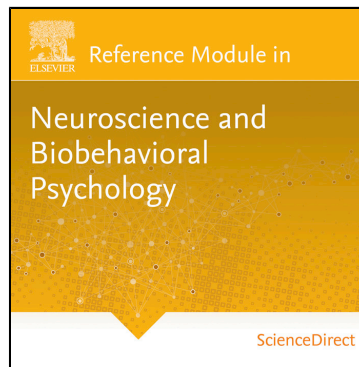


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# Jungian Psychotherapy<sup>☆</sup>

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## Glossary

**Archetypes are preceded by asterisks** Some are also correlated [*in brackets*] to characters in the popular film series "Star Wars," as these were deliberately designed by George Lucas to represent Jungian archetypes.

**Active imagination** A practice whereby imagery is deliberately engaged as though one were participating in one's dreams while awake. [*As when Luke "feels the Force."*]

**Amplification** Used chiefly as a method of dream interpretation, whereby the therapist explicates a patient's dream by relating those myths, legends, fairy tales or otherwise archived symbol, images, and stories that seem most pertinent to the dream.

**Analysis (Jungian)** The formal designation given Jungian psychotherapy within the Jungian world, reflecting Jung's early role in the development of (Freudian) psychoanalysis. However, the practice of Jungian therapy is very unlike that of classical psychoanalysis.

\***Anima** A personified representation (imago) of the undeveloped feminine potential in a man. [*Princess Leia*]

\***Animus** A personified representation (imago) of the undeveloped masculine potential in a woman. [*Han Solo*].

**Archetypal (Jungian school)** Followers of James Hillman. Hillman considers there to be no "Self—and no "self" either. His school focuses on literary elaborations of archetypal motifs rather in the spirit of Lacan and of

deconstructionist literary criticism. He terms his approach "archetypal psychology." While much admired throughout the Jungian world, it has no formal structure (e.g., training methods, programs, or institutes). It may be thought of as being focused on the technique of amplification, narrowly and for its own sake.

**Archetype** An innate, latent nucleus of personality predispositions and emotional reactions to basic life situations that are typically represented symbolically as the stereotyped characters of religion, myth, fairy tales, and literature.

**Classical (Jungian school)** Followers of Jung's original formulations. The classical school is emphasized in this article and relates Jungian analysis as less a form of therapy than a modernized Gnostic spiritual discipline: a sacred journey or quest to achieve full realization of the potentials within the Self. [*Luke Sky-walker is the hero of the quest*]

\***Collective unconscious** The various archetypes; the innate preformed structure of the psyche.

**Complex** A set of ideas that are bound together by strong affect. The ego is normally the dominant complex but other complexes can gain strength and direct energy and affect away from the ego. In psychosis, pathological complexes can become stronger than the ego. Jung's concept of the complex received empirical support from his early work

<sup>☆</sup>*Change History:* March/April 2016. SM Silverstein wrote Abstract, updated sections and Further Reading section.

association studies with healthy populations, psychotic patients, and criminals.

**Developmental (Jungian school)** Followers of Jung whose primary interest is in practical therapeutics. Formerly termed the "clinical" school, which is more accurate.

However, it is also true that this school assumes that adult personality develops largely on the basis of childhood developmental process.

**Extraversion** One of two fundamental orientations of a person. The extravert directs interest and adaptive effort chiefly toward the outer world and other people.

**Gnosticism** A perennial religious philosophy that identifies God (or a god) with an interior state of "illumination" available only to initiates. Gnostic strains accompany the mystical practices of most religions. Gnostic variants of Christianity have always been the chief source of heresy in the Church's view. [*The Jedi Knights*]

**\*Great Mother** A personified representation (imago) of on the one hand the experience of being comforted and nurtured, and on the other, of being terrifyingly vulnerable to the withdrawal of same.

**Individuation process** The process of achieving "wholeness," wherein all competing aspects of the personality are accepted, integrated and harmonized. Marked by the appearance of symbols of the Self, and by subjective states of a religious or spiritual character.

**Inflation** A state that occurs when the influence of an archetype becomes too strong in terms of driving mental content and behavior.

**Introversion** One of two fundamental orientations of a person. The introvert directs his interest and adaptive efforts chiefly toward the inner world and himself.

**Mandala** A term from Buddhist iconography, these are complex images whose basic structure consists of a circle subdivided into four major quadrants, and further subdivided or inscribed with complex, highly symmetrical,

often recursive designs. Mandala-like imagery represents the Self and is expected to emerge spontaneously in dreams and visions at critical times during the individuation process (including during psychotic episodes as a compensatory response to fragmentation).

**Personal unconscious** Jung's term for what Freud called the unconscious (i.e., repressed material) in contrast to the collective (or objective) unconscious, which consists of inherited tendencies that manifest themselves in symbolic material that is similar in structure across time and cultures.

**Psychoid** A difficult to define concept that implies that archetypal energies can influence personal mental functioning, but also have larger influences on the environment.

**\*Self** The entirety of the personality encompassing both consciousness and the unconscious; an experienced unity of all archetypes; the endpoint of the individuation process. Often felt subjectively as the presence of God and so symbolized in dreams, visions, and in cultural products. [*\* The Force*]

**\*Shadow** A personified representation (imago) of the personal unconscious. [*Darth Vader*. But the "dark father" is not typical.]

**Synchronicity** The relatedness of two events solely on the basis of their meaning to an individual, in the absence of any possible direct or indirect causal relation. This relatedness was held by Jung to be in some sense objective, however, and not merely in the mind of the individual(s) perceiving the meaning.

**\*Trickster** A personified representation (imago) of a capacity for paradox, and concealed wisdom, messenger to the gods. [*C3PO and R2D2*]

**Types** A set of innate personality predispositions on three orthogonal axes.

**\*Wise old man** A personified representation (imago) of a capacity for spiritual insight and experience. Leads to the Self [*apart from their ears, Yoda looks exactly like Jung*.]

## Introduction

Jungian therapy (J\_analysis) is a face-to-face psychoanalytic psychotherapy based on psychodynamic principles elaborated by the Swiss psychiatrist Carl Gustav Jung (b. July 26, 1875, Kesswil, Switzerland; d. June 6, 1961, Küsnacht) after his break with Freud and classical psychoanalysis around 1912. In sharp contrast to the early psychoanalytic model of the mind restricted to instinct, drive, and defense, Jung postulated innate and primary psychological strivings for intrapsychic integration, and for the apprehension of meaning. In both cases, these activities are often represented and expressed symbolically in imagery and dreams, and, conversely, these creations can be used in therapy to further stimulate psychological development. In many cases, these needs also generate a religious impulse and mystical feelings. When these developmental tendencies are ignored or blocked, this can lead to unhappiness, psychological distress and potentially to overt symptoms of psychopathology.

Classical Jungian therapy therefore aims at promoting individuation, which is the integration (often unconscious) of different aspects of "The Self," including traditionally masculine and feminine tendencies, the conscious self-concept and repressed aspects of the Self (e.g., the "Shadow" archetype), and other tendencies related to introversion and extraversion, immaturity and wisdom, etc. This work relies heavily on dream interpretation and often on creative products of the patient, and can make use of cultural and historical parallels to the patient's experience in art, literature, religion, alchemy, and other symbol systems as these may be helpful in deepening understanding of internal experience. Jungian ideas are widely embraced within artistic, literary, religious, and pastoral

circles, but remain largely peripheral to academic psychology and psychiatry, although in recent years links between Jungian theory and fields such as neuroscience and quantum physics have been developed.

Jung anticipated many later trends: “ego-psychology,” which defines, and focuses treatment toward expanding a defense-free domain of the ego; the ideas of Otto Rank, who similarly focused on free will; Heinz Kohut with his emphasis on a “self developed out of “normal narcissism”; Hans Loewald’s re-evaluation of regression as not merely restorative but creative; and Abraham Maslow’s notion of “self-realization.”” Today’s easy blending of “new age” psychotherapy and spirituality likewise parallels Jung’s approach—and was in large part fostered by it.

## Description of Treatment(s)

### Historical Background

It took about 1000 years for European culture to consolidate around a relatively uniform body of Christian, creedal beliefs. That this would happen was by no means a foregone conclusion. The main competitors to early and medieval Christianity formed a group of philosophies and theologies loosely called “Gnostic.” They shared with each other, and with many Eastern religions, the view that the goal of spirituality was a form of personal growth with the potential for “illumination,” a specific state of mind, if you will.

Jung considered his “analytic psychology” to be a modern reformulation of these same ancient Gnostic principles. The mass return to these ancient mysticisms that marked the 1960s was therefore unsurprisingly characterized as well by a sudden upsurge of interest in Jung. (Timothy Leary applied to the C. G. Jung Institute of Zürich in 1971 but was rejected.)

Jung’s early work included an interest in mystical, spiritual and even paranormal experience, in addition to rigorous experimental and psychophysiological research on healthy, psychotic, and forensic populations. After his split with Freud, Jungian psychology grew within an unusually gifted, accomplished, and eclectic circle of continental scientists, artists, poets, writers, and theologians who gathered around the person of Jung (see, for example, the proceedings of the Eranos Conferences of the 1930 and 1940s), who was increasingly focused on the process of individuation and its symbolic representation in art, religion and other symbol systems (e.g., alchemy). Most shared with Jung a deep hunger for the mysterious and a visceral dislike of the rationalism and materialism that they considered Freudian psychoanalysis to embody—indeed, modernism altogether. But they were also too sophisticated for the fading religiosity of pre-World War I Europe. They were seekers, an intellectual elite that heralded the new-age spirituality that would explode in populist form worldwide two decades later. As Jung conceived it, analysis, and the second half of life in general, should have as its goal the integration of different aspects of “Self,” and the facilitation of this by attention to symbolic activity (e.g., dreams, art, “active imagination”) in which efforts at integration are represented, and images reflecting wholeness, or The Self (e.g., God, mandalas) appear, especially when these are accompanied by intense emotion.

Nonetheless, Jung had a strikingly open mind toward what we now call “biological psychiatry.” For example, from his earliest works on schizophrenia to his last works on the subject, he maintained that the disorder involved both psychological and biological components. Regarding the former, he believed that psychological conflicts could cause psychotic symptoms, just as they do in neurosis. Regarding the latter, he postulated a toxic factor, X, that was related to stress reactivity and that led to destruction of brain tissue, which often allowed psychological conflicts to generate primitive mental representations, including relatively direct expressions of instinct-based (or “archetypal”) imagery (e.g., God, “the wise old man,” trickster, spirit guide, animus and anima figures, etc.).

Jungians after Jung have been keen students of other schools of psychotherapy—object relations theory, the ideas of Heinz Kohut, Gestalt therapy, for example, even classical psychoanalysis—as much as they have been keen students of religion and art, both new and old. However, those Jungians most interested in other schools of therapy tend not to be the ones most interested in religion. This difference in “culture,” as it were, underlies the major divisions in the Jungian world, markedly enough so that conferences in the 1970 and 1980s explicitly addressed the conflict between a second-generation “clinical” camp and Jung’s first generation of followers. The clinical practices of the former are scarcely distinguishable from the clinical practices of any well-trained, psychodynamic psychotherapist, even if the language they use is different.

By the 1980s, yet a third strand in Jungian thought and therapy had developed, largely under the influence of James Hillman, whose talents and approach to treatment are chiefly literary, with a strong “deconstructionist” cast. Whereas Jung and his early followers sought a form of enlightenment as symbolized by the emergence of a unitary “Self,” Hillman and his followers pursue rather a never-ending process of poetic interpretation and story-telling whereby any (and every) firm belief save one can ultimately be “seen through,” as they put it: deconstructed not into a set of socially inculcated self-serving biases, but into a set of transcendental self-serving illusions (“gods”). Whereas Jung made an explicit analogy between the “Self” and God (or to a Gnostic Christ), Hillman makes an explicit analogy between his “archetypal psychology” and the god Hermes, messenger among all the gods—and trickster to their self-importance. The sole firm belief opaque to Hillman’s archetypal psychology is, of course, the firm belief that any and every firm belief can ultimately be “seen through,” the belief on which depends the trickster’s own self-importance.

These three Jungian camps have now acquired more or less formal names: the “classical,” “developmental,” and “archetypal” schools, respectively. (No school wants not to be called “clinical.”) A brief analysis of the same case as approached by representatives of each of the schools may be found in *The Cambridge Companion to Jung*, and an excerpted web version at [www.iaap.org/articles/ccj3approaches.html](http://www.iaap.org/articles/ccj3approaches.html). What follows is a synopsis of classical, hence distinctively Jungian, psychotherapy.

## Classical Jungian Therapy

### Format

Jungian therapy ("Jungian analysis") is conducted face-to-face. Jung believed that the "neutrality" of the classical psychoanalyst was undesirable—because it was largely illusory. He was the first to argue for a more "personal" form of psychotherapy in which there was more active participation of the therapist in exploring the patient's constructions. Jung also developed the concept of counter-transference, and emphasized the need for therapists to have had their own personal therapy so as to minimize interference of the his/her own issues into the patient's therapy. In Jungian therapy, treatment sessions last about an hour and take place no more than three times weekly, more typically once or twice.

### Process

Classical Jungian therapy has two chief components: dream interpretation and "active imagination." Dream interpretation begins immediately; active imagination is a method usually employed later.

### *Dream Interpretation*

The Jungian approach to dream interpretation uses two main techniques: association and amplification. To associate to his dream, the patient freely expresses, without censorship, any thoughts that the imagery brings to mind. In contrast to classical psychoanalytic technique, however, Jungian-style association is more focused. The patient is taught to continue to associate to dream images, as opposed to simply reporting whatever comes to mind.

Patients are encouraged to keep careful records of their dreams, and to note their responses both to the dream imagery itself and to any of the personal material evoked by the dreams. They are likewise encouraged to express both the dreams and their responses in plastic form: drawing, painting, poetry, story-telling, music, even dance, as the patient is inclined. For perhaps 2 years, a classical Jungian analysis may consist of little else but attention to dreams.

Over time, it is anticipated that the character of the dreams will subtly change. From reflecting a more or less self-evident preponderance of personal problems and concerns expressed in idiosyncratic images composed largely of memory traces, dreams often become more mysterious—harder to link to personal experiences—and can take on a more general character. More fable-like, such "big dreams" employ the universal characters of myth and legend: heroes, villains, monsters, kings, queens, princes and princesses, fantastic landscapes. They are also more likely to unfold as full-scale dramas, with a coherent structure. This kind of imagery is termed "archetypal," by which Jung meant to indicate at once their common and their fundamental nature. He considered these figures, and the dramas they engaged in, to be the intrapsychic representation of the innate structure and dynamics of the human psyche, the "images of the instincts." Out of the inherent repertoire of such dramas (aspects of brain function that presumably evolved as discrete patterns of adaptive response to being a human being in a typical human setting), the ones that are individually emphasized in each person reflect the psyche's deepest response to particular challenges constructed from the common, evolved responses of the human species to life challenges.

An important distinction in the Jungian approach to dream interpretation is that between the objective and subjective levels. Dream interpretation at the objective level involves relating dream content to events and people in the patient's life. Interpretation at the subjective level involves relating dream content to intrapsychic dynamics. As an example of the latter, consider two dreams, spaced several months apart. In the first dream, the female dreamer is chased by an unknown violent male figure. At the subjective level, this could be interpreted as the patient's lack of acknowledgment of, and discomfort with her own shadow tendencies to be appropriately aggressive and assertive in the world. That is, the dream can be viewed as symbolically representing the striving for integration of more traditionally masculine personality traits into the conscious aspects of the ego. However, because this development is still at an early stage, the dream ego reacts with fear to this repressed and feared energy that is trying to "catch up with her." If, after much work on this issue (including examination of inhibited assertiveness and aggressiveness in therapy sessions and the patient's life) there is a second dream where, for example, the dreamer is having coffee with this same male figure (who may now appear much less scary), this could be interpreted as evidence of significant integration of former shadow tendencies. This would especially be the case if there is evidence in therapy and the patient's life of a more pro-active and self-assertive stance in her everyday life. Both the objective and subjective levels of dream interpretation are used in Jungian psychotherapy. As a general rule, when important dream figures are unknown to the dreamer, they can be assumed to represent archetypal images (e.g., animus, anima, shadow, great mother) and are interpreted at the subjective level.

### *Active Imagination*

Once a patient has begun to experience "big dreams," they are encouraged to take their expressive engagement with the material a step further. The patient will be guided to converse with the dream figures in imagination. The goal is to achieve a state of mind akin to certain forms of meditation that utilize explicit visualization. These meditative practices can be found worldwide and are detailed, for instance, in Jewish Kabbalistic, medieval Christian-contemplative, Tibetan Buddhist, and Chinese Taoist texts, inter alia. When successful, the visualized dream characters are experienced as holding up their end of the conversation, as it were, on their own, not as being invented by the patient in the way that an author invents dialogue.

On the other hand, it is not uncommon for authors (indeed, anyone experiencing creative inspiration) to feel that certain ideas appear spontaneously. But the purpose of "active imagination" is not artistic but rather to learn from whatever the "characters"

themselves have to say. "Active imagination" is a method of symbol production and actively relating to the produced symbols, which are thought to represent aspects of The Self that need to be further integrated into consciousness.

### **Individuation**

In any event, not everyone has a knack for active imagination. Those who do are considered to have the essential skill for the "individuation process." Utilizing active imagination as its chief vehicle, the Jungian analysand may now undergo a lengthy series of imaginative encounters with the major "archetypes." These appear as larger-than-life beings of mythic proportion and (in the meditative state) so real as to engender intense emotional response. The therapist's role at this stage is two-fold: First, to ensure that the emergence of this archetypal material is paced so as to minimize the risk of "inflation," or overidentification with archetypal material; and second, to guide the analysand toward art and literature that "amplifies" the meaning of the emerging themes.

In a successful individuation process, the encounter with the archetypes greatly expands the individual's sense of meaning and purpose in life, and their flexibility in adaptation. Potentials previously unrecognized and untapped may be awakened, and aspects of the personality that had lain fallow may now be cultivated and incorporated, yielding greater "wholeness."

Jung believed that such an expansion of the personality was marked in dreams and active imagination by the spontaneous appearance of symbols of the "Self." These are images whose basic geometric format is the quartered circle ("mandala"). They are strikingly similar to symbols utilized worldwide to represent God; in polytheistic cultures, the highest god; in Gnostic religions, the union of all gods.

The symbol system Jung considered closest to that which emerges in modern patients was that of the alchemists. Their efforts to transform lead through various metals to gold, their quest to unite ever higher-level opposite elements to form the Philosopher's Stone, etc., all symbolized the transformation of personality by the progressive encounter with and integration of the "lesser" gods within to form the "Self"—hence the capitalization.

The ideal classical Jungian individuation process is expected to traverse the following stages: (1) Integration of the "personal unconscious," or "shadow," loosely equated with the unconscious as defined in psychoanalysis; this prepares the individual for integration of the "collective unconscious," that is, the archetypes; for example (2) the "anima"—unrealized feminine aspects of a man, or "animus"—unrealized masculine aspects of a woman; (3) the "Great Mother," the embodiment of everything maternal, both nurturing and engulfing, as nature herself can be; (4) the "Wise Old Man," the embodiment of "spirit"; (5) the "Self," an overarching union of all of these, that is at once the superordinate representation of God and the foundation of individual identity (as in the equation of Atman and Brahman in Hindu mysticism; or of Christ and the person in orthodox Christian theology).

Individuation itself is a never-ending process. Jung considered the ignition of the process in therapy, and at least some substantial experience of the "Self," to be the goal of therapy. With the acquisition of a sense of meaning and higher purpose in life, symptoms may be expected either to disappear or, if not, to have taken on the kind of meaning that allows them to be accepted as a gift rather than a hindrance.

### **Theoretical Bases**

In classical Jungian therapy, practice and theory are intimately intertwined. A common criticism of Jungian therapy is that it amounts to the indoctrination of the patient in a specific quasimystical worldview. The classical Jungian would sharply deny that this is criticism; Jung and many of his followers explicitly consider the individuation process to be a modern equivalent to antique rites of initiation into the cult and doctrine of certain gods and/or goddesses. But he would balk at "indoctrination." A central tenet of Jungian theory is that the "initiatory" sequence of archetypes emerges spontaneously from within the patient, rather than being overtly or covertly taught. Similarities to any external sequences arise because of innate predispositions that underlie the symbol-making potential of the human brain.

### **Biology Versus Spirit in Jungian Therapy**

Against this one may argue that Jung developed Jungian therapy not empirically but much as did Freud: out of a lengthy attempt to define himself, free from serious outside accountability, with patients turning into followers, and with data being patient self-reports and therapist interpretations, and not experimentally-derived. The importance and plausibility of the archetypal hypothesis notwithstanding, the vast body of Jungian writing detailing "archetypal imagery" in case studies can provide no compelling supportive evidence for it. Today's Jungian therapists are therefore far less likely to assume that something is archetypal just because it looks like it.

What exactly is an innate structure of the psyche? Jung's revolt against Freudian reductionism led to his claim that there is a "level" of the psyche deemed "psychoid," that is at once both instinctive and transcendent. Critics argue that this is a mere assertion and that the concept "psychoid," with its implications that archetypes are associated with energy that can affect the outer world, is ill defined. In effect, Freud argued that society strikes a never-wholly successful compromise between animal desires and a wholly pragmatic civility, religion of any kind serving to enforce the precarious dominance of the latter. Jung argued that society need strike no such balance, since in the form of spirituality he advocates desire and civility become one; only organized religion is a problem in stifling both spirituality and instinctive gratification.

The religious instinct, Jung thus argues, is a basic drive of humans, part of the striving for meaning and wholeness, and not a regressive posture toward an imaginary omnipotent father image. Like any instinct, it has an underlying nervous system

physiology that is relatively invariant among all human beings. Hence, its patterns of expression, and the sequence of maturational steps it follows, are similarly invariant. It may be ignored, as may any other instinctive drive, but only at significant cost: a sense that life is ultimately meaningless. On the other hand, Jung argued, spirituality that defines itself as unconnected to instinct tends to become sterile and unfulfilling, a criticism he leveled without cease at Christianity.

A dominant Eastern model for the individuation process in early Jungian circles (in the 1930s) was therefore Kundalini Yoga, a form of mystical practice in whose original (Tantric) form enlightenment could be achieved via the sacred sexual union of the male and female practitioners. The corresponding Western model was, again, alchemy, the symbolic content of which was explicitly sacred-sexual, the "union of opposites," sometimes depicted in alchemical art as the explicit sexual conjugation of a naked king and queen. Alchemy typically involved a male alchemist and his "mystical sister" (*soror mystica*) working together in sacred precincts of the "laboratory." In Jungian therapy, the therapist guides the patient – via analysis of dreams; active imagination; "amplification" of symbolic material via demonstration of parallels in art, religion, and literature; sandplay, and other techniques to promote self-discovery, including discussion of reactions to current and past events and relationships – toward enhanced self-knowledge and integration, which often includes both a more adaptive channeling of instinctual drives and a firmer spiritual grounding in the world.

## The Structure of the Psyche

### *Conscious Versus Unconscious*

For Freud the unconscious is primarily a set of primitive, unacknowledged desires that to remain out of sight require an ever-expanding construction of mutually reinforcing false ideas, self-serving attitudes, physical and psychological symptoms, and conveniently filtered, distorted and, as needed, invented, memories. But such freedom from self-knowledge demands an exhausting vigilance. Psychoanalytic treatment therefore consists largely of a tactful undermining of this vast defensive fortress. Treatment releases the energy invested in defense for other "constructive" purposes.

To that aspect of the unconscious that is more than what has been repressed psychoanalytic theory did once accord a place—Freud recognized that some dream images, for example, represented "vestiges" of an early stage in the (biological) evolution of brain function. But as the term "vestige" suggests, he considered this material of little practical significance. It is rarely even mentioned anymore.

Jung's belief in the limitation of Freudian psychoanalytic theory, and of Freud's worldview, follows rather directly from Freud's insistence that all human activities are but distorted variations of instinctive drives, and that "higher meaning" is therefore nothing but cheesecloth veiling the bleak truth of reality. For Jung, by contrast, understanding the nature of repressed material (i.e., the contents of the *personal* unconscious) represented only one part of the goal of analysis. What Freud considered a mere vestige, Jungians view as the essential, inherited basis of the psyche, and by virtue of its link to spirit, the pathway toward higher meaning. Jungians argue that meaninglessness is a priori pathogenic, and to train people to accept it is to induce, not alleviate, both psychological and societal disorder. The repressed material of the personal unconscious may need to be dealt with first, but the individuation process proper will only begin when material from the deeper levels of the collective unconscious begins to emerge. This deeper material is not considered to be a disguise for otherwise unacceptable but perfectly expressible thoughts and feelings. The mythic imagery is treated rather as genuine metaphor—that is, the best possible representation of profound states of mind otherwise inexpressible. The repressed material of the personal unconscious and the innate archetypes of the collective unconscious are related in that personal conflict, hence repression, develops only around matters that are of inherently profound import.

### *Complexes*

Complexes are clusters of ideas and images, held together by a powerful feeling, that affect the contents of consciousness and behaviour—like "a soul within a soul," as described by Jung in a paper from 1907. In his later work, he noted that the complex behaves like an animated foreign body in the sphere of consciousness. In Jung's view, the ego is normally the strongest complex. However, personality factors and environmental events can lead to clusters of ideas appropriating more psychic energy than usual, and this can ultimately take away from energy available to the ego. All people have complexes, and these can be detected by delays and odd responses in tasks such as word association tests (a technique Jung adapted to experimentally investigate complexes). They can also be detected in overt behavior such as overreactions and mistakes. In more severe cases, as in neurosis, the complex can lead to rigid mental and behavioral tendencies. In the most severe cases, as in psychosis, complexes can become so strong that the ego is no longer the dominant complex. In such a scenario, the patient can experience his/her self as fragmented and without a sense of active agency (to the point where he/she experiences himself/herself as controlled by outer forces, etc.). Note that complexes are part of the personal unconscious. However, strong complexes can activate archetypal material from the collective unconscious.

### *Archetypes*

The term "archetypes" refers to basic instincts and their tendencies to be symbolically represented in typical forms (which nevertheless may differ superficially across cultures). These instincts involve reactions to loved figures, potential abandonment, unknown situations, growth and change, and other universal human experiences. For example, the infant is born hard-wired to form an attachment to a specific kind of external object. Later, to this latent expectation there becomes associated a specific set of sensory impressions. But the innate representation can never adequately be embodied by any real experience or memory. Instead, the mind, when released from the criticisms of rationality, will creatively weave together—from memory and from imagination—whatever fragments it needs to paint a portrait of the hidden, never before "seen," yet more "real," more deeply

longed-for and feared "Great Mother," the archetype against which all human mothers—indeed, all women—are subtly going to be judged; and against which they subtly judge themselves.

Religion and therapy come together in this model when the compulsive philanderer, say, realizes that not only is he pursuing his mother in the guise of other women (the personal unconscious at work), but that his disappointment in his mother arises less from her flaws as a person than from his previously unacknowledged longing for a Mother of the sort not ever available in earthly form (an element of the collective unconscious). A family of archetypes constitutes the basic structure of the human psyche. Such a viewpoint has much in common with later "object relations" psychoanalytic theory except that for Jungians, "introjects" do not come from the outside— they begin within, are projected outward onto more or less suitable objects, and only then reintroduced.

Because Jungian archetypes have obvious parallels in typical human experience, they lend themselves to a more standard psychoanalytic or object-relations reinterpretation: Perhaps images of the "Great Mother" are energized not by innate, universally human expectations but by experiences that are universal, or nearly so, subjectively processed. (The Jungian model is closest to an interactionist model.) But other archetypes are not so easy to reinterpret this way. For example, the so-called trickster figure, common to many folk religions, and especially to shamanism, was the veritable patron god of alchemy in the form of Hermes (Mercurius). Why jokes, trickery, adolescent mischief-making, chicanery, and even outright duplicity should have so honored a place in certain forms of spirituality is hardly self-evident—unless one starts with the assumption that the psychic energy symbolized by trickster images is often necessary to stimulate change and to prevent overcompensation in adaptation. In addition, it can be assumed that some ability to relate successfully to people and situations that embody trickster qualities, and to one's own tendencies toward such behavior, are psychological tasks that have been selected for throughout human evolution.

### **The "Self"**

The hermetic mysticisms of antiquity guided the seeker along a more-or-less well-known path toward a distinct state of illumination. The state is represented by a plethora of metaphors; the path likewise. But a common feature of most metaphors for the path is that of a synthesis of some sort: Initiation consists of the controlled identification with, incorporation of, and disidentification from a sequence of gods ("metabolized introjects"). The journey to each of the planets (named after the gods) is one such metaphor; the progressive transformation of base metals (lead) to noble ones (gold) is another (with each metal associated with a planet and a god). Hermes guides the soul on its planetary peregrination; Mercurius guides the alchemist in the progressive "sublimation" of the metals. As each "god" is encountered, identified with, and disidentified from, it is integrated to form a larger nucleus of personality that Jung called the "Self." Although experienced within, it can never be fully known. It is experienced as larger and other than one's personal identity, and religious experience is often a method to experience and relate to The Self.

### **Personality Types**

Jung also authored the widely accepted distinction between "introversion" and "extraversion." He considered these traits as defining an important and universal dimension of human personality—an axis along which everyone tends toward a characteristic position that forms their most comfortable way of relating to the world. Jung extracted two other independent such axes as well: one defined by a polar contrast between "thinking" and "feeling"; the other by a polar contrast between "sensation" and "intuition." The eight types thus defined seem at first glance to have a rather forced symmetry. But of all of Jung's theoretical constructs, his typology has earned the most research-based confirmation. The typology is also the basis for the widely used personality test the Myers-Briggs Type Indicator. Interestingly, a careful study of Jung's ideas about the archetypes and the collective unconscious on the one hand, and of his typology on the other, reveals very little compelling connection between them—they could easily be developed as two entirely different models of the psyche.

### **Science or Religion?**

Most people are unaware of this, but many major mainstream American churches have tacitly but extensively made of Jungian theory a new theological foundation. (This is especially true, for example, of the Episcopal church in general and of the female religious orders of the American Catholic church.) In many cases the incorporation of Gnostic and pagan themes is remarkably explicit given the flat contradiction between the Hebrew and Christian scriptures, on the one hand, and the Gnostic heretics to whom Jung explicitly relates his own ideas. To the extent that religions have felt that they need to justify themselves on psychological grounds—theology proper apparently being passé—they have frequently therefore become agents for the widespread social acceptance of Jungian psychotheological ideas, although these are rarely recognized for what they are. Jungian theory and therapy thus exerts an extraordinary cultural influence both via formal religion and informal post-sixties' spirituality.

Yet Jung also exerted an important influence—one that continues to grow—on arguably the most fundamental of the hard sciences, namely physics. Mathematical physicists with a keen interest in quantum mechanics cite certain Jungian ideas regularly in their writings. A few of the more prominent names include Christopher Isham, professor of theoretical physics at Imperial College, London, and Henry Stapp of the Theoretical Physics Group at Berkeley, Harald Atmanspacher of the Max Planck Institut and Kalervo Laurikainen at CERN. On the brief back flap biography of his *Lectures on Quantum Theory: Mathematical and Structural Foundations* Isham specifically mentions his interest in "the work of C. G. Jung," and on the cover, the letter "o" in "theory" is replaced by a snake biting its tail—the "ouroboros"—a favorite symbol of Jung's that he often interpreted as referring to a mysterious wholeness of everything that evades causality. This is no accident.



In the late 1920s and early 1930s Jung developed a theory of “synchronicity” the idea that events unrelated by any causal chain were nonetheless related via meaning, not merely as an invention of imagination, but objectively. In this way, certain coincidences can be seen as involving a poorly understood connectedness based on meaning that is nevertheless acausal.

Physicists (a minority, to be sure) of varying rank, from modest to the very best, find in “synchronicity” a rather startling analogy to certain bizarre features of quantum mechanics (e.g., “entanglement”), wherein two particles appear to function as though they were one, with an instantaneous orchestration of behavior between them, no matter how widely separated, and even backward in time: Neither causality nor physical interaction (e.g., forces) is involved. While, based in recent developments in quantum physics, most physicists do not view entanglement as being related to the Jungian concept of synchronicity, many Jungians continue to pursue the analogy.

## Empirical Studies

Only very recently has any attempt been made to assess the value of Jungian treatment with due consideration to the fundamentals of experimental design. Numerous presentations on outcome have been delivered at Jungian conferences by Dr. Seth Rubin of the Society for Psychotherapy Research, and the first peer-reviewed article was published in 2002 in the *Journal of Analytical Psychology*.

However, a German Jungian society has published on the web and in print an extensive, lengthy, and independently funded study with attempt at controls and a clear delineation of its own limitations and weaknesses. This study found that “Even after 5 years, ... improvement in the patients’ state of health and attitude ... resulted in a measurable reduction of health insurance claims (work days lost due to sickness, hospitalisation days, doctor’s visits and psychotropic drug intake) in a significant number of the patients treated ... [with] long-lasting effects on the patients’ psychological well-being. [However], there are numerous major methodological problems with these data including the lack of comparison sample, the non-representativeness of the sample, the unreliability of pre-treatment data, the high rate of attrition, the need for multi-variate statistics, and uncertainty about the actual treatments offered.” Despite the need for further studies of Jungian treatment, recent years have seen an increase in evaluation of Jung’s concepts of psychology (e.g., the complex) and psychopathology in terms of cognitive neuroscience (e.g., see Silverstein, 2014 references), and his concepts of the collective unconscious in terms of evolutionary psychology (see Goodwyn reference).

## Summary

C. G. Jung has exerted an enormous and steadily growing influence on modern culture, especially as the “search for meaning” has taken on special urgency in light of the triumphs of scientific materialism. His ideas on countertransference, and on therapy with psychotic patients can be seen to have anticipated the development of many aspects of modern therapeutic technique. His ideas on the relationship between psychology and spirituality, and on personal development, especially in the second half of life, have influenced much of what is called New Age thinking. His early work on word association, reaction time, and psychophysiology anticipated current trends in experimental psychopathology. His theories on constructs such as the complex, archetypes, and synchronicity continue to motivate work in cognitive neuroscience, evolutionary psychology, and the relationship between quantum physics and psychology, respectively. Strangely, despite this legacy, Jung’s work is virtually ignored within academic psychology and psychiatry, presumably due to an oversimplified and misguided view that he was an unscientific, mystical thinker who may have at times been psychotic.

In practice, the evidence for and against the comparative efficacy of a specifically Jungian treatment method is no better than for any other method—or worse. Given the many different approaches that have arisen among the various Jungian schools—and within them—a good argument can be made that the parameters defining Jungian therapy will surely evade adequate denotation, but that individuals who identify themselves as Jungian therapists do as good a job on the whole as do those who do not. There is no doubt that many individuals deliberately seek Jungian therapy for what the term “Jungian” connotes and that Jungian therapists favor a style of communication, and use a set of strategies, that provide a path toward a greater subjective feeling of wholeness and meaning for many individuals.

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