

THE JUNGIAN ACCENT IN PSYCHOANALYSIS

Analysis is a personal endeavour to question one's own view on life, in most cases motivated by the wish to remedy inner suffering or a difficulty with living.

Analytic work can help a person express and clarify his suffering, be understood in his difficulty existing and solving his inner conflicts. It can also help him to become aware of his desire and to confront it with reality and the desire of others. It can also enable him to be recognized and to recognize himself.

Psychoanalysis has existed for over a hundred years, enriched in time by a series of original contributions which have widened the understanding of inner life, as well as the treatment of its disturbances. Jung was one of the first to contribute to this development, through the specific emphasis he laid on certain aspects of the psyche.

RELATIONSHIP BETWEEN THE CONSCIOUS AND UNCONSCIOUS

The human being is confronted with a double need : both to elaborate the anxieties and undesired massive emotions of his inner world and to contain them when confronted with pressures from the outside world, all the while taking into account his personal needs and desires. Freud described this process as a conflict between instincts and inhibitory mechanisms arising from education and society.

The Jungian concept of the Unconscious is not as narrow as the Freudian one of repressed instinctual representations. Right from the start of the 20th century, Jung, from his experience treating psychotic in-ward patients in the Burgholzli hospital in Zurich, as well as from his own personal inner suffering, emphasized the importance of dissociation, flight from reality, and projection. This would nowadays be called projective identification. The dissociated contents, having become unconscious, haunt the subject who unknowingly comes to identify with them and then falls prey to the ensuing inflation of his own person and the stagnation of his psychic energy.

Right from the start of his work, Jung underlined the importance for the subject of his relationship with the various forms of representations of his Unconscious and the need for a permanent dialogue, a dynamic process between his Conscious and Unconscious. This dialogue with the repressed, split-off, projected or laid fallow parts of his Self (the *Shadow* of the subject), help him understand what moves him, what he is experiencing, and to take a distance from those haunting unconscious contents as well as from his usual escape mechanisms.

An analytic process within a well-defined frame helps the subject to take into account who he is, rather than continue to exhaust himself and lose himself by excessively adapting to social pressures and the needs of others (identification to his *Persona*). The analytic process also helps a too introverted person to better adapt to the outside world, as well as a too extraverted person to take his inner world more into account. This unceasing confrontation with oneself allows for a progressive integration of the split-off and antagonistic psychic contents and parts of the subject. The idea of freedom vis-à-vis oneself and the other is at the core of this endeavour to individuation. This freedom is never acquired for good.

ARCHETYPES AND THE COLLECTIVE UNCONSCIOUS

Jung defines archetypes as innate structures which govern inner development and functioning. They are actualised in miscellaneous ways, depending on the particular psyche involved, and the realities that particular psyche is facing. Archetypes are proteiform instances. Repressed or dissociated inner content, having become unconscious, can become exteriorised in the conscious life of the subject through projections, fantasies, nocturnal dreams, delusions, actions and personal life-style. Archetypes can also promote authentic and liberating creation. They are shaped by human experience. They manifest themselves in the form of archetypical images. In this view, archetypes are imaginary categories as are the Kantian ones.

THE IMPORTANCE OF THE ANALYTICAL RELATIONSHIP AND COUNTER-TRANSFERENCE

The importance given to countertransference, meaning the wholeness of the analyst's experience of what the analysant verbally and nonverbally expresses during the analytic session, has increased considerably in analytical reflections since the 1950s.

Is countertransference nothing more than the resistance of an insufficiently analysed analyst, as was the classical Freudian view? Or is it a very sensitive and useful tool for registering emotional fluctuations that present themselves at any given moment in the analytic field? The answer nowadays seems clear to many analysts, but in the past, distrust concerning countertransference was predominant.

The psychology of the transference, written by Jung in 1946, is one of the most illuminating texts on the subject of countertransference. To describe the analytic process, Jung uses the metaphor of the alchemist bath-tub in which analysant and analyst are both bound to commit themselves. Jung emphasises the *nigredo*, and the need for the analyst in difficult cases (nowadays called borderline and narcissistic personalities, as well as the psychotic parts of every average person) to appeal to his most intimate resources.

This current view of countertransference is now finding its way, despite a certain amount of reticence.

THE JUNGIAN VIEW ON DREAMS

Jung sees dreams as an auto-representation of the inner world and the prominent emotions of a subject. This view on dreams is broader than the Freudian one which is based on repression and censorship. Over the years, post-Freudian views on dreams have come closer to the Jungian ones.

Dreams and countertransference are two very valuable indicators of what the analysant is experiencing.

LIBIDO STAGNATION

The concept of libido stagnation, of block of vital flux as being the origin of inner problems of a subject, indeed illuminates psychopathology, as concepts of repression or splitting in other theories have also done in the past. Jung emphasizes that the

analysant seeking help has found himself absolutely cornered in life, and has no other choice than to confront himself with his inner conflicts and antagonisms, to find a new release for his inhibited vital energy. Some people are blocked in a too rigid way of living. Others have no inner consistency. They need to search for their repressed, split-off, laid fallow parts and values within themselves. By overcoming their tenacious and inhibiting resistances, they will come to understand and surmount the inner dynamics that brought them into this impasse and thus find another way of coping with life's difficulties.

PSYCHOLOGICAL TYPES (1919)

The analyst may find it useful to ask himself the following question : in which principal modes does a subject establish relationships with his external and internal realities ? Which modes does he have the tendency to neglect ? These relationship functions (thinking, feeling, sensing, intuition) break no new grounds in psychology, but using them and their interactions as a therapeutic tool, among others, may prove to be useful.

THE RELATIVITY OF ALL THEORIES AND THE PERSONAL EQUATION

Following in Nietzsche's footsteps, and more specifically in those of *The Genealogy of Morals*, Jung strongly emphasizes the highly subjective character of any psychoanalytic theory and any ideology in general. This way of understanding the theoretical work and praxis of an analytic author helps, to a certain extent, to avoid the trap of idealising the author and his work, and to better appreciate both the specificity of his contribution and the limits inherent to any creation. Analytic writings need to be read with a critical mind, the psyche of their author being an eternal quest driven by his own suffering.

J.-M. Spriet