SAMPLE CHAPTER 6:
Adlerian and Jungian Counseling and Therapy

The pages of this Sample Chapter may have slight variations in final published form.
Adlerian and Jungian Counseling and Therapy

Chapter Goals

This chapter is designed to:

1. Foster an increased understanding of the Adlerian and Jungian theories of counseling and psychotherapy.
2. Assist you in exercising some of the skills that are associated with Alfred Adler’s and Carl Jung’s helping theories.
3. Deepen your thinking about the strengths and limitations of Adlerian and Jungian counseling from a multicultural-feminist-social justice perspective.
4. Expand your understanding of some of the ways in which Adlerian and Jungian concepts can be used in other aspects of your work.

Introduction

As noted in Chapter 5, Freud’s theory of therapy provides the basis of psychoanalytic thought, and as such, he should be credited with the birth of all intrapsychic and psychodynamic theories. However, it is equally important to acknowledge the ways in which Freud’s traditional views have been modified and extended by other psychoanalytic proponents. This chapter focuses on the important contributions two of Freud’s closest protégés have made in expanding our thinking about the psychoanalytic view of counseling and therapy.

Alfred Adler and Carl Jung have had a profound impact on psychodynamic thinking in the mental health professions. Both also had close relationships with Freud, although each ended in bitter disagreement over issues related to Freud’s psychoanalytic theory. Nonetheless, many positive outcomes ensued from the disagreement and personal estrangement with Freud. Among them is that the psychoanalytic perspective was greatly expanded as a result of the different theoretical contributions of Adler and Jung. The new concepts of Adler and Jung that contributed to their break with Freud are more consistent with multicultural counseling theories than are the views Freud espoused.

This chapter is designed to increase your understanding of the lives and work of Adler and Jung and to provide an overview of their theories of counseling and therapy. In addition, you will learn about some of the basic competencies needed when using Adlerian and Jungian helping approaches in your professional practice.
Alfred Adler and Adlerian Counseling

Alfred Adler was born on February 7, 1870, in Vienna, Austria. He lived with both of his parents and was the third child in the Jewish family. His father worked as a grain merchant, providing a middle-class lifestyle for his family.

Adler’s childhood was marked by a series of illnesses that greatly limited his ability to play outdoors. According to one of his biographers, “Alfred developed rickets, which kept him from walking until he was four years old. At five, he nearly died of pneumonia. It was at this age that he decided to be a physician” (Boeree, 2004, p. 2).

Despite his chronic childhood physical problems, Adler demonstrated a determination, outgoingness, and zest for life that carried over to his adolescent and adult years. His strong determination helped him achieve his goal of becoming a physician, and he acquired his medical degree from the University of Vienna in 1895.

During his college and medical school years, Adler became attached to a group of socialist students. Among them was his wife-to-be, Raisa Epstein. She was an intellectual and social activist in her own right who had come from Russia to study in Vienna. Alfred Adler and Raisa married in 1897 and eventually had four children, two of whom became psychiatrists themselves.

His encounters with socialist philosophy significantly impacted Adler’s thinking about the need for psychiatry and psychology to address the concerns of all the people, not just those affluent enough to afford the services of mental health professionals. Unlike Freud, who served persons of the upper middle class, Adler worked early in his medical career as a general practitioner in a lower-class part of Vienna (Boeree, 2004). These early professional experiences impacted his later thinking about the way people experience difficulties in their lives and develop psychological strengths.

Adler turned to psychiatry in the early 1900s and was invited to join Freud’s inner circle in 1907. His close association with Freud led Adler to thoughtfully reflect on Freud’s psychoanalytic perspective. This reflection resulted in the development of an alternative perspective on the Freudian view of psychological growth and development.

Overview of Adler’s Theory of Individual Psychology

Adler’s alternative theory, referred to as individual psychology, included numerous criticisms of Freud’s fundamental psychoanalytic propositions. The theoretical differences between these two important figures ultimately resulted in a formal split in 1911. Shortly thereafter, Adler’s psychological theory became institutionalized into The Society for Free Psychological Thought, which was organized in Vienna in 1912. This society began publishing the Journal for Individual Psychology shortly thereafter (Gilliland & James, 1998).

Another factor that contributed to the development of Adler’s psychological theory involved his participation in World War I. During this military conflict, Adler served as a physician in the Austrian army, first on the Russian front and later in a
children’s hospital. As a result of this experience, Adler “saw first hand the damage that war does, and his thought turned increasingly to the concept of social interest. He felt that if humanity was to survive, it had to change its ways” (Boeree, 2004, p. 3).

These life experiences led Adler to become what Corey (1995) describes as a “politically and socially oriented psychiatrist who showed great concern for the common person; part of his mission was to bring psychotherapy to the working class and to translate psychological concepts into practical methods for helping a varied population meet the challenges of life” (p. 186).

Although Adler’s unique psychoanalytic views on “bringing psychology to the people” gained acceptance by mental health professionals in Europe during the early 1900s, they were much slower in coming to the attention of psychological practitioners in the United States. In fact, it was not until the mid 1900s that Adlerian theory was introduced to American psychology by Rudolf Dreikurs. Commenting on Dreikurs’s contributions in introducing Adlerian theory to the field of psychology in the United States, Gilliland and James (1998) point out:

If not for Rudolf Dreikurs, the fledging Adlerian movement might have ceased to exist. Dreikurs pushed hard for the adoption of child guidance centers in American that were based on Adlerian principles. His prolific writings about Adlerian psychology and his own innovations, such as the use of group therapy, the modeling of real-life counseling sessions before audiences (Dreikurs, 1959), multiple therapist procedures, and a comprehensive counseling approach to children did much to bring Adlerian psychology to the attention of the general public. (pp. 42–43)

While the work of Dreikurs was instrumental in bringing Adlerian theory to the awareness of many counselors and psychologists in the United States in the mid 1900s, it was Don Dinkmeyer and his son, Don Dinkmeyer, Jr., who promoted the widespread use of Adlerian concepts in the United States through their commercial enterprises. These enterprises include two psychoeducational resources—

*Developing Understanding of Self and Others* (DUSO) (Dinkmeyer & Dinkmeyer, 1982) and *Systematic Training for Effective Parenting* (STEP) (Dinkmeyer, McKay, & Dinkmeyer, 1998)—that many counselors have found useful in promoting the healthy psychological development and effectiveness of children and parents.

As Adler’s theoretical perspective became better known in the mental health professions, it notably impacted many of the other major theories of counseling and psychotherapy that were being used in the United States. Commenting on this point, Gilliland and James (1998, p. 43) note:

A number of Adlerian concepts such as the idea of inferiority and superiority complexes, goal orientation, lifestyle, the will to power, dependency, and over protection have become so widespread that few realize they were originated by Adler. The logotherapy of Frankl (1970), the humanism of Maslow (1970), the existentialism of May (1970), and the rational-emotive approach
of Ellis (1971) all owe much to Adler. A number of other approaches, such as Glasser’s reality therapy, Satir’s family therapy, Berne’s transactional analysis, and Perls’s gestalt therapy, have also borrowed from Adlerian techniques. (Mosak, 1989; Sweeney, 1989)

**The Adlerian Worldview**

Alder’s theoretical perspective of human development catalyzed a major shift in thinking from Freud’s psychoanalytic theory. As noted in his theory of individual psychology, Adler’s worldview is distinguished from a Freudian perspective in several fundamental ways. First, while Freud emphasized the important role that the unconscious plays in a person’s psychological functioning, Adler placed a greater value on people’s consciousness in their development. Thus, from an Adlerian perspective, “consciousness rather than unconsciousness is the primary source of one’s ideas, values, and sense of psychological health” (Gilliland & James, 1998, p. 44).

Adler agreed with Freud’s assessment of the important impact that biological factors and early childhood experiences have on one’s personality development. He did not, however, share the same convictions as Freud about the ways in which these factors were thought to determine an individual’s personality development. While Adler agreed that biological, sexual, and aggressive drives as well as one’s childhood experiences increase the probability that an individual will develop in certain ways, he placed a much greater emphasis on people’s creative ability to realize their personal goals and live purposeful lives (Adler, 1963).

**The Teleological Nature of Humankind.** The notion that human development is largely impacted by goal-directed drives and purposeful actions is referred to as the teleological nature of humankind. Writing about these key Adlerian concepts, Seligman (2001) notes:

> For Adler, those characteristics of human development that were determined by heredity and early upbringing were less important than what the person made of them. He believed that all behavior was purposeful and goal directed, and that we can channel our behavior in ways that promote growth. For Adler, what matters to people is finding success, fulfillment, and meaning in life. Their actions reflect their efforts to achieve those goals, and the goals they value and how they seek to reach them are major factors in their development. (p. 78)

Another factor that distinguishes an Adlerian worldview from Freud’s psychoanalytic perspective involves the notion that the goals people strive to achieve in life are grounded in social considerations. Adler theorized that everyone is innately driven to explore new and untapped dimensions of their being by a uniquely human characteristic he termed social interest.
Social Interest, Personal Competence and Superiority, and Belongingness. Social interest is a central construct in Adler’s theory of individual psychology. According to Adler, this innate drive is grounded in a universal urge to satisfy three fundamental human needs:

- the innate drive to realize a state of perfectibility
- the need to achieve a sense of personal competence (or what Adler refers to as superiority)
- the desire to experience a increased belongingness with other persons

There is a close fit between these three aspects of Adler’s worldview and similar concepts reflective of the multicultural-feminist-social justice movement. The notion that humans are driven by nature to realize a state of perfectibility is consistent with the Black psychology model known as Maat (Obasi, 2002, p. 71). In explaining this construct, Black psychology theorists point out that the drive to realize a state of perfectibility is one of the seven character principles that comprise Maat. This innate drive is manifested in a person’s social interactions with others and is a key indicator of an individual’s mental health (e.g., the degree to which an individual consciously strives to realize her or his perfectibility within the context of the broader community of which one is a part) (Parham, 2002). Like Adler, multicultural theorists emphasize that the drive for perfectibility begins in early childhood as youngsters move beyond a state of dependence and toward a state of greater competence (or feeling of superiority, as Adler refers to it).

The emphasis that Adler placed on people’s innate drive to move beyond a pervasive sense of inferiority that marks early childhood is balanced by his belief that everyone can realize new and untapped dimensions of their humanity when afforded the opportunities to do so. Adler (1959, 1963) insisted that individuals move from feelings of inferiority to a greater sense of superiority and confidence when they have the opportunities to develop new knowledge and skills and are encouraged to do so.

Early Supporter of Women’s Rights. As an early proponent of women’s rights, Adler repeatedly argued that women should be provided the same opportunities as men if they were to move beyond their own innate sense of inferiority to feelings of competence and personal superiority. While this dimension of Adler’s worldview distinguished him from most of his colleagues, it is consistent with the call for equal treatment in the psychological development of females that is asserted by many feminist writers (Worrell & Remer, 2003). The emphasis that Adler placed on creating social conditions that more effectively enable individuals to move from the feelings of inferiority that characterize early childhood to a greater sense of personal competence and superiority later in life is consistent with the views of other multicultural-social justice counseling advocates (Ponterotto, Casas, Suzuki, & Alexander, 2001).
Consistency with Multicultural-Social Justice Theories. Martin Luther King, Jr. (1986), referenced Adler’s work in one of his best-known speeches, “The Drum Major Instinct.” In doing so, Dr. King gave credit for the way this noted psychoanalyst explains the process that enables people to successfully move beyond a pervasive sense of inferiority and dependence to an increased and healthy sense of personal distinction and self-worth when opportunities are available for them to do so. King (1986) went on to point out that the healthiest manifestation of the drive for distinction (or competence and superiority, as Adler refers to it) occurs when individuals express their love for others by working to create a greater level of social justice in the world.

Adler’s notions about people’s feelings of inferiority and superiority are also consistent with the writings of other multicultural theorists, who use similar considerations in describing the psychology of White racism and White superiority. One example of this is found in Welsing’s (1991) psychological analysis of these complex problems as they continue to manifest in our contemporary society. In presenting her assessment of these problems, Welsing suggests that many White persons intentionally or unintentionally perpetuate various forms of White racism and White superiority by using a host of defense mechanisms to compensate for feelings of inferiority and fear. According to Welsing, these feelings of fear and inferiority are linked to many White people’s perceived threats to their historical position as the dominant cultural/racial group in our society.

D’Andrea (2004b) builds on Welsing’s work by describing the different defense mechanisms that many White people use to deal with this anxiety. Among these are the use of denial, which helps to disengage individuals from the awareness of the complex ways in which White racism and White superiority continue to exist in our nation (D’Andrea, 2001). Also included is the use of projection, which is frequently exhibited when individuals blame other persons for bringing up issues related to White racism and White superiority for discussion and analysis. Welsing (1991) and D’Andrea (2006b) insist that many White persons unconsciously employ these and other defense mechanisms to reduce their feelings of fear and inferiority and to restate their feelings of superiority.

Other multicultural-social justice counseling advocates note that the striving for this kind of superiority results in a widespread state of psychological disorder among many in the United States (Myers, 1992). The disordered state of being rooted in this unhealthy striving for superiority contributes to the creation and maintenance of unjust social, economic, educational, and political conditions (Myers, 1992).

Other theorists point out that the racialized psychological and societal arrangements that characterize our contemporary society effectively maintain White people’s feelings of superiority by bestowing many unearned cultural privileges on them and reducing the opportunities that persons of color might otherwise have to realize their own competencies and to achieve a heightened sense of belongingness in our contemporary society (McIntosh, 1989; Scheurich, 1993; Scheurich & Young, 1997).
Life Tasks. According to Adler (1963), the urge to experience a heightened sense of belongingness with others is a universal drive. The drive for belongingness motivates individuals to become engaged in a host of life tasks that are of vital importance in a person’s psychological development and mental health (Adler, 1959). The three original life tasks that Adler discussed in his theory of individual psychology include:

- the need to develop friendships with others
- the urge to realize a loving relationship with another person
- the drive to be involved in a satisfying and productive occupation

From an Adlerian perspective, a person’s mental health is significantly impacted by the ability to establish friendships and maintain meaningful relationships with others. People who have difficulty establishing and maintaining meaningful friendships commonly experience varying degrees of depression, frustration, anger, and social alienation. Adler believed these negative psychosocial experiences lead many people to seek help in counseling and therapy.

Adler also described the vital role that more intimate and loving relationships play in fostering healthy personality development. His views on these issues represent additional ways in which he disagreed with Freud. Adler rejected Freud’s view that the urge to develop loving and intimate ties with others is primarily rooted in biologically based libidinal drives. Instead, Adler suggested that the universal need to give and receive love represents a vital dimension of every person’s social interest. From an Adlerian point of view, this dimension of social interest enables individuals to develop their capacity to experience and communicate a deep and genuine sense of empathy, compassion, and respect for others. Realizing these aspects of their humanity, people normally experience a heightened sense of psychological well-being and mental health (Adler, 1959).

Adler’s theoretical perspective of what constitutes a loving relationship and its relevance for a person’s mental health is consistent with many feminist counseling theorists, who emphasize the centrality of self-in-relation (Comstock, 2005). These considerations have relevance not only for female development, but also for the psychological health of men. Consequently, from an Adlerian and feminist point of view, healthy male development is reflected in those men who are able to experience loving, intimate, and respectful connections with women as well as other males. This requires men to transcend stereotypic and antagonistic views about gender differences and embrace the notion that women and men are equal partners in life and love (Adler, 1959; Taylor, 2002).

Spirituality. The evolution of Adlerian theory has resulted in the identification of another important life task. This task involves the need to develop a relationship to the spiritual (Mosak, 1989; Mosak & Goldman, 1995). In describing this component of the Adlerian worldview, Gilliland and James (1998) point out that “people do not
live by bread alone and must define a spiritual self in relation to the cosmos, God, and universal values and how to relate to these concepts to obtain a spiritual centeredness such that the other life tasks all take on meaning” (p. 45).

Directing attention to spiritual issues reflects another way that Adlerian theory differs from traditional psychoanalytic theory. Freudian psychoanalytic theory does not place much credibility on spirituality as a major factor in healthy human development. By including spiritual factors as important considerations in the tasks that people face in their lives, Adlerian theorists further expand the traditional parameters of psychoanalytic thinking. It is also useful to point out that the task of developing a relationship with the spiritual is consistent with the emphasis that many multicultural counseling theorists place on the special role that spirituality plays in the healthy psychological functioning of persons from diverse groups and backgrounds (Fukuyama & Sevig, 1999).

A Prevention Focus. A final point to be made about Adler’s worldview relates to the ways in which he used many of his theoretical premises to promote preventive counseling strategies in his professional practice. Adler implemented prevention counseling interventions in his work throughout much of his career by providing outreach services to persons in the greater community where he lived (Dreikurs, 1981; James & Gilliland, 2003).

Among the preventive outreach intervention strategies Adler implemented were setting up a number of child guidance centers in the Vienna public schools. The child guidance centers Adler established were intentionally designed to foster youngsters’ healthy psychosocial development through the use of teaching and learning approaches based on his principles of individual psychology.

Adler’s pioneering work in prevention intervention distinguished him from other theorists and practitioners of his time. Speaking from a more contemporary perspective, his pioneering efforts in this area are consistent with calls by multicultural-social justice counseling advocates for the development and implementation of more prevention interventions aimed at fostering the psychological health and collective empowerment of persons in diverse groups (Lewis & Bradley, 2002; McWhirter, 1994; Ponterotto et al., 2001). Competency-Building Activity 6.1 is designed to help you develop some of the basic skills necessary when using Adlerian principles in preventive counseling settings.

Other Key Adlerian Concepts

Fictional Goals. Competency-Building Activity 6.1 highlights the importance of acknowledging the goal-directed drives and purposeful actions that emerge from the teleological nature of our clients’ and our own development. Elaborating on these positive and growth-oriented aspects of human development, Adler suggests further that people develop fictional goals. Adler believed that these fictional goals develop during a person’s childhood and remain largely at the unconscious level of awareness throughout one’s life. Although the genesis of a person’s fictional goals can be traced
Competency-Building Activity 6.1
Implementing Preventive Counseling Strategies from an Adlerian Perspective

Instructions: To complete this competency-building activity, you will need the assistance of someone who is willing to participate in an interview that will last about 30 minutes. After you have found someone to participate in this activity, explain to her or him that you hope to achieve three goals in conducting this interview. First, explain that you want to provide an opportunity for her or him to learn about some life tasks from Alfred Adler’s theory of individual psychology.

Second, say that you would like the interviewee to identify those life tasks that he or she has had the greatest success in achieving up to this point in time.

Finally, let the interviewee know that you will ask her or him to talk about how to experience a more satisfying and productive life by consciously working on one or two aspects of a life task that would be helpful in this regard.

Once you have explained what you will be doing in this exercise, ask the interviewee if he or she has any questions or comments.

After you have answered any questions, describe the following life tasks discussed in Adler’s theory.

- Life task 1 relates to people’s need to develop friendships with others.
- Life task 2 relates to the drive that all people have to realize a more intimate and loving relationship with another person.
- Life task 3 relates to the drive to be involved in a satisfying and productive occupation or career.
- Life task 4 relates to the need and satisfaction one derives from developing a spiritual perspective in life.

Step 1. Take a few minutes to explain any aspects of these life tasks that the interviewee may have questions about.

Step 2. Ask the interviewee to identify the life task(s) that he or she is doing well with and derives a great deal of satisfaction from. Be sure to use the microskills described in Chapter 4 to help the interviewee discuss thoughts and feelings about this issue(s) in as much detail as possible.

Step 3. Focus attention on the life task or tasks that may represent more of a challenge at this time. Let the interviewee know that researchers in the fields of counseling and psychology have noted that people can prevent problems from occurring in the future and experience a greater level of personal satisfaction and productivity in their lives when they take time to reflect on personal strengths developed as a result of successful accomplishment of various tasks. Ask the interviewee to identify specific areas he or she is committed to improving.

Step 4. Talk with the interviewee about the specific life task(s) he or she would like to more effectively address in the future. Then explore what action she or he would be willing to take to address this life task(s) in the next 30 days. Be sure to assist the interviewee in (1) identifying practical strategies to implement in the near future, (2) discussing how such action strategies will lead to a greater sense of personal satisfaction and productivity, and (3) making a commitment to take such action in the next 30 days.

Mental health professionals can be helpful in assisting clients to develop the knowledge and skills that are useful in leading more satisfying and productive lives. They can do so by using some of the ideas that are reflected in an Adlerian worldview of counseling and therapy. This competency-building activity is designed to assist you in

continued on next page
Competency-Building Activity 6.1, continued

When you have completed this competency-building activity, take a few minutes to write down your reactions to this exercise. We encourage you to then add your written reactions to your personal/professional development portfolio. This will enable you to keep a record of the different ways that you are affected by the exercises presented in this book.

to her or his childhood and family experiences, these unconscious and personalized goals strongly influence the way people think, feel, and act throughout their lives.

It is important to understand that fictional goals essentially develop in conjunction with people's subjective interpretation of their life experiences and personal understanding of their place in the world. This is a key concept that Adler referred to as the **phenomenological nature of human development**.

**Private Logic.** From an Adlerian point of view, people's phenomenological nature leads them to construct unique meaning of the experiences they have in life. These unique personal constructions and interpretations of the world lead people to unconsciously develop their own **private logic**. Though typically situated at the unconscious level of a person's awareness, this private logic significantly affects the way individuals think and feel about their purpose in life and the manner in which they strive to achieve their fictional goals (Adler, 1959).

Dreikurs (1981) expanded Adler's original description of the phenomenological nature of human development and the private logic people use to realize their fictional life goals. He maintained that these Adlerian concepts include unconscious beliefs about who one is, convictions about who one should be, thoughts about what the rest of the world should be like, and notions about what is ethically right or wrong.

Within the context of an Adlerian perspective, healthy human development occurs when individuals become more conscious of the unique ways in which they have unconsciously constructed meaning of the world. This consciousness-raising process is central to Adlerian counseling and therapy and represents what is called a **phenomenological approach to helping** (Adler, 1959).

**Family Factors.** Adlerian counseling strategies are based on the belief that clients' mental health and sense of well-being are enhanced when practitioners use a phenomenological approach to helping assist clients in becoming more fully conscious of their fictional goals and the private logic that underlies their striving to achieve these goals. Adler believed that practitioners need to help clients explore how their
family history and experiences impact their development. In doing so, he directed particular time in discussing how one’s family constellation contributes to the formation of an individual’s fictional goals and private logic (Adler, 1963; Sweeney, 1989).

The term family constellation refers to the composition of an individual’s family and one’s position within that primary social system. Gilliland and James (1998) point out that “the family constellation mediates the genetic and constitutional factors the child brings into it and the cultural factors the child learns from it. The personality characteristics of each family member, the sex of the siblings, family size, and the birth order of the children all influence how the individual finds their niche in life” (p. 49).

Adler directed particular attention to the ways in which a person’s family experiences and birth order affects her or his style of life. This multifaceted concept holds a central position in Adlerian theory. Lundin (1989) outlines several factors that comprise this important aspect human development. These include an individual’s

- problem-solving style and skills
- unique expression of her or his creativity
- attitudes toward life
- opinions about oneself
- ways in which an individual strives to fulfill her or his social interest and drive for competence/superiority
- expressions of one’s entire personality

Adler (1963) discussed at length how a person’s style of life is significantly affected by her or his birth order within the individual’s family constellation. He described how four different birth order positions commonly impact an individual’s personality development. These birth order positions are described as follows:

1. The firstborn. The first child occupies a unique position in the family constellation. She or he starts out as the only child, who is commonly showered with a great deal of love and attention by her or his parents. The firstborn child is put in a position as being a pioneer—the first to travel the birth canal, the first to challenge adults’ parenting abilities, the first to lead the way for younger siblings.

   Although the first child is often given much attention and love, he or she is dethroned from this position when a second child enters the family constellation. Unless parents are careful to prepare the first child for this dethroning event by continuing to direct much attention and love to the first child, problems are likely to occur.

   Adler believed that the firstborn is more likely to become a leader, since younger siblings manifest a greater level of inferiority and dependence in the family constellation than the oldest child, who has had more time and opportunity to develop various competencies.
2. The second born, or middle child. Second-born, or middle, children are cast into a situation that fosters a heightened sense of competition. Their lives are a continuous race to catch up with the firstborn. The competitive attitude stimulated in some middle children may be so strong that they become revolutionaries or fearless and outspoken leaders in their careers.

However, Adler noted that the competitive attitude second-born youngsters acquire because of their position in their family constellation usually operates within reason. As such, the second child is thought to be less vulnerable to psychological problems later in life that either the first- or the last-born child.

3. The last born. The youngest child is the most likely to be the pampered one in a family constellation, as many parents realize that this will be their last child. The pampering treatment many last-born youngsters receive during childhood influences their development in many ways.

On the positive side, Adler cited numerous cases where the last born strives to excel in whatever she or he endeavors during adulthood. He also noted how this positive potential is reflected in many fairy tales, where the youngest child in a family is portrayed as a hero, heroine, or winner.

On the other hand, last-born children may experience a heightened sense of egocentricity as a result of the special treatment they receive from their parents early in their lives. This may result in difficulties later in life, especially in interpersonal situations that demand a heightened level of mutuality and reciprocity to function effectively with others.

4. The only child. Like the youngest child, the only child is likely to be pampered. Given the unique position of the only child in the family constellation, Adler suggested that he or she is not likely to develop a competitive lifestyle.

Because only children are often the center of attention in the family constellation, they may develop exaggerated opinions of their own importance. Adler suggested that the only child may also develop a lifestyle that is marked by timidity and overdependence on others.

Adler’s birth order hypothesis has become popular in the media, but research data have not really substantiated these ideas. Nonetheless, with so many people aware of birth order, it is very likely that the Adlerian story has entered the cultural consciousness. Because people expect birth order to make a difference, it is very likely that it sometimes does. As such, used carefully, birth order can be a useful counseling construct.

As is the case with all of the counseling and psychotherapy theories presented in this textbook, Adler’s theory of individual psychology has its strengths and weakness. It is our hope that you will refrain from overgeneralizing any aspects of Adlerian theory in your work with clients. We believe that, like the pieces of a complex puzzle, each theory presented in this textbook will provide useful concepts that can be pieced together to foster the psychological development and well-being of clients who experience different challenges in their lives. We do not believe that any one single theory is the best or should be used universally among all the clients we serve.
Some of the strengths and shortcomings of Adler’s theory of individual psychology are discussed later in this chapter. That discussion is aimed at helping you think about the types of clients that are likely to benefit from the concepts included in Adler’s theory. Before embarking on that discussion, your attention is now directed to the application of Adlerian counseling and therapy in professional practice.

**Adlerian Counseling and Therapy Strategies: Applications for Practice**

Most clients come to counseling and therapy in the hope that they will find new ways to deal with different problems and challenges they are experiencing in their lives. Adlerian counselors and therapists operate in a certain way to achieve specific outcomes that are consistent with the theoretical worldview and concepts described above. These outcomes include assisting clients to realize a greater level of social interest and gain a better understanding of the beliefs, motives, and feelings that underlie their lifestyles. In addition, these practitioners help clients develop new insights into mistaken goals and self-defeating behaviors as well as explore alternative ways of thinking, feeling, and acting in the world (Carlson & Sperry, 2001).

As they attempt to achieve these outcomes in counseling and therapy, Adlerian counselors strive to help people acquire new insights, knowledge, and abilities that are necessary to develop a lifestyle that is more personally satisfying and productive than their current lifestyle. This is often accomplished when counselors and therapists facilitate clients’ movement through four stages of the Adlerian counseling process, as presented in the following subsections.

**Stage 1. Building a Trusting Relationship**

Adler (1959) emphasizes the importance of taking time to develop a respectful, mutual, and empathic relationship with clients in the first stage of the helping process. One of his reasons for doing so relates to the tendency of clients to engage in what is referred to as safeguarding. Safeguarding is an unconscious defense mechanism many clients use to defend themselves against examining and altering the fictional goals they acquired earlier in their lives, regardless of how unsatisfying, unrealistic, and self-defeating these goals may be.

Another reason Adler gives for establishing a positive and trusting relationship at the initial stage of counseling and psychotherapy relates to the fears and dangers clients commonly experience when entering the therapeutic situation (James & Gilliland, 2003). These include the fear of

- becoming overly defensive in counseling
- being exposed for who one truly is
- being disapproved of by the counselor
- being ridiculed
Stage 2. The Assessment Stage

In addition to building a trusting relationship, helping clients to assess various dimensions of their lifestyle is also critical in this counseling framework. In conducting this lifestyle assessment, counselors take time to assist clients in talking about their beliefs and feelings as well as their motives and fictional goals (Carlson & Sperry, 2001).

Such assessment includes encouraging clients to talk about their early recollections and memories of their family atmosphere and constellation, to consider the impact of their birth order on their development, and to explore their dreams. Using these approaches in the assessment stage of Adlerian counseling enables clients to explore aspects of themselves they rarely take time to consider in the context of the busy and rapidly changing world in which we live and work. This stage is different from the second stage of the five-stage interview (Chapter 4), which focuses on defining problems, concerns, issues and finding positive strengths of the client.

Stage 3. Promoting Insight

At this stage of the helping process, Adlerian counselors assist clients in developing new insights regarding unsatisfying aspects of their fictional goals and self-defeating behaviors. To assist their clients in becoming more conscious of these unconscious aspects of their psychological development, Adlerian counselors frequently make use of the kinds of the interpretation and confrontation skills that are described in Chapter 4. This portion of the session closely approximates the fourth stage of the microskills framework.

It is important to emphasize that Adlerian counselors are interested not only in promoting intellectual insights into their clients’ lifestyle and fictional goals, but also in stimulating changes in the way clients act so that they can develop new and more satisfying lifestyles grounded in the personal insights gained in therapy. Commenting on the importance of using the above-mentioned skills to foster the development of such insights, James and Gilliland (2003) explain that “the client gains insights through the counselor’s interpretation of his or her ordinary communications, dreams, fantasies, behavior, transactions with the counselor, and other interpersonal
interactions. The purpose in interpretation is on purpose rather than cause, on movement rather than description, on use rather than possession” (pp. 113–114).

Stage 4. Reorientation
The challenge of helping clients move from developing new insights to more effective and satisfying actions is the focus of the final stage of Adlerian counseling and therapy. To facilitate these important changes, Adlerian counselors begin by gently offering alternative ideas for the client’s consideration (Dinkmeyer, Dinkmeyer, & Sperry, 1987). As a result of building an increasing sense of trust and mutual respect with the client, Adlerian counselors move to using a more confrontational approach to intentionally assist clients in committing themselves to trying out new and more effective ways of responding to the challenges and problems in their lives. This includes getting clients to express a personal commitment to implement new ways of acting in their daily lives during this fourth stage of counseling and therapy. This stage is virtually identical with the fifth stage of the microskills interview.

Practical Implications and Limitations of Adler’s Theory

Adler’s individual psychology theory is unique in its emphasis on human perfectibility and innate propensity to engage in positive social interests. The teleological or goal-directed nature of humankind that represents the core of Adler’s theory sharply contrasts with the deterministic view of humanity put forth by Freud.

These positive aspects of Adler’s theory resulted in his strong advocacy for the use of encouragement in counseling and psychotherapy. By serving as a source of encouragement, counselors and therapists implicitly provide clients’ with a sense of personal affirmation and hopefulness that is often missing in other traditional psychoanalytic helping approaches (Lewis et al., 2003).

Of all the psychodynamic theories, Adler’s has had the most pervasive impact in that it has been extended to other aspects of counseling beyond individual therapeutic interventions and to other professional fields as well. The effects of many of Adler’s theoretical concepts are reflected in various forms of group counseling, parent education interventions, and family system counseling strategies.

Adler’s writings complement many of the current contributions offered by various multicultural-feminist-social justice counseling advocates in the field today. The positive attention Adler directed toward the psychological needs and social interests of women distinguishes him from most other psychodynamic theorists of his time. In many ways, Adler’s theoretical concepts in these areas were precursors of some of the central psychological issues presented by contemporary feminist counseling and psychotherapy theorists. As alluded to earlier, contemporary concepts related to the self-in-relation or the relational self that represent a cornerstone of most feminist counseling theories reflect the importance Adler placed on the connections people make with others.
Adler’s social interest concept and his emphasis on the innate human drive to realize an increased sense of one’s perfectibility complement the worldviews of persons in other diverse cultural/racial groups. These Adlerian constructs fit well into an African-centered cosmology, as reflected in the Black psychology model referred to as Maat (Obasi, 2002).

While it is important to acknowledge the different ways that Adler’s contributions complement the writings of many contemporary feminist and cultural theorists and researchers, it would not be accurate to portray Adler as a vociferous multicultural-feminist-social justice advocate during his time. However, he might well have been at the forefront of the present paradigm shift that is emerging in the fields of counseling and psychology, given the ways in which his writings match the views expressed by many multicultural-feminist-social justice advocates in the field today.

One of the notable limitations of Adler’s theory of individual psychology relates to the emphasis he placed on the need to explore the impact of the family constellation and birth order in the helping process. While it is reasonable to assume that it is important to promote a clearer understanding of the ways in which a client’s family experiences and birth order unconsciously contribute to the challenges and problems faced in life, an overemphasis of these considerations may lead to an underexamination of other aspects of a client’s unconscious. As you will find later in the description of Carl Jung’s theory, other aspects of a client’s unconscious (such as the personal and collective unconscious) are thought to be equally important when using a psychodynamic approach in counseling and therapy.

Another limitation of Adler’s theoretical framework relates to the question of the empirical validation of the central concepts associated with individual psychology. Although researchers have validated Adler’s ideas about the impact of birth order on psychological development (Lombardi, 1996), empirical support for other Adlerian concepts and counseling approaches is generally wanting (Seligman, 2001).

While it is important to be cognizant of the weaknesses associated with individual psychology, the tremendous benefits that can be derived from implementing many of Adler’s concepts about human development into counseling, psychological, and educational practices outweigh the limitations.

### Carl Jung and Jungian Therapy

Carl Gustav Jung was born in Kesswil, Switzerland, on July 26, 1887, to Emile Freiswerk Jung and her evangelical minister husband. Jung had two siblings. His older brother died in his infancy, and his younger sister was born nine years after himself. From his own reports, Jung was a lonely and introverted child who experienced terrifying dreams that helped shaped his later thinking about the role that these psychic phenomena play in psychological development (Jung, 1960, 1964).

Jung’s parents had a significant impact on both his personal and professional development. Although a well-respected Christian minister, Jung’s father often
expressed doubt about his own religious faith. While Jung experienced disappointment in his father’s inability to fully accept the religious faith that he ministered, much of the emphasis Jung placed on spirituality as a critical factor in human development can be traced to his father’s influence (Schwartz, 1999).

Jung’s mother also had an important impact on his later thinking about human development. Seligman (2001) describes this impact in the following way:

Just as his father seemed to reflect polarization (the minister who was a disbeliever), so did his mother, a woman who followed socially accepted and often repressive standards in her own outward behavior but seemed to have a different almost clairvoyant inner self. The divergent personalities of his parents offered yet another polarity. The concepts of polarities and the persona (the parts of ourselves we show to the world) in Jung’s theory very likely originated in his family environment. (p. 101)

As an adolescent, Jung was an avid reader with interest in a broad range of fields. This broad interest led him to study philosophy, anthropology, the occult, and parapsychology on his own. In his early adulthood he attended medical school in Switzerland and initially directed his attention to internal medicine. He subsequently shifted his attention to psychiatry. Upon graduating from medical school as a psychiatrist, he was employed at a psychiatric hospital in Zurich. During this time, he gained experience working with individuals diagnosed as experiencing schizophrenia under the tutelage of Eugene Bleuler, a well-respected pioneer in the area at that time. Shortly thereafter, Jung married Emma Rauschenback, who was the daughter of a wealthy industrialist. The couple had five children—four daughters and a son.

A major turning point in Jung’s career occurred in 1907, when Freud invited him to help build the psychoanalytic movement. This invitation was largely due to Jung’s defense of Freudian theory in an attack by a professor at the University of Heidelberg (Kelly, 1990). While Freud welcomed Jung into his inner circle as a disciple and eventual successor, these two psychodynamic giants experienced a serious parting of the ways due to a number of major theoretical disagreements (Seligman, 2001). In an effort to distinguish his theoretical approach to counseling and therapy from Freud’s psychoanalytic framework, Jung referred to his conceptual framework as analytic psychology.

**The Jungian Worldview**

Carl Jung’s analytic psychology differs from Freud’s and Adler’s theories in a number of ways. First, unlike Freud’s emphasis on the negative instinctual nature of human development (which is highlighted in Freud’s description of innate sexual and aggressive energies), Jung wrote about people’s positive developmental potentials. This aspect of Jung’s worldview is grounded in the belief that people realize their human potential by finding ways to have a unique and positive impact in the world (Jung, 1954).
As discussed in Chapter 5, Freud maintained a staunch belief in the overarching impact that libidinal (e.g., sexual and aggressive) energy has on psychological development. This perspective underlies the belief in the biologically determined nature of human development that is reflected throughout much of Freud’s psychoanalytic work. Jung, on the other hand, stressed positive, cultural, and strength-based factors in a person’s development, maintaining that these factors have an equal if not a more substantial effect on healthy psychological growth.

Another aspect of Jung’s work that distinguishes it from both Freud’s and Adler’s theories relates to the way each of them described the process of psychological development. Freud and Adler argued that an individual’s personality development undergoes predictable changes across the life span. For Freud, these changes are manifested in the way individuals deal with the different tasks that are outlined in his psychoanalytic stages (see Chapter 5). Adler, on the other hand, promoted the notion that a person’s development can be largely traced to the manner in which one deals with a fixed set of life tasks (as described earlier in this chapter).

The Jungian perspective, in contrast, presents a more flexible and dynamic description of human development. This perspective highlights the notion that people are constantly undergoing various physical, cognitive, emotional, psychological, and spiritual changes throughout their lives. Jung’s fluid and dynamic view of human development is consistent with long-standing Buddhist beliefs about the constant changeability of all people (including people’s thoughts, feelings, and behaviors) as well as more contemporary insights from quantum physics about the fluidity all animate and inanimate entities in the world as described by quantum physics (Chopra & Simon, 2001; Levine, 2000).

One of the important dynamic factors that Jung directed particular attention to is the powerful and complex interaction of the individual’s ego (e.g., one’s conscious understanding of the world), personal unconscious, and collective unconscious. Jung’s description of the collective unconscious has been the focus of much attention among many psychodynamically oriented counselors and therapists (Jung, 1960).

Another important factor that Jung addressed in his work is the transcendental nature of human development (Jung, 1971). While this aspect of Jung’s theoretical framework has been viewed with skepticism by some traditionally trained psychodynamic professionals, it represents a central consideration of multicultural counseling theorists (Fukuyama & Sevig, 1999; Parham, 2002).

Like Freud and Adler, Jung believed that counseling and psychotherapy provide a useful means for people to transcend the unconscious parameters of their personalities and realize untapped dimensions of their potential for psychological development. These three theorists all agreed that it is important to help clients become more conscious of their personal unconscious and the ways in which it impacts their thoughts, feelings, and behavior. Jung greatly expanded the notion of the personal unconscious by postulating a deeper, more universal and collective unconscious that also affects everyone’s psychological development.
The Personal Unconscious. Like Freud, Jung believed that each individual possesses a unique personal unconscious that develops over one’s lifetime. According to Jung (1971), the personal unconscious includes memories of thoughts, feelings, and experiences that have been forgotten or repressed; that have lost their intensity and importance over time; or that have never had enough psychic energy to enter one’s consciousness.

Jung agreed with Freud that the personal unconscious exerts much influence over our current thoughts, emotions, and behaviors. He also emphasized that helping individuals become more conscious of the unconscious aspects of their psychic lives is a central dimension of counseling and psychotherapy. However, unlike Freud, Jung had a more positive view of the personal unconscious. While Jung agreed with Freud in acknowledging that the personal unconscious was a holding place for negative and unacceptable psychological images, Jung also believed that this level of the unconscious provides people with a source of creativity and guidance (Seligman, 2001).

Jungian counselors strive to help clients access the creative and guiding potential of their personal unconscious by fostering a greater awareness of the psychological complexes that influence their lives.

Psychological complexes represent different types of psychic processes that, although usually unconscious, affect a person’s way of thinking, feeling, and being in the world. These complexes have a broad impact on a person’s psychological functioning, ranging from minimal disruption to more serious consequences on an individual’s personality (Schwartz, 1999).

Commenting further on the meaning and purpose of addressing psychological complexes in counseling, Schwartz (1999) states:

Jungian counseling aims to separate psychological complexes from the unconscious into conscious awareness. Jung says we all have complexes and the real issue is whether or not they are controlling us. Complexes either repress or promote consciousness, inhibit or inspire, hinder development or provide the seeds for new life. Complexes are like magnets, drawing psychological and archetypal experience into a person’s life. They occur where energy is repressed or blocked, point to unresolved problems and weaknesses, and develop from emotional wounds. When a complex is touched, it is accompanied by exaggerated emotional reactions and may also be experienced physically.

A complex does not completely disappear, but the arrangement of energy changes with awareness. The psychic energy caught in the complex is accessed for personality development. No complex should entirely control the personality, but the ego complex dominates during waking life. The particular makeup of a complex is apparent through images pertaining to the unconscious psychological situation occurring in dreams and the synchronous events of waking life. One’s destiny can be adversely affected by a complex and psychological issues can remain unresolved for generations. For
example, a woman with a negative father complex may transfer a limited purview into everything male and operate from negatively biased perceptions that are rooted in her personal unconscious (pp. 98–99).

Although the personal unconscious is an important domain to address in counseling and therapy, Jung also believed that the collective unconscious plays an equal and perhaps an even more powerful role in a client’s mental health.

The Collective Unconscious. Not only did Jung use his description of psychological complexes to extend Freud’s view of psychic functioning, but he also introduced a new and controversial concept into the psychodynamic perspective, which he referred to as the collective unconscious. Jung’s description of the collective unconscious represents one of the most intriguing aspects of his theoretical worldview (Gilliland & James, 1998). In discussing this dimension of an individual’s personality, Jung asserted that it is comprised of a complex, universal, and primordial set of psychic images that are common to all of humanity (Jung, 1960). He referred to these universal psychic images as archetypes. In explaining the “collective” nature of the collective unconscious, Jung pointed out that archetypes are transmitted biologically across generations and cultures in the form of memory traces that are located in the cortex of an individual’s brain (Jung, 1960).

Adding to this point, Seligman (2001) explains that the collective unconscious is the “storehouse of latent memory traces inherited from the past that predispose people to react to the world in certain ways. The collective unconscious transcends individual experience and the personal unconscious and includes primordial motives or images passed on from our ancestors” (p. 104). The work of Bruce Taub-Bynum (1984, 1999) on the family unconscious (discussed in Chapter 5) closely relates to these ideas.

The Shadow Within. One aspect of the primordial motives associated with our ancestral archetypes that Jung wrote extensively about involves what he referred to as the shadow. The shadow represents the dark side of an individual’s personality. It includes those motives, images, thoughts, and feelings that we do not wish to acknowledge but that are a part of our psychological constitution. The shadow exists in both the personal and collective unconscious, where we attempt to psychologically hide it from ourselves and others (Jung, 1960, 1971).

Seligman (2001) describes this component of Jung’s theoretical worldview:

The shadow includes morally objectionable traits and instincts and has the potential to create thoughts, feelings, and actions that are socially unacceptable, shameful, and evil. At the same time, the shadow’s unrestrained and primitive nature is a wellspring of energy, creativity, and vitality. The shadow is, in a sense, the opposite of the persona. The persona seeks social acceptance and approval, while the shadow embraces the socially reprehensible. (pp. 105–106)
The Family Unconscious: Expanding Jungian Concepts through Multicultural Psychodynamic Theory

Multicultural psychodynamic counseling theorists identify three interrelated levels of unconscious functioning: the individual (Nobles, 1998), the family (Nobles, 1997; Taub-Bynum, 1984), and the collective cultural unconscious (Akbar, 1994; Parham et al., 1999). The individual unconscious that is described by multicultural psychodynamic theorists is similar to Jung’s personal unconscious. However, from a multicultural perspective, the individual unconscious and the defense mechanisms that are rooted within this level of the psyche are substantially influenced by the values, traditions, and myths that distinguish one’s cultural group from others, as well as by the level of personal attachment (e.g., personal identification) that individuals develop toward their cultural group.

**Family and Culture.** The family is where we first experience and learn our culture. The family unit is the culture bearer, and the nature of the family and its functions varies widely among cultures. Taub-Bynum (1984) speaks of the “powerful affective energies” we experience in the family. The interplay between individual and family affective experience is the formative dialectic of culture. It is not really possible to separate individuals, families, and culture, for their interplay is so powerful and persistent.

The interaction of family and culture is reflected in the psychodynamic life of the individual. When the individual is considered within the expanded context of the family unconscious, we readily see how each person’s psychodynamic functioning is implicated in the functioning of significant others who share the same field of consciousness, energy, and experience. This interrelationship can be seen in the choice of symptoms and behavior, both somatic and psychological, that are presented in counseling and psychotherapy.

A hologram provides a useful analogy. In a hologram, each image and area in the overall field reflects and dynamically enfolds each other area but from a slightly different angle. That different angle significantly can be seen as the perception and experience of “individuality” in the interdependent family system. Each family member contains the experience of the family and the culture, but each member has varying perceptions and experiences.

**The Family and the Collective Cultural Unconscious.** According to Taub-Bynum (1984), “the family unconscious is composed of extremely powerful affective (emotional) energies from the earliest life of the individual” (p. 11). This statement is in accord with the description of Jung’s personal and collective unconscious but extends these concepts by specifically directing attention to the unconscious domain that develops from our familial experiences. Essentially, our life experience in our family of origin enters our being in both positive and negative ways. Experience in the family (as contrasted with experience solely with a single caregiver) is transmitted.
6. ADLERIAN AND JUNGIAN COUNSELING AND THERAPY

to the child and becomes very much a part of the child's being (and later, of course, the adolescent and adult being). Thus, the construction, development, and recognition of the family of origin become of key importance in understanding the individual's development.

There is a marked relationship between these formulations and those of K. Tamase, another multicultural psychodynamic theorist (Tamase, 1998; Tamase & Inui, 2000). Both Taub-Bynum and Tamase maintain that many of the social and environmental constructions of reality the individual absorbs come from the family, which itself is located in a cultural context.

Like Freud and Adler, these multicultural theorists acknowledge the power of the individual unconscious in shaping people's psychological development. Like Jung, they also underscore the power of what they refer to as the collective cultural unconscious. Additionally, they emphasize that the family unconscious is yet another vital domain to consider in counseling and therapy situations.

In discussing the notion of the collective cultural unconscious, multicultural theorists (Nobles, 1997, 1998; Parham et al., 1999; Taub-Bynum, 1984) use concepts similar to those presented by Jung (1935). As noted above, Jung describes the collective unconscious as drawing on all the thought and behavior patterns that characterize various cultural groups over time. According to Jung (1935), Nobles (1997), and Taub-Bynum (1984), much of the collective unconscious is the repository of clients' experiences in their families. Consequently, when you work with an individual, his or her family and culture are also present (Nobles, 1997; Parham et al., 1999). From this multicultural psychodynamic frame of reference, the construct of the collective cultural unconscious becomes closely allied with issues of multicultural empathy and understanding (see Chapter 4).

**Therapeutic Implications.** You as counselor or therapist can assume that the client is in some way acting out his or her family and cultural unconscious. In some cases, the client will present a unique personal construction of the problem, but in other cases, family or cultural influences are more powerful and important than are individual forces.

The microskill of focus is a simple way to approach these complex issues. If a client presents an issue and you focus on that issue by emphasizing personal pronouns (“You seem to feel”) and “I” statements, the client will talk about the problem on an individual basis. If you focus on the family in connection with the individual, the process of therapy changes (“How did you learn that in your family?” “How does that experience relate to your family of origin?”), and the client will talk about issues from a family orientation.

At the cultural level, the focus changes to the impact of context and culture on the client's development and present worldview (“How does the Irish experience of Yankee oppression in Boston relate to how your family generated its ideas in the world, and how does that play itself out in you?” “What does being African-American [or other minority group] have to do with your family experience and your own view of yourself?”). These example questions are designed to illustrate
the interrelationship of the individual, the family, and the cultural context; specific questions and clarifications should be appropriate to the context of the interview.

Cheatham (1990) challenges the above constructions by suggesting that counselors not only need to understand what is happening in the client’s family and multicultural context, but also need to take action. More specifically, this multicultural theorist asserts that counselors and therapists need to (1) help families deal with the cultural setting which they are a part and (2) work to change a culture that often is more responsible for problems and pathology than are individuals or families.

At a more complex level, Taub-Bynum talks about the intergenerational transmission of symptoms in a family. If you construct a family history/genogram of an alcoholic client, you often find several alcoholics in the family over the generations. Family counseling theory (see Chapter 14) gives central attention to this dynamic.

The story of Kunta Kinte in Alex Haley’s popular book *Roots* (1977) illustrates the above point. Kunta Kinte, taken into slavery from Africa, provided his family with an image that played itself out over generations, right to the time when Haley wrote his book. Family members acted out this story over the generations in differing ways, but much of their thinking and behavior could be traced to this ancestor. For example, an upstanding member of the family might be acting out the positive intergenerational family script, whereas another family member might be in trouble with the law and acting out the negative family script. Each of these family members could be said to be engaging in a set of defense mechanisms that could be explained by tracing individual, family, and cultural history.

From both a Jungian and multicultural psychodynamic perspective, these defense mechanisms are used to ward off anxieties that are generated from psychological memories and images anchored within an individual’s personal, family, and/or cultural collective unconscious (Taub-Bynum, 1999). Counselors who use Jungian and multicultural psychodynamic helping strategies in their work intentionally strive to assist individuals in developing a new level of self-knowledge that enables clients to transcend the limits of being psychologically encumbered by their personal, family, and/or cultural unconscious (Parham et al., 1999).

The Transcendental Function and Individuation

There is a set of psychological and behavioral goals that is common to most mental health practitioners who use individual counseling and therapy services in their work. These goals typically include assisting clients to experience healthy catharsis of pent-up emotions, gain new insights into their lives, and learn new and more effective ways of addressing their life challenges and problems. Although Jung agreed that these are important aspects of counseling and therapy, he also introduced another important function that counseling and therapy can potentially serve. He referred to this as the **transcendental function** of counseling and therapy.

One of the central purposes of the transcendental function is to assist individuals in becoming more conscious of the psychic tensions that are embedded in what Jung
called psychological opposites. Jung (1971) indicated that “psychological opposites are the ineradicable and indispensable preconditions for all psychic life” (p. 169). He pointed to the conscious and unconscious aspects as general psychological opposites that need to be reconciled to attain a healthy state of self-realization. He also specified other archetypal opposites common to persons in all cultural groups, which he believed need to be reconciled and integrated into clients’ consciousness if they are to achieve the highest level of psychological health and development. One of the main opposites Jung discussed in this regard relates to the need for individuals to integrate the masculine (animus) and feminine (anima) archetypal dimensions of their personality (Douglas, 2005).

As a scholar who spent much of his career studying the psychology of people in a broad range of cultures and religions, Jung noted that cultural and religious/spiritual beliefs, practices, and symbols serve important roles in helping individuals reconcile conflicting psychological attitudes and emotions that emerge from archetypal opposites. This, in part, occurs in cultural, religious, and spiritual practices that acknowledge the existence of opposing and unseen forces that transcend concrete and commonsense interpretations of life.

The process of reconciling and integrating the psychological and archetypal opposites that Jung wrote about involves the process of individuation. From a Jungian worldview, individuation is “an instinctual force that continuously pushes us toward wholeness and realization of our particular meaning in life” (Kaufmann, 1989, p. 120). The growing sense of self-realization that emerges from the individuation and transcendental processes is a hallmark of psychological health and development that guide the work Jungian counselors and therapists do with their clients.

Other Key Jungian Concepts

Like Adler’s theory of counseling and therapy, Jung’s view of helping is grounded in the belief that people are teleologically oriented. As such, Jung believed that people are goal directed. More specifically stated, Jung’s theory asserts that people are driven by an innate propensity to realize an integrated sense of who they are as they move from childhood to adolescence to adulthood.

From a Jungian perspective, the process of becoming a psychologically healthy and mature individual fundamentally involves becoming aware of and integrating contrasting dimensions of one’s psychic life. Jung referred to these psychic dimensions as psychological types (Jung, 1971). The psychological types that Jung wrote about represent different ways that people consciously perceive and construct meaning of themselves and the world.

Jung used the terms introvert and extrovert to describe two general psychological types that are manifested in different “attitudes for perceiving the world and one’s relationship to it” (Schwartz, 1999, p. 97). An extrovert is an individual whose interest centers on surrounding people and things rather than on her or his inner thoughts and feelings. An introvert focuses on her or his inner thoughts and feelings before
responding to the external world. Schwartz points out that “the extrovert is influenced by collective norms, the introvert by subjective factors. Jungian analysts are predominately introverts, as are often those who come for this kind of counseling or psychotherapeutic treatment” (p. 97).

In addition to these two general psychological types, Jung described four psychological functions that determine the way individuals process internal and external stimuli. These four functions help clarify the different psychological types:

1. **Thinking.** People whose thinking function is dominant react cognitively and intellectually, seeking to interpret and understand their interpersonal interactions, cultural experiences, and other life events that affect their psychological development.

2. **Feeling.** The feeling function is the opposite of the thinking function. People whose feeling function is primary react emotionally, focusing on pleasure, dislike, anger, and other feelings stimulated by their life experiences.

3. **Sensation.** Sensation involves receiving and identifying physical stimuli through the senses and relaying them to perceptual consciousness. People who have sensation as their dominant function look at the facts and the substance of their experiences in life, seeking concrete evidence of its meaning and value.

4. **Intuition.** Intuition is the opposite of sensation. People whose intuition is their dominant function rely on hunches about where a stimulus has come from, where it is going, and what its possibilities are to determine their reactions and decisions related to the stimulus.

The Myers-Briggs Type Indicator (MBTI) is a popular psychometric test that provides a measure of the four bipolar psychological functions that are described in Jung’s theory: introversion-extroversion, sensing-intuition, thinking-feeling, and judging-perceiving. With appropriate training, counselors and therapists can use the MBTI to guide the approaches they intentionally decide to take in helping clients’ transcend their current psychological state as they move to a greater level of self-understanding and individuation.

**Jungian Counseling and Therapy Strategies: Applications for Practice**

Jungian counselors and therapists keep several fundamental goals in mind when using this theoretical model in practice. These goals include facilitating clients’ personality transcendence, transformation, and integration in such a manner as to stimulate a greater conscious understanding of their true selves (Jung, 1960, 1971). To realize their potential for psychological transcendence, transformation, and integration, clients are encouraged to explore and make new sense of material that is anchored in their personal, family, and collective (cultural) unconscious. By
becoming more conscious of these unconscious dynamics, clients are able to learn about the ways in which their persona (the socially acceptable side of one’s personality), shadow (the socially unacceptable side of one’s personality), and psychological opposites impact their personality development and daily functioning. From a Jungian perspective, the new insights and learning gained from these areas in counseling and psychotherapy increase the possibility that clients will be able to experience a greater understanding of their true selves as they realize transcendental, transformative, and integrative individuation.

To achieve these fundamental goals, Jungian counselors and therapists normally assist clients in moving through four stages in the helping process.

**Stage 1. Catharsis and Emotional Cleansing**

One of the main objectives of the initial stage of Jungian counseling is to develop a positive and trusting relationship with the client that allows her or him to feel safe in expressing feelings about various situations of concern. As the therapeutic alliance strengthens between the client and the counselor, clients are able to establish contact with the feeling tone of their unconscious complexes through the emotional cleansing process, which accompanies the effective catharsis that occurs in this stage of Jungian counseling and therapy.

Rychlak (1973) points out that the catharsis and emotional cleansing that occurs in the first stage of Jungian counseling is similar to the release of feelings about one’s problems that often occurs in the confessional rite of Christian religions. Jung (1971) explained that the catharsis and emotional cleansing that occurs in the initial stage of analytic counseling and therapy as well as in the Christian confessional rite are also manifested in the ceremonies, initiatory practices, and rites of passage of many diverse cultural groups.

The catharsis and emotional cleansing that are common to all of these human activities help foster the unfolding of the individuation process. As people are able to move beyond the limits of their persona by openly expressing emotions related to different experiences and problems within a supportive and affirming context, they are able to experience new dimensions of their humanity. The expression of these emotions enables clients in Jungian counseling, just as with those engaging in psychologically cathartic and emotional cleansing rituals in their cultural and religious contexts, to gain a deeper understanding and appreciation of the different psychological forces that impact their lives. They also experience a greater sense of psychological wholeness and realization of their meaning in life (Kaufmann, 1989).

**Stage 2. Elucidation**

Recognizing that catharsis and emotional cleansing are necessary but insufficient components of successful counseling and therapy, Jung stressed the importance of dealing with other therapeutic challenges in the second stage of the helping process. In the elucidation stage, Jungian counselors help clients construct new meaning of
their life situation and problems. This involves offering new interpretations about their clients’ physical and psychological symptoms by clarifying how their clients’ anima, animus, and shadow as well as their personal, family, and collective cultural unconscious impact their psychological functioning.

Issues related to transference and countertransference are keystones of this stage of Jungian counseling and therapy. The process of assisting clients to become more conscious of the unconscious factors that affect their psychological perspectives often involves the projecting of unconscious thoughts, feelings, and past experiences onto the therapist, as clients bring these psychic memories to the forefront of their consciousness. As transference emerges in Jungian counseling and therapy, counselors are also susceptible to experiencing countertransference, as their own unconscious dormant thoughts, feelings, and psychic memories are stimulated and projected onto clients.

Jung believed it is vital that counselors effectively handle the different types of transference and countertransference that are manifested at this stage in the helping process. It is important to do so, because clients’ individuation (e.g., the innate teleological propensity that drives people toward realizing a greater sense of personal wholeness and meaning in life; see Kaufman, 1989) is greatly enhanced when transference and countertransference issues are effectively dealt with at stage 2. To underscore the importance of this point, Jung insisted that counselors and therapists need to participate in analytic therapy themselves when working with their clients. He believed that, in doing so, counselors and therapists are better able to acquire new insights that will enable them to effectively address transference and countertransference issues as they emerge in Jungian counseling and therapy.

Stage 3. Education

The individuation process that was stimulated at stage 2 becomes extended and concretized in new ways of acting that clients are encouraged to manifest in their daily lives. Jung talks about the psychological risks clients experience as they strive to move beyond the familiarity and security of less conscious ways of being. In doing so, they have to break away from habitualized behavioral and thought patterns that provide a sense of personal predictability and control. As clients become more conscious of the many ways they project unconscious thoughts, feelings, and psychic memories onto other persons and situations in stage 2 of Jungian counseling and therapy, they are better positioned to exercise new behaviors that reflect a heightened consciousness and self-understanding.

Jungian counselors and therapists play an important role in the third stage of this helping process by being “supportive and encouraging, helping people to take risks to improve their lives” (Seligman, 2001, p. 109). Unlike other counseling and psychotherapy theorists presented in this book, Jung notes that it is not possible to describe specific counseling techniques that are likely to be effective in helping all clients move through the third stage of his helping framework. Commenting on this issue further, Rychlak (1973) asserts that at this stage “the therapist must now help
clients to educate themselves in all aspects of life that have been found lacking. Jung proposes no particular way of doing this, except to say that whatever needs doing will be made plain by this stage of therapy, and the therapist will need to act as a friend, by lending moral support and encouragement to the client’s efforts” (pp. 177–178).

Other Jungian experts point out that the first three stages are enough for many clients and therapy will be ended at the third stage. This occurs when clients feel their lives have been sufficiently enriched as a result of acquiring new knowledge and insights that enable them to realize a greater semblance of psychological balance (Gilliland & James, 1998). Jung (1954) forthrightly responds to this issue by stating that for some clients, “to educate them to normality would be their worst nightmare because their deepest need is to march to the tune of a different drummer” (p. 70). Understanding the true uniqueness that underlies the “abnormal” lives of these clients challenges therapists to encourage them to plunge into the fourth and most complex stage of Jungian counseling and therapy (Gilliland & James, 1998).

Stage 4. Transformation

Gilliland and James (1998) assert that the final stage of Jungian counseling is “unlike any other in psychotherapy” (p. 86). At this stage, clients work toward developing a new level of self-realization by increasing their capacity for personal transformation. The increased individuation and transformative processes that occur in stage 4 of Jungian counseling and therapy unfold as the client struggles to learn more about the shadow side of her or his personality.

Learning about the shadow side of one’s personality necessitates a dialogue with the ego (the conscious domain of one’s personality) and the self (the personal, familial, and collective cultural unconscious domains of one’s personality). Jungian therapists can facilitate this dialogue by helping clients become increasing aware of the role their persona (the socially acceptable side of one’s personality) plays in defending against becoming more aware of the shadow side of their personality.

This is a very challenging and difficult therapeutic task that requires a great deal of time and concentrated effort from both the client and the therapist. In successfully achieving this task, clients are able to experience a greater level of psychological individuation and realize new aspects of their human potential through the transformative process that characterizes the fourth stage in Jungian counseling and therapy.

Throughout the process of Jungian counseling and especially in the fourth stage, counselors and therapists work to assist clients to reduce the threshold of their current state of consciousness so that unconscious memories and images can emerge and ultimately become integrated into their consciousness. Jungian counselors and therapists use a broad range of intervention strategies to facilitate this consciousness-raising experience in the helping process. This includes identifying various images and symbols that emerge in clients’ consciousness as they proceed through the four
Counselors and therapists often use a combination of approaches when working with clients. The following case demonstrates how a university counselor utilized both Adlerian and Jungian concepts with one client. Both approaches incorporate techniques aimed at helping clients develop greater understanding of themselves so they can make decisions that have a positive effect on their lives.

Habib, a 21-year-old Arab-American college student, went to the university student counseling center seeking help with a general sense of depression that he started experiencing shortly after leaving home to attend school. During his first session, Habib discussed his apprehension in getting counseling, saying that he feared other people would think he was either crazy or weak because he could not deal with his depression on his own. He stated further that he was a happy and highly motivated person before coming to college but that now he found himself becoming depressed, withdrawn from others, and less interested in studying or even attending classes.

Habib’s counselor was trained in both Adlerian and Jungian theories and decided to use Adler’s teleological principle to first address Habib’s apprehension about counseling. The counselor did so by explaining that another way to think about people who seek counseling is that their taking this action was purposeful and goal directed. Habib said that he thought that was an interesting idea and wanted to hear more about it.

As Habib demonstrated more comfort and interest in the discussion, the counselor described Adler’s concepts of social interest and belongingness. Both ideas resonated with Habib, and he said he experienced much more interest in and belongingness with other people before coming to college. As he spoke, Habib noted that his social interest and sense of belongingness was directly tied to the Muslim community where he resided.

Recognizing the important role this community played in his life, the counselor informed Habib about two mosques located fairly close to the university. The counselor then asked Habib if he would be willing to visit either of the mosques and then talk about his experiences as part of his “homework” for the next counseling session.

After Habib agreed to do this “homework,” the counselor and Habib brainstormed other practical things he could do to regain his motivation and involvement with others. This resulted in Habib agreeing to attend 90 percent of his scheduled classes and doing at least three things with his roommates during the upcoming week.

At the next counseling session, Habib reported feeling less depressed. He attributed some of this progress to the fact that he had attended all of his classes and had done a “couple of things” with his roommates during the week. He also indicated that much of the change was tied to the fact that he had attended two religious activities at one of the mosques and had met several people his age who shared similar religious beliefs and values. Habib went on to say, “It sure helped to attend the services at the mosque and meet people my age there. I felt a lot like I do when I am at home.”

In an effort to build on the positive outcomes, the counselor talked about Jung’s concept of the collective unconscious. As the counselor began to explain the deep unconscious psychological connections that constitute Jung’s collective unconscious, Habib’s face lit up. “I know what you are talking about. I have met Muslims to whom I feel very connected, although I have only met them for a short period of time.”

During the next two counseling sessions, the counselor helped Habib learn about other Adlerian and Jungian concepts. This included exploring Adler’s private logic (e.g., the way individuals think and feel about their purpose in life) and exploring some of Jung’s archetypes.

continued on next page
Together they explored the degree to which Habib thought these concepts might have personal relevance for his own life and the challenges he currently faced.

The client ended his final session by voicing appreciation for the counselor’s assistance in helping him overcome his depressed feelings and in assisting him to learn about Adlerian and Jungian principles, which he said “made a lot of sense to him.”

By exploring Jungian and Adlerian concepts, Habib learned about the importance of extending his social interests beyond college. He came to understand what gave him satisfaction and fulfillment and became more motivated to identify specific strategies to keep such connections in his life.

Practical Implications and Limitations of Jung’s Theory

Jung’s interest in Eastern philosophy, mystical religions, and cultural mythology is reflected in many aspects of his theory of analytical psychology. These interests have much relevance for people from diverse groups and backgrounds, whose cultural worldviews and religious/spiritual beliefs do not resonate with many concepts embedded in much of Western psychology. Thus, from a multicultural perspective, Jung’s helping theory provides more affirmation for the legitimacy of many indigenous healing practices that have heretofore been viewed with much skepticism by traditionally trained counselors and psychologists (Moodley & West, 2005).

As noted earlier in this chapter, Jung’s theory of counseling and therapy may be particularly useful to implement with clients who reflect the sort of psychological maturity and intellectual capabilities that are necessary to comprehend such complex concepts as one’s persona, shadow, psychological complexes, and personal, family, and collective unconscious. However, it should also be noted that much of Jung’s
thinking about the importance of helping clients learn about the symbolic meaning of their behaviors has been incorporated into various forms of play therapy and sand therapy with children.

Another important implication of Jung’s theory involves his positive and growth-oriented view of human development. Unlike many of his contemporaries, who used pathological terms to describe clients’ problems, Jung used nonpathological constructs to define the challenges his clients faced in life. In doing so, he viewed clients’
depressed, angry, and confused experiences as unconscious messages that provide individuals a means to greater health and personal individuation rather than as indicators of mental illness. This aspect of Jung’s theory influenced the thinking of many other existential, humanistic, and Gestalt counseling theorists who followed him.

Despite these positive aspects of Jung’s work, his theory of counseling and therapy is not without notable limitations. One of the apparent limitations relates to his dense and challenging writing style, which is complicated by specialized terminology (Seligman, 2001).

Jung does not provide clearly spelled-out helping tools, counseling techniques, or psychotherapeutic techniques that are easily accessible to practitioners. Also, mastery of this theoretical approach requires extensive training and supervision. All of these factors contribute to the fact that Jungian counseling and therapy has not been as extensively researched as many of the other theories described in this book.

From a multicultural-feminist-social justice counseling perspective, Jung’s theory reflects a major weakness that is similar to the other traditional frameworks that have dominated the mental health professions. This weakness relates to the fact that while Jungian counseling and therapy directs much attention to clients’ inner psychic lives, little effort is aimed at addressing the various environmental conditions, injustices, and forms of cultural oppression that are known to adversely affect human development and healthy psychological functioning.

Despite the limitations noted in Jung’s analytical psychology, his theoretical contributions have had a significant impact on the work of many counselors and psychologists. The Professional Development Extension on page 174 discusses one of the most well-known offshoots of Jungian theory.

**Summary**

Thinking back to the beginning of this chapter, you may recall that we outlined several goals that guided the knowledge and skill-building exercises presented in above sections. These chapter goals included

- fostering an increased understanding of the Adlerian and Jungian theories of counseling and psychotherapy
- assisting you in exercising some of the skills associated with Alfred Adler’s and Carl Jung’s helping theories
- deepening your thinking on the strengths and limitations of Adlerian and Jungian counseling from a multicultural-feminist-social justice perspective.
- expanding your understanding of some of the ways that Adlerian and Jungian concepts can be used in other aspects of your work

We hope you feel that you have achieved the above-listed goals as a result of completing this chapter. In doing so, you are likely to now possess (1) a greater
understanding of the ways in which Adler’s and Jung’s work has contributed to the ongoing evaluation of the first force (psychodynamic counseling and therapy) in the mental health professions; (2) a deeper appreciation of the relevance of Adlerian and Jungian theories from a multicultural-feminist perspective; and (3) an increased sense of confidence in using some of the helping strategies, skills, and techniques associated with these two psychodynamic theoretical frameworks in counseling and therapy settings as well as in other professional theoretical situations in which you are involved.

Multimedia Resources for This Chapter

The following online resource offers video and other resources of particular relevance to this chapter of your text.

MyHelpingLab

If a MyHelpingLab passcode was included with your textbook and you have activated your passcode:

• go to www.ablongman.com/myhelpinglab
• enter the “Counseling” area of the site by clicking on that tab
• select “Video Lab” from the toolbar to the left of the page
• select “MyHelpingLab Videos by Theoretical Approach”
• select “Adlerian” and “Adlerian Play” modules to view various video clips of a therapist using these approaches with clients

www.ablongman.com/Ivey6e