

# Jungian psychology in a demanding modern world

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**Abstract:** This article discusses Jungian psychology as a debated, and exclusionary field of psychology using Carl Jung's influential work to provide light on analytical or environmental psychology, and to present the theoretical rapprochement between Jungian and Freudian theories<sup>[4]</sup>. A succinct look at the realm of analytical psychology is still pertinent looking at the role of environmental psychology considering several demands from the modern world. To position Jung in minority spheres, where most of his critics have seen expressions of discrimination, and anti-Semitism, the key principles of Jungian theories will be highlighted considering various researchers to ascertain whether there is limited knowledge for this mindful inquiry<sup>[2]</sup>. In terms of environmental psychology, Jung's relevance is important to assess. The many perspectives espoused by Jungian advocates warrant further analysis and research, but are necessary to reflect on today's societal needs for positive, environmental, humanistic psychology, and potential creation of the psyche as a social transformational tool in psychoanalysis.

**Keywords:** Jungian psychology; environmental psychology; Freudian theories; minority researchers; social transformation.

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## 1. Introduction

The psychoanalysis movement has been forgotten about, its history and destiny uncertain. However, Carl Jung has revitalized it, and using medical psychology, which was more distinct from the emerging science of psychology than today clinical psychology, and behavioral sciences. He crafted a psychology of the "psyche", that was innovative, and challenging in asserting experimental and analytical psychology roles in understanding human experience beyond the belief of primacy of physical explanation<sup>[10]</sup>. What seems to be missing is the connection to environmental psychology, a field so relevant today. Jung's view of the nature of the psyche covers a wide spectrum including the concept of the opposites, and his view of the nature of man formulated especially in his ideas about the human image. The uniqueness of the individual, and his life process can never be reduced to a theoretical dimension. An explosion of psychological theories by influential professors, researchers at various German universities, occurred in the late nineteenth century.

Carl Jung was acclaimed by many, after Sigmund Freud, as one of the most influential pioneers of psychoanalysis<sup>[1]</sup>, psychiatry, and the study of the consciousness. Jung's assessment of psychology from an analytical standpoint was not essentially integrated in behavioral sciences or cognitive psychology. It took various years of scholarly research interests to bring into light, the positive influence of Jung's work, and epistemology. Jung's main theory posits that humans share what is known as a collective unconscious which encompasses common ideas or archetypes<sup>[14]</sup>. In synchronization with this line of reasoning, Jung's idea of introversion and extroversion within the

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doi: 10.18063/esp.v4i1.678

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basic personality has flourished. Carl Jung's work has been considered as highly controversial by many; and was considered with minimal influence until its development has been traced across many interdisciplinary dialogues. Such dialogues exist of course on a larger platform, and the amalgamation of theories such as analytical psychology and psychoanalysis is vital to Jungian analytical practice<sup>[14]</sup>.

## 2. Lifetime development

Jung was born in Kesswil Switzerland in 1875 as Carl Gustav Jung. He was the only son of a Protestant clergyman. His relationship with his father has not been simple. The concept of religion has been a focus, which held parental expectations for Jung to follow his father's footsteps as a clergyman. Jung decided his own professional and career choice. He attended the University of Basel, where he studied a plethora of subjects such as biology, archaeology, philosophy and paleontology, then decided to pursue medicine. He became a psychiatrist. Jung has established a direct and personal collaboration with Sigmund Freud, who greatly influenced his theory of psychic energy or libido<sup>[4,14,15]</sup>.

## 3. Key principles, and analytical psychology theories

The first great integration in analytical psychology was Jung's reliance on Freud's theories, which ultimately ended in a dichotomous personal and theoretical experience. personally. One would argue of a failure, but it allowed for alternative worldviews. Inciting viewpoints are paramount, not neglectable statements. Jung, especially, realized his own difference from Freud. Freud, perhaps, proposed his crucial definition of psychoanalysis, transference, and resistance, during his discord with Jung. In fact, in a good example of wild analysis, Freud felt those very things were the psychic sources of Jung's theories, or at least of Jung's differences with him. Therefore, Jungian efforts to integrate start with a failure at integration by Jung and Freud both, and the subsequent segregation of Jungian analysis and psychoanalysis<sup>[4]</sup>. Jung<sup>[11]</sup> suggested that he did integrate Freudian and Adlerian notions into analytical practice, but the evidence of his highly creative, even visionary theories suggests otherwise. However, a subsequent, and radical, synthesis of analytical psychology and psychoanalysis did occur during Jung's lifetime.

Linking with Freud, Jung postulated three main theories: 1) the Theory of libido, 2) the Theory of the collective unconscious, and 3) the Theory of archetypes. Jung established a clear line of demarcation between himself and Freud by negating Freud's sexual drives and etiology of neuroses as insufficient. While Freud utilized the oedipal concept in childhood development, Jung advanced that adult life is construed on many and specific challenges<sup>[10]</sup>. His theory of libido departed from Freud's libido theory. He claimed that the libido was more than sexual experiences or anticipation. On the contrary, the libido is a form of psychic energy, or *élan vital* according to Henri Bergson, which could be served as a motivating factor person, and a mean to measure intensity of psychic inputs<sup>[15]</sup>.

Jung's theory of the collective unconscious spans the concept that all humans share a collective unconscious context which includes many different archetypes. The archetypes are images, symbols with different meanings according to Jung<sup>[11]</sup>. According to Hunt<sup>[9]</sup>, Jung's collective unconscious seems to be defined as a kind of symbolic awareness in the forms of a Kantian worldview of multiple intellectual capacities, and is compared, in socio-cultural terms to Durkheim's<sup>[6]</sup> concept of a collective consciousness, which is defined as a cross-cultural construct with its own archetypal imagination. Here, Durkheim's collective consciousness became the functioning equivalent of Jung's "collective unconscious" (p.80). The archetypal imagination is equated to spiritual intelligence. Cognitive processes that are within the realm of spiritual intelligence turned out to be most fully mindful in the abstract, and associated metaphors that mediate mystical and elated experience, Hunt<sup>[9]</sup> asserted.

Jung inferred that there are many different psychosomatic levels or typical forms of emotions, behavior, images, and ideas originating from the human mind. These patterns are defined as archetypes. The meaning they generate is universally adopted across cultures, and commonalities exist in the human experience<sup>[15]</sup>. The archetypes patterns reflect our emotional states at the cerebral level, and symbolic meaning is derived from them. In adherence with Freud's theory that a dark side exists in our personality, Jung considered to focus only on the positive aspects. To this end, he posited two major archetypes: the self, and the shadow. The 'self' is the central archetypes, and is therefore linked to all others.

Self is, according to Jung, the unification of conscious and unconscious. The shadow archetype is the shadowy side of personality. The shadow archetype contains all the unacceptable feeling, thought, affects, desires, and ideas that a person considers, and as a result are maintained sealed in the unconscious, dissociated, and detached from the self-identify. This, according to Jung is a form of a defense mechanism allowing an individual to shield his consciousness, or ego.

Jung was able to look at the dimension of personality by postulating two tenets: extroversion and introversion, and the concept of function types, the feeling or thinking, and sensation or intuition<sup>[5]</sup>. Many people have misconstrued the concepts of extroversion and introversion, to lack of knowledge. Nonetheless, Jung believed they are extension of the unconscious mind, and part of personality. He added that both archetypes and instinct are necessary to form the collective unconscious. Jung also posited that instincts and archetypes could not be regulated or control by an individual, rather they were biologically rooted in all aspects of a person's life. They exert great control on the person<sup>[5]</sup>.

#### **4. The environmental psychology connection**

One of the missing consideration in Jungian psychology is how Jung's idea of introversion or extroversion personality fits within a specific milieu. Social and environmental spheres rely on psychological elements that can create stress, and place an individual in specific life domains such as work, family, and enjoyment<sup>[8,16]</sup>. To consider how a connection between the individual and the environment is possible, would require a new approach, perhaps a new paradigm for psychological profiling, I argue. If archetypes are self and shadow, what is their meaning within different environments? How an introvert, or extrovert person responds to environmental stress is paramount in assessing Jung's ideas, and relevance in today's environment. Authors such as Edwards *et al.* <sup>[8]</sup> rightfully argued for a person-environment fit theory (PE Fit Theory) indicating that behavior, attitudes on wellbeing should be understood interactively in social spaces, and are influenced by personal characteristics and environment<sup>[18]</sup>. The different archetypes, and symbolic awareness championed by Jung necessitate a new platform for environmental psychology. It would be asinine to ignore that further research, and new quantitative, and qualitative methodologies are needed. Would Jungian psychology compels competing worldviews?

#### **5. Social needs and behavior**

One aspect of Jungian psychology that attempts to bridge the social needs of the individual with its psychic dimensions guiding behavior, is the potential creation of the human psyche, which represents a tiny portion of the "psyche" as a transformational tool<sup>[12]</sup>. But, it can also be argued that Jung's personal unconscious or collective unconscious can be important in ascertaining social needs<sup>[12]</sup>. The collective unconscious is universally given to anyone, and it refers to the collective experience of one's ancestral humanity, and is the deeper part of the unconscious (p.1251). I posit that a social dimension of the collective unconscious might be needed. How Jungian psychology addresses social needs is not clearly enunciated. Perhaps, humanistic psychology with a flair of utilitarianism (happiness to the greater number) can offer some insights. Concerning behavior, the role of the human psyche is important to consider.

#### **6. Minority researchers**

The most influential female researcher to advance Jungian psychology was Beatrice Hinkle, a medical doctor, and feminist who was a leading proponent of psychoanalysis in the U.S. during the early part of the 1900's. Hinkle was the first Jungian psychoanalyst in the United States<sup>[15]</sup>. Jung also captured the essence of feminine heroism through his association with Christian Morgan who clearly expressed her emotions, and feelings, understood under the lens of Jung's archetypes as depicted in Claire Douglas's book: Translate this darkness. The life of Christiana Morgan, the veiled woman in Jung's circle<sup>[17]</sup>. Another contemporary researcher is Fanny Brewster<sup>[3]</sup> who published African Americans and Jungian Psychology: Leaving the shadow. Brewster argues that Jungian psychology faces great difficulty with race and racism, and the African psychological and archetype maps shows eugenics that need to be expressed to reframe and pinpoint historical patterns of discrimination. To foster a multicultural psyche, and a positive

transformational experience, African Americans will need to minimize the shadow language and imagery they face daily, and attempt to use psychotherapy for their painful experiences. The shadow language and imagery are manifested through various Black stereotypes such as “Black” and “White”, “negro” or “nigger”, and several cultural experiences separating others with subjective views from ignorant tendencies about inequality of races, I would argue. The imagery is also at the core of Dyer’s<sup>[7]</sup> book, *Light of The World*, in which he depicted whiteness as pure imagery. Whiteness is a by-product of the white establishment and technological apparatus of photography, film, and lighting effects that serve as pillars of racial imagery depicted in terms of white and black. Dyer presents white as society’s main reality, and he offers a challenged and profound historical basis of interpretation. How Dyer sees and presents the concept of whiteness in relation to other colors is subject to interpretations due to the way it is presented in photography and film. In certain instances, white is light; and it is the main claim. White serves as a dominant color, and determining benchmark. In others, ‘more lighting makes white people look good’. White people create the dominant images of the world and do not quite see that they thus construct the world in their image. This premise drives Richard Dyer’s *White*, a study of the representation of white people in Western culture, with particular emphasis on the media of photography and film. I would add that Dyer’s premise is also resonant of much recent work in the emergent field of “White Studies”. Jungian psychology also needs to adopt an African consciousness to become an inclusive modern psychology practice. Carl Jung was discriminatory in his interactions with various minorities<sup>[15]</sup>.

## 7. Jungian psychology in a relevant world

Since the 1990s several research projects and empirical studies on Jungian Psychotherapy have been conducted mainly in Germany and Switzerland. Prospective, naturalistic outcome studies and retrospective studies using standardized instruments and health insurance data as well as several qualitative studies of aspects of the psychotherapeutic process showed the following studies<sup>[13]</sup>.

Prospective, naturalistic outcome studies

Praxisstudie Analytische Langzeittherapie (PAL) Schweiz (Naturalistic study on analytical:

A group of researchers at the Jung Institute Zurich participated in a larger German study on analytical long-term psychotherapy conducted by the University of Heidelberg and applied the elaborated research design. The design was a naturalistic prospective outcome study, which means that therapists and patients were monitored from the beginning of therapy in the usual everyday practice context (no control group). Twenty-six therapists and their patients, totaling 37 cases, were chosen as representatives for Jungian psychotherapy in Switzerland. Fifty-seven percent of these patients suffered from depressive disorders and with 47% of the patients diagnosed with personality disorders the sample had a considerably high burden of disease. The mean duration of treatment was 35 months with a mean of 90 sessions, which is equivalent to a low-frequency treatment. This was a realistic sample representation for Jungian therapy in Switzerland. There were three different perspectives applied: researchers, therapists and the patients themselves. On each level a set of objective and self-evaluation measures were used (p.564).

Long-term psychotherapy in Switzerland)

San Francisco Psychotherapy Research Project

PAP-S Naturalistic study on outpatient psychotherapy in Switzerland

Catamnestic/retrospective studies

Berlin Jungian Study

Konstanz Study—A German consumer reports study

Small sample and case studies

On Jungian sand play therapy, psychosomatic disorders, integration of shadow aspects

Qualitative and process studies

On complex theory, picture interpretation method

Carl Jung also developed the pillars for a test, still used in modern psychology by business organizations, educational institutions, guidance counselors, and therapists. Jung used his theory of psychological types of

introvert/extrovert, sensing/intuition, thinking/feeling and judging/perceiving as elements to personality classification. The result was: Katherine and Isabel Briggs, later designed as The Myers-Briggs Type Indicator (MBTI) personality test. Jung's psychological profiling was the core elements leading to the test development. This test works according to Jung's research because of preferences people develop, that are identified through mental functions, which in turn shape behavior and personality patterns, based on order of importance, and a person's dominant functions (Jones, 2013).

The MBTI test allows to identify a person specific's personality type made up of the four basic preferences, i.e., I/E for introvert/extrovert and S/I for sensing /intuition. The four basic preferences, combined with a person's attitude offer eight distinct cognitive functions. The combination of the eight preferences resulted into 16 different personality types. In addition to behavioral studies, Jung also used his research focus with psychopathology. As a psychiatrist he discovered a clinical delineation of split-off complexes, which led to the understanding of the behavior leading to schizophrenia. Jung, considered not just mental, but also that biological factors played into the etiology of schizophrenia<sup>[10]</sup>.

## 8. Assessment

It is undeniable that some of what Jung brought to the table in terms of psychology is still practiced in today's modern psychology circles, but much of his work was thought to be more mystical and unreliable. Shaped with inconsistencies and contradictions, Jung has been placed on the back burner of psychology, while others such as Freud have been constantly revisited. Part of why Jung has been swept aside is due in part because of how psychology has changed over the years. Modern psychology, clinical psychology, and behavioral sciences can be merged together, where in Jung's time, what was known as medical psychology was much more separated from the time new science of psychology emerged<sup>[10]</sup>. Jung spent much of his psychology standpoint in interpreting the ideas of myths, fantasies, and dreams. This is not typically the path most trained academic psychologists take. Because Jung made large leaps between observations to theory much of his hypothesis must be taken on a level of faith, instead of the logical side of scientific discovery<sup>[10]</sup>.

Jung's theories of archetypes are still relevant today, especially within the area of physics. While one might not see the connection immediately, the connection is there. Carl Jung sought to do what many others could not do prove that materialistic world is not all that there is. He argued that while archetypes may not be composed of matter, and have any mass that they still exist. This is a strong belief which falls in line with modern quantum physics. Unlike what Descartes, Newton and even Darwin believed, only things that have matter, matter modern physics, and prove that there is an unseen world that exists, but just as real. Therefore, Jung's radical idea that the unconscious mind is relevant. To fully appreciate Carl Gustav Jung and his work concerning behavior, and mind one must maintain an open mind. Understanding that Jung saw in people what others could not, and that even in his time his work was in completion with other psychologists who claimed to understand the human psyche at a level Jung did not. Jung's contribution to psychology, and the study of behavior should not go unnoticed and/or unappreciated. While Jung's work is not accredited as a psychology science by itself, his work has become the building blocks for other psychology fields of study. Understanding how an individual is wired, in terms of behavior and personality goes further to what a person seeking for a career that fits based on personality traits is necessary. Nonetheless, the environment and psychology continuum can be explored.

## 9. Conclusion

Jung saw the world in a different light than others around him. He was willing to look further inside the mind of an individual, and sought to understand it. His theories, while only used as building blocks for other more modern takes on psychology are still relevant in modern society. His views of the supernatural, and the religious world gave him a different perspective on how he approached psychology, and the mind.

In the modern western era, with our extreme individualism, inevitably shared by Jung himself, we tend to miss the socially collective nature of ostensibly individual states of high imaginative absorption and numinous imagery. Indeed,

modern creatives can feel especially alone and isolated, as in Jung's own fears of madness in the Red Book. Analytically speaking, Jung perhaps would not be considered as a modern psychologist. Most of its language can be reframed for a better understanding, I assert. Jung continually reminds us that even our theoretical formulations, and explanation of his ideas can be problematic, and still require elucidation. Rather, the languages of analytical psychology, and environmental psychology can lead us to a deeper quest for social, cultural, and psychological inquiries with therapeutic intents.

#### Author Contribution

Clarence St.Hilaire, MD

#### Conflict of Interest

The author reported no conflict of interest.

#### Acknowledgments

I want to acknowledge Dr. Nancy Zingrone for her important insights on Jungian psychology.

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