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Last Updated on Sunday, 27 October After completing his medical studies, Jung obtained a position at the Burghoelzli Hospital in Zurich, Switzerland. There he worked with patients suffering from schizophrenia, while also conducting word association research. In Freud invited Jung to Vienna, and they began a professional relationship. Freud soon began to favor Jung as his successor in the new and growing psychoanalytic movement. Jung and Freud held in common an understanding of the profound role of the unconscious. Their understanding of the nature of the unconscious, however, began to diverge. Jung likewise felt betrayed, believing that Freud, because of his inflexibility, had failed to support this extension of their mutual work. In the years from to , when Jung was largely ostracized by the psychoanalytic community, he embarked upon a deep, extensive, and potentially dangerous process of self-analysis that he called a "confrontation with the unconscious" Jung, , chap. Jung emerged from this personal journey with the structures in place for his theories on archetypes, complexes, the collective unconscious, and the individuation process. These theories, along with his understanding of the symbolism found in dreams and in other creative processes, formed the basis of his clinical approach, which he called analytical psychology. Throughout his long life, Jung continued to develop and broaden his theoretical framework, drawing both on his clinical practice and his study of such wide-ranging subjects as alchemy, Eastern religions, astrology, mythology, and fairy tales. Jungian Theory Jungian theory is very much experience driven. It is an approach which keeps one foot in the world of outer events and the other on the inner realm of fantasies, dreams, and symbols. Jung himself largely moved from human observation to theory. He constructed his concepts on the evidence derived from his clinical observations and personal experience, including an extended period of deep and intense self-analysis see Jung, Jung drew upon an enormous variety of mythical and anthropological material to amplify and illuminate rather than to prove his theory. Only then could the mass of imagery and data from many sources be organised. The organisation itself then helps to understand one aspect or other of human behavior. Thus the process is circular: This is, of course, also true for the various neo-Freudian usages of this terminology. In the Freudian conceptualization, ego refers to a psychic structure which mediates between society superego and instinctual drives id. For Jung the ego can be understood in a much more dynamic, relative, and fragile way as a complex, a feeling-toned group of representations of oneself that has both conscious and unconscious aspects and is at the same time personal and collective. Simply put, too simply perhaps, the ego is how one sees oneself, along with the conscious and unconscious feelings that accompany that view Hopcke, , p. The ego, as one complex see below among many, is not seen by Jungians as the goal of psychological development. The Self can be understood as the central organizing principle of the psyche, that fundamental and essential aspect of human personality which gives cohesion, meaning, direction, and purpose to the whole psyche. Resting for the most part close to the surface of the unconscious are those personal attributes and elements of experience which have been excluded from the ego, usually because of parental and societal disapproval. These elements are known as the shadow, and they tend to be projected on less favored individuals and groups. While in general these qualities are negative ones, the shadow may also contain positive aspects which the individual has been unable to own. It reveals certain selected aspects of the individual and hides others. A well-developed individual may have several personae appropriate to business and social situations. The concept of the archetypes is perhaps the most distinctive of the Jungian concepts Jung, b, It is a concept which Jungians understand as a given in human experience but which often baffles those from other psychoanalytic schools. He observed that many of these symbols had appeared again and again throughout history in mythology, religion, fairy tales, alchemical texts, and other forms of creative expression. Jung became convinced that the source of this symbolic material was what he identified as the collective unconscious, a pool of experience accessible to all humans through history which lies below the personal unconscious. The archetypes were, for Jung, "typical modes of expression" arising from this

collective layer. The archetypes are neither images nor ideas but, rather, fundamental psychic patterns common to all humans into which personal experiences are organized. He termed these clusters "feeling-toned complexes" Jung, , par. Feeling-toned complexes are the basic structural units of the psyche. Jung saw complexes as "the living units of the psyche" a, p. They are like real personalities in that they contain images, feelings, and qualities, and if they engulf the ego, they determine behavior as well Sandner and Beebe, , p. Reality sees to it that the peaceful cycle of egocentric ideas is constantly interrupted by ideas with a strong feeling-tone, that is, by affects. A situation threatening danger pushes aside the tranquil play of ideas and puts in their place a complex of other ideas with a very strong feeling-tone. The new complex then crowds everything else into the background. For the time being it is the most distinct because it totally inhibits all other ideas; it permits only those egocentric ideas to exist which fit its situation, and under certain conditions it can suppress to the point of complete momentary unconsciousness all ideas that run counter to it, however strong they may be. It now possesses the strongest attention-tone Jung, , p. A number of authors have attempted to classify Jungians by school especially see Samuels, , an attempt which seems only partially successful in capturing the great diversity found among Jungians, precisely because the theory is experience driven. Joseph Henderson notes that. This is to be expected since individuation. Although there are differing emphases and styles in Jungian psychotherapy, there are fundamental goals which almost all Jungians hold in common. Murray Stein summarizes these as follows: This transformation of the personality requires coming to terms with the unconscious, its specific structures and their dynamic relations to consciousness as these become available during the course of analysis. Transformation also depends upon the significant modification of the unconscious structures that shape and control ego-consciousness at the beginning of analysis, a change that takes place through the constellation of archetypal structures and dynamics in the interactive field between analyst and analysand , p. Jungian theory understands the psyche as containing a drive toward balance and wholeness, differentiating and incorporating the various elements of the personal unconscious and establishing access to the collective unconscious. Jung called this the process of individuation. Eventually the unconscious will begin to provide not only descriptions of the existing impasse but also positive suggestions for possibilities of development which could reconcile the opposing positions, showing us what avenues of development are available to us, what paths are required of us or closed to us, according to the inherent plan of the Self , p. Karen Signell speaks of the therapeutic process, from a Jungian perspective, as respect[ing] the. Reflections on the history and practice of Jungian analysis. Chicago and La Salle, IL: A guided tour of The Collected Works of C. Princeton University Press, 20 vols. The psychology of dementia praecox. In The psychogenesis of mental disease, Collected works 3. Transformations and symbols of libido, Collected works supplementary vol. On the psychology of the unconscious. In Two essays on analytical psychology, Collected works 7. On the problem of psychogenesis in mental disease. Archetypes of the collective unconscious. In The archetypes and the collective unconscious, Collected works 9, I. The concept of the collective unconscious. Psychology and alchemy, Collected works The psychology of the transference. In The Practice of Psychotherapy, Collected works In Aion, Collected works 9, II. Jung and the post-Jungians. London and New York: The aims and goal of Jungian analysis.

Chapter 2 : A Brief Introduction to C. G. Jung and Analytical Psychology

ISBN is a seminar Jung gave in (there is a new edition with a revised Title and new introduction called Introduction to Jungian Psychology: Notes of the Seminar on Analytical Psychology Given in ISBN).

Unconscious mind , Collective unconscious , and Archetypes The basic assumption is that the personal unconscious is a potent part " probably the more active part " of the normal human psyche. Reliable communication between the conscious and unconscious parts of the psyche is necessary for wholeness. Also crucial is the belief that dreams show ideas, beliefs, and feelings that individuals are not readily aware of but need to be, and that such material is expressed in a personalized vocabulary of visual metaphors. Analytical psychology distinguishes between a personal unconscious and a collective unconscious. The collective unconscious contains archetypes common to all human beings. That is, individuation may bring to surface symbols that do not relate to the life experiences of a single person. This content is more easily viewed as answers to the more fundamental questions of humanity: Among these more spiritual concepts may arise and be integrated into the personality. To understand this concept, it is essential to understand Jungian archetypes.

Jungian archetypes The use of psychological archetypes was advanced by Jung in A group of memories and interpretations associated with an archetype is a complex, e. Jung treated the archetypes as psychological organs, analogous to physical ones in that both are morphological givens that arose through evolution. Archetypes are collective as well as individual, and can grow on their own and present themselves in a variety of creative ways. Jung, in his book *Memories, Dreams, Reflections* , states that he began to see and talk to a manifestation of anima and that she taught him how to interpret dreams. As soon as he could interpret on his own, Jung said that she ceased talking to him because she was no longer needed. Self-realization and neuroticism[edit] Main articles: Self-realization and Neuroticism An innate need for self-realization leads people to explore and integrate these disowned parts of themselves. This natural process is called individuation , or the process of becoming an individual. According to Jung, self-realization is attained through individuation. His is an adult psychology, divided into two distinct tiers. In the first half of our lives, we separate from humanity. This is why there is such a need for young men to be destructive, and can be expressed as animosity from teens directed at their parents. Jung also said we have a sort of "second puberty " that occurs between ages 35 and In the second half of our lives, humans reunite with the human race. They become part of the collective once again. This is when adults start to contribute to humanity volunteer time, build, garden, create art, etc. They are also more likely to pay attention to their unconscious and conscious feelings. Young men rarely say "I feel angry" or "I feel sad. A common theme is for young rebels to "search" for their true selves and realize that a contribution to humanity is essentially a necessity for a whole self. Jung proposes that the ultimate goal of the collective unconscious and self-realization is to pull us to the highest experience. This, of course, is spiritual. If a person does not proceed toward self-knowledge, neurotic symptoms may arise. Symptoms are widely defined, including, for instance, phobias , psychosis , and depression.

Shadow[edit] The shadow is an unconscious complex defined as the repressed, suppressed or disowned qualities of the conscious self. According to Jung, the human being deals with the reality of the shadow in four ways: In its more destructive aspects, the shadow can represent those things people do not accept about themselves. For instance, the shadow of someone who identifies as being kind may be harsh or unkind. Conversely, the shadow of a person who perceives himself to be brutal may be gentle. This has been referred to as the "gold in the shadow". Jung emphasized the importance of being aware of shadow material and incorporating it into conscious awareness in order to avoid projecting shadow qualities on others. The shadow in dreams is often represented by dark figures of the same gender as the dreamer.

Anima and animus Jung identified the anima as being the unconscious feminine component of men and the animus as the unconscious masculine component in women. However, this is rarely taken as a literal definition: Jung stated that the anima and animus act as guides to the unconscious unified Self, and that forming an awareness and a connection with the anima or animus is one of the most difficult and rewarding steps in psychological growth. Jung reported that he identified his anima as she spoke to him, as an inner voice, unexpectedly one day. Often,

when people ignore the anima or animus complexes, the anima or animus vies for attention by projecting itself on others. This explains, according to Jung, why we are sometimes immediately attracted to certain strangers: Love at first sight is an example of anima and animus projection. Moreover, people who strongly identify with their gender role e. Jung attributes human rational thought to be the male nature, while the irrational aspect is considered to be natural female rational being defined as involving judgment, irrational being defined as involving perceptions. Consequently, irrational moods are the progenies of the male anima shadow and irrational opinions of the female animus shadow. Wise old man "After the confrontation with the soul-image the appearance of the old wise man, the personification of the spiritual principle, can be distinguished as the next milestone of inner development. Psychoanalysis and Dream analysis Analysis is a way to experience and integrate the unknown material. It is a search for the meaning of behaviours, symptoms and events. Many are the channels to reach this greater self-knowledge. The analysis of dreams is the most common. Others may include expressing feelings in art pieces, poetry or other expressions of creativity. Giving a complete description of the process of dream interpretation and individuation is complex. The nature of the complexity lies in the fact that the process is highly specific to the person who does it. While Freudian psychoanalysis assumes that the repressed material hidden in the unconscious is given by repressed sexual instincts, analytical psychology has a more general approach. There is no preconceived assumption about the unconscious material. The unconscious, for Jungian analysts, may contain repressed sexual drives, but also aspirations, fears, etc.

Chapter 3 : Jungian Psychology – Vic Mansfield

The JAP is the leading international Jungian publication, renowned for its emphasis on the clinical practice of in-depth analysis and its exploration of the relationship between analytical psychology and psychoanalysis.

Saul McLeod, published Carl Jung was an early supporter of Freud because of their shared interest in the unconscious. When the International Psychoanalytical Association formed in Jung became president at the request of Freud. The following year this led to an irrevocable split between them and Jung went on to develop his own version of psychoanalytic theory. Differences between Jung and Freud Theory of the Libido Jung disagreed with Freud regarding the role of sexuality. He believed the libido was not just sexual energy, but instead generalized psychic energy. For Jung the purpose of psychic energy was to motivate the individual in a number of important ways, including spiritually, intellectually, and creatively. The three main ones were the ego, the personal unconscious, and the collective unconscious. According to Jung, the ego represents the conscious mind as it comprises the thoughts, memories, and emotions a person is aware of. The ego is largely responsible for feelings of identity and continuity. Like Freud, Jung, emphasized the importance of the unconscious in relation to personality. However, he proposed that the unconscious consists of two layers. The personal unconscious contains temporality forgotten information and well as repressed memories. Jung outlined an important feature of the personal unconscious called complexes. A complex is a collection of thoughts, feelings, attitudes, and memories that focus on a single concept. The more elements attached to the complex, the greater its influence on the individual. Jung also believed that the personal unconscious was much nearer the surface than Freud suggested and Jungian therapy is less concerned with repressed childhood experiences. It is the present and the future, which in his view was the key to both the analysis of neurosis and its treatment. This is his most original and controversial contribution to personality theory. This is a level of unconscious shared with other members of the human species comprising latent memories from our ancestral and evolutionary past. These universal predispositions stem from our ancestral past. Fear of the dark, or of snakes and spiders might be examples, and it is interesting that this idea has recently been revived in the theory of prepared conditioning. However more important than isolated tendencies are those aspects of the collective unconscious that have developed into separate sub-systems of the personality. Jung called these ancestral memories and images archetypes. Archetypes Jung, are images and thoughts which have universal meanings across cultures which may show up in dreams, literature, art or religion. Jung believes symbols from different cultures are often very similar because they have emerged from archetypes shared by the whole human race. For Jung, our primitive past becomes the basis of the human psyche, directing and influencing present behavior. Jung claimed to identify a large number of archetypes but paid special attention to four. This is the public face or role a person presents to others as someone different to who we really are like an actor. Each sex manifests attitudes and behavior of the other by virtue of centuries of living together. The psyche of a woman contains masculine aspects the animus archetype, and the psyche of a man contains feminine aspects the anima archetype. Next is the shadow. This is the animal side of our personality like the id in Freud. It is the source of both our creative and destructive energies. Finally, there is the self which provides a sense of unity in experience. For Jung, the ultimate aim of every individual is to achieve a state of selfhood similar to self-actualisation, and in this respect, Jung like Erikson is moving in the direction of a more humanist orientation. Jung argues that these archetypes are products of the collective experience of men and women living together. However, in modern Western civilization men are discouraged from living their feminine side and women from expressing masculine tendencies. For Jung, the result was that the full psychological development both sexes was undermined. Together with the prevailing patriarchal culture of Western civilization this has led to the devaluation of feminine qualities altogether, and the predominance of the persona the mask has elevated insincerity to a way of life which goes unquestioned by millions in their everyday life. It may also be because his ideas were a little more mystical and obscure, and less clearly explained. Furthermore, Jung himself argues that the constant recurrence of symbols from mythology in personal therapy and in the fantasies of psychotics support the idea of an innate collective cultural residue. He

was the first to distinguish the two major attitudes or orientations of personality – extroversion and introversion. He also identified four basic functions thinking, feeling, sensing, and intuiting which in a cross-classification yield eight pure personality types. Psychologists like Hans Eysenck and Raymond Cattell have subsequently built upon this. As well as being a cultural icon for generations of psychology undergraduates Jung, therefore, put forward ideas which were important to the development of modern personality theory. The collected works of CG Jung, Vol. Modern man in search of his soul. On the Nature of the Psyche. The phenomenology of the spirit in fairy tales. The Archetypes and the Collective Unconscious, 9 Part 1 , How to reference this article:

Chapter 4 : Jungian Analyst Training

Journal of Jungian Theory and Practice. Details Last Updated on Monday, 23 March Written by Sean Fitzpatrick The C. G. Jung Institute of New York has currently suspended publication of the Journal of Jungian Theory and Practice.

Analytic psychology is the analysis of the human mind, psyche and the unconscious, as well as the conscious components of the mind. What is common in the practice of the psychoanalytic schools is the use of special techniques for bringing these unconscious factors into light. The practice of psychoanalysis has grown out of the treatment of mental illness. In one sense, the practice of psychoanalysis is prior to the theories, since the theories first were developed from experiences from therapeutic practice. These theories have, however, been extended and enriched by material derived from other sources. Jung believed that the mind could be divided into unconscious and conscious parts. He felt that the unconscious mind was made up of layers. One may have a complex towards their mother or towards their partner. Jung referred to the second layer of unconsciousness as the collective unconscious. People across space and time tend to interpret and use experience in similar ways because of "archetypes" - universal, inherited human tendencies to perceive and act in certain ways. During analytic therapy, Jung may use certain archetypes to explain a persons unconscious thoughts that in turn affect their outward behaviour. These archetypes are as follows. The persona archetype is the part of our personality that we show the world, the part that we are willing to share with others. The shadow archetype is the darker part of a person, the part that embraces what we view as frightening, hateful and even evil about ourselves - the part of us that we hide not only from others but also from ourselves. The anima is the feminine side of a mans personality, which shows tenderness, caring, compassion and warmth to others, yet which is more irrational and based on emotions. Jung posited that men often try to hide their anima both from others and from themselves because it goes against their idealized image of what men should be. According to Jung, archetypes play a role in our interpersonal relationships. The anima helps the man to understand his female companion, just as the animus helps the woman to understand her male partners. Jung felt that the "self" - the whole of the personality, including both conscious and unconscious elements - strives for unity among the opposing parts of the personality. Jung distinguishes two differing attitudes to life, two ways of reacting to circumstances which he finds so widespread that he could describe them as typical. The extraverted attitude, characterized by an outward personality, an interest in events, in people and things, a relationship with them, and a dependence on them. This type is motivated by outside factors and greatly influenced by the environment. The extraverted type is sociable and confident in unfamiliar surroundings. He or she is generally on good terms with the world, and even when disagreeing with it can still be described as related to it, for instead of withdrawing as the opposite type tends to do they prefer to argue and quarrel, or try to reshape it according to their own pattern. This type lacks confidence in relation to people and things, tends to be unsociable, and prefers reflection to activity. In the West we prefer the extraverted attitude, describing it in such favorable terms as outgoing, well-adjusted, while the introverted attitude is dubbed self-centered and even morbid. On the other hand, in the East, at least until recent times, the introverted attitude has been the prevailing one. On this basis one may explain the material and technical development of the Western Hemisphere as contrasted with the material poverty but greater spiritual development of the East. Jung uses the term Analytical Psychology to describe his own approach, which is not only a way of healing, but also of developing the personality through the individuation process.

Chapter 5 : The Journal of Analytical Psychology - Home

The theme of dialogical otherness within the self is also taken up in Jung's analytical psychology, both in the practice of active imagination and psychotherapy and in the theory of archetypes, and a dialogical approach to inquiry is evident in Jung's work from the outset.

Join an international online Jungian community. Registration for is closed. Please complete the form below if you want to be contacted when we open for intake during This module, month, online course in Jungian and post-Jungian clinical concepts will introduce and cover the key concepts of Jungian theory and clinical application. This course is aimed at psychotherapists from all fields, including those with an existing knowledge base of Jungian psychology, wishing to understand the fundamentals of Jungian and post-Jungian psychology in clinical practice. This is a unique focused and in-depth learning opportunity in Jungian and post-Jungian theory and clinical application, with a global faculty of senior Jungian clinicians and academics. These webinars are presented live and recorded for those unable to make the live webinar. Essential reading, set by the module presenter and made available as part of the programme reading pack. Access to a student forum to download the learning material, upload your module essays, post questions and interact with other members of the international student body. This online course is aimed specifically at those in the psychotherapeutic field: The course is not a formal training or accreditation as a Jungian analyst. It is offered as continuing professional development for practising psychotherapists. In terms of the number of CEUs offered for the course, you will need to check with your local accreditation body. For the full syllabus, module descriptions and faculty information see below. The course fee includes the webinars, all course materials and access to the student forum. In terms of time: With the exception of the webinar, which happens at a fixed time €” once a month on a Saturday €” all studying can be done in your own time. The webinar is also recorded, should you be unable to make the live broadcast. The fifteen modules include a one month break in December, A Certificate of Completion is issued on the successful completion of the course. Course process per monthly module: Ethos The Centre for Applied Jungian Studies exists to promote the research, learning and dissemination of depth psychology and studies, with a focus on Jungian psychology, in a non-linear, non-traditional, fashion. Utilising disruptive technologies the Centre delivers the concepts and applications, developed within the framework of depth psychology, to a wider audience than has historically been given access to these ideas and tools. This approach reflects the global paradigm shift to learning being made more widely and democratically accessible. This is facilitated in part by the non-localisation opportunities for learning created by the WWW, and the radical evolution and sophistication of communication platforms over the last two decades. This aspiration maintains the highest regard for the value and integrity of depth psychological theory and practice. It acknowledges the debt owed to the pioneers of depth psychology and their legacy, as well as the tireless work of the clinicians and scholars who have furthered the field of study over the last century. The Centre for Applied Jungian Studies is committed to excellence in research, teaching and practice. Where, the urgent need to reach those previously excluded from the teaching and ideas of Jungian psychology, be it for reasons of location, economics or historical prejudices, was unequivocally sounded. We will talk about some very different approaches to the therapy relationship. These will range from understanding it as an ordinary human relationship, to considering various relational approaches, to discussion of transference-countertransference. In addition, the question of what psychotherapy is for, and what its aims and goals might be, will receive attention. We will assume that there is no one single way to enter these matters. In this text describing the ancient Taoist practice of inner alchemy, Jung encountered a parallel process -albeit described in very different terms, to the processes of the transcendent function, psychic transmutation and individuation, he developed and described as part of his Analytical Psychology. Jung went on to explore this connection and the symbols of alchemy extensively and published two volumes of the Collected Works on the topic: In this module we will consider the metaphor of alchemy and its symbolic resonance with clinical practice, particularly Jungian psychotherapy. With these critiques in mind, we will then move onto the ways archetypes show up in clinical practice and how archetypal theory can inform work

with patients, with a particular emphasis upon the experiential dimension of the archetype and its relation to dream, complex, and symptom. Complexes, the ego and consciousness Starting from the structure of the psyche, as Jung defined it, and his early work on complexes we will investigate the neurological underpinnings of what happens when a feeling toned complex constellates and how this can explain the emergence of consciousness. Looking at the brain and the body as a dynamic complex system, I believe, explains why Jung linked closely the ego complex with consciousness. We will also see the relationship between the archetype and the complex and why we claim that every complex has an archetypal core. The Contribution of Typology to the Understanding of Complexes Unconscious complexes can begin to be integrated when we are able to identify their general character and learn to understand and speak their language. Each complex tends to adopt the language and values of one of the eight types of consciousness that Jung discovered and wrote about in *Psychological Types*, so developing some fluency in the eight types of awareness will help us to connect with and assimilate these autonomous and often alienated parts of the psyche. The complexes express themselves through our interior dialogue, through dreams, and through unexpected or questionable things that we say and do when the complex is activated in us. Complexes also may be acted out in our relationships with others through projection. As it is unknown, the shadow is synonymous with primitive aspects of the psyche which reason is powerless to dispel. Confronting shadow aspects of oneself leads to increased understanding of all the negative aspects of human behavior and thought, including the reality of evil. As shadow aspects emerge from behind the persona, i. Three kinds of shadow will be explored in the course of the seminar as follows: Collective shadow and archetypal shadow emerge from the realm of the collective unconscious, i. The latter two kinds of shadow have an archetypal core which gives them their powerful religious dimension hence Jung sees the assimilation of these into consciousness as a moral task. The potential for development or individuation “another concept developed by Jung in *The Red Book*” lies in the assimilation of shadow contents by ego. *Difficulty at the Beginning*: Although deeply buried and hard to see a difficult physical and or psychological birth can leave a dark indelible imprint impeding individuation. Both case material and birth stories from important artists will be used to illustrate this process. Lacan, *Feminine Sexuality*, p. It will take the position that love in the 21st century demands new kinds of ideas and skills because an equal, reciprocal, mutual relationship between intimate partners invites chronic destructive projective identification. This module will start with considerations of some of the possible origins of this concept in analytic theory, followed by a summary of the traditional Jungian perspective. The Self is concerned with what Jung called the God-image in man and, according to Jung, is an empirical reality in the psyche. Reference will be made to how Jung differentiates this from a religious view and to his phenomenological argument. It is a complicated subject though, as it involves an irreducible paradox. A post-post Jungian rendering of the Self from a clinical point of view is offered in *B. Issues of Identity and Individuation* are presented, and discussed, as necessary aspects of psychological well-being. Social and political issues with a focus on race: Dreams and active imagination Jung started his scientific career with the association test and the complex theory. He started with the studies of emotions, understanding emotions as the basis of what it means to be a human being. For feeling, sentiment, emotion, affect, Bleuler proposed the expression of affectivity. Thought and action are, as it were, only symptoms of affectivity. Complexes are the architects of dreams. The primal affective aspects of mind are no longer marginalized, but, rather, are recognized as the very engines of the psyche. These new findings and ideas support the theories of Jung and show how remarkable they were at his time and also nowadays in the current discussion. Perhaps we can, thereby, appreciate more the basic theories of Jung. The findings of affective neuroscience can have an input for our work; they can influence our understanding and our working with complex episodes and with dreams. On the one hand, we will see that the basic ideas of Jung are in accordance with findings of affective neuroscience, while on the other hand, the findings of affective neuroscience let us better understand the dynamics of complexes, give us new ideas for clinical work with complexes and dreams, and also new ideas about the roots of human beings. The role of myth and fairy tales in therapy The role of myth and fairy tales in the thinking of Jung and the Jungians, based on the idea of the collective unconscious and the archetypes, illustrated with examples from literature and clinical practice. The arts with a focus on film The module will

cover the function of archetypes in storytelling, with a particular focus on cinema and TV. It will open with an overview of the taxonomy of archetypes in narratives and move on to detailed discussions of examples: Ecopsychology Jung is one of the few psychotherapists who has written extensively about the relationship between inner and outer nature. Through growing up in the Swiss Alps he knew about encounters with the numinous and the power of nature to heal the human soul. He warned of the consequences of our separation from the rest of nature and of taking from the earth with no reciprocity or respect. The result is a loss of soul and a rampant industrial growth culture trying to fill the hole. In this webinar we will explore how these issues come into our work as therapists. What are the archetypal forces at play? Is there a link between global crisis and symptoms such as depression, addictions, anxiety? Do clients talk about their concerns about the world, e. What are their dreams saying? Questions that have been raised and addressed in many articles, books and conferences in the last several decades include: What is the difference between religiosity and spirituality? Should questions regarding these matters be addressed in the context of psychotherapeutic practice? Does it make a difference if the therapist has religious commitments or a spiritual attitude? Jungian psychotherapy has included consideration of the numinous since the days of the founding figures, and many books have been written on this topic. It is still an open question, however, just how important spirituality or numinous experience might be for psychic healing and mental health. According to Jung, it is the numinous experience that overcomes neurosis. This lecture will take a fresh look at this topic and offer some examples of spirituality in practice, both positive and negative. Registration and Bookings Registration is now closed. If you are in a developing country, you qualify for a reduced fee. Please follow this link to see if you qualify. For any queries regarding registration, invoicing and payments, please email Anja at info@appliedjung.com. Follow these steps to register. You will be diverted to the payment options page.

Chapter 6 : Jungian and Post Jungian Clinical Concepts - Appliedjung

For C. G. Jung, was a watershed year. He turned fifty, visited the Pueblo Indians of New Mexico and the tribesmen of East Africa, published his first book on the principles of analytical psychology meant for the lay public, and gave the first of his formal seminars in English. The seminar.

Support Analyst Training The C. Jung Study Center of Southern California prepares experienced, licensed clinicians and interns to become certified as Jungian analysts through an in-depth understanding of the theory and practice of Analytical Psychology grounded in personal analysis and clinical consultation. Initially developed by C. Jung, Analytical Psychology focuses on the complexity of the human psyche and the life-long development of the Self in dialogue with the personal and collective aspects of the unconscious. This therapeutic model focuses on the mutually transformative nature of the analytic relationship. Our student body reflects the broad diversity of Southern California. Courses in Jungian theory and practice are likewise organized around major themes that include the structure and complexity of the psyche, mythic archetypal patterns, and the capacity to work with the symbolic meaning of dreams. There are three phases to the Training Program. Each phase can be completed in approximately two years as follows: Completion of a basic curriculum as follows: Classes meet at the Study Center seminar rooms bi-weekly over the course of 16 weeks in the two semesters of a training year. Typically, a student will begin class on the first and third Saturday of each month. We further explore archetypal themes through the symbolic riches of Greek mythology, folklore, and contemporary cinema. This reminds us that Analytical Psychology is not just a point of view but a method for healing. Completion of an advanced curriculum. This is paid to the supervising analyst and is not included in the tuition. Classes again meet at the Study Center every other Saturday during the semester. But now the focus is upon the more difficult Collected Works of Jung – such as Vol. A grasp of the psychological meaning of alchemy is essential at this stage along with a proper understanding of transference and counter-transference. Special seminars on the psychological meaning of Christian Mysticism, Hinduism, and Buddhism may also be offered at this stage. Each semester features, as before, a Practice and Theory course to help candidates develop their clinical skills within a Jungian context. This analyst supervises one case that seems particularly promising, known as the Control Analysis. At some point the student is required to work with a second Control Analyst to gain perspective. The student is no longer required to take courses but is required to attend selected advanced seminars. Specific guidelines for the structure and content of this paper will be provided. Defense of the Control Case Paper before a Certifying Committee composed of three Study Center analysts who may decide to recommend the student for certification as a Jungian analyst. The newly certified Jungian analyst is then recommended to the IAAP for membership in the international community of Jungian analysts. Our program fosters mutual development and psychological awareness within an intimate learning community of candidates and analysts. Upon graduation, candidates have an appreciation of the symbolic attitude within the dynamic field of analysis and a working understanding of transference and counter-transference within the analytic relationship.

Chapter 7 : Analytical psychology - Wikipedia

Jungian Theory Jungian theory is very much experience driven. It is an approach which keeps one foot in the world of outer events and the other on the inner realm of fantasies, dreams, and symbols.

Chapter 8 : Carl Jung | Simply Psychology

Carl Jung was an early supporter of Freud because of their shared interest in the unconscious. He was an active member of the Vienna Psychoanalytic Society (formerly known as the Wednesday Psychological Society).

Chapter 9 : Analytical Psychology, Its Theory and Practice by C.G. Jung

Analytical psychology (sometimes analytic psychology), also called Jungian psychology, is a school of psychotherapy which originated in the ideas of Carl Jung, a Swiss psychiatrist. It emphasizes the importance of the individual psyche and the personal quest for wholeness.