



Master thesis

The Jungian Archetype of God

Understanding God in Jung's literature.



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Abstract

Introduction. The thesis is about the literature work on psychology that Carl Jung developed throughout his life, in the subjects of psychoanalysis, spirituality and alchemy. The main question of this thesis is to define the archetype of God in the Jungian literature and how it is transformed in his works during his life.

Method. The text analysis was conducted using a suite of specialized applications to ensure thorough and precise examination of the textual data. Initially, AntConc and TagAnt were employed to tag and clean the textual data. AntConc, a corpus analysis toolkit, enabled the detailed examination of word frequency, concordances, and collocations. TagAnt was instrumental in annotating the text, which involved tagging parts of speech and other linguistic features, thus enhancing the clarity and accuracy of the data. Following this, Voyant was utilized to generate comprehensive analytical results from the processed books. This tool facilitated the visualization and exploration of text patterns and trends, providing an essential overview of the textual content.

Analysis. The English-language books were cleaned by removing non-authorial content, including editorial and translator texts. Key words were selected based on frequency and relevance to Jung's main concepts. Distant reading was complemented with close reading, focusing on religious and spiritual archetypes, symbolism, and cultural aspects of the universal God archetype.

Results. This study examines the evolution of the God archetype in Carl Jung's work using text analysis and distant reading methodologies via the Voyant application. The analysis reveals that Jung's conception of the God archetype evolved significantly, influenced by his personal experiences and theoretical developments. His writings highlight religious themes and the interplay between the unconscious and divine symbols. Early texts frequently used terms like "man" and "human," foundational to later concepts such as the Self, Anima, and Animus. Future research could explore cultural influences on Jung's thought and the universal resonance of the God archetype across spiritual traditions.

Conclusion. The central focus has been on tracing Jung's evolving interpretation of the God archetype throughout his lifetime of work. This approach yielded nuanced insights into Jung's evolving conceptualizations of the divine, shaped by both personal experiences and theoretical advancements. Jung's writings underscore profound engagements with religious themes and symbolic representations, laying foundational concepts crucial to understanding the human psyche. Future research avenues could further explore cultural influences on Jung's theories and the enduring universal resonance of the God archetype across diverse spiritual traditions.



Key words

Unconscious, Shadow, Symbolism, Archetypes, Dreams, Collective unconscious, God, Individuation, Spirituality.

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1 Introduction

Carl Jung, as a pioneering figure in the field of psychology, significantly contributed to the understanding of the unconscious and its relevance to the pursuit of a meaningful life. Jung posited that when individuals believe they have discovered an important truth, they must reconsider their certainty, as “the great thing to know is that the important things are not so important, and the unimportant things are not so unimportant” (Drob, 2023). Jung suggested that the meaning of life is ultimately a mystery, advocating for a pragmatic approach: “No one can know what the ultimate things are.” This thesis seeks to explore the archetype central to the individuation process—the archetype of God—as conceptualized in Jung’s works.

Previous researchers, including Sorea, D.(2015), Gollnick, J.(2001), and Clark, M. (2012), have examined various aspects of Jung’s life and the interplay between his work and spirituality. This research will synthesize biographical and bibliographical information to create a comprehensive overview of Jung’s life. From this foundation, a detailed plan for text analysis will be developed, considering the chronological progression of Jung’s works and the external and internal factors influencing them.

The objective of this research is to provide a foundational textual analysis for digital humanists and scholars interested in Jungian psychology. This analysis will illuminate Jung’s motivations for disseminating his knowledge and the insights his texts offer into his introspective and open-minded personality. The first section of this thesis will focus on the background of Jung’s life and work, presenting an introduction to Jungian psychology and outlining the methodologies used for text analysis, specifically the Jungian archetype of God. This background section will provide readers with an overview of Carl Jung’s life and an introduction to the methodologies of text analysis. The central research question of this thesis is: What is the archetype of God in Jungian psychology, and how does it develop in Jungian literature? Utilizing the Voyant Tools for distant text analysis, this research will investigate and address this question.



2 Background

2.1 Jung's life

Carl Gustav Jung was a Swiss psychiatrist and psychological theorist who founded analytical psychology. His contributions significantly impacted the fields of psychology, psychiatry, anthropology, literature, philosophy, and religious studies (Editors, 2020). Born on July 26, 1875, in Kesswil, Switzerland, Jung spent his early years in Laufen and later studied medicine at the University of Basel. While working at the university hospital in Zurich, Jung collaborated with Eugen Bleuler, a renowned psychiatrist, and developed a keen interest in psychiatry and psychoanalysis (Editors, 2020). From 1900 to 1909, Jung conducted research on schizophrenia and psychiatric disorders at the Burghölzli Mental Hospital, formulating his initial ideas about the unconscious mind. During this period, he authored notable works such as *Studies in Word Association* (1904) and *The Psychology of Dementia Praecox* (1907). In 1907, Jung traveled to Austria to meet Sigmund Freud, establishing a close professional relationship that supported the early development of psychoanalysis. However, divergent views on Freud's theories, particularly the emphasis on sexuality, led to a rift, ending their collaboration in 1912 (Delong, 2020).

During his time in Vienna, Jung wrote *The Psychology of the Unconscious* (1912), later revised as *Symbols of Transformation*. After returning to Zurich, Jung founded analytical psychology, emphasizing the process of individuation and the collective unconscious, with a focus on symbols, dreams, and archetypes as essential elements for understanding the psyche. In Zurich, Jung established the Psychological Club, where he delivered influential lectures on psychology and symbolism (Delong, 2020). Throughout this period, Jung continued to develop his theories, authoring *Psychological Types* (1921) and *The Relations Between the Ego and the Unconscious* (1928), which were crucial in shaping his ideas and presenting his research to a broader audience. In his later years, Jung delved into the intersections of alchemy, mythology, and spirituality within psychological contexts, publishing numerous articles and books on these topics (Clark, 2015). Significant works from this period include *Modern Man in Search of a Soul* (1933) and *Man and His Symbols*, posthumously published in 1964. Carl Jung's work continues to influence various fields, including psychology, literature, art, and spirituality, solidifying his status as one of the most influential figures in 20th-century psychology. His concepts of archetypes, the collective unconscious, and the process of individuation remain central to contemporary psychological discourse.



2.2 Understanding the Jungian psychology

To achieve a comprehensive understanding of Jungian literature, particularly his psychological and analytical works, it is essential to examine his theoretical frameworks, key concepts, and the historical context in which he developed his ideas. A thorough analysis of Jungian literature necessitates familiarity with several foundational concepts. Archetypes, for instance, are universal symbols and patterns that emerge from the collective unconscious, including the Shadow, anima/animus, persona, and self. Understanding these archetypes is essential for tagging and analyzing the frequency of related terms within Jung's texts. The collective unconscious refers to a shared, deeper layer of the unconscious mind, containing universal experiences, symbols, and instincts common to all humanity. It serves as the bedrock for many of Jung's theories. Additionally, individuation is the process by which individuals integrate unconscious elements of the psyche to achieve psychological wholeness and self-realization, a central theme in Jung's work. Jung's typology of psychological types includes the dichotomies of introversion-extroversion, thinking-feeling, sensing-intuition, and judging-perceiving functions, which help categorize and understand different personality structures. These concepts provide essential keywords for text analysis, enabling a deeper examination of their significance and impact across Jung's body of work.

This methodological approach enables a nuanced examination of Jung's texts, allowing us to discern the significance and impact of these concepts within each work. By systematically identifying and analyzing these key elements, we can uncover underlying patterns, themes, and insights that contribute to a richer understanding of Jungian literature. In summary, our methodological approach emphasizes the importance of key Jungian concepts as essential tools for textual analysis. By utilizing them to explore Jung's ideas across his body of work, we aim to illuminate the complexities and implications of his theories. Understanding the context in which Jung developed his theories is crucial for a nuanced analysis. The early relationship between Jung and Sigmund Freud, and the subsequent development of analytical psychology, are pivotal. Analyzing the texts and research from this period reveals how Jung's divergence from Freud's sexual theories led to the formation of his own school of thought. This context is critical for understanding the evolution of psychoanalysis and the reception of Jung's ideas by his contemporaries. Furthermore, Jung's theories were significantly influenced by various philosophical, religious, mythological, and cultural ideas, including alchemy, Eastern philosophies, mythology, and mysticism. These influences shaped his conceptual framework and are essential for contextualizing his work. Additionally, the societal, political, and cultural events of Jung's time impacted his thinking and the development of his psychological concepts. Examining these factors provides insight into how external conditions influenced his theories.



Jung's work is deeply rooted in symbolism and mythological analysis, which are essential for understanding his psychological theories. His approach to dream interpretation and symbolic imagery is foundational for accessing unconscious material and fostering personal growth. Analyzing specific examples from his literature illustrates how symbols function within his theoretical framework. Jung devoted considerable attention to humanity's image or concept of God, positing that there is a spiritual content within the human psyche he termed the God archetype. This archetype, part of the collective unconscious, manifests through archetypal images or symbols (Brooks, 1964). Understanding this concept is crucial for interpreting Jung's views on spirituality and psychology. Moreover, Jung used myths, fairy tales, and cultural narratives to illustrate archetypal motifs and collective experiences. These narratives reveal the deeper layers of the human psyche and are integral to his theories. Additionally, Jung's views on symbolic transformations, including alchemical symbolism and the integration of opposites, are key pathways to psychological growth and transformation. These processes highlight the dynamic nature of the psyche and its capacity for self-renewal. By integrating these concepts, historical contexts, and symbolic analyses, this research aims to provide a comprehensive textual analysis of Jung's works. Utilizing tools like Voyant for distant text analysis will further elucidate the presence and significance of these elements within his literature.

2.3 Selected Material

Analyzing the texts of Carl Jung involves delving into his complex theories, concepts, and insights into the human psyche. In this regard, it is crucial to explore potential areas of text analysis within two of Jung's notable works: *Symbols of Transformation* (1912) and *Man and His Symbols* (1964). These texts offer profound insights into Jung's exploration of archetypes, such as the persona, Shadow, anima/animus, and self. Within "Symbols of Transformation," Jung discusses how these archetypes manifest in myths, dreams, and cultural symbols, and explores his concept of the collective unconscious and its role in shaping individual and cultural symbols. Moreover, Jung outlines his ideas on the process of Individuation, which involves integrating unconscious elements into consciousness to achieve psychological wholeness. He delineates the stages of Individuation and examines how they relate to personal growth, identity formation, and spiritual development. Emphasizing Jung's approach to dream analysis and symbolism, the text underscores the symbolic language of the unconscious mind and how dreams and symbols reflect unconscious conflicts, desires, and the journey of Individuation. According to Brooks (1964), the concept of God as "wholeness" or "completeness" is deemed essential within Jung's framework.



In *Man and His Symbols*, Jung collaborates with other authors to explore symbolic imagery across cultures, art, religion, and dreams, discussing how symbols convey universal meanings and archetypal motifs in human experience. The book also highlights the importance of Jung's emphasis on integrating unconscious contents through symbols, dreams, and creative expression for psychological balance. Furthermore, it delves into Jung's typology of psychological types (e.g., introversion-extroversion, thinking-feeling) and examines how these types influence symbolic expression in individuals and cultures. Additionally, it discusses how different psychological types may engage with symbols, myths, and collective rituals differently.

Moreover, exploring Jung's earlier works such as *Studies in Word Associations*, *The Psychology of Dementia Praecox*, and *Aion: Researches into the Phenomenology* offers valuable insights into the development of his theories over time. These works provide foundational knowledge and context for comprehending Jung's evolving ideas about the collective unconscious, archetypes, and the concept of God. Within these texts, Jung's exploration of psychological phenomena, such as word associations and the manifestations of dementia, offers valuable insights into the nature of the human psyche and its relationship to broader archetypal patterns. In addition to this, *Modern Man in Search of Meaning* and *The Red Book* burrow deeper into Jung's personal experiences and spiritual journey, providing invaluable context for understanding his evolving understanding of the archetype of God. In these texts, Jung grapples with existential questions and confronts the depths of his own unconscious, leading to profound insights into the nature of spirituality and the divine. By analyzing these texts alongside Jung's more renowned works, this thesis aims to offer a comprehensive understanding of the archetype of God in Jungian psychology, elucidating its significance in shaping individual identity, spiritual development, and the broader human experience.

2.4 Who influenced Carl Jung?

In his early life and education in Switzerland (1875-1900) Carl Jung met Sigmund Freud. Although they eventually diverged in their theories, Sigmund Freud's work and collaboration with Jung during his time in Vienna greatly influenced Jung's early ideas in psychoanalysis, dream interpretation, and the exploration of the unconscious mind. The end of the relationship caused Jung to have a phase of self-encounter and he used it to analyse and investigate himself (Falzeder, 2011). After that Jung started studying in Zurich between 1900 and 1905 where he worked under Eugen Bleuler at the Burghölzli Mental Hospital. Bleuler's work in schizophrenia and psychiatric disorders influenced Jung's early research and clinical approach (Hell et. al., 2023). Subsequently Jung went to Vienna where he collaborated with Sigmund Freud (1907-1913) particularly during this time, it significantly influenced his ideas about the unconscious mind, dream analysis, and the development of psychoanalytic theory. However, their professional relationship eventually strained due to theoretical disagreements (Falzeder, 2012).



Returning to Zurich (1913-1945), Bleuler's concepts of schizophrenia and psychological disorders continued to shape Jung's thinking, especially regarding the importance of understanding the depths of the human psyche beyond neurosis. It is also worth to mention that the work of James Georg Frazer on comparative mythology and anthropology, especially in *The Golden Bough*, influenced Jung's ideas about archetypes, collective unconscious, and the symbolic significance of myths across cultures. Also, Jung's collaboration and friendship with Richard Wilhelm, a Sinologist and translator of Chinese texts, contributed to Jung's exploration of Eastern philosophy, symbolism, and the integration of Eastern and Western thought in analytical psychology. Later years Carl Jung continued exploring about alchemy and mysticism (1945-1961). In this regard, Jung extensively studied alchemy and mystical traditions, drawing insights into symbolic transformation, the union of opposites, and the integration of psychic contents. Jung's exploration of esoteric traditions like Kabbalah and Gnosticism influenced his theories on Individuation, spiritual symbolism, and the search for meaning beyond the personal ego (Brenner, 1990).

Finally, Jung was influenced by the works of Johann Wolfgang von Goethe and Friedrich Nietzsche, incorporating themes of creativity, transformation, and the heroic journey into his psychological theories. Jung's interest in literature and symbolism led him to explore works of art, poetry, and literature for insights into the human psyche and collective symbolism. These influences reflect Jung's multidisciplinary approach to psychology, drawing from clinical observations, mythological studies, historical texts, and cultural symbols to develop his theories of analytical psychology and the human psyche's depths. His integration of diverse influences contributed to the richness and complexity of Jungian psychology.



3 Previous research

The religious experience is the experience of God within the Human being. As an archetype generating numinous experiences, God is collective, immanent and transcendent, at the same time. In this sense, religion is necessarily collective. The human desire to integrate is the desire to access the eternal archetypal layer – substrate of the psyche (Sorea). The image of God is always a projection of the inner experience, in front of a powerful vis-à-vis.” [5, p. 336] and deemed to be a blasphemy, the thought that God, who can reveal Himself anywhere, could not do it in the human soul (Sorea). Carl Jung's exploration of the meaning of life reveals a multifaceted perspective that encompasses existential, archetypal, and transcendental views. Jung acknowledged the fundamental human need for meaning while simultaneously expressing doubt about the existence of inherent meaning in life. Throughout his career, Jung contemplated various aspects of life's meaning, often drawing on symbols, myths, and religious imagery as sources of significance. He grappled with integrating chaos, absurdity, the Shadow, and the awareness of mortality into the formation of a meaningful existence (Drob, 2023).

Previous researchers have delved into Jung's complex relationship with religion and spirituality, shedding light on his thoughts regarding God, the meaning of life, and his interactions with influential figures from diverse backgrounds. Studies have also examined the literature Jung engaged with and its impact on his perspectives, ranging from Christianity to Gnosticism and the Jewish Kabbalah. For instance, Ivanovna et al. explored Jung's identification of the psychological underpinnings of human religiosity, associating an individual's religiosity with the collective unconscious. They highlighted Jung's assertion that religion plays a crucial role in the development of human personality, revealing the interconnectedness between individuation and religiosity (Ivanovna et al.). Another significant study contributing to our understanding of Jung's perspectives on religiosity is Daniela Sorea's research on *The Generosity of C.G. Jung's Religiosity* (2015). Sorea's work examines both valuable aspects and criticisms of Jungian psychology, including criticisms of the irreligiosity of Jung's ideational system raised by Glover. Sorea also discusses Michael Palmer's perspective, which contrasts Jung's ambiguous discourse on religion with Freud's straightforward atheism. Palmer critiques Jung's argumentation regarding the human capacity to form images of God, highlighting potential contradictions and philosophical challenges within Jung's theological framework (Sorea, 2015).



Furthermore, Sorea explores the complexities of Jung's interpretation of religious texts and symbols, including his controversial interpretations of biblical passages and theological concepts. She examines Jung's engagement with concepts such as the archetype of God and the collective unconscious, highlighting the challenges and controversies surrounding Jung's theological and philosophical positions. Sorea's research provides valuable insights into Jung's religiosity and its implications for understanding his broader psychological theories and their relevance in contemporary discourse. In summary, the research conducted by Ivanovna et al. and Sorea offers valuable insights into Jung's perspectives on religiosity, the meaning of life, and the role of symbols and myths in shaping human consciousness. By examining these studies alongside Jung's own writings, this thesis aims to provide a comprehensive understanding of Jungian psychology and its significance in contemporary discourse.



3.1 The Jungian God archetype

It is reasonable to consider Carl Jung as the first previous researcher for the thesis. His perspective of the universal and symbolic aspect of the divine within the human psyche allowed him to develop the archetype of God which is one of the most complex and powerful archetypes within the collective unconscious. “The God archetype represents the numinous, transcendent, and divine aspect of the psyche embodying aspects and qualities as wisdom, power, creativity and spiritual significance. These are manifested in every religious and mythological figure, such as gods and goddesses, as well as in cultural symbols and rituals (Figure 1) associated with worship and transcendence” (Sorea, 2015).



Figure 1: Man worshiping. (Liber Novus: The Red Book, Carl Jung, 1964).

Any image of God is valid and therapeutically useful, unveiling the stage of the individuating process attained by the individual. The primitive images, on one hand, and the search for religiosity beyond one’s own religion (whose representations of God are perceived as obsolete and irrelevant), on the other hand, signal positions in different stages. At the end of the individuating course, as believed by Jung, the individual will no longer need religious images. Their place will be taken by the images of the Self.



Jung believed that the God archetype plays a crucial role in Individuation in the psychological function integrating the conscious and unconscious aspects of the psyche to achieve psychological wholeness and self-realization. Encountering the God archetype can evoke profound experiences of awe, inspiration, and transformation, leading individuals to deeper levels of understanding and connection with the divine within themselves and the world (Jung, 1951). For these experiences it is important to point out that like all archetypes, the God archetype has both positive and negative aspects. While it represents qualities of transcendence and spiritual growth, it can also become distorted or inflated, leading to unhealthy expressions of power, dogmatism, and fanaticism (Jung, 1944). While the God archetype is deeply rooted in the individual Psyche, Jung also emphasized its collective dimension, suggesting that religious and spiritual traditions serve as cultural expressions of the collective unconscious embodying shared symbols and narratives that reflect humanity's quest for meaning, connection, and transcendence (Jung, 1938).

All the previous research of the archetype of God from the Jungian work can be addressed throughout his lifetime as follows: In 1921 he wrote *Psychological Types*, which was a seminal work in which Jung introduces the concept of archetypes and discusses their role in shaping personality and behaviour. The God archetype did not appear explicitly in this work, but it lays the foundation for understanding the archetypal patterns in the human psyche, which are central to his later writings (Jung, 1921). Between the years of 1912-1952 he worked on the book *Symbols of transformation* also known as *Psychology of the Unconscious* in which Jung explores the process of Individuation and the symbolism of myths, dreams, and religious motifs. Jung delves into the archetypal themes of rebirth, transformation, and the divine, which are closely related to the god archetype. In 1938 he wrote a collection of essays: *Psychology and Religion: West and East* in which Jung examines the psychological significance of religious symbols and experiences from both the Western and Eastern traditions. He explores the archetype of the god in the context of religious imagery, rituals, and spiritual practices. *Answer to Job* (1952) was the Jungian representation of the psychological interpretation of the Biblical book of Job, focusing on the relationship between God and humanity. In this book Jung delves into the archetypal dynamics of the divine-human encounter, exploring themes of suffering, Individuation, and the moral implications of the God archetype.

In order to know better the God archetype we have two works from Carl Jung: *Aion: Researches into the Phenomenology of the Self* (1951) that examines the symbolism of the self, which Jung views as the archetype of wholeness and the centre of the psyche and *The Archetypes and the Collective Unconscious* (1953) which centres in the concepts of every Jungian archetype, as well as the God archetype as a fundamental aspect of the collective unconscious. Regarding this topic we could mention different researchers that investigated it such as James Hillman, a prolific Jungian analyst. His work *Re-visioning Psychology* explored various archetypal themes, including the God archetype emphasizing the psychological significance of it and its role shaping individual and collective experiences. In the book *The interpretation of Fairy Tales* (1970) from Marie-Louise von Franz, it is explained the God archetype and its relevance for the psychological growth through transcendent experiences related to divine figures.



On this regard Edward F. Edinger in his book *The Archetype of the Apocalypse* (1999) focused on the symbolism of the Book of Revelation and its psychological significance, including the portrayal of divine figures and the insight of transformative potential of encounters with the God archetype and its psychological growth and Individuation. To conclude the discussion on previous research in this area, I would also like to highlight the contributions of David L. Miller. His work in the field of Jungian psychology, religion, and culture, particularly his book *The New Polytheism: Rebirth of the Gods and Goddesses* (1981), underscores the significance of archetypal deities and their relevance for contemporary spirituality. He explores how the god archetype manifests in various cultural contexts and offers reflections on its psychological and symbolic significance for individuals and societies.



4 Theoretical basis

The Jungian theory holds outstanding importance for the purpose of this thesis. Empirical research demonstrates the positive effects of Jungian psychology, making it the most suitable theory to serve as the foundation for further investigation. Analytical psychology, a cornerstone of Jung's works, provides its most profound critique. That is precisely why it was chosen as the theoretical foundation for this work. Utilizing psychoanalysis alongside Jung himself might prove challenging, given the complexity of mastering his theory. It requires significant experience and knowledge to navigate through it effectively. Truth is however that Jung developed this theory while observing and watching himself and through his own experiences as it is written in his books. *The Red Book* (1964) is an example of this. (Roesler, 2013).

4.1 Jung's Model of the Psyche

For Carl Jung, as well as for Sigmund Freud and Erik Erikson, the psyche is divided into several separate but interacting systems, including the ego, the personal unconscious, and the collective unconscious (Mcleod, 2024). According to Jung, the ego represents the conscious mind composed of thoughts, memories, and emotions that a person is aware of. The ego is responsible for feelings of identity and continuity (Mcleod, 2024). Like Freud, Jung also emphasized the importance of the unconscious in relation to personality. However, he proposed that the unconscious consists of two layers: The personal unconscious which contains temporality forgotten information and as well as repressed memories. Regarding the personal unconscious, Jung outlined an important feature which is the complex. "A complex is a collection of thoughts, feelings, attitudes, and memories that focus on a single concept" (Jung, 1933). The more elements attached to the complex, the greater its influence on the individual. "Jung also believed that the personal unconscious was much nearer the surface than Freud suggested, and Jungian therapy is less concerned with repressed childhood experiences" (Mcleod, 2024). It is the present and the future, which in his view was the key to both the analysis of neurosis and its treatment (Mcleod, 2024).

The section provides a theoretical foundation for examining Jung's views on the archetype of God in his literature and its broader implications for understanding spirituality and the human psyche. Jungian psychology is established as the theoretical basis for the thesis, emphasizing its empirical support and the complexity of Jung's theories. Understanding Jung's model of the psyche, including concepts such as the ego, personal unconscious, and collective unconscious, is crucial for exploring his conceptualization of the human psyche's relationship with the divine. The personal unconscious contains forgotten or repressed experiences that influence behaviour and attitudes, while the collective unconscious houses universal symbols and archetypes, including representations of the divine. Archetypes, fundamental to Jung's psychology, offer insight into the symbolic manifestations of the archetype of God in literature and religious symbolism. Additionally, elements such as the persona,



shadow, anima - animus, and the self contribute to Jung's theory of personality and self-realization, illuminating individuals' relationships with the divine and their journey towards spiritual fulfilment. The concept of individuation, representing the process of self-realization and integration of the psyche, provides insights into how individuals develop their understanding of the divine and strive towards spiritual wholeness. Lastly, Jung's exploration of Christ symbolism and its association with archetypal elements like the shadow reveals the complexity of religious symbolism and its psychological significance, offering a nuanced understanding of how religious symbols, including the archetype of God, are integrated into the individuation process. This theoretical framework not only informs the current research but also offers valuable insights for scholars exploring similar themes in Jungian psychology and religious studies.

4.1.1 Personal Unconscious

The personal unconscious is a concept developed by Carl Jung that refers to all the information and experiences of an individual's lifetime that have been forgotten or repressed but continue to influence their behaviour and attitudes on an unconscious level (Mcleod, 2024). This may contain memories, perceptions, and thoughts that may not be consciously accessible but can potentially become conscious. These are emotionally charged associations or ideas that have a powerful influence over an individual's behaviour and attitudes (Mcleod, 2024). In Jung's model of the psyche, the personal unconscious exists alongside the conscious mind and the collective unconscious, the latter of which contains universal archetypes shared among all humans. These components interact with each other and contribute to the individual's personality and behavior (Mcleod, 2024). "Everything of which I know, but of which I am not at the moment thinking; everything of which I was once conscious but have now forgotten; everything perceived by my senses, but not noted by my conscious mind; everything which, involuntarily and without paying attention to it, I feel, think, remember, want, and do; all the future things which are taking shape in me and will sometime come to consciousness; all this is the content of the unconscious" (Jung, 1921).

4.1.2 Collective Unconscious

The concept of collective unconscious, refers to shared, inherited unconscious knowledge and experiences across generations. These are expressed through universal symbols and archetypes common to all human cultures (Mcleod, 2024). The collective unconscious consists of pre-existent forms, or archetypes, which can surface in consciousness in the form of dreams, visions, or feelings, and are expressed in our culture, art, religion, and symbolic experiences (Mcleod, 2024). These archetypes are universal symbols shared across all human cultures and epochs. Some examples of these archetypes include the Mother, the Hero, the Child, the Wise old man, the Trickster, and so on. Each archetype represents common aspects of human experience (Mcleod, 2024). The collective unconscious is a universal version of the personal unconscious, holding mental patterns, or memory traces, which are



shared with other members of the human species (Jung, 1928). However, there are aspects of the collective unconscious that hold more importance than isolated tendencies which are separated into subsystems of the personality. Jung calls them ancestral memories and images archetypes (Jung, 1947). “The form of the world into which [a person] is born is already inborn in him, as a virtual image” (Jung, 1953, p. 188).

4.1.3 Jungian Archetypes

The Jungian archetypes are defined as images and themes that derived from the collective unconscious, as conceived by Carl Jung: “The term archetype is not meant to denote an inherited idea, but rather an inherited mode of functioning, corresponding to the inborn way in which the chick emerges from the egg, the bird builds its nest, a certain kind of wasp stings the motor ganglion of the caterpillar, and eels find their way to the Bermudas (Mcleod, 2024). In other words, it is a “pattern of behaviour”. This aspect of the archetype, the purely biological one, is the proper concern of scientific psychology” (Jung, 1921). Jung defends that symbols from different cultures are similar because they emerge from archetypes shared by mankind, and these are part of our collective unconscious. Our primitive past becomes the basis of the human psyche, directing and influencing our present behaviour (Mcleod, 2024).

4.1.4 The Persona

The Persona (or mask) is the face we present to the world, the face we present to others as someone different from who we really are. For Carl Jung, the Persona is the aspect of our personality that we present to the world as a means of social adaptation and personal convenience (Mcleod, 2024). A problem may arise when a person cannot detach from his / her Persona and is unable to differentiate between their professional role and their authentic self, leading to an incomplete realization of their full personality. This usually results in the Persona encompassing the more socially acceptable traits, while the less desirable ones become part of the Shadow, another essential part of Jung’s personality theory (Jung, 1959).

4.1.5 The Shadow

The Shadow is an archetype defined by Jung as it comprises the parts of ourselves that we may reject, disown, or do not recognize in ourselves. The Shadow contains traits that we consciously oppose, often contrasted those presented in our persona. The Shadow elements of our personality may manifest when we project disliked traits onto others, serving as mirrors to our disowned aspects (Mcleod, 2024). “No tree, it is said, can grow to heaven unless its roots reach down to hell” (Jung, 1951).



4.1.6 The Anima / Animus

Another archetype is the Anima - Animus. This concept is about the mirror image of our biological sex, this means the unconscious feminine side in males and the masculine tendencies in the females. Each sex manifests the attitudes and behaviour of the other by centuries of living together (Mcleod, 2024). Anima and Animus exist in the unconscious as a counterbalance of a person's conscious sexual identity contributing to understanding one's own gender. They represent our 'otherness', connecting the ego to the broader psyche, forming bridges to the unconscious (Mcleod, 2024).

4.1.7 The Self

The Self, as Jung believed, provides a sense of unity in experience. This is the ultimate aim for every individual to achieve. In his book *The Undiscovered Self* (1961) he argued about most of the man's modern life caused by our progressive alienation from our instinctual foundation. He mentioned that our western culture values do not allow men to show their feminine side as well as women are also discouraged to express their masculine side (Mcleod, 2024).

4.1.8 Individuation

Individuation is the central concept of Jung's analytical psychology, which is a lifelong journey of self-realization and self-understanding. It is about becoming the person that you are innately meant to be, realizing, and fulfilling your unique potential. During the process of Individuation, the individual strives to integrate various aspects of their psyche. This includes integrating opposites within the Self, such as the conscious and the unconscious mind, as well as different aspects of the personality, such as the Persona and the Shadow (Mcleod, 2024). The aim of the Individuation process is for the seeker to achieve a state of wholeness and harmony. Individuation is not about accomplishing some form of perfection, instead, it is about recognizing, acknowledging, and integrating different aspects of the Self. This includes embracing the paradoxes and complexities of human nature and developing an understanding and acceptance of oneself. It's important to note that, according to Jung, Individuation is a natural process and an inherent goal of human life (Mcleod, 2024).

In this regard, it is relevant to the question of this thesis that the figure of Christ (symbolism of the God archetype) is not as simple and unequivocal as expected in Jung's words, as Christ shares a number of symbols or allegories with the devil. Of these it is mentioned the lion, the snake (*coluber*, 'viper'), the bird (devil = *noc-turna avis*), the raven (Christ = *nycticorax*, 'night-heron'), the eagle, and the fish. It is also worth noting that Lucifer, the Morning Star, means Christ as well as the devil. Apart from the snake, the fish is one of the oldest allegories (Jung, 1951). These words could be understood as an explanation of the integration of the Shadow within ourselves in order to achieve the Individuation process.



The researchers mentioned during this thesis such as Roesler (2013) likely employed Jung's model of the psyche, particularly the concepts of the personal and collective unconscious, in their investigation of Jungian psychology's application and effectiveness. By understanding how these aspects of the psyche interact and influence behavior, Roesler may have examined the therapeutic potential of Jungian therapy in addressing psychological issues and promoting personal growth. Similarly, Ivanovna et al. (year) and Sorea (2015) explored Jung's views on religiosity and the archetype of God, drawing upon concepts such as the collective unconscious, archetypes, and individuation. They likely analyzed how Jung's ideas about the integration of religious experiences into the individuation process contribute to individuals' spiritual development and psychological well-being. Furthermore, Palmer's (1997) critique of Jung's religiosity and his comparison with Freud's atheism suggests an engagement with Jung's concepts of the collective unconscious, archetypes, and the self. Palmer may have evaluated Jung's approach to religious symbolism and its implications for individuals' understanding of spirituality and religious experience. Overall, these researchers utilized Jung's theoretical framework to investigate various aspects of psychology and spirituality, demonstrating the relevance and applicability of Jungian concepts in understanding the human psyche and its relationship with the divine.



5 Methodology

The methodology employed for the text analysis in this research is primarily distant reading, which focuses on analyzing the frequency of words in the texts of each selected book. This approach allows for the identification of key concepts, case studies, and theoretical frameworks presented within the works. Additionally, thematic analysis is utilized to identify recurring themes such as archetypes, individuation, symbolism, and psychological types across the texts, thereby honing in on the main topic: the archetype of God in each analyzed work. A comparative analysis of Jung's concepts and examples within and across his books is conducted to highlight the evolution or consistency in his ideas over time. This analysis also considers the development of Jung's sources of inspiration throughout his life. Understanding how the concept of God and the associated archetype evolves over time is central to this research. The selected works of Carl Jung, which are particularly relevant to the Jungian archetypes and the archetype of God, are analyzed in depth. Each work is converted into a digital format (.txt file), and the texts are manually cleaned to remove non-authorial content, such as introductions, translators' comments, and editorial texts from the beginning and end of each book. Following this, the program TagAnt is used to process and tag the texts, facilitating easier extraction of information.

After using TagAnt to tag the texts, TagConc enabled the compilation of these tagged texts into a corpus (.db) for further text mining. This process involves determining the frequency of words and identifying frequency patterns of word sequences (clusters) or N-grams (sequences of N-words within the corpus), which helps establish high-frequency words for subsequent analysis. Voyant is then employed to analyze the most frequent words and, more importantly, the terms pertinent to the research question. This includes words like "God," "dream," and "unconscious," which are crucial for addressing the thesis question. While Carl Jung's works are the primary sources for this thesis, other research is also considered to provide context and support for the analytical method applied to Jung's life and literature. To gain a comprehensive understanding of Carl Jung as an author, it is essential to consider the significant figures and personalities that influenced him throughout his life and career. Examining the different locations where he lived and conducted research provides valuable insights into each period of his life and works. This contextual understanding allows for better comparison and contrast of data from the main sources, including books and research papers, that are considered for the thesis.



5.1 Purpose and aims

The main purpose of this work is to get to know the archetype of God and an analysis of the significance of it in the Jungian work. The question of this thesis is: What is the role of the God archetype in the Jungian literature and how it was transformed over the time in his writings? The way of getting an answer about the role of God's archetype in the literature over the years will be assessed in the following sections.

5.2 Method

5.2.1 Sample

The sample used for this research are the following books of Carl Jung: *Aion: Researches into the phenomenology of the self.* (1951), *Modern man in search for a meaning.* (1933), *The Red Book.* (1930), *Studies in word association.* (1918), *Psychology of the unconscious.* (1912) and *The psychology of dementia praecox.* (1909). By selecting these six key works, this research aims to provide a comprehensive view of how Carl Jung's conception of the archetype of God developed throughout his career. Each book represents a different phase of his theoretical development, from his early empirical studies and clinical observations to his later, more reflective works. This chronological approach allows for a detailed analysis of how Jung's understanding of the God archetype evolved, providing a nuanced view of its role in his broader psychological framework. The selected works collectively demonstrate the depth and progression of Jung's thoughts on the divine and its psychological implications, which are central to answering the research question.

5.2.2 Data collection method

Every book was downloaded from the archive website archive.org in plain text file (.txt) in the English language. The description of the corpus including the six books are as follow: The whole corpus has 924174 tokens and 89817 types. *Studies in word associations* (1904): 14036 Types, 209186 Tokens. *The psychology of dementia praecox* (1907): 7837 Types, 59872 Tokens. *Psychology of the unconscious* (1912): 20795 Types, 184145 Tokens. *Modern man in search of a soul* (1933): 8371 Types, 88230 Tokens. *Aion: Researches into the phenomenology of the Self* (1951): 15132 Types, 122214 Tokens. *The Red Book* (1964): 15689 Types, 225636 Tokens.



Data analysis method

As the books are in the English language, there was proceeded to clean the texts, removing all the written parts that are not exclusive form the author. This means, removing editorial and translators' texts. The main words were chosen from each of the books while doing the text mining procedure and selecting the words not only by their frequency, but also selecting them by which they have a relevance into the matter and Jung's main concepts. The distant reading of the books was also complemented with the close reading from some parts of the books focusing on the archetypes, mainly the religious and spiritual archetypes from them. At this is relevant, it is also the symbolisms associated to them, and the cultural aspects that are embodied in the universal God archetype.

The following keywords are the most representative to analyze according to the text mining, further representations of other words might not be as interesting or profound while looking for an answer for the topic. As no stop word list was used during the analysis with AntConc, the decision of choosing these words for further analysis from the author are justified for the purpose of this work. Other keywords may be of interests as they appear in the list that AntConc offers (Figure)

- **Unconscious:** One of the main concepts that Jung developed in Psychoanalysis. This concept is determinant to understand the individual and collective consciousness and the process of Individuation.
- **Dream:** Dreams constitute a crucial aspect of Jung's research on the mechanisms by which the unconscious communicates with the conscious mind. The archetype of God can only be fulfilled when the unconscious is made conscious and fully integrated.
- **God:** The main word we are looking for in the texts to appreciate its weight in each of his works that we are analysing.
- **Man:** Looking for antagonists' words to the divinity. The man has also a main role in the whole process of divinity and the archetype of God.
- **Soul:** What is the relationship of the soul with the archetype of God? Are they the same for Jung?
- **Symbol:** The archetype of God can be defined by pictures and symbols as, so it is in other religions and spirituality.
- **Shadow:** Is God within the Devil and the Devil within God? The integration of the Shadow is needed to comprehend the self and the realization of the Individuation process.
- **Self:** The “real” us. As near as God or to be God in the Jungian archetype.
- **Conscious:** The relationship of the conscious in the Archetype of God and the finality of the Individuation process. The Self must be completely conscious.

In addition to this, a closer analysis of the word count of each keyword from each book can be found in the appendix.



6 Analysis

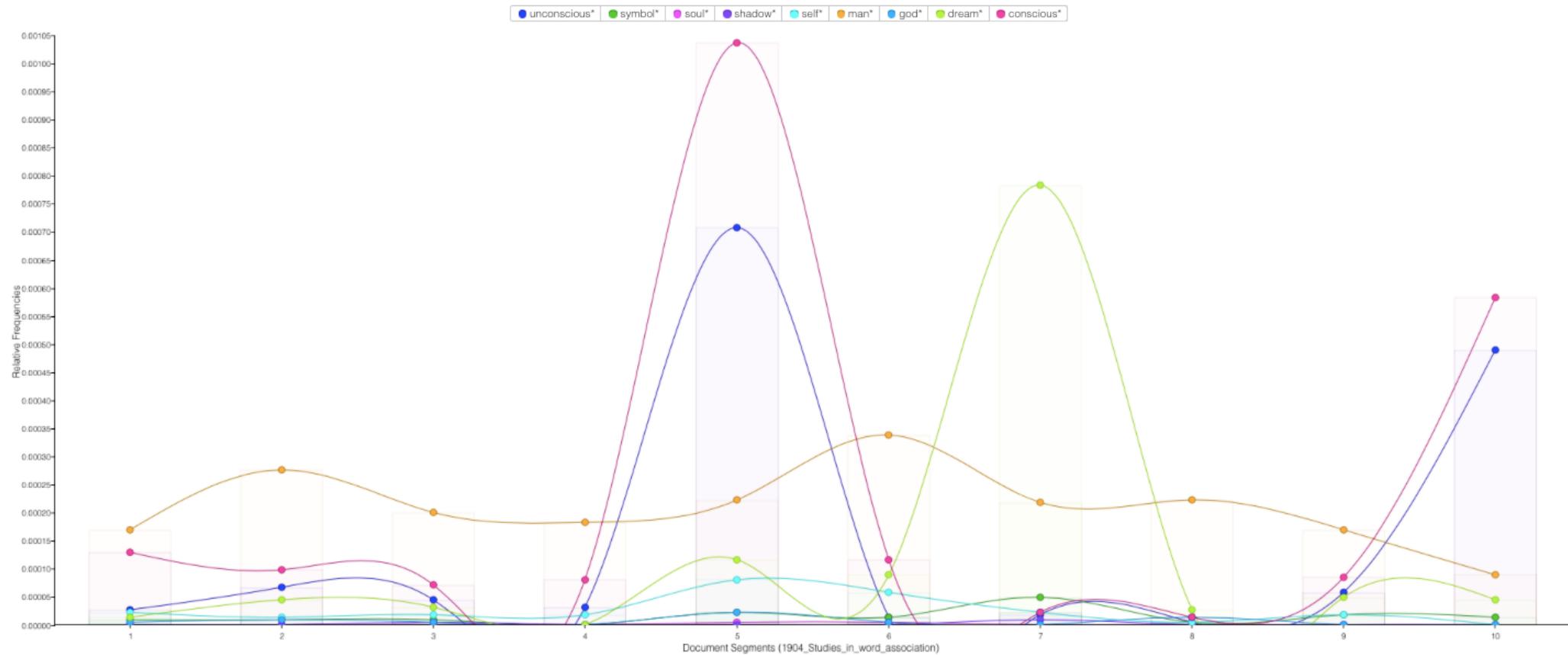


Figure 2 Text analysis of the book *Studies in words associations*, published during the years 1904-1907.



The first graph (*Figure 2*) presents an analysis of one of Carl Jung's earliest written works as he began his career in psychiatry in 1900. The Voyant analysis divides the book into ten segments and graphically represents the frequency of selected keywords within these segments. Notably, the terms "unconscious" and "soul" are introduced in the initial third of the book but are more frequently referenced in the second half. The keyword "dream" appears consistently throughout the book, with its prominence varying across different segments. Similarly, the term "time" has a quantifiable presence in all sections of the book and is frequently used. In addition, the term "God" has minimal representation in the book. The occurrence of the keyword "conscious" increases notably in the middle of the book, particularly in the fifth segment. This trend is mirrored by the term "unconscious," which also shows increased representation during the fifth segment.

The distribution of keywords provides insights into Jung's early exploration of psychiatric concepts. The increasing frequency of the terms "unconscious" and "dreams" in the second half of the book indicates Jung's deepening investigation into the relationship between these concepts, suggesting a foundational interest that would later become central to his theories. The prominence of the keyword "unconscious" as an initial concept, alongside the consistent presence of the "conscious" one, highlights the importance of these concepts in Jung's early work. This correlation suggests that Jung viewed the process of association as temporally bound and integral to understanding the psyche. The limited mention of "God" reflects Jung's early career focus on empirical research in psychiatry rather than spiritual or religious concepts, which would become more prominent in his later work. The increased frequency of "conscious" and "unconscious" in the middle of the book, particularly in the fifth segment, suggests a shift in focus towards the interplay between conscious and unconscious processes. This shift is accompanied by a decrease in "associations," indicating a nuanced development in Jung's thought. The steady mention of "man" across all segments points to a constant focus on human subjects and their experiences, reinforcing the anthropocentric nature of Jung's work. These findings illustrate the evolution of Jung's early theories and highlight the foundational concepts that would shape his later contributions to psychology.

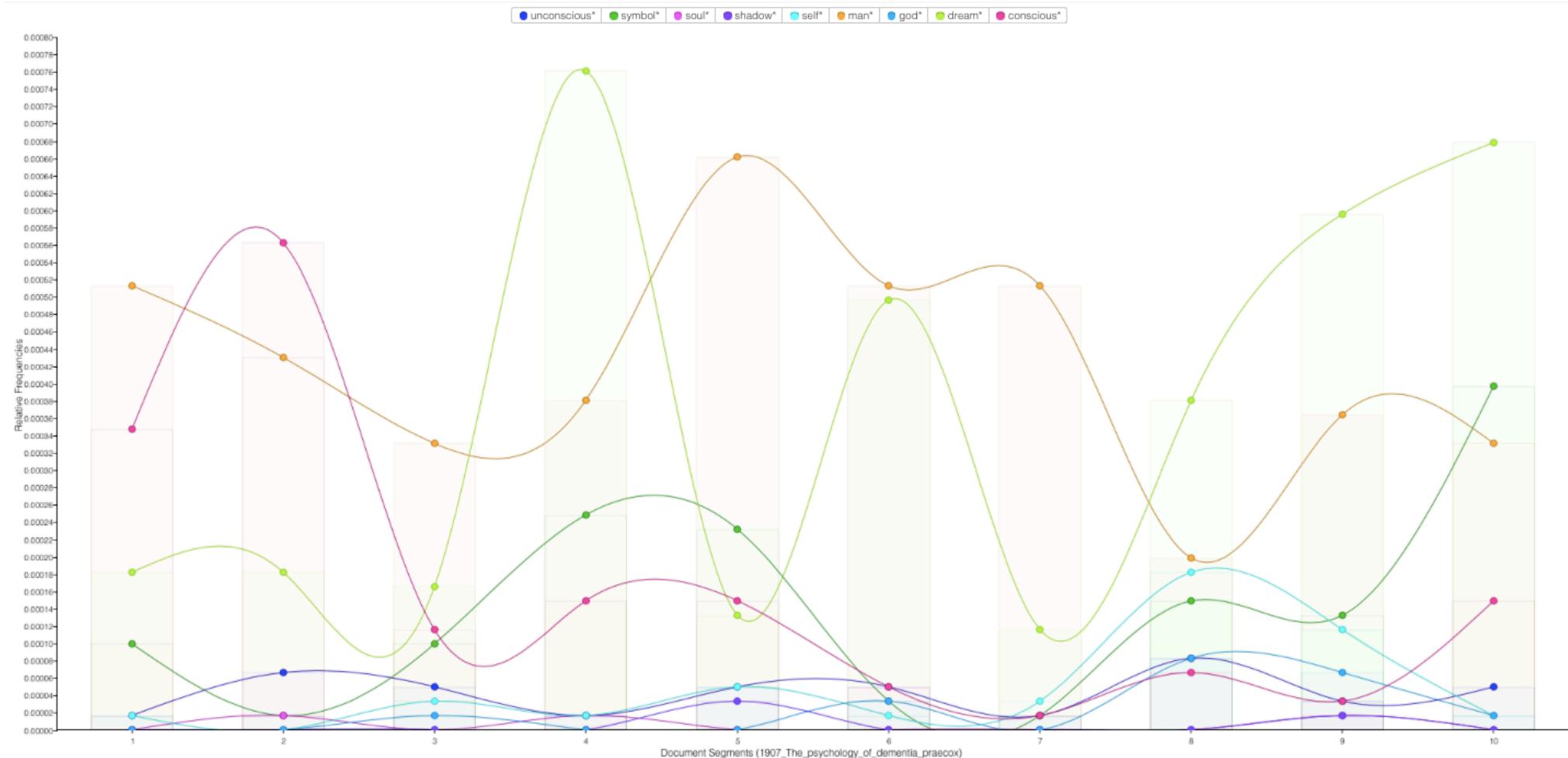


Figure 3: Text analysis with Voyant from the book *The psychology of dementia praecox* published in 1907.



The second analysis (Figure 3) focuses on the period when Jung worked at the hospital in Zurich. He published this book in 1907, during a time when he was researching and formulating the initial concepts of his theories. This book serves as a prime example of his early work. As Jung studied his patients, he began to observe the significance of dreams and their meanings. In this work, the word "dream" emerges as the most relevant term, followed by "man" and "symbol". The analysis highlights that the word "dream" is particularly prevalent in segments 4, 6, 9, and 10. Conversely, in these segments, the term "symbol" shows a decrease in frequency. In contrast, "conscious" is more prominent in the initial segments and less repeated in the later ones. This suggests an inverse proportional relationship between the occurrences of "dream" and "unconscious."

The distribution of keywords in this book provides insights into Jung's early exploration of the unconscious mind and dreams during his time at the Zurich hospital. The prominence of the word "dream" underscores Jung's recognition of the importance of dreams in understanding the unconscious. This early observation of dreams as part of the unconscious reflects Jung's developing theory that dreams might represent expressions of divinity and serve as the starting point for the representation of the figure of God. Given Jung's background, coming from a Protestant family with his father being a pastor, it is noteworthy that he viewed God as a transcendent and powerful figure, often associated with the Christian God. The analysis indicates that there is a counter-representation between the terms "dream" and "unconscious." The frequency of one term inversely correlates with the frequency of the other. This inverse proportional relationship suggests that Jung might have been emphasizing different aspects of his theoretical framework in various segments of the book, depending on the context of his discussion. The consistent mention of the word "man" throughout the book highlights Jung's continuous focus on human subjects and their experiences, reinforcing the anthropocentric nature of his early work. These findings illustrate the foundational stage of Jung's theories and provide a glimpse into the early development of his ideas on dreams and the unconscious.

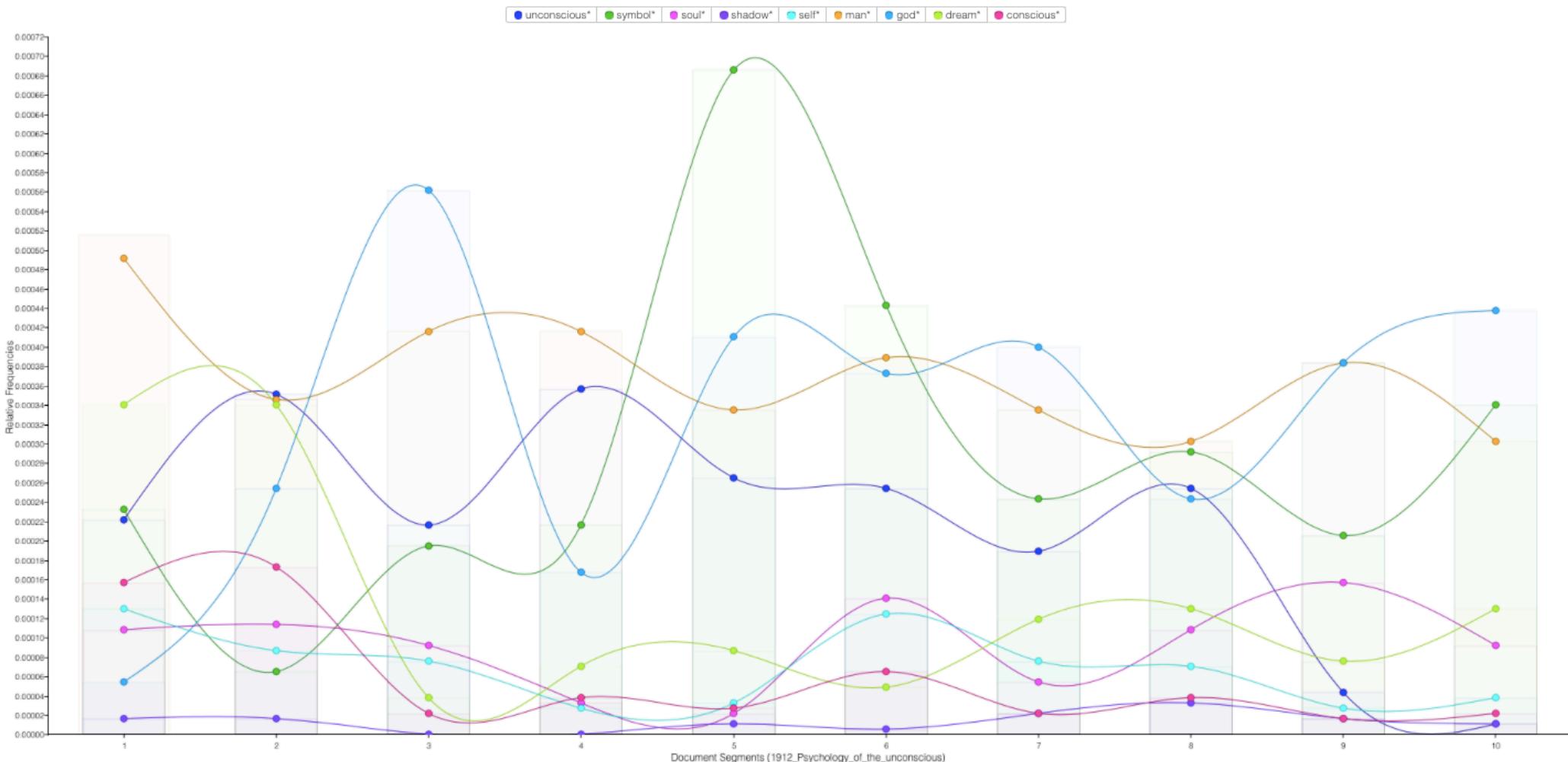


Figure 4: Diagram of the text analysis of the book *Psychology of the unconscious* published in 1912.



The Figure 4, shows the graph of the book *Psychology of the Unconscious* (1912), published five years after *The Psychology of Dementia Praecox* (1907). This graph demonstrates a more complex form of the evaluated keywords. During this period, Jung's relationship with Sigmund Freud deteriorated until their eventual split in 1913. In the first segment of the book, "man" and "shadow" are mentioned significantly more often than "God," a trend that repeats in the fourth segment. However, the keyword "God" is prominently mentioned throughout the entire book. Additionally, the keywords "dream" and "soul" maintain a constant presence, with their relevance varying across different segments but exhibiting similar lengths. The concept of the "unconscious" is also relevant throughout all segments, but its significance diminishes markedly in the final segments, contrasting sharply with the increasing prominence of the "God" keyword.

The distribution of keywords in *Psychology of the Unconscious* (1912), offers insight into the evolution of Jung's theories and his deepening exploration of spirituality. This period is crucial in Jung's life, marked by his intense inner work and the development of his ideas in psychoanalysis following his split from Freud. During this time, Jung's understanding of the archetype of God became increasingly psychological and symbolic. This is evident in the work, where Jung emphasizes the psychological significance of the God archetype as a universal symbol of wholeness, meaning, and transcendence. The observation that "man" is mentioned more frequently than "God" in the first and fourth segments may indicate Jung's initial focus on human experiences before delving into the symbolic and psychological aspects of the God archetype. The consistent and significant mention of the "God" keyword throughout the book underscores Jung's shift towards exploring spiritual and transcendent concepts. The constant presence of "dream" and "soul" as keywords, with varying relevance, suggests that these concepts were integral to Jung's exploration of spirituality and the human psyche during this period. The diminishing relevance of the "unconscious" keyword in the later segments, contrasted with the increasing prominence of "God," may reflect Jung's growing emphasis on the spiritual and symbolic aspects of his theories, particularly after his split with Freud. This shift highlights Jung's move towards a more holistic approach to psychology, incorporating spirituality and symbolism as central elements of his analytical psychology. These findings illustrate the significant transition in Jung's thought during this period and the foundational development of his ideas on the psychological and symbolic significance of the God archetype.

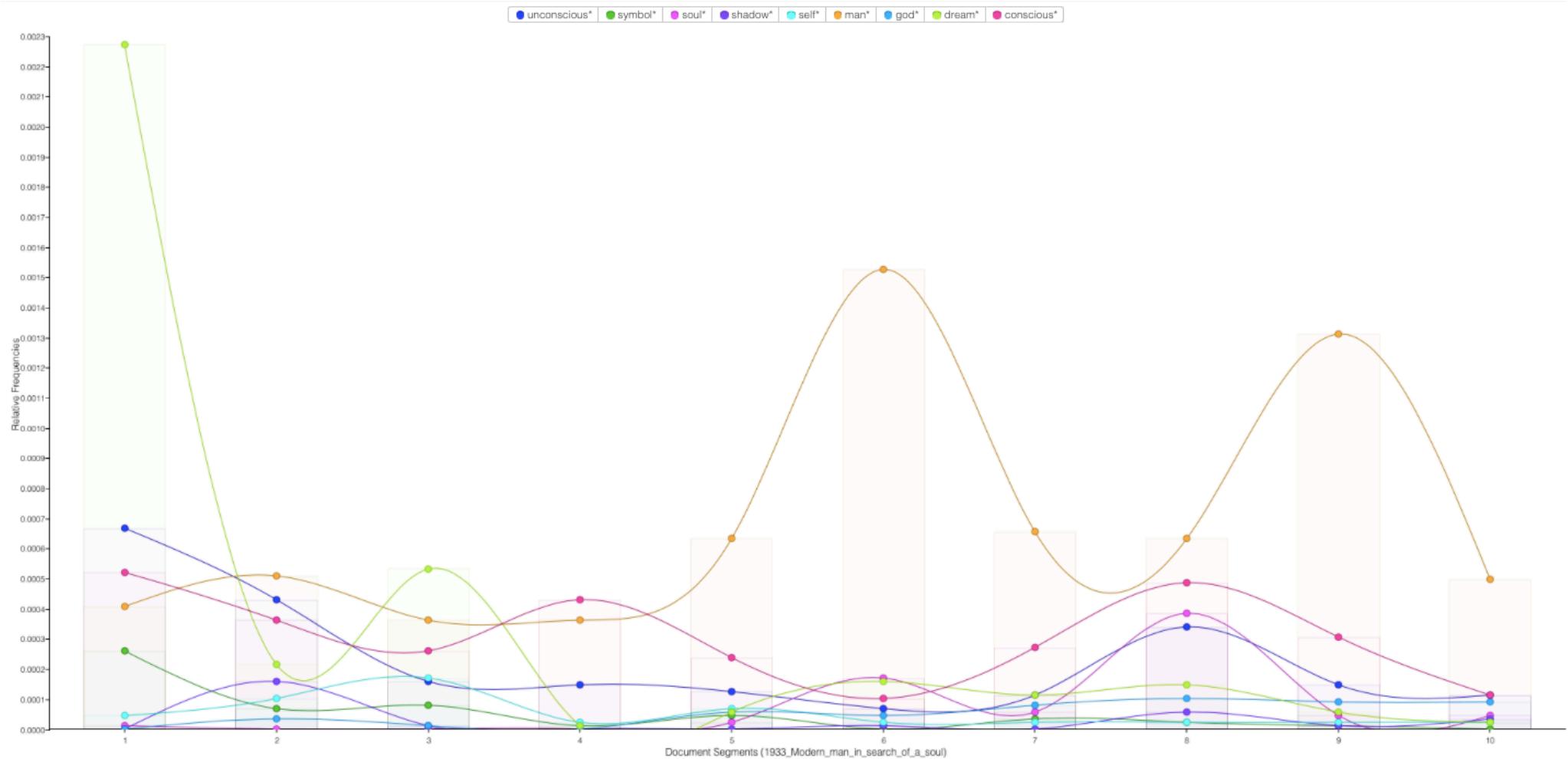


Figure 5: Text analysis with Voyant from the book *Modern man in search for meaning* published in 1933.



In the journey through the individuation process and the importance of the religious archetype represented in *Modern Man in Search of a Soul* (1933) (Figure 5), Jung introduced the concept of the collective unconscious. He believed this collective unconscious contained universal symbolic patterns and archetypes shared by all human beings. Within this framework, the archetype of God was seen as one of the most fundamental, representing the ultimate symbol of divine or transcendent reality. The analysis reveals that the religious relevance in this book seem to decline over time. However, the reflections of the archetypes are represented through the frequent mention of the words “dream,” “symbol,” and “soul”. Additionally, the term “man” is prominently featured, encapsulating Jung's reflections in the book.

The distribution of keywords in this book, provides insight into Jung's exploration of the collective unconscious and the significance of religious archetypes. The concept of the collective unconscious, introduced by Jung, underscores his belief in universal symbolic patterns and archetypes shared across humanity. Among these, the archetype of God is highlighted as a fundamental symbol representing divine or transcendent reality. Despite the apparent decline in the explicit mention of the term “God”, the recurring themes of “dreams,” “symbols,” and “existentialism” indicate a continued engagement with archetypal reflections and the deeper layers of the human psyche. The prominence of the terms “man” and “dream” reflects Jung's ongoing focus on the human experience and the search for meaning. This suggests that *Modern Man in Search of a Soul* (1933) serves as a transitional work, bridging the material aspects of life with the pursuit of spiritual transcendence. This transition is pivotal in Jung's development of the God archetype, as it marks a shift from a materialistic view of life to a more spiritually oriented perspective. The findings suggest that this book represents a critical juncture in Jung's thought, where he begins to articulate the importance of the collective unconscious and the archetypal significance of the God figure. It illustrates how Jung's ideas evolved towards emphasizing the spiritual dimension of human existence, aligning with his broader goal of integrating the material and spiritual aspects of life through the process of individuation.

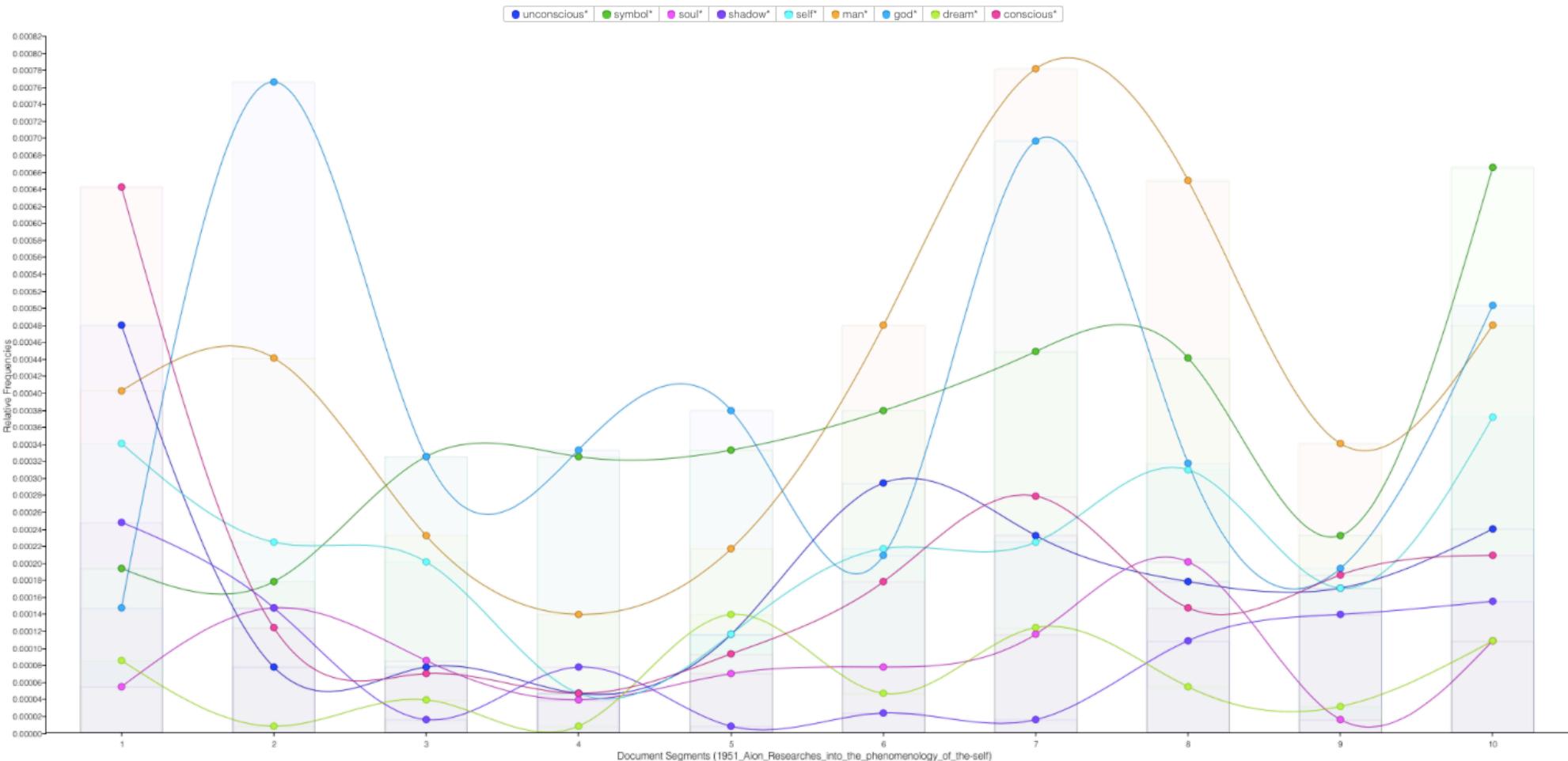


Figure 6: Text analysis of *Aion: Researches into the phenomenology of the self* published in 1951.



In Figure 6, we are presented with one of Carl Jung's most significant books concerning archetypes and spirituality. This work is pivotal for the research, highlighting Jung's experiences with Gnosticism, Kabbalah, other spiritual contexts, and alchemy. The keywords "unconscious," "God," and "man" dominate this book. The term "time," notably prevalent during the first third of the book (segments 2 to 5), underscores its importance in the individuation process. During the period of writing this book, Jung examined the role of the archetype of God in the individuation process, describing it as a journey towards psychological wholeness and self-realization. Encounters with the God archetype, whether in dreams, fantasies, or religious experiences, were identified by Jung as catalysts for personal growth and transformation. Additionally, Jung identified the archetype of God as closely related to the archetype of the Self, representing the totality of the psyche and the striving for wholeness.

The distribution of keywords in this significant work underscores Jung's deep engagement with archetypes and spirituality. The prominence of the terms "unconscious," "God," and "man" reflects the central themes of this book, highlighting Jung's integration of diverse spiritual traditions, including Gnosticism, Kabbalah, and alchemy, into his psychological theories. The frequent mention of "time" during the first third of the book signifies its crucial role in the individuation process. This suggests that Jung viewed the concept of time as integral to understanding the journey towards psychological wholeness and self-realization. Jung's exploration of the archetype of God during this period is particularly significant. He described the encounters with the God archetype in various forms—such as dreams, fantasies, or religious experiences—as pivotal moments that catalyze personal growth and transformation. This highlights Jung's belief in the profound impact of spiritual experiences on psychological development. Furthermore, Jung's identification of the archetype of God as closely related to the archetype of the Self is a key insight. The archetype of the Self represents the totality of the psyche and the striving for wholeness, positioning the God archetype as a symbol of the integrated and transcendent aspects of the individual psyche. This relationship emphasizes the potential for spiritual realization and fulfillment within Jung's framework of analytical psychology. These findings illustrate how Jung's work during this period was deeply influenced by his engagement with spiritual and alchemical traditions, and how these influences shaped his understanding of the individuation process. The book stands as a testament to Jung's view of the God archetype as central to achieving psychological and spiritual wholeness.

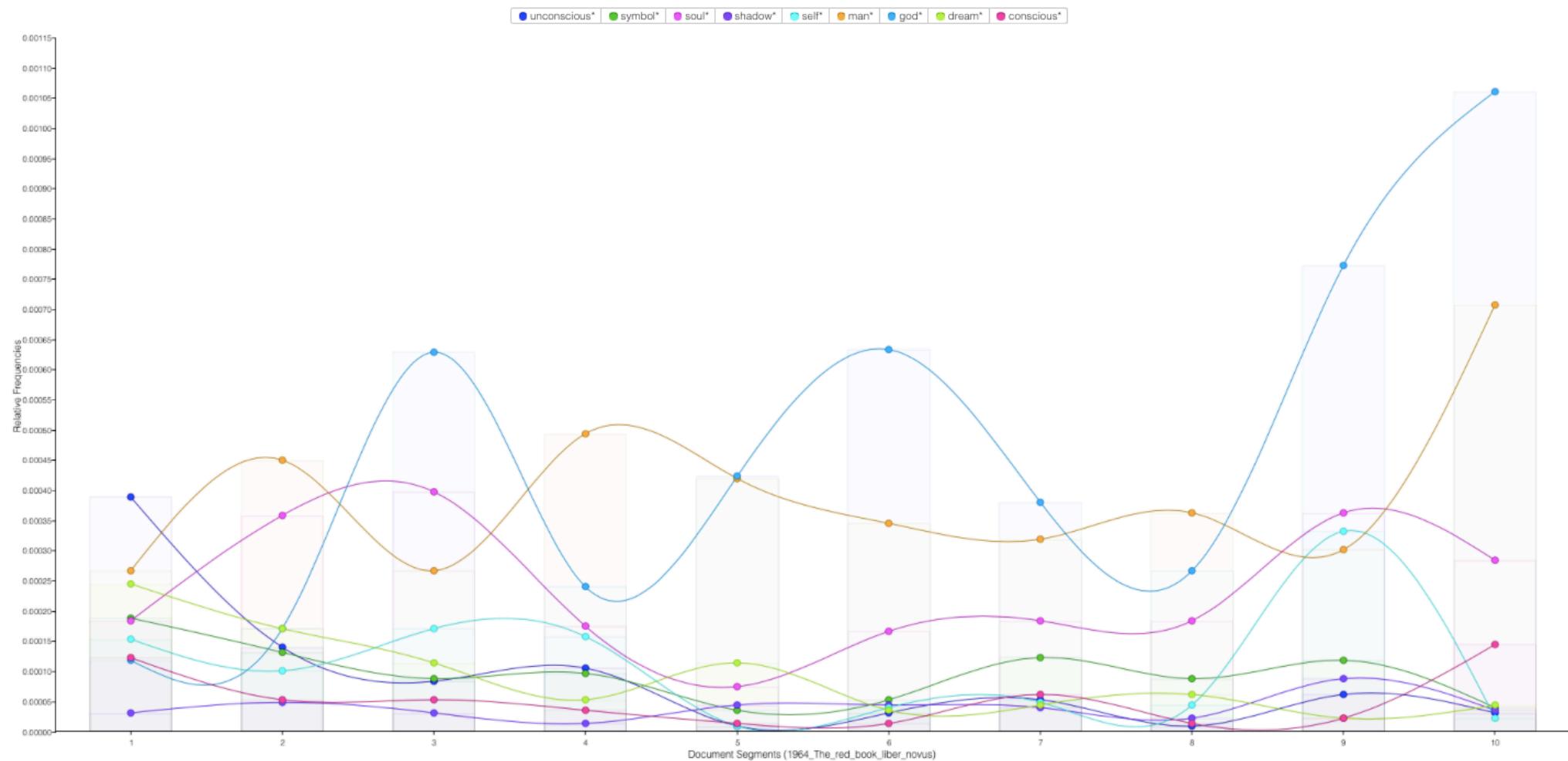


Figure 7: Text analysis with Voyant of *The Red Book* published in 1964.



The last graph (Figure 7) analyzed for this research shows the keyword frequency in *The Red Book* (1964), one of Carl Jung's most unique and fascinating works. This book, not released during Jung's lifetime and kept by his family until its publication in 1964, provides profound insight into Jung's dreams and his inner work regarding religiosity and spirituality, enriched with detailed descriptions and illustrations by Jung himself. *The Red Book* (1964) represents a 16-year journey into Jung's soul, a work he secretly regarded as the most important of his career. However, he kept it hidden, fearing others might think he was insane, as he wrote in the epilogue: "To the superficial observer, it will appear like madness." The diagram highlights three main keywords: "man," "life," and "God." These keywords are consistently present in every segment, with "life" remaining constant throughout. In contrast, "man" and "God" interchange their prominence across the segments. The significance of the primary keyword "God" underscores the centrality of this concept in Jung's exploration of archetypes in the Red Book. The book was written between 1914 and 1930, a key period when Jung returned to Zurich and delved deeply into psychoanalysis.

The distribution of keywords provides a window into Jung's profound engagement with his own psyche and his exploration of religious and spiritual themes. The consistent presence of "man," "soul", and "God" throughout the book reflects Jung's deep and continuous reflection on the human experience and its spiritual dimensions. The constancy of "life" as a keyword underscores its foundational role in Jung's contemplations. The alternating prominence of "man" and "God" throughout the segments suggests a dynamic interplay between the human and the divine in Jung's thought. This interplay is central to understanding Jung's approach to the individuation process, where the integration of the human and the divine aspects of the psyche is crucial for achieving psychological wholeness. The dominant presence of "God" in the Red Book highlights the profound significance Jung attributed to the God archetype. Written during a pivotal period of Jung's career, when he was deeply involved in developing psychoanalysis, this book, reflects Jung's mature views on spirituality. During this time, Jung adopted a more interfaith perspective, recognizing the diversity of religious and spiritual experiences across different cultures and traditions. He explored the manifestations of the God archetype in various religious myths, symbols, and rituals, identifying both similarities and differences. These findings illustrate that this work represents a culmination of Jung's lifelong exploration of the psyche, spirituality, and the God archetype. The book encapsulates Jung's belief in the universality of spiritual experiences and the central role of the God archetype in achieving psychological wholeness. It stands as a testament to Jung's deep commitment to understanding the interplay between the human and the divine, and the transformative potential of engaging with the archetypes within the collective unconscious.

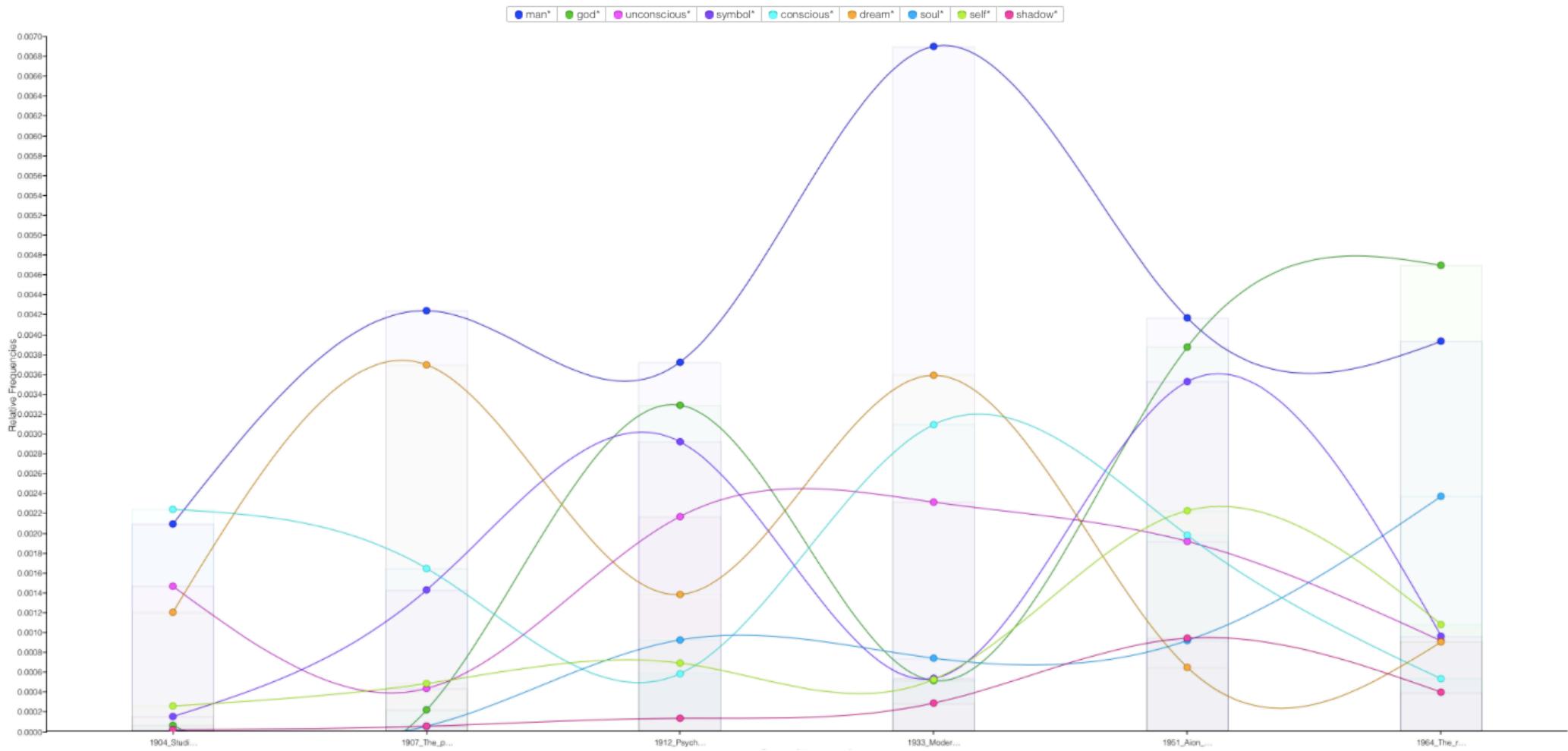


Figure 8: Voyant distant reading. Text analysis of the selected books in chronological order.



In conducting a comprehensive distant reading text analysis of all books (Figure 8), the year of publication was meticulously recorded in the file descriptions to ensure chronological ordering of the analysis in Voyant. The initial book, *Studies in Word Association* (1904), prominently features the term "soul" followed by "unconscious" and "dream" as the most frequent terms. Conversely, in *The Psychology of Dementia Praecox* (1907) (Figure 3), "dream" and "man" show increased frequency. Transitioning to *Psychology of the Unconscious* (1912) (Figure 4), there is notable escalation in the use of "man," accompanied by significant increases in "God" and "symbol." Moving forward to *Modern Man in Search of a Soul* (1933) (Figure 5), the term "man" is prominently featured, underscoring its pivotal role in Jung's conceptual framework. Additionally, there is a heightened frequency of "dream" and "conscious," with "dream" showing a similar frequency to its occurrence in *The Psychology of Dementia Praecox* (1907). Comparatively, in *Aion: Researches into the Phenomenology of the Self* (1951) (Figure 6), "God" and "symbol" once again emerge as highly represented terms, reflecting Jung's deepening exploration of spiritual themes during the later phase of his career. Finally, the analysis of *The Red Book* (1964) (Figure 7) reveals "God" as the most frequently mentioned term.

The chronological analysis of Jung's works delineates the evolution of key themes and concepts central to his theoretical contributions. *Studies in Word Associations* (1904) reflects Jung's early exploration of word associations, with a focus on "conscious" "man," and "shadow" as indicative of his initial interests in associative processes and temporal dimensions of human psychology. The increasing prevalence of "dream" and "man" in *The Psychology of Dementia Praecox* (1907) corresponds with Jung's deepening engagement with dream analysis and clinical observations in Zurich, marking a shift towards the study of consciousness. *Psychology of the Unconscious* (1912) marks a significant phase in Jung's development, characterized by heightened frequencies of "man," "God," and "symbol." This work represents Jung's expanding inquiry into spirituality and symbolism, framing the concept of the collective unconscious and individuation as integral to both psychological and spiritual growth. *Modern Man in Search of a Soul* (1933) continues Jung's emphasis on human experience with a notable increase in "man," alongside continued exploration of "dream" and "conscious," underscoring the enduring relevance of these themes in his later work. Comparative analysis between *Modern Man in Search of a Soul* (1933) and *Aion: Researches into the Phenomenology of the Self* (1951) reveals sustained attention to "God" and "symbol," signifying Jung's deepening exploration of spiritual archetypes and their psychological implications. This thematic progression culminates in *The Red Book* (1964) where "God" emerges as the predominant term, reflecting Jung's profound personal and scholarly engagement with spirituality and the God archetype. These findings elucidate Jung's evolving integration of psychological and spiritual dimensions throughout his career. The progressive shifts in keyword frequency across his works underscore Jung's evolving conceptualization of the God archetype as central to psychological wholeness and spiritual realization, illuminating his enduring legacy in psychology and spirituality.



7 Discussion

The analysis of Carl Jung's works, grounded in his upbringing and influenced by his experiences, illuminates a transformative journey in his conception of the God archetype. Jung, shaped by his Christian background and later exploring archetypes across cultures, portrayed God not only as a Christian symbol but as a universal archetype embedded in the human psyche. Jung's early emphasis on terms like "man" and "human" underscores his initial exploration of individual psychology, rooted in empirical research such as word associations and clinical observations. These foundational studies laid the groundwork for his later theoretical developments, including the concepts of the Self, Anima, and Animus. Throughout Jung's career, themes of time and consciousness remained constant, yet his focus gradually shifted towards the symbolic and archetypal dimensions of human experience. This evolution is prominently reflected in works such as *Aion*, *The Psychology of the Unconscious*, and *The Red Book*, where the archetype of God assumes increasing significance. Particularly in *Aion*, the term "God" emerges as a pivotal concept, marking a critical juncture where Jung deepens his exploration of individuation and spiritual symbolism, moving beyond conventional psychoanalytic methods into a profound engagement with the unconscious, religiosity, and spirituality.

Conversely, in works like *The Psychology of the Unconscious* or *The Psychology of Dementia Praecox*, the prominence of "dreams" suggests a reciprocal relationship between the unconscious and the archetype of God. This dynamic underscores Jung's evolving perspective on the interplay between psychological processes and spiritual symbolism, revealing how dreams serve as gateways to understanding deeper layers of the psyche where archetypal energies, including the God archetype, manifest. Addressing the research question, this discussion elucidates Jung's conceptual development of the God archetype throughout his career, illustrating its transformation from a psychological construct rooted in personal and cultural symbolism to a universal principle transcending religious boundaries. By contextualizing Jung's ideas within the historical and theoretical frameworks of his time, this study contributes to a deeper understanding of how Jung's insights continue to resonate in contemporary psychological discourse.

While this study provides valuable insights into Jung's evolving views on the God archetype, it is not without limitations. The textual analysis conducted here relies primarily on Jung's published works, potentially overlooking unpublished materials or personal correspondences that may provide additional context or nuances to his ideas. Moreover, the interpretation of Jung's concepts, particularly those relating to spirituality and the unconscious, is subject to varying scholarly interpretations and may require further interdisciplinary engagement beyond psychology alone.



8 Conclusion

The primary focus of this study is the analysis of the God archetype within Carl Jung's extensive body of work, examining its evolution across various texts in light of his personal influences and experiences. Utilizing text analysis and distant reading methodologies through the Voyant application, this research seeks to illuminate how Jung's conception of the God archetype developed over time, marking pivotal stages in his theoretical framework and underscoring the enduring influence of spirituality in his scholarly endeavors. Jung's writings reflect deep engagement with his patients' experiences, dreams, and his interpretations, consistently highlighting the pervasive presence of religious themes. From the analysis, it becomes apparent that the representation of the God archetype intertwines significantly with symbols and the unconscious. This interplay suggests a layered relationship wherein the unconscious and dreams serve as channels for exploring aspects of the divine archetype itself. For instance, initial analyses reveal that terms like "man" and "human" dominated Jung's early writings, laying foundational groundwork for concepts like the Self, Anima, and Animus, which later informed his exploration of the God archetype. Future investigations could further explore the geographic and cultural influences shaping Jung's thought across different periods of his career. Moreover, probing the universal resonance of the God archetype would involve examining why diverse cultural and spiritual traditions converge on the concept of God as a universal archetype. This inquiry would encompass Jung's explorations into alternative spiritual paradigms such as alchemy and occult practices alongside his Christian upbringing, shedding light on the archetype's enduring significance across various cultural contexts.



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10 Appendix

VI THE SIGN OF THE FISHES: The figure of Christ is not as simple and unequivocal as one could wish. I am not referring here to the enormous difficulties arising out of a comparison of the Synoptic Christ with the Johannine Christ, but to the remarkable fact that in the hermetic writings of the Church Fathers, which go right back to the days of primitive Christianity, Christ has a number of symbols or "allegories" in common with the devil. Of these I would mention the lion, snake (coluber, 'viper'), bird (devil = nocturna avis), raven (Christ = nycticorax, 'night-heron'), eagle, and fish. It is also worth noting that Lucifer, the Morning Star, means Christ as well as the devil. Apart from the snake, the fish is one of the oldest allegories. Nowadays we would prefer to call them symbols, because these synonyms always contain more than mere allegories, as is particularly obvious in the case of the fish symbol. (Jung, 1951). This circle represents the whole symbolism behind spirituality and religious experience towards Individuation.



Figure 9: Spiritual image from the Red Book.



Category	Description
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short_name	jungian_literatu
file_count	6
token_count	924174
type_count	89817
encoding	utf_8_sig
token_definition	\s+
ignore_header	False
ignore_items	False
number_replacements	False
format	raw_files
indexer_type	type_pos_headword
indexer	simple_word_pos_headword_indexer

Figure 10 Carl Jung literature corpus.

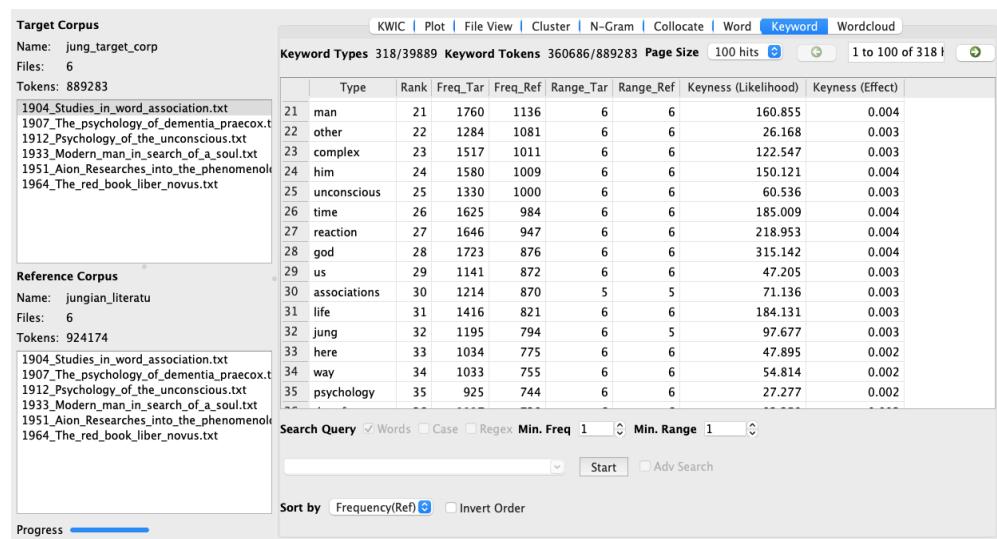


Figure 11 Corpus keywords in AntConc.

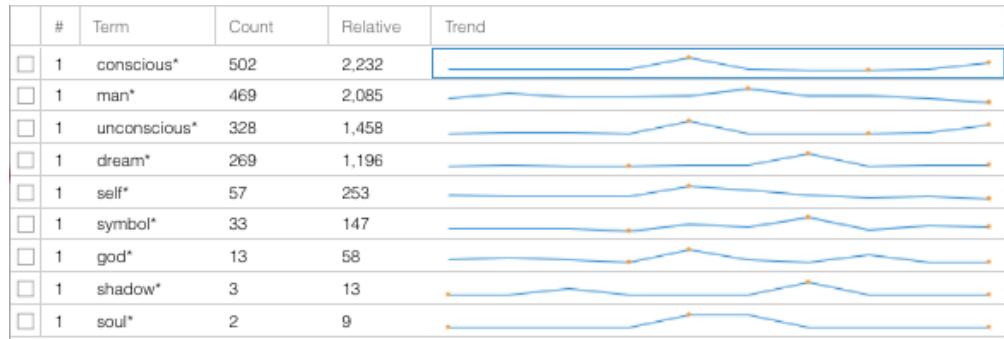


Figure 12 *Studies in words association (1904)* - Keywords count.

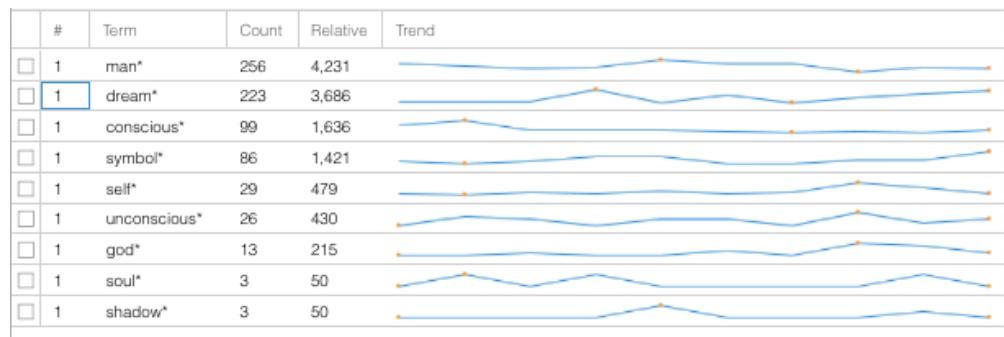


Figure 13 *The psychology of dementia praecox (1907)* – Keywords count.

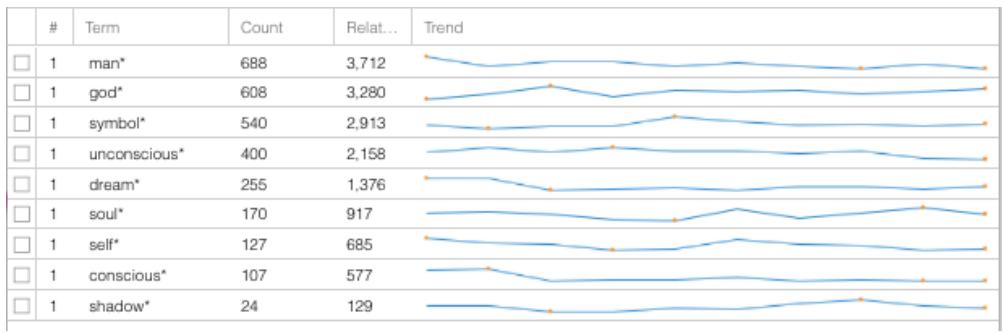


Figure 14 *Psychology of the unconscious (1912)* – Keywords count.

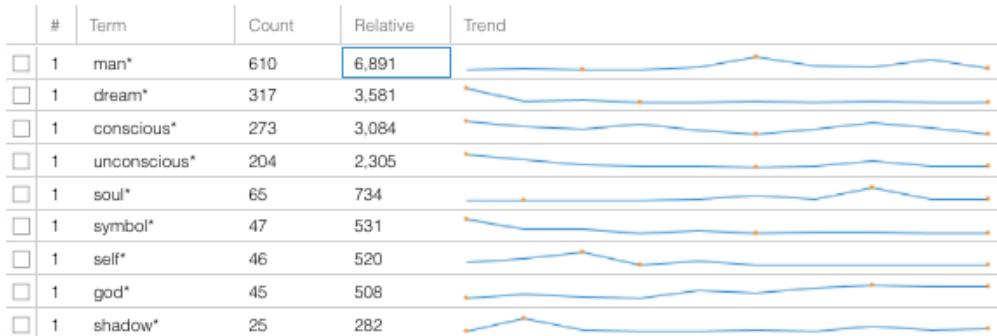


Figure 15 *Modern man in search of a soul (1933)* – Keywords count.

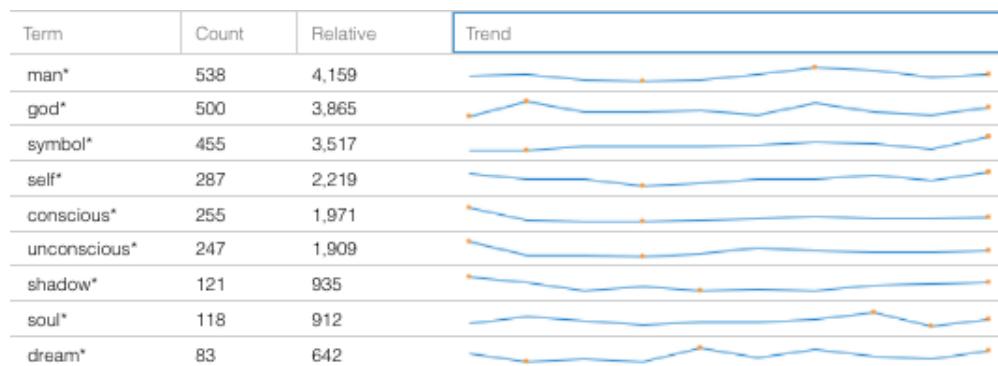


Figure 10 Aion: Researches into the phenomenology of the Self (1951) – Keywords count.

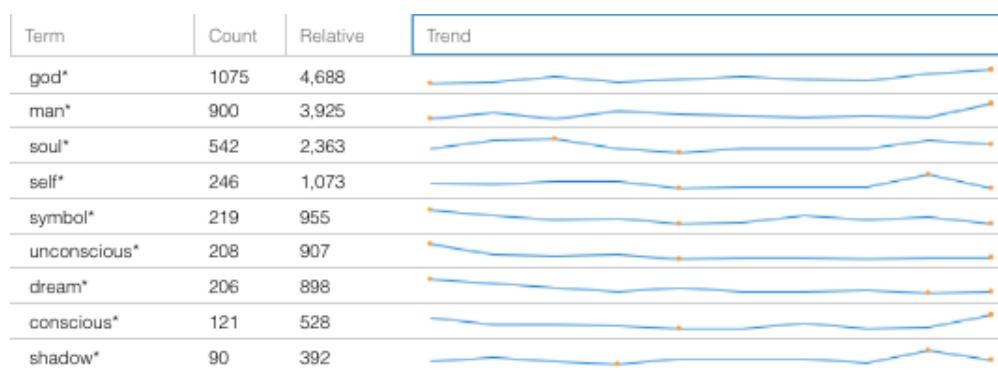


Figure 11 The Red Book (1964) - Keywords count.