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## ABSTRACT

Analytical psychology is a field supported by training centers, specially trained analysts, and a growing body of literature. While it receives much recognition, it remains mostly outside the mainstream of counseling and counselor education. This document presents a brief history of analytical psychology and how it has been revisited and renamed archetypal psychology by a group of theorists led by James Hillman. It describes its main tenets and the process of individuation, which is central to Jungian thought. It reviews the main areas in which analytical psychology comes under critique, including the matter of research and proof; its cult-like aspects; its religious overtones; and the prejudices of Jung himself. It speculates on areas where analytical psychology application may be most fruitful, including its use with personality types; the investigation of symbols and images in various therapies; and the use of expressive therapies to assist in bringing to consciousness material that is unconscious. It discusses the empirical research into Jung's theory of personality development with regard to the Myers Briggs typology, which has been documented as useful in areas of career counseling and training, staff development, and business and industrial applications. (Contains 26 references.) (JDM)

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Running Head: ANALYTICAL PSYCHOLOGY

Analytical Psychology:  
 A Review of a Theoretical Approach  
 and Its Application to Counseling  
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Abstract

Analytical (or Jungian) psychology is a field supported by training centers, specially trained analysts, and a growing body of literature. While it enjoys popular recognition as well as recognition from fields in the humanities such as religion and literature, it remains for the most part outside the mainstream of counseling and counselor education. This paper provides a very brief history of analytical psychology, describes its main tenets, and outlines some of the main criticisms that have been leveled against it. It describes how the field has been revisited and revised through the work of James Hillman and other archetypal psychologists. Finally, it concludes with some applications for analytical psychology to the work of counseling and counselor education.

## Introduction

### Background

Jungian psychology began in the early twentieth century with the work of Carl Jung, a Swiss psychiatrist. By the time of Jung's death in 1961, the field was supported by a training center and a group of analysts trained by Jung, adherents from the mental health field and other areas, and a growing body of literature by Jung and others. In the 1970's, post-Jungian theories began to emerge, the most prominent of which has been from the work of James Hillman. Hillman coined the term archetypal psychology and, with others, has sought to de-center Jungian theory from its mystical underpinnings. The field of analytical psychology has remained, for the most part, outside the mainstream of counseling and psychology since Jung's break with Freud in 1913. It has, however, enjoyed popular recognition and recognition from the fields of religion, literature, and gender studies.

This paper provides a very brief history of analytical psychology, describes its main tenets, and outlines some of the main criticisms that have been leveled against it. The research in the area of analytical psychology is presented, and the paper concludes with some speculation on areas where its application may be most fruitful, including its use of personality type (MBTI), the investigation of symbols and images in various therapies, and the use of expressive therapies to assist in bringing to consciousness material that is unconscious.

### Jung's Early History

Born in 1875 near Basel, Switzerland, Carl G. Jung came from a well-to-do family with roots in both church and university work. His father and one grandfather were Protestant clergy and university faculty. Another grandfather was a physician and university teacher and was

thought to be the illegitimate son of Goethe (Jaffe, 1979). Jung's mother had a life-long and intense interest in spiritualism and the occult.

When he was twenty, Jung began the study of medicine at the University of Basel; during this time he also engaged in study of occult practices such as seances. He decided to become a psychiatrist and completed his training in this area at the university, and he served as senior staff physician at the Burgholzli Mental Hospital. During this time he encountered the writing of Freud and began a close professional association with him.

### Break with Freud

In 1913 Jung broke with Freud over the nature of the unconscious. According to Allan (1988), Freud saw the unconscious as a container of primitive aggressive and sexual drives that needed to be repressed, whereas Jung believed the unconscious and the drives and symbols produced thereby to be a means for unfolding growth and self-realization and should therefore be explored. After this break, which occurred when he was 37, Jung resigned his post from the University of Zurich under the stress of a near nervous breakdown (Young-Eisendrath and Dawson, 1999). He began a self-experiment of trying to understand his own fantasies and dreams, which lasted for six years and which he captured in a thick volume that he illustrated with drawings, paintings, and mandalas (Jaffe, 1979). In 1916 he founded the Psychological Club in Zurich, which became a venue for lectures and seminars.

### Analytical psychology

Jung went on writing, thinking, and lecturing and developed a theory and method of therapy which he called analytical psychology. By 1920, when he was 45, he had published books about his ideas, traveled widely throughout the world, been honored by universities with honorary degrees, and begun to build a stone house near Zurich which would remain his lifelong

home. The remainder of his life was spent developing analytical psychology. As detailed by Young-Eisendrath and Dawson (1997), The C.G. Jung Institute in Zurich was opened in 1948 as a training center for Jungian analysts. Jung died in 1961. Jungian training centers have since sprung up world-wide, most of them in large cities in the United States. The process of becoming a Jungian analyst is lengthy ( five years or more) and requires training at one of the Jungian training centers.

In 1985 Samuels (1997) coined the term post-Jungian to refer to the growing professional activity in analytical psychology. He defined post-Jungian analytical psychology to include dispute rather than consensus. That is, post-Jungians are concerned with the disputes within the field rather than by a set of commonly held ideas and are divided up into three different “schools”: the classical school, the archetypal school, and the developmental school.

### Major Points

#### Classical Jungian School

The classical Jungian school, as described by Hart (1997), is the method of analysis developed by Jung and followed by those who are trained in his methods by the Jungian training institutes. It is variously referred to as Jungian psychology, analytical psychology, and Jungian psychoanalysis. Central to Jungian thought is the process of individuation. Individuation with the assistance of a Jungian analyst can last for years.

Singer (1994) defines individuation as the process of becoming whole, of discovering what is operating within, developing the ability to be self-determining, and acquiring self-realization. The route to individuation is thought to be bringing to consciousness that which is unconscious (Hart, 1997). The Self, according to Hart, is that unified whole which is conscious of all its parts.

There are thought to be various complexes or aspects related to the individuation process, including ego, persona, shadow, anima, and animus (Van Eenwyk. 1997). The ego is thought to be the bundle of ideas and thoughts, which make up consciousness; Those structures of the personality which do not fit into consciousness are repressed into the unconsciousness where, according to Van Eenwyk., they exert influence through behavior, emotions, feelings, and dreams. According to Singer (1994), one's persona communicates or mediates between Self and society, the image and behavior that one presents to the world. The persona has often been compared to a mask that one wears. The shadow, as described by Singer, is that part of the personality which is not allowed to be expressed. Shadow aspects are repressed to the unconscious and often play themselves out as projections. That is, what is not seen within the self is found in others. Anima and animus are important twin concepts in Jungian analysis. The anima is defined as that which is feminine within men, the animus as that which is masculine within women. They are thought to be generally neglected aspects of the Self and can be culturally driven. Both are grist for the work of analyst and analysand.

Jung distinguished between two aspects of the unconscious: the personal and the collective. He defined the personal unconscious as composed of personal, idiosyncratic elements (Jung, 1941). He developed his ideas on the collective unconscious through detailed study of various cultures and symbols worldwide and named these ideas as discoveries. He held that the collective unconscious is where the mind of the individual expands and touches or merges with the unconsciousness of mankind at a place where people experience the same things.

Jung developed his theory of archetypes to explain the composition of the collective unconscious. Archetypes (1941) are symbols or images, which are perceived the same way by

people across time and space. Dreams are considered by Jungians to be symbolic in nature and provide direct access to the unconscious, both personal and collective.

Another element of analytic psychology is synchronicity. Singer (1994) defines synchronicity as the meaningful coincidences of events. Jung was interested in the ancient Chinese divination text, the *i ching*, and believed its oracular quality to be a result of synchronicity.

Finally, early in his career Jung developed a theory of psychological type that ultimately resulted in the development of the Myers-Briggs Type Indicator (MBTI). The MBTI has been subjected to extensive research and is considered a statistically reliable and valid instrument (Singer 1994). It is based on Jung's personality function poles of extraversion vs. introversion, sensing vs. feeling, thinking vs. feeling, and judging vs. perceiving.

The process of analysis with a Jungian analyst toward the end of individuation is a lengthy process of examining and experiencing dreams and images from the imagination and how they unfold and manifest themselves in daily life. It is a process that can take years.

### Archetypal School

The school of post-Jungian archetypal psychology was founded in the late 1960's and early 1970's by James Hillman with other Jungian analysts in Zurich as a revisionist perspective of Jungian analysis. Their work was a reaction against what they viewed as unnecessarily metaphysical assumptions, in particular the collective unconscious (Adams 1997). They also were opposed to what they viewed as the somewhat mechanical method of work by Jungian analysts. Hillman (1975) attempted to de-mystify Jungian thought by proposing that rather than metaphysical archetypes, there are personal symbols, which can be termed archetypes or metaphors. Hillman values the experiential over the intellectual tendency to classify and order



archetypes in order to prove their existence. He believes that symbols generated through dreams or active imagination should be considered as metaphors or personal archetypes or even as myths. And if they are as myths then he believes that one should work with them by entering them and seeing what connections they forge, rather than by fixing them with single meaning and attempting to prove their existence. Thus, archetypes are personal, idiosyncratic symbols and metaphors that can be generated in dreams or in the active, conscious imagination. Van Eenwyk (1997) observed that symbols express that which is beyond the concrete and objective, they should be experienced rather than interpreted, and that they serve as catalysts for change and transformation within the individual

#### London Developmental School

Developmental analytical psychology is an intersection or overlay of object relations with Jungian analysis. It articulates a way of looking at early childhood development and the quality of the relationship between analyst and client or patient that is consistent with analytical psychology (Solomon 1997). Building on the work of Melanie Klein, Fordham, beginning in the 1950's, observed infants and young children. He demonstrated theoretically that the concept of the self as described by Jung can be incorporated into descriptions of the development of very young children. Using object relations theory, Fordham then generated an explanation of the interaction of analyst and client (Solomon 1997) using transference and countertransference.

#### Critique of Jung

##### Background

Important critiques of Jung and analytical psychology have been developed in the last 25 years or so. Richard Noll's book, The Jung Cult: Origins of a Charismatic Movement (1997), describes the ways in which analytical psychology resembles a personality cult. McGowan

(1974), in What's Wrong With Jung, examines the lack of proof and scientific research in Jungian psychology. Finally, Jungians themselves are scrutinizing some of Jung's prejudices. The main areas in which analytical psychology comes under critique include the matter of research and proof, its cult-like aspects, its religious overtones, and the prejudices of Jung himself.

### Research and Proof

McGowan (1994) notes that Jung was unconcerned with proving any of his ideas; that he regarded his personal experience as sufficient and that his ideas were self-evident. He believes that Jung substituted his notion of synchronicity for scientific proof. McGowan notes that, unlike Freud, Jung made no claim to science and so proof of his tenets are supported by his opinions rather than evidence, with the notable exception of the body of research that has grown up around his personality theory which undergirds the Myers-Briggs typology. Cohen (1974) suggests that analytical psychology must not be considered a real system or theory. Rather, it must be considered a model and a closed one at that, with answers to all questions.

### Analytical Psychology as a Cult

Noll (1997) has built a case for analytical or Jungian psychology as a cult. Jung had family roots and a deep interest in Germanic *volk* mythology with its emphasis on transcendent spirituality and pantheistic beliefs. He also was interested in *Bodenbeschaffenheit*, that one's earthly environment shapes the soul and even the physiognomy and that one is rooted in the soil of one's place of origin. He was interested in sun worship and mysticism, which came from the same Central European *volkisch* mix of myth out of which National Socialism arose. From these interests Noll believed that Jung created his own cult of a mixture of vitalism and earth mother cult and developed psychotherapeutic techniques of introversion (or active imagination) to

facilitate access to the transpersonal realm, much as the initiates of the Eleusinian mysteries practiced. Noll (1994) also criticized Jung's involvement in the occult and compared his followers to those in the cults of saints earlier in history. Noll (1994) believes that Jungians around him later perpetuated his cult-like status in order to maintain organizational and training structures that created status and money for them. Jung's autobiography, Memories, Dreams and Reflections, is now believed to have been carefully edited toward maintaining a particular image of Jung (Young-Eisendrath and Dawson, 1997). Cohen (1975) refers to the cult-like atmosphere around Jung in milder terms, as hero-worship

#### Religious Intent and Overtones

Noll (1997) built a convincing case that Jung departed radically from his background in science and medicine in founding his Psychological Club in 1916. He maintained that Jung meant his method of analysis to be a means for direct experience of God and a means of spiritual redemption for individuals as well as for mankind. McGowan (1994) believes that Jung searched selectively through the religions of the world for ideas that he could use to support his views, and in doing so ignored many major religions, such as Islam. =

#### Anti-Semitism and Other Problems

Jungian analysts themselves acknowledge the problems of some of Jung's early views. Samuels (1997) notes that Jung's anti-semitic writings and involvement in the politics of the psychotherapeutic community of Germany of the 1930's has made it impossible for many to critically consider Jung's theories. His attitudes toward women, African Americans, homosexuals, and those from what he called "primitive" cultures, while they were perhaps acceptable in the European, Germanic culture in his time, are now clearly unacceptable and scientifically incorrect.

## Research and Applications

### Background

There is a large and well-documented body of empirical research into Jung's theory of personality development with regard to the Myers Briggs typology, as noted by McGowan (1974). The Myers Briggs typology has been documented as especially useful in the areas of career counseling and training, staff development, and business and industrial applications. Beyond this, the nature of the research in analytical psychology has been largely case studies written by Jungian analysts describing the process of the application of analytical psychology to various problems in counseling. The reason for this could be that those interested in the work of Jung tend to be most interested in the inner world of experience rather than an outer world of proof and practicality (Singer 1994). However, some research does exist and points to the application of Jungian theory in (a) counselor education and development, (b) group work, (c) play therapy and other forms of expressive therapy, (d) the examination of religious experience, and (e) liberal arts areas outside counseling and psychology.

### Counselor Education and Development

Russell-Chapin, Rybak, & Copilevitz (1996) describe a method for application of the Jungian construct of individuation to the counselor education process. They suggest that students should increase awareness of their mostly highly developed aspects and capabilities as well as the neglected aspects of their capabilities. They suggest developing this awareness through engaging the active imagination through expressive means such as mandala making, mask making, dream interpretation, and poetry. Dilley (1987) describes Jung's theory of psychological type as measured through the MBTI and suggests that counselor educators be

aware that they are more likely to be comfortable with students whose types are similar to their own. Roehlke (1988) describes critical incidents in therapy in terms of Jung's idea of synchronicity, or two events that occur coincidentally but result in a meaningful connection. She feels that such events can be significant in counselor development

### Models for Group Work

The individuation process can be applied or incorporated into group work. Day and Matthes (1995) compare the individuation process to stages in group process and propose a Jungian stage theory of individual development in personal growth groups and suggests a number of hypotheses for research. Tandy (1991) described her work with a group planning effort for economic revitalization in Billings, Montana. She incorporated the Jungian concepts of myth, shadow and personality type into a group planning effort for economic revitalization of the area.

### Play Therapy and Other Forms of Expressive Therapy

Analytical psychology is a mainstay of play and other forms of expressive therapy. Rubin (1999) describes the uses of Jungian analytic therapy in conjunction with the visual arts. She describes their value as their ability to give shape to emotional disturbances, and making conscious that which is unconscious. Working with symbols, the active imagination, and mandalas are all Jungian concepts and techniques used in expressive therapies.

Allan is one of the very few Jungian-based practitioners who have empirically researched their work. Allan (1988), in his book Inscapes of the Child's World: Jungian Counseling in Schools and Clinics, gives detailed case material and protocols for serial drawing, story writing, and creative drama exercises in which the counselor encourages the child to use symbolic processes to facilitate emotional expression. Allan and Brown (1993) describe the use of

drawing and sand play with a case study of work with a child in an elementary school setting. The authors used sand trays and drawings to provide an opportunity release hurt and aggressive feelings and unite conscious and unconscious processes. Walsh and Allan (1994) describe a case study in which the serial drawing process facilitated by a school counselor relieved the depression of a suicidal child. Finally, Bouchard (1998) describes the Jungian concept of the shadow and describes experiential art exercises for working with the shadow. She gives recommendations for transforming negative shadow material into positive creative energy.

#### Examination of Religious Experience

Day (1990) compares Jung's analytic psychology to the philosophy of William James in terms of their ideas on empiricism. He notes that both considered themselves empiricists yet they were deeply suspicious of rational, positivist modes of scientific thought because such thought narrowed the scope of empirical inquiry by limiting modes of research only to those things which are observable and quantifiable. Day emphasized that Jung wished to include qualitative and speculative hypotheses (such as those that he generated) into the realm of that which is suitable for the realm of empirical inquiry. Day believed that Jung's work could be well illuminated by evaluation from a religious perspective. Ulanov (1997) describes how Jung's analytical psychology provides a framework for comparing religions and for examining the role of the transcendent, of religion and of God-images in society and individuals today.

#### Humanities Applications

Young-Eisendrath (1997) notes that while Jung's work in contrasexuality, (the anima and the animus), has required adjustments in terms of his cultural biases, his ideas have been important to the development of understanding factors in gender differences. Dawson (1997) argues that Jung's theories can be applied to literary criticism. For example, that narrative

fiction can be examined as a projection of a dilemma facing the author at the time of writing, usually in terms of shadow material, came from the ideas of Jung. Dawson also recommends research into other applications of analytical psychology with regard to literature.

### Conclusions

This review of Jungian (or analytical) psychology documents that this approach has been revisited, adjusted, and renamed archetypal psychology by a group of theorists led by James Hillman, eliminating some of the more mystical aspects of Jungian psychology. The review also suggests that counselors who are not trained in classical Jungian analysis can nevertheless draw on Jungian and archetypal psychology for useful approaches for working with their clients, as follows.

1. Archetypal psychology provides a framework for working with symbols and images in a variety of perspectives such as object relations and art therapy with children and adults.
2. Likewise, the use of expressive therapies to assist in bringing to consciousness material that is unconscious or repressed in order to relieve internal stress can be grounded in analytic psychology.
3. The Myers-Briggs typology, which is based on Jung's idea of opposites in personality development, is a well-developed resource for counselors..
4. Analytical and archetypal psychologies are also a rich source for informing study of religion, literature, and gender differences.

Counselor educators can draw on the Jungian construct of individuation as a metaphor for counselor training and encourage students to develop their more neglected capabilities, and they can consider the notion of synchronicity in helping counseling students forge connections and make meaning from their studies.

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