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Jung's pointing in. For more on Jung, see karl gustav jung for his grandfather's professor of medicine. Swiss psychiatrist and psychotherapist Carl JungJung circa 1935BornKarl Gustav Jung (1875-07-26)26. SwitzerlandSwissAlma materUniversity of Basel Known analytical psychological Types Collective Unconscious Complex Archetypes Anima
and Animus Synchronicity Shadow Extraversion and Introversity Ford University Harvard Uni
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Projection Denial Dreamwork Important characters Karl Abraham Alfred Adler Michael Balint Wilfred Bion Josef Breuer Nancy Chodorow Max Eitingon Erik Erikson Ronald Fairbairn Paul Federn Otto Fenichel Sándor Ferenczi Anna Freud Sigmund Freud Erich From Harry Guntrip Karen Horney Edith Jacobson Ernest Jones Carl Jung Abram Kardiner Heinz
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the Commission of the Jung's work was influential in the fields of psychiatry, anthropology, archaeology, literature, philosophy and religious studies. Jung worked as a research scientist at the famous Burghölzli Hospital under Eugen Bleuler. During this time, he gained the attention of Sigmund Freud, the founder of psychoanalysis. The two men conducted
long correspondence and collaboration, for a time, a common vision of human psychology. Freud saw the younger Jung as the heir to whom he had tried to advance his newly established International Psychoanalytic Association. Jung's research and personal
vision, however, made it impossible for him to follow the teaching of his older colleague, and sism became inevitable. This distribution was personally painful for Jung, resulting in the creation of Jung's analytical psychology is an individuation-
lifetime psychological process that distinguishes itself from the conscious and unconscious elements of each person. Jung considered this a major task for human development. He created some of the best-known psychological concepts, including synonyms, archetypal phenomena, collective unconsciousness, psychological complex, and extraversion and
introversion. Jung was also an artist, craftsman and builder and prolific writer. Many of his works were only published after his death and some still await Biography Of the Early Years of Clergy in Kleinhüningen, Basel, where Jung grew up karl gustav jung, was born in Kesswil, the canton of Thurgau, Switzerland, on 26 May 1944. Their first child, born in
1873 [12] [13] Was the youngest son of a well-known Basel medical and Protestant convert of German origin, also called Karl Gustav Jung (1794–1864), whose hopes of achieving happiness that never materialized, Paul Jung did not move beyond the status of an impoverished country pastor in the reformed Church of Switzerland; His wife had also grown up
in a large family whose Swiss roots went back five centuries. Emilie was the youngest child of samuel preiswerk (1799–1871) and his second wife. Preiswerk was an antistes, a title given to the head of the reformed clergy of the city, as well as hebrast, author and editor, who taught Paul Jung his professor of Hebrew at the University of Basel. When Jung
was six months old, his father was assigned to laufen's more prosperous ward, but the tension between his parents grew. Emilie Jung was an eccentric and depressed woman; He spent a lot of time in his bedroom, where he said the spirits visited him at night. [16] Although he was normal during the day, Jung recalled that at night his mother became strange
and mysterious. She reported that one night she saw a faintly luminous and unsasigned figure coming from her room with his father. Jung's mother left Laufen for several months in hospital near Basel for an unknown physical ailment. His father took
care of the boy with Emilie Jung's unmarried sister in Basel, but he was later brought back to his father's residence. Emilie Jung's continued bouts of absence and depression deeply disturbed her son and caused him to associate women with congenital unreliability, while his father meant to him credibility but also powerlessness. [17] In his memoirs, Jung
notes that this parental influence was the handicap I started. Later, these early impressions were reviewed: I have trusted and disappointed men's friends, and I have mis trusted women and were not disappointed men's friends, and I have mis trusted women and were not disappointed. After three years living in Laufen, Paul Jung applied for a transfer. In 1879, he was invited to Kleinhüningen, next to Basel, where his family lived
in the parsonage of the church. [19] The relocation brought Emilie Jung closer contact with her family and elevated her melancholy. [20] When he was nine years old, Jung's sister Johanna Gertrud was born (1884–1935). Know Trudi, he later became his brother's secretary. [21] Memories of his childhood Jung was a solitary and introverted child. From
childhood, he believed that, as his mother[22] had two personality number 1, as he called it, was a typical schoolboy who lived at the time. Personality number 1 was a dignified, authoritative and influential man from the past. Although Jung was close to both parents, he was disappointed in his father's
academic approach to religion. [24] Many childhood memories showed him lifelong impressions. As a boy, he carved a small mannequin from his pencil box on the tip of a wooden ruler and put it in a suitcase. He added a stone he had painted in the upper and lower sides and hid the suitcase in the attic. Periodically, he returned to the mannequin, often
bringing tiny sheets of paper with messages in his own secret language. He later reflected that this ceremonial act gave him a sense of inner peace and security. Years later, he discovered similarities between his personal experience and practices in indigenous cultures, such as collecting soul stones near Arlesheim or in the Tjurunga of Australia. He
concluded that his intuitive ceremonial act was an unconscious ritual, which he had practiced in a way that was strikingly similar to that of distant places he knew nothing about as a young boy. His observations on symbols, archetypes and collective consciousness were inspired in part by these early experiences, along with his later research. [27] [28] At the
age of 12, shortly before the end of his first year at the HumanistIsches Gymnasium in Basel, Jung was pushed to the ground by another boy who was so hard that he instantly lost consciousness. (Jung later testified that the incident was indirectly his fault.) The thought came to him then— Now you no longer have to go to school. [29] Since he walked into
school or started homework, he fainted. He stayed home for the next six months until he heard his father quickly tell a guest about the boy's future ability to sustain himself. They suspected he had epilepsy. Faced with the reality of his family's poverty, he understood the need for academic excellence. He went to his father's office and started french grammar.
He passed out three more times, but he finally got out of the way and didn't pass out. This event, Jung later recalled, was when I found out what neurosis was. [30] University of Basel, where Jung studied from 1895 to 1900. Initially, In his early life, Jung wanted to become a preacher or minister. His and several of his family members were also clergymen.
For some time, Jung had wanted to study archaeology, but his family could not afford to send him further than the University of Basel, which did not teach archaeology. After studying philosophy in his teens, Jung decided against the path of religious traditionalism and decided instead to pursue psychiatry and medicine. His interest was immediately captured
—it united the biological and the spiritual, exactly what he was looking for. In 1895 Jung began treatment at the University of Basel. Barely a year later in 1896, his father Paul died and left the family near the poor. They were helped out by relatives who also contributed to Jung's studies. [33] During his student days, he entertained his contemporaries with the
legend of the family that his paternal grandfather was the illegitimate son of Goethe and his German great-grandmother, Sophie Ziegler. Later in life, he retracted the story, saying only that Sophie was a friend of Goethe's niece. In 1900, Jung moved to Zurich and began working at burghölzl psychiatric hospital under the direction of Eugen Bleuler. Bleuler had
already communicated with Austrian neurologist Sigmund Freud. Jung's thesis, published in 1903, is based on the 1903 Book of The Year. It was based on an analysis of the supposed mediation of Jung's cousin Hélène Preiswerk under the influence of Freud's contemporary Théodore Flournoy. In 1902, Jung studied with Pierre Janet in Paris and later
equated his position from the complex to the Janeti idée fixe subconsciente. In 1905 Jung was appointed permanent senior doctor at the hospital and became a lecturer in the Faculty of Medicine at the University of Zurich. In 1904, he published in Franz Riklin their diagnostic association studies, of which Freud became a copy. [40] 1909. Eventually, a close
friendship and a strong professional connection developed between elder Freud and Jung, who left a great correspondence. For six years, they worked together in their work. In 1912, however, Jung published an unconscious psychology that made the theoretical difference between the two manifested. As a result, their personal and professional relationship
has been fractured – anyone who said that the other could not admit that he may be wrong. After culminating in a break in 1913, Jung married Emma in 1903. seven years his younger and older daughter a wealthy industrialist in eastern
Switzerland, Johannes Rauschenbach-Schenck and his wife. Rauschenbach was, among other things, the owner of luxury pieces of iWC Schaffhausen, an International Foam Company. In 1905, his two daughters and their husband became business owners. Jung's brother-in-law, Ernst Homberger, became the main owner, but the Jungs remained
shareholders in the successful business, which ensured the financial security of the family for decades. Emma Jung, whose education was limited, showed considerable ability and interest in her husband's research and went on to study and acted as an assistant to Burghölzl. He eventually became a well-known psychoanalyst. They had five children: Agathe,
Gret, Franz, Marianne and Helene. The marriage lasted until Emma's death in 1955. [46] During her marriage, Jung allegedly engaged in extramarital affairs. His alleged cases were most widely discussed with Spielrein involved a sexual
relationship, this presumption has been challenged in particular by Henry Zvi Lothane. [49] [50] During wartime army service during World War I, Jung was recruited by an army doctor and soon became a commandant in a boarding camp for British officers and soldiers. The Swiss were neutral and required to intern staff on both sides of the conflict who
crossed their borders to avoid capture. Jung worked to improve the conditions of soldiers stranded in Switzerland and encouraged them to take university courses. [51] [52] Relationship with Freud Each also seen: Psychoanalysis Meeting and Collaboration Group photo in 1909 in front of Clark University. Front row: Sigmund Freud, G. Stanley Hall, Carl Jung.
Back row, Abraham Brill, Ernest Jones, Sándor Ferenczi. Jung and Freud influenced each other in the intellectual year of Jung's life. Jung had become interested in psychiatry as a student reading Psychopathia Sexualis by Richard von Krafft-Ebing. In 1900 Jung graduated from his degree and began working as a trainee (volunteer doctor) under a
psychiatrist at Eugen Bleuler Burghölzli Hospital. [53] It was Bleuler who introduced him to Freud's writings, asking him to write a review of the Translation of Dreams (1899). In the early 1900s psychology of science was still in its early stages, but Jung became a qualified proponent of Freud's new psycho-analysis. At that time, Freud needed collaborators
and students to validate and disseminate his ideas. Burghölzli was a well-known psychiatric clinic in Zurich, and Jung's research had already earned him international recognition. Jung sent Freud a copy of his studies at the Word Association in 1906. [quote required] That same year, he published diagnostic association studies, which he later sent to Freud,
who had already purchased a copy. [41] Before the lively correspondence, Jung first met Freud on 3 December 2004. Jung recalled that the discussion between him and Freud is indefinable, 13 hours incessant. Six months later, 50-year-old Freud sent Jung in Zurich his latest collection of published essays. It marked the beginning of six years of intensive
correspondence and cooperation. In 1908 Jung became the editor of the newly established yearbook of psychoanalytic and psychoan
University was planned by psychologist G. Stanley Hall and included 27 distinguished psychiatrists, neurologists and psychologists. It was a watershed moment for the acceptance of north American psychoanalysis. It forged welcome connections between Jung and influential Americans. [57] Jung returned to the United States the following year for a short
visit. In 1910, Freud proposed Jung, his adopted eldest son, his crown prince and successor, to the newly formed International Psychoanalytic Association for the post of lifelong president. However, following strong objections from my Vienna colleagues, it was agreed that Jung would be elected for a two-year term. In 1910, Jung worked near Burghölzl and
breaks Jung's unconscious psychology: studying libido changes and symbolism, the tensions between him and Freud due to various differences, including those concerning the nature of libido. Jung emphasized the importance of sexual development and focused on collective unconsciousness: the part of unconsciousness that includes memories and ideas
jung believed were inherited from ancestors. Although he did not believe that libido was an important source of personality. In 1912, these tensions peaked because Jung felt seriously lightly after Freud visited his colleague Ludwig Binswanger in
Kreuzlingen, without visiting nearby Zurich, an incident Jung called a Kreuzlingen gesture. Soon after, Jung again traveled to the United States and gave Fordham University lectures, a six-week series that was published later in the year in the psychology of unconsciousness (later re-published as symbols of transformation). Although they contain some
comments on Jung's dissenting position on libido, they are largely psychotic Jung and the theory of analytical psychology, for which he became famous in the following decades. Nonetheless, it was their publication that Jung proclaimed cost me my friendship with Freud. [61] The second primary disagreement with Freud stemmed from their various
perceptions of the unconscious. Jung considered Freud's theory of consciousness incomplete, unnecessarily negative and elastic. According to Jung, Freud only created conscious model, which Jung called personal unconscious,
but his hypothesis is more of a process than a static model, and he also suggested that there be another, all-encompassing form of unconsciousness outside the personal that he called psychoid – a term borrowed from Driesch, but with somewhat altered meaning. [64] Collective unconsciousness is not so much a geographical location, but a deductible from
the alleged proliferation of archetypes over time and time. In November 1912, Jung and Freud met in Munich to meet prominent colleagues to discuss psychoanalytic magazines. [65] Speaking in a new psychoanalytic movement. When Jung spoke,
Freud suddenly fainted and Jung carried him to the couch. [66] Jung and Freud met in person for the first time in September 1913 at the Fourth International Psychology. Midlife Isolation It was the publication of Jung's book Psychology
of Unconsciousness in 1912, which led to the break of Freud. The letters they exchanged show Freud's refusal to reflect on Jung's ideas. This rejection caused what Jung described in his (posthumous) 1962 autobiography, Memories, Dreams, Reflections, as a resounding mistrust. Everyone he knew disappeared, except for two of his colleagues. Jung
described his book as an experiment, only partially successful, to create a broader setting of medical psychology and bring the whole psychic phenomena within its purpose. The book was later reviewed and titled Symbols of Transformation in 1922. [quote needed] London 1913-14 Jung spoke in 1913. His travels were soon interrupted by war, but his ideas
continued to attract the attention of The British mainly through the efforts of Constance Long, who translated and published the first volume of the writings she collected. [67] In 1913, at the age of 38, Jung experienced a terrible confrontation unconscious. He saw visions and heard voices. He was at times worried that he was at risk of psychosis or
schizophrenia. He that it was a valuable experience and in its own right, it created hallucinations or, in his own words, the process of active imagination. He recorded everything he experience and in its own right, it created hallucinations or, in his own words, the process of active imagination. He recorded everything he experienced in small magazines known as black books, although two of the seven volumes have brown cover. Jung began to transcribe his notes into a large red leather-related
book, where he worked occasionally for 16 years. Jung did not leave posthumous instructions on the final arrangement, which he called Liber Novus or the Red Book. Sonu Shamdasani, a historian of psychology from London, tried for three years to convince Jung's resistant heirs to have it published. By mid-September 2008, less than two dozen people had
seen it. Jung's grandson, Ulrich Hoerni, decided to publish it when the philemon Foundation raised the necessary additional funds. In 2007, two DigitalFusion technicians who worked with New York City publishers W.W. Norton & DigitalFusion technicians who worked with New York City publishers W.W. Norton & DigitalFusion technicians who worked with New York City publishers W.W. Norton & DigitalFusion technicians who worked with New York City publishers W.W. Norton & DigitalFusion technicians who worked with New York City publishers W.W. Norton & DigitalFusion technicians who worked with New York City publishers W.W. Norton & DigitalFusion technicians who worked with New York City publishers W.W. Norton & DigitalFusion technicians who worked with New York City publishers W.W. Norton & DigitalFusion technicians who worked with New York City publishers W.W. Norton & DigitalFusion technicians who worked with New York City publishers W.W. Norton & DigitalFusion technicians who worked with New York City publishers W.W. Norton & DigitalFusion technicians who worked with New York City publishers W.W. Norton & DigitalFusion technicians who worked with New York City publishers W.W. Norton & DigitalFusion technicians who worked with New York City publishers who
Corbett, looking at the text in The New York Times, the Book is bombastic, baroque and like so much else about Carl Jung, a deliberate weirdness, synchronised antediluvian and mystical reality. The Rubin Art Museum in New York showed the original Red Book magazine, as well as some of Jung's original magazines, 7. [71] According to them, when he
was working on this book, Jung developed his main archetype theories, the collective consciousness and the individuation process. Two-thirds of the pages bear jung lighting and illustrations on text. [71] Travels Jung emerged from his period of isolation in the late 1990s, publishing several articles in the magazine, followed by the 1921 edition of The New
York Times. This was followed by a decade of active publication, which is interspersed with overseas travel. England (1920, 1923, 1925, 1935, 1938, 1946) Constance Long organized by Helton Godwin Baynes (known as Peter) and the second in 1925, jung held lectures
at the Tavistock Clinic in London, which was later published as part of the collected works. In 1938, Oxford University was awarded a Jung honorary degree. [74] 29. Cheshire to stay with Bailey's family in the Lawton Sea. In 1946, Jung agreed to become the newly formed Society of Analytical Psychology' first honorary president in London, having previously
approved a training programme developed by Michael Fordham. [76] During the 1909-1912, 1924-25, 1936-1937 collaboration between Jung and Freud, the United States both visited the United States for a lecture at Clark University, Worcester, Massachusetts, where both were awarded honorary degrees. In 1912, Jung gave a series of lectures at Fordham
University in New York, which was later published in 1912 as unconscious psychology. Jung made the 1924-195 worlds a great place to Of special value to Jung was a visit to the Chief Mountain Lake of Taos pueblo near Taos, New Mexico. In 1936, Jung made another trip to America, giving lectures in New York and New England for his growing group of
American followers. In 1937, he returned to Yale University to provide lectures on the Bugishu Psychology and religion. In October 1925, Jung embarked on his most ambitious expedition to East Africa on the Bugishu Psychology and religion. In October 1925, Jung embarked on his most ambitious expedition to East Africa on the Bugishu Psychology and religion. In October 1925, Jung embarked on his most ambitious expedition to East Africa on the Bugishu Psychology and religion. In October 1925, Jung embarked on his most ambitious expedition to East Africa on the Bugishu Psychology and religion. In October 1925, Jung embarked on his most ambitious expedition to East Africa on the Bugishu Psychology and religion. In October 1925, Jung embarked on his most ambitious expedition to East Africa on the Bugishu Psychology and religion. In October 1925, Jung embarked on his most ambitious expedition to East Africa on the Bugishu Psychology and religion.
trip to Africa, they met English woman Ruth Bailey, who joined her safari a few weeks later. The group travelled through conversations with culturally isolated residents in the region. He later concluded that his main
understandings related to himself and the European psychology in which he was raised. [78] In December 1937, Jung resigned from Zurich for a major tour of India with Fowler McCormick. In India, for the first time, he felt under the direct influence of foreign culture. In Africa, his conversations were strictly limited to the language barrier, but in India he was
able to chat extensively. Hindu philosophy became an important element in his understanding of the role of symbolism and life in the unconscious, although he avoided meeting Ramana Maharshi. He described Ramana as absorbing me. Jung fell seriously ill on this trip and suffered delirium for two weeks at a Calcutta hospital. After the 1938 World No. Jung
later became ill in 1943. [81] C.G. Jung Institute, Kcht, Switzerland Jung continued to publish books until the end of his life, Flying Sauces: The Modern Myth of Things Seen in the Sky (1959), which analyzed the archetypal meaning and possible psychological significance of reported observations of UFOs. He was also friends with the father of an English
Roman Catholic priest, Victor White, who responded to Jung after he published his controversial response to Job. In 1961, Jung wrote his last work, a contribution to man and his symbols entitled Approaching Unconscious (published posthumously in 1964). Jung died 6. [43]:450[84] He was set for circulatory diseases. [85] Awards Among his main
distinctions are honorary doctorates from: Clark University in 1909 at Fordham University in 1912 harvard university 1936 Adibad University 1937 Benares University 1937 Calcutta University in 1909 at Fordham University in 1912 harvard university 1938 Geneva University 1938 Geneva University 1937 Benares University 1937 Calcutta University 1938 Geneva University 1938 Geneva University 1938 Geneva University 1938 Geneva University 1937 Calcutta University 1938 Geneva University 1938 Geneva University 1937 Calcutta University 1938 Geneva University
Swiss Federal Institute of Technology in Zurich, ETH 1935 appointed honorary member of the Royal Society of Medicine in 1946 awarded Festschrift at Eranos in 1945 appointed president of the Society of Analytical Psychology, London, 1946 awarded Festschrift at Eranos in 1955 named honorary citizen Kűsnacht in 1960, his 85th. [86] It was
thought that Jung's idea was made up of the early family influences that on his mother's side were of interest in the occult and academic, Karl Gustav Jung, and the family's real connection to the niece of german polymaths, Johann Wolfgang Goethe
Löttchen. [87] Although he was a practicing physician and writer and founded analytical psychology, much of his life's work was spent on researching related fields such as physics, vitality, eastern and writer and founded analytical psychology, much of his life's work was spent on researching related fields such as physics, vitality, eastern and writer and founded analytical psychology, much of his life's work was spent on researching related fields such as physics, vitality, eastern and writer and founded analytical psychology, and sociology, and sociology, as well as literature and art. Jung's interest in philosophy and spiritual subjects led many to become
mystical, even though his preference was to be seen as a man of science. [88] The main concepts of analytical psychology developed by Jung are: [89] Archetype – a concept borrowed from anthropology that supposedly stands for universal and repetitive spiritual images or themes. The definitions of jung archetypes varied over time and have been
discussed over their usefulness. Archetypal images – universal symbols that can mediate the opposites of the psyche, often found in religious art, mythology and fairy tales in different cultures complex – a suppressed arrangement of images and experiences that regulates perception and behavior in extraversion and introversion personality traits with a
degree of openness or reserve contribute to the psychological type. [90] Persona - a personality element that emerges for adaptation or personality including often considered negative ego - in the middle of the field of consciousness, part of the
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psyche in which our sense of consciousness identity and existence lies. [91] Collective unconscious – subconscious – subconsci
inner personal masculine masked depiction of such a complex and archetypal image of Self – central to the archaic concept that governs the indivuation process, symbolized by mandalas, an alliance between man and woman, a whole, unity. Jung considered this as the central archetype of the psyche, Individuation— a process of execution of each person
that does not allow for a conscious or unconscious position, but does not justify both of them. [92] Chronicle – a causal principle that is the basis for a seemingly random phenomenon. [93] Extraversion and Introversion and Int
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 Dionys, 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 extraverts
interpret the world objectively. Persona This: persona (psychology) In your psychological theory, which is not necessarily related to the part of the collective psyche through socialization, segraulation 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 individuality, so both I and others believe that identity, even if it really is no more than a well-played role through which the collective
psyche is expressed. Jung considered the persona-mask a complex system that mediates between individual consciousness and the social community: it is a compromise between the individual and society that a man should seem to have. [98] But he also makes it quite clear that it is essentially a character mask known to the theatre, with a dual function:
both intended to give a certain impression to others and to hide (some) of the true nature of the individual. [99] The therapist then aims to help the individuation process through which the client (re)benefits from himself, both a deceptive cover persona, 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) and a convincing identity[100], 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 as part of the unconscious mind and consists of the characteristics of individuals not liking/rather 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. Without a well-developed 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, 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's work with himself and his patients convinced him that 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, Gnostism, 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 pantheon 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 III) 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 Thacher, a longtime friend and drinking friend of Bill Wilson, later founder of Alcoholics Anonymous (AA). Thacher 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 attender (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; As long as you're there, you're going to settle your affair with the
Oxford group. I can't do it better than Jesus. Jung claims to have seen similar treatments among Roman Catholics. The 12 step program alcoholic anonymous has an intense psychological backdrop, involving a person's ego and dichotomy between the conscious and unconscious mind. [113] The study of paranormal Jung had an obvious interest in the
paranormal and the occult. For decades, he participated in seances and claimed to have witnessed a paraphercytic phenomenon. Initially, he attributed them to psychological Foundations' belief in alcohol. [114] However, he began to question whether only a
psychological approach could cope fairly with these phenomena[114] and noted that the mental hypothesis would produce better results. [115] Showing his scepticism about this postulation because he could not find substantial evidence of the existence of spirits. Jung's idea of a paranormal culminated in a synonym for his idea that meaningful connections in
the world occur by coincidence, which has no obvious causal connection. What he called a causal link. [117] Despite his experiments, which did not confirm the phenomenon[118], he kept this idea as an explanation for the apparent ESP. [119] It also provided a functional explanation of how I-Ching worked, although it was never clear how the synonym
worked. [120] The interpretation of quantum mechanics Jung influenced one philosophical interpretation (not science) of quantum physics, along with the concept of synonym, 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 oblivious to the
concept 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 Mysterium Coniunction, he first appeared in English as part of the work collected by
C. G. Jung. At Mysterium Coniunction, Jung's last book was focused on Mysterium archetype, known as the holy marriage between the sun and the moon. Jung argued that the stages of alchemists, smear, whitening, 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 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 Riik 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-re revived personality from whom all are expected, but that personality was only
disguised by people who knew how to manipulate it [124] and referred to the state as a form of slavery. [125] [127] [128] He also believed that the state swallowed the religious forces of [the people] and that the state swallowed that the state s
stage acts are comparable to religious displays: Brassi 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 more the 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
Arztliche Gesellschaft für Psychotherapie, led by Matthias Göring, psychotherapist Matthias Göring (134) and the cousin of the prominent Nazi Hermann Göring 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 which Jung 1934 [136] This meant that German Jewish doctors to join it directly, not through they were excluded from the German
affiliate, as well as from other German medical associations operating under the Nazis. [137] As head of the international body, Jung took on general responsibility for its publication, The Zentralblatt für Psychotherapie. In 1934, Jung wrote in the Swiss edition
of Neue Zürcher Zeitung that he experienced great surprise and disappointment when Zentralblatt associated his name with a pro-Nazi statement. Jung went on to say: The main point is to get young and insecure science to safety during an earthquake. [141] He did not end his relationship with Zentralblatt at that time, but he arranged the appointment of a
new editor-in-chief, Carl Alfred Meier in Switzerland. Over the next few years, under Jung and Meier, Zentralblatt maintained a different position from the Nazis as he continued to contribute to psychotherapy by Jewish doctors. [142] In the face of energetic German attempts by a nationalist international body, Jung joined the European Union in 1939. Nazism
and anti-Semitism and anti-Semitism divided the Nazis' interest in European mythology and popular psychology. [143] [144] [66] Richard Noll describes Jung's own reaction to this connection: Jung clearly defines himself in the spirit of the German Volkstumsbewegung throughout this time and well in the 1920s and 1930s, until the horrors of Nazism finally
forced him to reframe these 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 death. [147] [148] He later [if?] say: Hitler seemed to double the real person, as if hitler 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 of the structure of the Jewish gospel of Freud[153] demonstrate the basis of the structure of the structure of the structure of the idea of anti-Semitism. [154] During 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's 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 symbolizes dreams. His influence on popular psychology, religion p
writer who claimed to have a 16-year friendship with Jung, from which several books and films were created about Jung. [157] The accuracy of Van der Post's requirements with regard to 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 World Is Made of Glass (1983), Morris West gives 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 a central part of his 1970 novel Manticore. He said in the letter: 'There have been other books 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 Zurich liked it very much. [161] Jung's original art statue on Mathew 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
symbolism of a dream into works of art. [162] American Abstract Expressiseet 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 and which he wrote: Liverpool is a pool of life, it makes to live. In 1987, a plaster statue was erected on Mathew Street, vandalised and replaced in 1993. Music musician 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
took part in a new york red book exhibition with the artist Tony Oursler, who described Bowie as reading and talking with a psychoanalyst passion. Bowie's The song Shadow Man encapsulates the key Jungian concept, while in 1987 Bowie described Glass Spiders Never Let Me Down as Jungian's mother figures, around which he not only anchored a global
tour, but also created a huge stage effigy. [167] British rock band The Police published a book in 1983. Banco de Gaia called her 2009 electronic music album Ænima, which is the title of anima and animus concepts. In the song Forty-Six and 2, the
singer tries to get his shadow over the exploration and crossing of the evolving self. Argentine musician Luis Alberto Spinett was influenced by Jung's texts in his 1975 new. Jung appeared on the front page of The Lonely Hearts Club Band of Beatles Sergeant Pepper. [170] South Korean band BTS 2019 album Soul Card: Persona is based on Jung's soul
map, which provides the basic principles of Jung's analytical psychology. [171] It includes an intro song called Persona rapped by the group leader RM, who asks who I am?, and is confronted with different versions of himself with the words Persona, Shadow and Ego, referring to Jung's theories. On 21 February 2020, the ensemble published a map of Soul:
7, which focuses specifically on Jung's Shadow and Ego theories. [173] As part of the band's comeback from the first phase, Interlude: Shadow, rapped by Suga and released on January 10, [174] addresses shadows and darkness that go hand in hand with light and attention-turned-celebrities. [175] J-Hope's next comeback trailer, Outro: Ego, ends with his
self-declaration and ego when he appears in a colorful city where the artist's current image is projected. [177] Theatre, film and television Federico Fellini preferred Jung to Freud because Jung's analysis defined the dream not
as a symptom of a disease that required treatment, but rather as a link to archetypal images shared by all mankind. [178] The BBC interviewed Jung face-to-face with John Freeman at Jung's home in Zurich in 1959. [179] Stephen Segaller produced a documentary about Jung as part of his Dream World, The Wisdom of Dreams in 1985. It was re-released in
2018. This was followed by a book with the same title. Stanley Kubrick's 1987 work on the 1987 World Cup. In one scene, the colonel asks the soldier responds: I think I was trying to suggest something about human duality, sir...
Jung's business, sir. [182] Dangerous Method, a 2011 film directed by David Cronenberg based on Hampton's play Talking Cure, is a fictional dramatization of Jung's life between 1904 and 1913. This is mainly about his relationship with Freud and Sabina Spielrein, a Russian woman who became his mistress and student, and later the analyst himself. [183]
Recently, Robert Eggers' phthological thriller, Lighthouse, has elements heavily influenced by Jung's miraculous hope that this is a film in which both Jung and Freud would fiercely eat their popcorn. [184] The series of persona games of video games is largely based on Jung's theories[185] as well as the nightly dream series. Xenogears for the original
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