant functions being dominant overall ('superior') and the other dominant function being the supporting ('auxiliary') function. In this way, Jung presented his major eight 'psychological types' as simple combinations of Introverted or Extraverted together with one 'superior' function. The eight psychological types do not include 'auxiliary' functions. Finally, adding an auxiliary function to each of Jung's main eight Psychological Types, sixteen types have been emerged. Jung viewed the ultimate psychological task as the process of individuation, based on the strengths and limitations of one's psychological type.
