

Chapter 4

Jung: Analytical Psychology

Learning Objectives

After reading this chapter, students should be able to accomplish the following objectives:

1. Describe how Jung's experiences with women may have influenced his concept of personality.
2. Discuss the importance of Jung's encounter with his anima.
3. Name and discuss the Jungian levels of the psyche.
4. Discuss the pros or cons of the possible existence of a collective unconscious.
5. List and describe the eight major archetypes.
6. Identify Jung's two major attitudes and four functions.
7. Identify and describe Jung's stages of personality development.
8. Discuss Jung's concept of dreams and how they reflect the unconscious.
9. Discuss research on Jungian typology.
10. Critique analytical psychology as a scientific theory.

Lecture Outline

I. Overview of Analytical Psychology

An early colleague of Freud, Carl Gustav Jung broke from orthodox psychoanalysis to establish a separate theory of personality called **analytical psychology**, which rests on the assumption that occult phenomena can and do influence the lives of everyone. Carl Jung believed that people are extremely complex beings who possess a variety of opposing qualities, such as introversion and extraversion, masculinity and femininity, conscious and unconscious factors, and rational and irrational drives.

II. Biography of Carl Jung

Carl Jung was born in Switzerland in 1875. Jung's father was a minister in the Swiss Reformed Church, and his mother was the daughter of a theologian. Jung's early experience with parents—who were quite different from each other—probably influenced his own theory of personality, including his fanciful No. 1 and No. 2 personalities. Soon after receiving his medical degree, Jung read Freud's writings and eventually became acquainted with Freud. Not long after he traveled with Freud to the United States, personal as well as theoretical differences became more intense as their friendship cooled. In 1913, they terminated their personal correspondence, and the following year, Jung resigned the presidency and shortly afterward withdrew his membership in the International Psychoanalytic Association. From a

critical midlife crisis during which he nearly lost contact with reality, Jung emerged to become one of the leading thinkers of the 20th century. He died in 1961 at the age of 85.

III. Levels of the Psyche

Jung viewed the human psyche as being divided into a conscious and an unconscious level, with the latter further subdivided into a *personal unconscious* and a *collective unconscious*.

A. Conscious

According to Jung, **conscious** images are those that are sensed by the ego, whereas unconscious elements have no relationship with the ego. Jung's notion of the **ego** is more restrictive than Freud's. Jung saw the ego as the center of consciousness but not as the core of personality. Ego is not the whole personality, but must be completed by the more comprehensive *self*, the center of personality that is largely unconscious. In a psychologically healthy person, the ego takes a secondary position to the unconscious self (Jung, 1951/1959a).

B. Personal Unconscious

The **personal unconscious** embraces all repressed, forgotten, or subliminally perceived experiences of one particular individual. It contains repressed infantile memories and impulses, forgotten events, and experiences originally perceived below the threshold of one's consciousness. Contents of the personal unconscious are called **complexes**. A complex is an emotionally toned conglomeration of associated ideas. Complexes are largely personal, but they may also be partly derived from humanity's collective experience.

C. Collective Unconscious

Collective unconscious images are beyond people's personal experiences and have roots in the ancestral past of the entire species. The collective unconscious does not refer to inherited ideas but rather to humans' innate tendency to react in a particular way whenever their experiences stimulate a biologically inherited response tendency.

D. Archetypes

Archetypes are ancient or archaic images that derive from the collective unconscious. They are similar to complexes in that they are emotionally toned collections of associated images. But whereas complexes are individualized components of the personal unconscious, archetypes are generalized and derive from the contents of the collective unconscious. Archetypes should also be distinguished from *instincts*. Jung (1948/1960a) defined an **instinct** as an unconscious physical impulse toward action and saw the archetype as the psychic counterpart to an instinct. The archetype itself cannot be directly represented, but when activated, it expresses itself through several modes, primarily dreams, fantasies, and delusions.

Although a great number of archetypes exist as vague images, only a few have evolved to the point where they can be conceptualized. The most notable of these include the persona, shadow, anima, animus, great mother, wise old man, hero, and self.

The side of personality that people show to the world is designated as the **persona**. The term is well chosen because it refers to the mask worn by actors in the early theater. The **shadow** is the archetype of darkness and repression that represents those qualities people do not wish to acknowledge but attempt to hide from themselves and others. Jung contended that, to be whole, people must continually strive to know their shadow and that this quest is one's first test of courage. A second hurdle in achieving maturity is for men to accept their **anima**—their feminine side—and for women to embrace their **animus**—their masculine side. Other archetypes include the **great mother** (the archetype of nourishment and destruction), the **wise old man** (the archetype of wisdom and meaning), and the **hero** (the image people have of a conqueror who vanquishes evil but who has a single fatal flaw). The most comprehensive of all archetypes, the **self** is the *archetype of archetypes* because it pulls together the other archetypes and unites them in the process of **self-realization**. As an archetype, the self is symbolized by a person's ideas of perfection, completion, and wholeness, but its ultimate symbol is the **mandala**, which is depicted as a circle within a square, a square within a circle, or any other concentric figure. It represents the strivings of the collective unconscious for unity, balance, and wholeness.

IV. Dynamics of Personality

Jung believed that the dynamic principles that apply to physical energy also apply to psychic energy. These forces include *causality* and *teleology* as well as *progression* and *regression*.

A. Causality and Teleology

Jung accepted a middle position between the philosophical issues of causality and teleology. In other words, motivation spring from both past causes and from teleological goals.

B. Progression and Regression

To achieve self-realization, people must adapt not only to their outside environment but to their inner world as well. Adaptation to the outside world involves the forward flow of psychic energy and is called **progression**, whereas adaptation to the inner world relies on a backward flow of psychic energy and is called **regression**. Progression inclines a person to react consistently to a given set of environmental conditions, whereas regression is a necessary backward step in the successful attainment of a goal.

V. Psychological Types

Besides the levels of the psyche and the dynamics of personality, Jung recognized various psychological types that grow out of a union of two basic attitudes—introversion and extraversion—and four separate functions—thinking, feeling, sensing, and intuiting.

A. Attitudes

Jung (1921/1971) defined an **attitude** as a predisposition to act or react in a characteristic direction. The two basic attitudes are **introversion**, which refers to people's subjective perceptions, and **extraversion**, which indicates an orientation toward the objective world. Extraverts are more influenced by their surroundings than by their inner world, whereas introverts rely on their individualized view of things. Introverts and extraverts often mistrust and misunderstand one another, but neither attitude is superior to the other.

B. Functions

Both introversion and extraversion can combine with any one or more of four functions, forming eight possible orientations or **types**. The four functions—sensing, thinking, feeling, and intuiting—can be briefly defined as follows:

- **Sensing or sensation:** It tells people that something exists.
- **Thinking:** It enables them to recognize its meaning.
- **Feeling:** It tells them its value or worth.
- **Intuition:** It allows them to know about it without knowing how they know.

VI. Development of Personality

Jung believed that personality develops through a series of stages that culminate in individuation or self-realization. In contrast to Freud, he emphasized the second half of life, the period after age 35 or 40, when a person has the opportunity to bring together the various aspects of personality and to attain self-realization.

A. Stages of Development

Jung grouped the stages of life into four general periods.

- **Childhood:** Jung divided childhood into three substages.
 - The anarchic
 - The monarchic
 - The dualistic
- **Youth:** This stage is the period from puberty until middle life. Young people strive to gain psychic and physical independence from their parents, find a mate, raise a family, and make a place in the world. According to Jung (1931/1960a), youth is, or should be, a period of increased activity, maturing sexuality, growing consciousness, and recognition that the problem-free era of childhood is gone forever.
- **Middle Life:** Jung believed that this stage begins approximately at age 35 or 40, by which time the sun has passed its zenith and begins its downward descent. Although this decline can present middle-aged people with increasing anxieties, middle life is also a period of tremendous potential.

- Old Age: Jung described old age as a time for psychological rebirth, self-realization, and preparation for death.

B. Self-Realization

Self-realization, or **individuation**, involves a psychological rebirth and an integration of various parts of the psyche into a unified or whole individual. Self-realization represents the highest level of human development.

VII. Jung's Methods of Investigation

Jung used dreams, the word association test, active imagination, and psychotherapy to construct his theory of personality.

A. Word Association Test

Jung used the word association test early in his career to uncover complexes embedded in the personal unconscious. The technique requires a patient to utter the first word that comes to mind after the examiner reads a stimulus word. Certain types of reactions indicate that the stimulus word has touched a complex. Critical responses include restricted breathing, changes in the electrical conductivity of the skin, delayed reactions, multiple responses, disregard of instructions, inability to pronounce a common word, failure to respond, and inconsistency on test–retest. Other significant responses include blushing, stammering, laughing, coughing, sighing, clearing the throat, crying, excessive body movement, and repetition of the stimulus word. Any one or combination of these responses might indicate that a complex has been reached (Jung, 1935/1968; Jung & Riklin, 1904/1973).

B. Dream Analysis

The purpose of Jungian dream interpretation is to uncover elements from the personal and collective unconscious and to integrate them into consciousness in order to facilitate the process of self-realization. Jung felt that certain dreams offered proof for the existence of the collective unconscious. These dreams included *big dreams*, which have special meaning for all people; *typical dreams*, which are common to most people; and *earliest dreams remembered*, which can be traced back to about age 3 or 4.

C. Active Imagination

A technique Jung used during his own self-analysis as well as with many of his patients was **active imagination**. This method requires a person to begin with any impression—a dream image, vision, picture, or fantasy—and to concentrate until the impression begins to “move.” The purpose of active imagination is to reveal archetypal images emerging from the unconscious. Jung believed that active imagination has an advantage over dream analysis in that its images are produced during a conscious state of mind, thus making them more clear and

reproducible.

D. Psychotherapy

Jung (1931/1954b) identified four basic approaches to therapy, representing four developmental stages in the history of psychotherapy. The first is confession of a pathogenic secret. This is the cathartic method practiced by Josef Breuer and his patient Anna O. For patients who merely have a need to share their secrets, catharsis is effective. The second stage involves interpretation, explanation, and elucidation. This approach, used by Freud, gives the patients insight into the causes of their neuroses but may still leave them incapable of solving social problems. The third stage, therefore, is the approach adopted by Adler and includes the education of patients as social beings. Unfortunately, says Jung, this approach often leaves patients merely socially well adjusted.

To go beyond these three approaches, Jung suggested a fourth stage, **transformation**. By transformation, he meant that the therapist must first be transformed into a healthy human being, preferably by undergoing psychotherapy. Only after transformation and an established philosophy of life is the therapist able to help patients move toward individuation, wholeness, or self-realization.

Although Jung encouraged patients to be independent, he admitted the importance of *transference*, particularly during the first three stages of therapy. He regarded both positive and negative transference as a natural concomitant to patients' revelation of highly personal information. He thought it quite all right that a number of male patients referred to him as "Mother Jung" and quite understandable that others saw him as God or savior. Jung also recognized the process of **countertransference**, a term used to describe a therapist's feelings toward the patient. Like transference, countertransference can be either a help or a hindrance to treatment, depending on whether it leads to a better relationship between doctor and patient, something that Jung felt was indispensable to successful psychotherapy.

VIII. Related Research

Although Jungian psychology has not generated large volumes of research, some investigators have used the Myers-Briggs Type Indicator (MBTI; Myers, 1962) to examine the idea of personality types. Research has found that people high on the intuition and feeling dimensions are likely to find teaching rewarding (Willing, Guest, & Morford, 2001).

A. Personality Type and Leadership

The MBTI has been used extensively in organizational behavior research, specifically related to leadership and managerial behaviors. A recent study of Finnish business students and managers (Jarlstrom & Valkealahti, 2010) used the MBTI to examine what is known as "person-job fit," which is defined as the match between a person's knowledge, skills, and abilities and job demands.

As in previous studies, business students and managers shared preferences for thinking and judging over feeling and perceiving. However, when the samples were compared with one another, an interesting trend appeared that runs contrary to the earlier research. Feeling types were overrepresented among business students compared to managers. The authors argue that their results suggest a new type profile is emerging in today's business world, one characterized by qualities associated with Jung's feeling function: encouragement of participation and consensus building and compassionate placement of oneself in other people's shoes during decision-making processes. Perhaps, Jarlstrom and Valkealahti (2010) state that managerial jobs are becoming more characterized by coordination of human resources than by decisiveness, efficiency, and implementation.

B. Personality Type Among Clergy and Churchgoers

Studies have compared the personality profiles of clergymen and clergywomen, churchgoers, and the general population. In addition to using the MBTI, researchers in this area also employ an instrument developed by Francis (2005) called the Francis Psychological Type Scale, specifically designed for completion within the context of a church service (with fewer forced choice items than the MBTI).

One study in this tradition examined the personality types of 3,715 Christian clergy in Australia, England, and New Zealand (Francis, Robbins, Kaldor, & Castle, 2009). Interestingly, results showed preferences for the sensing (versus intuiting) and judging (versus perceiving) functions among clergy in these countries.

Studies show that the psychological type profiles of lay leaders and the congregations from which they are drawn are so similar, presenting both potential benefits and drawbacks. A second important conclusion from the study is the striking predominance of the Sensing-Judging profile among lay church leaders, which again may have its strengths and weaknesses. Finally, the profile, which appears so strongly among lay church leaders, lies in contrast to the profiles of ordained professional clergy, where SJ preferences are seen in smaller percentages (31% of male clergy and 29% of female clergy; Francis et al., 2007).

C. A Critical Look at the Myers–Briggs Type Indicator (MBTI)

Although the Myers–Briggs Type Indicator has been used for decades in career and couples counseling, among other areas, there have been some critical analyses of it that are worth articulating for all students of personality. The theoretical criticism mostly revolves around the debate of type versus trait.

The empirical criticism stems primarily from whether typologies are consistent over time, that is, whether they have test–retest reliability. The MBTI does a good job of measuring Jung's types and predicting career interests (Kennedy & Kennedy, 2004), but there are questions about the validity of placing people in categories and the extent to which one's category or type scores

change over short periods of time.

IX. Critique of Jung

Despite its subjective and philosophical quality, Jungian psychology has attracted a wide audience of both professional and lay people. A useful theory must generate *testable hypotheses* and *descriptive research*, and second, it must have the capacity for either verification or *falsification*. Unfortunately, Jung's theory, like Freud's, is nearly impossible to either verify or falsify. Because the Myers–Briggs Type Indicator has yielded a great number of investigations, Jung's theory has a moderate rating on its ability to generate research.

A useful theory should *organize observations* into a meaningful framework. Analytical psychology is unique because it adds a new dimension to personality theory, namely, the collective unconscious. Those aspects of human personality dealing with the occult, the mysterious, and the parapsychological are not touched on by most other personality theories. Even though the collective unconscious is not the only possible explanation for these phenomena, and other concepts could be postulated to account for them, Jung is the only modern personality theorist to make a serious attempt to include such a broad scope of human activity within a single theoretical framework. For these reasons, Jung's theory has a moderate rating on its ability to organize knowledge.

The concept of a collective unconscious does not easily lend itself to empirical research, but it may have some usefulness in helping people understand cultural myths and adjust to life's traumas. Hence, Jung's theory is rated low on practicality.

Jung's language is often arcane, and many of his terms are not adequately defined. As for operational definitions, Jung, like other early personality theorists, did not define terms operationally. Therefore, his theory is rated low on internal consistency.

Jung's psychology is not simple, but neither is human personality. However, because it is more cumbersome than necessary, his theory can be rated low on parsimony.

X. Concept of Humanity

Jung saw humans as complex beings with many opposing poles. His view of humanity was neither *pessimistic* nor *optimistic*, neither *deterministic* nor *purposive*. The complex makeup of humans invalidates any simple or one-sided description. According to Jung, each person is a composition of opposing forces. No one is completely introverted or totally extraverted; all male or all female; solely a thinking, feeling, sensing, or intuitive person; and no one proceeds invariably in the direction of either progression or regression.

The various complexes and archetypes cast their spell over people and are responsible for many of their words and actions and most of their dreams and fantasies. On the dimension of *biological versus social* aspects of personality, Jung's theory leans strongly in the direction of biology. The

collective unconscious, which is responsible for so many actions, is part of one's biological inheritance. Except for the therapeutic potential of the doctor–patient relationship, Jung had little to say about differential effects of specific social practices. In fact, in his studies of various cultures, he found the differences to be superficial, the similarities profound.