

Jungian Analysis: An Emphasis in Psychoanalytic Techniques

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The concepts of self-realization, self-regulation, and self-actualization 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 (Fadiman & Frager, 2002) [3]. 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 (Fadiman & Frager, 2002) [3]. 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) [3].

The therapeutic stages are the *analytic* and the *synthetic*. The analytic stage begins with *confession*, in which the individual begins to recover unconscious material (Fadiman & Frager, 2002) [3]. *Free* association or what words come in mind automatically streaming from the unconscious one following the other is also important to analyze (Fadiman & Frager, 2002) [3]. Jung had created even graphs of word frequencies in free association with his patients (Fadiman & Frager, 2002) [3]. 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. (Fadiman & Frager, 2002) [3]. 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 (Fadiman & Frager, 2002) [3]. In the final part of *transformation*, the client-therapist relationship becomes integrated and the client gets more independent and the relationship is now transformed (Fadiman & Frager, 2002) [3]. 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) [3].

Countertransference is also explored, analysts' transference towards their analysand. 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) [5]. 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) [6].

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 is going on in therapy (Jung, 1933) [6]. 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) [5].

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) [6]. 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) [6].

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) [3]. 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) [3]. In this process, the meaning is broken down to its constituents and less threatening meanings emerge as the dream transforms itself (Fadiman & Frager, 2002) [3]. 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) [6]. 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) [6].

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) [6]. 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) [6].

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) [3]. 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) [3]. 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) [4]. 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) [3].

By using the above techniques, we can treat neuroses or psychoses and everyday issues, such as ego inflation, ego fragmentation, archetype complex constellations, over-developed Eros and other libidinal cathexes issues. An example of Jungian Analysis is the transcription from an one-minute clip of a YouTube video where Mary Bancroft, an American author and Jung’s patient speaks about how laconically Jung was able to confront Mary’s shadow and how Mary transitioned to be able one day to front her own shadow (Core Integrity, 2021) [1]. Mary was trying to pull out of Jung’s mouth some advices about what to do, what book to write, what to do with her life, which is of course not the job of the analyst to tell the patient what to do and how to live their life. Then, she grew angry and said to him “why is everybody so mean to me?” Jung replied to her “Why are you so mean to everybody?” Then, she stormed out to him “why is everybody so mean to me?” Jung calmly replied to her “Why are you so mean to everybody?” Client dropped out of the therapy for one year and then she started writing letters to Jung cursing him and threatening him that once she travels to Europe she will tarnish his reputation saying what a charlatan he is. Then, one morning she woke up and laughed at herself realizing what really had happened and how a bid deal she made it and that Jung really had “hit it”. She realized that Jung had nailed her shadow issue with a hammer! She was afraid to take responsibility and she wanted others to take responsibility for her. Then, she called Mrs. Schmidt to make an appointment with Jung. Mrs. Schmidt laughed and said that Professor Jung had already expected her to call and told her to save some time for her session!

In conclusion, Jungian model of the psyche involves the personal unconscious and collective unconscious where archetypes, such as anima in men and animus in women, and collected people with the Cosmos and the divine. The personality consists of the ego which struggles to confront its shadow or negative/dark side and persona or mask, which is what we show to others as ourselves in defense of our ego afraid to show them our true self that we may not even know. Then, we discover our true self by bringing unconscious material to consciousness and making them conscious, such as that material manifested in free associations and dreams. The therapeutic stages are the analytic comprising of confession and elucidation when the patient confesses all issues bothering them their dreams, or free associations, or art works and creative work and investigate with the analyst’s guidance their unconscious. Then, in the synthetic stage, patients try to reconstruct the picture of themselves and the way our authentic healthy relationships should be. Neuroses or psychoses and everyday issues, such as ego inflation, ego fragmentation, archetype complex constellations, over-developed Eros and other libidinal cathexis issues are treated by working through resistance and having a rapport that can help the client walk all the way from confessing their issues to transform themselves and lives to something meaningful and healthy and reach the therapeutic goals of self-realization, self-regulation, and self-actualization.

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