



## Analytical Psychology: The Theory of Carl G. Jung, a Commentary with examples from Greek Myths and archetypes

Alex Colombos, MA, MPS, MA



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The term “Analytical Psychology” is coined by Swiss psychiatrist Carl Gustav Jung, born in 1875 and graduate of the Medical School of the University of Basle (1902). Jung was Freud’s student who gradually detached from Freudian psychoanalysis and created his own theory and school in 1911, thus becoming alienated from Freud and his circle (De Laszlo, 1959). Although Analytical Psychology started as a school of psychoanalysis, it has become part of what is called depth psychology and transpersonal (originally a Jungian term). Depth psychology is an area of psychology that stands between the psychodynamic and the humanistic theories, while transpersonal is even more humanistic, esoteric, and metaphysical (Slattery & Corbett, 2004).

Today, Depth psychology is very popular, though still severely criticized by the mainstream academia for being too esoteric and also for Jung’s tendency to be too flexible with his ideas and give different definitions of his theoretical concepts from time to time. Jung’s answer was that this is actually good, since his style reflected the ever-

changing world of psychological phenomena and made him even more credible for being adaptable, observant, and sensitive to this world of psychological phenomena (Fadiman & Frager, 2002).

Today, we can talk about the classic Jungian tradition and a number of Post-Jungian theories; the last one may not be discussed in this paper. The purpose of this paper is to offer a brief overview of the basic tenets of Jung’s Analytical Psychology. This discussion will be divided into four sections: the view of human nature, the theory of healthy personality, the theory of conflict (dysfunction) and the theory of counseling (central constructs of the Counseling Process). It should be noted that the emphasis is not in a discussion of psychotherapeutic techniques, but Jung’s life philosophy and theoretical orientation and how it could be implemented in modern counseling.



### View of Human Nature

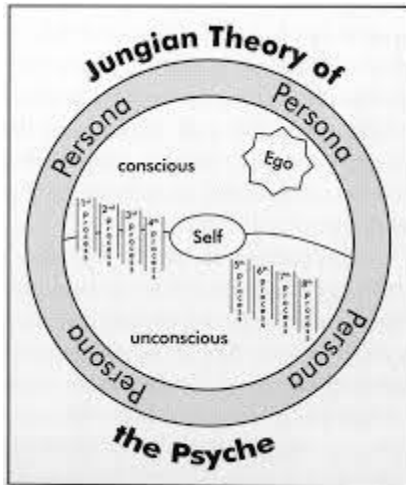


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Jung believed that the sole purpose of human nature is to kindle a light in the darkness of our mere existence (Campbell, 1971). In Jung's own words, "analytical psychology is daily concerned in the normal and sick alike, with disturbances of conscious apprehension caused by an admixture of archetypal images" (Campbell, 1971, p.57). Archetypal images are images of symbolic content whose meaning is unconscious and they are manifested throughout different cultures and religions, as they all have human nature in common. As the human kind physically evolved so did the human psyche (soul), a term coined by Jung, and some of the contents of the unconscious of modern people resemble the products of ancient people. Those products are the archetypal images (Jung, 1964).

In childhood, the person has not formed its personhood and has not claimed yet its individuality, but it depends on its parents (Campbell, 1971). In adolescence, there is an eruption of feelings and instincts and that causes the person to claim his or her personhood and individuality (Campbell, 1971). Unlike Freud, Jung placed more emphasis on middle adulthood, because this struggle is the one between the consciousness and the unconscious, an attempt of the person to get more conscious, and the nearer we approach this stage the greater the achievement and maturity in life (Campbell, 1971). In aging, life is not expanding or mounting, but there is an inner process that leads the constriction of life, which is

natural and it requires our adaptability in dealing effectively with that (Campbell, 1971).

Thus, human nature is rather essentially positive or good, but there is always a dark side hidden that needs to become conscious and that necessitates a "Promethean struggle", as Jung said, to enlighten or make conscious the unconscious operations of one's psyche throughout the life span of development, as in Greek mythology, Prometheus enlightened the human kind with the gift of fire (Campbell, 1971). *Consciousness* streams from the senses and our perception and it is our knowing and realization of our positive traits and problems alike (Campbell, 1971). *Emotion*, for Jung, is the chief source of consciousness. Emotions, values, and feelings link psychological events and life. (Fadiman & Frager, 2002). Will is the energy that is the disposal of consciousness or the ego. Will relates to learning cultural habits and attitudes, customs, values, morals, feelings, and emotions and it has power only on conscious processes. Jung believed that will is of recent development and that it does not exist in indigenous and ancient tribes and cultures and instead, it was substituted for ceremonial actions. Energy of nature is borrowed from the original unconsciousness and from the original flow of events through rituals, dances, and ceremonies that have been used in order to control this energy (Fadiman & Frager, 2002). This struggle is the one between consciousness and the unconscious, which can be *personal unconscious* and *collective unconscious*, also called *transpersonal unconscious*, and *world unconscious* (Campbell, 1971).

Our *ego* is that part of our conscious personality which stands in the middle of the person's external and internal reality. Our ego directly relates to consciousness and the unconscious. Other part of our conscious personality is our *persona*. *Persona* is a mask of our personality or the public image that we want to show to others acting as a defense mechanism to protect oneself (Campbell, 1971).

Our personal unconscious consists of contents that lack consciousness, which is our awareness and knowing of the psychological contents. Feelings and memories that are anxiety-provoking or uneasy to emerge to consciousness, all those are the contents of the personal unconscious (Campbell, 1971). The personal unconscious is a collection of personal experiences while the collective unconscious is not; we do not possess it, in other words (Campbell, 1971). Jung agreed with Freud that the unconscious (Freud) or



personal unconscious (Jung) can only wish. The personal unconscious contains wishes, feelings, affects, needs, and ideas that we do not realize. As we do not realize them, they remain just wishes, feelings, thought, affects, and ideas that cannot be materialized. Jung agreed with Freud that our personal unconscious is very egocentric and infantile. Two parts of our personal unconscious are the *self* and the *shadow* (De Laszlo, 1959).

Our *self* is the central archetype and therefore it is the *archetype of centeredness*. It is the union of conscious and unconscious and a deep, inner, and guiding factor that is unconscious and seems to be different or alien even from the ego (Fadiman & Frager, 2002). A strong alchemic symbol or archetype for the self is the Sun (De Laszlo, 1959). Likewise, the position of the sun in the person's birth chart determines the main star sign of a person, which puts him or her in a specific astrological type of personality (Campbell, 1971). Jung often found interesting metaphors and archetypes in alchemy and astrology, where concrete ideas, such as concepts of nature were used to attribute symbolism and abstract philosophical meaning. It was more about self-discovery, transformation of personality traits and maturation that as a metaphor, it follows a parallel development to that of the process of the transmutation of metals. This alchemical metaphor of self-discovery and personal growth was for Jung the great opus (work) of the alchemists than actually making gold, but rather finding the philosophical "stone", a metaphor for the archetype of "self" and the process of self-actualization (Jung, 1964).

The *shadow*, however, another archetype of the personality is all those feelings, thoughts, affects, desires, and ideas that we consider unacceptable and therefore we deny their relation to us and we project them to the environment as external entities that do not relate and are not identified with our own identity. The word "shadow" itself refers to the dark aspects of our personality that we keep unconscious and dissociate and detached from our self-identity concept as a defense mechanism that protects the consciousness and the ego (Campbell, 1971).

The Collective Unconscious, however, is formed by the *instincts* and the *archetypes* together. Instincts and archetypes cannot be regulated by the person itself. They are biologically rooted and permeate all functions of a person's life. They control the person, but the person can hardly control them. *Instincts* are modes of action and they can be separate or united

in modes of action and actions whether they are conscious or unconscious. The number and functions of instincts cannot scientifically be calculated and classified, Jung said, though modern physiology has made possible to understand to a certain level the effects of hormones and glands (De Laszlo, 1959). *Libido* is a sexual type of psychical energy that governs instincts, especially the sexual instinct. The *archetypes* are uniform and regularly recurring modes of apprehension whether we understand their mythological content or not. Each mode of apprehension is determined by a factor. Those factors are primordial images or archetypes and they are the self-portraits or mirror images of the instincts. If an instinct is "refined", the "intuition" that it can provide us with can be incredibly precise (Campbell, 1971).

Archetypal images use symbols, Jung noticed, are different by far from mere signs. Symbol, he believed, is a living thing, it is the expression to be characterized with one thing or another and what's why it is alive and pregnant with meaning (De Laszlo, 1959). Every psychological phenomenon uses symbolism. There are two levels of approaching a symbol: the symbolic and the semiotic. Semiotic is every view which interprets the symbolic expression as analogous or abbreviated expression of a known thing. The semiotic way, is for instance, to recognize that the cross is expression of the Divine Love (De Laszlo, 1959). By the way, Jung's work on Christianity and its symbols and archetypes, especially the early Church and the Gnostics and the archetypal images of the Holy Communion and the fish symbol (*ichthyes* in Biblical Greek), was very influential and seminal (Fadiman & Frager, 2002).

Image for Jung, is not the psychic reflection of an object, but the *fantasy image*, an unconscious fantasy activity that is only indirectly related to perception of the external object. Thus, the concept of image can be seen from a poetic point of view (De Laszlo, 1959). In a few words, the operating forces of the archetypes are the symbols and fantasy images that go beyond mere signs and psychic reflections of external objects and they are sophisticated and dynamic components of a deep psychological mechanism of the Collective Unconscious (De Laszlo, 1959). The Collective Unconscious contains the whole spiritual heritage of human evolution that as its archetypal images, as it is mentioned above, in its entirety, the collective unconscious is the same for all races, genders, cultures, ethnicities, and religions and as Jung said (Campbell, 1971).



Sex and gender archetypes that manifest the psychological aspects of masculinity and femininity are those of the *syzygy* (pair) of *animus* (masculine soul) in women and *anima* (feminine soul) in men. Jung wrote that a world that excessively embraces masculine models of behavior may oppress a man's *anima* and in order for his soul to reach equilibrium, he may react to the point of becoming effeminate (Campbell, 1971). The older the man the younger his *anima* that is usually the archetypal image of a little girl in old men. The older the woman the younger her *animus* that is usually a little boy in old women (Campbell, 1971). Snakes and phalluses are also sexual symbols and, in particular, symbols of male fertility, virility, and masculinity. In Greek Dionysian Festivals, men were dressed as satyrs dancing the *Dance of Phalloforoi* or Phallus bearers, dressed with huge wooden *phaloi* fastened in a belt they wore on their waist and similar rituals are also performed even day in Africa and Oceania (Jung, 1964). Also, for Jung, the *Anima* was the soul in general, as it literally means in Latin and as it represented the symbol of feminine fertility and procreation, also found in many ancient cults and religions, such as the worship of Mother Earth and the Great Goddess (e.g. the Minoan Snake Goddess and Gaia/Earth or Demeter, the Greek goddess of agriculture) (Campbell, 1971). *Anima mundi* is the Soul of the World as it literally means in Latin and in this animistic sense the entire world is an *ensouled* and a living system. Myths and symbols, Jung believed, were used as a metaphor to project thoughts, beliefs and explanations about people of the past, nature, and the divine and they reflected all those strong archetypes (Jung, 1964).

Some powerful archetypes that we all share are the *healer* and the *wise one*. Also, powerful archetypes are the *mother archetype* and the *father archetype*, which are the primordial images of parenthood. As our parents are the first and most psychologically important for us, those two archetypes frequently active in our lives (Jung, 1964). The *mother archetype* appears in an infinite variety of aspects. It could be the bond with our biological mother, a step-mother, a nanny, a relative, an older female friend, a mother-in-law, or even a remote ancestress. This concept is also behind the myths of the Great Mother and the Great Goddess cult and symbolism, as a fertility symbol and as a representation of motherhood, which can also have both positive and evil meaning (e.g. Virgin, Sophia/Wisdom Goddess, Cybele-Attis, the nightmarish goddesses/bogies, such as the Greek

Empousa and Near Eastern Lilith, the Greek fate goddesses Moira, Graeae and Norns) (De Laszlo, 1959).

Other archetypes are related to or symbolize stages of development, such as the *divine child* and the *healer*, the *hero*, and the *wise one* (Jung, 1964). In most cultures and especially today in the modern western world, youth is always overemphasized and overindulged, as it is identified with the future and the ideal age hence the *divine child* archetype. The *healer* archetype is the healing potential we have and the healing image of ourselves that can be used to heal ourselves, look for healing in others or provide healing to others (Jung, 1964). The *hero archetype* is the potential to overcome our limitations and do something beyond our capacities or our perceived capacities. The *hero* cult in Greece (e.g. Hercules, Odysseus, Theseus, Perseus, Alexander the Great, etc.) as well as in other cultures from West (e.g. Percival, King Arthur, etc.) to East (e.g. Ramayana, Varuna, etc.) is evident of the impact of the *hero* archetype (1964). The *wise one* archetype resembles the archetypal image of the mentor and the voice of experience and maturity. There is also the *Power* archetype that symbolizes the need for and the archetypal image of power. Jung was influenced a lot from Nietzsche in developing his theory of the *power* archetype (Fadiman & Frager, 2002). Archetypes appear in all civilizations, mythologies and cultures (Jung, 1964). Powerful archetypal or primordial images are also those of the egg, which gives life, and the tale-eating snake, which symbolizes eternity, time, and the recycling process of life and cosmos. The egg occurs in many different cultures, from the Neolithic to the Greek mystery cult of Orpheus (Jung, 1964). Another common archetype is the *quaternity*, the sacred number "four" (e.g. four corners of a house or street, four walls of a room, four quarters of the horizon, four seasons, four colors, four elements, four castes, etc.) (Jung, 1961).

Jung noticed that people's unconscious archetypal images are as instinctively as the ability of geese to migration in formation, as the ants' ability form colonies, as the bees' ability to perform their tail-wagging dance that communicates to the hive the exact food location (Jung, 1964). Jung compared different visions, daydreams and dreams of very different people, both mentally stable and mentally unstable, from different cultures, people who had never met each other and he spotted out the same patterns of symbolism and archetypal images (Jung,





1964). For instance, a modern professor who had never read a very old alchemical book had a “vision” of the same picture of the woodcut of the book’s cover that depicted an *androgynous*, a human figure where both masculine and feminine qualities were united. Jung interpreted that as the person’s need to reach his *anima* which he was alienated from. People from different cultures that were never met used in their art the same symbols, such as the Ixion’s wheel (man crucified on a wheel), from Greek mythology, that was depicted in sub-Saharan rock art and the Greek meander that is commonly used in Pre-Columbian art (Jung, 1964).

Jung did not present archetypes just as primordial images and visualized manifestations of symbols. He went one step further: he identified them as structures and building blocks of the collective unconscious that is also called world unconscious or transpersonal. And that is because they exist *a priori*, go beyond the confinements and limits of personhood and individuality, and connect human nature with the cosmos and its maker, the *numinous* and the presence and essence of the “*numinosity*” (Campbell, 1971). Numinous is also the content of the God archetype and *God image* (*imago dei* in Latin). Jung was profoundly influenced from Goethe and especially his *Faust* on developing his theory on the God archetype (Fadiman & Frager, 2002). Jung’s ideas on God, the divine, numinous and religion strongly influenced Bill Wilson and others in the foundation of AA (Alcoholics Anonymous) (Fadiman & Frager, 2002).

Numinous communicates with people through *synchronicity*, or meeting/collision of two unrelated events or incidents. This phenomenon, Jung said, has nothing to do with human nature, whether it is physical or psychological, but it is rather a mysterious and still unexplainable concept of physics (Campbell, 1971). It is important to note that the two events collide without any causal relationship. There are two types of synchronicity according to Jung. First, it when an inwardly event, such as a dream, a premonition, a daydream, a vision, or a fantasy are unexpectedly seen in the external world. Second, it is when identical thoughts, dreams, etc., occur at the same time in two different places (Jung, 1961). For instance, it has already been mentioned that Jung had many cases of clients who had seen the same dream without ever being met.

An example of synchronicity is when Jung had a client telling him about a dream of an Egyptian scarab, when all the sudden a flying

scarab entered the window of Jung’s office. It is like an archetype communicates directly to the individual via the intervention of numinous or a cosmic force that is beyond human physiology or human psychology, thus it does not relate to the body or psyche (Campbell, 1971). But even for the body, Jung had said that it is almost metaphysical. The body and the external world can only be known as psychological experiences. Our perceptions are limited due to our human nature and all we know is what our psyche allows us to know and discover. However, Jung always stated that he was solely interested in the psyche and not in the body or the spirit (Fadiman & Frager, 2002).

### Theory of the Healthy Personality

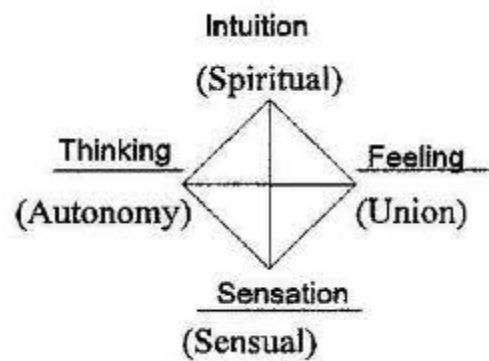


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Jung believed that what makes a person healthy is *individuation* that is one of the most important concepts of Jungian/analytical psychology. It is the process of forming and specializing the individual nature or the formation of the person’s own individual personality. Therefore, it is a process of differentiation. This takes place, usually, in middle adulthood. Keeping one’s soul and mind healthy is to achieve individuation (De Laszlo, 1959). Individuation is a process of natural necessity, but also hindrance, because it is part of nature to develop our own personality, but it can also be painful and “injurious” or traumatic, as trying to stay sociable and acting as members of society, we need at the same time to follow collective standards and thus, put ourselves into boxes and categories (De Laszlo, 1959). Also, individuals with “deformed” personalities make up an unhealthy and abnormal social



group. Therefore, individuation should outbalance all negative forces that make the person vacillate between the two extremes of *isolation* and *artificial mutilation of individuality* and often gravitate towards one of them (De Laszlo, 1959).

The process of individuation is to embrace our uniqueness and achieve *self-realization*, that is reaching full understanding of one's situation and nature, and move on to *self-regulation*, which is the ability to maintain a control over one's psyche and life and finally, *self-actualization*, that is the use of individual's full potential, by harmonically integrate the person's unconscious and aspects of its personality (De Laszlo, 1959). Moreover, the process involves the person's struggle to develop its ego, protect it and make it strong enough to endure the pressures of the process until individuation is achieved. Also, it is essential to make the contents, nature, and dynamics of one's shadow conscious from unconscious, realize the difference of its persona with the ego, unveil the persona (take off the mask), and discover the unconscious self and put it in the center of both conscious and unconscious personality. Also, the person should stay in touch with his *anima* or *heranimus* and discover the rest of the archetypes that are primary in his or her life (e.g. hero, healer, God, power, divine child, etc.) (De Laszlo, 1959). That means, we have to be true and real with ourselves, realize how we act and how we are perceived by other people, remain congruent with ourselves, match beliefs with acting and realize our weaknesses as well as avoid gender stereotyping behavior and prevent ourselves from being alienated to the other sex and gender (De Laszlo, 1959).

The way to perform with process of individuation is called *Transcendent Function*. Jung explained that although it may sound like that, this term has nothing metaphysical or mysterious (De Laszlo, 1959). This function arises from the union of unconscious and conscious contents. The parallelism of consciousness and unconscious or *Dissociability of the Psyche*, is due to the purpose of both acting in a compensatory and complementary way to prevent anxiety. It is like a filter or an immune, homeostatic or self-regulatory system of the psyche to prevent consciousness streaming from being flooded with unconscious material that would overload the psyche with enormous amounts of energy. By dissociating the unconscious from conscious and bringing excess material to unconscious, psychical energy gets low and consciousness can function under less pressure and in better logical coherence (De Laszlo, 1959).

The reasons for this relationship of unconscious and consciousness are: a) consciousness possesses a threshold intensity which its contents must have attained, so that all the weak elements remain in the unconscious; b) because of its directed functions, consciousness exercises an inhibition, which Freud called "censorship", but Jung preferred the term "inhibition" that is applied to all incompatible material and as a result they sink into the unconscious; c) consciousness involves the momentary process of *adaptation*, where the unconscious contains not only the forgotten material of the person's past, but also all the inherited behavior traces constituting the mind structure; d) the unconscious contains all different combinations of fantasies which have not yet attained threshold intensity, but eventually may come to the light of consciousness (De Laszlo, 1959). It is a healthy function to produce fantasies freely that may be manifested in dreams, symbolism, creativity, and daydreams (De Laszlo, 1959). Also, *introspection*, the process of examining our inner world, is crucial for maintaining a healthy self-regulation (De Laszlo, 1959).

Jung's greatest and most popular theory of the healthy personality is that of the Psychological types whose influence has also led to the creation of the Myers-Briggs Type Indicator test and a long series of other career and personality tests for matching people's career personality and mentality and lifestyle with nature, type, and setting of work or just classifying their personality traits based on the four psychological types of Jung: extroversion and introversion, sensation and intuition, thinking and feeling. Later on, besides Jung's four psychological types, also perception and judgment were added, though Jung did not really have them as distinctive types and did not pay attention to their definitions (De Laszlo, 1959). Psychological types are manifestations of the person's idiosyncratic ego formation (De Laszlo, 1959). Jung noticed two distinctions among people: extroversion and introversion. The extroverts are more interested in the objects of their environment while the introverts are more interested in their inner self, their subject. All people possess both extroversion and introversion and only the predominance of one or the other determines the type (De Laszlo, 1959).

Second distinction is sensation and intuition. Jung believed that sensation must strictly distinguished from feeling, as it is the psychological function of transmitting a physical



stimulus to perception while feeling a person's subjective interpretation of that given sensation or any stimuli, which can be not only external but also internal or rather inner stimuli. Sensation is divided into concrete and abstract sensation (De Laszlo, 1959). Concrete sensation may be in the form of a mix of feelings and thoughts about something that was sensed through our senses, such as come from smelling a flower or gazing the sky that is a positive sense. However, in abstract sensation, aesthetic representation of the sensed is more complex and higher and it resembles the function of the artist who will take the sensation of smelling the flower or gazing the sky into painting a flower or the sky, thus adding his creativity into that process. Thus, concrete sensation is a reactive phenomenon while abstract sensation, as any type of abstraction, is an act of will (De Laszlo, 1959).

Jung considered sensation and intuition as two opposite concepts. That is because sensation is conscious while intuition is by Jung's definition the psychological function of transmitting perceptions in an unconscious way. The source of those unconscious perceptions are either outer or inner or associations of any one of those (De Laszlo, 1959). Intuition, although it may superficially appear as feeling, thought, sensation or perception, is neither of those and what makes it different is its definition as an instinctive apprehension, irrespective of the nature of its contents. It is an irrational perceptive function and the highest form of cognition, thus Jung agrees on this with Spinoza (De Laszlo, 1959). Intuition is subjective (i.e. unconscious facts of subjective origin) and objective (i.e. subliminal perceptions of an object) as well as concrete (i.e. reactive process following directly from given circumstances) and abstract (i.e. willful or directed process of transmitting perception to unconscious) (De Laszlo, 1959).

Third distinction is the feeling and thinking types. Feeling as a process of the relationship between the ego and a given content and therefore it is a subjective process, which may be in every respect independent stimuli, though chiming in with every sensation. Feelers rely on their own subjective feelings (De Laszlo, 1959). Thinking has its own laws and brings given presentations into conceptual connection. Thinking is an apprehensive activity divided into active and passive thinking. Active Thinking is an act of will passive thinking is rather an occurrence and it can be manifested in Jung's early term fantasizing, which he later called Intuitive Thinking. Also, Jung called directed thinking *Intellect* as a rational function or rational thinking while he called

intellectual intuition the passive intuitive thinking or irrational thinking, since it is undirected. Thinking directed by feeling is just thinking dependent upon feeling and not intuitive. Jung disagreed with some psychologists who called associated thinking what he just called mere presentation of associations and that is because real thinking is limited in linking up representations by means of a concept or an act of judgment whether it was intended or not (De Laszlo, 1959). Thinkers, unlike feelers, rely on their objective logic and look for facts while feelers rely on their subjective feelings and look for *affect*, which is increased feeling (De Laszlo, 1959).

The basic functions of the psyche are the four we just examined: thinking, feeling, sensation, intuition. Jung called the least developed of the four *inferior function* (Fadiman & Frager, 2002). Any individual has different strengths and weakness. Whatever of the four basic functions of the psyche is the inferior one, it always has a resemblance of primitive and mysterious. Jung said that our inferior function brings us closer to God, because it makes us feel so disempowered that we desperately seek for His help. Even those who do not believe in God or in one God, but in many or in nothing at all, still they feel a kind of awe and mystery due to their inferior function (Fadiman & Frager, 2002). As already mentioned, a fourth distinction was added by post-Jungians such as the creators of the Myers-Briggs and that is the pair of perception and judgment. Perception is a function of receiving and registering sensation. Judgment is a willful act of classifying, manipulating, and controlling information. People who use more their perception go with the flow and stick less to schedule, are more flexible, spontaneous, and less predictable. Those who trust their judgment more, are more critical to others and self-critical, strict, rigid, organized, schedule and goal-oriented, the leave nothing to chance, and they take step-by-step actions (De Laszlo, 1959).

Fantasy and intuition are basic in Jungian theory. Those are functions of the unconscious strongly related with dreams. Dreams are part of an important function of the psyche that keeps us healthy. We need to sleep enough hours and have dreams, though dreams do not concern themselves with health or sickness (De Laszlo, 1959). The dream is a fragment of involuntary psychic activity, just conscious enough to be reproducible in the waking state (De Laszlo, 1959). This activity takes place in the unconscious and its fragmentary release in the form of a dream manage to pass



subliminal perceptions can enter consciousness. The dream presents the most “irrational” factors of all psychic phenomena. Logical coherence and morality may be minimal or of “bad” quality (De Laszlo, 1959). Meaning of the dream has two levels: *manifest content*, which the way it appears to the dreamer, and *compensatory content*, which Freud actually called *latent content* and it is the hidden symbolic message of the dream, the one that awaits interpretation (De Laszlo, 1959). This symbolic substrate of dreams is a composite of symbols and archetypes and it reflects their dynamics and constant interaction (De Laszlo, 1959).

It is common among Jung and his followers, including Jeremy Taylor, well-known in Jungian dream work, that a few principles of the nature of dreams were observed in their clinical experience. All dreams come in service of health and wholeness and no dream comes to inform the dreamer about what the dreamer already knows. Also, the dreamer is the one who knows or who can find a way to know what the dream really means, because the dreamer is the one who has the dream. Dreams do not necessarily have only one meaning. There are often many latent meanings that await interpretation depending on the nature and type of dream. Dreams, as products of the collective unconscious, speak its universal language, which is the language of metaphor and symbol that is embedded in archetypes (Fadiman & Frager, 2002).

### Theory of Conflict (Dysfunction)



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When individuation cannot take place harmoniously and smoothly, but there are energy discrepancies and outbalanced forces in the dynamics of the persona, the ego, the self, the shadow, and the anima or animus, as well in other archetypes, such as the mother archetype or the father archetype and instead there are mother complex constellations or father complex constellations, then disease and dysfunction take place and begin to form (De Laszlo, 1959).

*Complexes* are psychic fragments which have spit off due to traumatic influences or incompatible tendencies (Jung, 1961). Jung used association experiments or tests for his clients where client would be stimulated by a word and come up with word associations. Then, word associations were graphed, so that statistical data could be processed for comparisons. Those experiments were used as complex indicators and proved that complexes interfere with the intentions of the will and disturb the conscious performance by producing memory distortion and blockages in the flow of associations (Jung, 1961). Obsessions may take place in a conscious state or influences in speech and action may occur unconsciously (Jung, 1961). In cases of psychosis, such as when there are auditory hallucinations, voices are manifestations of the complexes that in client's mind take life of their own in the form of an *ego-character* reminding us of the “spirits” in ghost stories and “automatic writing” (Jung, 1961).

*Neuroses* or everyday psychological problems without the quality of insanity or loss of reality testing, such as *hysteria*, now called conversion disorders, were thought to be caused by totally of organic factors. A neurosis is characterized by its relative autonomy of its complexes, while in psychoses, such as schizophrenia the complexes have become autonomous and disjoint. While in hysteria (conversion disorder) delusions maybe brought to control, in paranoia (i.e. paranoid schizophrenia) it cannot get into control (De Laszlo, 1959). The opposite happens in psychoses (loss of reality testing) (De Laszlo, 1959).

Ego inflation may take place when instead of putting the self in the center, the ego is placed instead. Then, person's individuation is abnormal and maladapted and it may lead to developing a narcissistic personality. When the individual deals with the anima or the animus, then tremendous energy is unleashed and the ego develops instead of the self (Fadiman & Frager, 2002). In myth, culture, and religion, there are examples where the ego gets inflated. Such is Melanesian myth





of *mana* or energy and power found in people, objects or supernatural beings. The ego identifies with the wise man or wise woman (also called “wise one”) and then the person is obsessed with the idea that he or she is a sage who knows everything and often even reaches the point of believing that he or she has any liberty to power abuse. Such people with a “mana personality” can be quite dangerous to society and nature and, of course, to themselves (Fadiman & Frager, 2002).

Jung was among the psychologist who proved the psychological etiology and pathogenesis of neuroses as well as of psychoses, though some of both, especially the second, may related to organic causes (De Laszlo, 1959). When the personality is injured by uncontrolled forces of the unconscious, either personal and/or collective, and the ego is affected by that, then the result is neuroses that may relate to anxiety, stress, conversion and somatoform disorders or mild neurotic forms of personality disorders. However, when whole regions of the normally controlled contents of the psyche are lost, the ego’s reaction is inadequate, and consciousness is conquered by the uncontrolled and overwhelming of the unconscious, then it is a psychosis. In severe psychoses, such as schizophrenia, the ego so inflated that it breaks in to pieces, so *ego fragmentation* takes place (De Laszlo, 1959).

Excessive releases and interventions of the unconscious can causes problems in everyday relationships to the point of family and individual dysfunction in the form or *archetype complex constellations* (De Laszlo, 1959). Jung said that even if archetypes were proved nonexistent, still we should reinvent them in order to protect our values before they disappear into unconscious. Thus, archetypes are basic structures of the unconscious that interact with consciousness in such a way that is a matter of urgent psychical hygiene to attend them and develop a healthy relationship with them. When a whole elemental force of an original experience falls into the unconscious, then a fixation acts compensatory and psychical energy is fixated on the subject image of whose elemental force of an original experience was lost into the unconscious and such can be the mother image. Thus, when the mother archetype functions in a way that it creates a complex to the individual, then there is *another complex constellation* with other people who may activate this complex by doing something that unconsciously remind the person of the mother figure. For instance, the unpleasant, complaining, erratic, and neurotic wife that finds everything

wrong is of this kind. She becomes “nothing but femininity” and her unconscious fixation on her womb image becomes a burden in every relationship, as she often acts in a way that people may mislabel as “hormonal” or “cyclothymic” (De Laszlo, 1959).

The “*Nothing but-Daughter*” Complex is when a daughter gets identified with her mother to the point she becomes a nonentity and her instincts are paralyzed through projection that is projecting her own contents and behaviors to others and in this case her mother. Such women often become totally dedicated and self-sacrificing wives of men who are totally dedicated to their careers and themselves (De Laszlo, 1959). Since those wives are nothing, but masks themselves totally governed by their personas, all they do is playing in semblance of naturalness until the point their relationships become so fake and so dysfunctional that problems within marriage and in their internal world arise, as well (De Laszlo, 1959).

The “*overdeveloped Eros*” complex is responsible for the wrecking of many marriages and the development of people with personalities dependent on their mothers. Libido is overinvested in persons/subjects as *libidinal cathexis (fixation)* (De Laszlo, 1959). However, it does have some positive characteristics that societies could not afford without them, such as the “mama’s boy” and the devoted wife who acts like a “mom” to a man stifled by mother solicitude (De Laszlo, 1959). Such a woman of this complex is nothing but Mom and such a man of this complex is nothing more than a Dad. Such a marriage can degrade to having a house that is rather a breeding-pen. Their mother is the oppressive matriarch was nothing but an egocentric person who would get attention and devour all her child’s energy (De Laszlo, 1959).

A *father complex* would be either the weak or the strong paternal image. The strong one is abusive cruel father and husband, often drunk and high on drugs beats up his passive and submissive wife or the career man who is too absorbed with himself who has no time for his children and who may just offer them money instead of love or even none of them (De Laszlo, 1959). Displacement of anger and/or other emotions can happen, here, to other people or objects, as an ego-defense mechanism, especially in children and adolescents as well as the battered woman, instead of directly dealing with the situation (De Laszlo, 1959). The weak one is the frail paternal figure that is often undecided, irresponsible, overly introvert, withdrawn and



reserved, sometimes chronically unemployed, passive, indifferent and often interested only in sex, thus acting just as a stunt or sometimes not even that. He is often allusively exploitative, submissive to a caregiver woman who is the bread winner and he, in a compensatory way, lets her dominate him and run the household (De Laszlo, 1959).

### Theory of Counseling (Central Constructs of the Counseling Process)



Image Source: [https://encrypted-tbn0.gstatic.com/images?q=tbn:ANd9GcRwPkpTiZcKtPMcvHsQMivFvglLuLdKmsshGG4PRIM\\_l16dwPJgQ](https://encrypted-tbn0.gstatic.com/images?q=tbn:ANd9GcRwPkpTiZcKtPMcvHsQMivFvglLuLdKmsshGG4PRIM_l16dwPJgQ)

The concepts of *self-realization*, *self-regulation*, and *self-actualization*, described above, are essential parts of the therapeutic goal in the counseling process of Analytical Psychology, that is to enable the individual become fully functioning and use full potential. Interpretation of symbolism and archetypes is applied in fantasy, dream, and patterns of feelings, thoughts, and behavior for exploring individual's self and attaining balanced and healthy relationships. The patterns of the impact of client's persona, ego, self, shadow, anima or animus, and other archetypes affect them in their everyday social relationships (Fadiman & Frager, 2002).

The therapeutic stages are the *analytic* and the *synthetic*. The analytic stage begins with *confession*, in which the individual begins to recover unconscious material. Then, *elucidation* of the unconscious material takes place, where the person starts to gain some understanding of the nature and content of the unconscious material, but still remains dependent on therapist's guidance. In the synthetic stage, *education* helps the client move from mere psychological insight to new

experiences and the learning of new habits for individual growth. In the final part of *transformation*, the client-therapist relationship becomes integrated and the client gets more independent and the relationship is now transformed. The individual experiences a highly concentrated individuation, though archetypal material is not necessarily confronted. The individual practices self-education, where the client takes more and more responsibility for their own development (Fadiman & Frager, 2002).

The counseling/therapy process is based on the *Relational Model* where *Relational Analysis* is implemented on counselor/therapist-client rapport is essential to the course of the counseling/therapy process and outcomes. In this process, countertransference is explored. Jung said that his therapy model is an analysis of irrational material, such as those of the unconscious, including material from dreams and fantasies and their archetypal and symbolic qualities, which have their own language and their own logic, and therefore, as he said, he worked with cases and disorders that rational therapies cannot treat, because they do not understand, do not respect, and therefore they do not treat those (De Laszlo, 1959). Jung said that the therapist (or analyst as he prefer to say), is has to *maintain the analytic frame* by keeping track of the unconscious material emerging and trying to make it conscious, thus cooperating with the unconscious instead of opposing to it. Thus, the therapist needs to take a distance from the client or analysand, curb his or her tendency to be an authority figure or disclose too much information and should consistently in every meeting keep the same neutral and anonymous attitude, the one of the listener, observer, and interpreter of the material released during the therapeutic process (Jung, 1933).

*Countertransference* is the therapist's answer to the client's *transference* when it projects a content of which the client is unconscious but which nevertheless exists in the client. Client's transference can be positive, as the client unconsciously may see the therapist as, let's say, a paternal or maternal figure and may transfer those feelings to the therapist, thus enabling a trust relationship and a close and warm rapport. However, transference can be negative, as the client may displace negative feelings he or she had from let's say interacting with previous therapists or from someone else and transfer those negative feelings to the therapist, thus affecting rapport. Resistance and conflict may result so the therapist needs *work through* those and exploring



client's resistance and make enough and repeated interpretations right away when the particular client's resistance or conflict arises, so that the client can be enlightened by realizing what I going on in therapy (Jung, 1933). Whether positive or negative the transference, the countertransference can be just useful and meaningful, or as much of a hindrance, according to whether or not it seeks to establish that better rapport which is essential for the realization of certain unconscious contents. Like the transference, the countertransference may have some elements of hindrance sometimes, as it can be compulsive and a forcible tie, because of its powerful impact to the client as the therapist's own words attempt to intervene to the unconscious and thus, countertransference creates a "mystical" or unconscious identity with the object of the countertransference (De Laszlo, 1959).

In the framework of analytical psychology as a therapeutic/counseling model, it is important to remember what Jung used to say about who is doing the therapy and of course it is the clients who may know things about themselves that the therapists would never have thought of. Those hidden bits of knowledge and information are released in dreams and words and the client, if is conscious and honest with himself or herself and with the therapist, then may recognize them and disclose. Jung gave an example of a "normal" client, as he called him who, although he didn't have any obvious pathology, he had a repeated dream that bothered him. He first resorted to occultism, before the dream occurred and then to psychology. He felt bad that he used his dead boy's memory in the dark business of occultism and he had this guilt that caused the repeated dream of his diseased son. If the client had not disclose that, Jung would never be able to know what was really happening. With this client's personal information, interpretation of the guilt was therapeutic and the dream did not appear again (Jung, 1933). Interpretation works, Jung said, as the dream was a criticism of his unconscious that emerged into consciousness and as that happened, self-realization took place, and the goal of the dream was attained, so there was no point for the dream to repeat itself, as there is no reason for a criticism or remark to repeat itself when its goal of being attended is fulfilled (Jung, 1933).

*Dream Analysis* as interpretation of dreams is the therapist's task to enable the client to understand the latent or compensatory meaning of the dream (Fadiman & Frager, 2002). When the dream seems to be threatening, then there is an entire procedure of working with the dream that

is *dream work* (Fadiman & Frager, 2002). In this process, the meaning is broken down to its constituents and less threatening meanings emerge as the dream transforms itself (Fadiman & Frager, 2002). Thus, what at a first glance, appears to be a formidable archetypal image of weird and strange symbolism, it may actually hide a positive message what if followed, dreamer's wellbeing may be protected, as in the case of a young man who went to Jung having the dream of his father driving drunk and damaging the car that son used too. The client was frightened that something bad will happened to his father or to the car or both of them or otherwise his father had something to hide, but that was weird, because his father was not an alcoholic and the son had nothing against him and his father had nothing against his son either. Their relationship was excellent and their lives were "normal" and there was no pathology in the client. Then, what did the dream want to say to the dreamer? Jung concluded (after working long enough with the client in order to do his inquiry and get enough information about the client) that the client was a typical "daddy's boy", he had an overprotective father who provided everything for him and the young man was afraid that all his being was dependent on his father's wellbeing and sense of control. Thus, this dream was a call for him to "wake up", become aware of himself and start claiming his individuality and develop his own life and become independent (Jung, 1933). This type of dreams that contain important meaning that can transform one's life, if one pays attention to it, Jung called it the "*Big Dream*" (Jung, 1933).

Dream interpretation, Jung advised, requires exact knowledge of the conscious *status quo* and should be applied with respect to client's moral, ideological, and religious convictions. Fixed symbols, Jung believed, should not be taken for granted (Jung, 1933). Even fixed symbols may contain indefinite meanings and their interpretation depends on the individual whose unconscious may have indefinite depths and contents and therefore a therapist cannot rely on remedies or use other cases as templates for dream interpretation. That is because each client is unique and has a different and unique life story (Jung, 1933).

Art of the client's self-education is Active Imagination, though it is not really limited in stages of therapy and can be done any time. The client is encouraged to explore his or her imagination by employing any type of art (e.g. writing, drawing, painting, sculpture, photography, etc.) in order to explore their inner depths of their psyche (Fadiman



& Frager, 2002). Also, very helpful is the conscious imaging or guided imagery, which is step-by-step fantasizing a stress-reducing scenario, such as going to the beach or going hiking. Instead of a passive fantasy, active imagination is the active attempt to engage the unconscious in a dialogue with the ego through symbols. What expressive media may be used depends on the individual's needs, interests, values, and skills (Fadiman & Frager, 2002). Jung built a medieval revival tower in Bollingen, added wings to the tower, as his inner needs multiplied, and produced many sculptures in his yard while he painted and drew murals and illuminated manuscripts in Latin and high German script, including his famous *Red Book* and *mandalas* or Buddhist archetypal paintings that have a concentric pattern of colors and motifs. Mandalas stand for the archetype of self and centeredness (Jung, 1961). Jung thought that his *Red Book* was a product of automatic writing. In his *Red Book*, Jung wrote about his active imagination of engaging in a dialogue with his anima that he identified with the biblical figure of Salome and with Prophet Elias as his *self*, which he later on identified with Philemon, a Greek pagan of anti-monotheistic sentiments who talked to him about a new era of spiritual development that is coming soon (Fadiman & Frager, 2002).

### Conclusion

Jung's analytical psychology is a psychodynamic model that originated from Freudian psychoanalysis and broke up from it to develop in a theory and therapy model that is also called Jungian Analysis or Jungian Psychoanalysis or Jungian Psychotherapy, terms that have already be used here interchangeably. Analytical psychology gave birth to concepts that were used from news areas of psychology to develop, such as depth psychology and transpersonal psychology that moved Jungian theory and practice from the analytical to the humanistic arena. Jung was the first to move the locus of interest in the analytic tradition from early childhood to middle adulthood, from the unconscious to conscious and separate the unconscious into personal and collective and then he coined the terms "archetype" and "psyche" that profoundly changed the world as we know it.

Analytical psychology is unique in using myth, culture, religion, anthropology, folklore, philosophy, and history in a way that was never used before. For the first time in history, a psychologist was able to bridge the West and the East in his theory as we have already seen. For the first time in history, Jung accomplished to

harmonically bridge science and spirituality and come with new tools to explore this connection and decode inner deep structures of mental processes and use them in therapy with many successful results. It is not an accident that analytical psychology is so popular today, though still severely criticized by mainstream academia.

Jung thought that health is maintained if individuation is achieved and the persona is unveiled, the self goes to the center of the psyche, the anima or animus is in touch with the person's consciousness and the ego is prevented from inflation or fragmentation. Jungian psychopathology is based on the idea that individuation is not well processed, as the ego gets to the center of psyche instead of the self and all the other archetypes, such as anima and persona and others may not be properly attended. Jungian counseling can use the two stages and their four sub-stages in order to enable the client with self-exploration that goes beyond mere focusing on the past or the unconscious, but it strongly attends current urgent needs of the client. The unique way to interpret and decode even the strangest contents of a dream or fantasy can treat even severe psychoses, as rational therapies cannot compete in dealing with irrational, disorganized, and symbolic materials of the unconscious. Metaphor, art, imagery, and creativity in active imagination and self-education are unique and inspirational and they don't just treat a certain problem, but enable the therapist to first relieve the problem, approach it in a positive way then find the source of the problem and all the pattern of problems created so far and transform the person and change all negative aspects to positive by kindling light in the darkness of the unknown.

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