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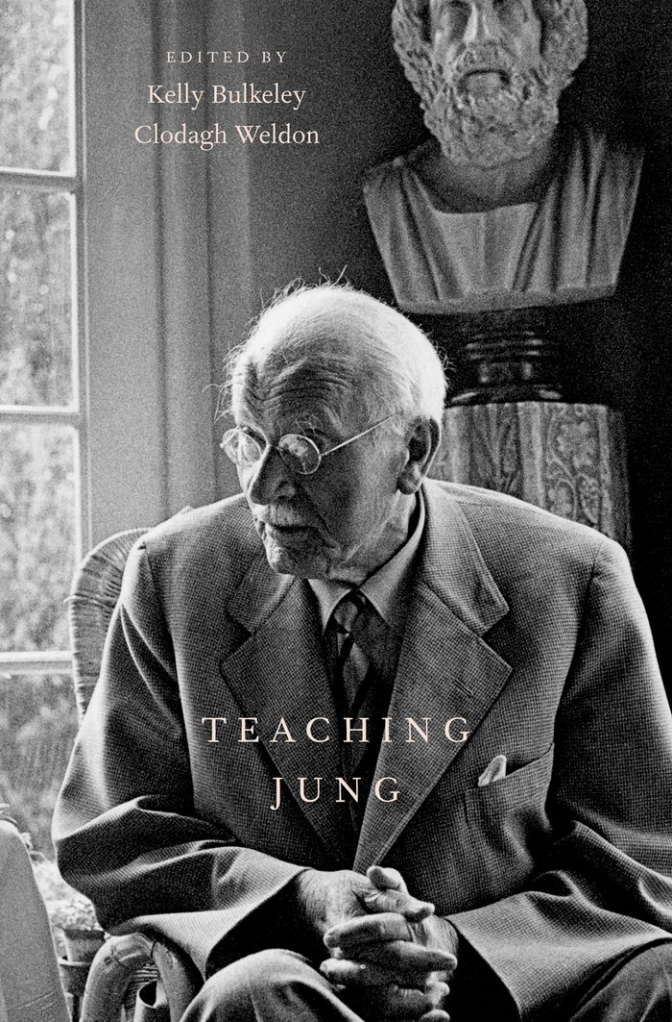

TEACHING JUNG

Teaching Jung

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Teaching Jung

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Introduction

Teaching with and against Jung

Kelly Bulkeley and Clodagh Weldon

Swiss analytical psychologist Carl Gustav Jung (1875–1961) made a major, though still contested, impact on the field of religious studies. Alternately revered and reviled, the subject of adoring memoirs and scathing exposés, Jung and his ideas have had at least as much influence on religious studies as have the psychoanalytic theories of his mentor, Sigmund Freud (1856–1939). Many of Jung's key psychological terms (*archetypes*, *collective unconscious*, *individuation*, *projection*, *synchronicity*, *extraversion*, and *introversion*) have become standard features of religious studies discourse. His extensive commentaries on various religious texts and traditions make it clear that Jung's psychology is, at one level, a significant contribution to the study of human religiosity. In works like *Symbols of Transformation* (1912), *Modern Man in Search of a Soul* (1933), *Psychology and Religion* (1938), *A Psychological Approach to the Trinity* (1942), *Transformation Symbolism in the Mass* (1942), *The Psychology of Eastern Meditation* (1943), *Aion* (1951), and *Answer to Job* (1952), Jung made pioneering efforts to explore the unconscious fantasies, fears, and desires underlying religious ideas and practices.

Furthermore, Jung's characterization of depth psychology as a fundamentally religious response to the secularizing power of modernity has left a lasting imprint on the relationship between religious studies and the psychological sciences. Just as he found protopsychological insights in the sacred texts of ancient religions, Jung identified essentially religious qualities in the modern scientific discipline of psychology. He not only used psychology to study religion but also used religion to study psychology. Of course, this opened him to strong criticism from both sides: from theologians

who rejected any such attempt to apply psychological categories to religion and from scientists who rejected the equation of their rational, empirical work with the experiences of mystics and dreamers. Jung's whole career may be summed up as an effort to bridge that divide. As shown in Peter Homans's *Jung in Context: Modernity and the Making of a Psychology* (1979), Jung saw the secularization of modern Western culture in largely negative terms, as a rupture in humanity's connection with the instinctual wisdom of the collective unconscious and the natural world. Jung welcomed the declining significance of institutional religion insofar as it liberated people from the tyranny of stultifying dogma and abusive clerical authority, but he worried that without anything to replace religion as a source of meaning, many people would suffer psychological problems and become vulnerable to new forms of cultural tyranny because of their desperate yearning for a way to make sense of the world and find a meaningful place within it. The rise of psychology, in his view, represents a healthier transposition of religion into the modern world by providing a secular means of healing suffering, finding guidance through times of life transition, interpreting symbols, inspiring creativity, and making personal meaning of life experience. In this sense, Jung's psychology is both an *analysis* of religion in the modern world and an *example* of it.

Jung's ideas have filtered through the cultural awareness of the modern West to such a degree that the students who walk into today's classrooms are already Jungians in many important regards. The challenge for religious studies teachers is to help students become aware of their inchoate impressions and develop a more thoughtful and informed understanding of depth psychology as a resource for studying religion. A critical engagement with Jung is an excellent means of preparing students for the more general, and more complex, task of making sense of religious phenomena in the contemporary world. Psychoanalytically informed depth psychology has been one of the most fruitful perspectives in religious studies for more than a century, and it remains a vital theoretical tool for researchers, teachers, and students. In light of the increasing diversity we see in our classrooms, Jung's ideas about the psychological multiplicities of religion offer a stimulating resource for education that aspires to be interdisciplinary, personally relevant, and critically reflective.

Teaching Jung presents a collection of individually authored chapters that give several different perspectives on Jung's psychology and its relations with religion, theology, and contemporary culture. Written by experienced educators and scholars who teach courses in a variety of educational settings, the book provides a resource for anyone interested in the relationship between religious studies and Jungian psychology. The book's contributors describe their teaching of Jung in different academic contexts (universities, colleges, seminaries, psychology institutes), with special attention to the pedagogical and theoretical challenges that arise in their classrooms. A central theme running through all the chapters of *Teaching Jung* is the intensified self-reflexivity that students experience when they directly engage with Jung's ideas. As the contributors will show, this self-reflexivity can be further cultivated in the classroom

in ways that enhance the analytic, interpretive, and critical thinking skills that characterize the best of religious studies scholarship.

The American Academy of Religion series on Teaching Religious Studies provides an ideal venue for scholars who work with Jung in these diverse academic, curricular, and pedagogical contexts and who want to engage in productive dialogue about how we teach Jung, what our learning goals are, how we integrate scholarly debates and concerns into our pedagogies, and how our teaching both reflects and influences the status of religious studies and theology in schools today. This book provides fresh perspectives on these issues by bringing together the ideas of well-respected scholars in religious studies, psychology, theology, and other disciplines whose teaching and research have explored the continuing relevance of Jung's ideas for the study of religion in the twenty-first century.

The book contains four main parts of four chapters each. The first part focuses on teaching Jung and religion in specific academic settings. These chapters lay out the pedagogical terrain, immediately alerting readers to the importance of institutional context in teaching Jung's work.

David Tacey, a professor of English, humanities, and the social sciences at La Trobe University, opens the book with an analysis of the conflict that may arise between Jung as an object of intellectual inquiry and Jung as an approach to the psyche. Such an imbalance, Tacey argues, not only misrepresents Jung but also leads to disastrous consequences for the learner (for example, an overemphasis on Jung as an approach to the psyche could lead to an inability to engage critically). In exploring the challenges of bringing Jung's ideas into the curriculum of contemporary universities, Tacey identifies four main approaches to teaching Jung (conforming, reforming, transforming, and informing), each with its own distinctive implications for the classroom. Readers will no doubt recognize aspects of these approaches to pedagogy in different chapters throughout the book.

Next, David L. Miller of Syracuse University reflects on forty years of experience of teaching Jung in a religious studies department. He discusses five major pedagogical pitfalls that can emerge when teaching Jung: a temptation to read Jungian thought in opposition to Freudian thought; a temptation to spiritualize Jung; a temptation to read Jung's notion of archetypes of the collective unconscious, as well as his views on anima and animus, as essentialist and essentializing; a temptation to view Jung's logic and rhetoric as "Gnostic"; and a temptation to read Jung's interpretations of art, religion, and culture as reductively psychologistic. In assessing these pitfalls, Miller argues that misreading Jung ultimately leads to misteaching Jung.

Ann Belford Ulanov, Christiane Brooks Johnson Memorial Professor of Psychiatry and Religion at Union Theological Seminary in New York City, considers the specific challenges involved in teaching Jung in a theological seminary and a graduate school of religion. Ulanov rejects the view that faith might be a drawback to effective teaching, a view common in secular settings and even in many departments of religion. Rather, she embraces faith as a resource in the study of the unconscious. Acknowledging that students of faith may

experience fear of, as well as fascination with, the psyche, Ulanov describes how she creates a space in the classroom to explore Jung's ideas by teaching Jung in relation to other major schools and perspectives.

In the final chapter in this part, Murray Stein, a training analyst at the International School for Analytical Psychology in Zurich, draws on a wealth of teaching experience at analytical institutes on five continents to describe the educational methods used in preparing students for professional work as Jungian analysts. Offering unique insight into the Jungian training experience, Stein makes a passionate case for a slow, careful, and deep reading of primary texts over a long period of time as the key to understanding Jung's thought. Furthermore, Stein argues that Jungian psychology should be read not as the rigid doctrine of the master but as adventurous explorations in psychological thinking—explorations that often lead the students who learn about Jung to gain new perspectives on cross-cultural patterns in religious life and spiritual experience around the world.

The second part includes chapters on Jung's interpretation of particular religious texts, practices, and experiences. These chapters demonstrate several different ways of applying Jungian theory to religious phenomena, and the authors describe their most effective methods of teaching Jung's ideas to their students.

Robert Alan Segal, a religious studies professor at the University of Aberdeen, offers an in-depth exploration of Jung's ideas about myth. Segal's principal concern is to show that teaching Jung on myth involves correcting several misconceptions about myth—for example, the misconceptions that Jung's is the *only* theory of myth; that Jung's theory is the *only* alternative to a literal approach to myth; that applying Jung to myth means simply finding archetypes; that the more archetypes found, the better the application; that for Jung all myths mean the same thing; that for Jung, myths are interpretable without any knowledge of the people and cultural context that created them; and that for Jung, *everything* is mythic. Once these points have been clarified, Segal provides a more sophisticated framework for understanding mythology that makes effective but critically reflective use of Jung's ideas.

Charlene Burns teaches Jung's analysis of Christianity in her undergraduate religious studies courses at the University of Wisconsin, Eau-Claire. Many of the students come from conservative Christian backgrounds, so their encounter with Jung's ideas regularly elicits strong responses and sometimes surprising transformations. As her chapter explains, Burns has discovered that Jung's own methodological commitments provide the necessary tools for effective teaching in religious studies and other disciplines. In her classes, the students examine the epistemological, philosophical, and theological underpinnings of Jung's ideas, particularly in relation to Immanuel Kant's philosophy and Friedrich Schleiermacher's theology. This gives students a broader context in which to understand Jungian theory and their reactions to it. Burns draws attention to possible problems and pitfalls generated by the arousal of cognitive dissonance in educational experience, such as when a lifelong Christian first encounters a psychological analysis of religious belief, and she shares her methods for avoiding those problems and transforming students' personal reactions into a positive force in religious studies pedagogy.

Clodagh Weldon, a theologian at Dominican University in Chicago, focuses on the pedagogical challenges raised when teaching Jung's controversial and often vexing *Answer to Job* in an Old Testament theology course on Prophets and Wisdom Literature. Offering a detailed exposition of Jung's most theologically daring text, Weldon examines the educational process of a student's learning Jung's theories as he confronts the dark side of the biblical God. Weldon argues that *Answer to Job* provides a useful means of encouraging students to consider multiple perspectives and methodological approaches to scripture. Further, she discusses the necessity of a baptism by fire into analytical psychology and presents several suggestions for framing Jung's methodological approach to biblical texts. Finally, she offers a number of pedagogical strategies she has found to be very effective when teaching Jung.

Jung's theory of psychological types underlies the widely used Myers-Briggs personality test, but it has generally received less attention in the study of religion. Christopher Ross, of Wilfred Laurier University's Religious Studies Department, shows the potential value of Jung's psychological types for religious studies education. After summarizing the essentials of Jung's eight personality categories—determined by whether a person is (a) extraverted or introverted and (b) primarily oriented by feeling, thinking, intuition, or sensation—Ross argues that these ideas of Jung's help in the academic study of religious aspects of the life cycle, the psychology of religious differences, and religious responses to grief, loss, and death. While acknowledging the limits and potential abuses of Jung's theory of psychological types, Ross demonstrates from his own teaching career how these ideas can help educators achieve important pedagogical goals and enrich their students' learning experiences.

The third part of the book examines the relationship between Jung's life and work. He regarded his personal experiences as the raw material for his psychological research and theorizing. To understand Jung's psychology, one must know something about his personal life. And to know something about his personal life is to confront several controversial aspects of his character: his adultery and misbehavior with female analysands, his Eurocentrism, and rumors of his secret affinity for Nazism. Almost every chapter in this book addresses these issues to some extent. The chapters in this part look particularly closely at the interplay of personal experience and psychological theory in Jung's life by analyzing the available biographical information and assessing its significance for teaching Jung's ideas in contemporary classrooms.

John Haule, a Jungian analyst from C.G. Jung Institute of Boston, surveys the biographical landscape of Jung's life not only in terms of what his critics and disciples have said about him but also in relation to Jung's own criticism of his work and himself. Jung knew that his ideas and behavior were likely to prompt condemnation from many different directions, and Haule chronicles his efforts to respond to the charges while accounting for the irrational vehemence of some of his critics. Haule's chapter offers a detailed meta-analysis of biographical writings about Jung in which the controversies are highlighted as opportunities for a better understanding of Jung's psychology. Particularly on the subject of religion, which by all accounts fascinated

him throughout his life, Jung diagnosed a spiritual malaise in modern society that angered religious and secular people alike. Haule's study of the multifaceted myths surrounding Jung's life reveals a man of his time, a figure who embodied many of the complex religious crosscurrents of modern society.

In Susan Rowland's chapter, the focus is on Jung's ideas about the anima archetype as a figure of the "inner feminine" in men. Rowland formerly, a reader in English and Jungian studies from the University of Greenwich, scrutinizes Jung's theory from a feminist perspective and finds much to question and critique in terms of reified gender stereotypes. The archetypes of anima and animus have long been attacked as Jung's own personal (and highly questionable) views of the proper roles of men and women cast in universalistic terms. Along with applying the necessary critique, Rowland also shows how Jungian psychology may be recruited as an ally in the feminist project of challenging patriarchal authority in religion, culture, and politics and also in the psychological sphere. Jung's call for a greater attention to the wisdom of nature and the deeper rhythms of instinctual life and his acute psychological diagnosis of the ailments of modern society correspond to major themes in feminist theory and practice over the past several decades. For teachers who hesitate to include Jung in their classes because of his views on gender, Rowland offers an articulate and creative response.

In recent years, Jung has attracted new attention for his environmentalist insights about the psychological dimensions of the human relationship with nature. Meredith Sabini, a Jungian psychotherapist and director of the Dream Institute of Northern California, looks at the full array of Jung's nature writings in conjunction with his deeply meaningful personal experiences with nature, starting with his pastoral childhood and rural upbringing in late-nineteenth-century Switzerland. Even though Jung himself might object, Sabini argues that Jung qualifies as a "nature mystic" in the basic meaning of that term, as a person who draws direct psychospiritual energy from, and feels an overwhelming kinship with, the whole of the natural world. Jung craved the purifying effect of immersing oneself in nature, and he expressed concern about the profoundly damaging psychological effects of the modern world's increasingly fast-paced, technologically driven, environmentally destructive ways.

Jeremy Taylor, a Unitarian-Universalist minister who has taught Jung's ideas about religion in many different educational settings, reflects on his efforts to educate students about the psychospiritual insights of Jungian psychology, as well as to discuss with them the criticism against Jung. In recent years, Taylor has taught in Korea, China, and other Asian settings, enabling him to offer particularly salient observations about the challenges and rewards of translating Jungian ideas in non-Western contexts. Taylor emphasizes the cross-cultural relevance of archetypal theory, not in a naive or simplistic way but rather as the ultimate psychological basis upon which humans recognize and relate to each other. Taylor's argument highlights the strong theological implications of Jung's theory of the collective unconscious, implications that Jung as a psychologist did not feel qualified to pursue but that strongly resonate in the present day with many liberal Christians.

The fourth and final part describes several practical methods for teaching students about Jung's views on psychology and religion. These chapters discuss practices of Jungian psychology that can help students, and ultimately anyone who gives the methods a try, recognize the unconscious roots of individual and collective problems.

Kelly Bulkeley, a psychologist of religion and visiting scholar at the Graduate Theological Union, describes Jung's method of dream interpretation and explains how contemporary teachers can apply his approach in different classroom settings. Bulkeley's chapter starts with a detailed reading of the newly published book *Children's Dreams: Notes from the Seminar Given in 1936–1940*, which contains the edited text from a series of classes Jung taught at a graduate school in Zurich on the subject of earliest remembered dreams from childhood. This book provides a fascinating window into Jung's own teaching methods, and it allows readers to hear his spontaneous personal voice more clearly than in his other writings. Following Jung's advice in these classes, Bulkeley outlines various ways of putting his dream interpretation methods into practice in present-day courses on religious studies, theology, psychology, and other disciplines. He addresses common concerns about bringing dreams into the classroom, concerns that can be allayed by a proper framing and more precise definition of what a Jungian dream interpretation can and cannot reveal.

Laurel McCabe, who directs a masters program in depth psychology at Sonoma State University, draws on the object-relations theory of D. W. Winnicott to explain her approach to teaching Jung. She argues that Winnicott's notion of a "holding space" between mother and infant applies not only to the analytic dyad but also to the atmosphere in a healthy classroom. A "good enough teacher" establishes secure psychological boundaries and principles of mutual respect to enable students to express themselves freely, raise questions, explore curiosities, and process new knowledge in highly efficient ways. Creating this kind of classroom environment is helpful in any discipline, but McCabe argues that it is essential for teaching Jung. Experiential methods like dream interpretation, artistic play, and active imagination are the teaching tools properly suited to the kind of psychological processes that Jungian theory addresses. The best way to employ these tools is to create a sufficiently strong holding space in the classroom for students to learn from their own experiments and discoveries.

As a Jungian psychotherapist, a philosophy teacher at Simon Fraser University, and a teacher of spiritual direction at Vancouver School of Theology, Bonnelle Strickling has had the opportunity to observe the impact of Jung's ideas on many different kinds of students. Her chapter takes this classroom impact as its main topic, examining what particular aspects of Jungian psychology stimulate certain kinds of interest and insight among various students. Strickling considers the ethical implications and educational responsibilities of teachers who bring Jung into the classroom, especially when the topic turns to the subject of Jung's misbehavior with his female clients. As a lifelong feminist, Strickling makes clear to her students where she thinks Jung went astray and

violated the principles of his own theories and clinical advice. Along with these reflections, Strickling also evaluates Jung's ideas in their philosophical context, which she associates with the continental philosophy of Martin Heidegger and Karl Jaspers and, before them, with the lineage of Hegel, Spinoza, and Plato. This adds a new and important theme to consider in classroom discussions of Jung, for which Strickling offers a useful introductory guide.

The final chapter of the book, by John Beebe of the San Francisco Institute for Analytic Psychology, addresses the question of whether it is possible to practice a "science of the symbolic." Beebe acknowledges that many people question the status of Jung's ideas and psychological theory as science, given the highly subjective, irrational, unrepeatable phenomena it studies. But as Beebe shows in this chapter, the scientific integrity of Jung's approach derives from its self-reflective method of analyzing people's worldviews, enlarging their horizons, and healing them when they are broken. Beebe draws on the hermeneutic philosophy of Hans-Georg Gadamer, particularly his notion of truth as the unfolding product of open-ended dialogue, to argue that good teaching is like good analysis: both affirm the reality, autonomy, creativity, and purposefulness of the psyche. The spirit of scientific inquiry—that is, the discipline of observing reality, analyzing it, theorizing about it, and investigating its properties and processes—characterizes both endeavors.

Many of the chapters in *Teaching Jung* presume a high degree of familiarity with educational praxis and/or Jungian psychology. They speak to intermediate and advanced audiences of readers. Some chapters, however, provide excellent introductory surveys of Jung's basic ideas about myth (Segal, chapter 5), the Book of Job (Weldon, chapter 7), psychological types (Ross, chapter 8), nature (Sabini, chapter 11), and dream interpretation (Bulkeley, chapter 13). These chapters could serve as focal texts for students encountering Jung for the first time.

The recent publication of Jung's *Red Book* or *Liber Novus* potentially provides a pedagogical treasure for teaching religious studies. A magnificently illuminated manuscript, it chronicles Jung's "confrontation with the unconscious" from 1914 to 1930. Sonu Shamdasani, the book's editor, describes it as a deeply religious text: "The overall theme of the book is how Jung regains his soul and overcomes the contemporary malaise of spiritual alienation. This is ultimately achieved through enabling the rebirth of a new image of God in his soul and developing a new worldview in the form of a psychological and theological cosmogony." Though its pedagogical value in the religious studies classroom remains to be determined, it is a must read for anyone immersed in Jungian studies.

None of the contributors had sufficient time to read and process the voluminous material in *The Red Book* before completing their chapters. However, we suspect *The Red Book* may not be a good teaching resource for any but the most advanced students. The book's dense content, far-ranging network of personal and theoretical references, and otherworldly images and rhetorical style make it a difficult means of introductory access to Jungian psychology. Having said that, we also believe the publication of *The Red Book* marks an exciting watershed moment in the study of Jung. We hope the chapters of *Teaching Jung*, which represents hundreds of years of collective teaching

experience (sixteen contributors with multiple decades working in the classroom), will provide the scholarly tools necessary to begin the process of analyzing and evaluating the significance of *The Red Book*.

In today's world, where conflicts over religious identity and divine inspiration threaten to undermine the pillars of modern civilization, Jung's views on religion remain deeply relevant to the cultural and political debates of our time. Although *Teaching Jung* is written primarily for educators, we believe the book also speaks meaningfully to anyone seeking new insights into the always fascinating, sometimes violent nexus of religious, psychological, and cultural forces.

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PART I

Different Educational Settings

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I

The Challenge of Teaching Jung in the University

David Tacey

Perhaps it would not be too much to say that the most crucial problems of the individual and society turn upon the way the psyche functions in regard to spirit and matter.

—*Jung, Collected Works* 8:251

Jung in the Academy

Intellectual Culture and Experience

When I first tried to explore the exclusion of Jung from the universities in the 1970s, numerous Jungian analysts told me that Jung did not belong in the university and is best not taught there. One of the strongest advocates of this view was Marie-Louise von Franz, who wrote to me that Jung in the university might degenerate into a "head trip."[1] That is, he might become an object of purely intellectual study, and the emotional and psychological process that makes Jung's work meaningful—namely, one's own personal encounter with unconscious contents—would be missing. Effectively, this view maintained that analytical psychology in its clinical practice *owned* Jung, and that universities could not participate in this ownership, since they could only view Jung externally and superficially and not from the inside.

Searching through the Jungian literature to find explicit statements about the clinical ownership of Jung is a difficult process and yields few results. Mostly this problem is expressed in personal remarks and letters, and not in the public domain. Andrew Samuels, however, can always be relied on to be outspoken about what others do not divulge. In his foreword to *Post-Jungian Criticism*, Samuels writes:

> Certain analysts say that academics cannot really feel or suffer complex emotions because of their precocious intellectual development, which vitiates empathy and sensitivity. As this character assassination of the typical academic continues, she or he cannot really understand most of the concepts derived from Jungian psychology, because their provenance, and certainly their utility, are matters on which only practicing clinicians can rule.[2]

Samuels is an analyst and a clinical professor who is sticking up for academics, whereas I am an academic who wishes to support the analysts. I agree with Samuels that we cannot bracket out Jungian studies from the university curriculum on the grounds that the clinicians have exclusive ownership of this knowledge. However, I fully agree with analysts who object to the purely intellectual and therefore incomplete and inauthentic deployment of Jungian psychology in a university setting.

It seems to me that if Jung is to be used in the university, he should be used correctly, and this means teaching Jung in such a way that the whole self is engaged in this process, not simply the disembodied intellect with its reductive grasp of concepts. I agree with the analyst's typical objection that Jung's ideas are not really concepts to be taught but psychic images to be experienced.[3] Jung's psychology is a complex depth psychology in which archetypes are to be understood phenomenologically as elements of human experience or not at all. I agree with Jung that universities have been so preoccupied with a sterile "rationalism and intellectualism" that they have almost forfeited their right to appear as "disseminators of light."[4]

Testing Boundaries and Challenging Hegemonies

As a student, I found the Jungian criticism of the universities to be illuminating. It not only explained why Jung had been rejected by university knowledge but also accounted for why so many students find their university studies to be dull and boring, especially the academic study of psychology. A mind-numbing rationalism has conditioned and limited the discipline of psychology, and in this environment, it is understandable that a *depth* psychology based on experience has found itself confined to exclusive and elite institutes of analytical psychology. I am pleased that these private institutes have kept the candle burning for Jungian psychology and knowledge of archetypes, but surely the time has come to challenge both the hegemony of rationalism in the universities and the hegemony of the institutes in their "ownership" of Jung.

Although formal and expensive clinical analysis must remain a central element of Jungian psychology, I am concerned about several issues: (1) that the encounter with the unconscious has apparently been made synonymous with clinical practice, (2) that the professionalization of Jungian practice has served to strengthen and consolidate this fusion, (3) that Jungians have been unimaginative about finding other methods to impart their work beyond the clinical model, and (4) that this situation frequently boils down to the premise

that only those who can afford to pay for therapy can embark on the complex journey of individuation. My social conscience rebels against these assumptions, yet it is clear that personal analysis is beneficial, and I have benefited from it myself.

Every year, I teach scores of students who have a desire to discover the life of the unconscious but cannot afford to go into expensive personal analysis. There must be other ways to encounter the unconscious apart from the clinical model, especially if, as Jung often claimed, individuation is a *natural* process.[5] In the past, there were numerous traditional methods to transcend the conscious realm and engage the unconscious, including religious belief and spiritual practice, ritual and dance, artwork and poetry, romance and relationship, music and dreams. In other words, any form of human activity that is creative, intuitive, or open to the nonrational side of experience is a potential site for the encounter with the unconscious. Of course, having that encounter monitored by someone with special knowledge is something that the clinical model has refined to an extraordinary degree with its sensitivity to transference and unconscious contents.

The increasingly rational nature of modern life has had a destructive impact on our traditional forms of transcendence. Typically, the modern person has little or no access to religion or spirituality, to ritual or poetry, and even romance and relationship have become attenuated, commercialized, and clichéd. Many of our nonrational outlets and avenues have been blocked, devalued, or destroyed. The question came to me in the late 1980s: How can I, as a university teacher, help my students approach the unconscious in a creative way?

An Experiment in Teaching

The idea of teaching Jungian psychology to students at my university was not mine. The notion came to me from my colleague in the philosophy department, Robert Farrell, who thought it would be a worthwhile venture for us to join forces and produce such a course. I was based in the English department, but we conducted our teaching experiment in a program called Interdisciplinary Studies. This seemed like an ideal place to teach Jung, whose work and vision encompass at least eight disciplines: psychology, classical studies, mythological studies, comparative religion, anthropology, sociology, philosophy, and the history of ideas.

Indeed, one of the reasons Jung is not taught in the modern university is that his work does not fit any specific academic discipline. Staff in psychology are likely to refer to it as religious studies, and lecturers in religious studies are likely to say that it is science and not religion. Philosophers regard the work of Jung as not squarely in the philosophical tradition, and of course, Jung himself often said that his work was not philosophy but empirical science. However, the empirical scientists on campus are likely to point to the highly speculative, intuitive, and philosophical nature of Jung's inquiry. As a doctoral candidate in Jungian studies, I was moved back and forth from English to anthropology, to psychology, and eventually back to English literature. The psychology professor

referred to Jung as a "literary critic," and thus I incorporated the work into literary studies.

Jung's solitary confinement to the arts and humanities is, let us hope, temporary. It is an interesting place for him to be, but he cannot be confined to these disciplines. He is more than myth and literature; he is, or represents, an amalgam of mythos and logos, story and science. In truth, he does not belong to the arts faculty or in the science faculty; he belongs to both. He belongs to a university system that does not yet exist, one in which the whole of life is studied and taken seriously. Jung is the scientist and artist of life integration. His thinking is organic, holistic, literary, and scientific. As such, there is no available box or category for him. He is a scholar in the grand style, and his extraordinary breadth makes most academics feel humbled. Academics are often said to know more and more about less and less, but Jung works in reverse: his momentum is centrifugal, encompassing more fields in a desire to understand human reality.

There is always the grave danger, however, that such a colossal intellect, which seemingly fits everywhere, will be said to belong nowhere. Like God in creation, Jung in the academy can almost be said to be *felt everywhere* and *seen nowhere*. I think when integrative sciences finally emerge in our universities, which they must with the rise of ecological and organic thinking, we will find that Jung will eventually find his place in a new paradigm of knowledge that will appreciate his synthetic style and encompassing worldview.

Robert Farrell and I called our subject "Jungian psychology," but there was a protest from the psychology department that we were encroaching on their territory. I responded to this protest with a brief lecture on the etymology of the word *psychology*, pointing out its true meaning as the *logos of the psyche* or *soul* and suggesting to the psychology department that they had left *psyche* out of the study of human behavior. This protest was dropped, and we were free to develop our own subject, although it was noted that our students were frequently defecting from psychology to interdisciplinary studies. In due course, the psychology department dropped its antagonism and decided to include us in its range of subject choices, so that students majoring in psychology could study Jung as part of their behavioral science degree. We could not be defeated, and so we were incorporated.

As Robert and I designed our subject, we spoke about many things, including the objection of Marie-Louise von Franz: how could we do this so that it did not become a mere head trip that lost the value and intensity of Jung's vision? Obviously, we could not play the role of de facto therapists in the academic setting, and yet we both agreed that this subject would need to be *different*. Neither of us had the time, energy, or expertise to engage the student's interior process, and yet we agreed that we might be able to teach the subject in such a way that the nonrational dimension of life could be incorporated and assumed into the subject.

Robert Farrell and I have taught the Jung subject for nearly twenty years, and we feel that we have done so with reasonably good results. I am not talking about results in the narrow sense of high grades, but in the deeper and more

important sense of having encouraged our students to engage the unconscious and to take the nonrational side of their experience seriously. We have concluded that the success or otherwise of this teaching depends on the way Jung is taught and the attitude of the teacher. A Jung subject has to be taught with *psychological* intelligence, and this may not be the same as intellectual intelligence. If the teacher can be open to the depths of the psyche and receptive to its autonomous and living reality, then a certain "reverence" toward the psyche can be found, which prevents the academic experience from falling into a head trip.

I believe there is a lot of *middle ground* to be explored between Jung as an object of intellectual inquiry and Jung as an approach to the psyche in therapy. I will later explore four approaches to teaching Jung that demonstrate the range of possible approaches to this academic challenge.

The Religious Factor

The academic teacher of Jung cannot engage the subjective or emotional process of every student. This is not possible, nor is it desirable. But my colleague and I have found that a form of therapy does indeed take place in the classroom when Jung is taught with passion and concern. As soon as the teacher conveys a convincing sense that he or she is open to the depths of the psyche, to its existence and its effects on us, something therapeutic happens in the classroom that is quite uncanny and moving. I have experienced this many times, and such moments are transformative for teachers and students who are open to such experiences. Other students find that such experiences wash over them and do not seem affected. In other words, such students are not ready for an experience of the autonomy of the psyche, and in this case no harm is done; an opportunity has been missed or deferred until later.

There is, of course, a *religious* dimension to any experience of the autonomy of the psyche. When we acknowledge that we are in the presence of something greater than ourselves, something large and unseen, yet "sees us,"[6] we are in the domain of religious or spiritual experience. We shift from being subjects who pursue knowledge for our own ends to being objects of an invisible and autonomous reality. This obviously has to be handled carefully by teachers and students. To call into being, or into academic consideration, a numinous and powerful *other*, a life that lives us, that holds sway over us, and to which we must listen or adhere, is to cultivate what Jung calls a *religious attitude*.

The main problem for the teacher is not to identify with the wisdom that is generated by this educational process. The teacher has to watch his or her reactions and make sure that psychological inflation does not occur, that he or she does not become the classroom guru, the arrogant fount of all wisdom. Obviously, there is an inescapable sense of reward and personal elevation in introducing a sense of spirit into students' lives, but the teacher has to contain this feeling and not allow it to gain the upper hand. As soon as this feeling wins, we lose the educational plot and our integrity is in jeopardy. It is fine to be an instrument of knowledge but not to identify oneself with this knowledge and become grandiose.