

JUNIAN CONCEPTS IN PASTORAL COUNSELING

by

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by

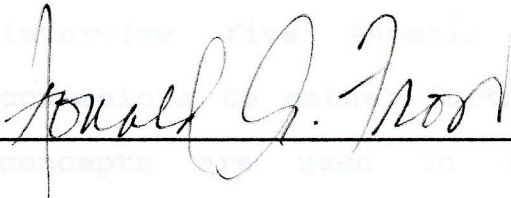
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ABSTRACT

The psychological concepts of Carl Gustav Jung (1875-1961) are being utilized by some pastoral counselors as a means for Christian spiritual growth. Parishioners and clergy of a variety of Christian denominations are finding renewed interest in their Christian faith with Jung's emphasis on spiritual development.

Pertinent literature has been reviewed by the researcher to gain an understanding of how counselors are utilizing Jungian concepts in pastoral counseling. A 10-item questionnaire developed by the researcher was used to interview five Phoenix area Jungian-oriented pastoral counselors to gather further information about how Jungian concepts are used in a pastoral counseling practice. Background information such as professional degree(s), number of years of experience in counseling, and practice setting were also obtained from each participant in the study.

The results of the study show that Jungian concepts can aid in spiritual development with some limitations and are being used by clergy.

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THE PROBLEM

Introduction

Carl Jung has always been a figure of controversy. For those who are searching for a deeper spiritual life, his theories have been embraced by increasing numbers of Christians (Gosse, 1992). Many of these are practitioners of Christianity who use Jungian ideas to help them enjoy their church's services in a way that they couldn't before. In particular, an increasing number of Christian clergy are now incorporating Jungian thought into their sermons and counseling programs (Gosse, 1992). This study is designed to explore how Jungian concepts are used in pastoral counseling.

Background

The idea for this study came about by the researcher's conviction that some people are feeling dissatisfied with their spiritual lives and that many are finding renewed faith by looking at psychological theories of Carl Jung and applying them to the Christian faith (Gosse, 1992). For example, the Jungian concept of active imagination, which is a way of relating to the unconscious mind, can be used in a variety of ways in pastoral counseling.

CHAPTER 1

THE PROBLEM

Introduction

Carl Jung has always been a figure of controversy. For those who are searching for a deeper spiritual life, his theories have been embraced by increasing numbers of Christians (Goode,1992). Many of these are practitioners of Christianity who use Jungian ideas to help them enjoy their church's services in a way that they couldn't before. In particular, an increasing number of Christian clergy are even incorporating Jungian thought into their sermons and counseling programs (Goode, 1992). This study is designed to explore how Jungian concepts are used in pastoral counseling.

Background

The idea for this study came about by the researcher's observation that some people are feeling dissatisfied with their spiritual lives and that many are finding renewed faith by learning the psychological theories of Carl Jung and applying them to the Christian faith (Goode,1992). For example, the Jungian concepts of active imagination, Jung's approach to dream interpretation, and emphasis on ritual and religious symbols are being used in pastoral counseling

programs and even finding a place in Sunday morning church services (Goode, 1992). Many clergy view Jungian or any other psychology as unimportant, while others value and utilize Jungian thought in their own teaching (Goode, 1992).

Purpose

The purpose of this study is to explore how Jungian concepts are being used in pastoral counseling.

Research question

How are Jungian concepts used in pastoral counseling?

Theoretical basis for the study

The basis for this study comes from the psychological principles of Carl Jung, such as the collective unconscious, projections, archetypes, active imagination, and dream interpretation (Hall and Nordby, 1973). This study will also examine Christian doctrine, especially that of the Greek Orthodox Church (Kelsey, 1982; Chrysostomos and Brecht, 1990) and the spiritual emphasis of Jungian psychology and Christianity. There are many Christians, however, who have embraced Jungian concepts and among them are ordained clergy (Goode, 1992).

Significance of the study

The results of this study could be significant to Christian counselors, clergy and parishioners interested in how Jungian psychology and Christian doctrine are used together in counseling. The results of this study may also be relevant to other therapists who may have clients with Christian backgrounds and/or who are interested in receiving Jungian counseling.

Operational definition of terms

Several terms used in this study may be unfamiliar to the general reader. Some are common psychological terms, but others are specifically Jungian. This section will attempt to clarify the meanings of these terms before entering into a discussion of the findings of this study.

Psyche. The psyche, in Jungian psychology, refers to the personality as a whole. The word psyche in Latin means "soul", and in modern times is used to refer to the mind. The psyche encompasses all thought, behavior, and feeling. Both the conscious and the unconscious. This view of the psyche coincides with Jung's concept of the individual as being a whole to begin with (Hall and Nordby, 1973).

Conscious. The conscious is the part of the mind that is known by the individual directly, appearing in life probably before birth. The four mental functions of

thinking, feeling, sensing and intuiting as well as attitudes of extroversion or introversion are part of the Jungian view of the conscious mind (Hall and Nordby, 1973).

Ego. To Jung, the ego is the name for the organization of the conscious mind. It contains the individual's conscious perceptions, memories, thoughts and feelings. It also functions as the gatekeeper of the conscious mind as the ego must acknowledge ideas, feelings and memories in order for the individual to become aware of them (Hall and Nordby, 1973).

The personal unconscious. The personal unconscious is the level of the mind that contains the psychic content that has been experienced in a person's lifetime, but is not readily available to be brought into consciousness by the ego. There are several reasons why an experience could fall into the personal unconscious. Often, it is because they seemed unimportant to the individual at the time that they were experienced (Hall and Nordby, 1973).

The Collective Unconscious. The collective unconscious is different from the personal unconscious in that it is not dependant upon personal experience. Existing in each individual, the collective unconscious is a collection of "primordial images" as Jung calls them, that are inherited by one's ancestral past dating back

to the beginnings of existence. They are inherited predispositions to respond in certain ways to aspects of the environment (Hall and Nordby, 1973).

Archetypes. Some images that appear in dreams come from the collective unconscious and are called archetypal images. Archetypes are "essential building blocks in the psychic structure of every man and woman. Archetypes form the basis for instinctive, unlearned behavior patterns that are common to all mankind, and represent themselves in human consciousness in certain typical ways" (Sanford, 1980, p. 6-7).

These images are found in the shared experiences of all human beings, such as religion, art, literature and mythology. There is an archetype for every kind of human experience.

The Self. The archetype of the Self is Jung's name for the totality of the psyche. As the central archetype in the collective unconscious, the Self brings together and harmonizes all of the other archetypes, providing unification, balance and organization to the psyche, and is an entity in itself. An objective in a Jungian analysis is to shift the focus of consciousness from the ego to the Self.

The Shadow. A second archetype that should be explained before proceeding is the Shadow, which is Jung's term for the dark side of the psyche, and contains more of

an individual's animal nature than does any other archetype. As is true of the Self, each individual has a Shadow and the integration or owning of the Shadow is a goal in a Jungian analysis. Parts of the Shadow are repressed in order to conform to the expectations of the society that the individual is a part of, but in so doing, one runs the risk of decreasing creativity and deep insights. Just as the shadow contains evil, it also contains "gold" which must be integrated into the Self during the process of individuation to work toward wholeness (Hall and Nordby, 1973).

Amplification. Amplification is Jung's term for his method of analysis used in interpreting dreams, fantasies, drawings, hallucinations and any other product of the human mind. The goal is to understand the significance of the symbols produced by these products and their archetypal roots. Knowledge applied toward amplification is drawn from many sources, such as world religions, mythology, art, and literature. Since all of these sources are part of the history of shared human experience, elements of them are contained in the collective unconscious. Since each individual has a collective unconscious, these elements are a part of each individual psyche and are repeatedly expressed (Hall and Nordby, 1973).

Projections. A negative personality trait of an individual is seen by that individual to be a trait of another person. Although a neutral observer would easily identify it as a projection, the individual doing the projecting has little chance in seeing it in himself. It is not the conscious subject, but the unconscious that does the projecting (Storr, 1983).

Symbols. In Jung's psychology, a symbol is an imperfect representation of an archetype of the collective unconscious. It is imperfect in that an archetype presents itself symbolically, interpretable through amplification and the individual's own associations. For example, an element appearing in an individual's dream may be the color red. A personal association may be a red car or item of clothing owned by the individual. As for the collective unconscious, red can symbolize blood, war, anger or a variety of other things. Interpreting symbols of the collective unconscious requires a strong background in world mythology, art, literature and religion (Hall and Nordby, 1973).

Assumptions and Limitations

Assumptions. This study is built on the assumption that the two fields of Jungian psychology and pastoral counseling are compatible in at least some areas. It is also being

assumed that the participants in this study are giving honest responses.

CHAPTER 2

Limitations. This study is limited in that there are only five counselors being interviewed. This small sample poses a limitation because the field of pastoral counseling is large and varied and not all pastoral counselors use Jungian psychology. The counselors interviewed are all pastors that use Jungian concepts.

Organization of the remainder of the study

The second chapter of this study provides a narrative of the literature used to discuss the major themes of the study.

The third chapter explains the methodology used in this study and provides information on the population involved. Information is also provided to explain the instrumentation and data collection procedures of the study.

The fourth chapter of this study contains the presentation and analysis of the findings, organized according to specific aspects of the subject studied.

In the fifth chapter, the researcher summarizes and draws conclusions based on the findings of this study.

As a precursor to a critical evaluation of the findings offered by the researcher.

CHAPTER 2

LITERATURE REVIEW

Introduction

Carl Jung has always been a figure of controversy. For those who are searching for a deeper spiritual life, Jung's theories have been embraced by increasing numbers of Christians (Goode, 1992). Many of these are practitioners of Christianity who use Jungian ideas to help them enjoy their church's services in a way that they couldn't before. In particular, an increasing number of Christian clergy have incorporated Jungian thought into their sermons and counseling programs (Goode, 1992).

Since the main objective of this study is to focus on how Jungian concepts are actively used in pastoral counseling, the source of literature that will be used in this study will primarily come from writers who support the utilization of Jungian concepts in a pastoral setting. A section of this study, however, will be given to some limitations of the modality of using Jungian concepts in pastoral counseling in an effort to offer a balanced view of this controversial approach to pastoral counseling, and as a precursor to a critical evaluation of the findings offered by the researcher.

Major Jungian Theories

This chapter will detail the Jungian theories of the process of individuation, Jung's understanding of dreams and his approach to dream analysis, and the technique of active imagination. Finally, this chapter will comment on some contributions and limitations of Jungian concepts within pastoral counseling.

The process of individuation. The Jungian concept of the "process of individuation" can basically be described as the life long process of becoming the complete human being that one was born to be. Therapy is structured towards learning to progress successfully on the process of individuation.

Kelsey (1982) asks "How can we bring all of ourselves into the fullness of the divine love and how do we keep ourselves from falling into the disunity propagated by the dark, destructive forces" (p.92) ? By saying dark, destructive forces, Kelsey refers to the shadow. Owning the shadow and working with shadow content is the objective. One's evil tendency (sin nature) is contained within the shadow as well as many good qualities all of which must be integrated and worked through for wholeness. In order to do this effectively, one must first withdraw all projections as this is the only way to come to an acceptance of oneself and others (Clift,1992). Jesus said:

Why do you look at the speck of sawdust in your brother's eye, but do not notice the plank in your own eye? (Matt. 7:3 NIV).

To find an answer to the essential question of personal growth, Kelsey sites Jung's four basic elements involved in the process of individuation, which, Kelsey (1982) asserts, are compatible to the path of growth in the Christian tradition:

1. Abreaction: This first step is the same as confession. It means to relieve by talking, owning one's own faults, usually in the presence of another person. One must share what is consciously bothering them, and cannot begin the process of individuation without doing this first step.
2. Transference: or love, is the second step. One's personal growth depends on developing and understanding relationships. Jesus said that our loving one another shows that we are Jesus' followers.
3. Integration: This step involves gaining knowledge of the outer world and the people in it along with the inner depths and trying to function as a unity inspired by love. This requires reflection, introspection and hard work.
4. Resolution: In this last step, one comes into harmony with the divine, or in Christian terms, the beatific vision (Kelsey, 1982, pp. 92-120.)

This process repeats itself. Although one is saved once and for all, there is still often the need to confess. Kelsey (1982) states that his goal as a counselor is to act as a guide on this four stage journey, so that the individual can do it himself or herself.

Kelsey cautions that one must not deify the unconscious like many contemporary Jungians who follow archetypal psychology do. It's important to recognize that although the archetypes are operative, one needs to deal with them, but not be possessed by them. The archetypes are not gods.

Dreams. To journey on the process of individuation, dreams are analyzed and this plays a primary role in a Jungian analysis. Dreams are, as described in the title of one of Morton T. Kelsey's books, A way to listen to God, and it was Jung who pioneered this viewpoint, based on his notion that all human beings have within them a need for spiritual development. The human psyche plays a key role in helping to bring this about, via dreams, in what Jung calls our natural religious function.

Kelsey (1982) studied the history of the attitudes of the ante-nicene and post-nicene church fathers, and Kelsey found that they all agreed that dreams were a primary way in which God is revealed to human beings. Kelsey found that in the history of the Western Church, only the period from about 1400-1980 disregards dreams as being significant. In

western thought, the philosophy of Aristotle rejected dreams as insignificant, but this did not influence the Greek Orthodox Church. Kelsey gives credit to Jung for helping him to understand the early church fathers.

John A. Sanford (1968), an Episcopal priest and Jungian analyst discusses the importance of dreams in his book Dreams: God's Forgotten Language. Sanford (1968) likens the dream to a parable as both speak in symbolic form. Sanford gives the following example of one of Jesus' parables likening the kingdom of heaven to a pearl:

Again, the kingdom of heaven is like a merchant looking for fine pearls. When he found one of great value, he went away and sold everything that he had and bought it. (Matt. 13:45-46 NIV)

Sanford (1968) also offers a look into many of the dreams that he has worked with in therapy as a pastoral counselor with clients. Dreams, for example, may show evidence of unresolved past sins which the client rationalized into unconsciousness. As the unconscious strives for wholeness, it recognizes the need to bring these unresolved issues into consciousness so that they can be resolved. By sharing and understanding the dream in therapy, the client was able to come to terms with what the unconscious is trying to say.

This makes sense when it is remembered that the relationship that the conscious and the unconscious have with each other is a compensatory one. Then, as expressions

of the unconscious, dreams are compensatory by nature. They strive towards helping to fulfill what is lacking in conscious life.

Another example of what dreams can teach comes from a dream group that was offered to midlife graduate students in pastoral counseling and spiritual development (Halligan and Shea, 1991). Each individual faces the challenge of discovering one's true self. This is especially true of those with religious or spiritual vocations. The journey of those in ministry is unique as these individuals are motivated by a sense of themselves as being with God. One's dreams comment on personal religious evolution. In analysis, dreams of the participants of this group demonstrated themes which have been identified by Jung (1974). These include the journey of life (childhood, adulthood, and old age), the descent into hell (in which negative personality traits that were formerly denied are exposed and confronted, and the inner marriage (symbolizing the union of conscious and unconscious).

The dreams allowed the participants to examine their own paths of individuation as related to their careers in the ministry, giving them a sense for who they are in relation to God.

The interpretation of dreams. Jung regarded the dream as a description, in symbolic language, of the current psychic

situation. He insisted that any dream had to be examined in the light of the current experience of the dreamer. Jung felt that dreams show us the areas where our conscious judgment is erroneous. Jung also saw dreams as having a compensatory quality, "the natural reaction of the self-regulating psychic system" (Jung, 1976, p. 110).

Jung called his particular method of dream interpretation "amplification" (Storr, 1983). This approach makes direct associations to dream symbols. The personal associations of an individual are of primary importance. Jung called this "personal amplification." The client is asked to supply his or her own associations to the dream (spontaneous feelings, thoughts and memories) that come to mind concerning any given item of the dream.

Jung spoke of general amplification, which is done by the psychotherapist, who provides collective, archetypal associations to elements in the dream that are derived from parallel imagery in mythology, art, literature, etc.

Kelsey (1982) shares his personal approach to dream interpretation by stating that the first thing to do is to try to learn about the outer circumstances of a dream, to learn of any problems that the individual is facing (clients are encouraged to keep a journal of dreams and daily life events to help with this process). A dream may encourage an individual to share things that he or she has not yet revealed. Then the individual is asked to supply his or her

own associations to the dream, assessing personal significance to the various dream elements (personal amplification). If the individual's own interpretation makes sense, the therapist can show how it works. This would be more valid than any interpretation that the therapist could offer (Kelsey, 1982).

However, if at this point there are questions left unanswered, the therapist can offer suggestions of possible archetypal meanings (general amplification). It is important, however, to discuss personal associations first. Kelsey also emphasizes that the therapist's suggestions are valid only if they make sense to the individual. Ultimately, the goal is for the individual to be able to interpret his or her own dreams.

Active imagination. The Jungian concept of active imagination is used to dialog with dream figures and other images that are found in the unconscious. Like dreams, active imagination is a way to bridge the unconscious mind to the conscious. In active imagination, however, one is fully awake and conscious during the process and often engages in conversations with the images that have been brought to mind. If a particular dream, for example, leaves a vague meaning and unanswered questions in the mind of the dreamer, he or she can re-enter the dream in active imagination and dialog with any of the dream images to try

to learn more about what it is trying to say. This is important as active imagination requires participation, not just casual observation.

Sanford shares his approach to active imagination:

"The simplest place to start is with the daily running dialog that goes on within the minds of most of us" (Sanford, 1980, p.122). People spend a lot of time listening to opposing arguments from their inner voices. These thoughts can be written down in a journal, giving it a permanent record that can be referred to in the future. After identifying the voice or image to be conversed with, write down in dialog form the first thoughts that come to mind. Answer back and the dialog begins. Treat it as a normal conversation without criticizing or examining what is being said. For example, one may dialog with a voice inside that says that his or her pursuits are futile or that the individual is incapable of accomplishing a given task. One can personify this inner critic (as well as any other voice or image) by giving it a name such as "prosecuting attorney" (Sanford, 1980). One may, after active imagination, find that the inner critic is just a result of a collection of opinions from other people.

Active imagination works better on some occasions than others, just as individual dreams or cycles of creativity ebb and flow. Some find that it works best in certain times of day or specific places. It is up to the individual to

find out what works best for them (Sandford, 1980).

Contributions of Jungian thought to pastoral counseling

In his book "Christianity as psychology," Kelsey (1986) writes of his personal visit with C. G. Jung. This meeting greatly encouraged Kelsey upon hearing Jung say that the full system of Christian dogma met all of one's psychological needs and that the Christian drama is the finest and most complete therapeutic system ever given to humans. Jung, as reported by Kelsey, felt that his practice was more similar to the teachings of the 19th century spiritual directors of France than it was to any of the current psycho-therapies.

From these statements, Jung appears to be showing that he is grounded in Christianity, or at least gives it great respect, integrating Christianity into a personal belief system. As will be seen, despite some limitations previously discussed, many assert that Jungian psychology has a significant contribution to the field of pastoral counseling (Hunt-Meeks, 1983; Daschke, 1993; Jaffe, 1988; et al).

Hunt-Meeks (1983), for example, discusses Jung's emphasis on rituals and symbols. Handed down over the generations as a means to unite the individual with the collective, rituals and symbols offer an in-depth experience essential for spiritual growth.

Jung had a balanced assessment of what it means to be a human being (Hunt-Meeks, 1983). Jung acknowledges the inherent dividedness of the human spirit and body with its vulnerability to evil. Jung shows that evil must be accepted as a part of oneself and must not be ignored. To renounce evil forever in an attempt to be rid of it in some kind of dramatic, permanent conversion does not work. The need for healing is not a one time event.

Also important is the fact that in a Jungian analysis it is the patient, who knows oneself better than the therapist, who decides if a dream interpretation is correct. This attitude toward the client offers more validity and empowerment to the patient and is a needed change from the notion that the therapist knows all.

Gerkin (1979) based his view of pastoral care on Jung's assertion that the crises that are faced in life help one to become aware of deeper issues. Facing one's shadow, experiencing shame, disappointment and confusion in order to gain a broadened understanding of oneself and the world is emphasized.

Support for Jung's work can also be found in observing the similarities between Jungian thought and the Eastern Orthodox church. Chrysostomos and Brecht (1990) comment on the emphasis of humility, individuation, and spiritual fulfillment in each of these systems of thinking. The process of spiritual growth of the Eastern Orthodox Church

requires self-reflection in order to achieve self-realization.

Jung acknowledged the unknown as much as the observable behaviors and actions of human beings. Jung's view of the collective unconscious and of God was as "the great unknown and the source for creativity" (Jaffe, 1988), but is revealed to us only in "contrasting opposites (Jaffe, 1988). This viewpoint is shared by the Greek fathers who comment on the knowable and observable, though mysterious interaction of God with the world and the human psyche. Jung explored the observable and the transcendent with an open-mindedness that is not common among scientists and a sense of awe that is seldom seen in intellectual inquiry (Jaffe, 1988).

Finally, in Jung's mind, analytical psychology evolved out of the Christian tradition and the result was just as religious as the context out of which it came from (Homans, 1990). Jung attempted to build a psychological theory of the individual from the religious meaning of the Christian tradition (Homans, 1990). Jung demonstrated psychological significance and gave positive meaning and value to Christian doctrine arguing that they are essential for helping one to reconnect with traditional Christian roots (Homans, 1990). Hence, he claimed that the archetypes, though not a part of the traditional Christian vocabulary, captured the hidden meaning of the tradition. For Jung, the

traditional beliefs in Christian dogma are all essential for the individuation process to occur (Homans, 1990).

Limitations of Jungian concepts for pastoral counseling

Many are not at ease with Jung and point out limitations in utilizing Jung's ideas in pastoral counseling. Jung has been criticized because the concept of the individuation process was the foundation for Jung's view of the Christian faith, and that Jung appeared to regard the major tenets of Christianity as instances of archetypes of the collective unconscious (Homans, 1990). Further, God and the archetype of the Self is described by Jung (1959) as whole and containing within it all opposites. Therefore, both good and evil coexist within God, or the God image (Jung, 1959). This is contrary to the view of God as all good held by most Christians.

Hunt-Meeks (1983) cites unclear boundaries in Jung's description of God, as to whether God is seen as an archetype in general, an archetype called God that is completely within an individual, or an external god experienced psychologically.

Jung's emphasis on inwardness (Hunt-Meeks, 1983) is seen by many to contradict the gospel emphasis of focusing on worldly events, expressing inner faith outwardly. The belief is that outward actions help to develop the inner state, whereas Jung's emphasis was focused on the psyche

(Hunt-Meeks, 1983). The problem of inwardness is also commented on by Erickson (1987) who argues that one risks becoming narcissistic when working on inner journeys, especially if successful completion is seen as needed to happen before social contributions can be made.

Gnosticism is also seen by many as a limitation with Jungian thought. Erickson (1987) expresses discomfort with Jungian authors who offer themselves as spiritual guides into the inner, psychic realm. It is believed that writers can develop pretensions when associating Christian beliefs with Jungian psychology since they may consider themselves to have spiritual truth obtained from Christian doctrine and scientific truth from Jungian psychology (Erickson, 1987). Erickson also asserts that spiritual journeys must use language that is part of the common life of the church. The terminology associated with depth psychology is inconsistent with this idea.

Summary of Literature

This chapter has been focused primarily on literature that offers information on the subject of how Jungian concepts are used in pastoral counseling. The major Jungian theories of the process of individuation, dreams and dream interpretation and active imagination have been described. Chapter 2 ends with an examination of the contributions and limitations of Jungian concepts in pastoral counseling.

Introduction

Carl Jung is a leading figure in analytical psychology. For those who are searching for a deeper spiritual life, Jung's theories have been embraced by increasing numbers of Christians (Goode, 1992). Many of these Christians use Jungian ideas to help them enjoy their church's services in a way that they couldn't before. In particular, an increasing number of Christian clergy have incorporated Jungian thought into their sermons and counseling programs (Goode, 1992). The purpose of this study is to determine how Jungian concepts are being used in pastoral counseling.

Identification of research methodology used

The researcher has chosen a descriptive design for this study. According to Merriam and Simpson (1989) the purpose of descriptive research is to

describe systematically the facts and characteristics of a given population or area of interest. Description may include (1) collection of facts that describe existing phenomena, (2) identification of problems or justification of current conditions and practice, (3) project or product evaluation, or (4) comparison of experience between groups with similar problems to assist in future planning and decision making. (p. 58).

The descriptive design is appropriate for this study

because the two fields of pastoral counseling and Jungian psychology are being described in terms of how they can be integrated to aid a client's personal Christian spiritual growth.

Description of the Methodology

The researcher examined the opinions and attitudes of applicable counselors to describe how the two fields of pastoral counseling and Jungian psychology can be combined.

A cross-sectional design was utilized by personally interviewing subjects. In-depth interviews were conducted using a questionnaire of broad, open-ended questions and encouragement to speak in general of the contribution of Jungian thought to pastoral counseling, thus allowing much of the interview to be free flowing and uninhibited. In this way, the subjects provided relevant information about topics that may not have been identified at the beginning of each interview.

All participants in the study were subjected to ethical standards of treatment. No names of any participants were identified in this study without their permission. All participants were informed of the nature and objective of this study prior to their voluntary involvement. All participants were offered access to any or all parts of the final document before being submitted or discussed with anyone who is uninvolved with the study.

Source of Data

The sample population included counselors and/or clergy who utilize Jungian concepts in their practice. All subjects being interviewed were chosen with this criterion. Subjects were obtained via referrals from the researcher's academic advisor, which in turn lead to other referrals.

Instrumentation

This study utilized a qualitative design. This study may be low in external validity due to the fact that information obtained has been taken only from counselors who utilize Jungian concepts in pastoral counseling and applicability to other settings may be limited. In the case of participants being interviewed, open-ended questions were asked of them in order to get a complete idea of the phenomenon being studied. The questions were developed from a review of the literature and from discussions with the researcher's academic advisor who indicated that the instrument appeared to have face validity. Test-retest reliability is based on the assumption that due to the nature of the topic, the questions would be answered in approximately the same way by all participants at another point in time.

The questionnaire contained ten questions that were pertinent to the researcher's question of how Jungian concepts are used within pastoral counseling. A copy of the

questionnaire can be found in the appendix of this document.

PRESENTATION AND ANALYSIS OF DATA

Data Collection Procedure

The subjects were informed via telephone about the purpose of the study and that their participation in a 1:1 interview of approximately 45-60 minutes would be greatly appreciated. Interviews were conducted in-person, in the participant's place of employment (a church or a counseling office) if possible, or on the telephone, using a brief, open-ended questionnaire found in the appendix.

CHAPTER 4

PRESENTATION AND ANALYSIS OF DATA

Introduction

The questionnaire used in this study addressed the research question of how Jungian concepts are used within pastoral counseling. Responses included objective data as well as the personal opinions of the subjects interviewed. The findings of this study are presented in order, according to the responses given in the questionnaire found in the appendix of this study.

Of the five subjects interviewed, four were male and one was female. Four were full-time clergy and the fifth, although not ordained, is a seminary graduate.

The five subjects interviewed represent the total number of applicable pastoral counselors that the researcher was able to identify. All subjects asked were readily willing to be interviewed. All subjects live in Arizona and work in the Phoenix area. Of the five participants, three do their counseling in a private practice setting and two work out of their church. Following is an alphabetical list of participants with personal profiles. The rest of this chapter will present the responses according to the items in the questionnaire given by each participant corresponding to the number given in the respondent profiles in Table 1.

TABLE 1
RESPONDENT PROFILES

Respondent 1. Ph.D. Pastor. Diplomate of the American Association of Pastoral Counselors. Clinical Member of the American Association for Marital and Family Therapy. 30 yrs. counseling experience.

Respondent 2. D.Min. Pastor. 16 yrs. counseling experience.

Respondent 3. M.Div. Rector. 25 yrs. counseling experience.

Respondent 4. D.Min. Pastor. 1 yr. training at the C.G. Jung Institute of Zurich, Switzerland. Adjunct professor at Fuller Theological Seminary/taught classes in analytical psychology. 29 yrs. counseling experience.

Respondent 5. M.div. Therapist in private practice. Also holds master's degrees in pastoral theology and education. 32 yrs. counseling experience.

Presentation and analysis of the data

The responses obtained from the questionnaire are as follows:

1. To what extent (or how often) do you draw upon Jungian concepts in your practice?

The findings in the first question revealed that all 5 subjects interviewed draw upon Jungian concepts a considerable amount of time during their work with clients/parishioners.

Respondent 1 stated that he draws upon Jungian concepts "Just about all the time." but adds that he is influenced by other therapists as well. Respondent 2: "Most of the time." Respondent 3 says "In some ways I'm always drawing upon Jungian concepts" and "It's become so much a part of me that I'm not sure when I'm not." Respondent 3 further states that he is conscious of it "about a third of the time." and uses the Myers-Briggs (a personality indicator based on Jung's four function types) in about two-thirds of what he does in counseling. Respondent 4: "A large part of the time. It influences my overall thinking and the way I deal with parishioners." Respondent 5 stated that she uses Jungian concepts "about one third of the time."

2. Do you consider yourself primarily a Jungian therapist? If not, how do you identify yourself?

Of the four subjects who are ordained clergy all identified themselves as pastors in their respective churches primarily, or as a holistic counselor as in the case of respondent 5.

Respondent 1 says "I'm tremendously influenced by Jung...Jung certainly as much as anybody else, although I would hesitate to say I'm a Jungian." Respondent 2 states that he identifies himself as "primarily a spiritual guide and more well trained in family systems." Respondent 3 identifies himself as Jungian influenced but not as a Jungian therapist, as did respondent 4, who stated that Jung is "very important and my therapy comes out of Jung, but I'm not an analyst." Respondent 5 does not consider herself primarily as a Jungian therapist, but as a holistic counselor.

3. How do you educate your clients before treatment in Jungian thought?

In their response to the third question, none of the five participants took special measures to educate their parishioners/clients in Jungian concepts. All say, however, that they at times make reference to a Jungian concept in context during the progress of treatment.

Respondent 1 states that he educates clients in the context of therapy. "If I feel that it's important for them to know the word of something that might be useful then I'll say something." Respondent 1 mentions the terms "archetype"

and "shadow" as examples of terms that might come up in therapy. Respondent 2 states that education in Jungian concepts happens "...mostly experientially. I use a lot of Jungian techniques in what I do but I don't necessarily say that." Respondent 2 states that he refers to Jung in quotes at times, but that clients learn as they proceed in therapy. Respondent 3 states that he does educate certain clients who have not been given their proper identity by their parents in what Jung calls "conflict of interests". Here, when children are not given their identity by their parents, they try to live up to what their parents expect of them and in so doing, cannot live up to what they were really born to be. Respondent 3 states that he "...mentions them in context, as we go along. Many have known about Jungian concepts before coming to me." Respondent 4 says that he doesn't educate clients before treatment in Jungian thought. "Clients are there to work on their own journey and individuation, not necessarily to develop an understanding of Jungian concepts. Jung thought that the most important thing was individuation, not that they (the client) understand Jungian psychology." Respondent 5 answers: "There are occasions that I go into something. Generally, I introduce it as coming from Jung." As examples, respondent 5 offers: "...dream work (Jungian dream interpretation), personality structure and active imagination. Otherwise, respondent 5 introduces Jungian concepts as therapy progresses."

4. When do you use Jungian psychology? In what situations?

Respondent 1 states that he uses Jungian concepts "...spontaneously as Jung's theories have greatly influenced my way of thinking." Respondent 1 further states that he is "...continually amazed at how often Jung is referred to by many different disciplines and I think that alot of the time he is not given a reference where he should." Respondent 2 states that the Jungian concept of active imagination and Jung's approach to dream work are the basis for his whole practice, mentioning that "...the healing of any neurosis could not be done by the rational mind. Jung felt that all answers are found in dreams and fantasy work because that comes out of the center of the person." Respondent 3 uses "...different approaches with different needs or personal requests." Respondent 3 uses the Myers-Briggs type indicator as a piece of what he does and used Jungian concepts in general with pre-marriage counseling. Respondent 3 states that about one-third of his counseling is with parishioners who come to him for simple problem-oriented pastoral counseling wherein he is not conscious of using Jungian concepts (but states that he probably does). Another one-third of respondent 3's counseling time is spent with people who come in and want to talk specifically about dreams and active imagination, wherein his interpretation and analysis is very much Jungian. Respondent 4 sees Jungian concepts with its emphasis on spirituality as "...useful in many situations"

and comments particularly on addictions: "In addiction, the individual is powerless because addiction cannot be willed out of existence by the ego." With an addiction, as embraced in the concept of the 12-step program, which Jung helped to inspire, a religious experience is necessary. Jung identified this as the natural religious function which is in all individuals. Respondent 5 sees Jungian concepts as "...useful for spiritual direction in individual and couples counseling..." and uses the Myers-Briggs as does respondent 3.

5. Are there certain goals that Jung accomplishes more effectively with Christians than other treatment modalities? Which are they?

Respondent 1 comments on Jung's religious understanding of the concepts of grace and evil as helpful. In communicating these to clients, respondent 1 finds helpful that "Jung understood that grace is a gift." This is particularly useful for clients who are high achievers, with driven personalities who are headed for a heart attack." An understanding of evil helps too, as respondent 1 states that "...an understanding of evil can help a person to know what is good." Respondent 2 states that Jung, as compared to Freud and Adler, is more applicable to Christianity because Jung emphasizes spirituality. "I'm very attracted to Jung because he has a spiritual nature to his approach." Respondent 3 also

compares Jung's emphasis on spirituality with the theories of Freud and Adler and finds Jung as having "...conversation with Christianity." and is the "...only major school of psychology to take spirituality into account." Respondent 4 replies "Yes. The most important point is that Jung thought that there is a religious function in the psyche, related to the whole notion of the Self (see chapter I for a definition of this term), as opposed to Freud, who saw religion as a regressive pull." Respondent 4 further commented that Jung provided a powerful way to understand symbols, noting that religion is "all about symbols", and that the religious function helps religious people to integrate their own psychological journey or faith with their Christian journey. Respondent 5 mentions the importance of Jung's spiritual emphasis as being effective with Christians. The 12-step program (which Jung helped to inspire) is Christian based.

In question 5, all participants agree that Jung is more effective than other counseling modalities due to its emphasis on spirituality. The goals of both pastoral counseling and Jungian psychotherapy is spiritual development.

6. In what situations do you find that Jungian concepts are more effective with Christians than non-Christians, or vice-versa?

Respondent 1 states that

"...Jung's psychology and a correct understanding of Christian theology helps one to realize the concept of

salvation and to recognize the importance of evil and sin. One must come to understand the need to repent so that salvation and the gospel of Jesus can take on its meaning."

Respondent 2 says that "neither Freud not Adler have any room for spirituality and are totally secular. Jung works well with Christians because of its spiritual component." Therefore, in all situations Jung works better with Christians. Respondent 3 said: "It isn't necessarily Christians, but people who are looking for a spiritual basis in their lives. For Christians, the notions of taking symbols more seriously and viewing the bible stories symbolically opens up some more spiritual things for them." Respondent 4: "It depends on the nature of the non-Christian, but the Christian already has a set of symbols that they deal with. If a non-Christian has no value for symbols, it (Jungian concepts) would be difficult, but most do." Respondent 5: "Most of my population are faith people. Symbols and belief structure are more effective with Christians."

In their responses to this sixth question, three out of five respondents mentioned the importance of Christian symbols and an understanding of their meaning to give Jungian concepts more effectiveness with Christians.

7. What conflicts, if any, do you see between Jungian teaching and Christianity?

Respondent 1 commented that Jung "considered himself in his words to be on the far left wing of Protestant thinking.

The historical Jesus did not mean alot to him (Jung), but the concept of the Holy Spirit meant an awful lot to him." Respondent 1 also mentioned that if one takes a fundamentalist viewpoint there is a conflict. Respondent 2 stated: "I don't really see any. I think some people look for them, but I've never found any reason to mistrust Jung." Respondent 2 further comments that people find conflicts when they get into a "dualistic" nature of Christian thinking such that light is good and dark is bad and "...miss the emphasis of Jung who is saying that it is paradoxical , not dualistic, that everything has two sides: a human being has a dark side and a light side, alcohol has a dark side and a light side. To me, that makes perfect sense with the Christian faith." Respondent 2 adds that "Christians who see conflicts between Jung and Christianity don't understand their faith, They don't understand that the cross is a symbol of transformation. It is the supreme miracle of bringing light out of darkness." Respondent 3 states that conflicts occur when one "...comes from a standard literalist of fundamentalist interpretation. The closer you get to a standard literalist interpretation, the less interested you are in psychology at all." Respondent 4 sees as a limitation that "Jung didn't deal with the feminine, but was an advocate for the lost feminine. Jung was interested in Christ as a symbol, but not as a person." Respondent 4 further adds that "Jung was not helpful with gay and lesbian issues and that his observations are difficult to

read." Respondent 5 states: "I don't see a whole lot of conflicts because it (Jungian psychology) is based on such good psychological concepts. The only place I would say is that when inner energy leads an individual to destructive behavior, that can be a conflict."

The most frequent response to question 7 was the problem posed by taking a fundamentalist/biblical literalist perspective. Jung's disinterest in the historical Jesus was mentioned also, by two respondents.

Respondent 1: "His positive and good posture towards the

8. What are the areas of compatibility between Jung and Christianity? "Jung's insights that he in fact takes up the

Respondent 1 comments on Jung's serious view of grace and evil, whereas other psychologies do not take grace and evil seriously. Respondent 2 emphasized the concept of transformation, which is what the cross represents. The crucifixion is an example of transformation as Christ turned the cross from a symbol of shame to one of salvation. As Christians who accept Christ, we are called to be transformed as well. Jung emphasized spiritual transformation as a goal in therapy. Respondent 2 also comments on dreams as being in keeping with the Christian tradition. "Jung is the only one of the big schools (of psychology) that takes spirituality into account." Respondent 3 comments that Jung is very close to Christianity, mentioning the limitation of other psychologies in terms of spirituality. Respondent 4 comments

on Jung's emphasis on religious rituals and symbols "Jung helps us to build an understanding of symbols and rituals." This understanding helps the individual to reconnect with their Christian roots. Respondent 5 comments on Jung's emphasis on spirituality. "Jung's understanding of symbols and his belief system are effective with Christians."

9. What would you regard as Jung's greatest contribution to Christian/pastoral counseling?

Respondent 1: "His positive and open posture towards the interface of psychology and religion broadly understood."

Respondent 2: "Jung's insistence that we in fact take up our cross and follow the Lord. That we in fact must deal with darkness if we are to find light. We must embrace the shadow if we expect to be led to God." Respondent 3 states that Jung's greatest contribution is "The whole theory of archetypes. It gives us a language to deal with dream symbols and religious symbols. Archetypes connect our psyche with the spiritual realm through dreams, myths and stories."

Respondent 4 identifies Jung's "...deep interest in the unconscious" as his opinion of Jung's greatest contribution. Respondent 4 also mentions Jung's grounding of God in psychic processes and Jung's concept of the ego as important. Contrary to most schools of psychology, which are ego-based (consciousness), Jung acknowledges that although a strong ego is needed for proper functioning, the ego must step aside as

integration of the unconscious takes place. Respondent 5 lists universal archetypes, the collective unconscious, dream work, and difference in personality structure all as part of Jung's major contribution.

10. When and how did your interest in Jung develop in relation to your career as a pastoral or Christian counselor?

Respondent 1 stated: "It came in connection with my doctoral studies. Jung had a lot to say about religion from a psychological perspective. I was already ordained and doing doctoral studies in pastoral counseling." Respondent 2 attended a workshop at the University of Kansas about 12 years into his ministry. The workshop was built around a lecture on dreams given by a psychologist named Sam Keen. Respondent 2 said that he bought a copy of Jung's autobiography "Memories, Dreams, Reflections" at the workshop and has been interested since. Respondent 3 remembers a friend in seminary that was a parishioner of Morton Kelsey (see reference page). This individual was also a case study in one of Kelsey's books. "At the time, I was studying clinical pastoral education, a highly recommended course in seminary, with the idea that I might want to become a full time counselor. I decided to undergo personal counseling with a Jungian analyst." Respondent 4 states that he developed a new world view with his readings of Jungian psychology and through his own analysis. "This brought my faith back to a new level."

Respondent 5 developed an interest in Jung after seminary and through personal readings.

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

Summary

The purpose of this study was to determine how Jungian concepts are used in pastoral counseling. A ten-item questionnaire was developed by the researcher to determine such items as how respondents to this study identify themselves as therapists, what situations they use Jungian concepts in, how their interest in Jung developed, why they feel that Jungian concepts are applicable to Christianity, and what limitations, if any, they see in applying Jungian concepts to pastoral counseling. The researcher then identified Phoenix area pastoral counselors who use Jungian concepts with their clients. The final sample consisted of five Phoenix area pastoral counselors who are actively influenced by Jungian psychology.

Conclusions

From an examination of the answers given to the interview questions, the researcher concludes that Jungian concepts can have an important contribution to the field of pastoral counseling. Jung's emphasis on spirituality, theory of the archetypes, the process of individuation and emphasis on understanding the role of rituals and symbols are all important in developing a deeper Christian orientation and facilitating personal growth. The

researcher further concludes that Jungian concepts may be less effective with clients who come from a fundamentalist background.

The findings of this study indicate that the psychology of Carl Jung has much to offer to the practicing Christian. Whether the individual is a client or a parishioner in therapy or not, Jung's concepts help further the understanding of the Christian faith as the importance of the symbolic meaning found in biblical stories are examined along with the symbolic content of dreams. These symbols can also be found in the mythology of other world religions and in art and literature in general.

Based upon the findings of the study, learning Jungian psychology could help Christians to develop a deeper understanding of the Christian faith. Proponents of Jungian psychology in pastoral counseling identify the importance of rituals and symbols, the structure of the psyche, and dreams as fitting well with traditional Christianity. The researcher also believes that archetypes and the process of individuation can be seen throughout the biblical stories. A surprising conclusion learned from the study is that while dreams play such an important role in the development of many biblical figures, most modern Christians aren't paying attention to their own dreams.

Studying Jung could also help Christians develop an appreciation for the value of the stories in the Bible as

being far more meaningful than what they may first appear to be. Religion has always used story to convey spiritual truth and this understanding has helped the researcher's own spiritual growth. A friend once commented that he couldn't take the Bible seriously because "all it is, is a bunch of stories." One could have replied: "Yes, but stories contain spiritual truth and are the way of all religions."

with clients who have undergone Jungian-based pastoral counseling themselves.

Recommendations

This research project examined how Jungian concepts are used within pastoral counseling. As has been shown in the study, there has been much dialogue between proponents and skeptics of Jungian psychology's role in pastoral counseling. The results of this study could help clergy/counselors to develop a better understanding of both sides of the debate over whether Jungian psychology belongs in pastoral counseling or not, and if so, to what extent. This is important when deciding for oneself if and how much of Jung's thought fits within one's own style of pastoral counseling.

The researcher recommends further research in the field of applying Jungian concepts to pastoral counseling. An in-depth study of an individual analysis that utilizes dream interpretation and active imagination, for example, could demonstrate the path of individual personal growth, or what

Jung calls the process of individuation. A study of the specific rituals and symbols associated with the Christian faith could be an important work. Jung emphasized an understanding of rituals and symbols in order to help an individual reconnect with their Christian roots. Another study could entail interviews with some of the authors who have contributed to the literature review of this study or with clients who have undergone Jungian-based pastoral counseling themselves.

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APPENDIX

PERSONAL INTERVIEW QUESTIONNAIRE

This questionnaire is designed to get an idea of how Jungian concepts are used in pastoral counseling.

Questionnaire

1. To what extent (or how often do you draw upon) Jungian concepts in your practice?
2. Do you consider yourself primarily a Jungian therapist? If not, how do you identify yourself?
3. How do you educate your clients before treatment in Jungian thought?
4. When do you use Jungian psychology?
In what situations?
5. Are there certain goals that Jung accomplishes more effectively with Christians than other treatment modalities? Which are they?
6. In what situations do you find that Jungian concepts are more effective with Christians than non-Christians, or vice versa?
7. What conflicts, if any, do you see between Jungian teaching and Christianity?

8. What are the areas of compatibility between Jung and Christianity?

9. What would you regard as Jung's greatest contribution to Christian/pastoral counseling?

10. When and how did your interest in Jung develop in relation to your career as a pastor or Christian counselor?

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