

C.G. Jung in 1955, aged 80. Unpublished photo courtesy of Dr. Thomas Kirsch

Carl Gustav Jung

26 July 1875 - 6 June 1961

Dregs and the soul

Introducing a selection of articles that mark the fiftieth anniversary of Jung's death, Ruth Williams emphasises the importance and longevity of Jungian concepts and his organisational legacy

I must learn that the dregs of my thought, my dreams, are the speech of my soul. I must carry them in my heart, and go back and forth over them in my mind, like the words of the person dearest to me.
Carl Gustav Jung, *The Red Book* (2009)

We have long known that Jung considered the period following his break with Freud to be his 'dark night of the soul', a time of intense personal and spiritual turmoil, out of which Jung's own mature ideas developed. As a result of his own self-analysis, Jung advocated the importance of training analysis (personal therapy), and in 1912 Freud acknowledged the importance of this practice, crediting Jung's leadership role in this innovation (SE12: 116, SE14: 21). Personal therapy is now universally accepted as an essential component of psychotherapy trainings.

An international bestseller

In ways that we might now consider commonplace in psychotherapy, Jung used

what he later called 'active imagination' to elaborate his dreams and visions in a series of notebooks which came to be known as *The Red Book*. Created between 1914 and 1930 and published for the first time in 2009, *The Red Book* immediately became an international bestseller, with sales of around 50,000 at a very high cover price indeed. Jung has always had far greater cultural penetration than his relative obscurity in academia would suggest.

The Red Book gives an intimate insight into Jung's psychological development in both written and artistic form. It presents Jung's own active imaginations, giving direct access to the innermost workings of his mind in its most experimental form. Of this period, Jung said:

The years when I was pursuing my inner images were the most important of my life – in them everything essential was decided. It all began then; the later details are only supplements and clarifications of the material that burst forth from the unconscious, and at first swamped me. It was the prima materia for a lifetime's work. (1963: 225)

Dreams and dreaming

Working with dreams is central to Jungian analysis. Another core feature is the search for meaning of each individual's life. This is seen as a process of 'individuation' (as distinct from individualism), which does not necessarily have much to do with sanity or good behaviour!

Increasingly for Jung, the central plank of his work was concerned with the numinous (gripping, arresting, life-changing), which he saw as 'the real therapy'. He saw contact with the numinous as being instrumental in releasing one from 'the curse of pathology' (Jung 1973: 377). Other important Jungian concepts are typology (introversion/extroversion), synchronicity, the collective unconscious, archetypes and complexes. All

of these have entered common parlance. (See Samuels et al, 1986 for definitions.)

The post-Jungians

In 1985, Andrew Samuels published his seminal survey of the three post-Jungian schools of analysis:

- The classical school works in ways that one might imagine being congruent with Jung's own clinical values, so there is great stress on experiences of integration and the consequences of a lack of meaning in a person's life.
- The developmental school tends to be aligned with Kleinian and object relations psychoanalysis. Clinical emphasis is laid on exploration of transference-countertransference dynamics and the analysis of the consequences of infantile experience in adult life, including personal relationships.
- The archetypal school pursues the ever-changing play of images in the unconscious, understanding this as structured by the archetype (innate psychological predispositions). Members of this school do not use interpretation very much, preferring to take a phenomenological approach.

Common to all three schools is a commitment to analysing the shadow – 'the thing a person has no wish to be'.

Training societies

Although there is no formal or rigid divide between the four Jungian training societies in Britain in the ways they work, as a general rule of thumb, one could think in terms of the Society of Analytical Psychology and the British Association of Psychotherapists (Jungian section) aligning themselves with the developmental school, the Independent Group of Analytical Psychologists tending to practice along the lines of the classical school, and the Association of Jungian Analysts holding



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a central position between these schools and adopting an approach that includes aspects of both. There is fluidity between the schools. Most analysts probably feel open to aspects of each school but have a personal inclination towards one approach without feeling restricted to and by it.

Jungian institutions

The international organisation for analytical psychology is IAAP (the International Association for Analytical Psychology), of which Jung was president for life. Founded in 1955, it has over 3,000 members in approximately 40 countries. In this country, the four constituent societies of IAAP are the Society of Analytical Psychology and the British Association of Psychotherapists (Jungian) in BPC, and the Association of Jungian Analysts and the Independent Group of Analytical Psychologists in UKCP. UKCP is home to the accrediting organisation, the Confederation for Analytical Psychology.

In 2002, following a conference organised by the Centre for Psychoanalytic Studies at the University of Essex, the International Association for Jungian Studies was formed to provide a forum for collaboration between the academic and the clinical domains. **P**

Note: Thanks to Dr Edward Bloomfield and Elizabeth Scharsach for their helpful comments on drafts of this introduction.

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What makes Jung, Jung?

For Christopher Hauke, Jung's humanistic, egalitarian approach to psychotherapy remains particularly relevant and has been invaluable to his work and his own inner process

On this fiftieth anniversary of Jung's death I am grateful to have the opportunity to write briefly about the qualities that drew me to Jung's approach to individual psychology and the collective psyche of modernity. I find that Jung's ideas and his celebration of human potential offers me freedom to bring my own personality and perspectives to my approach to psychotherapy work without restriction from dogmatic theoretical views. What I find so valuable about Jungian and post-Jungian concepts is the contribution they make to our being more truly ourselves, and more fully human.

Relevance to modern psychotherapy

As a psychotherapist at the beginning of the twenty-first century, you may find Jung's

“ By focusing our efforts on the rational, conscious side of the balance, we become out of tune with ourselves ”

analytical psychology overlooked in terms of its influence and relevance to modern psychotherapy. He certainly gets less mention than CBT and other approaches. But, in fact, Jung is the psychologist who first used terms and concepts such as the complex, extraversion, introversion, devised the first psychological experiments in his Word Association Test, and produced an analysis of personality types eventually used throughout the world as the Myers-Briggs Personality Type Inventory.

In the consulting room, Jung's humanistic, egalitarian perspective was demonstrated by his preference for sitting face-to-face with his clients and his emphasis on how it was not only the client who must be willing to change but that the therapist must accept that they too would be influenced through their work together. In my experience, this has been an invaluable way of working, and one that requires full and ongoing attention to the therapist's own inner process.

Qualities of western humanity

Jung was particularly interested in which psychological approach best suited modern times, as such titles *Modern Man in Search of a Soul* (Jung, 1933), *The Meaning of Psychology for Modern Man* (Jung, 1934) and *The Problems of Modern Psychotherapy* (Jung, 1929) suggest. It is now seen by many that the personality of Jung the man coincided with certain qualities and tendencies in western



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humanity in general, so his story and psychological theories is truly the 'story of our time'.

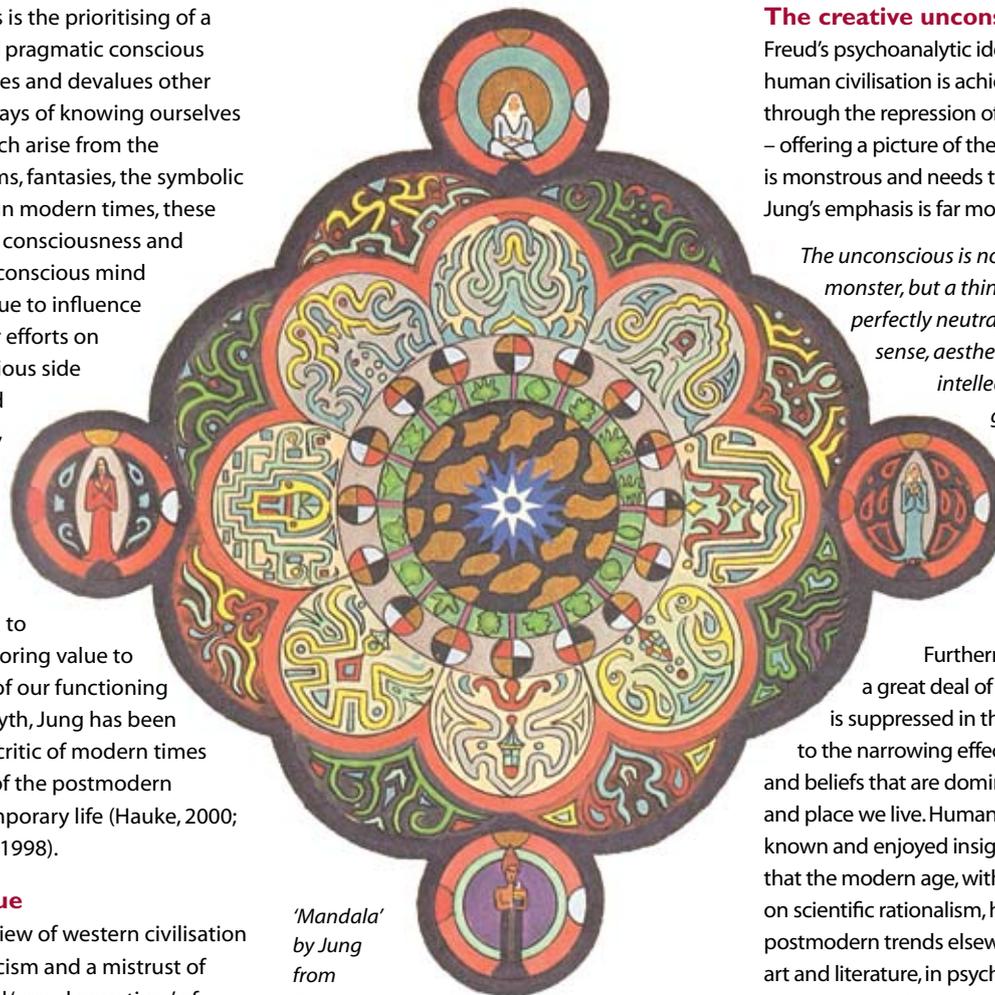
Jung concluded that both the neurotic distress of individuals he treated and the general dis-ease in collective cultural and political life arose from a one-sided psychological emphasis that prevails in modern times. This is the prioritising of a rational, linear and pragmatic conscious attitude that ignores and devalues other possibilities and ways of knowing ourselves and the world which arise from the imagination, dreams, fantasies, the symbolic and the irrational. In modern times, these are abandoned by consciousness and driven into the unconscious mind where they continue to influence us. By focusing our efforts on the rational, conscious side of the balance, and ignoring the other, we become out of tune with ourselves. In drawing attention to the mental capacities we tend to ignore, and by restoring value to historical aspects of our functioning like symbol and myth, Jung has been seen as a creative critic of modern times and, as such, part of the postmodern critique on contemporary life (Hauke, 2000; Alister and Hauke, 1998).

Creative critique

The postmodern view of western civilisation grew out of a cynicism and a mistrust of modern values and 'grand narratives' of science and social beliefs. At the start of the twentieth century, doubt about such certainties was reinforced by Freud's analysis of the unconscious, indicating that the conscious ego was 'no longer master of its own house'. Equally, in the outer world, the upheaval of the Great War (1914–1918) undermined the confidence of the western psyche. Living through this entire era (1875–1961), Jung was influenced by the troubled century. This led to him being very much ahead of his time in questioning, for example, single-minded views such as the prescribed roles of men and women.

In analysing what are typical human archetypes in us all, Jung conceived of the anima and animus – the compensatory opposite gender element in men and

“ He saw that psychic energy had many applications of which sexual reproduction was just one ”



'Mandala' by Jung from The Red Book. His interpretation appears in The Secret of the Golden Flower

women respectively. However, in a society dominated by masculinist values and ways of seeing, he saw how the repressed unconscious came to be expressed in terms of the repressed 'feminine' values within all of us – men and women alike – overshadowed in our dominant patriarchal society. As such, Jung is close to feminist psychologists like Julia Kristeva, Nancy Chodorow and Susie Orbach, though the language he uses is very different. Also like them, he could not agree with Freud's idea of the personality being derived from the vicissitudes of a fundamental sexual instinct involving castration fears and aggressive and incestuous fantasies towards the

parents. Not only did this describe a narrow conception of a bourgeois family group and the boy child's perspective, but he saw that psychic energy had many applications of which sexual reproduction was just one. For Jungians (as with Lacanians) such ideas are far more understandable in a symbolic and metaphorical sense.

The creative unconscious

Freud's psychoanalytic ideas claimed that human civilisation is achieved and maintained through the repression of our instinctual life – offering a picture of the unconscious that is monstrous and needs to be held in check. Jung's emphasis is far more positive:

The unconscious is not a demonic monster, but a thing of nature that is perfectly neutral as far as moral sense, aesthetic taste and intellectual judgement go. It is dangerous only when our conscious attitude to it becomes hopelessly false. (Jung, 1933: 17)

Furthermore, Jung finds that a great deal of our creative power is suppressed in the unconscious due to the narrowing effect of knowledge and beliefs that are dominant in the time and place we live. Humans have historically known and enjoyed insights and wisdom that the modern age, with its overemphasis on scientific rationalism, has ignored. Like postmodern trends elsewhere in architecture, art and literature, in psychology Jung's positive view of the unconscious is one in which we are offered the chance to restore and rediscover what has been repressed. In so doing we are in a better position to enhance our potential for full humanity.

The postmodern attitude places value on individual subjectivity and a plurality of 'truths' (Samuels, 1989). This emphasis may be found in Jung's conception of the mind as a collection of part-selves or complexes, which, in health, act in co-operation. Introspection – a general human orientation which has typified the whole psychotherapy movement throughout the twentieth century – is thought to have arisen with the collective trend towards the mistrust of social forces in their ability to make human lives better. With its wars, upheavals and the Holocaust, the twentieth-century certainly

gave pause for thought to any who believed – as the Victorians did – that human progress was good, guaranteed and unstoppable.

Becoming yourself

In Jung's psychology, introspection, combined with individual responsibility in the context of distrust in the social, gets expressed in his concept of individuation – becoming the person you were always intended to be – which is one of the aims of Jungian psychotherapy. Crucially, this does not mean individualism, which would imply a separation from the collective. Jungians think that authentically confronting oneself and fulfilling one's own potential leads to a person becoming more fully human and consequently more intimately linked with their fellow men and women collectively.

Jung's psychological ideas and his analysis of the human mind are unique in the way they not only take into account the social and cultural context of modern humanity but also make a direct link between the collective life and mind of human beings and the mental process of each individual. Furthermore, Jung does not do this reductively by simply scaling the individual process up to its social equivalent like some psychoanalytical ideas do, such as those that claim that student protest movements are equivalent to, and little more than, a mass emotional reaction to parents or fathers. In Jung's scheme there is no need for a scaling up or down between the individual and society. His concept of the mind includes a collective and a personal unconscious, which mutually influence each other: there is a two-way street between our individual lives and our lives as members of the social collective. **P**

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Screening Jung

Andrew Samuels explains how a new film from David Cronenberg about the early days of psychoanalysis will stimulate interest and critique

A *Most Dangerous Method* is a film about Jung, Freud and Sabina Spielrein. If the film stays even moderately true to Christopher Hampton's National Theatre play *The Talking Cure* on which it is based, we will witness Jung's love affair with his patient (or was she an ex-patient?), the impact of the affair on his marriage to Emma, how Spielrein starts to shuttle between the two narcissistic oligarchs of the early psychoanalytic world (a compelling emblem of the belittlement of women's role in intellectual endeavour, then and now), and how the whole shish kebab made the rupture between the two men into an inevitability.

Sex, not the theory of sexuality, is going to be the main interest. Maybe it will be the difference between sex and sexuality that will interest psychotherapists. In a way, this is apposite for, as John Kerr asserted in the book on which both play and the film are based, Freud and Jung each had something sexual on the other: Freud knew about Jung and Spielrein; Jung knew about Freud's supposed incestuous affair with Minna Bernays, his sister-in-law.

The Jungian century

As we enjoy the film, there will probably be little focus on what Jung actually said



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and stood for. Yet, if the last century has been called 'the Freudian century', there are reasons for thinking that this one could be Jung's. Right now, for example, there is collective agonising over what is meant by 'the west'. It is easy to define 'the west' in contradistinction to a supposedly fanatical Islam (itself a political and media concoction and a distortion of that religion and culture). But what it means to be 'western' is a much more complicated topic that cries out for a Jungian input. Jung saw himself as a sort of therapist for western culture and, if his criticisms of it resonate with what many responsible Muslims are saying, then that strikes me as all the more significant.

Jung despaired of the one-sidedness of western culture, its materialism, over-dependence on rationality, the mind-body split, and the west's loss of a sense of purpose and meaning. He even, in a characteristic moment of imaginative genius mixed with psychological inflation, tried to be the therapist of the Judaeo-Christian God, in his iconoclastic book *Answer to Job*.

Catastrophic lack of meaning

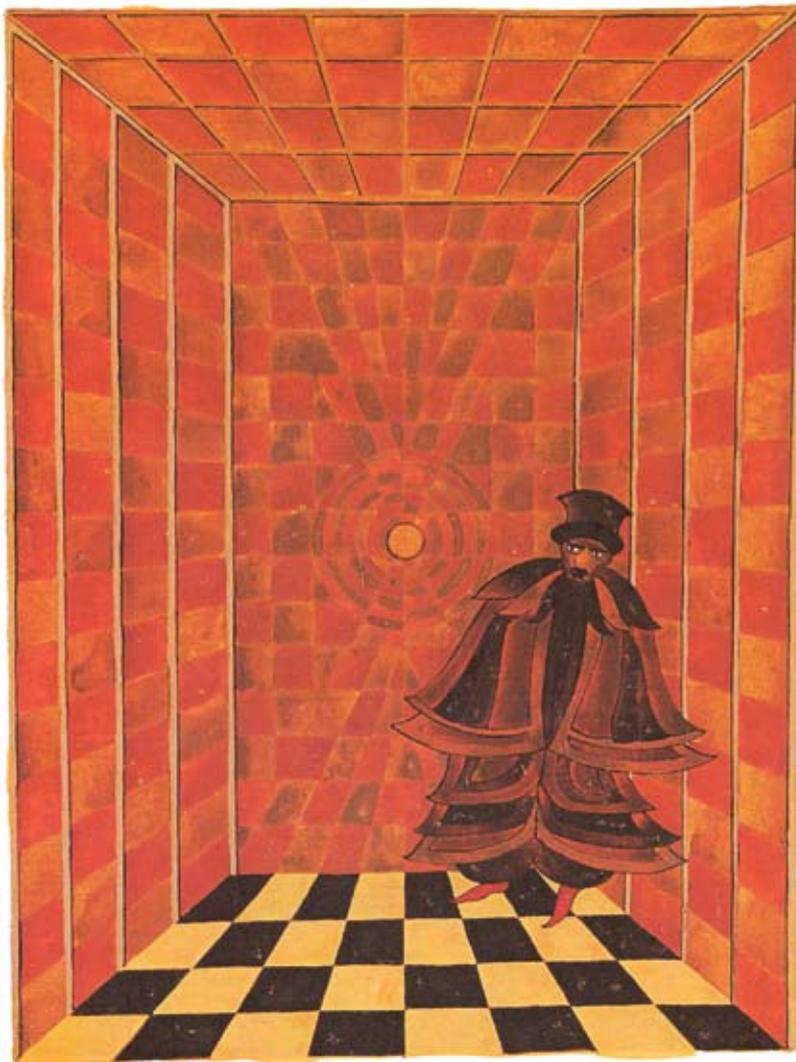
Jung's turn to other cultures as a way of addressing the west's profound problems involved a lot of idealisation ('orientalism'), but the main point was always the same: there is something fundamentally 'off' in the way we live. Specifically, the lack of meaning in people's lives was something that Jung (and today's Jungian analysts) regarded as a suitable matter for clinical work. Neurosis and emotional distress, according to Jung, always involve a catastrophic loss of meaning, implying a void that can only be filled from within, given that the great religions have ceased to be effective as conveyors of meaning from outside the self. It may sound odd in terms of linear thinking to see emotional distress as caused by a loss of meaning. However, this is an up-to-the-minute

mode of conceiving of psychotherapy – even if NICE and IAPT are singing from a completely different hymnbook.

Another area where contemporary discourse is taking a 'Jungian' turn is that of gender roles. Jung was, on the one hand, rather conservative in what he thought were appropriate behaviours for women and men. On the other hand, with his theory of animus and anima (something that came to him during his relationship with Sabina Spielrein), he offers us a means of expanding what is possible for people of either sex. For a woman, her animus is not a little man in her head but a sign of her capacity to be and do more things than used to be thought possible for a woman. For a man, confrontation with the anima can lead to a similar expansion of roles. So, animus and anima, as many feminist writers such as the literary critic Susan Rowland have noted, can be profoundly radical counter-cultural ideas.

Jung in the context of psychoanalysis

When I give talks on Jung to non-Jungian audiences, I always ask them to do a simple word association test to the stimulus word 'Jung'. The overwhelming response (virtually 100 per cent) is 'Freud'. This certainly makes a problem for Jungians if they are always defined in terms of 'the other lot': always number two, they have to try harder. More seriously, the association overlooks the fact that there was a very important pre-Freudian or non-Freudian 'Jung'. Nevertheless, what surely gets highlighted is the relationship between these two. There are different ways of evaluating the split between Freud and Jung which range from a disaster from which psychotherapy has never recovered, to a healthy ridding by the psychoanalytic world of an unfortunate excrescence upon it.



'Meeting with the Shadow from Jung's Red Book. 'One does not become enlightened by imagining figures of light, but by making the darkness conscious'

Jung is certainly used by institutional psychoanalysis to keep itself together, as a sort of tribal enemy. This involves a degree of quite deliberate overlooking of Jung's pioneering contributions. The distinguished historian of psychoanalysis Paul Roazen commented: 'Few responsible figures in psychoanalysis would be disturbed today if an analyst were to present views identical to Jung's in 1913'. Roazen is referring to such things as the move of the mother to the centre of psychoanalytic thinking, the realisation that humans are motivated by more than their sexual drive, the consequent re-evaluation of art, literature and religion, an awareness that dreams tell us about ourselves just as we are and are not elaborate skeins of deception, the way in which psychotherapy has emerged as a two-person, relational business, not one expert interpreting the inner life of the

other person in terms of a pre-existing theory – all of these hugely important developments in psychoanalysis were first introduced within Jung's own school of analytical psychology.

Reparation for Jung's anti-semitism

From the point of view of Jung's reputation, it would be wrong to end on an upbeat note. I have been prominent among Jungian analysts in insisting that we make reparation for Jung's anti-semitism in the 1930s by acknowledging and apologising for it. The Jungian community as a whole is actively trying to fix those parts of the theories that are misguided or plain wrong. Jung always defended himself against the accusation that his ideas aligned with Nazi ideology, though, to some, his expression of regret seemed inadequate and insincere. The way I see it, Jung was an ambitious man (as

was Freud) and he saw an opportunity to become the leading psychologist in central Europe in the 1930s, so he wrote things that implicitly and indirectly chimed with what was going on in Germany.

But Jung was an intuitive person and although his writings on what he called 'Jewish psychology' (ie psychoanalysis) are often deeply problematic there are some nuggets therein that give one pause for thought. For example, Jung's protest at the imposition of one system of psychology on everyone anticipates today's transcultural and intercultural psychologists and therapists who hold that such a universal system, outside a particular social context, cannot exist. Jung was, on this reading, one of the first therapists to engage with matters of diversity. **P**

An earlier version of this piece appeared in the *New Statesman*.

Myth in modern practice

Ann Shearer wouldn't be without Jung's understanding of the mythic realm, which continues to enrich her work and understanding

What use is mythology to a practising analyst? Jung's own answer was clear: myths provide contact with the archetypal world of the collective unconscious, which is the deep bedrock of all human experience: 'first and foremost' they are 'psychic phenomena that reveal that nature of the soul' (Jung, 1959: para 7). But even 25 years after his death, this central tenet seemed to be getting less relevant to Jungian practice on both sides of the Atlantic (Samuels, 1985; Singer, 1985). Nowadays, the old stories can seem at best a fascinating glimpse of the way humankind used to be, at worst a consciousness-numbing spiritual drug (Giegerich, 2004).

Living with the unknowable

Yet I wouldn't be without Jung's understanding of the mythic realm. These tales of the relationship between gods and humans – between the archetypal world and that of ego consciousness – continue to enrich my work and understanding. This



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doesn't mean that I keep a diagnostic list of mythologems ('Ah, Oedipus!') against which to shape the individual stories that come my way. Aspects of an individual life may indeed uncannily recall a mythic narrative, and to explore this further may add new dimensions of understanding to the story. But I'm too mindful of the horrific fates of those mortals who hubristically approach a god too closely, to think that I can 'use' the myths as one more therapeutic tool. Their value for me is more oblique. Their very obscurity and often strangeness is an education in a core therapeutic task: living with the unknowable which is psyche.

The etymology of 'myth' points to this. *Mythos* is utterance, 'the true word ... speech about that which is' (Otto, 1962: 279, 285). By contrast, *logos*, which came to be associated with writing, brings a causal and sequential ordering. The difference is perhaps like that between a dream remembered, with all its jostling simultaneity of imagery and event, and a dream written down, now ordered by the conscious mind into a linear sequence that 'makes sense'. A second etymology associates 'myth' with '*musteion*', thus 'mystery' and 'to close the eyes or mouth'. So myth is to do with 'that which cannot be seen or spoken' (Armstrong, 1999: 244). Put these two ideas together and myth becomes an utterance about that which cannot be spoken, and a true speech about that which cannot be seen or understood. I know of no better description of the conscious ego's attempts to articulate the unconscious – or indeed of psychotherapy itself.

Six interconnected ways

How does this work in practice? Here are six interconnected ways in which making this particular connection between the conscious mind and the deep unconscious may be enlivening and healing.

Associative thinking

First, spending time with myth sets the

imagination to work. All psychotherapists know the value of this. But what is actually happening when we (therapist or patient, separately or together) begin to imagine? At the start of *Symbols of Transformation* – that sprawling mythological miasma which marked his separation from Freud – Jung wrote an essay which serves as a primer on how to approach the main text, and indeed any mythological work. 'Two kinds of thinking' is about the mind's movement between *logos* and *mythos*, between 'directed' and 'associative' thinking. The first – linear, causal, rational – is extraordinarily hard work. The second, on the other hand, is what Jung calls 'ordinary', as our minds move easily from one subject to another, one image to the next, in the flow of the daydream. We need both kinds of thinking. But while the first is valued, the second is often simply seen as a waste of time. So spending time with myth rehonours that thinking, which is not only our 'ordinary' way of being but the conduit of connection between the conscious mind and the unconscious (Jung, 1970).

Jung took his ideas here from the American psychologist William James, who gives his own marvellous example of 'associative' or 'ordinary' thinking. 'A sunset,' he says, 'may call up the vessel's deck from which I saw one summer the companions of my voyage, my arrival into port. Or it may make me think of solar myths, of Hercules' and Hector's funeral pyres, of Homer and whether he could write, of the Greek alphabet ...' (James, 1918, 2: 325).

When I first read these far from 'ordinary' associations, I thought immediately of Charlie Brown, once more at the mercy of the horrible Lucy. They are looking at a lowering, cloud-filled sky. 'Look,' she says, 'the martyrdom of St Sebastian, and over there – the Trojan Horse and Achilles in his tent, and there – King Arthur's Round Table and all the knights. What do you see, Charlie Brown?' 'Well,' says Charlie, 'I was going to say a ducky and a horsy. But now I'm not so sure.'

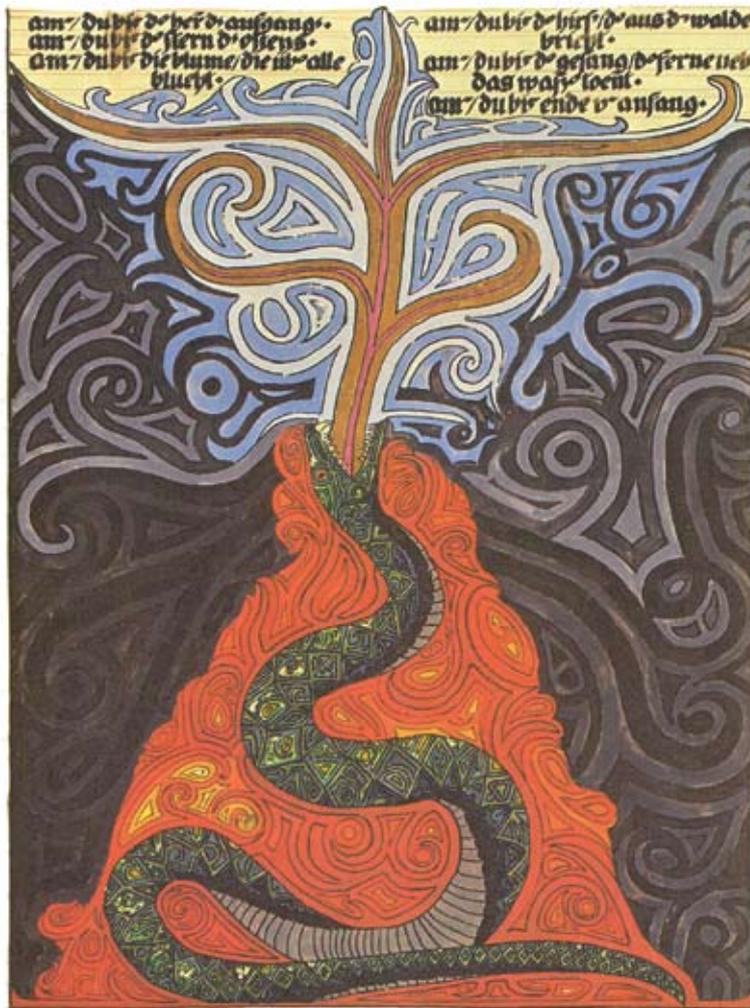
But whether the associations come from William James or Charlie Brown, we can see that both are freeing their minds, making associations, and setting their imaginations to work. And they share too the tendency of the human mind to move from the personal to the impersonal. James goes from his own memories to mythic tales, Charlie goes not to this particular ducky or that specific horsy but to the one that can stand for all others of its kind. In Jung's terms, this is the mind's movement from the personal towards the archetypal, towards the unconscious realm from which all images are finally generated.

Telling us about ourselves

In this process – and this is the second point – spending time with myth tells us something about ourselves. Myths are like a series of richly elaborate Rorschach tests. 'What is the myth that I am living?' asked Jung when he finished *Symbols of Transformation*. And he took the question on as 'the task of tasks', for how, he asked, could he work effectively with others if he could not answer it (Jung 1970: xxv)? So, in any story, who draws my sympathy, who irritates, who repels – and why? As the questions and associations multiply, we may imagine ourselves into each and every character, for all are part of psyche.

A conscious relationship of parts

As we do so – the third and related point – we may also learn more about the relationships between our own psychological parts. There is a tendency to think of archetypes – The Maiden, The Hero, The Wise Old Woman, and so on – as isolated figures. But in psyche, the energies these figures personify stand not alone but in relationship. Where there is a Gallant Hero, for instance, the mythic cycles tell us, somewhere there is an Imprisoned Maiden. What are such pairings about? Why this alliance, that enmity? As we spend time with the stories, we begin to bring these seemingly disparate psychic elements into a



Jung's own legend 'Brahmanaspati' from The Red Book

more conscious relationship and so further the work of individuation – of becoming not more perfect but more whole.

Escaping dogma

Working in this way – the fourth point – is democratic. There are no 'right' or 'wrong' understandings of myth! Everyone will have their own version of what is going on according to how the stories resonate within their own psyche. Honouring this seems particularly important for psychotherapists, who must always be struggling to escape the grip of their own dogmas and power shadow (Guggenbuhl-Craig, 1989).

Living with paradox

Spending time with myth is not just democratic; it's an education in living with paradox, a step towards that crucial therapeutic acceptance of the 'both-and' of one's own and the world's contradictions. Psychotherapists know the stubbornness of the 'either-or' thinking which projects the unwelcome shadow of conscious attitudes onto 'the alien other', and the damage

this does to personal, social and even international relationships. Myth's inconsistencies, impervious to logic, demand the recognition that the sometimes paradox is *just the way it is*.

An education in not knowing

Finally, spending time with myth is an education in not knowing. The reasons for the deities' sudden shifts of favour and displeasure may always remain hidden. The rational mind continues to seek explanation, as it must. But can we ever 'explain' the unconscious? Sometimes the therapeutic task may simply be to hush the restlessness of *logos* and witness the mystery of *mythos*.

So mythology draws us into the symbolic world. It helps us live on the border between consciousness and the unconscious, which is where psychological healing lies. And besides, I don't know many psychological texts that are half as much pleasure to read. **P**

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