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[In Jung's psychological types](#), he theorizes that each person is divided into one of two categories, introvert and extravert. These two psychological types of Jung compares ancient archetypes, Apollo and Dionysus. The introvert is similar to Apollo, which shines a light on understanding. Introvert is focused on the inner world of reflection, dreams and vision.

Thoughtful and insightful, the introvert may sometimes not be interested in joining other activities. Extravert is related to Dionysos, who is interested in joining the world. Extravert is focused on the outside world, sensory perception and activity of objects. Energetic and lively, extravert can lose your sense of self-intoxication Dionysian pursuits. Jung's introversion and extraversion are quite different from the modern introversion and extraversion idea. [95] Modern theories often remain true to behavioural instruments that describe such a trait (sociability, conversation, self-confidence, etc.), while Jung's animae and extraversion are expressed as perspective: introverts interpret the world subjectively, while extraverts interpret the world objectively. Persona This: persona (psychology) In your psychological theory , which is not necessarily related to the theory of a particular social structure, a persona appears consciously created personality or identity, fashionable out of the part of the collective psyche through socialization, segregation and experience. Jung applied the term persona because in Latin it means both personality and the mask of Roman actors during the classical period, expressing individual roles. Persona, he argues, is a mask of the collective psyche, a mask that pretends to be individually, so both I and others believe that identity, even if it really is no more than a well-played role through which the collective unconsciousness of Jung connects people. It seems that Jung was aware of his own "persona". He said in a letter to Carl Gustav Jung in 1907:

[I have intended to give you an impression to others and to hide some of the true nature of the individual.] [9] The therapist then aims to help the individuation process through which the client benefits from himself releasing himself, from deceptive cover persons, and the power of unconscious impulses. Jung has become immensely influential in the theory of governance; not only because managers and managers need to create a suitable management person (company mask), but also because they have to assess which people are employees to manage them (for example, the use of personality tests and peer reviews). [101] Shadow It also: shadow (psychology) Shadow exists at part of the unconscious mind and consists of the characteristics of individuals not liking/fearing ignored: suppressed ideas, weaknesses, desires, instincts and disadvantages. The shadow is due to a person's attempt to adapt to cultural norms and expectations. [91] Thus, this archetype is made up not only of all things that society considers unacceptable, but also of things that are not in line with their personal morals and values. Jung argues that shadow plays an important role in balancing our overall psychic - where there is light, there must also be a shadow. Without a well-defined shadow, a person can become shallow and very busy with the opinions of others – i.e., a walking persona. Jung claims that not wanting to look his shadow directly, causing many people to take them to others. In principle, the qualities that an individual may have in another are actually present in the person who wishes not to see them. [91] In order to truly grow as an individual, Jung believed that both persona and shadow should be balanced. [91] Shadow can appear in dreams or visions, often taking dark, wild, exotic figure. Spirituality Jung took work with himself and his patients convinced him life has a spiritual purpose beyond material purposes. [102][103 Our main task, he believed, is to discover and fulfill our deep, innate potential. Based on his study of Christianity, Hinduism, Buddhism, Taoism and other traditions, Jung believed that this journey of transformation, which he called individuation, was in the mystical heart of all religions. It is a journey to meet yourself and at the same time meet the Divine. [104] Unlike Freud's accommodating worldview, Jung's pathfinding might have led him to believe that spiritual experience was important to our well-being because he specifically defines individual human life with the universe as a whole. [105]

In 1959, Jung's host of the BBC interview programme Face to Face asked John Freeman if he believed in God, to which Jung replied: I don't have to believe. I know, I know. [107] Jung's idea of religion balances Freud's skepticism. Jung's ideas of religion as a practical way to individuation are still being treated in modern religious psychology textbooks, although his ideas have also been criticised. Jung suggested spirituality as a treatment for alcoholism and is believed to have played an indirect role in creating alcoholics anonymous. Jung once treated an American patient (Rowland Hazard II) suffering from chronic alcoholism. After working with the patient for a while and making significant progress, Jung told the man that his alcoholic condition was almost hopeless, except only for the possibility of a spiritual experience. Jung noted that from time to time such experiences were known to reform alcoholics when all other options failed. Hazard took Jung's advice seriously and set out a search for personal spiritual experience. He returned home to the United States and joined a Christian evangelical movement known as the Oxford Group (later known as moral re-armament). He also told other alcoholics what Jung had told him about the importance of the spiritual experience. One of the alcoholics he brought to the Oxford Group was Ebby Thatcher, a longtime friend and drinking friend of Bill Wilson, later founder of Alcoholics Anonymous (AA). Thatcher told Wilson about the Oxford Group, and through them Wilson learned about Hazard's experience with Jung. The influence of Jung thus indirectly found its way into the formation of Alcoholics Anonymous, the original twelve-step program. The above claims are documented in a letter from Jung and Bill Wilson, the excerpts of which can be found in Pass It On, published by Alcoholics Anonymous. [111] Although some historians dispute the details of this story, Jung himself discussed an Oxford Group member who may have been the same person, in 1940. The comments were transcript of the form, from a shorthand taken by an attendee [Jung reportedly approved a transcript] and later recorded on Volume 18 of his collected works, Symbolic Life, for example, if a member of the Oxford Group comes to me to receive treatment, I say, You're the Oxford Group. As long as you're here, you're going to settle your affair with the Oxford group. I can't do it better than Jesus. Jung claims that we have seen similar treatments among Roman Catholics. The 12 step program according to Jung is an interesting psychological backdrop, involving a person's ego and dichotomy between the conscious and unconscious mind. [113] The study of paranoiacs Jung had an obvious interest in the paranoid type of schizophrenia. Several studies have shown that paranoids are usually men aged around 60-65 years old. They are usually middle class, married, intelligent, successful, and socially competent. Paranoid delusions are persecutory in nature, focusing on fear of harm rather than sexual gratification. [114] However, Jung did not think of paranoia as a disease, but as a state of mind. A person who is paranoid has lost touch with reality and believes that everyone else is against them. [115]

Jung's idea of a paradigm culminated in a summary of his idea that meaningful connections would produce better results. [115] Showing his scepticism about this postulation became clear, but not finding substantial evidence for the existence of spirit. Jung's idea of a paradigm culminated in a summary of his idea that meaningful connections would produce better results. [115] Despite his experiments, which did not confirm the phenomenon[118], he kept this idea as an explanation for how I-Ching worked, although it was never clear how the synchronicity worked. [120] The interpretation of quantum mechanics Jung influenced one philosophical interpretation (not science) of quantum physics, along with the concept of synchrotron, which treated some events as non-causal. This idea was influenced by physicist Wolfgang Pauli (with whom he wrote correspondence, he developed the concept of objective control of non-local and some other physicists. [121] Alchemy Jung's work and writings from 1940. [B] He argued that the alchemical process was the transformation of the impure soul (lead) into a perfect soul (gold) and a metaphor for the individuation process. In 1963, At Mysticism Conjunction, he first appeared in English as part of the work collected C. G. Jung. At Mysticism Conjunction, Jung's last book was focused on Mysticism archetype, known as the holy marriage between the sun and the moon. Jung argued that the stages of alchemists' smear, white, redness and yellowing could be considered a symbol of individuation – his favorite term for personal growth (75). Art therapy Jung suggested that art can be used to alleviate or curb feelings of trauma, fear, or anxiety, as well as repair, restore and heal. [25] In his work with patients and in his personal research, Jung wrote that artistic expression and images found in a dream can be useful in recovering from trauma and emotional stress. During his emotional stress, he often drew, painted or made objects and structures that he admitted to being more than entertaining. In 1916, Carl Gustav Jung and Toni Wolff created dance/motion therapy dance/motion therapy as an active imagination and were practiced by Tina Keller-Jenny and other analysts, but remained largely unknown until the 1950s. Whitehouse, after studying with Martha Graham and Mary Wigman, became a dancer and contemporary dance teacher, as well as Swiss dancer Trudy Schoop in 1963. Political views Rik Jung stressed the importance of individual rights in a person's relations with the state and society. He saw that the state was treated as a quasi-revived personality from whom all are expected, but that personality was only disguised by people who knew how to manipulate [H24] and referred to the state as a form of slavery. [125] [126] [127] [128] He also believed that the state swallowed the religious forces of the people.[129] And that the state had taken god's place, making it comparable to a religion in which state bondage is a form of worship. Jung noted that the country's stage acts are comparable to religious displays: Brass bands, flags, banners, parades and monster demonstrations are fundamentally no different from clergy processions, cannons and fires to scare off demons. [130] From Jung's point of view, this replacement of God with the state in a mass society leads to religious power and leads to the same spirituality that the mere state is worshipped, the more freedom and morality is suppressed; [131] This ultimately leaves the individual mentally undeveloped with extreme feelings of marginalization. [132] In Germany, from 1933 to 1939 Jung had many Jewish friends and colleagues and had a relationship with them until 1930. scientists say he sympathy for the regime. In 1933, after the Nazis took power in Germany, Jung took part in the restructuring of the General Society for Psychotherapy (Allgemeine Ärztliche Gesellschaft für Psychotherapie), a German-based professional body with international membership. The society was reorganised into two different bodies: the strict German body, Deutsche Allgemeine Ärztliche Gesellschaft für Psychotherapie, led by Matthias Göring, psychoanalyst Matthias Görgin[134] and the cousin of the prominent Nazi Hermann Göring International Society of Psychotherapy, led by Jung. The German body had to be linked to international society, as well as new national societies established in Switzerland and elsewhere. [135] The constitution of the International Association allowed individual doctors to join it directly, not through a single affiliated national association, a provision to general to which Jung 1934 [136] This meant that German Jewish doctors could maintain their professional status as individual members of the international body, even though they were excluded from the German edition, as well as from other German medical associations operating under the Nazis. [137] As head of the national association, Jung took on provisional responsibility for its publication, The Zentralblatt für Psychotherapie. In 1933, this magazine publishing a statement on Nazi positions[138] and Hitler's book Mein Kampf. In 1934, Jung withdrew from the Swiss edition of Neue Zürcher Zeitung, having experienced great sorrow and disappointment. Jung didn't associate with anyone who went on to fight. His main points got young and insecure students wrong. During an earthquake, [17] he tried to end his relationship with Zurich at that time, but arranged the appointment of a new editorial chief, Carl Alfred Meier-Sawitzki and Oswald von Roll under Jung and Karl Jaspers. The Zentralblatt maintained a different stance towards National Socialism than the Centralblatt für Psychologie. [142] Jung's attitude towards National Socialism changed over time. In the early 1930s, Jung was sympathetic to anti-Semitism and Anti-Semitic discourse reflected Nazism's interest in European mythology and popular psychology. [143] [144] [66] Richard Noll describes Jung's own reaction to this connection: Jung clearly identified himself in the spirit of the German Volkstumsbewegung throughout this time and lived in the 1920s and 1930s, until the horrors of Nazism finally forced him to refrain those neopagan metaphors in a negative light in his 1936 essay Wotan. [145] Jung's 1930 work was the first of its 19th century to be based on the 1930s, both contempt for Nazism and Nazism. In a 1936 essay, Wotan described The Influence of Adolf Hitler in Germany as one man who has clearly possessed an entire nation to such an extent that everything has begun and has begun to move on its course towards doom. [147] [148] He later [r?] says: Hitler seemed to double the real person, as if hater a man could hide inside like an appendix, and deliberately so hidden as not to disturb the mechanism ... You know you can never talk to this man; because there is no one ... It is not individual; it's a whole nation. Jung consistently rejected accusations of anti-Semitism. In a 1948 interview with Carol Baumann, she said: it must be clear that anyone who has read my books, that I have never been a supporter of the Nazis, and I have never been anti-Semitic, and no false translation, mistranslate or reorganization that I have written can change my true perspective. Almost all of these passages have been tampered with, either because of evil or ignorance. In addition, my friendly relations with a large number of Jewish colleagues and patients over many years in themselves refute the accusation of anti-Semitism. [150] [c] However, the accusations continue to be based on Jung's statements. Avner Falk cites articles such as The State of Psychotherapy Today[151], published in 1934. [152] Andrew Samuels argues that his remarks about the corrosive nature and corrosive nature of the Jewish gospel of Freud[153] demonstrate the basis of the structure of the idea of anti-Semitism. [154] Under World War II, the service was in contact with the Allies during the Second World War with Allen Dulles, the head of the Strategic Service Office (forerunner of the Central Intelligence Agency) and provided valuable intelligence on Hitler's psychological state. Dulles named Jung agent 488 and offered the following description of his service: No one will ever know how much Professor Jung contributed to the Allied cause during the war, seeing people who were somehow connected to the other side. Jung's service at an Allied event through the OSS remained classified after the war. [155] Legacy The Myers-Briggs Type Indicator (MBTI), a popular psychometric tool, and concepts of sociopaths were developed in Jung's theory of psychological types. Jung saw the human psyche as inherently religious and made it a religious focus of his studies. Jung is one of the best known and most symbolic figures. His influence on popular psychology, religion psychologizing, spirituality and the New Age movement has been immense. Jung was 23. [156] In popular culture, the literature was published by Laurens van der Post Afrikaane, a writer who claimed to have a 16-year friendship with Jung, from which several books and films were created by Jung. [157] The accuracy of Van der Post's requirements regarding Jung has been questioned. [158] Works such as Siddhartha and Steppenwolf author Hermann Hesse were treated by Jungian student Joseph Lang. For Hesse, it was a long time since the psychoanalysis, through which he got to know Jung personally. [159] In his novel Wotan Is Made of Glass (1983), Morris West gave a fictional insight into one of Jung's cases, placing events in 1913. According to the author, the novel is based on a case recorded by Carl Gustav Jung in an autobiographical work. Canadian writer Robertson Davies made Jungian analysis central part of his 1970 novel Manticore. He said in the letter: There have been other books that describe Freud's analysis, but I don't know of any other that describes Jung's analysis, adding: I was deeply afraid that I would put my foot there because I never went through one of those white-cheek-scratching experiences, and knew it only through reading. So I was very pleased when some of my Jungian friends in Zürich liked it very much. [161] Jung's original art statue on Matthew Street, Liverpool, on a half-body plinth titled Liverpool is a life pool Visioner Swiss painter Peter Birkhäuser was treated by Jung's student Marie-Louise von Franz, and opposite Jung for translating the dream of a dream into words of art. [162] American Abstract Expressionist Jackson Pollock passed through 1939. Henderson worked with Pollock through his art, letting him draw drawings that led to the appearance of many concepts of Jung's time in his paintings. [163] [164] In contrast to some sources, Jung did not visit Liverpool, but recorded the dream in which he did so in a letter to von Franz. Liverpool is a part of life, it makes us live. In 1987, a statue statue erected on Matthew Street, vandalised and replaced by a sculpture of Jung. The sculptor David Bowie described himself as Jungian in his relationship with the dream and unconscious. Bowie sang Jung on his album Aladdin Sane (pun on boy crazy) and released a paid-for book exhibiting drawings and talking about Jung's dream and unconscious. Madonna met Jung in London in 1993 and dedicated her song Hungover to him. Jung inspired the lyrics of the British rock band The Police published

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