

JUNG AND THE POST-JUNGIANS

AN INTRODUCTION

2009 This article was written a couple of years ago. Since then, there have been even more divisions within the Zurich Jungian community. Apparently caused, though, more by power plays and interpersonal arguments than by real doctrinal differences.

Andrew Samuels

Andrew Samuels book of the same name is the best-known account of the development and division of the Jungian world since Jung's death. This lecture will try to clarify what Samuels says, with some additions from other sources, then expand his classification in the light of my own reading and experience.

Jungians and post-Jungians

These terms can be used interchangeably, although some authors believe that only those who worked with Jung should be called Jungians.

There is also some discussion of what are termed first and second generation Jungians. First Generation Jungians usually means those who underwent analysis with Jung himself and/or were importantly involved in the creation of some aspect of Analytical Psychology. Second Generation Jungians means either those who arrived on the scene too late to be analyzed by Jung, or those who, while using Jungian ideas, do not owe a personal debt to the man himself. These two classifications are very similar, although not identical.

Jung's inheritance – the modern Jungian world – is complex and many-stranded. Unlike the psychoanalysts, post-Jungians have generally felt able to challenge or attack his original ideas: and certainly to develop and improve some of them. Some have not, of course, and still draw their inspiration pretty well entirely from Jung's original *opus*.

The result has been the development of several 'schools' of analytical psychology. These are not officially recognized as such (unlike the Freudian schools – ego psychology, object relations and so on) and they debate with each other all the time. But there are some major differences.

If we take Jung's view of the uniqueness of each individual's development seriously, there should be as many schools as there are post-Jungians. Jung himself, though, worked for many years – if not with great success - to try to find principles to which all schools of psychotherapy could adhere and (separately) the Jungian world does now have a basic body of knowledge (or principles) that form an agreed starting point for discussion.

Andrews spends some time talking about the place of **theory** in Analytic Psychology. By theory he means theoretical constructs or explanations of events. He quotes Jung as being in two minds on the subject: seeing theory, because it is abstract and rational, as useful in gaining acceptance from science, but also as a mere assistant (to experience) in obtaining understanding.

Andrews argues that theory must be tested in 'practical work'. That you start with clinical observation (or of course any observation in your life), then develop a theory which you confirm and develop (not prove) with e.g. mythological material that you know or can know about. Then you apply the theory to further observations (e.g. observe someone appears to worship their mother, theorize mother complex-binding, look it up in the literature and see all the manifestations (many more) and start seeing mother complexes everywhere).

Theories are non-empirical entities that help to explain facts/observations. Id, ego, archetype, gene, electric current etc. They exist to do a job and continue if they succeed. But psychology is not like other sciences. All its theories are unproveable – you can't, for example, measure an Oedipus complex or the archetype of pothos. Theories can also be a danger if they become what Andrews terms 'reified'. If they are not integrated, become a set of 'sacred' words that can be used to actually defend against real understanding. They must be understood and given a personal meaning.

Analogies are also a two-sided weapon. The making of analogies (e.g. libido as a concept) is a fundamental, imaginative mental activity. It takes us to a deeper level of understanding and is often the basis for the hunches, intuitions and guesses that are so important to the advance of science. They enable you to see the previously unseen, to see things from a different angle and/or to bring together previously unconnected ideas. But, of course, for analogies to work, there must be agreement about the meaning of the words used and the area being focused on. For example, libido (sexual *triebe* to Freud, general psychological energy to Jung, cosmic, universal energy to Reich, and so on).

Metapsychology. Andrews also talks about metapsychology, by which he means a theoretical overview whereby concepts are linked together irrespective of any empirical base. For example, the idea that the psyche is 'dynamic' with interplay and conflict between various psychic forces. A basic assumption in much of depth psychology. The idea that the basis of healthy development is the bringing together of irreconcilable forces and the achievement of new positions. The idea that there are different psychic subsystems –anima, shadow and self, for example. There are all metapsychological concepts.

Unknown Jungians. Andrews holds (correctly and obviously) that lots of thinkers in psychology and very much elsewhere use Jungian ideas without realizing it: he provides a list on pp10-11 of such people and their ideas – mainly psychoanalysts (of course) but lots of others. e.g. The idea that there is a creative, purposive aspect to the unconscious (Winnicott, Maslow, Rogers and others), the idea that schizophrenia may have meaning (Laing), that the second half of life have importance (Kubler-Ross, Erikson) and so on. Make up your own lists!

Schools of Analytical Psychology

There is a surprisingly wide range of differences in theory and therapeutic practice among Jungians today. Andrews gives four classifications, to which we will add.

Gerhard Adler's Classification

Gerhard Adler, a German Jew, was analyzed by Jung, but fled from Nazi Germany to England, where he became of importance in the London school. He had a doctorate in psychology. His classification was made in 1967.

To Adler there was a continuum of Jungians from the **orthodox** to the **unorthodox**.

Orthodox Jungians use Jung's ideas and approaches as nearly as possible. So, there is the elucidation of archetypal patterns in therapy, giving meaning via amplification and active interaction with the contents of the unconscious – as perhaps best described by Robert Johnson. All of which is designed to bring unconscious material into consciousness and is purposive.

The 'New Jungians' at the other end of the spectrum modify Jung's ideas and integrate them with those of psychoanalysis: Klein in Britain, Erikson in the U.S. and so on. This leads to a departure from Jung's forward-looking approach towards reductive interpretations. Infantile material (from the past) is more stressed and transference, infantile wishes and infantile defences are considered very important. Dream interpretation is relatively neglected.

In the centre is a group that combines both approaches. Lots of instruments are used for analysis. Transference **and** the interpretation of dreams. Note that Adler's concept of transference is much more complex than the psychoanalytic concept of essentially parental projections. For example, there is the possibility of the transference of unconscious potential not yet lived by the analysand.

Adler's classification gives a very good idea of the beginning of some of the differences within the Jungian world. But there is more.

Fordham's Classification

Michael Fordham was a London psychiatrist and member of the British medical establishment. He was not analyzed by Jung (see also *Jung's Mob*) and was very much influenced by more traditional ideas within psychiatry. His approach to the classification of Jungians, though, was based on **geography**. London, Zurich and San Francisco.

He stated that Jung's **later** style was offered in **Zurich** (!) Based on his later theories rather than his earlier clinical interests. Fordham, note, was against multiple analysis (more than one analyst at the same time or consecutively and analysts chosen for such things as sex and psychological type) and too much emphasis on myths and models.

Fordham describes a **London school** (Adler's New Jungians) that differs in relation to transference and also because they think that Jung's theories about infancy and early childhood are 'inadequate'. There is much interaction with psychoanalysis, especially the Kleinian school and emphasis upon unconscious fantasies and counter-transference.

Finally, in **San Francisco**, the use of typological theory is a special feature of the post-Jungians there (but see also below).

Goldenberg's Classification

This is less useful. It classifies Jungians and Post-Jungians on the basis of intellectual history. The second generation are the disciples/teachers of Jung, especially those for whose books Jung wrote forewords: their task was to clarify and better present his ideas (E.A. Bennett, Storr, Fordham, Adler, von Franz etc). The third generation are those who recognize Jung's influence but have no personal obligation to him. e.g. all the Australian Jungians, but Goldenberg only described the Hillmanian archetypal psychologists as third generation Jungians..

Samuel's Classification

Samuel's own classification envisages three schools of Jungians/post-Jungians. The 'Classical' school (Rather similar to Adler's orthodoxers and Fordham's Zurich school), the Developmental school (the New Jungians or the London school) and the Archetypal school (Goldenberg's third generation Jungians).

As described above, the classical school emphasizes the numinous, the developmental school, following Fordham, believes that no meaning or interpretation can be obtained in analysis without a knowledge of the past development of the 'patient'. The archetypal school states that images are the only reality that can be apprehended directly (i.e. that images seen in dreams should be accepted rather than analyzed in relation to something else).

Samuels further classifies the 'schools' in relation to six issues with which all Jungians must be concerned. The theoretical issues of definitions of the archetypal, the concept of the self and the development of personality (he is thinking especially of childhood development).

The clinical issues of the analysis of transference and counter-transference, the emphasis placed on symbolic experience of the self and the examination of differentiated imagery. These issues he believes to be a common core of interest to all Jungians. He then creates a table that states the relative preferences (from A=most-preferred to C=least-preferred) for the three theoretical issues and the three clinical issues for each school.

School	Classical	Developmental	Archetypal
Theoretical issues			
Def of Archetypal	B	C	A
Concept of Self	A	B	B
Development of Personality	C	A	C
Clinical issues			
Analysis of Transference-counter T	C or B	A	C
Symbolic Experience of the Self	A	B or C	B
Examination of Differentiated Imagery	B or C	C or B	A

Samuels rightly emphasizes that all these classifications overlap and that any classification creates stereotypical falsehoods. He thinks that it is important for the various groups to keep debating.

Beyond Samuels

In my view, Samuel's classification is now rather out of date. In two ways. First, because it omits some important movements in the Jungian world. Second because it understates the complexity of today's situation. We will look at these problems in turn.

A. Additional "Schools"

A1. The Type 'Society'.

The 'type society' is a large group of people, some of them Jungians, some of them Samuel's 'unknowing Jungians' who have an interest in the theory and the practical applications of psychological type. Some Jungians have always been interested in Jung's theory of types, of course, but the emergence of a group of post-Jungians very concerned (in some cases only concerned) with type only occurred when a reliable and well-known method

of (objectively) measuring individuals' typological preferences was developed. This instrument was the Myers-Briggs Type Indicator (MBTI).

The MBTI was the creation of two women, Katherine Briggs and her daughter Isobel Briggs-Myers, neither of them psychologists, spent the 1930s trying to develop better ways of measuring type preferences. Employed by the American army in world war two, they used their knowledge to find appropriate jobs for those engaged in war work. They set out to design a psychological instrument that would explain, in scientifically rigorous and reliable terms, differences in type and subsequent behaviours. From about the 1980s on, the MBTI (as produced and marketed by Consulting Psychologists Press in Palo Alto near San Francisco) has become one of the most successful and long-lived psychological tests of all time. Probably 5-7 million people now take the test annually and it has been translated into all the major world languages.

Associations for Psychological Type (as these groups are generally called) exist in almost every major world city, with many thousands of members. The Australian association has around 2-300 members and includes a small Adelaide branch. There are several journals devoted to type research, including one in Australia and conferences on the subject are held world-wide (biennially in Australia, for example). The type community includes business people (especially human relations), psychologists, academics and consultants of all kinds. It is essentially middle-class with a great majority of intuitive types. In my experience, it is also the most friendly of the Jungian groups.

The type community generally neglects other aspects of Jungian psychology. However, interest in this is never far below the surface: particularly interest in archetypal theory. But there is a need to bring the type community into closer association with other Jungians.

Note that, while the MBTI has been the major focus for the type community for many years, it is not the only measure of type preferences. For a variety of reasons, a number of alternative tests have become available, or are about to become available to the community.

A2. The Californians

The classifications above are OK so far as they go. But they are – to a degree – concerned with the *minutiae* of Jungian orientations. But Jung himself was never obsessed by the details of his theories. His thinking was characterized by its breadth and originality: by its complexity and the continuing production of a host of ideas. As Jung said in *The Spirit in man, Art and Literature*:

‘The phenomenology of the psyche is so colourful, so variegated in form and meaning that we cannot reflect all its riches in one mirror.’

So perhaps we should classify the post-Jungians ‘schools’ in terms of their creativity, their originality and their ability to produce and integrate new ideas. If this were to be the case, then I would single out California (especially North California) as a separate and most advanced ‘school’.

They had, for example (largely thanks to Joe Wheelwright) a more harmonious relationship with the local Freudians than, perhaps, anywhere else. In John Beebe they have one of the world's leading Jungian film analysts and a man who relates typological theory to archetypal theory more boldly than anyone else. The San Francisco Jung Institute Journal is the premier world journal for Jungian analysis of literature and film. In Jane Wheelwright they had one of the most important writers on the psychology of wilderness. In John Weir Perry they had a man who, through Diabasis, not only successfully treated many young schizophrenics with Jungian counseling, but who related the hallucinations and delusions of the conditions prognostically to biblical texts in a way that was almost alarmingly original. The Los Angeles Institute also has the best Jungian bookstore in the world.

B. Complexity

The classifications to date are, as Samuels said, too simple. The orientations described so far (and many others) are complex and not confined to any one location. To illustrate this, I would like to make a brief further look at the situations in Zurich and London.

Zurich

As analytical psychology developed in Zurich, the first generation of Jungian analysts 'qualified' by attending seminars and undergoing analysis, usually with C.G. Jung and Toni Wolff. Out of this grew a tradition of multiple analysis and academic/clinical education.

Jung was more interested, in the early days, in finding communalities between the differing schools of psychotherapy than in forming his own school of psychology. Nonetheless a devoted (and large) group of followers developed and the C.G. Jung Institut came into being, with Jung giving the inaugural address on 'Complex Psychology'.

There was now a different way to become an analyst *via* a professional association and an institute set up like a European university, with examinations, multiple analysis and (always) a broad range of subjects. Admission involved a minimum of a masters degree (in any field) and interviews. Those with non-clinical backgrounds were encouraged and courses included the psychology of dreams, history of religion, fairy tales, mythology, psychopathology and so on. The institute was governed by a self-elected, rotating, seven-member curatorium with an international advisory board. C.A Meier was president until 1957, Jaffe the first secretary and von Franz an important seminar leader. James Hillman was director of studies in 1959, until forced to resign in 1967 after a major sexual scandal, after which, as the old generation began to retire from the institute there were a number of disputes. Zurich, though, remains the centre for those seeking a broad-based Jungian education that doesn't necessarily involve training.

The most important dispute occurred in the 1980s, when Guggenbuhl-Craig introduced courses in group therapy. Many of the lecturers objected and von Franz withdrew from the institute. While the dispute was eventually settled, von Franz never fully returned. She eventually set up her own 'research and Training Centre for Depth Psychology', strictly following her (very accurate and faithful) development of Jung's original ideas and

emphasized. So the classical school was outflanked by a super classical school, even in Zurich. The Training Centre continues despite the death of von Franz. It has a Journal (*Jungiana*) and specializes in students unable to spend long periods in Switzerland.

London

The London Jungians are not (as Andrews suggests) united in a single Jungian school. Jung was a frequent visitor to London, but was never accepted there as unconditionally as in the USA or Europe. Kirsch suggests that this is due, at least in part to the British philosophical tradition, that largely follows the *Tabula rasa* tradition of Bacon, Locke, Hume, John Stuart Mill and logical positivism in general, rather than Kant (as with Jung). So, among London Jungians, there has always been relatively little emphasis upon inborn structures and more emphasis on environmental influences on development.

The London Analytical Psychology club was founded in 1922 in the home of Esther Harding. H.G. (Peter) Baynes was the most important influence. Baynes was deeply devoted to Jung, but he groomed Fordham as his successor and unfortunately died rather early.

The Society for Analytical Psychology (SAP) was then founded in 1944, largely following Fordham's ideas and chaired by him. It was a professional organization related to the British Medical Association, registered and incorporated and with a standard collegiate structure. There were half-a dozen members and the chairman had to be medically qualified: psychiatrists were encouraged to train. From the beginning, training included the theories of Klein, Winnicott and other psychoanalysts. From the beginning there was also tension between Fordham and Gerhard Adler.

In the 1950s the training requirements were altered to include a minimum of analysis three times a week, with greater emphasis on transference – counter-transference and early childhood development: the developmental school was established. Active imagination and amplification went out of fashion and archetypal symbolism was related to the body of the analyst rather than impersonal, symbolic imagery. Many object relations ideas were used – e.g. deintegration of the self as necessary to development.

In 1962 a major quarrel erupted between the developmental and classical Jungians. Particularly Adler, who complained that his own trainees were not accepted by the SAP and was uncomfortable with the direction that SAP was taking. Despite reconciliation meetings in 1975-76, a split occurred and the Association of Jungian Analysts (Alternative Training) (AJA). The new group was accepted by SAP and the International organization. So far we have SAP (developmental) and AJA (classical). But.....

In 1981 war broke out again when a longstanding member of AJA was not allowed to be a training analyst. The London-based analysts wanted 3 weekly therapy sessions with one analyst and more emphasis on transference, but – theoretically – remained in the classical school. The Zurich-trained group used the Zurich model and resented having to be under supervision for a year after returning from Zurich. The Independent Group of Analytical Psychologists (IGAP) split off and formed an academic institute with academic courses and little emphasis on training. After much mediation by International bodies, IAAP accepted SAP, IGAP and AJA as member organizations...and/...also the British Association of Psychotherapists (BAP). A largely Freudian organization, but including some Jungians (but with no Jungian training).

So, to prove that all possibilities can be present in the same place, we have:

SAP Developmental school, with many object-relations ideas. Medical emphasis.

AJA Psychological/medical emphasis. Classical/Developmental school.

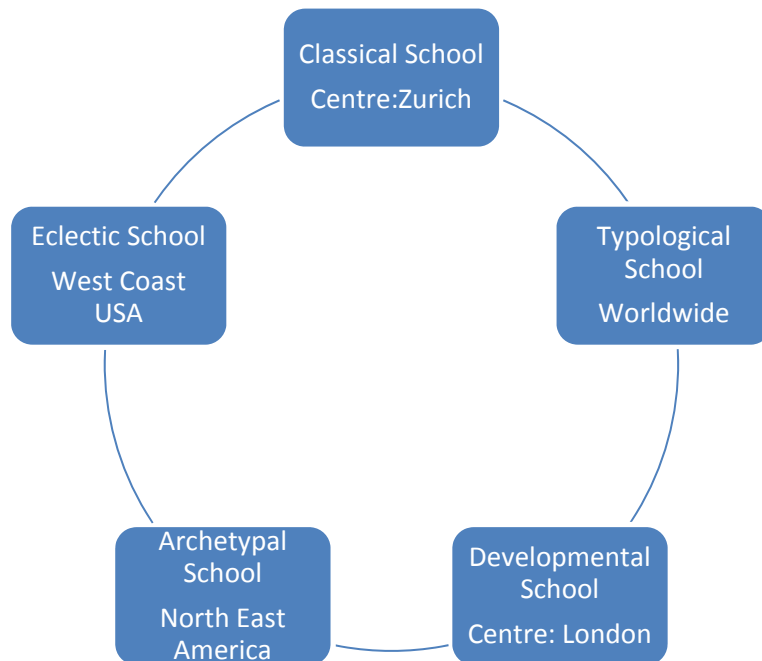
IGAP Classical school. Academic emphasis.

BAP Freudian, with a bit of Jung. Therapeutic emphasis.

I won't even mention GAPS – the Guild for Analytical Psychology and Spirituality.

The Final Picture

At the end of the day, though, we can simplistically represent the 'schools' of Jungians into a pentagram, as follows.



Some Important Theorists

Classical School: C.G. Jung: Toni Wolff: Emma Jung: M-L von Franz: C.A. Meier: Jolande Jacobi: Edward Edinger: Erich Neumann: Robert Johnson

Eclectic School: Joe Wheelwright: John Weir-Perry: Adolf Guggenbuhl-Craig: John Beebe: Clarissa Pinkola-Estes

Archetypal School: James Hillman

Developmental School: Michael Fordham: Andrew Samuels

Typological School: Isabel Myers: Otto Kroeger:

Note that James Kirsch makes the point that whenever a Jung Society or Jung Institute has been developed, the founders tend to be introverts (except Peter Baynes and Joe Wheelwright) who, therefore, feel themselves to be outsiders and don't generally get on well with the Freudians. Californians like Joe (ENFJ) and John Beebe (ENTP) make this group more open and friendly. Kirsch also states that many of these founders were Jewish men and many were single women.

Finally, Adolf Guggenbuhl-Craig stated that 3 things hold Jungians together. They are all stimulated by Jung in a sort of family way. They all have a transcendental attitude – believing that another level of reality exists beyond all psychological theories and concepts, and they tend to respond to the three archetypes that influenced Jung most – the priest/theologian, the natural scientist and the shaman.

And finally, a word on religious orientation.

Andrew Samuels makes no mention of this essential component of Jungian theory and practice, despite Jung's very clear statements on the issue. Rather it is hidden away under references to the self.

But experiences of the self, in Jungian theory are at the very least related to religious experience and the approaches to the understanding of the self of a 'school' reveal underlying attitudes to religion.

Thus, in the classical/Zurich school, understanding and confronting the self have great priority and there is a clear emphasis on religious experience. With, generally (and more-or-less) a Christian orientation. In the developmental school (and perhaps also the typological school), the approach is far more a humanistic one, with relatively little emphasis on the self and religious experience and far greater emphasis on the individual's environmental experiences. Hillman's archetypal school, with its uncritical emphasis on archetypal imagery is a polytheistic approach with particular emphasis on the gods of ancient Greece. In the eclectic school, of course, anything goes, from the sociability of Joe Wheelwright's 'Albert' through the old testament imagery of John Weir Perry to the new age approaches of Pinkola Estes and others.