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The Jungian Concept of *Complex Psychology*

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Abstract: Starting from the Freudian empirical philosophy, Jung will first clarify his own psychoanalytical method as analytical psychology. Basically, he tried to link the clinical analytics of various pathological cases, more or less related to the pathological area and the psychological theories that were synthesizing the result of this research and anticipating new levels that could have been pondered upon within the dimension of psychoanalytical exploring. Later on, Jung will reconsider his own theoretical and empirical options and will correlate the term of analytical psychology with that of complex psychology. What are the resorts of this transition and what features define the conceptual, experimental and pragmatic endeavours of this complex psychology, which Jung considers as the most loyal area of accumulation of his own psychological theories? What connections can be revealed from the Jungian theses between the dynamics of the human psychic, that can be revealed analytically and the one that can be inferred through the openings of the complex psychology? Is the Jungian complex psychology an elaboration related to the intervention of the researching subject or does it only represent the resultant of some aspects which are inherent to the reality of the human psychic, divided into conscious and unconscious? What place should be granted to the experience underwent within the Jungian complex psychology? Can we justify here the correlation of the Jungian complex psychology with the limitless spaces of art, religion and mythology? Is Jungian complex psychology one of the conceptual pillars of the emergence of post-modernism? The present text intends to ponder upon some conceptualized extensions revolving around these interrogative premises.

Keywords: *analytical psychology, introverted personality type, extraverted personality type, inner image, the anima archetype, feminine typology.*

1. Introduction

Often, when people talk about the Jungian contributions in psychology, they evoke the term of analytical psychology, while avoiding or ignoring that of complex psychology. Thus, the adepts of the Jungian theories generally become practitioners or are interested in assimilating the

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results of Jung's research that can be immediately implemented in the clinical exercise. Even though Jung admits the fact that he invested a great part of his intellectual energy in the pragmatic dimension of laboratory-type clinical research, the essence, the substance of the overall Jungian vision draws its potential from the area of conceptual theory and methodology, as well as from the area of intuitional experience. Therefore, the analytical psychology would have as main object the Jungian clinical practice, whereas the complex psychology would comprise, in its greatest part, the whole theoretical and interpretative, confessional and observational research and analyses made by Jung, the axiomatic centre of gravity being identified here with the experience (Wolff, 2017, p. 233).

The interference between the clinical psychological needs and the post-Jungian theories generated, for its members, a positioning in favour of the application of Jungian theories. Thus, the Jungian analytical psychology has come to be not only predominant over the Jungian complex psychology, but also to deem itself as the sole expressive and synthetic representative of Jung's contribution to the evolution of psychology. Despite this general tendency of deeming the analytical psychology as the most instructive research area in the Jungian psychology, the opinion that grants a great importance to the complex psychology in Jungian contributions and research is still maintained. Thus, one of the arguments constantly evoked in favour of this option is the impressive text of the *Red Book*, book that Jung, as an author, used to consider as the confessional work by excellence of his whole endeavour of talking to one's own soul. However, we cannot talk, in the case of this book, about an absence of the appeal to the empirical area but what is prevalent, overall, is the constant appeal to intuitional and abstract dimension. The dilemmatic and the interrogative areas and, especially, the symbols are prioritized here, since Jung considers that these aspects are part of the essence of human spirit. We are not talking about a break given to the rational and scientific logic, but about the emphasis put on the need to recognize, along with this logic, or, more specifically, with this type of logic, the existence of another ontic and gnoseological order and hierarchy, in the register of which the man lives and gets to know things differently, similar to the experience he has while under the oniric condition. After this Jungian book that can be considered, along with „Memories, Dreams, Reflections”, his autobiographical book, written by Aniela Jaffe, as a spiritual testament, there have been a lot of anthropological, cultural, gnostic articles and studies that have tried to interpret it from a hermeneutical viewpoint. But within the major directions in psychology there were tendencies reluctant to an objective assessment on the major

presence of the complex psychology within the *Red Book*. Further on, the substantiate extraction and highlight of the components of analytical psychology was stressed upon in this classical Jungian text. In this context, authors such as Antonia Wolff or H. Rickert clearly detached themselves from such a strictly empirical perspective on the Jungian interpretations and have tried to highlight the decisive presence of the elements of complex psychology in *The Red Book*, but also in plenty of other Jungian studies. Basically, Jung constantly tries to find a balance between the analytical and the complex psychology, so as to avoid being situated in the area of an exaggerated mysticism or of a Freudian type reductionist rationalism (Bârlogeanu, 2017, pp. 9-10).

2. From analytical psychology to the complex psychology

The risk of the exegesis on Jung's work comes down to the fact that, while trying to avoid a component represented by the complex psychology, one can go too far in excluding some basic dimensions of Jungian theories within the interpretative endeavour, resulting in a wrong image on the whole Jungian psychoanalytical perspective, by including the author in an area close to the Freudian conceptual immobility. A real recognition of the primordial character of the complex psychology in Jung's works cannot be made in the absence of an appeal from psychology and from the exegete to cultural fields adjacent to explorations in psychology, fields such as theology, philosophy or art. Relying on these correlations, that only reinvest the Jungian way of identifying the multiple connections between the dynamics of the human unconscious and similar fields in the human spirituality, one can analyse the epistemological character of the Jungian complex psychology and try to express the method of studying this psychology, the forms through which it becomes viable as an opening towards the individual and collective unconscious, towards their symbolic and archetypal expressions. Thus, one can assert that the Jungian complex psychology is not a product of simple superposition between natural sciences and cultural sciences, between the scientific and real analytics and the speculative humanist approach. On the contrary, the complex psychology represents for Jung an exploration that discovers the unity of the two registers of the human dimension, the scientific one and the humanist one. The man, concerning his profound psychic, constitutes the area of confluence between the evidences of rationality and intuitive experiences. Thus, the rational observation does not have to be opposed to the mystical revelation, on the contrary, the two can be assumed as two substantial forms of getting to know the human nature.

Thus, the Jungian complex psychology does not intend to bring together by force the two levels, that is the gnoseological one and the ontological one, but it only observes their co-existence and correlation, in the human psychic. The individual and collective unconscious cannot do without the rational knowledge of the conscious, but this latter cannot only live on the surface of the connection with space and time without the intrusions and breaches created in its structures by the symbolic and archetypal eruptions came from the unconscious psychic dynamics. The reality of this process seems to be neglected or projected in a secondary plan by the adepts of analytical psychology, who are centred on the utility of empirical applicability, can easily slip into the uni-directionality of the scientific character that Jung observed in authors like Freud, uni-directionality from which he definitely went away. The whole endeavour of the complex psychology, proposed and developed by Carl Gustav Jung, does not intend to delimitate psychological concepts or to indicate possible degrees of incompatibility between them. On the contrary, the role of complex psychology is to reveal psychological processes as synthesis phenomena, dynamics that reunite different ways of manifestation at the conscious, but mostly unconscious level. Thus, we can show here, among other things, the well-known Jungian distinction between the introverted personality type and the extraverted personality type (Jung, 2004, pp. 351-352). The subsequent interpretations of these postulations theorized and argued empirically by the Jungian conceptual and clinical endeavour manifested the tendency to neglect a decisive aspect that Jung evokes in the context of the analytics of the psychological behavioural typology. Thus, these interpretations evoke the two psychological types, by granting them a greater degree of autonomy and identity. Basically, they never seem to meet and to open from a symbolic point of view towards one another. However, the complex psychology reminds here the mobility of the human psychic and the fact that we cannot talk, for the dynamics of the conscious and of the human unconscious, about inviolable pivotal points or intangible boundaries. On the contrary, one of the main characteristics of the human psychic consists in this capacity of changing its features and parameters, the whole domain of the human soul being in a constant process of uninterrupted changes. Thus, a single individual can live the hypostasis of an introvert character and, subsequently, become extravert. Therefore, he can be, under the auspices of a certain context, an introvert but, if he is put in another ontic context, he can prove to be a real extravert. On this psychic mobility and elasticity of the human soul, the Jungian complex psychology attracted the attention, trying to take the psychoanalytical discourse out from the rigid spectre of the Freudian type dogmatic. Starting from such details

which open deeper valences of the Jungian thinking, exegetes such as Antonia Wolff have tried to grant an applicative deepening and clarification of certain concepts proposed by Jung among which the oniric experience, the active imagination, the unconscious and transcendental function, the archetypal structure, transfer and contra-transfer, the archetypal symbols, the dynamics of the complex or the mechanisms of eruption of unconscious data in the exercise of fantasies. What proves to be specific for the hermeneutic endeavour of Antonia Wolff is the tendency to generate new research concepts and levels, starting from the initial interpretations of these Jungian key-concepts. From the position of an analyst who did not only know Jung's work, but also his life, being close to him in pivotal moments of his destiny, she basically proposes to continue the Jungian research, to extend them, fact that implies reaching and exploring new fields of the human psychic, areas that Jung anticipated, but the time did not allow him to investigate them anymore. While assuming this mission, Antonia Wolff has the role of the newbie or disciple who carries forward the research initiated by the master. She is an authentic disciple for the fact that she does not only repeat, underline and take over from an interpretative viewpoint, the Jungian concepts developed under the paradigm of complex psychology, but also reveals new concepts and terms of the psychoanalytical research, postulating, the overall vision proposed by the Jungian complex psychology, with constant correlations with the area of exploration of the analytical psychology, which was also assumed by Jung. Thus, we cannot talk here about an exclusion of analytical psychological concerns, but on the contrary, about following the Jungian vision that used to centre its discourses on the researches in complex psychology, making several appeals to the area of the analytical psychology, in order to extract the arguments and empirical details necessary for supporting conceptual theories and assumptions. A representative case for approaching the Jungian complex psychology by exegetes is represented by the interpretation of the concept of *the image of the soul*. The common point with the terminological duality between anima and animus seems to be justified, in the context of the appeal to the Jungian psychoanalytical perspective (Neumann, 1989, p. 172). But what is highlighted here is not only this real connection, but also the capacity of the image of the soul to be transferred, as a primordial archetypal image, through the symbolized projection. Thus, this factor that has an intense psychic energy can be projected through the mechanisms of the symbols of a certain object or a certain being, creating a situation of intense dependence of that framework that was, thus, invested with the substance and the content of the archetypal soul image. At the same time, can be instituted the

introjection state, that is of projection of the soul image towards an area belonging to the inner part of the soul, towards an element that belongs to the deepest areas of the soul, a reactivated memory or experience. Here, again, we are witnessing the starting of the process of psychic dependence. In both situations, the risk of an accentuated neurosis is important, the side slip towards the loss of the soul coherence being extremely close. Only the balance that does not allow the excessive investment with archetypal value of some random exterior or interior elements can maintain the soul in the normality or in the superiority axis of the soul. Jung warned more than once that the mechanisms of the great religions correct this aspect, directing the psychic energy and the unconscious eruptions, through a certain control system and by making appeal to a primordial ethics of archetypal type, towards a constitution and an axiomatic set theory able to facilitate the spiritual evolution of the human individual and not his collapse in the irreversible psychic chaos (Rozuel, 2012). It should be mentioned that the result of the activations of this type of morality does not exclude ethical consequences, just as Kantian morality did not imply an abandonment of ethical coherence and axiomatic, but, on the contrary, its fulfilment (Sandu & Caras, 2013). Therefore, archetypal morality does not contradict the ethics of the consciousness but overcomes it through the consequences and scope of its purpose.

The projection of intense archetypal energies towards the reality of individuals can be an extremely damaging process, given the fact that the reports made towards these people are made under the terms and conditions similar to the religious process of idolatry. Certain totalitarian systems of the twentieth century have intensely used this process of projection and concentration of the archetypal energy at the level of the image of a sole leader, and the historical tragedies related to this were difficult to observe. Following the Jungian experience, one can observe that there is a positive component of the archetypal investment as well. Thus, when the process of romantic love comes into play, the person undergoing it becomes an open framework for archetypal projections, so as he/she turns into an ideal, deemed as the perfect man or woman. One can observe here the risks of a psychic side slip, but, however, this mechanism is the ideal place for the most intense states of affection and commitment towards a personality deemed as subject of the romantic love. We can mention here Antonia Wolff, who understood the importance of the archetypal transfer and projection in the dimension of the Jungian complex psychology from both the theoretical and the empirical perspective. Basically, it was, for a while in Jung's life, the subject of transfer of the archetype of the soul image, the

personality that Jung identifies as anima, archetypal structure with an overwhelming role in the definition of the female presence in the human destiny (Zamfirescu, 2007, pp. 7-9). In this respect, the excerpts from the *Red Book*, in which is evoked the female character of Salome, are representative. Taking into account all these evidences related to the affective component of the meeting with Jung's personality, Wolff will consider that it is compulsory to deepen the line opened by the complex Jungian psychology in this direction of exploring the archetypes of femininity and of the psychic energy corresponding to them. Thus, she will arrive to operate a difference within the psychic feminine typology, classification that postulated four distinct areas of the inner feminine behaviour and of its unconscious features. It is about the images of the mother, joined to the one of the wife, as well as the ones of the hetaira, of the Amazon and of the medial (Wolff, 2017, pp. 290-298). This example gives the measure of the way in which the Jungian complex psychology opened and facilitated new exploratory horizons in the field of understanding the human psychic dynamics and the operative inter-relations between the individual and collective conscious and unconscious. It is about identifying new unconscious fields and motivations of human behaviours and the way of knowing your own self and others. The ontic and gnoseological valences correlated with the Jungian complex psychology and its consistency, can be guiding marks of some new horizons of understanding the human destiny. At the same time, they are decisive pioneering openings in the sphere of post-modern thinking, a thought of interference between ethics and psychology, between moral and scientific exploration, between the theological axiomatic and the accuracy of epistemological evidence (Sandu & Ciuchi, 2010, p. 54). The dimensions that Jungian complex psychology has called on and continue to use are the basis of multiple perspectives mutations that have generated and are currently driving up cultural movements such as pop art, minimalism, conceptualism, or feminism. Also, from these new fields of manifestation of the human psyche, indicated and addressed by complex psychology, cultural creativity has seen new stages in its evolution materialized by the emergence of the new novel, absurd theatre, total theatre or happening. Journalism, correspondence, journalism literature as well as trends in value investing in the prosaic sphere, the ironic exaggeration and tendency of mythology of common opinion, the simplification of expression to the level of everyday orthodoxy, the anchoring of the poetic approach to the reality of the city - are just a few of the results of the cultural approaches the echo of resizing generated by complex psychology. All these substantial developments and

changes in the creative mentality of humanity essentially characterize a new cultural age, namely post-modernism. This fact gives the measure of the major influence that complex psychology has generated on the cultural media of all mankind. At the level of applicability tendencies of complex psychology theories can be said that they also found their echo in the spheres of social psychology understood not only as an empirical but also intuitive exploratory field, a sphere able of targeting predictions and anticipations of general social dynamics, mobility based essentially on the pulsating fluctuations of the collective unconscious, fundamental concept in the economics of Jungian psychoanalytic thinking (Sandu, 2017, pp. 22-23).

Returning to the example of the evocation of Antonia Wolff's personality, one can say that she has the privilege to understand not only the work, but also the life experience of Carl Gustav Jung, which allowed her, beyond the fact that she was a disciple who supported the Jungian complex psychology, also to identify her own being with the field in which the archetypal projections of the Jungian unconscious have been directed, at the same time with the exercises of affective confession and commitment that Jung lived and fully assumed. Antonia Wolff's evidences, in this sense, can constitute not only a source of conceptual data for the continuity of the complex psychology, but also an exact information register, which can support the clinical efforts of psychoanalytical assessment, diagnostic and treatment (Bârlogeanu, 2017, pp. 11-13). Therefore, the concept of complex psychology does not represent a closed psychological concept or mechanism, totally postulated and exploited by the theoretical and practical Jungian efforts. It was initiated by the analytical Jungian thinking, it was proposed to the field of psychological research as an invitation to reconsider the operability and the way in which human psychic should be tackled. The extension of the psychological endeavour beyond the limited area of laboratory proofs, of evidences quantified at the level of a psychiatric office therapy, represented for the Jungian analytical thinking a decisive priority. In this context, the complex psychology was the representative factor for such a bounce beyond the limits of strictly rationalist explorations. It does not intend to deny the empirical results, but to grant them a larger area of applicability, to loosen up their area of contact and interaction.

3. Conclusions

Through the concept of complex psychology, Jung did not reject the empirical research, but opened new fields of progress, indicating intuitive theories, waiting for their empirical confirmation. At the same time, he

insisted upon the fact that not all the aspects of the psychological truth are compatible with the definitions of empirical analyses. Thus, there are, in Jung's opinion, areas prone to the intuitive understanding, to the active symbolic perception within some phenomena such as the oniric experience or the creative and artistic visions. Art, mythology and religion come into play here (Jung, 2007, pp. 152-159). And the Jungian analytical thinking brings into play, at this level, the concept of complex psychology, not as an alternative to the one of analytical psychology, but as an exploratory opening that is likely to show areas of the psychic reality which are incompatible with the strictly rationalist scientific assessments. Thus, through this vast Jungian endeavour, we stress upon the fact that any perspective on the human being and on its psychological reality cannot be limited to empirical data, since the dimension tackled has vast segments which are prone to the intuitive process of knowledge, forms that are to be found in the creative and artistic act and or in the mythical and revealing one.

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