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978-0-521-68500-9 - The Cambridge Companion to Jung

Edited by Polly Young-Eisendrath and Terence Dawson

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THE CAMBRIDGE COMPANION TO JUNG

This new edition represents a wide-ranging and up-to-date critical introduction to the psychology of Carl Jung, one of the founders of psychoanalysis. Including two new essays and thorough revisions of most of the original chapters, it constitutes a radical new assessment of his legacy. Andrew Samuels's introduction succinctly articulates the challenges facing the Jungian community. The fifteen essays set Jung in the context of his own time, outline the current practice and theory of Jungian psychology, and show how Jungians continue to question and evolve his thinking and to contribute to current debate about modern culture and psychoanalysis. The volume includes a full chronology of Jung's life and work, extensively revised and up-to-date bibliographies, a case study, and a glossary. It is an indispensable reference tool for both students and specialists, written by an international team of Jungian analysts and scholars from various disciplines.

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THE CAMBRIDGE COMPANION TO
JUNG

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PREFACE

When we wrote the Preface to the first edition of this volume, at the end of the twentieth century, we were hoping that the psychology of C. G. Jung and his followers would provide new insights and guidance for mental health professionals and society at large as we moved into a new millennium. We hoped that analytical psychology would bring greater awareness of the necessity for human collaboration in the midst of the environmental crises on the horizon, acknowledging that diversity and conflict are part of human relationships. At that time it seemed realistic to think that post-modernism and multiculturalism, as well as challenges to conventional assumptions about gender and its expressions, would be our central concerns over the next decade. We thought that Jung and his followers could offer valuable insights and ideas about those concerns and developments.

Now, a decade later, it is almost hard to imagine the optimism that was in the air at the end of the last century. Now, we face religious wars and terrorism all over the world, in an atmosphere of human cruelty and horror that seems a throwback to barbarian times. Who would have thought that we would see videos on TV of masked men parading with weapons, young Americans torturing blindfolded prisoners, beheadings of journalists and other innocent people, and an unjust and misguided war consuming civilian and military people in a fog of suffering, revenge, and ignorance? The darkness of this new century seems almost beyond expression.

Are the ideas of Jung and Jungians still useful in such dire circumstances? We believe they are. More than any other modern psychologist, Jung understood that religion would always be with us. He wrote and spoke about a religious or moral “instinct.” He believed that people deeply need to locate themselves in a context of meaning that is larger than their individual identities. He was sure that our sciences, no matter how comprehensive and precise, would not satisfy the human imagination when it comes to understanding our purpose here, why we suffer, or how we can keep faith in

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our everyday lives. Additionally, Jung thought the human personality was fired by unconscious and unknown desires, often dominated by what he called the “shadow” – an inferior, unadapted, childish, and grandiose aspect of our unconscious life. Jung might not have been shocked that Islamic terrorists attacked the World Trade Center in New York City in 2001 because he would have seen the envy and hatred aimed at the USA in some way reflecting its shadow as a powerful, wealthy, and dominant nation.

In his 1938 Terry Lectures on Psychology and Religion, at Yale University, Jung said,

There is no civilized country nowadays where the lower strata of the population are not in a state of unrest and dissent. In a number of European nations such a condition is overtaking the upper strata, too. This state of affairs is the demonstration of our psychological problem on a gigantic scale. In as much as collectivities are mere accumulations of individuals, their problems are also accumulations of individual problems. One set of people identifies with the superior man and cannot descend, and the other set identifies itself with the inferior man and wants to reach the surface. (1938: 95)

Jung believed that problems like the ones we are facing now will never be solved by legislation, wars, or even large-scale social movements. He said that our most troubling and cruel human problems are “only solved by a general change of attitude. And the change does not begin with propaganda and mass meetings, or with violence. It begins with a change in individuals . . . and only the accumulation of such individual changes will produce a collective solution” (1938: 95).

And so, we introduce this new edition of *The Cambridge Companion to Jung* with the hope that Jungian thought and psychology can contribute a way of looking at individual change that might ease or alleviate the miseries that human beings are currently bringing upon themselves the world over. Given the scale of environmental and human destruction that we face, investing ourselves in individual change – with its ripple effects outward from relationship to relationship – seems more sane and promising than feeling sure that we possess a mass solution or ideal that we can readily impose on others. In the midst of educated people attempting solutions like globalization of the economy, grassroot movements for each specialized concern, wars to instill democracy, and drugs and pills to change any bad mood, there is an appealing simplicity in working with our own self-awareness to affect those with whom we have relationships (personal and professional) to increase good dialogue and open-mindedness in order to discover new ideas from our differences. Perhaps in the future, people will be able to sit down and talk with each other about their differences of belief

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rather than kill for them. Perhaps analytical psychology can provide some inspiration for that hope.

In the past decade there have been many changes in the broader field of psychoanalysis. On the promising side, Relational Psychoanalysis has been named and developed as a gathering together of different kinds of psychoanalysts who think about development and psychotherapy in a way that attempts to account for more than one brain, mind, or psyche. Spawned from feminism, attachment studies, and gender studies, as well as philosophy and psychoanalysis, this approach is often dubbed a “two-person” psychology, although more than two people might be involved. Relational Psychoanalysts may label themselves intersubjectivist, interpersonal, object relational, or simply Relational. Jungians are very much counted among them. In the last decade the International Association for Relational Psychoanalysis and Psychotherapy was founded to offer programs and a journal that welcomed clinical and theoretical developments of a relational perspective, no matter the training background of an analyst. Several of the essays in this volume express a relational perspective. Another exciting development has been the founding of the International Association of Jungian Studies (IAJS), in 2003, to serve as a forum in which analysts and academics interested in Jung’s legacy can meet. Its first successful conference was held in the summer of 2006.

On the troubling side, there have been large-scale cultural and medical movements to discredit any form of psychoanalysis or depth psychology. Biological psychiatry, the pharmaceutical industry, and insurance companies have banded together to undermine therapeutic interventions that take more than a brief period of time. These groups demand that psychotherapy be “evidence-based” in order to be considered effective. While it is impossible to review this history in detail here, we want to acknowledge that analytical psychology has promise and stumbling blocks for developing scientific and empirical justification of its effectiveness. Before giving an account of these, we would note that this demand for evidence has not emerged from a strictly scientific or ethical concern to offer effective psychotherapy. The medical industry has increasingly wanted shorter, less relational kinds of mental health treatment to reduce costs and increase profits. Establishing “evidence” of effectiveness has been oriented more by marketplace concerns than by humanistic or compassionate ones. Because of many factors, but especially because depth psychotherapies are not profit-making on any large scale, it has been extremely difficult for analytic training programs or institutions to fund studies of outcome and process in long-term psychotherapy or analysis. Some such studies have been done, showing positive results for long-term treatments. More imaginative

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approaches to research will have to be developed over the next decade if analytical psychology is going to survive as a form of mental health practice.

Jung himself was a scientist and enjoyed doing research, as evidenced by his early association experiments and his later comparative studies of symbols. There are now a number of academic institutions, in several countries, that offer graduate programs in analytical psychology and have the requisite set-up to conduct at least correlational or factor-analytic studies. Quantitative and qualitative studies of symbolic, dream, and other imagery have been undertaken in these programs, although there have been fewer studies of clinical effectiveness. We expect that the coming decade will see research development that includes reports from both clinicians and their patients about what is effective and what is not.

Finally, in this past decade, at least two definitive biographies of Jung (Bair 2003; Shamdasani 2003) were published. They have provided many more reliable details and facts about Jung's professional and personal development than were previously available. They have also sparked new accusations and debates about Jung's contributions and biographical research on them. Sadly, some of the differences of opinions and views over these and other topics have created problematic schisms, divisiveness, and suspicion in the world of analytic psychology, rather than dialogue and discovery. We hope that this new volume, bringing together contributors with diverse and varied views, will foster a renewed spirit of respectful debate so that our own tendencies to become dogmatic, defensive, or narrow-minded will not interfere with our ability to sit down and talk about our differences. If analytical psychology is to contribute to a greater spirit of collaboration and sharing, as well as individual development, then it has to start at home.

This new volume brings a great many changes and revisions that take account of the developments that have occurred over the past decade. We invited all of our contributors to rethink their topics a decade later and to revise what they felt needed to be changed. Most were glad of this opportunity to carefully reformulate and update their arguments in the light of both new tendencies in the field and their own changed perspectives. Many of these have made very substantial changes to their chapters, including updating their bibliographies. We are especially grateful to Andrew Samuels, Claire Douglas, Sherry Salman, Michael Vannoy Adams, Hester McFarland Solomon, Elio Frattaroli, Lawrence Alschuler, and Ann Belford Ulanov, all of whom have made such thoroughgoing revisions that they have in effect produced new essays that recontextualize their respective fields for a new century. Others have been able to achieve much the same

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with more modest revisions. Only a few, whether because they have retired or for other personal reasons, felt unable to revise their work. We thank them all, some for the care and the time that went into their major revisions, and others for their continuing good wishes. We, the editors, have written new essays for this new edition.

Because we believe that our earlier Preface did an adequate job both of placing Jung's accomplishments within the larger framework of psychology and psychoanalysis and outlining the scope of the volume, we have retained it below.

From the 1997 Preface

It was inevitable that a volume like this should appear before the end of the twentieth century. For the discoveries of Swiss psychiatrist Carl Jung, who was one of the founders of psychoanalysis, constitute one of the most significant expressions of our time. Many of his ideas anticipate the intellectual and sociocultural concerns of our current "post-modern" period. Decentered selves, multiple realities, the function of symbols, the primacy of human interpretation (as our only means of knowing "reality"), the importance of adult development, spiritual self-discovery, and the necessity of multicultural perspectives are all to be found in Jung's writings.

And yet, it must be conceded that the enthusiastic accolades for his bold and prescient ideas have been tarnished by wide-ranging allegations against him. At a personal level, he has been accused of cultish mysticism, sexism, racism, anti-Semitism, and professional misconduct. With regard to his ideas, his critics have repeatedly insisted that his approach is fuzzy, antiquated, and entrenched in culturally biased categories such as "masculine" and "feminine" and nebulous concepts like the "Shadow" and the "Wise Old Man." They have denounced his theories for their essentialism, elitism, stark individualism, biological reductionism, and naive reasoning about gender, race, and culture.

Even so, analysts and scholars who have taken a professional interest in Jung's ideas have constantly insisted that his basic theories provide one of the most notable and influential contributions to the twentieth century. They firmly believe that his theories provide an invaluable means for deciphering not only the problems but also the challenges that confront us both as individuals and as members of our particular society/societies. They allow us to penetrate the multiple levels both of our own inner reality and of the world around us. And his ideas have had a marked influence on other disciplines, from anthropology and religious studies to literary criticism and cultural studies.

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Such radically different assessments of Jung and his work stem in part from the fact that his followers and critics alike have been much too preoccupied with his personal life and presence. It cannot be sufficiently stressed that, whatever his ideas owe to his own psychological make-up, their value – or otherwise – must be established on their own merit. Everyone has failings, and Jung had his fair share of these. It is not the man, but his ideas and contribution that need to be reassessed. In 1916, he began to use the term “analytical psychology” to describe his individual form of psychoanalysis. It is time that the focus shifted to the evaluation of Jung’s legacy.

Since Jung’s death in 1961, those interested in analytical psychology – including practitioners in clinical, literary, theological, and sociocultural fields – have responded to the charges leveled against him and, in doing so, have radically revised many of his basic ideas. One hears too often the blanket label “Jungian” used to describe any idea whose origins can be traced to him. This is misleading. It is still insufficiently appreciated that “Jungian” studies are not an orthodoxy. The theory of “analytical psychology” has come a long way in the last thirty years.

For some time now, there has been a need for a study that would highlight the originality, complexity, and farsightedness of analytical psychology and that would draw wider attention to the overall promise of some of Jung’s major discoveries. At the same time, it would be impossible to do this today without also referring to the achievements of those who have been in the forefront of recent developments in analytical psychology and who have made it the vital and pluralist discipline it now is.

This is the first study specifically designed to serve as a critical introduction to Jung’s work and to take into account how he has influenced both psychotherapy and other disciplines. It is divided into three main parts. The first section presents a scholarly account of Jung’s own work. The second examines the major trends that have evolved in post-Jungian clinical practice. The third evaluates the influence and contributions of Jung and post-Jungians in a range of contemporary debates. More than anything else, this volume seeks to affirm that analytical psychology is a lively, questioning, pluralist, and continually evolving development within psychoanalysis. It is currently engaged in healthy revisions of Jung’s original theories, and in exploring new ideas and methods not only for psychotherapy, but also for the study of a wide range of other disciplines, from mythology to religion, and from gender studies to literature and politics.

We editors asked our contributors the question “How do you evaluate the ideas of Jung and post-Jungians in terms of contemporary preoccupations with post-modernism, with gender, race, culture, and with the current findings in your own field of study or practice?” This volume gives priority

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to identifying which aspects of analytical psychology should move with us into the next millennium, and why. One of us is a practicing Jungian analyst and psychological researcher (Young-Eisendrath); the other teaches English literature at a university (Dawson). We have both considered seriously the attacks on Jung and responded to them not only as responsible scholars, but also as human beings daily engaged in making use of analytical psychology with real people. Our respect for – and our dedication to – Jung’s ideas have not blinded us to the fact that some of what he said and wrote, some of what he theorized clinically and culturally, needs revision. With this orientation and background, we appealed to our contributors to be not only thorough and alive in their topics, but also thoughtfully critical.

The second edition of *The Cambridge Companion to Jung* is a substantially new book. Most of its chapters have been thoroughly revised, references and bibliographies have been updated, and new concerns have been addressed.

Introduction

Jungian analyst Andrew Samuels has radically revised his Introduction in order to deal with the major changes that have swept through Jungian studies over the last decade. He begins by considering the possible causes for the “lingering doubt about the intellectual, scholarly, and ethical viability of taking an interest in Jung.” After briefly considering Jung’s break from Freud, he identifies and justifies his impressive list of Jung’s main contributions to psychoanalysis and psychotherapy. He follows this with a succinct overview of the work of the post-Jungians, which leads naturally into his revision of his own 1985 delineation of three different “schools” of – or, rather, *emphases* in – contemporary analytical psychology. He now argues that there are four more-or-less distinct schools: a fundamentalist, classical, developmental, and psychoanalytic school. And he finishes his essay with a brief but pertinent consideration of the problem with which he began: Jung’s reputation in academia.

Jung’s ideas and their context

This section presents Jung’s life and discoveries in the context of his personal and historical influences. It looks in particular at his relationship with Sigmund Freud and at the philosophical debate surrounding the problem of “universals” or originary principles (in Jung’s case, archetypes). The section opens with a rich historical account of major influences on Jung’s thinking by Jungian

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analyst Claire Douglas. This is followed by a provocative psychoanalytic interpretation of the relationship between Freud and Jung written by a professor of psychology, Douglas Davis. Jungian analyst Sherry Salman then presents Jung's major contributions to contemporary psychoanalysis and psychotherapy. Showing how and why Jung was prescient, Salman gives a picture of Jung's ideas in relation to current "object relations" theory and other personality and psychodynamic theories. Finally, philosopher and Jungian analyst Paul Kugler puts Jung's major discoveries into the context of the post-modern debate, especially those issues that arise from the tension between deconstruction and essentialism. Kugler traces the evolution of "image" in the development of Western thought, showing how Jung's approach resolves a basic dichotomy operating throughout Western philosophy.

Analytical psychology in practice

This section focuses especially on issues of clinical practice, particularly in regard to the plurality of analytical psychology in its three strains of classical, archetypal, and developmental. Jungian analyst David Hart, who studied with Jung in Zurich, opens with an engaging review of the major tenets of the classical approach, formerly known as the Zurich school. A director of a graduate program in psychoanalytic studies, Michael Vannoy Adams, then presents a historical and phenomenological account of the archetypal approach, showing how it has evolved its focus on the "imaginal." Next, Jungian analyst Hester McFarland Solomon provides an in-depth theoretical and clinical analysis of the components of the developmental approach, formerly known as the London school.

These three chapters are followed by a chapter on the clinical understanding of transference and countertransference in Jung's work and in post-Jungian practice, written by Jungian analyst Christopher Perry. A classically trained Freudian analyst, Elio Frattaroli, then examines the differences and common ground between Jungian and Freudian thought. This takes the form of an imaginary dialogue between a Jungian and a Freudian analyst about how the two streams of influence interface and separate in the contemporary practice and experience of psychoanalysis. For this new edition, he has written an extensive addendum.

The second part of the study concludes with an exciting experiment: the interpretation of a single case through the lenses of each of the three schools of analytical psychology. Jungian analysts John Beebe, Deldon Anne McNeely, and Rosemary Gordon give their respective views on how classical, archetypal, and developmental approaches would understand and work with a woman in her mid-forties who suffers from an eating disorder.

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Analytical psychology in society

This section takes up broader cultural themes and shows how Jung and other contributors to analytical psychology have advanced understanding and studies in a number of fields. Several of these essays directly establish parameters for revising Jungian theory in the light of useful criticism of its potentially essentialist reasoning. Jungian analyst Polly Young-Eisendrath opens with a chapter that attempts to extend and refine the contemporary dialogue between Jungian psychology and Buddhism. She draws especially on a non-essentialist interpretation of Jung's theory of psychological complexes (including the ego complex) to show how analytical psychology and Buddhism can complement each other in understanding and working clinically with the transformation of human suffering. This is followed by a chapter on mythology in which classics professor Joseph Russo applies a Jungian analysis to the character of Odysseus in order to reveal the nature of the hero as a trickster figure. Terence Dawson, who lectures on English and European literature, then takes a fresh look at Jung's own essays in specifically literary criticism and uses these as a sounding board to measure the potential, the successes, and the failures of Jungian criticism. His objective is to illustrate the range of Jungian literary concerns and to signpost some of the challenges that face Jungian criticism today. Next, a professor of political science, Lawrence Alschuler, addresses the question of whether or not Jung's psychology can produce an astute political analysis. In part, Alschuler answers this question by examining Jung's own political psyche. And finally, Ann Belford Ulanov, a Jungian analyst and professor of Religious Studies, shows in her essay how and why Jung's ideas have been seminal in shaping our contemporary spiritual search, and helping us cope with the breakdown of religious traditions in the West.

These topics are the subject of lively professional debate among the practitioners and consumers of analytical psychology, who include psychotherapists with markedly different backgrounds and academics from widely different disciplines, as well as their graduate and undergraduate students – indeed, it includes anyone interested in cultural history. Our intention has been to introduce the most recent views in analytical psychology in a sophisticated, engaging, and readily accessible fashion.

This volume presents a fundamentally new framework on analytical psychology. It has been purposely organized to be read in full or in part. Read through from start to finish, it tells a fascinating story of how analytical psychology covers a broad spectrum of activities and critical approaches, revealing multiple insights and layers of meaning. Each section, however, can stand on its own, and each essay is also complete in itself, even though

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some of the later chapters assume an acquaintance with Jungian terms that are thoroughly and historically introduced in the first section. We very much hope that this volume will become a useful resource for future debate and study.

We warmly thank our contributors for sharing with us their original and engaging views, as well as the members of their respective “support groups” within and outside of analytical psychology. We are also grateful to Gustav Bovensiepen, Sonu Shamdasani, and David Tacey, who, for various reasons, were unable to contribute to the volume. We are very proud to have been a part of this project. The results wholly persuade us that, with its onward movement and revision of Jung’s ideas, analytical psychology has a major contribution to make to psychoanalysis over the coming decades.

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JUNG'S COLLECTED WORKS

Throughout the book, *CW* refers to the *Collected Works of C. G. Jung*, 20 vols., ed. H. Read, Michael Fordham, and Gerhard Adler; tr. R. F. C. Hull (London: Routledge & Kegan Paul; Princeton, N.J.: Princeton University Press, 1953–77).

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Jung was a prolific writer, and the work listed in this chronological outline of his life is highly selective. The majority are articles that first appeared in psychiatric journals. The evolution of his reputation and influence grew from the various “collections” of his articles that began to be published from 1916. Dates are mostly those of original publication, usually in German, but titles are given in English translation.

I. Early years

- 1875 *July 26* Born in Kesswil, in the Canton of Thurgau, Switzerland. His father, Johann Paul Achilles Jung, is the Protestant clergyman in Kesswil; his mother, Emilie, née Preiswerk, is the daughter of a well-established Basel family
- 1879 Family moves to Klein-Hüningen, near Basel
- 1884 *July 17* Birth of sister, Johanna Gertrud (d.1935)
- 1886 At the Basel Gymnasium
- 1888 Jung's father becomes chaplain at the Friedmatt Mental Hospital in Basel
- 1895 *April 18* Enters Medical School, Basel University. A month later, becomes a member of the student society, the Zofingiaverein
- 1896 *January 28* Death of father
Between November 1896 and January 1899, gives five lectures to the Zofingia Society (CW A)
- 1898 Participates in group interested in the mediumistic capabilities of his fifteen-year-old cousin, Helene Preiswerk. His notes will form the basis of his subsequent dissertation (see 1902)

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- 1900 Completes his medical studies; decides to become a psychiatrist; does his first period of military service

2. The young psychiatrist: at the Burghölzli

About two years after assuming his first post, Jung begins his experiments with “word association tests” (1902–1906). Patients are asked to give their immediate “association” to a stimulus word. The purpose is to reveal that even slight delays in responding to a particular word reveal an aspect of a “complex”: Jung was the first to use this term in its present sense. He continues developing his association test until 1909 and, intermittently, applies it to patients throughout his life. Variants of it are still used today. His findings draw him toward ideas being developed by Freud.

- 1900 *December 11* Assumes duties as Assistant Staff Physician to Eugen Bleuler at the Burghölzli, the Psychiatric Hospital for the canton of Zurich, which was also the university’s research clinic
- 1902 Publication of his thesis, “On the Psychology and Pathology of So-Called Occult Phenomena” (CW 1). It anticipates some of his later ideas, notably, (a) that the unconscious is more “sensitive” than consciousness, (b) that a psychological disturbance has a teleological significance, and (c) that the unconscious spontaneously produces mythological material. To Paris, for the winter semester 1902–1903, to study theoretical psychopathology at the Salpêtrière under Pierre Janet
- 1903 *February 14* Marries Emma Rauschenbach (1882–1955), the daughter of a wealthy industrialist from Schaffhausen

3. The psychoanalytic years

Jung’s meeting with the Austrian neurologist Sigmund Freud (1856–1939) – the founder of psychoanalysis – was undoubtedly *the* major event of his early years. Freud was the author of *Studies in Hysteria* (with Josef Breuer, 1895), which includes an account of the case of “Anna O”, *The Interpretation of Dreams* (1900), *Jokes and their Relation to the Unconscious*, “Dora” (a case study), and *Three Essays on Sexuality* (all 1905). Psychoanalysis, a term he coined in 1896, refers to a method of treating patients by letting them talk freely and come to terms with their problems in the light of the analyst’s observations. Freud worked mostly with neurotic patients. The question facing Jung, who had quoted from *The Interpretation of*

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Dreams in his thesis (publ. 1902), was, “Could psychoanalysis be used with equal success with the psychotic patients whom he attended at the Burghölzli?”

(a) Years of agreement

- 1903 Jung and Bleuler begin to seriously interest themselves in the ideas of Sigmund Freud: this represents the first step in the internationalization of psychoanalysis
- 1904 *August 17* Sabina Spielrein (1885–1941), a young Russian woman, is interned at the Burghölzli: she is the first patient that Jung treats for hysteria using psychoanalytic techniques
December 26 Agatha, his first daughter, is born
- 1905 Promoted to Senior Staff Physician, Burghölzli
 Appointed *Privatdozent* (= lecturer) in Psychiatry at the University of Zurich
 Sabina Spielrein, still under Jung’s supervision, registers as a medical student at the University of Zurich; she graduates in 1911
- 1906 *February 8* His second daughter, Anna, is born
 “The Psychology of *Dementia Praecox* [i.e. schizophrenia]” (CW 3). This represents a major extension of Freud’s work
 Begins corresponding with Freud, who lives in Vienna
 Publication of a young American woman’s own account of her vivid fantasies (Miss Frank Miller, “Some Instances of Subconscious Creative Imagination”): Jung’s extended analysis of this article eventually brings about his separation from Freud, although whether Jung read the article before 1910, the earliest date he is known to have been working on it, is not known
- 1907 *January 1* Freud, in a letter to Jung, describes him as “the ablest helper to have joined me thus far”
March 3 Jung visits Freud in Vienna. They quickly develop a close professional friendship. It very soon becomes clear that Freud thinks of Jung as his “heir”
- 1908 *January 16* Lecture: “The Content of the Psychoses” (CW 3) Jung analyzes, and is analyzed by, Otto Gross
April 27 First Congress for Freudian Psychology (often called the “First International Psychoanalytic Congress”), in Salzburg
 “The Freudian Theory of Hysteria” (CW 4)

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- Jung buys some land in Küsnacht, on the shore of the Lake of Zurich, and has a large, three-floor house built
November 28 Birth of his only son, Franz
- 1909 *March* publication of first number of the *Jahrbuch für psychoanalytische und psychopathologische Forschungen*, the organ of the psychoanalytic movement: Jung is editor
 Jung resigns from his position at the Burghölzli Psychiatric Hospital and moves to his new house in Küsnacht, where he lives for the rest of his life. He is now dependent on his private practice
 Jung's affair with Sabina Spielrein at its most intense from 1909 to 1910
September 6–11 In the USA, with Freud, at Clark University, Worcester, Mass.; on the 11th, they both receive honorary doctorates
 Jung's first recorded experiment with active imagination
October Writes to Freud: "Archeology or rather mythology has got me in its grip": mythology absorbs him until the end of World War I
 "The Significance of the Father in the Destiny of the Individual" (rev. 1949, CW 4)
- 1910 *Late January* Jung gives a lecture to science students: possibly his first public formulation of what later becomes his concept of the collective unconscious
March 30–31 Second International Congress of Psycho-Analysis, Nuremberg. He is appointed its Permanent President (resigns 1914)
Summer At the University of Zurich, gives first lecture course on "Introduction to Psychoanalysis"
 "The Association Method" (CW 2)
September 20 His third daughter, Marianne, born
- 1911 *August* Publication of first part of "Symbols and Transformations of the Libido": there is very little in this that departs from orthodox psychoanalysis of the time
August In Brussels, lectures on "Psychoanalysis of a Child"
 Beginning of relationship with Toni Wolff
November 29 Sabina Spielrein reads her chapter "On Transformation" at Freud's Vienna Society; the whole work, "Destruction as the Cause of Coming To Be" is published in the *Jahrbuch* in 1912: it anticipates both Freud's "death wish" and Jung's views on "transformation;" it was undoubtedly a major influence on both men; she became a Freudian analyst, continued corresponding with

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Jung until the early 1920s, returned to Russia, and was probably shot by the Germans in July 1942

(b) Years of dissent

1912 “New Paths in Psychology” (CW 7)

February Jung finishes “The Sacrifice,” the final section of part two of “Symbols and Transformations of the Libido.” Freud is displeased with what Jung tells him of his findings; their correspondence begins to get more tense

February 25 Jung founds The Society for Psychoanalytic Endeavors, the first forum for debating his own distinct adaptation of psychoanalysis “Concerning Psychoanalysis” (CW 4)

September Lectures at Fordham University, New York: “The Theory of Psychoanalysis” sets out Jung’s departures from Freud: (a) the view that repression cannot explain all conditions; (b) that unconscious images can have a teleological significance; and (c) libido, which he called psychic energy, is not exclusively sexual
September Publication of part two of “Symbols and Transformations of the Libido,” in which Jung proposes that fantasies of incest have a symbolic rather than literal meaning

1913 Break with Freud

Freud is shaken by the split; Jung is devastated. The stress it occasions contributes to an almost complete nervous breakdown which had been threatening since late 1912, when he had begun to have vivid, catastrophic dreams and waking visions. He resigns from his post at the University of Zurich, ostensibly because his private practice had grown so large, but more probably owing to his state of health. In the midst of these difficulties, American philanthropists, Edith and Harold McCormick, settle in Zurich. She has analysis with Jung and is the first of several wealthy and very generous sponsors.

4. Beginnings of analytical psychology

For most of the First World War, Jung was wrestling with his own nervous exhaustion. He turns to Toni Wolff (who had been his patient from 1910 to 1913) to help him through this difficult period, which lasts until about 1919 (his close relationship with Toni Wolff continues until her death in 1953). While he produces relatively little new work, he does consolidate

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some of his findings to date. He had difficulty deciding what to call his brand of psychoanalysis. Between 1913 and 1916, he calls it both “complex psychology” and “hermeneutical psychology” before finally deciding on “analytical psychology.”

- 1913 Publication of “The Theory of Psychoanalysis” (CW 4)
“General Aspects of Psychoanalysis” (CW 4)
- 1914 Resigns Presidency of International Congress of Psychoanalysis
Outbreak of World War I
- 1916 Finds the Psychological Club, Zurich: the McCormicks donate generous property, which gradually becomes a forum for visiting speakers from different disciplines as well as the forum for his own lecture-seminars
His international standing is enhanced by two translations: Beatrice Hinkle’s translation of “Symbols and Transformations of the Libido” as *Psychology of the Unconscious* (CW B) and *Collected Papers on Analytical Psychology*, which includes Jung’s most important articles to date (CW 8)
“The Structure of the Unconscious” (CW 7): first use of terms “personal unconscious,” “collective unconscious,” and “individuation”
“The Transcendent Function” (CW 8)
Begins to develop an interest in Gnostic writings, and, following a personal experience with active imagination, produces *Seven Sermons to the Dead*
- 1917 “On the Psychology of the Unconscious” (CW 7)
- 1918 Jung first identifies the Self as the goal of psychic development
“The Role of the Unconscious” (CW 10)
End of World War I
Period of military service
- 1919 “Instinct and the Unconscious” (CW 8): first use of term “archetype”

5. Analytical psychology and individuation

In 1920, Jung was forty-five. He had come through a difficult “mid-life” crisis with a growing international reputation. During the next few years he traveled widely, mostly in order to visit “primitive” peoples. It was also during this period that he began to retire to Bollingen, a second home that he built for himself (see below).

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(a) Years of travel

- 1920 Visits Algiers and Tunis
- 1921 Publication of *Psychological Types* (CW 6), in which he develops his ideas about two “attitudes” (extraversion/introversion), and four “functions” (thinking/sensation and feeling/intuition); first extensive claim for Self as the goal of psychic development
- 1922 Buys some isolated land on the shore of the Lake of Zurich, about twenty-five miles east of his home in Küsnacht and a mile from a hamlet called Bollingen
“On the Relation of Analytical Psychology to Poetry” (CW 15)
- 1923 Death of Jung’s mother
Jung learns how to cut and dress stone and, with only occasional professional help, sets about building a second home composed of a thick-set tower; later he adds a loggia, another tower, and an annexe; he does not install electricity or a telephone. He calls it simply “Bollingen” and, for the remainder of his life, he retires there to seek quiet and renewal. He also takes up carving in stone, for therapeutic rather than artistic purposes
July At Polzeath, Cornwall, to give a seminar, in English, on “Human Relationships in Relation to the Process of Individuation”
Richard Wilhelm lectures at the Psychological Club
- 1924 Visits the United States, and travels with friends to visit Taos Pueblo, New Mexico. He is impressed by the simplicity of the Pueblo Indians
- 1925 March 23–July 16 In Zurich, he gives a course of sixteen lecture-seminars on “Analytical Psychology” (CW *Seminars* 3)
Visits London
July–August At Swanage, England, gives seminar on “Dreams and Symbolism” Goes on a safari to Kenya, where he spends several weeks with the Elgoni on Mount Elgon
“Marriage as a Psychological Relationship” (CW 17)
- 1926 Returns from Africa via Egypt

(b) Re-formulating the aims of analytical psychology

Four characteristics of this period: (1) the first of several fruitful collaborations with someone working in a different discipline (Richard Wilhelm, who introduced him to Chinese alchemy); (2) arising from this, a growing

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interest in *Western* alchemy; (3) the appearance of the first major study in English by an analyst influenced by Jung; (4) increasing use of “seminars” as a vehicle by which to communicate his ideas.

- 1927 To Darmstadt, Germany, to lecture at Count Hermann Keyserling’s “School of Wisdom”
 “The Structure of the Psyche” (CW 8)
 “Woman in Europe” (CW 10)
 “Introduction” to Frances Wickes, *The Inner World of Childhood* (rev. 1965), the first major work by an analyst inspired by Jung
- 1928 “The Relations between the Ego and the Unconscious” (CW 7)
 “On Psychic Energy” (CW 8)
 “The Spiritual Problem of Modern Man” (CW 10)
 “The Significance of the Unconscious in Individual Education” (CW 17)
 November 7 Begins seminar on “Dream Analysis,” until June 25, 1930 (CW *Seminars* 1)
 Publication of two further English translations that advance Jung’s standing in America and England: (1) *Contributions to Analytical Psychology* (New York and London), which includes a selection of most important recent articles, and (2) *Two Essays in Analytical Psychology* (CW 7)
- 1929 “Commentary” on Richard Wilhelm’s translation of the Chinese classic *The Secret of the Golden Flower* (CW 13)
 “Paracelsus” (CW 15), first of his essays on Western alchemy. He seeks the assistance of Marie-Louise von Franz, then a young student already fluent in Latin and Greek, and she continues to help him with his research into alchemy for the rest of his life
- 1930 Becomes Vice-President of the General Medical Society for Psychotherapy
 “The Stages of Life” (CW 8)
 “Psychology and Literature” (CW 15)
 In Zurich, begins two series of seminars: (1) “The Psychology of Individuation” (“The German Seminar”), from October 6, 1930 to October 10, 1931; and (2) “The Interpretation of Visions” (“The Visions Seminar”), from October 15, 1930 to March 21, 1934 (CW *Seminars* 1)
- 1931 “Basic Postulates of Analytical Psychology” (CW 8)
 “The Aims of Psychotherapy” (CW 16)

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- 1932 “Psychotherapists or the Clergy” (CW 11)
 “Sigmund Freud in His Historical Setting” (CW 15)
 “Ulysses: A Monologue”
 “Picasso”
 Awarded Literary Prize by the City of Zurich
 October 3–8 J. W. Hauer gives a seminar on Kundalini yoga at the Psychology Club, Zurich. Hauer had recently founded the German Faith Movement, which was designed to promote a religion/religious outlook rooted in “the biological and spiritual depths of the German nation,” as against Christianity, which he saw as too markedly Semitic
 from October 12 Jung gives four weekly seminars on “A Psychological Commentary on Kundalini Yoga” (CW *Seminars* 1)
- 1933 Begins lecturing at the Eidgenössische Technische Hochschule (ETH), Zurich
 Attends first “Eranos” meeting at Ascona, Switzerland. Delivers paper on “A Study in the Process of Individuation” (CW 9.i). *Eranos* (Gk. = “shared feast”) was the name chosen by Rudolf Otto for annual meetings at the home of Frau Olga Froebe-Kapteyn, whose original purpose was to explore links between Western and Eastern thinking. From 1933, these meetings offered Jung an opportunity to discuss new ideas with a wide variety of other thinkers, including Heinrich Zimmer, Martin Buber, and others
 Made President of the General Medical Society for Psychotherapy, which, soon after, comes under Nazi supervision
 Becomes editor of its journal, the *Zentralblatt für Psychotherapie und ihre Grenzgebiete*, Leipzig (resigns 1939)
Modern Man in Search of a Soul (New York and London), another collection of recent articles: quickly becomes standard “introduction” to Jung’s ideas

6. Further ideas on archetypal images

Jung was fifty-eight in July 1933, the year the Nazis came to power. He was seventy when the war ended. These were tense and difficult times, even in neutral Switzerland. Jung chose to retain his post as President of the International General Medical Society for Psychotherapy after the Nazis had seized power and excluded Jewish members from the German chapter. Although he claimed that he made the decision in order to ensure that Jews were able to remain members of other chapters, and so continue to