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JUNG

An Introduction

Ann Casement



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aletheia—satyagraha—truth



Photograph taken by the scholar Ernst Falzeder at the 2019 Vienna IAAP Congress. Featuring (l-r): Jianguo Feng, Ann Casement, Jingjing Xiang, Andreas Jung, Ainong Hu. Jianguo, Jingjing and Ainong are members of the IAAP Beijing Developing Group.

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As I have been allocated a finite number of words for the book, it has precluded any significant entries on Latin America (in which I have loved working), Australia, and New Zealand, where there is a flourishing analytical psychology community, and India which has a burgeoning one.

For the same reason, many countries in Europe have, likewise, been excluded despite the fact I have worked in several of them.

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About the author

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Post-Jungians Today (Routledge, 1998).

Carl Gustav Jung (Sage, 2001).

Who Owns Psychoanalysis? (Karnac, 2004) nominated for the 2005 Gradiva Award.

The Idea of the Numinous (Routledge, 2006) with David Tacey.

Who Owns Jung? (Karnac, 2007).

Thresholds and Pathways Between Jung and Lacan (Routledge, 2021).

Integrating Shadow: Authentic Being in the World (in press, Texas A&M.)

Preface

This new *Introduction* to the work of the Swiss psychiatrist and psychoanalyst, Carl Gustav Jung, shares some degree of overlap with the previous book I produced on the same subject in 2001. One of the many differences between that volume and the current one is that I have had even longer experience of functioning in the psychoanalytic world as a practitioner, author, lecturer, and administrator. Furthermore, the previous book was written according to a formula dictated by the editor of the series of which it was a part. Although the current volume is exploring Jung's ideas from my standpoint, I trust that a newcomer to the field will find it a useful introduction to the essential facts about his life and work. Nevertheless, this volume is my own highly individual account of his approach, for as Jung said: "... every psychology—my own included—has the character of a subjective confession" (1961, p. 336).

What is incontrovertible is that Jung is a compelling, albeit controversial figure in depth psychology for a number of reasons, namely: for some of his views; for his personal life; for his questionable dealings with the Nazis in the 1930s, about which I have written extensively; and, in recent times, for his attitudes to diversity that have been critically reassessed by some members of the Jungian community.

My own stance vis-à-vis Jung is neither that of accuser nor apologist; the tone of this *Introduction* is at times critical in places though its overarching aim is to give a balanced account of Jung's psychoanalytical approach—theoretical and practical. Reading Jung is a mixed pleasure as his written work varies in style and content from sounding grandiose and appearing slipshod, as it is accompanied by frequent allusions to decontextualised mythological ramblings, countered by marvels of wisdom and insight (cf. Commentary on “*The Secret of the Golden Flower*” in *Alchemical Studies*, Volume 13 of *The Collected Works* for just one example of the latter). All these different styles may feature in the same book as the volumes that make up the *Collected Works* include a selection of essays in each written over a considerable period of time. It should further be noted that, at frequent intervals, Jung carried out a cut-and-paste job on his various works; the hazards of functioning in this manner are evidenced in his vastly different views of Freud depending on the time of revision, instances of which will appear in this work.

The book starts with a brief commentary on Jung's early years in his natal home, then shifts focus to his professional life as an adult, in the course of which he created his own psychoanalytic tradition. In addition, the book represents my own ideas that have developed about psychoanalysis over more than fifty-five years, during which time I have been closely associated with that discipline. As an analytical psychologist, I am an adherent of the developmental approach, hence there is a certain bias towards that mode of theory and practice. Alongside this, I am drawn to Jung's *archetypal* theory, which will also feature prominently in this work. In my experience, the *developmental* approach needs the depths inherent in Jung's *archetypal* approach; whereas the latter needs to be grounded *clinically* in the *developmental* approach to analytical work in the consulting room with actual analysands and patients. The most significant event in the Jung world since 2001 is the 2009 publication of the *Red Book* which will, of course, feature in this work.

The following caveat needs to be borne in mind throughout, namely, that the psychological concepts touched on in this work are metaphors and have no ontic existence. Even the ubiquitous term *consciousness* that makes frequent appearances in the written output of the founders of psychoanalysis, Freud, Jung, Klein, and in their descendants' work, is itself being widely debated and has been called the *hard problem* by

the philosopher and cognitive scientist, David Chalmers, who suggests it may well be fundamental like space and time, which cannot be analysed from an Archimedean Point. Prior to that, Heidegger had also questioned the use of the term *consciousness* in philosophy though, of course, the notion of *consciousness* has been central to philosophical thinking through the ages, and the quest for a scientific definition of its existence continues into the present time. Jung used it frequently, at the same time acknowledging that it is one of the great mysteries of life.

One other notion that warrants special mention here is what Jung calls the *soul*, also utilised by James Hillman and Wolfgang Giegerich, who will be featured later in this work. George Makari's account of the shift from the term *soul* to *mind* in *Soul Machine* is one of the essential books anyone interested in psychoanalysis should have on their shelves. It was the seventeenth-century philosopher Thomas Hobbes who initially substituted the term *mind* for *soul* when *mind* became equated with reason which lent itself to scientific inquiry; while *soul* remained an ecclesiastical concern that was not subject to scientific inquiry. Jung's frequent use of the term *soul* represents a return to the seventeenth century on his part along with his interest in *alchemy*, also featured in this volume.

A note on concepts. Dream material is central to Jung's psychological approach so rather than have a separate chapter on dreams, I have incorporated dream material in some of the chapters to illustrate how Jung's concepts appear in dreams and how they may be analysed. For Jung, the *manifest* contents of dreams were the focus of his approach, as well as the context in which the dreamer had the dream; furthermore, the dreamer's *associations* were needed in order to unravel the mysteries that are revealed in these illuminating messages. In my experience, dreams reveal everything and, for that reason, I remain in awe of them as they contain uncanny knowledge that is close to being magical. A practical point to note here is that I have used Jung's original language in depicting his concepts, that is, by reifying them with the definite article. The section in Chapter 4 on Wolfgang Giegerich's critique of this reification represents the way I currently think about them, but, in many instances, it reads better in grammatical terms to refer to them using Jung's original writing. In any case, I am trying to introduce readers to Jung first, followed by critical appraisal of his use of language or theory.

Two last points to note, one already evident in this *Introduction*, are that in the current book, technical terms are put into *italics* as many of them have ordinary usage in everyday language. The second is that there is some repetition of Jung's more esoteric ideas. This is done in order to facilitate new readers' grasp of highly complex theoretical constructs, in particular, *psychological alchemy*, to which Jung devoted the last thirty years of his life.