Jung and the Practice of Analytical Psychotherapy

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Jungian theory appeals to deep thinkers, dreamers, the spiritually open, and the psychologically adventurous. This is probably because Jung himself embodied these traits. He traveled, delved into the mystical, and experimented in concrete ways with making his unconscious conscious—he even built his own castle, out of stones, by hand.

There are some fairly esoteric aspects to a full-blown Jungian approach to understanding and helping people. On the other hand, some of his thinking has become as common and useful as standard gardening tools. Human fascination with dreams, culture, and the collective and mysterious forces that motivate, frighten, thrill, and fulfill us guarantees that Jung’s ideas will continue to hold intrigue long into the future. This may be because, as articulated in the following quotation, Jung’s approach to human psychology is all about embracing the whole process of living.

The serious problems in life, however, are never fully solved. If ever they should appear to be so it is a sure sign that something has been lost. The meaning and purpose of a problem seem to lie not in its solution but in our working at it incessantly. This alone preserves us from stultification and petrifaction.

—Carl Gustav Jung, The Portable Jung (Campbell, 1971, pp. 11–12)

Biographical Information: Carl Gustav Jung

Carl Gustav Jung, named for his paternal grandfather, was born in Kesswil, Switzerland, in 1875 and died in Zurich in 1961. His parents had previously lost two boys in infancy, so Carl was an only child until the birth of his sister, 9 years later. As a youngster, Jung remembered struggling with many fears and insecurities. His mother, who was a stay-at-home mother and household manager, became ill and had to be away for a significant time while Jung was 3 years old. The young boy experienced this absence as a terrible and frightening abandonment.

Jung’s father, a clergymen, was invested in his son’s intellectual development, teaching him Latin at an early age. Jung reported that his mother was also intellectually oriented, often reading to him of exotic world religions. According to June Singer (1973), young Carl Jung was resistant to certain traditional subjects, and he learned to have fainting spells in order to stay home from school. At one point he overheard his
father stating that his son was quite disabled and would probably never lead a normal life. This seemed to ignite a certain oppositionality common to some young people, and Jung overcame his malingering tendencies, and he returned to school, determined to succeed.

Jung considered careers in archaeology and theology before settling on medical training, which he completed in 1900. However, he continued to develop his interest in spiritual and psychic phenomena, working with Eugene Bleuler at a mental hospital in Zurich, and later with Pierre Janet in Paris.

A cousin of Jung’s displayed unusual psychic abilities at an early age. At age 15, she “channeled” the spirits of dead relatives and performed various séances that Jung attended and studied at length. In fact, his interest in these phenomena was so strong that he completed his dissertation in the area.

Jung married Emma Rauschenbach in 1903; they had four daughters and one son. Although Jung lived most of his life in Switzerland, he traveled extensively to feed his avid curiosity about differing human cultures and practices. Carl Jung began corresponding with Sigmund Freud in 1906 and traveled to Vienna with his family in 1907 to spend a week socializing and meeting with Freud and members of the Viennese psychoanalytic circle. The two spent 13 straight hours together after the Wednesday gathering of Freud’s group, tremendously enjoying each other’s intellectual company. We detail the development and ending of their relationship in the next section.

**Historical Context**

Jung and Adler were contemporaries of Freud’s, and all were acquainted with each other, living in similar worlds, and using similar terminology to explore and articulate relatively new ideas about human functioning circulating during their time. However, there are vast differences in their family lives and professional exposures. Jung’s father, a clergyman, and his grandfather, a medical doctor, were both reported to be intellectual and politically radical. Jung’s mother delighted in reading him stories of faraway lands and unusual belief systems. Jung’s cousin conducted convincing séances. And Jung himself was drawn to the mysteries of life, culture, and the paranormal. Jung’s world was far larger than his native Switzerland. He traveled to many distant lands, including Uganda, Kenya, New Mexico (to visit with Indians there), Tunis, and Algiers. He read extensively in religion, mythology, folklore, philosophy, and
theology.

**Jung and Freud**

Similar to Adler, Jung had a professional life that preceded his contact with Freud. Also similar to Adler, following a few years of close contact with Freud and psychoanalysis, Jung severed all ties with Freud. Unlike Adler, Jung was not expelled from the Psychoanalytic Society. Instead, for the most part, Jung emotionally and psychologically liberated himself from Freud’s influence.

In 1909, Freud considered Jung to be like an eldest son and the crown prince of psychoanalysis. At almost the same moment, Jung began to question Freud, the “father.” In a dramatic exchange, Jung revealed to Freud his interest in the paranormal, an interest that moved Freud to respond with “That is sheer bosh” (Jung, 1965, p. 155). Jung also proposed the possibility of a “psychosynthesis” that created future events as a balancing force to psychoanalysis. In late summer of 1912, Jung sailed to New York and gave a lecture series at Fordham University. These lectures began clearly distinguishing his form of psychoanalysis from Freud’s. He was in the process of completely reformulating the psychoanalytic construct of psychic energy or libido from a sexually based source of psychic energy to a more general source of psychic energy, a process that was simultaneously threatening and disappointing to Freud.

Jung was aware of Adler’s earlier exit from the Psychoanalytic Society. Although he was critical of Adler and his followers, Jung’s emotional response to Freud was leading him down the same road. He was struggling to manage his ambivalence toward Freud. On December 18, 1912, he wrote the following powerful letter to the man who had anointed him the crown prince of psychoanalysis (Bankart, 1997).

Dear Professor Freud:

May I say a few words to you in earnest? I admit the ambivalence of my feelings towards you, but am inclined to take an honest and absolutely straightforward view of the situation. If you doubt my word, so much the worse for you. I would, however, point out that your technique of treating your pupils like patients is a blunder. In that way you produce either slavish sons or impudent puppies (Adler-Stekel and the whole insolent gang now throwing their weight about in Vienna). I am objective enough to see through your little trick. You go around sniffing out all the symptomatic actions in your vicinity, thus reducing everyone to the level of sons and daughters who blushingly admit the existence of their faults. Meanwhile you remain on top as the father, sitting pretty. For sheer obsequiousness nobody dares to pluck the prophet by the beard and inquire for once what you would say to
a patient with a tendency to analyze the analyst instead of himself. You would ask him: “Who’s got the neurosis?”

You see, my dear Professor, so long as you hand out this stuff I don’t give a damn about my symptomatic actions; they shrink to nothing in comparison with the formidable beam in my brother Freud’s eye. I am not in the least neurotic—touch wood! I have submitted lege artis et tout humblement to analysis and am much the better for it. You know, of course, how far a patient gets with self-analysis: not out of his neuroses—just like you. If ever you should rid yourself entirely of your complexes and stop playing the father to your sons and instead of aiming continually at their weak spots take a good look at your own for a change, then I will mend my ways and at one stroke uproot the vice of being in two minds about you. Do you love neurotics enough to be always at one with yourself? But perhaps you hate neurotics. In that case how can you expect your efforts to treat your patients leniently and lovingly not to be accompanied by somewhat mixed feelings? Adler and Stekel were taken in by your little tricks and reacted with childish insolence. I shall continue to stand by you publicly while maintaining my own views, but privately shall start telling you in my letters what I really think of you. I consider this procedure only decent.

No doubt you will be outraged by this peculiar token of friendship, but it may do you good all the same.

With best regards,

Most sincerely yours, Jung (quoted in Bankart, 1997, pp. 155–156)

Freud’s response to Jung was less outrage than disappointment. But in the end, he was unable to tolerate Jung’s angry critique and his promise of a friendship characterized by a brutal bluntness. An excerpt of Freud’s letter in response to Jung captures his effort to minimize his personal emotional damage and move on. It reads:

I propose that we abandon our personal relations entirely. I shall lose nothing by it, for my only emotional tie with you has long been a thin thread—the lingering effect of past disappointments—and you have everything to gain, in view of the remark you recently made in Munich, to the effect that an intimate relationship with a man inhibited your scientific freedom. I therefore say, take your full freedom and spare me your supposed “tokens of friendship.” (Bankart, 1997, p. 156)

Jung’s response was brief and carried within it the seeds of his interest in and aptitude for predicting the future. He wrote:

I accede to your wish that we abandon our personal relations, for I never thrust my friendship on anyone. You yourself are the best judge of what this moment means to you. “The rest is silence.” (Bankart, 1997, p. 156)

With that formidable phrase, the Freud-Jung correspondence officially ended. And Jung’s plunge into the depths of his own psyche deepened.
Post-Enlightenment

The Enlightenment period in history is also referred to as the Age of Reason. Jung’s intellectual development was strongly influenced by post-Enlightenment thinking. Like many other thinkers of his time, he began exploring concepts and experiences beyond the reasonable and rational. In contrast to Freud’s positivistic, mechanistic, scientific, and materialistic approach to human psychology, Jung embraced mystical and religious symbols and experiences.

By some measures, Jung is the most multiculturally oriented of the early theorists. His exposure to the wisdom of other cultures led him to an openness about ideas. He saw overarching patterns as well as distinctive features in myths and religions. Although Jung may not have framed it as such, his thinking also has surprising feminist applications that we’ll discuss in the next section. Unfortunately though, Jung’s philosophies also reflected a belief that not all people had the gifts necessary to achieve full individuation. In fact, he, like Plato, envisioned a relative minority of individuals who, given the proper opportunities, could be both the political and moral leaders of humankind (Pietikainen, 2001). Further, he hypothesized possible racially specific collective unconscious patterns that could be construed as constituting greater or lesser sophistication. For a period of time in the early to mid-1930s, Jung’s work and certain beliefs about archetypal energies came under Nazi influence, although many claim that Jung went along with this destructive worldview more for expedience than heartfelt agreement with Nazi philosophy. He abandoned this association long before it began to display its horrific manifestations. He moved back (figuratively and in reality) to his neutral Switzerland and distanced himself from the politics and racial discrimination of that era.

Theoretical Principles of Jungian (Analytical) Psychology

In contrast to Freud’s pessimistic preoccupation with unconscious, conflict-ridden, instinctual drive states, Jung was impressionistic, optimistic, and preoccupied with unconscious forces, mystery, myth, and
symbol. His overarching emphasis was on the great potential and creative energy residing within individuals and society. For Jung, the unconscious was not a seething cauldron of primitive and threatening impulses, but rather a potential source of both great peril and great wisdom. In the process of making the unconscious conscious, each individual’s unconscious was to be approached respectfully, hopefully, and with a listening attitude. As Yoram Kaufmann (1989) pointed out, “[a]nalystical [Jungian] psychotherapy is an attempt to create, by means of a symbolic approach, a dialectical relationship between consciousness and the unconscious” (p. 119).

In his Collected Works, Volume 7, Jung (1966a) wrote the following, underlining the importance of this dialectical relationship:

A psychological theory, if it is to be more than a technical makeshift, must base itself on the principle of opposition; for without this it could only re-establish a neurotically unbalanced psyche. There is no balance, no system of self-regulation, without opposition. The psyche is just such a self-regulating system. (p. 92)

Although the term spiritual is currently both popular and overused, Jung’s open attitude toward explanations that elevated and transcended biologically based drive states led Petteri Pietikainen (2001) to write:

What is remarkable about the development of Jung’s analytical psychology is that he spiritualised [sic] the world of nature, the world of drives and instincts. . . . In contradistinction to Freud, who had naturalized the world of spirit and reduced even the loftiest of ideas to the level of elementary drives, Jung proposed that there are spiritual and ethical values that manifest themselves as drives. (p. 5)

Jung called his theory and therapy analytical psychotherapy to distinguish it from Freud’s psychoanalysis. Perhaps because analytical psychotherapy has stayed closely aligned with Jung, the terms Jungian and analytical are used interchangeably in the professional literature. The word analytical doesn’t insinuate a close relationship to the concept of psychoanalysis. The reason this is important is that psychoanalysis has come to mean, in common parlance, an analysis of the unconscious. Jung was clear that one should not simply attempt to analyze the unconscious, stating, “Indeed it would be a most reprehensible blunder if we tried to substitute analysis of the unconscious for the well tried conscious methods” (Jung, 1954a).

Questions for Reflection

One of the most basic questions about human nature is this: Are humans born with more natural tendencies toward the good (community spirit, kindness, creativity, compassion) and therefore the role of parents,
therapists, and society is to encourage and enhance these good inborn
tendencies, or are humans born with more natural tendencies toward the
destructive (selfishness, lawlessness, aggression, egocentricism), and
therefore the role of parents, therapists, and society is to limit, discipline,
rein in, and overcome these natural but dominant tendencies? Freud and
Jung seem to stand on opposite sides of this debate. Where would you
stand? Most people want to stand somewhere in the middle, but if you
had to lean one way or the other, which way would it be? How might this
influence the ways you work with people seeking to change?

Theory of Personality

If Jung is right in thinking that creative energy comes from making the
unconscious conscious, then he must have been well acquainted with his
own unconscious. Bearden, Cox, and Freilinger (2008) describe him as a
“towering and relevant force in the art and practice of psychotherapy” (p.
31). There is no doubt that Jung was a creative thinker and writer. His
construction of the human personality is uniquely his, even though some
of the terms may seem familiar. The following are important and
particular definitions of terms Jung used in his explanations of human
functioning.

Unconscious

This is the vast pool of forces, motives, predispositions, and energy in our
psyches that is, at any given time, unavailable to our conscious mind but,
when sought, can offer balance and health. Jung wrote:

The unconscious as we know can never be “done with” once and for all. It is, in
fact, one of the most important tasks of psychic hygiene to pay continual attention
to the symptomatology of the unconscious content and processes, for the good
reason that the conscious mind is always in danger of becoming one-sided, of
keeping to well-worn paths and getting stuck in blind alleys. (Campbell, 1971, p.
159)

Jung divided the unconscious into two entities. The personal unconscious
is particular to each individual and is material that was once conscious. It
contains information that has been forgotten or repressed but that might
be made conscious again, under the right circumstances. When dreams
and fantasies are of a personal nature, Jung believed they represented the
personal unconscious.

The collective unconscious is a shared pool of motives, urges, fears,
and potentialities that we inherit by being human. Jung believed this part of the unconscious was far larger than the personal unconscious and that it was universally shared by all members of the human race. When dreams and fantasies contain impersonal material unrelated to personal experiences, Jung believed they emanated from the collective psychic substrate, the collective unconscious. Jung believed that the collective unconscious consisted of universally shared myths and symbols, common to all humans. Another way to understand this concept is offered by Erich Kahler (1989):

“Collective unconscious,” as used by Jung, seems to me a misleading term. I prefer to call the same psychic zone “generic unconscious” because the word collective presupposes a number of separate individuals who assemble together. Archaic groups . . . did not form through collection or being collected. . . . This distinction is all the more important since in recent times, under the impact of modern collectives—political parties, unions, associations of all kinds—there has developed a truly collective unconscious which will have to be clearly set apart and considered in its own specific character. (pp. 7–8)

**Complexes**

While Freud, Adler, and Jung all used this term, each gave it a different meaning. For Jung, a complex was a swirling pool of energy generated in the unconscious. The energy whirls and circles because there is something discordant and unresolved in the person’s life. Jung claimed that one could think of complexes as challenging obstacles—therefore, complexes weren’t necessarily negative, but their effects might be. If you had a difficult or an absent father, and you haven’t worked out that loss, you might not be as neutral and balanced about the concept of “father” as your peers. You might not react in what are considered normal ways to father figures. You might fight ferociously, or run in fear from certain emotional triggers that have to do with fathers, although you might not be aware that you do so. You also might not be able to explain your emotions or actions to yourself. In short, you might have a father complex. The possible complexes are as diverse as human experience. Jung placed great importance on complexes, stating, “The via regia [royal road] to the unconscious, however, is not the dream, but the complex, which is the architect of dreams and of symptoms” (Jung, 1946, p. 101).

**Archetypes**

The collective unconscious contains patterns and ordering principles that are essential components of the common human experience. Jung called
these patterns archetypes (pronounced ark’-a-types) and believed they gave form and energy to our unconscious enactments of basic human dramas (Haule, 2011; Knox, 2003). The concept of archetypes is not particularly easy to grasp. You might try thinking of them as electrical potential—a great deal of energy can be accessed in the right circumstances, should the valences be correct. This archetypal energy will take form as circumstances and individual propensities match up. Jung (1946) wrote:

> the archetype as an image of instinct is a spiritual goal toward which the whole nature of man strives; it is the sea to which all rivers wend their way, the prize which the hero wrests from the fight with the dragon. (p. 212)

Jung and Jungian practitioners and theorists have named and described many archetypal images. We’ll define some of the most common, but many fascinating books explore archetypes in much greater depth (Haule, 2011; Knox, 2003).

The persona is the archetype that takes and/or changes form where situation meets person. Jung believed healthy people adapt to social demands around them. Our persona enables us to hold our inner selves together while interacting with the diverse distractions, temptations, provocations, and invitations the world offers us. Many have described persona as being analogous to skin, in that our skin provides containment, shape, and an informative and somewhat permeable boundary between our inner workings and the substances and sensations in the outer world. Our persona is the mask we wear, or the set of behaviors we engage in to accomplish what is expected in a given relationship. Our professional persona is and should be somewhat different from our persona at a party or our persona when spending time with loved ones.

When a persona is too loose, there is too little common ground between behaviors and personality in different settings. From the outside, this might make someone look phony and inconsistent. From the inside, the person might struggle to have any sense of who he or she really is. When a persona is too tight, one cannot seem to stop being a certain way, even when the situation demands a very different set of behaviors. The businesswoman who can’t leave work at the office and the doctor who can’t stop doctoring are examples of the tight persona. In dreams, we get hints about struggles with persona when symbols like houses or other shelters or coverings are featured. In his usual simple prose, Jung (1950) wrote, “The persona is that which in reality one is not, but which oneself as well as others think one is” (p. 61).

The shadow is that aspect of our psyche we have either never known or have repressed. It contains aspects of ourselves that we’ve been unable to
accept. It is compensatory, or in a direct, reciprocal relationship with the persona. Most people who consciously believe themselves to be relatively nice and caring have shadows that are not all that nice. But Jung also hypothesized that if our personas were mean, unworthy, inadequate types, then our shadow might contain kind, upright, caring aspects. Either way, the shadow dwells deep in the unconscious.

One way to glimpse your shadow is to notice people who bother you to an extent that doesn’t seem balanced or rational. They really get under your skin. Jung believed that we project our shadow archetypes onto other people and then overreact to that projection, as if it were something we were highly allergic to (Kaufmann, 1989). The projection isn’t inaccurate, just overblown. The person we believe to be horribly dishonest and self-serving probably is dishonest and self-serving. But if you didn’t fear the same traits in yourself, you would be much more balanced in your response to this person. There are some similarities between the concept of the shadow and Freud’s concept of id. However, consistent with Jung’s buoyancy and optimism, therapeutic work is aimed not at controlling our shadow, or shaming it, or robbing it of energy (Bly, 1988). Instead, it is to understand, embrace, and acknowledge it (in some ways similar to a confessional process; Marlan, 2010). We’ll talk more about this in the section on application. In dreams, the shadow often shows up as the same sex as the dreamer. It is usually an unsavory or frightening character of some sort.

The archetypes of anima and animus, as concepts, have a great deal in common with the Chinese concepts of yin and yang, the feminine and the masculine principles present in all humans (Kast & Whitcombe, 2006). In men, Jung believed there existed a feminine image, “an imprint or archetype of all the ancestral experiences of the female, a deposit, as it were, of all the impressions ever made by woman” (Jung, 1954b, p. 198). Similarly, a male imprint exists in women. Jungians believe that all humans are potentially androgynous, but that for most, one side comes to dominate over the other, thus causing the other to be sublimated or unconscious. When properly functioning, a male’s anima enables him to be caring, connected, and emotionally spontaneous and available, and a female’s animus enables her to be strong, directive, active, disciplined, and aggressive (Rybak, Russell-Chapin, & Moser, 2000). In men’s dreams, the anima manifests as a female. In women’s dreams, the animus archetype manifests as a male.

The Self is the central, organizing archetype, the archetype of awareness of being. It is one of the most intriguing and spiritually laden archetypes. Jung wrote of the Naskapi Indian tribe, a tribe that believes within each person there resides the Great Man—an internal embodiment
of all wisdom and truth. This is the Self archetype. Many faith systems and philosophies believe that there is a divine or enlightened potentiality within all humans. Jung would say these are ways of imagining the Self. Further, Jung believed that this Self within us, when fully realized, helped us connect with the spiritual around us—the larger spiritual truths. Jung once said, “[i]f I didn’t know that God exists, I would surely have to invent him” (quoted in Bankart, 1997, p. 164).

There are many other archetypes that analytical therapists use in their work. These include the warrior, the hero, the great mother, the innocent, and the trickster, to name a few. Various archetypes—organizing, unconscious patterns—emerge intermittently during a person’s life. When they emerge, they are thought to be important messages and guiding influences from the unconscious (Pearson, 1989).

**Personality Types**

Jung believed that our personalities are organized by certain mental functions and attitudes that determine the ways in which we habitually or preferentially orient ourselves. The two basic attitudes he identified were:

Extraversion, an orientation to the outer world of people, things, and activities.

Introversion, an orientation to the inner world of concepts, ideas, and internal experience.

Jung (1966a) wrote:

> Introversion is normally characterized by a hesitant, reflective, retiring nature that keeps itself to itself, shrinks from objects, is always slightly on the defensive and prefers to hide behind mistrustful scrutiny. Extraversion is normally characterized by an outgoing, candid, and accommodating nature that adapts easily to a given situation, quickly forms attachments, and, setting aside any possible misgivings, will often venture forth with careless confidence into unknown situations. In the first case obviously the subject, and in the second the object, is all-important. (p. 44)

Extraverts tend to enjoy interacting with people frequently, have many friends and acquaintances, and are at ease in and energized by social interactions. Extraverts are practical and base their views of the world more on the day-to-day practicalities they experience. Introverts live more in the world of ideas and concepts. They have a smaller circle of friends, enjoy spending time alone, and may feel some unease in social interactions. They rejuvenate with alone time, rather than by hanging out with their buddies. Jung believed that although individuals could behave
in both Extraverted and Introverted ways, there is a tendency for one way or the other to feel more real, comfortable, and energizing.

He also believed that at midlife, the attitude that had been repressed or subjugated might assert itself, so that the dominant attitude, in some instances, would recede and the nondominant attitude would become more prominent. In fact, there is some empirical research that suggests that switching from Introversion to Extraversion (and vice versa) as one’s dominant stance is not unusual in middle adulthood (Bradway & Detloff, 1996).

Perhaps in noting this switching tendency, Jung was simply observing the phenomenon often described as the midlife crisis! For instance, if one of the authors of this book failed to do the psychological work necessary to continue to mature and develop, to bring her shadow into consciousness and acceptance, to make friends with her animus, seeking her wiser, higher Self as she approaches age 60, she might be in danger of seeing her extraversion energy depleted to the point that she disappears somewhere deep in India, reducing her vocabulary to “Om.” (Of course, because that author is deeply involved in her own psychological work, consistently bathing in her creative unconscious and moving steadily toward individuation, such extreme behaviors are virtually impossible.) And, of course, we all know at least one midlife formerly meek male with a shiny new red sports car.

Ah, yes. Well, getting back to Jung. Along with the defining attitudes of Introversion and Extraversion, Jung identified four functions, two of which he believed were “irrational,” in that they do not involve evaluation or judgment. He called these nonrational functions Sensation and Intuition. Another way to think of these functions involves their role in perception (Quenk, 2000, 2009). These are the perceiving functions. Sensation is the function that notices the real world around us and establishes the fact that something exists. Intuition is the function that guesses or surmises the origins and direction of things and ideas. People tend to trust one or the other of these functions more fully as their source of information.

Sensation-trusting people take in information through their senses. They notice and are informed by the world around them. They, like the people of Missouri (the show-me state), are the kind of people who need to see it to believe it. Intuition-trusting people are more likely to make inferential leaps pertaining to cause and effect. They take in the details around them, but their reality is informed more by their sense of possibility than their sensation of reality. These are the kind of people who believe there is more to a situation than meets the eye; they trust their impression of what’s underneath, or between the lines, and they
often rely on hunches or guesses about what may happen next.

Jung’s rational functions were called Thinking and Feeling. Another way to think of these functions is the role they play in judgments we make. Thinking and Feeling are the judging functions, influenced not by perception, but by reflection. People who have a Thinking preference apply specific, logical, linear principles in their analyses of the information they’ve taken in via their perception functions—either sensing or intuiting. Thinking is an objective function, not influenced by values or concerns about well-being. People who prefer Thinking are not consumed by issues of harmony and welfare, and will not usually consider things based on these aspects.

Feeling judgments are informed by an assessment of values and the potential impact of choices on individuals and groups of people. People who prefer the Feeling function will take into account the values, concerns, and welfare of themselves and of those around them. They have the ability to operate empathically with others, and although they are able to conceptualize issues objectively and logically, they will lean toward decisions and outcomes that establish harmony and uphold group or individual values (Quenk, 2009).

Katharine Briggs and Isabell Briggs Myers expanded and elaborated on Jung’s notion of human psychological types derived from orientations and functions. Their work resulted in the popular Myers-Briggs Type Indicator, a standardized psychological assessment questionnaire commonly known as the MBTI (Myers, 1955; see Putting it in Practice 3a.1). Briggs and Myers added a third pair of opposites they believed was implied by Jung in his original theorizing. They called these additions Judging and Perceiving attitudes or orientations. These last two opposites apply only when individuals are interacting with the outside world—regardless of whether they are by nature Introverted or Extraverted. Someone who prefers to use a Judging attitude will use one of the two Judging functions (Thinking or Feeling) when interacting with others. The person who prefers a judging function desires to reach conclusions quickly and efficiently. These people don’t welcome interruptions or diversions from the task at hand, and prefer to work with a well-thought-out plan (Quenk, 2009).

As opposed to the Judging attitude, the Perceiving attitude involves the habitual use of one of the perceiving functions, Sensing or Intuition, when interaction with the outside world (Quenk, 2009). Individuals who prefer a Perceiving attitude cope well with interruptions and diversions from a given plan. They are spontaneous and flexible, and they handle both change and pressure fairly well. They are energized by new information and prefer to have more rather than less going on.
With the two attitudes (Introversion and Extraversion) and the three contrasting function sets, the Myers-Briggs Type Indicator has 16 possible personality types as outcomes. In addition to categorizing individuals on the basis of their psychological typology, the MBTI also provides information to respondents regarding how extreme their scoring patterns are. For example, although one individual might be categorized as an Introvert with an extremely high Introversion score, another person might be categorized as an Introvert because his Introversion score was only one point higher than his Extraversion score. Both Jung and Myers and Briggs observed that there is wide variation in the development and maturity of type, so people obtaining the exact same type could be quite different in their personalities and in the level of effectiveness and centeredness they experience internally and in the world.

Putting it in Practice 3a.1

The Myers-Briggs Type Indicator

Isabell Briggs Myers and Katharine Briggs developed what has become known as the Myers-Briggs Type Indicator. Because it is a psychological test that is nonpathologizing (i.e., all scores are acceptable and only indicate individual differences) and holds great commonsense appeal, it has become popular for a wide range of uses, many of which have not been empirically tested for validity. One of the problems that occur when complex concepts are translated into simpler terms is that much richness is lost. On the other hand, Briggs and Myers have made some of Jung’s ideas well known and popular. If you plan to use the MBTI clinically, we highly recommend you read Naomi Quenk’s Essentials of Myers-Briggs Type Indicator Assessment (Quenk, 2009) as well as the literature that comes with the assessment instrument. We also recommend that you take the MBTI yourself and talk over your results with a professional experienced in using this instrument. The typologies and the instrument are deceptively simple at first glance. But before taking the MBTI, read back over the brief descriptions of the attitudes and functions and make a guess as to which way you lean in each pairing. Are you more Introverted or Extraverted? Are you guided more by what you actually see, or what you sense as possibilities? Do you allow your head (and the facts accumulated therein) or your heart (and the value systems imbedded there) to be more of an influence in your decision making? When dealing with the outside world, are you more planful, organized, and efficient, or are you more likely to be spontaneous, creative, and oriented to what’s happening in the moment?
Theory of Psychopathology

Jungians believe that people come to counseling because they’re summoned there by their unconscious. Something needs attending to; something isn’t right in the person’s life, or development and the unconscious will send troubling messages until the person pays attention and addresses what is awry. People seek help due to a vague, unspecified unhappiness or discontent. In addition, they come simply out of a wish to know themselves better—to lead richer, more fulfilled lives. Of course, people come to Jungian therapists for all the usual reasons as well, and most counselors who utilize Jungian techniques will approach the problems from a Jungian perspective when appropriate.

In the film A Matter of Heart there are a number of video clips of Jung’s former analytic patients as they provide commentary about him and his therapy approach (Whitney, 1985). In one excerpt, the writer Mary Bancroft discusses a particularly intense interaction she had with Jung. After she asked why everyone was so mean to her, he responded by asking, “Why are you being so mean to everyone else?” After hearing this, she became so angry that she stormed out of therapy, vowing never to return. However, after more than a year of being out of analytic therapy and regularly writing and sending angry letters to Jung, she woke up one morning and reported:

Suddenly I realized. Surely he really hit it. And so I phoned Ms. Schmidt [Jung’s secretary] . . . and I asked if I could have an appointment and she laughed and said, “Oh yes,” she said, “Professor Jung told me to save some time for you, he thought you’d be calling shortly.” (Whitney, 1985)

Questions for Reflection

Consider the preceding anecdote. How could Jung foresee the fact that his former client would be calling him soon? What explanation do you think Jung would use to explain his remarkable intuitive abilities? Do you think this prediction was presumptuous on Jung’s part, or is it possible he knew his patients that well?

The normal and healthy trajectory for human life, according to Jungians, is toward individuation and transformation—a journey that continues throughout life (Stein, 2006). The first half of life is spent finding out who we are, asserting, jostling for position. The second half is integrating—pursuing our callings and gifts, not frittering away our energies where we don’t fit or aren’t welcome (Singer, 1973). We move through our lives, energized and guided by the archetypes that emerge at the right time from our unconscious (Pearson, 1989). Sometimes we get
trapped or frightened and need assistance in sorting out the messages and troubles. This isn’t pathology in the sense of deviance or illness, but rather simply a case of a troubled soul’s having wandered off the path.

As you can see, Jung’s perspective on psychopathology is not consistent with contemporary emphases on diagnosable mental conditions currently in vogue within the mental health field. This may be why, when clients came to him for analytic therapy, he sometimes responded by stating: “Oh, I see you’re in the soup too” (Whitney, 1985).

**Questions for Reflection**

What are the potential strengths and/or weaknesses of envisioning mental distress and illness as signals of distress, or urgings to listen, emanating from the unconscious?

**The Practice of Jungian Therapy**

Jungian analytical therapy has many unique components and dimensions. From archetypes to dream work to the collective unconscious, Jungian therapy is, in many ways, outside the box. In this section we offer a glimpse at how Jungian concepts can be articulated in practice (see Putting it in Practice 3a.2). However, to really “do” Jungian analytic therapy, much more training and supervised practice is needed.

**Putting it in Practice 3a.2**

*Informed Consent From the Jungian Perspective*

Jungian analysis is a very particular form of therapy. There are approximately 2,500 Jungian analysts available worldwide. A Jungian analyst would have a particular form of informed consent. However, many eclectic therapists use Jungian techniques. The content below might serve well for that purpose.

In our work together, you’ll be the expert, and I’ll be a guide. The problems and struggles that bring you to therapy are important messages to you. They signal where you need to pay attention to your life and development as a human being. I hope you’ll keep track of and talk about things that bother you and things that come into your mind over and over again. Also, your dreams and fantasies may have keys to understanding. Life is a journey toward fulfillment and maturity, but is full of challenges and obstacles too. In my work with you, I’ll be open and
spontaneous—using techniques that seem to hold promise in helping you achieve insight, growth, and comfort with yourself. I'll encourage you to be spontaneous, open, and attentive to your own inner life, dreams, daydreams, fantasies, and the things that seem to bother you more than they should. Keeping dreams and thoughts in a journal can be useful in helping you remember the details and, later, work with me to identify themes and meanings.

Assessment Issues and Procedures

Jungians generally don’t use formal assessment procedures and aren’t likely to diagnose problems or psychopathology as disease or defect. In this, they have much in common with those who practice existential therapies. However, Jung’s theories provide a rich language and set of images to work with in understanding human ways of being and distresses.

As mentioned earlier, the Myers-Briggs Type Indicator is based on Jung’s conception of attitudes and functions that vary from individual to individual and that combine to create unique personality types. There are 16 different type combinations possible. Each is described in positive, affirming language. Typologies are often used to explain how people who are well intended can end up in serious conflict without understanding why. The Jungian philosophy of having a nonpathologizing approach to psychological types is well articulated in the title of a popular Jungian typology book, Gifts Differing (Myers & Myers, 1997).

Jungians see all of life as a journey, so they will engage in an ongoing assessment of archetypal manifestations and conflicts reflected in the client’s dreams and life struggles. Dreams provide not only the working material of the analysis, but also a sort of yardstick for how things are going. A Jungian therapist expects to be featured in an occasional dream or two of the client’s, and the themes of therapy are likely to be present.

The Journey to Individuation

Jung believed humans follow a journey toward individuation (a term he coined in 1916; Jung, 1938). This is an inner journey toward completeness, or authenticity, and it takes shape at the beginning of the second half of life. At this time, adults become aware of the limits we endure when we seek to meet the social demands around us through our persona—demands that can easily become restrictive or even destructive if our persona possesses us (Stein, 2006). We begin to admit to ourselves
our imperfections, childish longings, hypocrisies, and dissatisfactions. Described below are four stages of the journey identified by various authors. Jung himself was never this discrete, seeing the journey as fluid, and believing, as the quote at the beginning of this chapter illustrates, that we never fully arrive (Leader, 2009). In the following sections various aspects of the journey toward individuation are described in greater detail (Stein, 2006).

**Persona and Authenticity**

In the individuation journey, it becomes necessary that we drop the more obvious facades and strive to be genuinely ourselves, no matter what the social demands might be. The questions posed in this effort might be “Who am I, really? Deep down, at my core, who am I? When all the fluff and posturing and superficial masks are taken away, who am I?” Many of us suffer from the sense that people don’t know us—they don’t know our deepest selves, and they’ve assumed we’re something we’re not. For many, there is concern that we don’t measure up, that we have pretended to be far more competent than we are, and that we will someday be found out. For others, there is the belief that we’ve been undervalued and misunderstood, held down, and denied a chance to develop. Getting our persona to feel congruent with our inner experiences is the task of persona-level work.

**Making Peace With the Dark Side**

At some point in the journey toward individuation we must realize we have a shadow—our very own dark, unknown or repressed side—and begin the work of understanding and incorporating this repressed and repressed part of ourselves into consciousness (Marlan, 2010). In working with our shadow, the job is to resolve the opposites we embody and to make peace with longings and urges we’ve pushed aside or denied. It’s important to learn to use, rather than repress, the creative energy present in our shadow. The danger of not working to understand and embrace our shadow is that it will not be ignored. If left unconscious, Jungians believe the shadow parts of us can assert themselves in unproductive, unhealthy, or even damaging ways.
Integrating the Anima/Animus

The work of integrating the anima/animus aspect carries us even deeper into union and wholeness: It involves getting in touch with the opposite-sex archetype each of us embodies. Jungians believe that truly individuated human beings are comfortably androgynous (Rybak et al., 2000). They have achieved the union of apparently opposite (male and female) internal identities. Bankart (1997) wrote:

We see in this aspect of Jung’s theory the tremendous impact of Eastern philosophical and religious teachings on the development of his thinking. . . . I fear, however, that for most Westerners the task Jung proposes is very challenging. Keep in mind that most of Jung’s patients were in late middle age, a time in life when these concepts may meet with less rigorous resistance from a Western-trained intellect. (p. 172)

Many current environmental and feminist writers have noted the severe problems a culture or even the human race faces when anima and animus are out of balance. When the masculine principle overrides or dominates and the culture represses or devalues all things feminine, there is destruction and suffering. A number of thinkers and writers argue that we’re now in a challenging era, wherein we need to revalue the feminine and achieve a respectful balance in our relationship to “mother” earth.

Transcendence, Wholeness, Fully Conscious Living

Jung believed psychotherapy moves us toward a spiritually whole place where one encounters, welcomes, and brings to full consciousness the God Within, the Wise Old Man, or the Great Mother. This is sometimes referred to as the transcendent function. Jung believed this potential was both instinctive or inborn, and required conscious development. The Self is consciously known and honored, leading to a transcendent sense of self-actualization, or psychic wholeness. Needless to say, Jung didn’t expect many people to actually fully achieve all aspects of the journey toward individuation. Notions of transcendence can be glimpsed in the concepts of enlightenment from Buddhist philosophy (see Chapter 12) and in the work of humanistic thinkers and theorists Carl Rogers and Abraham Maslow (self-actualization).
Adopting a Jungian Therapy Frame

Authentic Jungian analysis is a long-term, serious undertaking that by definition can only occur with a certified Jungian analyst. Obtaining certification requires academic training, study, analysis, and supervision provided at one of the few accredited Jungian Institutes (see resources listed at the end of the chapter). However, many therapists use Jungian techniques and perspectives when working with clients, and it is doubtful that Jung would have protested this effort to integrate his concepts into counseling. He believed therapy was a relationship between a therapist who had acquired a certain level of self-awareness and a client who was seeking to increase his or her self-awareness.

Jung believed in an important division between the first half of life and the second. His own interest was especially focused on the struggles and potentials present in the second half of life, and his analytic work was often with the population in that time of life. Consequently, Jungian analysis is sometimes thought to be most applicable with well-adjusted adults who have lived productive younger lives but are now bored and listless or feel that their lives lack meaning. It's also seen as an approach geared toward people who’ve experienced radical changes in well-being during midlife (Kelleher, 1992). However, Jungian techniques and concepts are also useful with younger populations who are seeking self-understanding, direction, and meaning in their lives.

Jungian analysis has individuation (transcendence or self-actualization) as its ultimate goal. However, Jung believed that in smaller doses therapy could serve as education, as a process of acquiring deeper self-knowledge, or as a force that could enable clients to change their personality structure. He resisted any rigid doctrine or regime and was known for a wide variety of assignments and techniques, some of which he made up on the spot, responding at an intuitive level to what he believed the client needed. Jung wrote, “Learn your theories as well as you can, but put them aside when you touch the miracle of the living soul” (Jung, 1954a).

Jung believed that therapy was an assisted conversation between the client’s conscious and unconscious. This communication takes place on a symbolic level, with one of the primary modes of communication being the dream. James Harbeck (2001) wrote, “What we humans by habit take to be ourselves is only a rather narrow area of focus on the surface of a much larger Self” (p. 13). At the least, to work within a Jungian frame, you need to believe in the unconscious and the vast, mostly unexplored terrain in our souls. You need to believe in the symbolic and communicative quality of dreams, daydreams, visions, and things that go.
bump in the night.

Jungians also pay attention to life’s irrational irritations, attractions, fears, and joys, believing that there is rich symbolic information contained therein. They also pay attention to a concept Jung called synchronicity, by which he meant coincidences, or noncontrolled happenings that match up with other happenings, or needs, and result in an answer, or in new knowledge (Marlo & Kline, 1998). Examples might include a client having a dream that was extraordinarily similar to a dream the therapist had, or an answer to an important dilemma simply appearing, or other seemingly psychic happenings, like premonitions that come true.

For events to be considered synchronistic, they cannot simply seem coincidental: They must also include an enhanced sense of meaning for the effected parties (Storm, 1999). Jung was intrigued with such things for many years. He reported that his interest in this area was first piqued by visits he had with Albert Einstein, who made Jung aware of the possibilities of relativity in time and space, and thereby opened the door for his ponderings of synchronicity (Singer, 1973).

Questions for Reflection

Think of coincidences in your life that seemed too good (or too bad) to be true, and that cause you to rethink certain beliefs you’ve held. What kinds of attributions do you usually make about such things? Luck? Karma? Accidents of fate? Random events? God or the Goddess? Can you tolerate the notion of synchronicity—the idea that things (at least sometimes) happen for a reason, and that if you are receptive, you’ll learn what the reason is? Most of us are uncomfortable with either extreme—the idea of a completely random universe in which there is no meaning other than what meaning each individual makes, or the idea that everything, even the tiniest event, has meaning if we could only “get it.” Where do you fall on this continuum? Can you comfortably let people function in this realm in much different ways than yourself?

Working With Clients Who Want Jungian Analytic Therapy

Clients who seek out a professional who uses Jungian techniques are often people who’ve read about Jung or know about some of the treatment approaches that use a Jungian framework. They are typically intellectual and eager to explore their existential angst, or their troubled soul, within the therapeutic conversation and to know the importance of their dreams, fantasies, and fears. The danger of this is that many clients
seeking Jungian therapy may have more knowledge and experience related to Jung than neophyte counselors! However, other clients may just be curious or come for all the other reasons people seek counseling. All clients should be informed of the therapist’s particular theoretical orientation and this is especially true for Jungian therapy.

The use of Jungian techniques can be especially helpful with clients who remember and are intrigued or troubled by their dreams. Often, clients working with analytical therapists are asked to keep dream journals and to write down other impressions that come to them during the week. Clients are expected to be as open, spontaneous, and self-observant as they can be while in therapy. However, Jung was very respectful and hesitant to do more or go deeper than the client wanted or needed. In this regard, he wrote:

> It would be a dangerous prejudice to imagine that the analysis of the unconscious is the one and only panacea which should therefore be employed in every case. It is rather like a surgical operation and we should resort to the knife when other methods have failed. So long as it does not obtrude the unconscious is best left alone. (Jung, 1966b, p. 186)

With Jung’s perspective in mind, we now turn to one of the ways the unconscious “obtrudes” into daily living: the dream.

**Specific Therapy Technique: Trusting the Dream**

Jung’s approach to dream work focuses on two main perspectives, the practical and the spiritual.

**The Practical Perspective**

Among Jung’s many useful contributions to therapy and self-understanding, two that stand out are the use of the personality typologies to foster understanding and reduce interpersonal conflict, and the use of dreams to enhance personal growth and highlight important aspects of the dreamer’s life and journey. Unlike Freud, Jung believed that the person who had the dream was the most likely person to ultimately understand what it meant. In this regard, he stated: “I am doubtful whether we can assume that a dream is something else than it appears to be. I am rather inclined to quote another Jewish authority, the Talmud, which says: ‘The dream is its own interpretation’” (Jung, 1938, p. 28).

Of course, this statement doesn’t mean Jung thought dreams were
readily transparent, but rather that they contained important messages and meanings that were specific to the dreamer. He believed dreams had to do with present situations in the dreamer’s life and that if the dreamer meditated on the dream long enough, the meaning would finally come.

Jung was always willing to work with patients as they sifted through their dreams, but he did not believe there was a “correct” interpretation. Instead, he believed a dream was rightly interpreted when it made sense to the dreamer and could therefore be constructively used in the journey (Faraday, 1981). Writer and Jungian therapist Polly Young-Eisendrath (1999) wrote,

To glean wisdom from interpreting our dreams, we have to remain modest in the claims we make, careful about our assertions, and well grounded in our experiences, especially in regard to the relational context when the dreams are part of an on-going therapy relationship. (p. 339)

To help in the process of dream understanding, here are a number of guidelines or suggestions compatible with a Jungian approach to dream work.

- Anyone who wants to work with dreams must find a strategy for remembering them. Most therapists recommend keeping a dream journal, in which clients faithfully write down the dream as soon as possible after dreaming it. Some avid dreamers keep a tape recorder by their beds and speak the dream into the tape recorder instead of writing it down.
- Generally, the persona archetypes will show themselves in dreams as shelter, coverings, costumes, masks, and other externally defining features of a character.
- The shadow archetype usually appears as a character of the same sex as the dreamer but of different values and orientation. The shadow figure might be disgusting, frightening, tricky, or just mostly hidden.
- Opposite-sex figures might represent the anima or animus of the dreamer.
- The Self or God-like archetypes will be wise, older characters who have something to show or offer the dreamer.
- The overall theme and emotional valences in the dream will be somehow related to the dreamer’s current life. If the dreamer dreams of persons who are close to the dreamer in real life, it may be a signal to pay attention to that relationship in the waking world.
- When faced with a difficult dream, the dreamer might ask, “How does this theme compensate for something in my waking life?”
- The dreamer can gain much meaning by having conversations with characters in the dream. Jung believed the dreamer could give voice to each character in the dream and thus produce a very helpful inner dialogue.
• Dreams can be related to one another. The dreamer can sometimes note a
series of dreams that make sense together and are interrelated over weeks,
months, or even years.

The Spiritual Perspective

Jung’s religious upbringing and exploration of diverse religious
perspectives made him especially sensitive and open to spiritual and
religious possibilities. This view is especially present in his
conceptualization of the meaning of dreams:

I hold that our dream really speaks of religion and that it means to do so. Since the
dream is elaborate and consistent it suggests a certain logic and a certain
intention, that is, it is preceded by a motivation in the unconscious which finds
direct expression in the dream content. (Jung, 1938, p. 31)

These comments suggest that Jung sees dreams as sometimes having
their own intention or motivation apart from or outside of the dreamer. Even
more specifically, he sometimes considers the dream to be an
intentional religious message. In one of his more explicit statements
about the dream as a spiritual/religious message, Jung claims that a
dream is a “basic religious phenomenon and that the voice which speaks
in our dreams is not our own but comes from a source transcending us”
(Jung, 1938, p. 45).

Given his deeply spiritual view of dreams, it’s no wonder that Jungian
psychology tends to appeal to religious and spiritual individuals.

Questions for Reflection

Jung’s spiritual view of dreams places yet another twist on a man and a
theory that seems ever transforming. What do you make of his
statements about the spiritual or religious nature of dreams? Do you
resonate with or resist his idea that the voice speaking in our dreams
may come from a source transcending ourselves? Do you think the
source of the voice is Jung’s collective unconscious . . . or is it the voice
of God?

Jungian Therapy in Action: Brief
Vignettes

As an example of how dreams can be both informative and therapeutic,
we’ll consider the case of Samantha, a young woman who was struggling
with career choices and the guilt she felt at wanting to move away from
her mother. Samantha decided she wanted to work with a counselor who advertised that he used Jungian techniques and theory. Samantha was on a waiting list to see this counselor. One afternoon, she got the call that there was an opening. That night, she dreamed that she was about to begin a long journey to South America, but had forgotten to pack enough clothing. She got to Argentina and found her hotel, opened the scantily packed suitcase, and found there was only popcorn and candy inside. She was embarrassed and worried, and slammed the suitcase closed.

When she told her new therapist, Dr. Walt, about the dream, both Samantha and Dr. Walt were delighted that her unconscious pinpointed these fears of being ill prepared and lacking in the required depth to do the therapy. Often, the initial dream reported in therapy contains information about the goal of the therapy. Sometimes clothing is a symbol of the persona. In this dream, Samantha may have assumed she would be working on persona issues, but the dream content suggested that instead, it might be productive to work on appreciating and enjoying the simple things in her life.

Samantha’s work with Dr. Walt continued. A couple of months into the work, she dreamed that her mother sent her a large trunk filled with clothing she’d had as a child. The trunk was sturdy, and the clothes were in surprisingly good shape. In this dream, she took the clothes to a church rummage sale, donated them, and was thanked profusely. She felt good about the fact that the clothes were in good shape and served a purpose in the world. In her therapy, Samantha had been examining all the expectations she had carried in her family of origin and how she’d struggled to outgrow them. Her bitterness toward her mother melted away as she saw how the expectations weren’t bad: They simply weren’t hers anymore. Her mother had one idea of Samantha’s persona, but it was old and didn’t really fit anymore.

Toward the conclusion of her work, many months and many dreams later, Samantha dreamed that she was given a ticket to travel to a Pacific Island. She used the sturdy trunk from her earlier dream to pack just the right items for the journey. Then, in the dream, she suddenly wished she could take just one outfit from the outgrown collection her mother had mailed in the earlier dream. She rushed out into the streets, looking for the church where she had donated everything. In the bright light of day, she realized she didn’t want to waste the space on an outfit that was too small, so she went back to packing, excited and happy about the upcoming trip. The dream confirmed a growing awareness that she could simply discard personas if they didn’t fit or work for her anymore.

This dream sequence provides both great therapy material and signs of progress in the young woman’s development. Jungians take dreams very
seriously as they are considered central to establishing the dialectic
between consciousness and unconsciousness. In this example, the dreams
provided a gauge of the client’s level of distress and the progress being
made (see Putting it in Practice 3a.3, for a description of the Jungian
dynamic unconscious).

Putting it in Practice 3a.3

The Jungian Dynamic Unconscious

The following material was contributed by Mark Kuras, a clinical
psychologist and Jungian analyst from the C. G. Jung Institute of New
York.

C. G. Jung and his analytical psychology occupy a mysterious position
in the history of psychology and psychotherapy. Jung and Freud are the
founders of depth psychology, a theory oriented around the concept of a
dynamic unconscious. In essence this dynamic unconscious is a stratum
of mind with its own set of intentions and related logic of association that
must be probed if we aspire to a comprehensive theory of mind.

Freud and Jung broke. So as a Jungian, I am constantly asked why I
followed Jung and not Freud. This question supposes that when Freud
and Jung split they both created their unique and free-standing models
of mind. In my opinion, it isn’t Freud and Jung, nor Freud or Jung, but
Freud then Jung.

Freud assumed that the unconscious stratum of mind that he called the
Primary Process was a primitive form of mentation, not as advanced as
the thinking occurring in the ego (the more acculturated level of mind).
This makes sense when one is confronted with impulse-ridden behavior
and frank delusional thinking. It becomes questionable, however, when
aboriginal cultures, children, and artists are also categorized as laden
with Primary Process thinking and thus are developmentally inferior.

Jung responds to this, and he finds that when the Primary Process is
intimately engaged through therapeutic means, it does not appear as a
primitive form of thinking, but reflects a psychological process, an
instinct, that is presently dedicated to surmounting the dissociation and
repressions required by the development of the acculturated ego.

Jung called this instinctual activity Individuation. He found that its
inhibition created symptoms that, when analyzed, showed that
consciousness was dangerously distant from deep, structural levels of
the psyche. These levels, organized by what he called archetypes, were
responsible for holding consciousness in an intimacy with the world as a
whole—what one might experience as a religious dimension of
psychological life.
This collective level of the mind has always been recognized as having therapeutic effects, as any reading of cultural mythology shows. This collective dimension is not, as is often assumed, a rigid two-dimensional scheme of thought and/or behavior. In our theory, it is the psychological representation of nature; its absence is implicated in symptom formation. As a Jungian, I am committed to the clinical task of piecing together, with each client, the unique and specific means required to bring consciousness to this depth of mind that makes life psychological, that protects consciousness from experiencing itself as being only a product of social learning. We work with dreams, and other modes of consciousness, such as Active Imagination, to temper the dominance of ego-consciousness and its associated effects on the psychological well-being of individuals and our culture as well.

Case Analysis and Treatment Planning

Different forms of therapy are necessary for clients in different stages of their journey. This case example is one written up in the Journal of Analytical Psychology, an excellent source for case examples and current professional Jungian dialogue. In 1996, Barbara Wharton, a Jungian analyst practicing in London, wrote of her work with a 76-year-old woman she called Ruby (Wharton, 1996).

Ruby came to see Dr. Wharton because she was not getting along well with her daughter. She had been through three analyses in the course of her life, and obviously believed in their value. She brought three dreams with her to her first consultation, all with the common theme of frustration of efforts toward a goal. In one, she was intending to swim in the sea, but it dried up. In the second, she was destroying something and couldn’t stop herself. The third, one she had recurrently, entailed efforts to get to a special place near the sea—a place she felt she must visit again before she died but to which, in the dream, she couldn’t find the way.

Ruby told Dr. Wharton about her suicidal impulses and fantasies. The form of these fantasies suggested to Dr. Wharton that Ruby was ambivalent about life as well as death. On the one hand, Ruby longed for union with a Great Mother image, but on the other, she feared that the end of her life would be empty, without blessing or union of any sort—a final withholding from the Terrible Mother. Ruby talked at length about her various plans to kill herself. She also talked a great deal about her own mother. Themes of unpredictability, terror, and abandonment were
common in these stories, but Ruby was very resistant to confronting these disappointments and fears.

**The Problem List**

At this point, it’s clear that Ruby is having interpersonal difficulties with her daughter and is also struggling with meaning, depression, and aging/death. As Ruby’s early life story gradually came out, she remembered many instances of child abuse and neglect: humiliating and undeserved spankings in front of relatives and neighbors, and being flung against walls, shouted at, and threatened with being “skinned alive.” She remembered longing to touch her mother’s cheek but never daring to do so, fearing an outburst of violence. It also became clear that the man Ruby had assumed to be her stepfather, and who had sexually abused her, was in fact her biological father.

Though her Jungian analyst may not list the problems as such, the list would include:

- Family difficulties.
- Depressive and suicidal tendencies.
- Possible chronic post-traumatic stress disorder.

Ruby had a series of “baby” dreams, in which infants were smiling, or screamed and then started smiling. Dr. Wharton was able to identify an important positive “mother transference” as well as evidence for Ruby’s defensive false self. Here’s the outline of one of the dreams:

> I am a passenger in a car, holding a sleeping baby in my left arm: there is a sense of harmony and bliss. Then the baby is older and is sitting on my right. It lets out a most terrible scream that makes me jump out of my skin. Its face takes on that expression that babies get when they've been crying, the tears are still there, but they're trying to smile. (Wharton, 1996, p. 27)

**Problem Formulation**

As the analysis progressed, other disturbing childhood memories came to light. Dr. Wharton reported that Ruby’s primary reaction to her mother’s failures was one of pity. Ruby realized how fragile her mother’s psyche was and, early on, took on a parentified role. This same style was reenacted, to some extent, with Dr. Wharton. Ruby was careful with Dr. Wharton, tending toward protective most of the time.

However, breaks in the analysis were extremely difficult for Ruby, and they elicited a deeper, more rageful response. When Ruby was an infant
her mother had been hospitalized, and at age 7 Ruby had been hospitalized. Her family did not come to see her for 6 weeks. These painful abandonments surfaced as Ruby tried to cope with breaks in analysis.

It was clear to Dr. Wharton that the abuse and neglect Ruby suffered as a child was central to the communication difficulties Ruby was having with her daughter, as well as central to Ruby’s search for stability and meaning from within.

**Interventions**

Obviously, one of the main interventions in this case is Dr. Wharton’s continued attentiveness to Ruby’s dreams, and her steadiness as an attachment figure. As Kuras implies (see Putting it in Practice 3a.3), Dr. Wharton is partnering with Ruby on a journey to more deeply understand her own personal psychology. This partnering in exploration is an intervention unto itself within a Jungian framework.

Ruby’s dreams continued. There were a number of dreams featuring male babies and toddlers. It was clear that Ruby’s animus was beginning to develop even as she became more able to express feelings such as rage, as well as pity, when she felt abandoned. These dreams also began including religious symbolism and deep, troubling shadow components as well. In one dream, Ruby had a festering sore in her solar plexis. Her struggle to embrace her shadow was long and difficult.

As Ruby’s analysis progressed, she had a terrifying dream in which a number of people were trapped underground as a fire broke out. They rushed to the opening, which was an iron gate, locked shut. Ruby experienced herself both inside the gate and outside, but she had no power to save the others. Ruby’s work with this dream and her associations to it enabled her to finally decide she would not kill herself. She made a firm commitment to life. Some time after this, she reported a dream in which she experienced “a moment of inexpressible, wordless feeling.” She reported being deeply moved and knew that “in this old and ugly body lies this Moment” (Wharton, 1996, p. 34).

At the end of the article describing her work with Ruby, Dr. Wharton wrote:

> I am impressed by the drive to truly live as death draws near as a possibility, and by the energy of the Self, expressed in the patient’s dreams, in fostering a new attitude towards dependency and towards the Great Mother in both her aspects. I feel that this not only represents fear of an early death-like state, but also a more positive and vital preparation for the last event in life, death itself. (1996, p. 36)
We’ve chosen to feature the case of Ruby because it emphasizes the following Jungian core tenets:

- No matter how advanced one’s age, there is a drive or pull toward growth and transcendence (i.e., individuation).
- The relationship with the analyst is deep, trusting, spontaneous, and informative.
- Dreams will often provide enormous amounts of important information, far transcending what is available to the conscious mind.
- Analysis will move through the archetypal forces, beginning with struggles around persona and moving toward the deep Self- (or spiritually) related archetypes.

**Outcomes Measurement**

The whole idea of measuring outcomes using an instrument or questionnaire of some sort is anathema to a Jungian perspective. Doing so would involve measuring progress along the individuation journey—which is a highly subjective and phenomenological process. Speaking from a general humanistic perspective, Levitt and colleagues (Levitt, Stanley, Frankel, & Raina, 2005) compared the outcomes assessment process to “Using thermometers to weigh oranges” and stated:

> This broad category of psychotherapies focuses on subjective experience rather than pathology and on idiographic forms of understanding instead of nomothetic or diagnostic forms. (Levitt et al., 2005, p. 115)

Given this perspective, it may be fruitless to focus on outcomes assessment within Jungian practice. Nevertheless, in keeping with our efforts to sometimes fit round pegs into square holes (and weigh oranges with a thermometer), we provide three recommendations.

1. Historically the Mandala (a circular symbol) has been used to facilitate meditative states, relaxation, and was identified as an archetypal symbol by Jung (Slegelis, 1987). Within the art therapy field there has been a focus on using mandala or circle-drawing as both an assessment and intervention strategy (Kellogg, Mac Rae, Bonny, & di Leo, 1977).

2. Although subjective and variable, individuation generally involves psychological integration or integration of unconscious and conscious psychological resources. That being the case, it would make sense that individuals experience fewer distressing symptoms when more integrated. As a consequence, a general symptom checklist like the OQ-45 might be an
appropriate measure for tracking outcomes (Wells, Burlingame, Lambert, Hoag, & Hope, 1996).

3. It makes rational sense that individuation might also be linked with self-actualization. Therefore, measures of self-actualization might be appropriate for tracking progress in Jungian therapy.

Overall, we emphasize that using these methods for tracking therapy progress isn’t a good fit for Jungian approaches. Nevertheless, art therapy assessment, symptom checklists, and self-actualization rating scales may be marginally acceptable for the Jungian outcomes assessment task.

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**Cultural and Gender Considerations**

Jung had a curious, open attitude toward people from many racial and ethnic backgrounds—more so than many theorists and writers of his time. However, like these colleagues, he is guilty of many errors, omissions, misunderstandings, and blatant racist, sexist, and heterosexist biases. Putting it in Practice 3a.4 provides a rather scathing expose of one area of multicultural trouble in Jungian theory. This piece is offered by a practicing Jungian therapist. Although she points directly at significant theoretical difficulties, the author also helps us understand that all theories must evolve with the times and with the needs and insights of the people affected in a given era.

Jung can be credited with theories and ideas that he believed transcended traditional gender boundaries. He certainly had a global curiosity and allowed what he saw in other cultures to inform his perspectives on humanity. He can also be criticized for some of his racial and cultural attitudes, in that they were judgmental and hierarchical, as well as favoring Jung’s own cultural definitions of achievement and civility. Jung repeatedly wrote that “nature is aristocratic,” meaning not only that nature’s gifts are distributed unevenly, but that certain races and cultures were more evolved and worthy of emulating than others. Was Jung guilty only of articulating what everyone else in his time simply believed to be true? Centuries before, Aristotle was certainly guilty of similar racist, sexist, and classist views.

On the other hand, Jung was intrigued and familiar with cultures vastly different from his own. His interest was sincere, and it was expressed
respectfully. He clearly believed we had much to learn from any existing culture and much to learn from the histories of cultures long gone. This cannot be said of many other theorists of Jung’s time. Further, many cultures other than Western culture place a far greater emphasis on the spiritual world, on dreams, and on nonlinear reasoning and meaning-making. Jung’s ideas, therefore, have much multicultural appeal in certain settings.

In the case of Ruby, it’s interesting to speculate how Jungian therapy might be modified if Ruby were Native American, Asian, or of another cultural minority group. Given Jung’s sensitivity to the “collective” issues within the unconscious of all people and his interest in diverse, culturally based symbols, it’s most likely that Jungian therapy could be modified not only to address diversity issues and concerns, but to embrace them as well.

**Putting it in Practice 3a.4**

**On Being a Lesbian Jungian**

Claudette Kulkarni is a therapist in private practice and at the Persad Center in Pittsburgh, Pennsylvania. She is the author of *Lesbians and Lesbianisms: A Post-Jungian Perspective* (1997). We have excerpted this multicultural perspective from her article, posted on www.cgjungpage.org, entitled “On Being a Lesbian Jungian: A Self-Interview.” She begins:

I am a lesbian. I am also a Jungian. Given the homophobic and heterosexist foundations of analytical psychology, I wonder some days how I can authentically be both. So, I thought I would interview myself in an attempt to find out how I manage this—and why I bother. . . . Many of Jung’s constructs are heterosexist and his theory depends largely on a psyche that speaks in oppositions, the most basic of which are the so-called feminine and masculine principles. Heterosexism is, in fact, institutionalized through these Jungian constructs of contrasexuality, opposition, and complementarity. And it’s not just Jung’s original work that is problematic. There is an entire tradition of heterosexist work that came after him.

[W]e must recognize that major portions of Jung’s theory were predicated on a near obsession with the concept of “the opposites” and elaborated by the concomitant concept of complementarity—that is, the idea that each of a pair of opposites possesses a set of qualities which supplement the elements missing from its opposite. . . . The implication, of course, is that one “needs” the opposite list in order to complete oneself, that otherwise one will be lacking in wholeness. . . . [I]n this framework, the central or most fundamental opposition of all for Jung is the opposition between the so-called masculine and feminine principles.
These two principles are said to complement each other, that is, to need each other in order to make “a whole.”

It is an easy step from this to the concept of contrasexuality—that is, to the idea that in order to be a “whole” person, one must be sexually involved with a member of the “opposite” gender/sex via a projection of the contrasexual “other” (anima or animus) onto a literal member of the “opposite” gender/sex. Some have tried to salvage this part of Jung’s theory by complicating it (e.g., by using concepts and phrases like “the anima of the animus” or by arguing that both men and women have an anima and an animus). But this misses the point. Jung’s theories on sexuality are irretrievably heterosexist and based on several assumptions: that there are only two sexes, that these are “opposite” (rather than just different from) each other, that the qualities of one sex/gender are innate and, therefore, available only through some connection with “the opposite sex,” that in order to be “whole” one must have this connection with someone of “the opposite” sex/gender. I would argue, therefore, that these heterosexist aspects of Jung’s work do not need to be reformulated or salvaged. They need to be sunk.

Evidence-Based Status

Relatively few therapists identify themselves as practicing exclusively Jungian therapy. Further, a complete Jungian analysis is an undertaking that requires many years. Therefore, outcome studies would be challenging—especially without significant financial support. However, components of Jungian theory have been used in a number of settings. The concept of types, as measured by the MBTI, has been proven useful in certain work settings to help achieve more co-worker understanding, to guide people in choosing careers, to help couples understand their differences, and to help in leadership applications (Pajak, 2002).

The use of Jungian symbolism to understand dreams and to facilitate dialogue between our unconscious and our conscious is fairly common. Petteri Pietikainen (2001) stated:

> The doctrine of the collective unconscious and its archetypes is Jung’s major contribution to twentieth century intellectual culture, and while the scientific status of Jung’s theory is rather feeble, to say the least, the very idea of an archetype has filtered into common usage and influenced popular psychology, especially growth-oriented therapeutic practices. (p. 5)

It is interesting to note that efficacy research undertaken in Switzerland, at the Jung Institute, concluded in 2003 that long-term
therapies such as Jungian analysis are necessary and effective in creating psychological change www.nzz.ch/2003/12/10/ft/article99FQB.html. Swiss health authorities require that psychotherapeutic methods be effective, appropriate, and economical. Therefore, the Jung Institute participated in a study on the practice of analytical long-term therapy sponsored by the Swiss Society of Analytical Psychology. This study was part of a larger naturalistic study, conducted by Professor Gerd Ruldolf of Heidelberg and sponsored by the German Society of Psychotherapists. Information about this project is available at www.jung.edu, 2003. Specifically, 111 clients were followed for six years after Jungian analysis. Those who continued in the study were found to have reductions in visits to hospitals, less dependence on psychotropic medications, and fewer visits to physicians as compared to their pre-treatment behaviors. Further, self-report measures indicated supported these more objective outcome indicators (Keller et al., 2002).

It’s difficult to obtain outcome data on treatments as extensive as Jungian analyses. However, it’s clear that many of Jung’s concepts and techniques are helpful in furthering understanding and insight into the nature of humans and their interactions . . . although this statement is likely to be vigorously embraced by some practitioners and rejected by others (see Putting it in Practice 3a.5 for an exploration of Jungian analysis and ethics).

**Putting it in Practice 3a.5**

**Exploring Ethical Concerns**

Here are some issues often discussed about Jungian philosophy and therapy. Why do you suppose they might pose ethical concerns?

1. More than most theories in this book, Jungian therapy seems designed for the well-endowed, both materially and intellectually. Jung made it clear that he believed only certain individuals have the stamina, the intellect, and the inner discipline to reach the final, transcendental state that he envisioned as the end state of human maturity.

2. Dream work, like hypnosis, is deceptively simple. Ann Faraday (1981) wrote, “Not the least significant outcome of Jung’s work was to open up the possibility that some use may be made of dream interpretation by ordinary people outside the professional consulting room” (p. 125).

3. Jung believed modern humans are losing touch with the symbols and rituals of religions and spiritual practices. He believed that part of the journey toward wholeness would open the individual to spiritual or “primordial” communication and connection.
4. Jungian analysis can be overwhelming. By delving into dreams, impulses, images, and symbols, the average client may feel more confusion than insight. Consider the possibility that for many individuals Jungian analysis is contraindicated, because it may cause psychological decompensation.

Concluding Comments

Jung’s analytic approach to counseling and psychotherapy is unique. C. G. Jung brings a richness and depth into the process of understanding and exploring the human psyche. In his view, libido is a broad, encompassing source of psychic energy, and Jungian analysis help clients realize that within the unconscious resides immense wisdom and potential. Jung wrote that “the unconscious mind is capable at times of assuming an intelligence and purposiveness which are superior to actual conscious insight” (Jung, 1938, p. 45).

At its conceptual heart, the Jungian unconscious is a respite from the negative, conflict-ridden Freudian unconscious. Yes, we are still not completely in control, and we are guided by mysterious forces we do not and, in some ways, cannot understand. But there is also an additional presence, a friendly guiding force. To make matters even better, throughout life we will have opportunities to grow, deepen, and gain wisdom by being open to what life brings.

Chapter Summary

Carl Gustav Jung was born in 1875 in Switzerland. He was a contemporary of Freud and Adler, but individuated and introduced his own version of psychological structure and functioning. His interests were wide-ranging and culturally diverse. He brought many new concepts into the lexicon of therapy and psyche, including those named in the key terms listed below.

Jung’s view of human nature was positive and optimistic. He believed that humans have both a personal unconscious, as well as a shared collective unconscious, and lean toward either extraversion or introversion in their manner of interacting with the world. Jung asserted that humans are born with an instinctive drive toward individuation, which involves working with both conscious and unconscious material. He introduced the notion of archetypes, which are unconscious patterns that serve an organizing function in the psyche. For Jung, a complex is a pool of energy generated in the unconscious that indicates something troubling and unresolved in the client’s life.
Jungian therapy often uses dream work to explore the client's archetypes, including the shadow—the archetype that represents parts of ourselves that are hidden or repressed. Jung believed that humans can grow wiser and more integrated in therapy, but he also believed that life is a journey and a process and that few if any actually arrive at complete transcendent individuation.

**Jungian Key Terms**

Analytical psychotherapy  
Anima  
Animus  
Archetypes  
Collective unconscious  
Complex  
Extraversion  
Individuation  
Introversion  
Myers-Briggs Type Indicator  
Persona  
Shadow  
Synchronicity  
The Self  
Transcendent function
## References


